THE RELIGIOUS AWAKENING OF 1858-60 IN GREAT BRITAIN AND IRELAND
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between the years 1857 and 1860, the countries on both
sides of the Atlantic experienced a great religious awakening. In the opinion of many, competent to speak on the subject, it was easily the greatest revival the English-speaking countries have ever had. It began in America in the autumn of 1857, and rapidly spread, like a great tidal wave, to the West Indies; then leapt the Atlantic, touching even ships as it passed, and appeared in Northern Ireland. Almost at the same time, and in some places a little later, it made its appearance in Scotland, Wales, and England. Widespread awakenings of varied intensity and duration during those years also took place in most other Protestant countries, such as Sweden, Norway, Germany, Holland, and even as far away as Australia and New Zealand. Revivals were also experienced among the Protestant communities in France, Poland, and even India and Constantinople. There was, in fact, during those years a mysterious spiritual susceptibility abroad, showing itself in countries differing widely in creed and custom.

As far as Great Britain and Northern Ireland are concerned, every county, and almost every town and village, had revival tidings to report. Duncan Matheson, one of the outstanding leaders of the movement, who had travelled up and down the country during the years in question, said: "I have been wandering for nearly four years - north, south, east and west - and the Lord is doing great things everywhere." Other contemporary observers bare this out. In church, in school, in cottage meeting, on green lawns, in highland glens, on lonely moors, in shops, in theatres, on ships, and even in public-houses, men were often suddenly seized with a fear of God, a
sense of eternal things, and belief in the efficacy of prayer. Marvelous answers to prayer were experienced, and unexpected and astounding conversions took place. From every quarter of the country and every point in the compass of human society, men and women were gathered into the Church of Christ. It was the chief revival of the century among the masses.

The movement we are to trace was a very great deal more than a mere outward reform of conduct and manners. Under the power of the Spirit of God, new life and living faith were quickly translated into consecrated service, which multiplied and increased on every hand until it produced world-wide results. For a perfect host of zealous, enthusiastic converts carried the message of Divine love and practical sympathy, not only into the dark abodes of human woe in the slums of our great cities, but also to the dark places of the earth, which were full of the habitation of cruelty.

The aim of this thesis, then, is to trace the salient features of this great religious awakening as it affected Great Britain and Ireland, and as it was seen by those who passed through it.

Though a number of pamphlets containing local news have been written by eyewitnesses, no general survey of the movement in this country has so far been made.

My chief sources are indicated at the end of the thesis; they are, in the main, the biographies of those who happened to have played the chief role on the stage of religious history at that time; a host of periodicals, reports, newspapers, etc.

A word about the method.

Chapter one is meant to give a general and rough background of the religious situation in the country during the two or
three decades preceding the awakening. The period dealt with many important developments, and it is, of course, impossible to touch on every important point in such a brief sketch. I am aware that much that should have been said has been left out, however, has been said to indicate that there was much to be desired in the religion of this country before the awakening of 1858-60.

Chapter two deals with some of the preparations for the awakening.

Chapters three to six deal with the revival itself. The movement is surveyed geographically, this being the best way to indicate its widespread nature. As it broke out simultaneously in different parts of Britain, and very often without any human agency to account for it, a chronological survey would have involved too much jumping from one end of the country to the other. But though the geographical survey has been chosen, the instances given and the places mentioned represent only a cross-section of the country. To have written an exhaustive survey of the revival would have probably meant filling several volumes. I have also tried to describe the movement as much as possible as it appeared to those eyewitnesses who passed through it. There was much criticism of the revival, but that is treated in another chapter.

In chapter seven I have attempted a brief survey of the most important post-Reformation revivals in Great Britain, and these are compared and contrasted with the movement under consideration.

In the centre of the movement stood some very important people, and brief outlines of their careers are given in chapter eight.
The following chapter deals with some unpleasant features of the revival - mainly physiological and pathological in nature, and the whole subject is surveyed from the psychological point of view.

Chapter ten deals with some contemporary criticism of the awakening.

Some immediate and some more permanent results of the revival are dealt with in the next two chapters, and the thesis closes with some general remarks.

I desire to acknowledge my gratitude to my supervisor, Principal Watt, for his unfailing kindness and helpful criticism; also to the Librarians of the New College Library, Edinburgh, and the Evangelical Library, London; as well as to many friends who have placed valuable material at my disposal.

OSCAR BUSSEY.
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THE RELIGIOUS AWAKENING OF 1858-60

IN

GREAT BRITAIN AND IRELAND
CHAPTER ONE.

RELIGION BEFORE THE AWAKENING.
RELIGION BEFORE THE AWAKENING.

The nineteenth century was one of the most important eras in the history of the Christian Church. It saw the rise of the Idealist philosophy, a philosophy which completely displaced the mechanistic thought of an earlier period. In Germany it produced such teachers as Kant, Fichte, Schelling, Hegel and others, men of great power and insight. In Britain the representative speakers of the period were all deeply influenced - Tennyson, Browning, Carlyle, Ruskin; and of these Carlyle, "a Scottish Calvinist transformed into an Idealist," spoke with an authority greater and more immediate than any other. His teaching did much to change the type of thought and expression in all the churches.

The century was an age of science. In one direction science produced a hard, utilitarian type of mind, which paid heed only to immediate practical results; and this mind denied the worth of anything spiritual. The Church had hitherto operated in a society which, on the whole, accepted the Christian faith and ethic, and in which the only subjects of debate had been the varying tenets of the sects. It had now to turn its attention to a widely diffused temper, which not only cared nothing for sectarian distinctions, but bluntly declared that neither Christianity nor any other religion possessed any value. It was a bad time for the Church in general. Science was putting forth increasing claims, and the "Logic" of Mill and the "Positivism" of Comte were laying insidious mines, not only under the whole superstructure of Christian theology, but were encompassing for its downfall any theistic belief whatever.
This century also gave rise to the theory of evolution, which seemed to some to undermine the very postulates of Christianity. For many years much of the energy of the Church was devoted to the study of the relations between science and religion, and in the process the traditional views of religion underwent a great change. Great alarm was felt by many earnest and devout people when it was found that the methods applied to, say, the history of ancient Rome, were being applied to the Bible. It seemed for a time as if religion itself was being menaced.

In the ferment of the nineteenth century there arose a new religious phenomenon - the type of thought which was generally, if vaguely, described as Doubt. Its most prominent expression was Agnosticism. Preachers of the century found it necessary to address themselves constantly to minds which had great difficulty in believing the accepted Christian doctrines. The constant necessity of dealing with fundamental beliefs led the churches to place less emphasis upon the questions which had divided them, and to allow the central truth to bulk more largely in their minds than previously.

The Established Church in England at the beginning of William IV had become very unpopular. "The traditional hold of the Church upon the people - so strong no further back than Queen Anne's reign - had given place to active hostility."(1) There were various reasons for this, the chief being the opposition of bishops and prelates and a large number of

(1) Lathbury, D.C., DEAN CHURCH, p.13.
clergymen to reform. So unpopular had the spiritual lords become that it was proposed in the House of Commons that they should be relieved of "their legislative and judicial duties." This proposal was repeated, and it was urged that the sittings of bishops in Parliament tended "to alienate the affections of the people from the Established Church." (1) People who favoured reform were, to a large extent, alienated from the prelates because of their opposition to liberal measures. They had almost in every case been appointed by Conservative Governments during a long term of political power.

Another reason for this antagonism was due to the fact that they lived apart from the commonality and adopted aristocratic habits. The revenue of some sees was enormous, and "there was a display of wealth and state and splendour such as could not fail to alienate the humbler class." (2)

Added to the above, there had been for a long time neglect of spiritual duties, absence of religious zeal, and toleration of abuses and scandals in clerical life. When Daniel Wilson went to Worton, a village near Banbury, as curate he found that everything had fallen into sad neglect. The curate before him had been a keen sportsman, and had kept hunters. The neighbouring clergy were likeminded, and the discussion at clerical parties turned chiefly on country sport. Very few attended church. (3) When Edward Stanley entered upon the vicarage of Alderley, he found that "the parish had from long apathy and non-residence of the previous incumbent, been greatly neglected. The rector used to

(1) Stoughton, RELIGION IN ENGLAND, 1800-1850, p.4.
(2) Ibid, p.4.
(3) Bateman, J., LIFE OF DANIEL WILSON, vol. I, pp.120,121.
boast that he had never set foot in a sick person's
cottage."

Referring to the same period, George Railton writes in
the biography of GENERAL BOOTH - "The English National Church
had reached a depth of cold formality and uselessness which
can hardly be imagined. Nowhere was this manifest more than
in the parish church... The way the appointed services were
gone through was only too often such as to make every one look
upon the whole matter as one which only concerned the clergy."(2)

A very abusive book appeared in 1820, entitled the "BLACK
BOOK", the writer of which quite lashed himself into fury
when he thought of the iniquities of the Church. The express-
ions he used to describe the Church were such as "that ulcerous
concretion," "that foul and unformed mass of rapacity,
intolerance, absurdity and wickedness." A Church of England
priest was to the writer a "furious, political demon, rapacious,
insolent, luxurious, having no fear of God before his eyes."

After a lapse of eleven years matters do not seem to have
improved. The EXTRAORDINARY BLACK BOOK, published in 1831,
was quite as abusive as its predecessor. The charges were,
of course, absurdly exaggerated, and its statistics often
false and quite misleading, nevertheless, the book reflected
the feelings of a good many people.

The same year the Bishop of Durham expressed his opinion
that the Church had never had to contend with so many open
and avowed enemies. Some of the bishops of that time were
burned in effigy. An infuriated mob burned to the ground the
palace of the Bishop of Bristol. The Bishop of London was

(1) Stanley, A.P., MEMOIRS OF EDWARD STANLEY, p.9.
warned that it was dangerous for him to preach in London, and actually gave up his engagements in consequence. The Bishop of Lichfield was in danger of his life after he had been preaching in London; and the Archbishop of Canterbury was mobbed in his own Cathedral City.

The spirit of reform was abroad, and the state of the Church had long employed the nation's thought. "Nobody could deny that ecclesiastical affairs were in a state demanding immediate improvement."(I) Politicians became violent in their condemnation of the Church. Its abuses and unfairly distributed wealth were exposed with merciless ridicule and satire. Floods of pamphlets issued from the press, and Dissenters joined in the attack on the Establishment. Public meetings were held, and great excitement followed. The waking up of this spirit, and the display of its intense vigour, was truly wonderful, for the slumber before for a long time had been very profound. Successive measures were adopted in due time for ecclesiastical improvement. Diocesan boundaries were altered; episcopal revenues, and the patronage with them, were readjusted so as to reduce the incomes of the rich and to increase the income of the poor. The evil of non-residence was also grappled with.

By 1838 the Established Church had travelled a long way on the path of revival and renewal. In April of that year the NEW YORK REVIEW could write: "Whilst occupying the same ground, retaining just about the same number of clergy and resources, she has become almost new in everything pertaining to an efficient Church of Christ. Her growth has not been that of a fire strengthened by the putting on of fresh fuel, but of a fire reviving out of its own ashes. It has been

remarkably a revival of religion among the clergy, and
that, not by a gradual rolling onward of a wave of godly
influence from one part to another, but by the starting
up of the evidences of new life."

This revival in the Church of England was really remark-
able and took place at a time when in almost every Protestant
Church in Europe the cause of spiritual religion had been
deplorably on the wane; when "Geneva was sinking lower and
lower into Socinianism, Germany into neological scepticism,
and the Reformed Churches into a compound of both." (I)

Though the improvement was welcome, much remained to be
desired. The moral and religious condition of London
particularly was grave and gave rise to much anxiety. A
pamphlet, BABYLON THE GREAT, THE GREAT METROPOLIS, painted
in dark colours the state of the City and its suburbs. We
learn that in the West End there were no less than forty
gambling houses of the first order, where play went on Sunday
after Sunday as at other times, and where the annual amount
lost and won was estimated at the enormous sum of seven
millions. Altogether, the picture of London was a most
gloomy and depressing one; the revelations made are
staggering. When William Booth went to London (cir. 1845)
he found that "the churches in those days gave the very
uttermost idea of spiritual death and blindness to the ex-
isting condition of things. There were no Y.M.C.A.'s,
no P.S.A.'s, no Brotherhods, no central Missions, no extra
efforts to attract the godless crowds; for miles there was
no announcement of anything special in the religious line
to be seen." (2)

(I) THE NEW YORK REVIEW, Apr. 1, 1838.
(2) Railton, G., GENERAL BOOTH, p. 27.
To remedy some of the evils of the Metropolis, the London City Mission was commenced by David Nasmith, and from a small beginning the society expanded in a remarkable way. Fifty years later it had a staff of some 460 missionaries.

A very important event in the life of the Church of England during the years before the awakening was the Oxford Movement which culminated in 1844 when Newman joined the Roman Communion. "The movement was part of a general awakening of the human mind and soul to the value of the past, and a reaction against a too insistent individualism. It was also a reaction against liberal and radical views in both politics and religion."(I) Not only was it a reaction against Liberalism and a turning back to distant ages of the Church, but it was also a kind of completion of parties existing in the Established Church at the time.

In another direction the Movement claimed to be a completion and extension of the Evangelical Revival. The extent to which it continued and extended the principles of the earlier Revival is a matter for dispute. Dr. Inge, in his OUTSPOKEN ESSAYS, maintains that it lifted the religion of many Englishmen from the somewhat gross and bourgeois condition in which the movement found it, to a pure and unworldly idealism, and unlike most other religious revivals in this country, had remained remarkably free from unhealthy emotionalism and hysterics.

Looking back from the vantage point of 1878, Dean Stephens considered the year 1850 "as marking an epoch in the history of the Church of England. The difference

(I) Elliot-Binns, RELIGION IN THE VICTORIAN ERA, p.105.
between her condition then, and her condition at the
beginning of the century, was as great as the difference
between the seasons of spring or early summer and winter. "(1) He goes on to say that by 1850 the Church was abundantly
fruitful in good works of every description. Old churches
were being repaired with zeal in every part of the country,
and new churches and schools were being built; fresh life
was pervading every department of parochial work, and this
was visible in multiplied services, more frequent celebrations
of Holy Communion, and in due observance of Holy Seasons and
Holy Days; in increased attention to Church music, and a
decent and devout ceremonial. New guilds, sisterhoods, and
all kinds of charitable associations had been formed. In
the midst of her busy life, the Church had not been unmindful
of her duty to foreign parts.

Among the forces responsible for this "resuscitation of
activity and zeal", Dean Stephens mentions two principal ones.
First, the energy of individual men, such as Hook, Vicar of
Leeds,(2) and Bishop Langley in the North of England; and
Archbishop Howley and Bishop Blomfield in the South.
Secondly, the Oxford or Tractarian Movement.

The Evangelicals, however, must not be omitted, for they
were a keen and enterprising body. Though numerically weak,
y they were of great importance, for they were out for reform
and a purer and more evangelical preaching. Foremost among
them was William Champneys, afterwards Dean of Lichfield, who
did a great work in the slums of London, particularly at

(1) Stephens, LIFE OF W.F.HOOK, p.438.
(2) When W.F.Hook went to Leeds in 1837 as vicar he found 15
churches belonging to the Establishment and three schools;
when he left in 1859, there were 36 churches and 30 schools.
Whitechapel where church-life was almost non-existent some twenty years before the revival of our period.

While the Church of England was thus developing and rousing herself from the complacency which had in earlier days been a barrier to true progress, Nonconformity was likewise growing and advancing; and with its growth there came an increasing realisation of its disabilities under which it laboured. The older Dissenters were glad and thankful for toleration and quiet, and feared that by undue activity or prominence they might arouse unpleasant attention. But a new, more aggressive tone now began to prevail. In this they were encouraged by the successful part they had played in the rejection of the education clauses of the 1843 Factory Act. The Nonconformists were conscious, as they grew in numbers and in influence, of two particular grievances—which the legislation of the Pre-Victorian age had failed to remove. These were—the necessity of paying Church Rates, and exclusion from the Universities. The latter was especially a serious disability, for it made a cultural as well as a religious breach between them and the Established Church. For many years Nonconformity fought a hard and strenuous battle, but in the end the fight was richly rewarded and the objective was gained.

While on the subject of Nonconformity, it should perhaps be stated that the decades before the awakening of 1858-60 saw many developments in this field. The year 1832 witnessed the establishment of the Congregational and Baptist Unions. Five years later there was an unfortunate split among the Quakers over the teaching of Elias Hicks. This led to the establishment in 1837 of an independent body of "Evangelical
Friends" and the diminution of Quakerism.

Into the many divisions of the Methodists during this period it is impossible and unnecessary to enter here. It was, generally, a time of grouping and regrouping; of division and union. Much the same was going on in the ranks of the Plymouth Brethren, leading in 1845 to a secession of the followers of Darby from those of Newton. Ever since there have been the two main streams - the "Open Brethren" and the "Exclusive Brethren."

The year which saw the formation of the Congregational and Baptist Unions saw also the rise of a new religious association - The Catholic Apostolic Church. It was based upon the idea that the miraculous gifts of the apostolic age are still within the Church's reach, if only the Church was rightly governed from top to bottom in every particular. That, at least, was the idea of Edward Irving and his circle.

One non-established episcopal body demands a word. The Free Church of England arose in 1844 in opposition to the Tractarian Movement. It is episcopal in government, and claims - while maintaining communion with all evangelical churches - to be really in fellowship with the Established Church still. Doctrinally it is certainly at one with the Evangelical or Low-Church section of the Establishment, but whether the Establishment would admit the claim to oneness with it is a different matter. "It is as a protest against High Churchism and all its works that the body maintains itself, and separate as it is from the Church of England, it shuts its eyes to the fact."(I)

The religious census of 1851 stands out as one of the landmarks in the ecclesiastical history of England and Wales. No such information on so complete a scale had been previously supplied. The census has become a great fact in the annals of the country, and the influence of its revelations is more or less abiding. This enquiry did great justice to the religious bodies outside the pale of the Establishment. For the first time in the annals of England, Dissenters were dealt with in a State paper in accordance with their actual profession.

The returns were obtained from 14,077 churches belonging to the Established Church, and 20,399 places of worship belonging to all other religious bodies. The Nonconformists were everywhere in a majority in the manufacturing districts. In Wales nine-tenth of the people attended Dissenting places of worship. The Established Church stood tenth on the list in the proportion of attendants to sittings.

One of the chief deductions from the statistics was the fact that, in spite of the great increase of the places of worship on all sides, the available accommodation provided was quite inadequate to the needs of 58 per cent of the population. In spite of this, less than half of the available accommodation was used. Which means that less than twenty-five per cent of the population was in the habit of attending Public Worship.

Thus, though reforms had been introduced and much progress made towards the middle of the nineteenth century, there was

(I) There were in 1851 thirty-five different religious communities in England and Wales; twenty-seven native and indigenous and nine foreign.
no cause for congratulation. In fact, the situation was still desperate. Robert Aitken, Vicar of Pendeen, writing to a friend in May, 1850, spoke of the "fearful state of the Church, and the godless state of the clergy. The Bishop has light, but he is altogether in the world, and not likely to be brought out of it...The Bishop is surrounded by men who are utterly dark and worldly." (I) Moberly, Headmaster at Winchester, wrote in his JOURNAL in January, 1851: "Never did so dark a year break upon the Reformed Church of England." In September of the same year, R.W. Dale, writing from London to Mrs. Cash said, "Never before had I been so impressed with the peculiar influences at work in a great metropolis as during my late visit...All faith in religion and philosophy seems to have been lost." (2)

The situation had not been much better some ten years later. In February, 1860, Lord Dungannon moved in the House of Lords a resolution condemning services in theatres and other unconsecrated places. In his reply, Lord Shaftesbury declared that not two per cent of the working men in London attended any place of worship whatever. The Incumbent of St. Thomas, Lambeth, who had been in the parish for many years and knew the place well declared that the moral and religious conditions of the district would bear no comparison with that of Sierra Leone, on the west coast of Africa, where he had been missionary for twenty years before coming to Lambeth. Woods, in his book THE HALF CAN NEVER BE TOLD, speaking of the time just prior to the awakening, concurs with this opinion. "At this time a declension in the religious

life of this country was obvious. Instead of energy and life there was apathy and langour. Worldliness and formality prevailed, and prayer-meetings were well-nigh forsaken; self-denial was all but forgotten, and few souls were being converted to God. It was a time when the masses seem to have divorced themselves from the churches."(1)

What has been said about the churches in England applies, to a large extent, to the churches in Wales, though there may have been minor differences. The Church of Wales is, of course, part of the Church of England. "It appears to me to have been perfectly well understood all through the eighteenth and the early part of the nineteenth century that these dioceses were as integral a part of the Church of England as London or Yorkshire.(2)

The Church in Wales had, at the beginning of the nineteenth century, some highly distinguished clergymen, who strove to do their duty to the flocks over which they had been called to preside. Dr. Thomas Burgess, who held the see of St. David's from 1803 to 1825, was one of the most energetic men Wales ever had. He did a great deal for the training of clergy, setting even aside part of his own income for the purpose. He was also instrumental in laying the foundation of St. David's College, Lampeter.

A man not unlike Dr. Burgess was Dr. Coplestone, the highly distinguished Provost of Oriel, who was appointed Bishop of Llandaff in 1828. He was a man who was not afraid of work, setting himself especially to the sorely needed task of bringing about the restoration of churches and the erection of glebe houses. Over twenty new churches and over fifty

(2) Overton, THE ENGLISH CHURCH IN THE NINETEENTH CENTURY, p.17.
glebe houses were built during his incumbency. He also set the good example of requiring a knowledge of the Welsh language from the clergy.

As for the spiritual life of the people, the stirring hymns of William Williams of Pentycelyn helped for a time, after the great Evangelical Revival of the eighteenth century to keep enthusiasm for spiritual things alive and vigorous, whilst under Thomas Charles of Bala, and other men, new local awakenings took place. In the early days of Christmas Evans and of John Elias the "Word of God grew mightily and prevailed." Then the churches slumbered. In 1840 the reading of Finney's lectures on revival had a rousing effect. Great numbers were added to the Church, and in the small county of Merioneth the Calvinistic Methodist Church alone received more than two thousand persons into fellowship. But the excitement gradually subsided and reaction took place; the Church sank into a state of torpor, and prayer-meetings gradually decayed. There were local revivals in 1849-50, in which the sensational element was absent. Much genuine and lasting good was accomplished. For some years before the awakening of 1858-60 the churches in Wales were, generally speaking, in a comparatively low state. Principal T.C. Edwards, D.D., of Bala, has gone so far as to suggest that before the awakening of our period, a wave of spiritual apathy and practical infidelity had spread over Wales and that the churches had been "withering away".

As for religion in Ireland, "the majority of churches were cold and dead", though punctilious in all outward observances. Religious fervour was dreaded; fanaticism unknown. The Irish churches had a leaning towards Unitarianism, not enthusiasm.
The Rev. John Knox Leslie, of the Irish Presbyterian Church, speaking in 1856 at the General Assembly of the Free Church of Scotland said, "In that unhappy land (Ireland) spiritual despotism, like an incubus of death, was paralyzing the best energies of the people, controlling their minds, their faculties, their fears and their hopes... The British churches had at their very doors so many millions of baptized pagans."(I)

The religious life of a country is, to a large extent, measured by whether or not the people can read. The reading of God's Word is essential to a healthy religious life. In the beginning of the nineteenth century, education in Ireland was at its lowest ebb. An overwhelming majority of the population could neither read nor write. Between the years 1811 and 1824 education made, on the whole, good progress. But even so, by 1834 there were still some 499 parishes without a school of any description.(2)

Connor, in the county of Antrim, where the revival eventually broke out, was typical of most other places in Ulster as far as religion was concerned. The Rev. John H. Moore had laboured here with great zeal and enthusiasm for many years before the awakening, but all his efforts bore little fruit.

There would, however, appear to have been another side to the picture. J. H. Overton says "The general tone of the Church of Ireland was decidedly Evangelical."(3) But it would seem that it was rather isolationist in policy, for there was very little intercourse between the Evangelical Church in England and that in Ireland.

(I) BLUE BOOK, 1856, p.36.
(2) Second Report of the Commissioners of Public Instruction, pp.15, 16.
(3) THE ENGLISH CHURCH IN THE NINETEENTH CENTURY, p.314.
J.H. Froude, in his *SHORT STORIES ON GREAT SUBJECTS*, gives a picture of an Evangelical household in Ireland. "Christianity", he says, "was part of the atmosphere which was breathed; it was the great fact of our existence, to which everything else was subordinated."(1)

Between the years 1830 and 1840 there was a considerable forward movement in the Presbyterian Church after the separation in September, 1829, of the Remonstrants or Arians who became known as Unitarians. "This withdrawal of the Arians was like life from the dead to the synod of Ulster."(2) These Arians, though comparatively few in number (3) did not help the spiritual state of the Church, for all evangelical efforts were opposed by them. After their secession, the Church moved forward with "surprising elasticity". Prayer-meetings were generally established; missions were supported with fresh zeal; and Presbyterianism planted its standard in many districts where it had before been unknown. In ten years (1830-1840) no less than 180 new congregations had been established.

The great religious event in Scotland in the years before the awakening was the Disruption of the Scottish Church on the 18th May, 1843, when no less than 451 (4) ministers left manses, stipends and all the earthly goods the State had given and, under Dr. Chalmers, went forth to continue the Church of Scotland Free. This act of separation stands out as one of the great events in the history of Scotland, and its spiritual force thrilled the Evangelical churches of Christendom.

(3) There were only 17 at the time of secession.
(4) Turner, in *SCOTTISH SECESSION OF 1843*, gives 451 as seceding and 752 as remaining in the Old Church.
The Disruption was occasioned by a question of Patronage, but it developed into a far greater issue, and upon this things came to a crisis. The real principle at stake in the Ten Years' Conflict was the question of liberty of conscience for the Church.

Patronage which, in its lay form, had been abolished from the Church of Scotland at the Revolution, had been restored (in a somewhat underhand way) during the reign of Queen Anne. But the Act restoring it did no more than transfer the right of presentation from the heritors and Elders, who had previously exercised it, to lay patrons. It left untouched the Presbytery's functions and it left untouched the "call of the people" which was an essential feature in the proceedings of an induction. For years after the passing of the Act in 1712, no minister was ordained to a parish without the genuine concurrence of the congregation. But towards the middle of the eighteenth century, the reign of "moderatism" in the Church of Scotland began, and as it grew this call of the people as an element in the minister's settlement became the merest form. It was never formally omitted, but a single name attached to it was reckoned sufficient, even though all the rest of the congregation not merely declined to sign the call but actually protested against it. If any Presbytery scrupled to proceed in such circumstances, the "moderate" leaders sent a "Riding Committee" who ordained the patron's nominee despite any protest, and in some cases even under military protection. The effect of all this on the life and ministry of the Church may be imagined. Not only did her spiritual interests suffer, but even her popularity waned.

In the meantime an evangelical party grew in the Church
in opposition to the "moderates", and at length became dominant in the Assembly. Its great leader at the time was Thomas Chalmers. The appearance of this evangelical party bore fruit in many directions, both in the religious life (I) and also the ecclesiastical policy of the Church. The evangelical party of the Assembly felt that the irreligious and often indecent intrusion of ministers against protesting congregations must cease. Associated with Chalmers were such men as Candlish, Cunningham and Buchanon - all men of extraordinary power.

As soon as the judgment in the Auchterarder case was made final in the House of Lords, the Assembly appointed a committee to negotiate with the Government. All efforts, however, failed, and the Disruption became inevitable.

The effects of the Disruption were mainly twofold in nature. There was a negative as well as a positive side. The secession of so many ministers meant that hundreds of churches were left vacant. To fill these, men of doubtful character and limited qualifications were often ordained in the National Church. "The Church of Scotland was perhaps at a lower ebb at this moment than she had ever been. No Church could have sustained such a loss as she did at the Disruption without feeling it for long after... No doubt, in the hurry of the great emergency, there was a hasty filling up of vacancies, and the mere necessity of going on anyhow must have for the time subdued higher aspirations."(2) This, in the

(1) The revival of the office of preaching in Scotland belonged mainly to the evangelical party. The moderate clergy as a class rarely wrote new sermons. With the rise of the evangelical party a new school of preachers arose, including some of the greatest masters of pulpit eloquence.

(2) Oliphant, Mrs., A MEMOIR OF THE LIFE OF JOHN TULLOCH, p. 67.
long run, was bound to have grave consequences for the moral and spiritual well-being of the people. "Discipline became deplorably lax throughout whole presbyteries, and this was a dead weight hung round the Church's neck in any attempt to rise."(1) Perhaps the most bitter fruit of the Disruption was the discord it engendered in families. Even wives, at times, declined to worship with their husbands; life-long friendships were dissolved; and the old, easy, pleasant clerical intercourse which existed between neighbouring manses not infrequently ceased.

There was, however, a positive side. The Disruption contributed greatly to the lifting of the spiritual level in the whole Church. The rehabilitation of the Established Church of Scotland was really remarkable. There was a new earnestness in the Church. The old moderatism, though apparently left in undisturbed sway, became discredited. Undoubtedly, it was the very existence of the Free Church which necessitated this new atmosphere in the Established Church. Professor James Robertson (2) was instrumental in the development of church extension and endowment. There was also a revival of missionary zeal and religious fervour. Charteris, one of the most distinguished men of the Auld Kirk, was responsible for the more distinctly religious revival of a section of the Church. Patronage also changed its coat.

"In Scotland the patrons no longer patronise." What Disraeli meant was that patrons, before making a nomination, were careful to see who would or would not be acceptable to

(2) In twelve years this remarkable man raised four hundred thousand pounds, saw sixty new churches endowed, and forty more in process or erection.
the people.

In the Free Church there was an amazing enthusiasm. The incredible was done. In the first year of her existence she built five hundred new churches. This was an immense blessing for Scotland, especially when it is remembered that there were many thousands for whom there was no church accommodation. (1)

Beneath all ecclesiastical achievements, there was a profoundly quickened religious faith and life. True, in after years men came to live perhaps too much on tradition, nevertheless, at the time of the Disruption, and for many years after it, there was perceptible in the churches a new stream of life and vitality. This is not surprising, for during the "glow of the Disruption" young men of quite exceptional distinction entered the College of the Free Church, which started with a much larger number of students than were in the theological faculties of all the four Scottish Universities put together. "The Disruption had a chivalry in it that attracted many a young life and gave it a new allegiance." (2)

Apart from the Disruption and its consequences, the first half of the nineteenth century was marked by the appearance of several religious awakenings, which both preceded and followed the Disruption. Each successive wave swept further up over the dry ground; each great movement was characterised by its own distinctive Christian feature, and each had left its own spiritual tide-mark.

To no one man more than to Thomas Chalmers was due the progress of sound and healthy evangelism in the land. The

(1) When Chalmers went to Glasgow he found that, for at least one-third of the population of that City alone, there was no church accommodation.
(2) Simpson, LIFE OF PRINCIPAL RAINY, p. 77.
conversation of Chalmers was an epoch in the history of Scottish Christianity. It was a "beacon-fire kindled on a high place, whose blaze was the signal for the lighting of a thousand lesser lights." (I) It is not too much to say that the fruits of his labours in the revival of evangelical religion are to be seen even to-day in every city, town and parish of the country. Thomas Chalmers was one of the greatest home missionaries Scotland has ever seen.

Such men, then, as Thomas Chalmers and Andrew Thomson before him, as well as the many revivals of the first half of the nineteenth century, did much to strengthen the moral and spiritual life of Scotland. MacLean, in his ASPECTS OF SCOTTISH CHURCH HISTORY, says that round about the middle of the century there were few homes in Scotland to which Burn's poem the "Cotter's Saturday night" could not have been applied.

But there was a darker side too. Dr. A. J. Campbell gives a dreary description of the Church in the middle of the century, particularly as it applied to the Church of Scotland, though, no doubt, equally applicable to other sections of the Church. The Public worship of the Church had become exceedingly dreary and meaningless. Churches were meanly furnished, often without any provision for the Sacraments, and were kept in a disgraceful condition of uncleanliness. Prayers were long, rambling and rhapsodical; no order of subjects was recognised in them. (2) Church services had sunk to what Dr. Story scathingly described as probably the baldest and rudest in Christendom. It was not until 1856 that the General

(I) Macpherson, REVIVAL AND REVIVAL WORK, p.19.
(2) TWO CENTURIES OF THE CHURCH OF SCOTLAND, p.285.
Assembly ordered the clergy to read the Holy Scriptures during divine service, a practice which till then was almost universally neglected. Men, like Dr. Robert Lee of Old Greyfriars, Edinburgh, tried to improve matters, particularly in the music and liturgy of the Church, only to find bitter and fierce opposition from men in his own and other churches.

Soon after the Disruption, the Church felt that something should be done to bring the Gospel message to the needy rural population. Men went from place to place, preaching Christ. The reports of these deputies have been preserved and they disclose a sad state of religious destitution in the land. One writes "I visited thirty or forty families in a row of houses, not three of whom went to any church. Many who once attended Church elsewhere, had given it up. Their state is truly deplorable."(1) Another writes "It was deeply interesting to watch the appearance and behaviour of these people. The countenances of some of them betoken the vacancy of their minds, and plainly showed that they had long been unused to a preached Gospel."(1) And yet another, "My convictions are deepened of a widespread spiritual destitution in the land, of which the Christian Church is not aware...And having some experience, I believe the same will be found in every part of the country."(1)

The first contact A.H. Charteris had in the parish of St. Quivox, where he settled in 1858, was with a man who neither went to Church, nor knew anything about Jesus Christ. Talking to the man about baptism etc., he found him utterly destitute of spiritual enlightenment.(2)

Describing the North of Scotland, H.M. Williamson, Free

(1) BLUE BOOK, 1857, pp.15,16,ff.
Church minister of Huntley in 1858, wrote: "It would be very difficult to give any one an idea of the spiritual condition of great districts in Aberdeenshire and Banffshire in those years. (1) Suffice it to say that any profession of personal salvation as possessed and enjoyed was branded as presumption, hypocrisy, or self-righteousness. The district was called spiritually, 'The Dead Sea'. The preaching of morality instead of grace for half a century had covered large districts with immorality, illegitimacy, drunkenness, and covetousness."(2)

Speaking at the commemorative meeting of the 1858-60 revival, the Rev. James Rae, C.C., of New Deer, described the spiritual life of Scotland prior to the awakening as "so dull and dead that the godly in all the churches were filled with deep concern and alarm about the cause of religion in their midst, and many small groups met in different quarters to plead with God for a revival."(3)

Taking, then, the religious situation in Scotland as a whole during the quarter of a century before the revival of 1858-60, we find that light and darkness intermingled. On the one hand, the revivals which had preceded and followed the Disruption, as well as the Disruption itself, had done much to raise the level of the moral and spiritual life. There was a greater earnestness and more fervour in preaching. An attempt was made to reach the unevangelized parts of the country. There was a great church-extension programme in hand. Altogether, a great advance had been made on what had obtained at the beginning of the century. On the other hand,

(1) That is, the years before the revival.
(2) Radcliffe, Mrs., RECOLLECTIONS OF REGINALD RADCLIFFE, p. 67.
(3) REMINISCENCES OF THE REVIVAL OF '59 AND THE SIXTIES, p. 2.
as has been indicated, much remained to be done. The measure of success which had attended the efforts of the Church threw into relief the dark and ugly forces which were at work in the land. Here and there groups began to gather for prayer in the earnest hope that the Spirit of God might begin to breathe on the valley of dead bones, and before many years had passed there were signs in the land of abundance of rain.
CHAPTER TWO.

PREPARATIONS FOR THE AWAKENING.
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Dr. Fisher, in his HANDBOOK OF REVIVALS, enumerates the following signs as being indicative of a coming revival:

1. A determination to have, by God's help, a better state of things.
2. Distress of soul over prevailing desolations will accompany this desire for better things.
3. Prayer-meetings will improve.
4. Thirst for the preached Word, and a deep interest in it.
5. Sorrow and shame for backsliding.
6. Mutual confessions and restorations.
7. Importunate prayer for revival and readiness to work in it.
8. Zeal for the conversion of sinners.
9. Conviction of sinners in considerable numbers. (I)

By the beginning of 1858, most of these indications were present over a large part of Great Britain, announcing a better day for the Church of God.

Every genuine revival of religion is the work of the Holy Spirit. This does not, of course, mean that human efforts must be despised. A good farmer does not sow his seed just anywhere or at any time. The ground has to be prepared first, and it must be prepared well. Where such preparation has been pushed forward with vigour and determination, a reasonable return may be expected.

When we consider the antecedents of the religious awakening of 1858-60, we find that certain well-defined factors stand out clearly, and the purpose of this chapter is to give a brief outline of these. Four such factors may be noted. First,

the gradual preparation of the ground through previous revivals in the country, and more earnest Christian endeavours to reach the masses with the Gospel. Secondly, the American revival of 1857. Thirdly, the visits made by ministers and other Christian workers to the scenes of revival; and lastly, the multiplication of prayer-meetings all over the country.

Almost from the beginning of the nineteenth century this country, particularly Scotland and Wales, had experienced many religious awakenings, and these, undoubtedly, did much to prepare the ground for the greater awakening at the end of the sixth decade.

The century opened with a remarkable revival at Moulin under Dr. Alexander Stewart. In 1804, and again in 1812, there were widespread awakenings in Arran and in Skye. Wales had had a lengthy revival from 1817 to about 1822. Most counties were affected, with Beddgelert as its centre. Almost at the same time there were revival movements at Loch Tayside, particularly at Breadalbane. From 1824 to about 1833, Lewis and the adjacent islands experienced a breath of new life. In 1828 there were powerful revival scenes in the Isle of Wight and at Sheffield under the preaching of Robert Aitken, a Church of England clergyman and recognised as the greatest evangelist of his time. Wales had the "rejoicing revival" from 1828 to 1830, and in 1831 another wave under the fiery and effective preaching of John Elias. The year 1836 saw Robert Aitken in London, and remarkable revivals followed his preaching in several places, particularly in White's Row, Spitalfields, and Zion Chapel, Waterloo Road, Lambeth. Towards the end of the third and at the beginning of the fourth decade, there were widespread revivals in different parts of Scotland, particularly at Kilsyth.
under W. H. Burns; at Dundee under the saintly Robert McCheyne, and at Forth under John Milne. Many other parts of Scotland felt the movement too, among them may be mentioned such places as Kelso, Ancrum, Jedburgh, Leith, Rosskeen, Collace, Tain and Alness. Skye was revisited under the great and truly apostolic ministry of Norman McLeod. In Wales, John Jones, travelling up and down the country, carried the fire and flame of revival wherever he went. Another man, David Morgan, of whom more will be said in another connection, did noble work in Wales by earnest and passionate preaching to prepare the ground for the awakening of our period. For many years, it is said of him, he never omitted in his public and private prayers a plea for the mighty outpouring of the Holy Spirit. During the years 1851-54 there were widespread awakenings in Cornwall under the preaching of William Haslam, one of the greatest revivalists the Church of England has ever had. The places there chiefly affected were Baldhu, Golant, Tregoney, Perranzabuloe, Rose-in-vale, Mount Hawke, and others.

In England, such men as Reginald Radcliffe, Richard Weaver, Parker, Finney, Spurgeon, and a host of other preachers, were sowing amidst much darkness and spiritual apathy the seed of the Kingdom, which in due time yielded an abundant harvest. The first two, in addition to their preaching, did much good work by distributing tracts at race-meetings, public execution places and wherever men congregated in large numbers. Their preaching was exceptionally powerful and effective. Following Wesley's example, they preached much in the open-air and drew large crowds. "There was such power in the meetings that infidels, who came there to scoff, fell down on the floor crying
Finney's earnest and passionate preaching did not, only do much to prepare the ground directly, but it inspired many Christian workers to a more earnest endeavour to win souls for Christ. His lectures on Revival were well known to the Christian public in this country, and it is impossible to overestimate their influence in the preparation of the soil for the coming of the showers which fell so copiously during the years under consideration. Twice did this great revivalist visit these islands— in 1849-50, and again during the revival. Here we are concerned with his first visit.

Finney came to England in the autumn of 1849. His first sphere of labour was Houghton in the south of England. He found the people, he tells us, very ignorant and neglected, but after a while there was a general quickening of life, and the influence soon spread in various directions particularly to the neighbouring villages. The savour of his work in this place continued for many years.

After Houghton, Finney went to Birmingham. Genuine revivals broke out in several churches where he had been invited to preach. "I accepted the invitation of the ministers to labour in their several churches. The congregations were everywhere crowded; a great interest was excited; and the numbers that would gather into the vestries after preaching was large."(2)

In May, 1850, Finney commenced a nine months ministry at the Tabernacle, Finsbury, London, where Dr. Campbell was minister at the time. Religion, as we have observed in the previous chapter, was not in a prosperous condition in London in the

(1) Paterson, RICHARD WEAVER'S LIFE STORY, p.72.
(2) C.S.Finney, AUTOBIOGRAPHY, p.392.
middle of the nineteenth century. Finney records Dr. Campbell's opinion that he (Finney) was at that time preaching to more people during the week than all the rest of the ministers in London together. That may have been an exaggeration, nevertheless it does reveal a sad state of affairs.

Finney's preaching soon drew large crowds from every part of London, and there were many hundreds of inquirers during his short ministry in the Metropolis. He describes one such meeting for inquirers when a hall seating about 1,500 was packed with genuine seekers.

Apart from these immediate successes, Finney's ministry in London had the effect of rousing many ministers to similar efforts in their respective parishes. Special meetings were commenced, and in some cases these were held right until the great revival came.

Finney's first visit to this country had thus sown the seeds of revival in three distinct districts - the south of England, the Midlands, and London.

In dealing with the preparation period in London, the name of Charles Haddon Spurgeon must be mentioned. This youthful preacher (he was barely twenty years of age when he went to London) possessed such extraordinary gifts of oratory and power that he soon became the talk of London. Park Street Chapel, a very commodious place, became too small for the crowds that flocked to it. Even Exeter Hall became too small. The large Music Hall in Surrey Gardens was taken for Sunday evening services. "The Times" was led to ask why St. Paul's and Westminster Abbey were comparatively empty whilst this young preacher could gather round him 10,000 people to hear the Gospel at the Surrey Gardens.
During the summer of 1857 evangelistic services were held in Exeter Hall on Sunday evenings, and the clergy who took part in them included such men as Bishop Villiers, Cannons Miller, Cadman, and other Evangelicals. This venture proved a real success. Sunday after Sunday, the large hall was crowded. Persons who had never been to a place of worship in their life came to these gatherings.

The London Missionary Society also played an important role in the preparing of the ground. It was chiefly through its influence that preaching in theatres during the revival was resorted to. The Christian Instruction Society, with its wide distribution of tracts and its tent or open-air services, helped also to forward the cause of the awakening. There was faithful seed-sowing on the part of an increasing band of devoted ministers of Christ, both in and out of the Establishment.

In many quarters a deeper spirit of compassion for the perishing masses of the Metropolis began to be cherished, and Churchmen and Nonconformists adopted extraordinary measures in order to induce the people to listen to the Word of Life. Westminster Abbey, St. Paul's Cathedral, Exeter Hall, St. James' Hall, and other places were thrown open to the multitude.

Huge open-air gatherings were held in Birmingham during the summer of 1855. Writing to a friend on the 13th July, R. W. Dale said, "We are just in the midst of a glorious week at Birmingham. We intend to go from place to place in the town, giving a whole week to each spot we choose... The congregations have been mainly composed of men, and from their appearance I should think that a very high proportion never attend a place of worship."(I)

In Ireland, too, the awakening had had its forerunners, preparing a highway for our God. For some years prior to the revival there had been in many places a gradual but perceptible improvement in the state of religion. Ministers were led to speak to the people with greater earnestness about the things which belonged to their peace. The attendance in many cases had increased very satisfactorily. Open-air preaching was extensively practised, and Sunday Schools had greatly multiplied; so were also prayer-meetings in many parts of Ulster.

Writing in 1860 about the awakening at Banbridge, Dr. Weir said about the preparation in that place: "Many of the young people of the town had been gathered into Bible classes, and several were truly converted to God. These converts became willing-hearted workers in the evangelisation of the neglected and outcast population. They established cottage prayer-meetings, and also local Sabbath schools, and there was thus an extensive sowing of the good seed of the Kingdom ere the awakening appeared in its power. To crown all, prayer, united, continuous, and believing, had long been offered in faith and fervour by this band of young men, and by other associated Christian friends. In addition to this, evangelical truth had been long and faithfully preached in the town and neighbourhood."

A correspondent wrote to Weir, "The public mind was never in such a prepared state for the reception of the good seed."

A similar state of preparedness had existed in many other

(1) Weir, THE ULSTER AWAKENING, pp.95, 96.
(2) Ibid., p.96.
and when the revival showers came they fell upon ground which had not only been prepared but which had been sown.

In Scotland the awakening was preceded during the course of some sixty years by various evangelistic movements which did much to prepare the way for it.

In the closing years of the eighteenth century and the early part of the nineteenth, the brothers Robert and James Alexander Haldane initiated and carried on lay preaching. They preached in the open-air and determined to bring the Gospel to every town and village in Scotland. When these two brothers began to preach "the pulpits in the Church of Scotland were frosted with moral preaching, whilst the masses of the people were left to perish."(I)

The evangelical fire lit by these two men was kept alive later by such men as Andrew Thomson, Thomas Chalmers, W. C. Burns, and Robert M. M'Cheyne. Nor must the names of Horatius and Alexander Bonar be omitted, men whose earnest and powerful preaching not only kept alive the fire of the evangelical faith, but spread it far and wide.

Practically all the revival movements which took place in the North of Scotland during the first half of the nineteenth century were the immediate results of the apostolic labours of one man - the greatest revival preacher the Highlands ever produced - Dr. John MacDonald of Ferintosh. During the years of his ministry he witnessed many a heart-melting scene, and was the honoured instrument in winning more souls for Christ and His Kingdom than any other minister in the north, "He was the Whitfield of Scotland... The proudest and most powerful

(I) Johnston, STORIES OF GREAT REVIVALS, p.221.
chieftains of the Gaelic race never possessed such mastery over the clans with 'the fiery cross', or the wild pibroch, as belonged to this humble minister of Christ... Ten thousands have often been swayed as one man, stirred into enthusiasm, or melted into sadness, by this mighty and faithful preacher's voice."

The whole of Scotland was profoundly moved by the Disruption, and the Free Church in her first love went out to seek "that which was lost." The seed of the Kingdom was faithfully sown in the rural districts through the agency of open-air preaching, and in the dense crowded areas of our cities. "The Church," declared Dr. Roxburgh, Convener of the Free Church Home Mission Committee, "was not sufficiently aware how much of that measure of Christian usefulness to which she had attained was due to the territorial operations." He could name twenty-six of these stations, which within a few years had risen into congregations, some of them most vigorous and flourishing, some of them shining as centres of light in the midst of the darkest and neediest districts.

Much of the seed germinated almost immediately and brought forth fruit to gladden sower and reaper alike, but most of it only sprung to life during the years under review, when the gentle dew of the Spirit moistened the soil.

During the years which followed the Disruption, there prevailed, says Dr. T. Brown, generally throughout the Free Church an eager desire for such a revival of religion as had been seen in 1839 at Kilsyth and Dundee. (4) Mr. Sym, of

(1) Buchanan, TEN YEARS' CONFLICT, p.537.
(2) See Chapter I, p. 24.
(3) BLUE BOOK, 1859, p.203.
(4) Brown, ANNALS OF DISRUPTION, p.765.
Greyfriars, Edinburgh, bears this out. "In temporal things God had prospered us beyond our most sanguine expectations... but many among us are waiting for an outpouring of the Divine Spirit of God, and wearying for a revival of pure and undefiled religion."(1)

Great efforts were made to go to the people living in the dark closes and "wynds" where so many were sunk in poverty, and living amidst physical and moral debasement. "Into these poor localities where the population was densest and the leaven of sin and sorrow most active, they sought to enter, striving in some measure to follow the steps of Him who went amongst publicans and sinners."(2) In Edinburgh, for instance, the indefatigable Dr. Chalmers fixed his attention on the worst place - West Port. The population of this district was, in 1644, two thousand, of whom fifteen hundred had had no connection with any church, living chiefly in filthy closes where drunkenness and vice prevailed. Gathering round him a band of Christian friends, Chalmers mapped out the district into some twenty areas, assigning one to each visitor with instruction to go round the families every week, reading the Bible if they got an opportunity, conversing with the people, and showing a kindly interest in them and their families. Soon a tan-loft was opened as a preaching centre. The meetings grew in number and in time a church was built. West Port is here given as an example of what was being done in other places, such as Fountainbridge, the Pleasance, Cowgate, etc. to reach the masses. The success was remarkable. Fountainbridge, under the great ministry of Mr. Wilson, ere long overflowed and gave off a

(1) BLUE BOOK, 1852, p.227.
(2) Brown, ANNALS OF DISRUPTION, p.735.
separate congregation for Barclay church; that again was the means of starting in turn the Viewforth church. Similar work was being done in Glasgow, particularly in the "Wynds" - a district which was once the opprobrium of the City and which in a few years literally became a centre of religious influence.

What was being done in Edinburgh and Glasgow for the evangelisation of the churchless masses had a stimulating effect on the Church at large. Territorial missions were commenced in every provincial town, and evangelistic efforts were put forth in every direction.

In addition to the evangelistic efforts of the Free Church, there arose in the years before the awakening a band of men whose hearts God had truly touched, who did much by their earnest and consuming preaching up and down the country to prepare the ground for the coming of the revival. Among them in Scotland were such men as Duncan Matheson, Brownlow North, Hay Macdowall Grant of Arndilly, and many others. "These", wrote an Edinburgh correspondent of the "New York Times", in October, 1859, "have not only done all the good they could in their own particular districts, but have rendered themselves useful to the country generally. These men have been instrumental appreciably in quickening the Christian life of Scotland."

THE BRITISH MESSENGER, a monthly periodical, issued at Stirling, was also prominent at this time, and did much to increase religious vitality and zeal.

Altogether, there was on the eve of the revival "a voice of more earnest prayer, a hum of more lively Christian activity in the churches; a loftier aim and a more spiritual tone had developed; pastors and people were prepared to throw them-
selves with more intelligence and sympathy into a movement of this nature." (I)

A second main factor - in many ways the main factor - in preparing the ground for the awakening of 1858-60 was the American revival of 1857, a movement which had swept over the whole of the United States before it leapt over the Atlantic to Ireland, the rest of Great Britain, and to many parts of Europe.

Seeing the revival originated in America and had wielded such important influence on the awakening in Great Britain and Ireland, we shall consider it in outline in the next few pages.

Speaking at the Free Church Assembly in May, 1858, Dr. McLean, Principal of Lafayette College, Pennsylvania, described the movement in the United States as "the most deciding and extraordinary the world ever saw since the days of the apostles. A traveller might go three thousand miles, stop in town and country, and there was no place where he might not turn aside to go into a prayer-meeting." (2) All Colleges were affected, and offers for Foreign Missionary service were unprecedented. Not only was the "common man" affected, but the "holy contagion" had spread to every class.

During the summer of 1857, the United States were thrown into a grave financial disorder. For many weeks the disorder had prevailed with increasing severity, and on the 14th October that disorder had reached its crisis in an over-whelming panic that prostrated the whole monetary system of the country, virtually in an hour.

While the conflict for life was yet intense, a humble individual, unheard of in Wall Street, had been prompted to

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(I) Macpherson, REVIVAL AND REVIVAL WORK, p.22.
(2) FREE CHURCH BLUE BOOK, 1858, p.26.
do something for the relief of the distressed merchants of the City of New York. He was a Mr. Lamphier, a down-town missionary of the Dutch Reformed Protestant Church in William Street. This man conceived the idea that a prayer-meeting might be of help to the business men, confining no one to the whole hour, but coming in and going out at their convenience. He mentioned this idea to some people, but received little encouragement. However, he resolved to carry it out. A weekly prayer-meeting was announced on the 23rd September (1857) in Fulton Street, which was to last for one hour. When the appointed hour came, there were only three persons present. At the next meeting the number had doubled. At the next again some twenty people were present. So this Business Men's Prayer-Meeting gradually gathered momentum. The press, secular and religious, took notice of it, and the suggestion was made that, instead of holding such a meeting weekly, it should be done daily. The response was immediate and overwhelming. Three big rooms were used in the same building, and each was packed to capacity. Hundreds were turned away. In February, 1858, another place was opened for the many who desired to attend. This new place was John Street Methodist Church. It, too, was crowded at once. Over two thousand attended this meeting regularly, which at first was chiefly conducted by young men.

These meetings soon began to multiply in other parts of New York and the example spread to almost every town and city in the Union. A gentleman who had travelled from Nebraska to Washington declared that the whole route was dotted with prayer-meetings, so that at every stopping place for the night he had found a prayer-meeting. Of some towns and villages in
New England it was said that every adult had become a member of the Christian Church. The entire population of Simsbrey, Connecticut, had professed conversion. Within three months alone in 1858 over 200,000 had been added to the Church. Dr. Octavius Winslow expressed it as his opinion that the history of the world could not probably supply a parallel to this movement. (1)

A contemporary newspaper described the awakening in these words: "The great wave of religious excitement which is now sweeping over this nation, is one of the most remarkable movements since the Reformation. From every hamlet and village and town; from the forest of Maine, the crowded city-ports, the manufacturing towns, the new cities of the west; from the villages of the south-west, and even from the mines and mountains of California, we have constant reports of the profound religious feelings and interest of the people on this great subject. Travellers relate that on cars and steam-boats, in banks and markets, everywhere through the interior, this matter is an absorbing topic. Churches are crowded, bank-directors' rooms become oratories; school-houses are turned into chapels; converts are numbered by the scores of thousands." (2)

A similar opinion was expressed by Richard Oulton in RELIGIOUS REVIVALS. "Everywhere at its first appearance business was almost suspended, or at least greatly interfered with, prayer-meetings were crowded day by day, and banks, counting-houses and shops had all to yield to the prevailing excitement, and suspend business during season of religious exercise." (3)

Nor was this awakening one of merely human excitement:

(2) Quoted in THE GREAT AMERICAN REVIVAL, pp.27, 28.
Week in and week out the interest and intensity of it was maintained at a high level. Nearly a year after its commencement, THE NEW YORK OBSERVER wrote, "It is not necessary to say from week to week that the revival is advancing. This is one of those admitted facts which needs no statement. It is acknowledged and felt on all hands, by those who dwell in cities, on the sea-board of our country, to say nothing of the smaller places... All over the land sinners are converted." (I)

What was true in August, 1858, was equally true in August a year later. The same paper wrote in August, 1859, "The Fulton Street prayer-meeting is overflowing every day, and daily prayer-meetings are multiplying even in this the most unfavourable portion of the year."

One remarkable thing about the American revival was the number of Colleges and students that had been affected. There were in America at that time between 19,000 to 20,000 young men in different institutions, general or denominational, and nine-tenths of these Colleges had been, to a greater or lesser degree, involved.

A few isolated instances will serve to illustrate the fervour and the state of religion in America at that time.

Philadelphia. The great Jayne's Hall was used for the daily prayer-meetings of the town. The room first used had seating accommodation for some three thousand. This proved too small, and the meeting had to remove to a larger hall. THE PHILADELPHIA PRESS wrote, "When it was decided upon to remove into a larger hall, it was with no expectation that the room would be filled. When the hour had about half elapsed yesterday, during which the mid-day meeting is held, we entered the hall,

(I) THE NEW YORK OBSERVER, August, 12th, 1858.
and to our amazement, found it densely crowded, every seat being occupied, including the settees in the aisles, and a large proportion of the immense galleries, and those who left for want of room on the main floor are said to have exceeded the number who could not gain admission on the day previous."(1)

A minister who was present at some of the meetings describes the scenes in glowing terms. "The union prayer-meetings in Jayne's hall have been literally unprecedented - wave after wave pouring in from the closet, from the family, from the church, from the union prayer-meeting, until the tenth wave rolled in its mighty surges upon us, swallowing up for the time being all separate sects, creeds, denominations, in the one great, glorious and only Church of the Holy Ghost. Think of between three and four thousand people meeting daily in one immense hall for prayer!"(2)

There were, of course, other prayer-meetings in Philadelphia, in fact, it is no exaggeration to say that every street in the City had its daily prayer-meeting.

In Jersey City all the churches had their prayer-meetings, and a united gathering was held daily in the Lyceum every morning between the hours of seven and nine. Another daily prayer-meeting was also held in the Y.M.C.A. from half-past five to half-past six in the afternoon.

Albany. A prayer-meeting which was held every morning was instituted in the rooms of the Court of Appeals for the Legislature of the state. A correspondent of the NEW YORK COMMERCIAL ADVERTISER, writing on the 20th March, 1858, after referring to the crowded daily gatherings, speaks of the remarkable movement

(1) See NARRATIVES OF REMARKABLE CONVERSIONS, p.367.
(2) Quoted in THE GREAT AMERICAN REVIVAL, p.56.
in the Legislature - "Yesterday some members of the Legislature commenced meeting for prayer at half-past eight in the morning in the room of the Court of Appeals. It is opposite the Senate Chambers, and the voice of supplication and praise to the Almighty is now heard early in the halls of our capitol." It had commenced with but six, but at the fifth meeting the number present filled two rooms.

The revival was felt powerfully at an early date in the City of Chicago. Daily meetings were held in the Metropolitan Hall where several thousand people assembled for prayer. Morning and noon meetings were also held in the First Baptist Church, at which many striking conversions took place. More than two thousand business men gathered for the noon meeting.

The CHICAGO PRESS wrote about this great awakening, "Writing from a news point, the prominent topic of thought and conversation in Chicago in our streets, in our business places, and in our homes, the subject of the religious awakening now in progress in this community is all absorbing. It is upon the lips of Christians and unbelievers. There are few or no scoffers, few who sneer publicly or openly at what is transpiring without excitement, without noise, and which cannot be called fanaticism or overzeal. The spectacle exhibited yesterday at twelve o'clock, in the assembling of upwards of two thousand persons in a social prayer-meeting at Metropolitan Hall, was one of the most wonderful and memorable events that had ever transpired in Chicago."

Yale College. The revival here was probably without precedent, so far as numbers interested are concerned. In fact, it included practically all the students. Among the converts were many who had been bitter scoffers and who were armed with
the philosophy of the infidel.

Washington had five daily prayer-meetings, among these was the "Congressional Union prayer-meeting" for Members of Congress.

In Baltimore, the Editor of THE PATRIOT, who did not profess to be a religious man, said that no man in the City had ever seen such a vast multitude assembled at a prayer-meeting. "The history of the world does not present a parallel on the subject of religion to that which now pervades this whole land."\(^{(1)}\)

The CINCINNATI GAZETTE said that the attendance at the daily prayer-meetings was so large in the town that no hall could be found large enough to accommodate all the people who desired to be present.

These cases could be multiplied indefinitely, but this is not a history of the revival in America, and enough has been said to illustrate the spirit and the extent of the movement. The effects upon the people - moral, social and spiritual - were profound. Countless thousands had been added to the Christian Church, and many hundreds went out as missionaries to every part of the world.

A third factor of importance in the preparation for the awakening was the visiting of ministers and others to scenes where the revival had already been at work. Tidings of the movement in the United States in 1857 and the following year excited in this country deep interest and led to great searching of heart, much prayerful anxiety, and much believing expectation. In various ways information as to the extent and reality of that work was communicated.

A still more powerful impulse was given to the faith and hope of God's people by the news of the great awakening in

\(^{(1)}\) Quoted by Dr. McLean, See FREE CHURCH BLUE BOOK, 1858, p.27.
Ireland.

In May, 1858, the venerable J. A. James in a remarkable paper, read before the Congregation Union in the Poultry Chapel, London, thrilled his audience by presenting before their imagination the form of the Son of God coming over the Atlantic "with His face towards these British Isles."

Ministers and other Christian people went over to America to see for themselves the things they had been hearing. In practically every case these came back with a burning desire to promote a similar movement in this country. When the revival had reached Ireland, still more went over there, and came back convinced that the work was of God. Armed with this personal experience, these men and women became, in very many cases, the links in the great movement or, to change the metaphor, the torchbearers of the flame to their native places.

The great revival at Kilsyth in 1839 broke out when W. C. Burns related, on the 23rd July, the awakening which had taken place at Shotts in 1830. In a similar manner the spread of the revival during the years 1858-60 was greatly aided by the simple account of what had taken place in other localities. The difference here was that the personal experience of the narrator was behind his account. Dr. D. Brown, giving his report on the State of Religion, said at the Free Church Assembly in 1859, "Just think what a great impulse has been communicated to the heart of all Christendom by the simple publication of what God has done for our American brethren." (I) "I cannot help observing that one great means of awakening seems to have been the communicating of intelligence of what the Lord has done in other places. I believe we can scarcely ascribe too much

(I) BLUE BOOK, 1859, p.294.
influence to the communication of religious intelligence in bringing about the results in which we this day rejoice."

A very striking illustration of the way in which the ground for the awakening was prepared by the narration of revival scenes was given in the REVIVAL for August 27th, 1859. "On Sabbath evening last, in Stockwell Free Church, the Rev. J. Alexander, who had just returned from Ireland, after visiting the localities which are most interesting in connection with the present revival, gave a thrilling account of what his own eyes had seen and his own ears heard, to a crowded audience. The speaker having alluded to the origin of this great movement in the district of Connor, and traced its progress to other localities, proceeded to give a most touching recital of the effects as observed by himself on various characters, the representatives of almost every class and shade of belief, or rather unbelief. The interest of the audience increased as the narrative proceeded, and when at the close the speaker endeavoured faithfully and affectionately to press upon his hearers the necessity of making this all-important subject a matter of individual and personal consideration, the pent-up feelings of not a few got vent in audible and earnest appeal for mercy." "The report goes on to say, that after prayer and the Benediction an intimation was given that a prayer-meeting would be held for those who might be under a sense of sin. A very large number waited, and the revival had fully come to this place.

The same thing happened in the Congregational Church of Kentish Town, London. The minister, the Rev. James Fleming, had been to Ireland during September and October, 1859. On

(1) Dr. Julius Wood at the Free Church Assembly. See BLUE BOOK, 1861, p.77.
his return he simply told his people what he himself had seen and heard. A powerful revival broke out in consequence and continued for many months.

It was the same at Eyemouth, in Berwickshire, where the revival had found its most powerful manifestations in the southeast of Scotland. The minister, John Turnbull, told the people his personal experience in Ireland, and a mighty work of grace ensued.

Another all-important and powerful factor in preparing the ground for the awakening was prayer. Indeed, this was the most important of all factors. The history of revivals is the history of prayer. Every genuine revival of religion is born and nourished in prayer. Without true and united prayer, a revival of religion is inconceivable. "I scarcely know of any instance where the revival has not been preceded by this spirit of prayer and expectation." (1)

The situation was, in the eyes of many Christian people, desperate and deplorable and, as Elijah of old, many prayed that the rain might come, and the rain came.

As early as 1855, Reginald Radcliffe issued one of his first letters calling Christians everywhere to prayer. "In love let me earnestly entreat you at this time to join with all your heart in continually praying to your Heavenly Father, that His Kingdom may come." Radcliffe himself conducted for many years preceding the revival a prayer-meeting in his own house. This was the means of not only bringing many to Christ, but of stirring up many Christian people to emulate his example. Prayer-meetings sprang up in many parts of the country. "In those days the spirit of prayer so fell upon the pleaders that

(1) BLUE BOOK, 1861, p.76.
the flight of time seemed forgotten. Strong men would be found stretched on the floor crying to God till bodily strength was exhausted."(1)

It was the same in many parts of the country. In July, 1858, a few met in Exeter to pray for a revival. From forty at the first meeting, it soon reached an attendance of over four hundred.

The revival in America, and later in Ireland, had a very powerful effect on the Christians in every part of these Isles. "In many of our congregations there was a gradual increase in the spirit of prayer, and increased expectation of revival, which was quickened when we had tidings of the Lord's great work in America and Ireland. These tidings both excited gratitude to God and raised expectations that He would not pass us by."(2)

Prayer-meetings multiplied in an amazing manner for a similar outpouring of God's Spirit everywhere. "In England the same power is at work as in Ireland, though manifested in a more settled and quiet manner. The reports of the Irish revival have been productive of much good. The hearts of God's people everywhere have been stirred up to expect substantially the same blessings; and hence it has resulted, that there is scarcely a town in England where prayer-meetings are not held for the outpouring of God's Spirit. This attitude of the Church may be more fitly described now than at any former time by the word 'expectation'."(3)

Such was God's preparation of the ground on which the rain and the dew of the Spirit of Life were to fall during those

(1) Radcliffe, RECOLLECTIONS OF REGINALD RADCLIFFE, p.36.
(2) Dr. Julius Wood at the Free Church Assembly, 1861. See BLUE BOOK, p.76.
(3) EVANGELICAL CHRISTENDOM, November, 1859.
momentous years. The soil was indeed well prepared, and when
the heavens were opened and the dew fell, the seed germinated
to yield in due time a rich harvest for the Kingdom of God.
CHAPTER THREE.

THE AWAKENING IN IRELAND.
THE AWAKENING IN IRELAND.

Though symptoms of the awakening had begun to appear in more than one locality, public attention was soon concentrated on Connor, in the county of Antrim. From here the awakening spread with great rapidity all over Ireland, particularly in Ulster.

Connor had for many years before the awakening enjoyed the benefits of a faithful and evangelical ministry. In the spring of 1855 a movement commenced, which was destined in time to spread a hallowed influence over the whole neighbourhood. At the suggestion of his minister, a young man commenced a Sunday School which became known as the Tannybrake Sabbath School. From this Sunday School two years later originated a prayer-meeting which yielded some of the first-fruits of the great movement.

Among others who were associated with this prayer-meeting, were four young men, John Wallace, James M'Quilkin, Robert Carlisle, and James Maneely. These four, we are told, took great delight in each other's society, and enjoyed sweet communion one with another in their common Lord. They used to meet in an old school-house in the vicinity of Kells. It is to this place and to these meetings that the revival in Ireland is generally traced.

The above-named meeting, however, soon ceased to be an exclusive one. More and more were admitted on the recommendation of the original members. For a few months there were no visible results. The break came towards the end of the year 1857 when a young man was converted.

The Spring Communion of 1858 was a very solemn time. Shortly
after, prayer-meetings were set up in different parts of this vast parish, and within a few weeks there were sixteen of them held each night of the week.

By the middle of the year, interest in the happenings at Connor and the neighbourhood had been so roused that the Rev. S. J. Moore was asked to give a personal account of the work before the General Assembly of the Presbyterian Church which met in July.

For almost eighteen months this quickening impulse was confined to the district of Connor, and it is interesting to notice that, as far as this district was concerned, the revival began the same month and the same year as that in America - viz. September, 1857. The movement at Connor was quiet and unaccompanied by any physical excitement, such as had marked it in other districts.

From Connor the awakening spread to Ahoghill, a little village a few miles west of Connor over the river Maine. The population of this town numbered in 1858 some 6,000 people. Towards the end of 1858 (9th December), a young man who had been attending the Connor fellowship meeting was converted, and at once expressed his keen desire to impart the news to his relatives who resided in the Ahoghill district. This was done, and all the young man's relatives were also converted. These in turn became missionaries to all their friends and neighbours. In addition to the visit to Ahoghill of the above-named young man, several visits were made by different men from Connor at the invitation of the Rev. F. Buick. Great interest having already been aroused, hundreds attended these special meetings. By the middle of February, 1859, the whole of Ahoghill and the adjoining parish of Dromaul had been overwhelmed by the revival.
Prayer-meetings now began to multiply in the district, and large open-air meetings were held regularly. Particularly was this the case in the spring of the year when no indoor place was found big enough to hold the people.

The 14th March, 1859, will ever be a memorable day in connection with the Ahoghill awakening. On that day a huge gathering, estimated at over 3,000 people, i.e. more than half of the adult population of the town, was addressed by a young convert. Following his appeal, there were unheard-of scenes of physical prostration, scenes which became only too common as the revival progressed.

Thus the revival at Ahoghill presented a striking contrast to the stillness of operation and the absence of published accounts which had characterised its first stage. It now took a new and startling form. The whole neighbourhood was filled with tidings of marvels, and the newspaper of the adjacent town was resorted to by some "Spectator" who could scarcely believe what he had seen. "The movement in this immediate neighbourhood has assumed the startling character of unexpected and instantaneous conversions, accompanied by the physical and spiritual operation of some overwhelming power upon the minds and bodies of the parties so converted...Men of irregular habits become suddenly and permanently changed; institutions for prayer were established throughout the parish, and very numerousely attended; drunkards became peaceable, sober, and religious members of society; houses, once the habitation of wickedness, became sanctuaries of praise, and roofs that formerly echoed with songs of obscenity, now cover altars of family worship, and resound with anthems of royal psalms." (1)

(1) BALLYMENA OBSERVER, March 26th, 1859.
Another "Observer" bears a similar testimony. "A reformation almost inconceivable in its extent and minuteness of ramification throughout the various classes of society, considering the very brief period within which the work has been accomplished, and from my own knowledge of the inhabitants I am prepared to say that every house in view from the spot where I stood, is now a sanctuary for the worship of God at the family altar. Public prayer-meetings are attended by crowds so large, that no house of worship in the parish can accommodate the entire number."(1)

Thus, if Connor was the cradle of the revival, Ahoghill became its herald to the world, and the intensity of it in this area lasted longer than in most other places. Writing towards the end of the year, the Rev. F. Buick said that the three Presbyterian churches in Ahoghill were full, and the Second and Third were contemplating large additions to their accommodation. A feeling of deep solemnity was pervading the whole neighbourhood. But though the intensity of the revival prevailed for a long time, it was by no means uniform in every church. David Adams, one of the ministers of Ahoghill, reported from his church a decided rise and fall in the movement. "In the end of April and the beginning of May the wind of the Spirit calmed, but in the middle of May it blew again a heavenly hurricane, and the mighty wave of mercy swelled gloriously mountain-high."(2)

Three miles from Ahoghill is the town of Ballymena. By the middle of May, 1859, the revival had reached this place, though the first signs of it became visible early in April when a young man was converted. One or two had been previously

(1) BALLYMENA JOURNAL, April 23rd, 1859.
(2) Weir, THE ULSTER AWAKENING, p. 27.
"struck" in the streets of this town, but they belonged to the country and had only been there on a visit.

The Rev. S. J. Moore of Ballymena gives this account of the movement in a pamphlet THE HISTORY AND PROMINENT CHARACTERISTICS OF THE PRESENT REVIVAL IN BALLYMENA: "On my return, after two days' absence at the meeting of the Synod, I found the town in a great state of excitement. Many families had not gone to their beds for two or three previous nights. From dozens of houses, night and day, you could hear when passing along, loud cries for mercy by convicts or the voice of prayer by kind visitors, or the sweet soothing tones of sacred song. Business seemed at a standstill. In some streets, four or five groups of people in houses and before the open doors and open windows, engaged in prayer or in praise, all at the same time... Prayer-meetings in town and country became very numerous. In private houses they were held all hours of the day or the night. At first they were held every night in the principal Presbyterian churches."

In the adjacent country districts large meetings were held in the open-air, and hundreds were often visibly impressed with strong conviction. Thousands of tracts were circulated and read with great avidity, and long-neglected Bibles came into general use.

As for the procedure of the meetings in the town, the order varied little, yet the interest never failed while the summer lasted. Dr. Weir visited Ballymena in the middle of August, and tells of gatherings on week nights amounting to between 1,000 to 2,000 people. There were no empty seats in the various places of worship, and men of business sat side by side with their workers. Although the revival was strong among the rich
and respectable, the impact of it was particularly felt among those of the lower classes. In every place the young were almost always in a big majority. From the denominational point of view, while every group of Christians was strongly affected by the movement, no church was so favoured as the Presbyterian.

Brownlow North visited Ballymena towards the end of July, 1859, and his visit gave a new impetus to the work in and around the town. The Ballymena Observer of the 30th July observed that the attendance at the meetings addressed by Mr. North were over ten thousand, the largest audiences the town had ever seen for religious purposes. "Ballymena was so reformed and changed that on market days which used to be notorious for drunkenness and all sorts of sin, was completely different." (1)

At an early period the awakening spread in the direction of Broughshane, a small village some three miles from Ballymena, and almost exclusively Presbyterian. Some notable conversions were reported from the place early in 1858, but the full tide of the awakening did not reach the place until May, 1859. A number of young women were suddenly affected one morning in a spinning mill, and immediately there spread among the workers such intense excitement that within an hour some thirty or more people of both sexes had been laid prostrate. The business of the entire establishment was interrupted and had to be closed as a matter of necessity. Two days later it was reopened, but nearly half the usual hands were absent. About the same time of the day a large congregation had gathered in the open-air in front of one of the churches, and the service was not concluded till a late hour of the night. Meetings of that nature were held very frequently, almost nightly, in the village.

(1) Daniel Mooney, Revivals, p. 10.
and in the country round about throughout the summer months.

For about six weeks after the outbreak of the revival in May, all agricultural operations, and indeed every kind of secular employment, were suspended, no man being able to think of or to attend to anything but the interest of the soul. "One overwhelming sense of terror and awe held in check the boldest sinners, while thousands who till now had lived as if eternity were a priestly fiction seemed for the first time to realise its truth and presence, and to feel as if the end of all things was at hand."(1) Such was the description of Archibald Robinson, minister of Broughshane, of the condition of his parish.

About one thousand people, according to the same authority, were impressed, awakened and converted. This was a very high percentage for a small place such as Broughshane.

By August of the same year, the intensity of the awakening had somewhat abated. The physical features had also in a great measure passed away. Though the work was still going on, it did so in a more silent and subdued manner.

A few miles south-east of Connor lies the village of Ballyclare. The revival at Connor and Broughshane exercised a powerful influence upon this place. Men went to see for themselves, and came back with the revival flame burning in their hearts.

From Ballyclare the movement spread to Hyde Park, a village a few miles from Belfast. The human agent here was a young boy who had simply told some of the people of Hyde Park how he had been converted. The simplest words and the plainest methods carried with them Divine power and grace and became the means of salvation to many.

(1) Quoted in Gibson's THE YEAR OF GRACE, p. 86.
From the very beginning of the awakening in Ahoghill, the converts of that place made Coleraine a matter of definite prayer. By the beginning of June, 1859, the revival had come to this place. On the 7th June an open-air meeting was held in one of the market places of the town to receive and hear some of the new converts of a small place about eight or ten miles south of Coleraine. Shortly after seven o'clock, great crowds from town and country began to assemble in the square. Two men addressed the meeting that night, relating their own conversion and appealing to the listeners. Scarcely had they finished speaking when person after person fell down to the ground, crying agonizingly the prayer of the Publican "Lord, have mercy on me a sinner."

One of the ministers present at that gathering has left an impressive account of the scenes he himself had witnessed. "I passed from case to case for two or three hours, as did my brethren in the ministry, until, when the night was far spent, and the stricken ones began to be removed to the shelter of roofs, I turned my face homewards through one street, when I soon discovered that the work which began in the market square was now advancing with marvellous rapidity in the homes of the people. As I approached door after door, persons were watching for me and other ministers, to bring us to deal with some poor agonized stricken one; and when the morning dawned, and until the sun arose, I was wandering from street to street and from house to house on the most marvellous and solemn errand upon which I have ever been sent." (1)

Similar scenes continued all over the town throughout the following day. In the evening a great multitude assembled

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(1) Quoted in Gibson's "The Year of Grace," p. 54.
again in the market place, and the scenes of the previous evening were re-enacted, only on a much larger scale. "For a time all went on quietly; but a work was soon witnessed; on all sides people began to fall down. All attempts to preserve order were unavailing. The field was strewn over with men and women, and the moans and cries reminded the hearer of a field of battle. The meeting was broken up into sections, and every little group was addressed by a minister or a Christian brother."

One day the newspaper had to delay its publication, for so touched and prostrated were the compositors that, instead of being at work, they were wrestling in prayer.

The new Town Hall of Coleraine had just been completed, and the place was used to shelter the "smitten ones." The same Town Hall was used for a prayer-meeting which had been inaugurated at the beginning of the movement and which continued for many months. Every day the spacious hall was filled with praying people from every denomination.

Referring to the Town Hall, THE COLERAINE CHRONICLE wrote: "Instead of joyous dance and the stirring music of the ball-room, the walls of the Hall gave back the almost despairing groans of the stricken sinner and the heartfelt prayer of the believing saint, or resounding with the adoring thanks of a redeemed saint."(2)

There was an amazing outpouring of the Spirit among the children of Coleraine. It all began in a school belonging to the Irish Society. A boy was observed to be under deep conviction of sin. The master, seeing that the little fellow was not fit to work, advised him to go home. With him he sent

(1) Massie, THE SCENES OF REVIVAL IN IRELAND, p. 18.
(2) Quoted by Weir in THE ULSTER REVIVAL, p. 108.
an older boy. On their way they saw an empty house, and went in there to pray together. Soon the lad who was unable to work returned to school and informed his teacher that he had found great peace. This was the beginning of a great movement in that school and, indeed, among all the children of the town.

Simultaneously with the awakening at Coleraine, a great and similar movement began at Portrush. The revival here was preceded by the coming together of the ministers of the various denominations which resulted in an open-air prayer-meeting. This meeting took place on the 6th June, i.e. one day before the great gathering at Coleraine which had ushered in the revival in that town. It was estimated that there were about two thousand people present at this meeting. The normal population of Portrush at that time was in the neighbourhood of nine hundred, but as this was summer, there were a great many visitors there. The local ministers gave short addresses, and visitors from Ballymoney spoke of the awakening in their own town. The first two "stricken" cases were a Presbyterian and an Episcopalian, as if God had honoured, says Professor Gibson, the first united prayer-meeting. The above meeting brought the revival to Portrush. During the entire week that followed the whole town and neighbourhood were in commotion. The edge of the tension and excitement was taken off after the first week, and a deep and lasting work of grace went on for many months. Prayer-meetings, congregational and united, were held every day, and these were nearly always crowded. The churches on the Sunday were crowded right through the summer and many, in some cases hundreds, were turned away as there was not enough room to accommodate them. Dr. Weir who visited Portrush in August of that year bears witness to the large gatherings on the Lord's Day, and also to the general
atmosphere as being that of a place where God and man had met. (1) Brownlow North also visited the place in the course of the summer and greatly advanced the cause of the awakening. At one of the open-air gatherings there were some seven thousand souls present, having come from all the surrounding country districts. The converts of that one gathering numbered several hundreds. Cases of physical prostration in Portrush were few in number compared with the number who had professed conversion.

The Rev. Jonathan Simpson, one of the Presbyterian ministers of Portrush, sums up the results of the awakening in these words: "The whole country (meaning the surrounding districts) is studded with prayer-meetings, and the whole face of society is changed." (2)

Turning to the south of county Antrim, we find that the movement which had been spreading northwards from Connor, and which had been overwhelming all the towns and villages of the north had, at the same time, been moving southwards. By the end of May it had reached Belfast. It is a matter for debate whether the revival came simultaneously with the men who had come from Connor to address some gatherings in Belfast, or whether it came as a result of their visit. At any rate, at a meeting held in the Linenhall Street Church on the last Sunday of May, 1859, (3) at which two men from Connor described the remarkable work which was then going on in their neighbourhood, the awakening may be said to have commenced. At the close of the service, a woman who, it was said, had gone to the meeting incredulous as to the reality of the revival, was affected in a manner similar to what had been witnessed in

(2) Ibid., p. 122.
(3) Rev. Hugh Hanna of Belfast in a letter to Dr. Weir gives it as the first Sunday in June.
other places. Others who had attended the meeting, both male and female, were seized with conviction of sin in their own homes.

The following Tuesday a meeting was held in the Berry Street Church, which was again addressed by the two men from Connor. The meeting was interrupted by cries for mercy from two young people. After the dismissal, hundreds of people lingered behind and the church had to be opened again. Great numbers professed conversion that night. Next morning, groups of interested people were congregated round the homes of those who had been affected the previous night. In the evening, the usual mid-week prayer-meeting was crowded, and the fear of God fell upon all present.

A week later the whole community was agitated by a mighty awakening. It became the theme of all the churches in the town, while a feeling of deepest solemnity pervaded the congregations. Within a few days, religious meetings were commenced in every district of the town, some of which had not long before acquired an unhappy notoriety as the scenes of party animosity and even bloodshed. Ministers, many of whom had almost worn themselves out with work, were ably and willingly helped by Sunday School teachers and friends in attending to the awakened.

A letter written to Dr. George Salmon of Dublin by a man who was not friendly disposed to the revival movement said: "I have seen meetings in which there was scarcely one present who was not weeping. Frequently they have been unable to close the meeting till the next day; the persons stricken down refused to leave the place till they had found peace and comfort....I have never seen so widely spread and so deep a current of religious earnestness as pervades the whole society in Belfast. At first Roman Catholics scoffed at it, then they were awe-stricken by it,
and now they avoid all contacts with Protestants as far as they can avoid it. The priests are distributing holy water, consecrated medals, and bottles of some medicinal preparation... Among the poor Protestants the change is almost incredible. Many of the dissenting places of worship are open every evening, and nearly always full to overflowing. There is a feeling of awe pervading all classes. "(1)

A pleasing feature of the revival in Belfast - as, indeed, in almost every other place - was the wholehearted co-operation of the different denominations.

To gather all the friends from the surrounding districts who were interested in the awakening, a great open-air rally was arranged in the Botanic Gardens during the summer. Never in her history had Belfast had such a gathering. Spurgeon had had great gatherings in the same place a year earlier, but they could not be compared in magnitude nor solemnity with the gathering now held for prayer. It was estimated that some 25,000 to 40,000 people were present. The gathering which commenced at 11.30 a.m. lasted four hours, and yet there was order throughout. The Rev. John Johnston, Moderator of the General Assembly, presided, and after he had spoken, the immense gathering divided into something like twenty one groups, addressed by various clergymen and laymen who had been converted in the revival.

Of the many suburbs of Belfast none was probably stirred deeper than the manufacturing suburb of Swart's Row. The whole locality was profoundly moved, and practically all the inhabitants professed conversion. The whole population (it numbered fifteen hundred in May, 1859) crowded to prayer-meetings and

(1) See Salmon's EVIDENCES OF THE WORK OF THE HOLY SPIRIT, p. 46.
open-air gatherings. Every one betook himself to the reading of the Bible.

Physical prostrations became at one time rather frequent in Belfast, and early in June the Presbytery of Belfast appointed a special Committee to watch the movement and to report on it from week to week. But in addition to "prostrations" the awakening in Belfast was followed ere long by other curious physical phenomena, which also manifested themselves in several other places - the occasional suspension of bodily powers, as indicated by the loss of speech, sight and hearing. Those thus affected acted mostly as in a trance. Frequently they would fall into sleep in which they would continue many hours, and the commencement and termination of which they would intimate beforehand to the bystanders. There can be no doubt that much injury was done by this class of "manifestations." Those who experienced them were run after as a wonder, and their announcements treasured up as though they were the products of immediate inspiration.

Though the initial keenness of the movement had worn away during the summer of 1859, the revival as a whole continued right into the following year. By the spring of 1860 most churches in Belfast were reporting steady progress, well-filled churches, and numerous conversions. (1).

Reports of what was happening in Belfast soon reached places adjacent to the Capital. A Christian merchant from Belfast went on the first Sunday of June to a place called Carnmoney to tell the people of the happenings in their midst. There was no oratory in his simple talk, but the same night there were distinct signs in the gathering of a coming revival.

(1) See THE REVIVAL for February, May, etc. 1860
A few evenings later, the same gentleman addressed an immense gathering in the church, and "never," to use the words of the resident minister, the Rev. J. Barkley, "was there a more striking illustration of the words 'Not by might, nor by power, but by my Spirit, saith the Lord'". (1) The speaker had barely spoken ten minutes, neither remarkable in power nor persuasiveness, when one and another were stricken down, crying to the Lord for mercy. To use the words of the same minister again, "The glory of the Lord so filled the house that it became a literal Bochim." (2)

A few weeks later, a still more wonderful display of Divine power was experienced at a meeting addressed in the same place by the Rev. A. Pollock, a Mr. Ormsby of Rothesay, and two young men from Connor. Over one hundred souls professed conversion as a result of that meeting. In a comparatively short time, from three to four hundred people in this small place had professed to have found peace. As many as twenty prayer-meetings were held within the bounds of a single congregation, and with varying intensity the revival continued in this place for a number of weeks. As in Coleraine and other places, the movement had affected many children. A number of schools had to close down as prostrations became rather common among the children during the height of the awakening.

Not many miles from Carnmoney is Ballycarry, the cradle of Irish Presbyterianism. By May, 1859, there appeared many signs of the imminence of the revival. At the Communion service that month a feeling of deep solemnity pervaded the large congregations. Shortly after, nightly prayer-meetings were

(2) Ibid, p. 97.
commenced. In the course of six weeks about one hundred and sixty persons had been stricken down. These nightly prayer-meetings continued for many weeks, and "such were the crowds which attended the evening services in the church or in the open-air, when no church could contain them, and such were the seriousness and anxiety of the people, that for forty-two successive nights I preached, conversed with anxious inquirers; and frequently prayed over stricken ones, till the first streaks of young day warned us to retire from the solemn scene."(1) The same writer, the Rev. John Stuart, complained that he could not find a place large enough to hold his Bible Class. His prayer-meetings had an average attendance of a thousand people. At the October Communion, i.e. six months after the commencement of the revival, he had two hundred new communicants.

The town of Carrickfergus is about eight miles north-east of Belfast. It includes the country two or three miles around, called the county of the town of Carrickfergus. The population in 1860 was about nine thousand souls.

Good work by way of preparation had been done in this town by a certain Lieutenant W. R. Aitman, a devoted servant of the Lord, who during the year preceding the revival held frequent meetings in the Joymount Presbyterian Church, which resulted in great blessing.

Towards the end of May, more excitement began to prevail in consequence of reports of the work of the Lord in Connor. This excitement changed to intense anticipation when some converts from Connor and Ballymena came to the town to speak of the movement in their respective places. This led to a general awakening in the town, and scenes similar to those

(1) RECORDS OF REVIVAL, p.18.
witnessed in other places were repeated here. Meetings were held every night, and these continued for many weeks. Conversions were numerous, and daily prayer-meetings were held by the workers in the salt mines many hundred feet underground.

Almost at the same time there were signs of a coming revival in Islandmagee, near Carrickfergus. The first manifestations appeared at a preparatory service on the first Sunday of June, when a young woman was "stricken down." From that day the movement spread rapidly until every part of the parish was reached.

Among the first places in county Down reached by the revival was Comber. The first symptoms of it appeared on the 30th May when several visitors from Ballymena addressed an immense gathering. The whole town and neighbourhood were roused. For several days after the appearance of the movement, great numbers were unable to attend to their work, but gave themselves unceasingly to the study of God's Word, singing and prayer. Among the converts were children of seven and old people upwards of seventy years of age.

Near to Comber is Killinchy. During the summer months of 1859 the whole parish was profoundly moved by the revival. The same was true of Newtownards, a town with a population of twelve thousand and seven churches. Of these twelve thousand inhabitants, over six thousand had not even had a nominal church connection. There were some seventy public-houses, and more than a dozen pawn-shops. Religion had indeed been for some time in a very low state.

By the beginning of May (1859) a united prayer-meeting had been established which was to meet once a week. About two hundred people were present at the first gathering. A
week later, two young men from the Connor-Ahoghill district came to Newtownards and gave an account of what the Lord was doing in their native place. Many were deeply and visibly impressed; others remained sceptical on account of the physical accompaniments. On the Sunday following the visit of these young men, the schoolmaster who had taken a great interest in the awakening, commenced an open-air meeting. Nothing definite happened at first, but a day or two later a notorious character was converted. This almost "electrified" the slumbering town. The open-air meeting received a new impetus, and was literally attended by thousands.

One of the young men who had come from the Connor-Ahoghill district in the early part of May, was during the course of the summer appointed town missionary of Newtownards. With his coming to the town, the revival commenced in earnest. Public excitement was great, and conversions occurred in every street of the town. At one of the weekly prayer-meetings the largest church in the town was crowded. Hundreds could not get admission and would not turn away. The lawn in front of the church was densely filled. There was singing and prayer inside and outside the church. It was estimated that some four thousand souls, i.e. one third of the entire population of Newtownards was present at that meeting. The intensity of the revival lasted about ten months. By that time the excitement had passed away, though the work of the Spirit of God went on in a quieter way.

Almost at the same time and in the same county, a work of grace commenced in the town of Broadmills. Before many weeks had elapsed, the whole town and the adjacent country districts had been swept by the movement. For five weeks great public
meetings were held in Broadmills every night, the place of meeting being always crowded out. It was very common, we are assured, to see a great crowd by ten o'clock in the morning at the manse door. The Rev. H. G. Shanks tells us that for many days every room in his house had a "stricken" soul in it, surrounded by a group of praying friends, no bustle or noise being allowed, but a calm, solemn, prayerful reading of God's Word. At first there were many cases of prostration and other physical manifestations, but these, fortunately, only lasted from a week to a fortnight at the beginning of the awakening. But though the physical manifestations ceased, except for a rare occurrence of a case here and there, there was no abatement of religious concern or cessation of the Spirit's influence. Whole households were awakened and brought to the Saviour. Almost every one for a number of weeks was moved, "feeling as if they were on the verge of the spiritual and eternal world, and in the immediate presence of Deity. There has been an abounding in prayer" and an insatiable thirst for the Word of God. (1) Saintfield, not far away from Broadmills, was reached by the revival movement almost at the same time, i.e. the middle of June. As in so many other cases, tidings of the movement in other places had created a deep desire in the hearts of the Christians at Saintfield that the awakening might reach them also. A united prayer-meeting was arranged, and ere long the desired blessing came. Night after night the people flocked together, and multitudes were deeply affected and moved. The joy of the new converts was great and knew no bounds. They burned with the intense desire for the conversion of all around.

At Newry, the Protestant population experienced a great awakening, though few Roman Catholics seem to have been affected by it. But so effectively did the awakening influence the whole community that when the 14th August (an anniversary and holiday among the Catholics) came, there were four hundred fewer pleasure excursionists to Warrenpoint, as compared with the corresponding day of 1858, and this a Roman Catholic magistrate of the town attributed to the revival.

Some seven miles north-west of Newry is a place called Cremore and Tyrone Ditches. This parish is of interest for it is one of those places to which the revival came without any human agency. No converts from other places where the revival had been came here. On the 7th July, 1859, the first prayer-meeting was held, conducted by the minister of the parish. The Spirit of God came upon the place in such a mighty way that there were no fewer than fifty cases of conviction that night. The meeting was protracted until nearly five o'clock in the morning. After that, meetings were held nightly, and the revival spread with amazing rapidity throughout the whole community and to neighbouring places. Even the most ungodly had to confess that the Arm of God had been laid bare in the conversion of notorious sinners. Before the advent of the revival, the whole district was known for its bitter religious sectarianism, but all that was swept away now, and a new spirit prevailed among all Christian people.

About the same distance from Newry as Cremore and Tyrone Ditches is Rathfriland. The awakening here dates back to the ninth of July, 1859. A young man from Belfast, himself a convert of the awakening, had come to relate his experiences of the movement. This simple testimony, of a young man just
as simple, had a most profound and almost supernatural effect upon his listeners. Though only a few persons were "stricken" down on that first occasion, it was enough to stir and excite the curiosity of the whole neighbourhood. Hundreds who had come a long distance to hear this young man remained overnight to hear him again the following day. The gathering of that day was so immense that it was found necessary to retire to a field in the vicinity of the town. After the preliminaries, conducted by one of the ministers, the young visitor stood up to speak. His discourse had not continued long when the audience began to be stirred. An old man close to the platform apparently swooned and fell to the ground. The silence of the multitude became breathless and the feelings intense. Person after person was now "stricken" down, and the air was rent with the groans and the cries of those thus affected. This memorable meeting lasted until the early hours of the morning.

During the week that followed, the meetings were continued, and the prostrations did not subside. Indeed, the whole week appeared as one protracted Sunday.

The effect of that awakening upon Rathfriland is best given in the words of one young man of the town, a Mr. James Herron, who was actively engaged in the work. "Old injuries have been forgiven, private animosities forgotten by the parties long at enmity. Families in which God was never worshipped; where the Word of God was seldom, if ever, read; where the name of Jesus was only mentioned to be blasphemed, have now the family altar raised in the domestic circle, make the Scripture their daily study and delight, and reverence and love the sweet name of Jesus beyond every name."(1)

(1) Gibson, THE YEAR OF GRACE, p. 133.
When the revival was in full swing at Rathfriland, a new spirit was also discerned in the parish of Dromora. A great prayer-meeting was held in one of the big churches on July 25th, when over a thousand people were present. W. J. Patton, the minister of the Second Presbyterian Church, giving a report of the movement in their town, said that all present at the above-mentioned meeting felt that something was "in the air;" that God was about to do something in their midst. The meeting, however, closed and nothing untoward happened. Some were "stricken" on their way home. Here is Patton's description of the scene on his homeward journey: "We started off, and the scene which met our gaze will not soon be forgotten. There, on the roadside, lay seven persons supplicating mercy. They were all young and unlearned, yet so Scriptural and appropriate were their prayers, that to me and the large concourse who listened they seemed to be suggested by Him who has promised to help our infirmities."(1)

An open-air prayer-meeting on the 29th July held near the church of the above minister brought together more than two thousand people. Two or three days later, a similar meeting in the same place was attended by over three thousand souls. Well nigh on one hundred souls on each of these two occasions were converted.

We have observed so far that the revival movement spread almost simultaneously from its place of origin at Connor and Ahoghill in a southerly and northerly direction. We have also so far noticed its progress and development in the two eastern counties of Antrim and Down. But while spreading southward and northward, the movement also spread westward, where it was

as intense, if not more so in some places, as in the eastern counties.

By the end of May, 1859, the revival became the subject of earnest and general conversation among all classes in Londonderry. The things which were going on in Connor, Ballymena, and other places, were reported in Londonderry regularly, read in newspapers and corroborated by eyewitnesses. Ministers and others were visiting the localities where the work was progressing, attended meetings, and saw men and women fall prostrate under the preaching of the Word of God. Meetings for united prayer began to be held daily in the Corn Market, the Corporation Hall, and various other places.

Early in the summer arrangements were made for a number of men from Ballymena and Ballymoney, who had experienced the movement in their own towns, to come to Londonderry with a view to narrating what God had done in their own midst. Services were arranged in the Presbyterian and Wesleyan churches, and also in the open-air at the market place. With the exception of the Episcopalians, all the denominations heartily co-operated in these joint efforts.

The first of these meetings to be addressed by the visitors from Ballymena and Ballymoney was held on the 12th June in the First Presbyterian Church. The visitors told in simple and plain language of the soul-stirring times they had experienced. The vast audience was soon moved to tears and a few were "stricken." These were speedily removed to the vestry. On the occurrence of the first outwardly-manifested conviction, the sensation and awe produced upon an audience of two thousand was deep in the extreme. "No pen could describe," said the Rev. Richard Smyth of Londonderry, "and no finite mind estimate the depth
of feeling that produced that awful hush, which seemed as though the auditory had been turned to stone."(1) He goes on to say, "In the annals of our city, celebrated as it is for scenes and times that have thrilled down the lines of ages, perhaps no such panting hearts ever beat upon sleepless beds as on that eventful night."(2) Hundreds went home that night with an arrow in their hearts.

The following night another meeting was held in the same church. It was crowded to suffocation. Several ministers addressed the meeting in calm and unimpassioned solemnity. "The meeting felt as still as a grave; the stillness was fearful. Those who were present will never forget it. At length the silence was broken by unearthly cries, uttered simultaneously in different parts of the church, and in the course of a few minutes the vestry of the church was full with individuals who lay in mental agony and absolute bodily prostration."(3) So writes one who took part in the service.

The whole population of Londonderry felt themselves under the hand of Omnipotence. The scorner's chair was empty, and an awful silence reigned even in the circles of profligacy and sin. Converts were of all ranks, ages and conditions, from the most moral and exemplary in outward life to the most worthless and abandoned of the community. Dr. Denham, a Presbyterian minister who had laboured in Londonderry for a period of over twenty years, declared that during the summer of 1859 he had seen more real conversions than during the whole period of his pastorate in the town. Another minister, Robert Sewell, of the Independent Church records that at least three hundred people

(1) RECORDS OF REVIVAL, p. 361.
(2) Ibid, p. 361.
were converted in his own chapel.

As already indicated, all the branches of the Christian Church heartily co-operated with the exception of the Episcopalians. Though the work was acknowledged to be of Divine origin, they kept aloof from the other denominations and conducted services of their own. These, however, were not so well attended and, to use the words of a contemporary, "The Episcopal fleece was almost dry, while that of the Evangelical Nonconformists - who had asked for Episcopal co-operation in vain - was wet with the dew of Hermon."(1)

Great open-air services were held in Londonderry right through the summer. There were comparatively few cases of physical prostration. The revival movement here had the willing and wholehearted support of the Press. Through this medium, tidings of the movement in the City soon reached the adjacent districts with very striking and blessed results.

A correspondent of the weekly paper THE REVIVAL, specially printed during the years of the awakening, wrote at the beginning of August concerning the work in Londonderry: "There has not been the least abatement in the progress of the work of the revival in our town and neighbourhood. This is evident in the City by the vast crowds which, at a season of the year when formerly a weekly prayer-meeting of an hour's duration was only attended by a fraction, are now seen to be pouring to five or six regular daily services...Cases of conviction accompanied by the physical manifestations occasionally occur at our meetings; but cases of conviction unaccompanied by them are too numerous to recount. In the country districts round us the revival is spreading in all directions, and there the physical manifestations

are of very frequent occurrence."(1)

Among the churches first visited in county Derry by the revival were those of Maghera. On the second of June, a young man, Thomas Campbell, came over from county Antrim to visit his friends in the neighbourhood of Maghera. While describing to his relatives and neighbours the strange things he had seen at revival meetings in other places, a number of those present were suddenly affected. None of these, it should be added, had previously shown any religious concern, and no attempt had been made in the neighbourhood to produce a revival. There was no exposition of God's truth, no appeal to the passions, no excitement beyond the novel and interesting account of the work of God in other parts of the country.

Word of what had happened soon spread through the neighbourhood; people gathered in, and the whole night was spent in prayer and in singing. The following day, from early morning, groups of people gathered in the place and discussed the things which had taken place the previous night. Such was the beginning of the awakening at Maghera. Before long there were prayer-meetings held daily in almost every district, and many found their way into the Kingdom of God.

Newton Limavady is a market town of considerable importance in county Derry. Its population in 1859 was about four thousand, and is next to Londonderry in the county for population and general importance. At the time of this revival there were some nine churches. Most of the population belonged to the Presbyterian Church.

Few places in Ulster had experienced more of the Spirit's reviving influence than Newton Limavady, as well as the

(1) THE REVIVAL, August 6th, 1859.
adjacent country districts. "A thrill of solemn dread passed like an electric current from one end of the Presbytery to the other." (1) The first notable signs of the awakening in this town manifested themselves in the second week of June, 1859. This, it will be noticed, was the same time as the awakening at Londonderry. Several ministers and laymen, having heard of the revival in other places, went to see things for themselves. On their return they testified to what they had seen, and many listening to these reports were deeply moved. At an open-air meeting on the Wednesday of the week mentioned, a few cases of prostration occurred. The following night an immense meeting was held in the Second Presbyterian Church. Deep feeling and the utmost solemnity prevailed. The entire community was moved. The following night there was again an open-air meeting. And now let us hear one who was there - the Rev. N. M. Brown. "As they (the people) were about to separate, one fell to the ground, screaming for mercy, then another, and another, till the fallen ones might have been counted by the scores. Multitudes remained till the morning light, alternately engaged in singing and prayer." (2) The next night the results were similar, though the stricken ones were not so numerous nor the feeling so intense.

On the following Sunday evening, an audience of some two thousand (half the population of the town) assembled in the graveyard of the oldest Presbyterian Church in the town. Towards nightfall the meeting adjourned to the Second Presbyterian Church, and the entire night was spent in prayer and in singing. Such tense scenes continued with little, if any, abatement of feeling to the end of August. A typical revival scene at Newton Limavady was given in THINGS OLD AND NEW. "On Friday

(1) Gibson, THE YEAR OF GRACE, p. 149.
(2) RECORDS OF REVIVAL; p. 338.
night, in a field in front of my house, an immense work of God, and that in wonderful power, was presented to the astonished eyes and hearts of a vast concourse of beholders; not less than one hundred souls were brought under conviction of sin, the greater part being "struck down" to the ground. Some of the women and children were conveyed to the house...shortly nearly every room was crowded with persons crying out and praying for mercy. The lawn was literally strewed like a battlefield with deeply-wounded and sin-stricken souls. But who can describe what was going on in the house? In one large room were gathered no less than thirty persons on their knees, while the other rooms were filled with souls either calling for mercy, praying, or singing praises. This was going on in all parts of the house."(1)

Brownlow North and Grattan Guinness visited Newton Limavady during the summer of 1859, and much blessing followed their preaching.

What happened in this town, also happened in the surrounding districts. Wherever men were found, no matter what their occupation, there was only one subject of conversation— the revival.

Not far from Limavady is Straid. The revival reached this place at the beginning of August, when the Rev. Robert Sewell of Londonderry preached on an anniversary occasion. After the evening service, a special revival service was held at which some three thousand souls were present. When this special service was closed at nine o'clock, the people refused to disperse. The church was then opened, and it was at once crowded with anxious people. "Indeed, the field, the green, the

(1) THINGS OLD AND NEW, September 1st, 1859.
village street were occupied by a living mass of anxious souls, amongst whom we laboured in prayer, praise and exhortation, until the morning."(1)

Other places in county Derry where the revival was very intense were Bellaghy, Banbridge, Ballykelly, and many others.

More than eighteen months after the advent of the revival to this part of Ulster, two gentlemen from England, Thomas Aked of Bradford and Richard Harris of Leicester, paid a visit to Derry, Banbridge, and other places in the county, to see what the revival had left behind behind. They found that very few of the converts had reverted to their old life, but that all were zealous for the salvation of their fellowmen.

By way of illustration of the revival movement in county Tyrone we select one or two places as typical of the movement in almost every town and village.

As soon as reports had reached Strabane of the awakening in Coleraine and Portrush, a united meeting for prayer was arranged in the Town Hall. This meeting was so well attended that a great many had to be turned away as every seat in the hall was occupied. A few days later, an open-air meeting was arranged in the market-place. This was held every night, and in addition to it, one was held each Tuesday (the market-day of Strabane) from twelve to one. This was chiefly for the benefit of country people. As in numerous other places, all denominations, except the Episcopalians, co-operated heartily in forwarding the cause of the revival.

Donoughmore is a small village in the county of Tyrone, and had been for many years occupied as a mission station of the Irish Evangelical Society. In April, 1858, the missionary,

James Hanson, writing his report to the society, could give no good news of the awakening among his people though there had been a keen spirit of prayer among God's people. Fourteen months later, however, on June 10th, 1859, the awakening came and affected every branch of the community. Writing to Dr. Massie who had visited the place in July, 1859, the above-mentioned missionary said: "On the Lord's Day after you had been here I preached to at least a thousand people in the open-air. How many were stricken I do not know... A great part of the congregation remained in the field all night, while some prayed and sang with the convinced."(1)

The awakening spread all over the county. There were few places, if any, which had not received a new infusion of spiritual life.

Writing from Gortyn in August, 1859, a correspondent of THE DERRY STANDARD reported: "The good work is still progressing in this locality... The physical manifestations have decreased. The change effected on the great mass of the Protestant community is truly wonderful." The same writer instances a wedding where, after the reception, the guests adjourned to a prayer-meeting. Formerly there would have been drinking all night, and he concludes by referring to the widespread nature of the awakening in the county. "In the neighbouring districts of Cappagh, Glenelly, Corrick, and Newtonstewart, the work was progressing rapidly, and at nearly all the meetings in these districts there have been numbers of convictions accompanied by prostration."

THE BANNER OF ULSTER gives an interesting account of the awakening in Castlederg. "While Mr. Doonan gave out and was

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(1) Massie, SCENES OF THE REVIVAL IN IRELAND, p. 27.
singing the first two lines of the hymn, a strong man was
stricken down; and on his removal there was one of the most
general manifestations of the Divine presence witnessed by me
since the beginning of this great revival. It was like what
Isaiah saw - the whole house was filled with His glory; the
singing had to cease; there was nothing through the house but
sighing and sobbing - some calling for mercy, others rejoicing
in a sin-pardoning God. The Lord was present in His mighty
power. The scene was such that no pen of mortal man could
fully describe." (1)

South-east of Tyrone is county Armagh. Here, too, the
revival had penetrated into every town and village. Armagh,
the capital, had its "times of refreshing," though at first
it appeared as if God would pass by it. Only when Christian
people became earnest and had almost reached the point of
despair did the tide come. Prayer-meetings were held every-
where and attended by large crowds. Many schools and many of
the children had their own prayer-meetings. Places of worship
formerly poorly attended were filled to overflowing. Audiences
which formerly did little more than criticise sermons, now
hung with breathless attention to the plainest preaching. In
rural districts, large gatherings could be had after a few
hours' notice. Whole communities were solemnized; magistrates
had little to do, and ministers were overworked, visiting
people sick in soul instead of those sick in body. Family
worship was held in five out of seven homes. Conversions at
the different meetings were numerous, and so were physical
prostrations. "I have seen... thirty, forty, fifty persons -
some old, some young, some men, some women, some strong, some

(1) THE BANNER OF ULSTER, July 17th, 1859.
weak - stricken down on an evening, during two or three hours of public worship."(1) Such was the description of a common enough scene as given by J. R. M'Allister, one of the ministers of Armagh.

Dr. Weir, who made a special tour through Ulster to gather facts about the revival, arrived at Armagh at the beginning of September, after the awakening had been in progress for about a month, and found the place in the throes of the revival. "On my arriving at the house of a beloved brother (the minister mentioned above), about nine o'clock P.M., I was told that he was at a meeting in the Second Presbyterian Church, and that such meetings were now held nightly in Armagh in different places of worship... I proceeded to the place of assembly. Here I found a numerous congregation, which increased as the night advanced until, when I was retiring about ten o'clock, I found many persons standing in the vestibule or near the church."(2)

One of the highlights of the awakening in Armagh was a large open-air meeting on the 16th September, 1859. Upwards of twenty thousand people were present. Special trains were run from Monaghan, Dungannon, Belfast, etc. Both the BANNER OF ULSTER and THE TIMES gave favourable reports of this mammoth gathering.

The other principal town in county Armagh, Lurgan, had similar "seasons of refreshing from the presence of the Lord."

Almost as soon as tidings of the great American revival had reached the Christian public of Lurgan, preparations were made for its coming and spread in the town. Early in June, 1859, the different denominations manifested a desire to come together for prayer. At first these united prayer gatherings

(1) RECORDS OF REVIVAL, p. 31.
were held in the different churches. Later, a neutral place was chosen, and the meeting was held at noon to suit the working people. Here in Lurgan the Episcopalians fortunately joined the other denominations in furthering the cause of the revival.

The climax of the movement came at the beginning of July. On the first Tuesday of the month, a big joint prayer-meeting was held at which there were six cases of public conversion. The following day, many felt the hand of God upon them in their homes and at their work. Though no meeting had been arranged officially for that night, people gathered by the hundreds and continued in prayer and supplication till three or four o'clock in the morning. The day following it was the same. Many hundreds were impressed and converted that week alone.

One other place may be mentioned – Tullyallen. The Rev. S. J. Moore of Ballymena who went to preach there on the 30th June, 1859, was instrumental in ushering in the revival in this place. The audience on the above day numbered several thousands. The whole community was arrested, and the people spoke of little else but the revival. For six months the work went on. The outward manifestations soon disappeared, but the work of the Spirit went on quietly and steadily.

Outside Ulster the Spirit of God was also at work, though chiefly among Protestant communities. Even the Spirit of Life cannot work where circumstances are altogether adverse. Here and there Roman Catholics were affected by the revival, but only at Protestant meetings. The movement did not extend to the Roman Catholic Church.

There were many signs of the revival in the three principal counties bordering on Ulster, viz. Donegal, Monaghan, and
Cavan.

Monreagh is a country district in county Donegal, a few miles from Derry. The revival reached this place at the beginning of June, 1859. A number of people had been deeply impressed at various open-air meetings held at the time. The real break, however, did not come until the 26th June. Referring to that memorable day and service, the Rev. A. Long gives the following account: "I never witnessed such deep solemnity. The exercises were almost closed when one person fell out of her pew upon the aisle and shrieked loudly for mercy. In a few moments about twenty persons were prostrated in different parts of the house. And then what a scene ensued! Relatives in groups carrying their stricken ones to the adjoining vestry; multitudes weeping, and the whole congregation moved and excited as if the judgement day had come...In every part of the church there were broken-hearted penitents."(1) In the evening an open-air service was held, attended by several thousand souls. After this service a great multitude made their way to the church, and remained there in prayer and supplication until the following day.

Another place in county Donegal where the revival had been outstanding was Newbliss. The movement here owed its beginning to the activity of two men from Antrim and Donoughmore. The social and moral change effected by the revival in Newbliss had few its equal.

It was about the middle of August when the county of Cavan, one of the most distant from the centre whence the revival radiated forth in all directions, was visited. Several of its principal towns, as Cavan, Killesandra, Cootehill, and

Bailieborough, felt its power. The awakening in the last-named place, and more particularly in its neighbourhood, was very extensive.

Near to Killesandra is the parish of Drumkeeran, of which no notice has been taken in any of the reports of the revival, and yet in many ways this district experienced some of the most wonderful manifestations of Divine power. It was in the beginning of October, 1859, that the movement reached this area. Meetings were held nightly in many places, and so great was the interest that people could not be prevailed upon to disperse till the following morning.

THE REVIVAL of the 3rd September, 1859, reported a great movement in Corglass, which had reached the place towards the end of August. The correspondent who had visited the town wrote: "In the evening I visited Corglass and found the large church crowded to suffocation, and the graveyard filled with anxious worshippers. Mr. Thomas R. White had scarcely commenced speaking when simultaneously from the various parts of the dense audience arose the wonted cry of anguish and despair...At ten o'clock, all around that otherwise secluded and peaceful churchyard was one vale of sorrow and weeping."

Though such scenes were common in many parts of county Cavan as early as August and September, 1859, the peak of this movement had not reached the county until January, 1860. According to some observers (1), the movement during that month was more intense and more remarkable than it had been in the north.

In the town of Monaghan itself, the revival which had been widespread in the county, evidently made its appearance early

(1) See THE REVIVAL, February 4th, 1860.
The Rev. John Beckley, who had been away in Dublin at the General Assembly of the Irish Presbyterian Church, was summoned home by the tidings that the work had begun. On his arrival home he found his church crowded to suffocation. The usual prostrations were there, and the people remained in the church till the following morning. After that it was the same story—prayer-meetings in every church and chapel, crowded gatherings, great enthusiasm, scores of conversions, etc. Dr. John Cairns, who was in Monaghan in May, 1859, wrote to Mrs Balmer on the 5th of that month: "The whole of Ulster seems to be laid hold of by God and constrained, for once, to attend to the common and eternal truths of the Gospel. On Saturday I preached at Monaghan to a congregation in a state of actual revival. I never saw such impressions in hearing the Gospel; but it was as strong before I had uttered a word as at the end of a day's service. There is not a Protestant family in Monaghan but has family worship. Open sin in every form has disappeared. God grant that this may last, but it is almost too much for human nature."(1)

Though our description of the awakening in Ireland has chiefly focused its attention on Ulster and the counties bordering on it, there were widespread revivals among the Protestant communities scattered throughout southern Ireland, especially at Dublin, Kingstown, Munster, Limerick, Langford, and others. With the exception of Dublin and Kingstown the movement, however, was not so intense as in the north.

Great things were happening at Dublin under the preaching of Grattan Guinness and J. Denham Smith. Richard Weaver visited the City and took it by storm. The old Metropolitan Hall

(1) MacEwen, LIFE AND LETTERS OF JOHN CAIRNS, p. 439.
and later the new Merrion Hall, were crowded out to hear the impassioned utterances of the collier evangelist. The influence extended through every rank. Not only did vast crowds of business people and working folk throng every assembly, but the wealth, fashion, and high birth of the Irish Metropolis were also at the feet of the lowly-born pitman. (1)

As late as May, 1860, the Metropolitan Hall was still filled with some 2,500 to 3,000 people every Tuesday at noon for a united prayer-meeting. Sometimes up to two hundred would wait for the inquiry room. By September, 1860, the interest remained unabated.

During September, 1859, there was a remarkable awakening at Kingstown, particularly in the church of the Rev. J. Denham Smith. At every meeting, persons who had come from mere curiosity or custom, remained behind to ask for the way of salvation. But the climax came in January, 1860. At the beginning of January, a week of prayer was observed throughout the churches of Great Britain. Every day and every night meetings were held in Kingstown. One who had been present at Smith's church wrote: "After the crowd had dispersed, the church bore the aspect of a hospital, - so many were the souls stricken with a sense of sin and under desire for salvation. It was the same next day from twelve to four o'clock; and the same again in the evening, from half-past seven till near one o'clock in the morning, at which services, after the majority had left, the aisles of the church, the vestry, the organ-loft, the spaces under it, and close round the pulpit, were all occupied by souls anxious for salvation." (2)

But the work of the Spirit of God had not been confined to

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(1) Paterson, RICHARD WEAVER'S LIFE STORY, p. 146.
(2) RECORDS OF REVIVAL, p. 311.
terra firma. The movement had extended to sailors of boats plying between Ireland and Wales and England. In this connection the following extract from a pamphlet TIMES OF REFRESHING by J. Denham Smith of Kingstown will be of interest. "For weeks the church (his own at Kingstown) and the express-boats in the harbour became the scenes of a calm, tearful, and almost silent awakening. The most striking of these was one afternoon in September (1659), when the 'Cambria', crowded to excess, was flooded with emotion, for which sobs not words were the natural expression. The whole ship was a scene of tears. The spirit of prayer descended as an overwhelming flood and, amidst deep sobbings and tears, the crew of the ship and the Christians on shore, continued for a long time in one unbroken series of earnest and devout supplication."

Prebendary Venn, Vicar of St. Peter's, Hereford, when crossing over to Ireland on the "Cambria", got into touch with one of the sailors, and in the course of his conversation found that all the crew professed to be converted. Two years before, a godly young sailor had joined the crew, which at that time had been utterly ungodly and careless, and through his life and influence the revival had come to the "Cambria."

C. H. Spurgeon had a similar experience when crossing and recrossing the Irish Channel. Each time he found himself on a different boat, and each time he found that, with the exception of one or two, all the crew had been converted during the awakening on their respective ships, or while in harbour.

We have briefly followed and illustrated this remarkable revival movement which swept through every town and village of Ulster, and through many towns and villages of the southern part of Ireland. "From Belfast to Londonderry and to Monaghan,
one pervading impulse has laid hold of the people. It is as if Bunyan's "Grace Abounding" had been translated into the experience of multitudes. Great differences exist in different places. Antrim and Down have been affected all but universally, while the other parts of Ulster have felt, or are feeling, the impulse...its magnitude takes it out of the region of contempt and ridicule. I know no explanation of the phenomena but one - the working of the Spirit of God."(1)

While Dr. John Cairns was writing the above to Mrs Balmer on the 6th of October, 1859, Benjamin Scott, the Chamberlain of the City of London, was writing similarly to THE REVIVAL. "I have visited a large portion of the Province of Ulster which comprises nine counties, and I found the awakening more or less everywhere. What has struck my mind has been the devout earnestness at ordinary - some of them very ordinary - services. The apparent results upon society are undoubted and most gratifying...What all powers of Parliament could not effect has been accomplished."(2)

John Baillie who made two extensive tours through Ireland during the summer of 1859 corroborates the above statements. "As we journeyed onward from town to town, and from county to county, we began to be struck with its (the revival's) vast extent. Not less than one hundred miles were covered by it in a continuous line from north to south...On various occasions, as we passed along the street of some village or little town, we found in almost every house one, two, three or even more converts."(3)

In its geographical and denominational aspects the revival.

(1) MacEwen, LIFE AND LETTERS OF JOHN CAIRNS, p. 442.
(2) THE REVIVAL, October 1st, 1859.
(3) Baillie, WHAT I SAW IN IRELAND, p. 45.
among the Protestant community in Ireland was universal. "This remarkable awakening seemed to penetrate the whole community. It entered the Episcopal as well as the Methodist congregations; but it made the most decided impression within the bounds of the General Assembly. It spread to Down, Londonderry, Donegal, and the adjacent counties; and it appeared in several Presbyteries in other parts of Ireland." (1) Ireland never had, nor has had since, anything like it. Profound impressions were made and the fruit of it can be found to this day.

(1) Killen, THE ECCLESIASTICAL HISTORY OF IRELAND, pp. 529, 530.
CHAPTER FOUR.

THE AWAKENING IN SCOTLAND.
THE AWAKENING IN SCOTLAND.

The news of what was taking place in Ireland naturally attracted great attention in Scotland. Visitors to and from Ireland told the story of the great awakening, and the desire for a similar movement over here was thus intensified. There was scarcely a place in Scotland in which addresses were not delivered by parties who had returned from Ireland. (1) This was in the summer of 1859. Earlier that year there had been a number of revival movements in several places in the north, particularly in Aberdeen. Prayer-meetings were held almost in every part of the country to plead for an outpouring of the Spirit and to prepare the community for it. The Free Church Assembly held in 1858 several conferences discussing the American revival, and expressed a desire for a similar movement in Scotland Drs. J. Wood, Candlish, D. Brown, Grierson, etc., all spoke in its favour. (2) A year later the Commission of the General Assembly of the Free Church sent out a call for prayer. It called upon all ministers and people to pray earnestly that God might be graciously pleased to pour out His Holy Spirit abundantly upon the land and that His work might be revived everywhere.

The response to the appeal was immediate, and prayer-meetings all over the country multiplied as a result. There were meetings for prayer everywhere - in churches, in private homes, in shops, in offices, in schools and Universities.

It is impossible to determine exactly at what precise time and place the revival movement reached the Scottish coast. (3)

(1) THE WITNESS, September, 7th, 1859.
(2) BLUE BOOK, 1858, pp. 46-52, 259-263.
(3) In point of time, Aberdeen, and a few places in its neighbourhood, were the first to experience the revival. It commenced, as we shall see later, at the beginning of 1859, and continued until the full tide had reached Scotland in the summer, and more generally the autumn, of 1859.
Professor Miller remarked that it came just in the track that cholera would have come, crossing the Channel at its narrowest point and appearing first on the coast of Ayrshire. Guthrie, in his book on ROBERTSON OF IRVINE, takes a similar view. He states that the revival began in Ayrshire through the preaching of Mr. Sellars, a Free Church divinity student, and that within a few weeks it made itself felt in every part of the county. (I)

Being nearest the Irish coast, the south-west of Scotland would have been naturally enough the first to feel the influence of the movement. The counties of Ayr and Renfrew were not only connected with Ireland by proximity, but were even more closely associated with her by ties of race and intercourse, the ports of Greenock and Ardrossan being the two chief outlets for passenger traffic between Scotland and the north of Ireland. Though no definite time or place can be given for the origin of the movement in Scotland, it soon became obvious that the Spirit of God was moving and operating on an unprecedented scale. By the middle of August (1859) THE GLASGOW BULLETIN said that there were various reasons for believing that Scotland was about to experience a similar movement to that which Ireland had experienced.

For the sake of a convenient geographical survey of the movement, we shall divide the country into three parts, dealing first with Glasgow and the west; next with Edinburgh and the south-east; and, finally, with the centre and the north of Scotland.

GLASGOW AND THE WEST.

Though the west coast at its nearest point to Ireland is claimed for the origin of the general revival in Scotland, it appears that the first mention of it, apart from the earlier local movement in Aberdeen, was made in a Glasgow paper on the 27th July, 1859, when it was announced that there had been some "striking down" in Glasgow. This probably refers to what had been taking place in the famous "Wynds", where a great revival had broken out in the new church, round about the middle of July of that year. The minister, the Rev. D. MacCall, was among those who had visited Ireland, and on his return found that a mighty movement had commenced in his church. For many months thereafter, the church had been crowded spontaneously every night of the week, and several people were awakened on each occasion. It should be stated that the whole district in which the church was situated had, in the years before the advent of this awakening, become the opprobrium of Glasgow. Its poverty and filth were appalling. It was a paradise of the worst and most wretched characters; a veritable den of iniquities.

An interesting sidelight on the fervour prevailing in the Wynd Mission at the beginning of August, i.e., a few days after the outbreak of the revival, was given by the SCOTTISH GUARDIAN. "The services were crowded, and especially at night; a deeply serious impression was produced on many minds; very many remained behind in distress of mind. The Benediction was pronounced three times before they could be finally dismissed. There was no very loud out-crying, but the convictions were so deep and powerful that their emotions were not to be restrained
by the consciousness that they were in the presence of others.(I)

A year later, the same paper reported that the scenes at the Wynd church were without parallel elsewhere. Openair meetings were held at some of which up to seven thousand people were present. When on one occasion an appeal was made for decision, some eight hundred to a thousand people adjourned to the church, and meetings often continued until well after midnight.

By the beginning of September, a particularly strong movement commenced at the East Gorbals Mission, Glasgow.(2) The missionary, Mr. Gilchrist, had during the month of August visited Ardrossan where a great awakening was in progress. On his return he related all he had seen and heard. As in so many other instances, the news of what was happening in other places had the effect of producing similar results here. At the close of the evening service (on the 11th September) many waited behind and showed genuine signs of anxiety about their souls. The following Sunday the attendance had greatly increased, and at the close of the evening service the inquiry room was filled with anxious seekers. An official report some time later said: "This congregation was favoured more than a year ago by a rich shower of spiritual influence, and many souls seemed to be savingly converted. During the last two months God has again dispensed a shower from on high."(3)

The awakening continued for a long time, and after each service the inquiry room was resorted to by many, including some of the very worst characters whose lives were altogether

(I) SCOTTISH GUARDIAN, August 9th, 1859.
(2) As in the case of the "Wynds", East Gorbals was famous in those days as a place where drunkenness, ignorance, poverty and vice abounded.
(3) BLUE BOOK, 1861, p.99.
transformed.

From the Lyon Street Free Church, Mr. Kilpatrick wrote: "In common with other churches in the City, we have been made to rejoice in a large measure of the Spirit's work among our people. Never has there been anything like it in this district."(1)

Andrew A. Bonar wrote in his diary about Finnieston in somewhat similar language. "The population of this district is about four thousand, and we are able to point to dwellings in every part of it in which some souls have been born again, so far as man can judge."(2) Earlier in the movement (September 10th, 1859) he wrote: "This has been a remarkable week: every day I have heard of some soul saved in our midst."(3)

A somewhat similar movement was going on in the Park Church, where John Caird was minister. The church was crammed from the hour it first opened its doors. Crowds waited in queues outside it, and were thankful to obtain standing-room in the packed and congested aisles.(4)

Intense open-air work was carried on by the churches of Glasgow during the summer of 1859 and 1860. In addition to the efforts made by individual congregations to reach the unevangelised with the Gospel, special open-air services were held on the Glasgow Green. Among the speakers were such men as Brownlow North, Duncan Matheson, and Reginald Radcliffe with his collaborationist, Richard Weaver. There were heart-moving scenes such as Glasgow had seldom, if ever, seen. One such meeting was described by Richard Weaver. "I went on preaching.(5)

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(1) BLUE BOOK, 1861, p.39.
(2) Ibid, p.100.
(3) ANDREW A. BONAR: DIARY AND LETTERS, p.201.
(4) C. Warr, PRINCIPAL CAIRD, p.166.
(5) As his time had gone, the chairman pulled him up. Turning round, Weaver said, "Thee can ring the bell, but I'm not going to stop."
The Spirit came down in such power that many were struck down under the Word, and had to be carried into a neighbouring church. There they lay on the floor as if dead. For a time they seem to have been unconscious of all around them."(I)

The revival movement was felt very strongly in Port Glasgow. Its beginning was described by the Rev. J. Paterson in an article to the REVIVAL. In this he states that the first person to be led to Christ was through the instrumentality of a gentleman from Coleraine. He had come over to Port Glasgow to tell his two sons of the revival which they had had. He held a meeting in his son's house, which was well attended. First a young girl was awakened; then his own son. A second meeting was held soon after, and a young man was this time "struck". The news soon spread through the town and there was great excitement. Meetings were then held regularly, and frequently there were as many as two thousand people present. Many were "struck"(2), and after intense agony of mind and soul found peace.

These physical prostrations, which at first appear to have been fairly common in Port Glasgow, soon passed away, and the work went on in a quieter way. Mr. Kelman of this town stated, at the Free Synod of Glasgow and Ayr on the 11th October, 1859, that there were then very few of them.

The awakening in Greenock took place almost at the same time as that of Port Glasgow, but in point of duration exceeded that of the latter place. There was little or no abatement of enthusiasm here almost a year later. THE SCOTTISH GUARDIAN, describing open-air meetings held in the middle of September, 1860, said: "A very great number stayed as anxious inquirers

(I) Paterson, RICHARD WEAVER'S LIFE STORY, p.132.
(2) THE REVIVAL, August, 13th, 1859.
...There were many men as well as women in bitter grief, and calling out for mercy. Strong men were pale and sick, and sobbing with emotion. There has been a very healthful and extensive awakening among the working men of Greenock already, but there are tokens of something far greater beginning now."

Richard Weaver and Reginald Radcliffe visited Greenock and did much to give the movement a new impetus and direction. Not only the town but the district was moved for miles around. "It seemed at that time as if the Millennium were at hand."(I)

The news which had reached Hellensburgh in 1858 concerning the good work in America stirred many hearts, and led to prayer and earnest longing for a time of similar visitation. A united meeting for prayer was commenced at the beginning of December, 1858, in the Grant Street school at the suggestion of the ministers of the town. These united meetings were at first conducted mostly by laymen. Ere long another prayer-meeting was commenced at noon to suit business people.

At the beginning of September, 1859, the Rev. John Anderson of the Free Church and a Mr. William Mackie told at various gatherings what they had witnessed in Ireland. These accounts intensified the religious feelings which had already been manifesting themselves since the end of 1858. Gatherings were now held nightly, but the meeting-place could no longer accommodate the people who desired to attend. Churches were thrown open, and they too were crowded. The climax was reached in October and November, 1859. During that time the whole town seemed to be awestricken, "as if an angel of death had been hovering over it." Young and old were involved in the awakening. Young men commenced a prayer-meeting of their own, and

(I) Paterson, RICHARD WEAVER'S LIFE STORY, p.133.
gathered twice a week for prayer and Bible study. There was a similar meeting for the young women, and many cottage meetings were set up in the town and the neighbourhood.

The revival at Ardrossan began towards the middle of August, 1859, and spread rapidly along the coast. As we have already noticed, it was indirectly responsible for the movement which began in the East Gorbals Mission, Glasgow. A correspondent of THE BANNER OF ULSTER who had visited Ardrossan shortly after the revival had commenced wrote: "You could have heard fifty or sixty persons at the same time crying out for mercy."(1) Persons who had been under the influence of strong drink on the Saturday lay prostrated the following Sunday.

About the same time, the AYRSHIRE EXPRESS reported that at Saltcoats multitudes had become suddenly and simultaneously anxious about their state. Meetings were held in the town every evening and were filled to overflowing. All sectarianism was forgotten. Andrew A. Bonar wrote in his diary of the 1st September, 1859: "To-day at Saltcoats, where God is working much as in all the surrounding places."(2) A year later, the work was still going on. James Aitken, minister of the North church, Paisley, wrote on the 22nd October, 1860: "Last week was one of wonders; Kilmarnock, Saltcoats, Dunlop, were specially blessed by the Lord."(3)

At the beginning of September (1859), crowds of fifteen thousand persons assembled in the fields at Dreghorn to hear the Gospel preached. In few places on the west coast was the awakening more intense than here. Dr. W. B. Robertson, of Irvine, took a prominent part in the work. The work here first

(1) THE BANNER OF ULSTER, August 25th, 1859.
(2) ANDREW A. BONAR: DIARY AND LETTERS, p.201.
(3) Hutton, MEMOIR AND REMAINS OF THE REV. JAMES AITKEN, p.56.
began in the cottages of the colliers. As the numbers increased they met in a field. Later a suitable hall was built, and aggressive Christian work was carried on for many years.

Irvine nearby, too, was strongly affected by the movement. Even before the revival had commenced in America or had come over to Ireland, there had been here for some time previously signs of deeper earnestness which had cheered many a minister and Christian worker. Dr. Brown, in W.B. Robertson's biography, speaks of the latter's "greater joy than heretofore in preaching to eager listeners who filled the pews, and in conversing with those who sought his guidance in their spiritual perplexities."

There were no physical manifestations here as in Ireland or Port Glasgow, no excitement, "nothing inconsistent with that Kingdom which cometh not with observations."

Dr. Robertson himself, writing to the Rev. William Blair of Dunblane, said: "Concerning revivals, there is a decided movement among us. It gives us more work than one can well manage, preaching every second night at least, and holding private meetings daily. But it is blessed work, and even in present results has a thousand times more than its reward."

The revival was felt powerfully in Johnstone. This town was visited by Brownlow North in the winter of 1858, and since that time a spirit of earnest inquiry had been much in evidence. For a while it was only a matter of earnest inquiry, but by the beginning of October, 1859, the Spirit of God had begun to move mightily. Sudden and striking conversions took place in various places, not excluding shops and factories. Here, too, sectarianism was broken down, and Christians of all denominat-

(2) Ibid, p.187.
ions joined in prayer.

It was the same at Paisley, particularly in the North church, where James Aitken was minister. Aitken himself became an active and honoured instrument in leading many to Christ. (I)

At the Free Church Presbytery of Paisley, on September 7th 1859, a detailed account was given by Mr. MacGregor of the extraordinary movement at Bridge of Weir and the neighbourhood. Physical prostrations became at one time rather numerous, but these the speaker vigorously defended.

By the beginning of November, 1859, THE HAMILTON ADVERTISER announced that the revival had become general in the town. All meetings were crowded, and many could gain no admission. The movement here was both widespread and intense.

From Hamilton it spread to Strathaven through some converts addressing a meeting. Prostrations here became at one time rather numerous, and this was also the case at Airdrie where the awakening was particularly powerful in September, 1859.

So the "holy contagion" spread through county after county - Ayrshire, Renfrewshire, Lanarkshire, and through practically all the islands of Argyllshire.

Among the first places in the western islands to experience the revival movement was Campbeltown, in the Kintyre peninsula. It is impossible to say just when the churches of this town first began to feel the influence of the awakening, but being near the Irish coast, it is probable that they were among the first in Scotland. At any rate, by the beginning of November, 1859, the whole town and neighbourhood had been profoundly moved. THE REVIVAL of the 5th November reported

(I) Hutton, MEMOIR AND REMAINS OF THE REV. JAMES AITKEN, p.53.
that up to four thousand people had been attending prayer-meetings. (1) A week later, the same source reported that the prayer-meetings were held every night in five Protestant churches and all were remarkably well attended. People came to attend meetings from parts of the country twenty miles distant, United prayer-gatherings were held twice a week. THE ARGYLLSHIRE HERALD referred to the great gatherings held, without break for six weeks, in the great Free Gaelic Church. This church could accommodate some 1,700 people, and yet the place was crowded out every night. Conversions of such nature were taking place that even gain-sayers had to be silent.

John Colville, a native of the place, did a great work for God during the awakening. He was chiefly engaged in visiting from house to house and in conducting cottage meetings for the anxious. He was a most successful soul-winner, and hundreds owed the beginning of their Christian life to his Christ-like ministry. An insight into one of these cottage meetings is given to us by one who was present. "Went to Mrs.--, where Mr. Colville was to have a meeting, and although I was there exactly at the hour, the room and passage were crowded with anxious inquirers, both male and female, young and old. The most affecting sight I witnessed was the strong policeman kneeling in the lobby, when Mr. Colville was at prayer, beside a very little boy, and another very wicked woman, all with broken hearts on account of sin, seeking forgiveness. The policeman was a scoffer in the town when the work began, and now he is brought low." (2)

A similar work of grace was going on in the island of Islay, several miles north-west of Kintyre. A certain

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(1) The total population of Campbeltown at that time was about nine thousand.
(2) Mrs. Colville, JOHN COLVILLE, p. 76.
Mr. M'Neill of Campbeltown, who visited Islay in August, 1859, writing to a friend of his towards the end of the month, said the whole island (its population at that time was some 13,000) was moved to a greater or lesser extent. Thousands assembled to hear the Word of God preached, and great numbers in all parts of the island were under deep conviction of sin.

Further north of Islay lies Iona, the cradle of Scottish Christianity. The revival of our period did not pass this island by without leaving some influence behind. Owing to its distance from the mainland, and particularly the lack of communications in those far-off days, the movement did not reach this island until the spring of 1860. The West Highland JOURNAL for April of that year spoke of the general and unostentatious progress of the movement which was not confined to any class, but which left its mark on all alike.

Tobermory, in the island of Mull, was, under the ministry of Christopher Munro, favoured by a season of blessing unsurpassed anywhere by intensity of feeling and depth of devotion. The weekly prayer-meeting grew into a nightly one. The meeting-place was packed night after night by an audience gathered from the town and surrounding districts. An eye-witness relates that, though he had gone to Tobermory from the stirring scenes in Glasgow and neighbourhood, he had never felt such intensity of spiritual power as in Mr. Munro's meetings. The prayers were a passionate outpouring of the heart before God for individuals and for the community. "Again and again the entire congregation was swept by a tide of spiritual emotions which left no one untouched." (I) Not only Mull, but Eigg, Rum and Coll felt the influence of the blessing which Tobermory

(I) Macrae, REVIVALS IN THE HIGHLANDS, p. 65.
Another important centre in Argyll is the town of Lochgilphead. The awakening here came at an early date in the movement in Scotland. Towards the end of 1859 it seems to have died down somewhat, but in the spring of the following year there came a new influence upon all the churches. The West Highland JOURNAL for March, 1860, wrote "The movement has burst out with renewed vigour here, under the preaching of the Rev. M. McPherson, of Killean, who is lecturing every night in the Free Church to crowded audiences; indeed the building is not able to contain the crowds or people who throng to it long ere the appointed hour, eager to produce seats. It is almost impossible to describe the impressions produced upon the people nightly. Suffice it to say that the outward physical signs observed in other places where the revival movement has taken place, are realised here to the full."

Tillicoultry was another place where the revival was felt most strongly, though here it was rather later in coming than to most places in the west of Scotland. It was with the coming of the Rev. E. Payson Hammond from America that the movement in this place saw its fullest development. The town hall, the largest place in Tillicoultry, was not big enough to accommodate the people who flocked to hear the Word of Life. There were many hundreds of inquirers, and when Payson Hammond left, the work was nobly and successfully carried on by John Colville of Campbeltown. A Young Men's Christian Association was formed at this time, and it in turn became a centre of great and keen Christian activity.

Edinburgh and the south-east. While the revival movement was sweeping through Glasgow, and the west of Scotland generally,
there were signs in many parts of the east-coast that a similar movement was on foot here. Couper has gone so far as to suggest that the movement began on the east coast, but for this there is no evidence. The general tendency of the awakening was to spread in an easterly direction, and when the east coast was reached, many places were affected at the same time.

Among the first places in Edinburgh to feel the new pulse of life was Carrubber's Close. This place, one of the great centres of Christian activity in the Capital of Scotland to-day had its origin, as such a centre, during the years of this revival.

James Gall, minister of the Moray Free Church, finding that there was no Sunday School in and around this place, determined with a few friends to take action. A rallying point was found in an old chapel (Whitfield chapel) in the close. This chapel had had a varied history, having at different times been occupied by Roman Catholics, Unitarians and Irvingites. It had also been used as a dancing saloon and for penny theatricals.

On the last Sunday of May (30th May) 1858, these Christian friends commenced their operation by getting a few children from the district to come in for a Sunday School. The numbers at first were very small, both in children and teachers, but they soon increased. At the close of one year, their efforts had been blessed to such an extent, that they could report Sunday morning and evening schools, week-day classes for young men and women, a monthly mothers' meeting for prayer, a reading club for families, and a "Home College" for the improvement of young men.

Mr. Gall visited Glasgow that year, and was able to see personally the work which was being done by Mr. McColl in the Wynds Territorial Church. The result was that nightly meetings
were held. At first there was nothing but a steady attendance at these meetings. By and by the situation began to change. By the middle of October, 1859, the revival had come. On the fourteenth of that month, some souls waited behind and sought peace. After that date, there were anxious souls every night. The numbers increased so rapidly that often it was found impossible to deal with them all.

It was not long, after the commencement of the revival, before the place was crowded out, and branch meetings were opened in other parts of the City, which in turn became revival centres. By the end of 1859 the whole of Edinburgh was profoundly moved. Great gatherings were held in the Free Assembly Hall, in Theatres, and in almost every church in the City. Dr. James Hood Wilson, describing one of the meetings in a theatre, said: "Pit, first and second boxes, galleries and stage were all crowded. Was wonderfully helped, and kept my self-possession far beyond what I had hoped. If anything would fire a man, it was such an audience. After the service I met forty young men and women in a private room, some of them in deep anxiety."(I)

Dr. Wilson was himself an ardent supporter of the movement. His own church at Fountainbridge was greatly blessed, hundreds having been added to its membership during the two momentous years. Dr. Wilson regarded the year 1859 as the best he had seen.

St. Luke's became a very prominent centre of the revival. Brownlow North and Hay Macdowall Grant preached here on many occasions to overwhelming gatherings, and there were scenes of awakening almost unparalleled in any part of the country.

In another chapter (Chapter two) we have noticed the amount

(I) J. Wells, LIFE OF JAMES HOOD WILSON, p.215.
of work that had been done under the direction of Dr. Chalmers
to reach and to evangelise the great masses living in the West
Port district. That the work was done thoroughly and prayer-
fully is proved by the fact that, when the revival came to
Edinburgh, it found here well prepared soil and sown with good
seed. Hundreds were savingly impressed, and the whole face of
the district was changed. Towards the end of 1860 there were,
according to Mr. Tasker, prayer-meetings in every close of the
West Port.(1)

From the Cowgate Mr. Pirrie reported at the beginning of
1861: "This time last year our communion roll numbered 177;
now it numbers nearly three hundred."(2)

A similar work of grace was reported from the Pleasance.
"The year 1860", writes Mr. Cochrane, "will ever be memorable
in the history of this congregation. Since last Assembly the
increase in the membership is 203."(3)

THE SCOTTISH GUARDIAN of March 3rd, 1860, referred to an
extraordinary movement which had begun among the fisherfolk of
Newhaven. Indeed, few people in Edinburgh had experienced the
awakening in such intensity as the people of Newhaven.

Not only the fisherfolk of Newhaven and the poor people of
the West Port, the Pleasance, etc., had felt the breath of God's
Spirit during those years, but the movement had reached the
"upper classes" just as much as those already mentioned. Many
schools and Institutions had their prayer-meetings, and there
was also a prayer-meeting at the University.

During the summer and autumn of 1860, Reginald Radcliffe
and Richard Weaver visited the Capital. The power which had

(1) BLUE BOOK, 1861, p.98.
(2) Ibid, p.98.
(3) Ibid, p.98.
accompanied the preaching of Radcliffe earlier in Aberdeen, was present in Edinburgh also. For many weeks huge gatherings were held in the Assembly Hall, the John Knox church, and many of the City churches. Among the many open-air meetings the most memorable were those held at Holyrood. The crowds which had assembled here were of such immense size that even Richard Weaver's powerful voice could not reach one half of them. This was, indeed, a wonderful change for Edinburgh, for before the revival it was difficult to get a large audience for any meeting.

In one of the sermons which he preached to his congregation in the middle of November, 1860, the Rev. Charles J. Brown said: "Ever since the tide of this movement has come up at length to this proud city of ours, night after night, any and every night, Sabbath and week-day alike, what spontaneous assemblies are found listening to the Word of God, not from lips of famous and accomplished preachers, but of plain men, having nothing to commend them so much as their unmistakable truth and earnestness, simplicity, fervour, and longing desire to win souls for Christ!"(1)

In addition to the ordinary revival gatherings, the above-named evangelists held special meetings for cabmen and ostlers, attended by some four hundred with their families. Of this class alone about one hundred professed conversion.

A unique piece of work by these two evangelists was accomplished in the Colton jail. Here, after several visits, quite a number of the inmates were led to a knowledge of the truth as it is in Jesus, and openly professed conversion(2)

(1) "Revival" - a sermon printed in 1860.
(2) Paterson, RICHARD WEAVER'S LIFE STORY, p.135.
Work along similar lines was done among the fallen women of the City, of whom there were a great many. A noon-day prayer-meeting was established for them, and many were reclaimed.

Few, if any, before or since, have moved Edinburgh in such a way and stirred the people to such a depth as these two men of God - Reginald Radcliffe and Richard Weaver. Not only were multitudes brought immediately to the Saviour, but Carrubber's Close Mission, and many other churches in the City, had been engaged for weeks after in gathering in the fruit of their labours. The Scottish Capital was privileged to have had many famous preachers during the years 1858-60, including all the outstanding men of the movement, but to none, not even C. G. Finney, one of the world's outstanding revivalists, who preached in Edinburgh for three months during the awakening, was it given to sweep so many souls into the Kingdom of God in such a short time as to Reginald Radcliffe and Richard Weaver.

Looking at the south-east in general, we find that "very marked effects had been produced by the revival in the Presbytery of Dunse and Chirnside."(I)

Towards the end of November, 1859, a most powerful revival broke out in Eyemouth. Even before the movement had reached the place, there had been a decided quickening of spiritual life. Prayer-meetings were better attended, and there had been a feeling among Christian people that something was going to happen. John Turnbull, one of the ministers of the village, had visited Glasgow and Ireland toward the end of August, and on his return gave an account of his experiences to a very large congregation composed of members of all the churches in Eyemouth. Other

(I) BLUE BOOK, 1861, p.92.
ministers who had been to Ireland and had experience of the revival there, were also invited to Eyemouth to give an account of their experiences. The last of these addresses was given on Sunday, 20th November, 1859, and on the following Tuesday an individual was "struck-down" at the ordinary weekly prayer-meeting. This was soon noised abroad, and the following Tuesday more than a hundred persons attended. This was a lot for a small fishing village. A revival thus began which moved the whole community, and in which all denominations shared. So great was the enthusiasm, and so earnest were the converts, that young men held prayer-meetings in their fishing boats, and unoccupied houses, where there was neither fire nor light, were used for similar purposes.

The CHRISTIAN NEWS of the 7th December, 1859, wrote, "A deep solemnity pervades the whole community. Every day we hear of fresh conversions; it is not confined to places of worship, but men and women are affected in their own homes - fishermen in their boats on the sea."

John Turnbull wrote on the 18th April, 1860, "I can truly say that for weeks in succession I went from house to house, and during all that time I did not meet a single individual who was not impressed. Even those who confessed that they had received no saving benefit, did not hesitate to acknowledge that what they saw was the work of the Spirit."(I)

Dunbar. The awakening at Eyemouth had a definite connection with that at Dunbar. As at Eyemouth so here, there existed before the coming of the revival a spirit of true prayer and expectation. In February, 1859, a united prayer-meeting was established, and the spirit of prayer and expectation was thereby

(I) RECORDS OF REVIVAL, p.323.
Believers of all denominations gathered and prayed for revival. Prayer-meetings of a more private character were also commenced, and soon there were about a dozen of these in and around the town.

Tidings of the movement at Eyemouth soon reached Dunbar. Before long, two fishermen, who had taken a decided part in the revival services, arrived and held a series of meetings in the town. They were assisted by the two town missionaries and other Christian friends. Their singing and preaching soon made a great impression upon the town. When these fishermen left, the meetings were continued nightly for some time. After-meetings were held regularly, and many turned to the Lord.

A Female Christian Association was formed for young women, which became a centre of spiritual power and influence.

Dunbar itself soon became the centre, and many places in its neighbourhood, such as Kirklandhill, West Barns, Gateside, and others, were caught in the revival stream. At Gateside, particularly, a decided awakening took place. A minister who took part in these meetings wrote shortly afterwards: "On the 6th May, (1860) accompanied by several fishermen, I went to preach at a farm-place, near Gateside, where a large grannary had been used to accommodate a congregation. Nearly three hundred were present, collected from all the country around... About sixty remained to the second meeting." (I) Similar scenes were witnessed at Kirklandhill and other places in the vicinity of Dunbar.

As men of Eyemouth had been instrumental in hastening the coming of the awakening to Dunbar, so men of the latter place were instrumental in forwarding the movement in North Berwick.

(I) RECORDS OF REVIVAL, p.381.
The beginning of it here goes back to the 4th of April, 1859, when a prayer-meeting was commenced, at which men from Dunbar as well as from Eyemouth were present. For six weeks great meetings were held each night, and all the familiar signs of a genuine revival were present. The most prominent workers here were Messrs. Shewan and Gall. So great was the interest, and so many were the inquirers, that meetings often prolonged well into the early hours of the morning.

From North Berwick the movement spread to Cockenzie, though the climax here was not reached until the end of January, 1860. Prayer-meetings had been held for a considerable time in the Free Church and in a school-room, and these were attended by a large number of people.

The results in this fishing village (it had about nine hundred inhabitants at the time of the awakening) were soon visible and pronounced. Drunkenness, swearing, and other forms of external sins, we are told, almost completely vanished from the life of the community. Family worship was commenced in many homes for the first time. Church life received a new and powerful impetus. The Free Church minister, the Rev. A. Lorimer, was particularly to the fore in promoting the revival.

The Rev. James Dodds, of Dunbar, who visited Cockenzie in the middle of February, 1860, gives this account of his visit. "The church was filled with a large and solemnized audience. It was not difficult to discern the tokens of awakening and revival in the aspect of the people."(I)

So numerous were the accessions to the churches at Cockenzie, that it was deemed advisable to have an extraordinary Communion for the special benefit of the new converts.

(I) RECORDS OF REVIVAL, p.388.
Writing on the 11th May, 1860, the Rev. A. Lorimer said, "The work is still going on, and, week after week, is witnessing additions to the numbers of those who, we trust, have been turned to the Lord... None can witness the earnestness manifested by this people in regard to the things that concern their everlasting peace, without being convinced that the Lord, of a truth, is in the midst of us. I am not aware of a single instance of backsliding."(I)

The movement at Cockenzie was striking and decided. The fruit of it was abundant. At first there was a little extravagance, but that was soon checked, and the sober power of the truth prevailed over everything that had its origin in mere human excitement.

Though the awakening was most intense along the south-east coast, it was by no means confined to it. Most towns and villages inland, more or less, felt its influence.

A striking testimony of its reality in the south of Scotland comes from Professor James Buchanan, of New College, who, with his calm mind, would have been the last man to overestimate the reality of the movement. For some seventeen years Professor Buchanan had been in the habit of going to Dumfries-shire for his summer holidays. While there, he had been engaged in open-air preaching on the Lord's day evenings. During those seventeen years, he confessed, he had had no results, as far as open conversions were concerned. "Last year (he was writing in 1861) I suddenly, and apparently without any human instrumentality to account for it, the whole district was visited with an outpouring of the Spirit of God. Now, in my immediate neighbourhood, I can point to many households where, for the

(I) RECORDS OF REVIVAL, p.389.
first time, family worship has been established and is now regularly maintained. The whole morals of the district have undergone a complete change; and, as the police expressed to me, their office was, so far as serious crimes were concerned, all but a sinecure." (I)

A similar report comes from the Rev. James Hutton, minister of Closeburn, in Dumfriesshire. Prior to the awakening they had had great difficulty in keeping up a week-day prayer-meeting; after it they had five, and all well attended. Very many were impressed, and among the converts were some of the most notable personalities of the place.

From Roxburghshire, Ancrum may be taken as typical of many another place. This town must ever be of interest as the scene of the labours of the godly John Livingston. He was minister of the parish when, in 1662, he was banished to Holland for his faithful adherence to Christ's cause.

During the summer of 1859, the then resident minister, John M'Ewan, went to Ireland to see for himself the doings of God. He returned with the earnest prayer, that it might please God to grant them a like merciful visitation.

On the last Sunday of September of the same year, it was decided that a series of meetings should be held in the church for prayer, and for directing attention to the one thing needful. "Immediately on the commencement of these meetings," to quote the minister's own words, "it became manifest that the Lord had purposes of mercy towards us." (2) One by one became anxious about salvation and were ere long enabled to rejoice in Christ. A few men started a prayer-meeting of their own, and a marked

(I) BLUE BOOK, 1862, p.184.
(2) RECORDS OF REVIVAL, p.274.
impetus was given to the work. The existence of such meetings was evidence that the Spirit of God was at work. There were many converts, and the work continued for a long time.

In May, 1860, the movement had spread to most counties in the south and the south-east. The BORDER ADVERTISER referred at the beginning of May to the appearance of the movement in Selkirk and other places.

Just when the movement seemed to have run its course along the south-east coast and the border, there appeared on the scene a fresh voice from across the Atlantic, in the person of Edward Payson Hammond, who did much to stir up the dying embers. He came to this country as a student and had had personal experience of the revival in America. He preached and sang the Gospel with great acceptableness in several places in Scotland, but his ministry proved particularly effective in the borders. The town of Annan was mightily stirred by his preaching, and many notable conversions were recorded. Revival gatherings were held in many places in the south with similar results.

Mr. Elder, speaking at the Free Church Assembly in May, 1861, said he had been much impressed with the reality and extent of this great work in the south of Scotland, particularly at Lockerby, Lochmaben, and other parts of that district. (I)

The Report on the State of Religion, presented to the United Presbyterian Synod of 1862, is very interesting and reveals the way the spiritual life of the people in the south had been quickened. A few sentences may be quoted:

Kirkcudbright - "Favourable, more so than ever it was before." Sanquhar - "For some time past, religion in a very prosperous condition, but since February last, religion has greatly advanced." Thornhill - "Attendance on ordinances is all that

(I) BLUE BOOK, 1861, p.93.
could be desired." Annan - "A greatly increased attendance on the ordinary services of the sanctuary. A spirit of prayer felt and fostered, and manifested by all classes. A decided religious tone even in general society." (I)

CENTRAL AND NORTH SCOTLAND.

Turning north, we find that the revival there was as widespread and intense, if not more so in many places, than anything we have noticed so far.

Stirling became the scene of a mighty awakening during a brief visit from Reginald Radcliffe and Richard Weaver during the summer of 1860. Meetings in the Corn Exchange lasted whole nights. (2)

Among the many places in Fife reached by the movement, few have been so profoundly moved as the little village of Cellardyke, in the parish of Kilrenny. In 1860 the population of this fishing village numbered some 1800 inhabitants. There was no church in the place, the nearest being the parish church of Kilrenny, about a mile away.

What distinguished the awakening in this fishing village from similar awakenings in other places, was the fact that there came no distinguished preacher to arouse its population; no parties with revival fire to spread a kindred flame among the people. The Rev. A. Gregory, of Anstruther, put it this way: "While in other cases the work commenced by a visit from man; with us it commenced with a visitation from God."

On the 8th December, 1859, one of those calamities which

(I) PROCEEDINGS OF THE UNITED PRESBYTERIAN SYNOD, 1862, Appendix VII.
(2) Paterson, RICHARD WEAVER'S LIFE STORY, p.131.
are but of too frequent occurrence among seafaring people, fell
upon the town. One of the boats foundered at sea, and seven
men perished. Nothing like this had previously happened to
this community, and it became the means of making a deep
impression upon the entire village. A prayer-meeting was
convened for the following night, and a deep solemnity came on
all present, most of whom were men. This proved to be the
beginning of a marvellous awakening in the place. At
subsequent meetings tidings of revival in other places were read.
The awakening at Eyemouth and Ferryden created a deep yearning
for similar experiences here. At the beginning of March, 1860,
a young man from Cellardyke went to spend a few days at Newhaven,
where a remarkable quickening was in progress, and on his return
excited deep interest among his praying friends by a recital of
what he had seen. The revival thus came quietly at the
beginning of March, and ere many weeks had passed, the whole
place was shaken. Fishing boats going out to sea, became the
scenes of an amazing movement of the Spirit of God in the hearts
of men. Daily prayer-meetings were held in the village, and
these were sometimes attended by more than half the population.

While Cellardyke was thus being visited by the full tide
of the awakening, other places in the neighbourhood were not
passed by. St. Monence, Pittenweem, Crail, Anstruther, etc.,
all shared in the same blessing.

It was the same in Perthshire. "Almost every parish in
the county of Perth felt the quickening influence of the Spirit
during the wonderful years of 1859-60."(I)

A letter appearing in THE REVIVAL of June 23rd, 1860,
corroborates the above statement. "I have seen more of God's

(I) Macrae, REVIVALS IN THE HIGHLANDS, p.145.
work since you left than all my life before. The Lord descended in great power in Carfill, Perthshire, and the surrounding district; and I believe within three or four weeks, hundreds have been led to seek the Lord."

The town of Perth itself was mightily visited, especially during the summer of 1860. Reginald Radcliffe and Richard Weaver came here in the middle of August, and immense open-air gatherings were held during the day, and at night large gatherings were addressed in different churches. The awakened numbered many hundreds. (1)

A letter, addressed to the people of Perth in the autumn of 1860 by John Milne, who as minister of St. Leonards had witnessed the revival of 1840, shows the spirit of passionate earnestness and devotion which prevailed at the time throughout the town. The following are a few extracts from the letter. "We feel we are come to a crisis in our history... The Lord has visited us in unexampled mercy. You are yourselves witnesses of the events of the last fortnight - you saw the multitudes that gathered together at the open-air meetings at the South Insch, and crowded the City Hall and other places at night... The City Hall presented a scene never before witnessed on such a scale at Perth; it was like a battlefield, a harvest field; hundreds were seeking the Lord, or rejoicing that they had found Him... Hundreds remain, night after night, to seek the Saviour... What in the ordinary times is spread over months or years seems now compressed into an instant, the twinkling of an eye." (2)

Similar gatherings were held, and similar effects produced, in places adjacent to Perth, particularly was this the case in

(1) Paterson, Richard Weaver's Life Story, p.130.
Crief, where Radcliffe and Weaver preached to large gatherings, and where much blessing followed their preaching.

Dundee. The American revival of 1857 led in Dundee to the establishment of the Sunday School Teachers' Union prayer-meeting. This in time led to the setting up of the daily prayer-meeting for revival. The first of these was held on the 30th September, 1858, in the Free Gaelic Church.

About the middle of October (1858) a morning prayer-meeting was commenced for those who could not attend in the evening. Nothing startling, however, happened until the spring of 1859 when a deputation from Aberdeen visited Dundee and under the leadership of William Paterson conducted revival meetings. A number of conversions were reported among the young.

During the summer of that year there was a great deal of open-air preaching, and so large were some of them that they had to be divided into smaller groups. By the autumn, there had been many signs that God was about to do something great. It was not until the spring of 1860, however, that the real break came, and when it came, every denomination shared in it. The whole town was quietly moved and there were prayer-meetings everywhere, including some of the big works.

Among the many preachers who had visited Dundee during this time was Duncan Matheson. His labours were chiefly confined to the Hilltown church, but such was the effect of his preaching that many hundreds were savingly converted to Christ.

One who was in Dundee during the awakening bore this testimony to its reality: "It has been my own experience, and the experience of others with whom I have conversed, that more individuals concerned about their souls have called upon ministers for direction during the last twelve months than
The north-east of Scotland had, before the awakening, a somewhat unenviable reputation for indifference to evangelical religion. This attitude was speedily changed by the movement. The country here was served faithfully by a host of devoted and wholehearted preachers. Such names as Hay Macdowall Grant, Duncan Matheson, James Turner, Brownlow North were household words in the north-east, and the fragrance of their work still lingers in many places.

The east coast broke at one time or another into evangelical flame along almost its entire length. Especially pronounced was the awakening among the fishing communities, where it was received with peculiar fervour and gratitude. "Now, the Divine influence would fall without warning and apparently without cause, and the little community would be turned upside down; again, a company of fishermen from a different part of the coast would bring the news in the ordinary operations of their calling and set the place of their sojourn on fire."(2)

The fishing village which first felt the impulse was Ferryden, in the parish of Craig, at the mouth of the river Southesk, and on the opposite side of it from Montrose. In 1860 its population was about twelve hundred souls. The male inhabitants were chiefly fishermen.

Though there had been faithful preaching for almost a century prior to the awakening under such men as Dr. Paton, Dr. Brewster, and the Rev. W. Mitchell, still their religion consisted of little or nothing more than a form of godliness. In 1847, just shortly before the death of Dr. Brewster, there

(1) AUTHENTIC RECORDS OF REVIVAL, p.176.
(2) Cooper, SCOTTISH REVIVALS, p.135.
appears to have been a quickening of spiritual life, but it was not very intense, for by the end of the sixth decade of the century there were few traces of it left.

Gradual preparations had been going on for some time, and towards the end of October, 1859, there were many signs that the place was about to feel the hand of God upon it. By the first week in November the revival had fully come, and the entire community was moved as one man.

There were two particularly outstanding weeks in connection with the awakening at Ferryden, from Monday, 7th to Sunday, 20th November. The first week was especially marked by a deep and widespread conviction of sin and misery. During this week people were constantly going into one another's houses, speaking of their burdened and intolerable state, declaring that they could not live if they did not get Christ and salvation in Him.

At the close of that first week a young woman 'found salvation', and the effect of her conversion was extraordinary. It was the beginning of a week of remarkable conversions - "a week of deliverance as the other had been a week of conviction" was the description of Dr. Nixon of Montrose.

Even when the whole country was being awakened, the work at Ferryden attracted unusual notice. Ministers and others from various places came to assist it, and it has been estimated that the results have set it in the forefront of the religious movements that have taken place in Scotland so far. Dr. Nixon in his ACCOUNT OF THE WORK OF GOD AT FERRYDEN describes the movement as "a work of singular extensiveness and power."

One of those who went to help in the work at Ferryden was the Rev. Moody-Stuart, of Free St. Luke's, Edinburgh. A letter, written by him from Montrose on the 28th November to Dr. J. H.
Wilson gave this glowing account of the movement: "I never was in a place where I had such a sense of the Spirit both in preaching and in conversing with the people. You will be thankful if you come. You will find it very quickening to your soul." (1) Andrew A. Bonar wrote in his diary of December, 18th, 1859: "Called to visit Ferryden, where the Lord is working wonderfully. It is like the breath of warm sunshine upon ice and snow; the souls of men here are melted down everywhere." (2)

When Dr. Wilson did go up he found the awakening very deep and widespread, and the sense of sin often overwhelming. Towards the end of his life he confessed that nothing had ever dimmed his memory of that wonderful movement at Ferryden—a work that for extent, depth and permanence has scarcely been equalled in any of the awakenings that have taken place in this country.

Aberdeen. Immediately after the tidings from America had reached Aberdeen in April, 1858, the Free Church Synod took up the subject. Public meetings, which were well attended, were held, and a solemn and prayerful spirit began to be diffused. In the autumn a daily prayer-meeting was established, attended from the first so largely that it became necessary in a few days to remove it to a larger place. A month later Mr. Grattan Guinness visited the City, and was instrumental in deepening and extending the awakened feeling of the town. Brownlow North followed Guinness, and so many were the inquirers that he could not deal with them all.

While the signs of a genuine awakening were thus springing up everywhere, the United Presbyterian Presbytery of Aberdeen held a conference with office-bearers and resolved to send

(1) Moody-Stuart, ALEXANDER MOODY-STUART, p.141.
special deputations to the congregations within their bounds, to stir up their people "to seek the Lord with all their heart." The effect was exceedingly salutary.

In November (1858) Reginald Radcliffe came to Aberdeen at the invitation of Professor Martin, and with his coming the awakening began in earnest. He had come on a visit of ten days and stayed five months. The first mission he held was in a small room in Albion Street. The churches and hearts of ministers and Elders of the City opened only very gradually to him and his work. After a little while, however, the Rev. James Smith of Greyfriars parish opened the doors of his church. Strong objections to this procedure were taken by the Presbytery of Aberdeen. But before long the friends of the revival had won the day, and other churches too were thrown open. Open-air services were also held in many parts of the City. This was a new feature, never before attempted in Aberdeen. Dr. David Brown, afterwards Principal of the Free Church College, took a leading part in all the meetings. Hay Macdowall Grant also came to help Reginald Radcliffe and his ministry was greatly blessed.

By the beginning of 1859 the whole town was moved. Churches and halls were crowded and thousands waiting till all hours of the night to hear the Word of God. Prayer-meetings were now held all over the City, including even the Rubislaw quarries. "Scarcely a shop could be found in the whole of Union Street without at least one young man who had come under the influence of the revival." (I)

The church, which more than any other place in Aberdeen saw mighty stirrings was the Free East Church, where George

Campbell was minister. It was crowded night after night for many weeks, hundreds waiting behind to be spoken to, and those after-meetings often lasting into the early hours of the morning.

The movement also spread to the University. Though naturally enough it was felt most strongly in the Faculty of Divinity, it was by no means confined to it: every Faculty had felt its influence. Professor Martin of Marischall College took a very great and deep interest in the movement among the students, and under his leadership and inspiration a prayer union was established which in due time strongly influenced other seats of learning. (1)

Dr. D. Brown estimated that by May, 1859, the converts must have numbered well over one thousand. (2)

Letters written by Radcliffe, Duncan Matheson, and Hay Macdowall Grant of Arndilly from Aberdeen give us an insight into the great work which was being done in the City. Here are one or two typical extracts. "Last night was so solemn from six to nine. I conversed in the vestry from six to seven, while Mr. Smith and Professor Martin held a service with those in the church. At seven I gave an address in the church, and retired again for conversation... At eight I gave a second address in the church, and we closed; after which I retired again for conversation. So quiet, so deep, so thrilling is the work." (3)

Writing a few days later, Radcliffe gave the following picture of the work as it was developing under his preaching and those connected with him. "Last night the parish church

(1) Two prayer-meetings were held weekly at King's College—probably an unprecedented thing in the history of that College. Similar meetings were held in Marischall College. In January, 1859, those students who had had personal experience of the revival issued a letter to the students of other Universities.
(2) BLUE BOOK, 1859, p. 297.
(3) Radcliffe, RECOLLECTIONS OF REGINALD RADCLIFFE, p. 45.
was filled before we arrived, and the people were going away. What a sight it was! The building crammed in all directions, and this just to hear a repetition of the simple Gospel. We closed the first service in an hour; recommenced and closed again within the second hour... returned to the church for a third hour, especially for the anxious. Then we had conversation in the pews - there were too many for the vestry."(1)

Hay Macdowall Grant, writing about a month later (13th February, 1859), was full of the momentous happenings of those days. "What a wonderful work of God this is which is going on here! A pouring out of the Holy Ghost, as in the days of Pentecost. In the evening there was a prayer-meeting for converted persons alone, at which about eight hundred were present...The work is deepening, and becoming so plainly the work of the Spirit, not in drops but in a heavy shower."(2)

In the same letter Grant alludes to the many inquirers and to the quiet features of the whole movement.

The intensity of the movement continued for many months. In August of that year (17th August), Duncan Matheson spoke of the widespread nature of the work. "I never during my life saw more deep concern for souls than I have seen here... Groups of the young are to be found here and there throughout the whole City meeting for prayer..."(3)

Radcliffe's activities were not confined to Aberdeen. Many of the surrounding places were also visited, where people were waiting and earnestly praying for the coming of the revival.

The whole of the north-east of Scotland was by now in a state

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(1) Radcliffe, RECOLLECTIONS OF REGINALD RADCLIFFE, p.47.
(2) Gordon, HAY MACDOWALL GRANT, pp123 ff.
(3) Macpherson, DUNCAN MATHESON, p.114.
of intense religious excitement. Great things were reported from the granite city. The Ministry of the men who, under God, had been used to move Aberdeen was sought for everywhere.

One of the many places where the awakening was felt very strongly was Old Meldrum, some seventeen miles north of Aberdeen. The ground here had been prepared for a revival by the visits of Brownlow North and Grattan Guinness. But the awakening itself came with a visit from Reginald Radcliffe. On the occasion of his first visit the Free Church was packed to capacity, but his methods and preaching had disappointed many, and nothing happened at first. When no response was made to the appeal after one of the gatherings, Radcliffe poured out his soul in supplication that God would bring the people back. What happened after that prayer is described by an eye-witness.

"One by one the people began to drop in; by and by in twos and threes, and later on in crowds... Then what a night we had! There was a wondrous breakdown; boys, girls, young men and women, old grey haired fathers and mothers, wept together like babies... For many, many months we continued to reap, and the place was literally changed. For a long time the ordinary topics of conversation were forgotten in real, serious, spiritual talks."

The cause of the movement in this part of the country owed much to the saintly influence of the Duchess of Gordon. She spared neither time nor money to promote the work of God. All the men connected with the movement were invited to Huntley and personally encouraged and aided by the Duchess. Not only was she greatly interested in the revival in other places, but in truly apostolic fashion she believed in

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(I) Radcliffe, RECOLLECTIONS OF REGINALD RADCLIFFE, p.74.
commencing in her own Jerusalem. Few places had seen such noble gatherings as Huntley. Dr. Williamson, who was the parish minister of Huntley at that time threw his whole heart and soul into the movement. Meetings were held every night, and the whole town and surrounding country side were moved. To facilitate the work, the Duchess had a wooden church built at her own expense, and Mr. Gray, later Dr. Gray of Rome, was installed as the first minister. He was succeeded by Mr. Alexander Whyte, later Principal of New College, Edinburgh. These men preached with great power, and the Lord blessed their ministry to the salvation of many. As in so many other places, the coming of Reginald Radcliffe seems to have brought the full tide of the revival to Huntley. Hay Macdowall Grant of Arndilly, writing from Aberdeen on March 9th, 1859, refers to a visit which Mr. Radcliffe paid to Huntley, and of the success which attended his preaching there. "He (Reginald Radcliffe) went there last Friday to preach in the Free Church and was much blessed. About two hundred anxious inquirers came back into the church after the congregation had left."(I)

One characteristic of the awakening of 1858-60 was the large open-air meetings at places of public resort. The most outstanding of these were the Huntley Gatherings. These originated at the suggestion of Duncan Matheson and had the hearty approval and co-operation of the Duchess. Over ten thousand people assembled at these gatherings the first year, Matheson himself being the organising and presiding genius. These meetings were held for a number of years in succession, and so popular had they become that people travelled many miles to be present. They became, in fact, the forerunner of

(I) Gordon, HAY MACDOWALL GRANT, p.126.
the now famous Keswick Convention.

The whole coastline from Aberdeen to Inverness became affected by the spirit of the movement. There appeared also from time to time physical manifestations, but these, as a rule, did not last long and much gracious work was done.

The Rev. Thomas H. Baxter of Banff, writing in the Missionary Record of the United Presbyterian Church in June, 1860, speaks of the remarkable manner in which their town had been visited. Though as far as secular education was concerned few places in the north of Scotland could compare with Banff, the moral and spiritual conditions, the writer admits, had long been matters for reproach. Few of the young men were not addicted to intemperance and the vices too commonly associated with it. The county of Banff, so the writer asserts, stood highest for impurity. "Those who were moral in their lives, too frequently cared little about religion; and many of those who had the form of godliness, denied its power."

A united prayer-meeting was commenced in Banff towards the end of 1858. The spirit of prayer began to deepen and the attendance to increase. At the beginning of 1860, a certain Mr. Bisset of Nairn conducted revival meetings in the United Presbyterian Church, and from beginning to the end the interest continued to deepen. But the awakening did not come until early in March. A new series of meetings was held in which different ministers took part, but at first few people remained to the after-meeting. Towards the close of the second week in March, however, great numbers were deeply stirred and after-meetings held. So numerous had inquirers become at one time that a special afternoon meeting had to be held to deal with them. These special gatherings for inquirers often continued
for hours without break. Immense open-air meetings were held, and the scenes were reminiscent of Ireland. This enthusiasm continued for many months. The Aberdeen Free Press paid a high tribute as late as June (1860) to the keenness of the people of Banff, and noted that the revival continued with unabated intensity. Meetings were held as frequently and attended as numerously as when the movement had commenced.

The United Presbyterian Synod of 1860 took special note of the work going on in Banff. Their ministers were reported to be overworked "from the necessity of constant and excessive preaching and conversing with large numbers of persons under deep religious emotions." (1)

The awakening was just as intense in many other places in Banffshire. George Macdonald, in his story MALCOLM, tells of the happenings at Portlassie (Cullen), where a strong movement had commenced early in 1860. "By the time it was recognised as existent, no one could tell whence it had come, any more than he could predict whither it was going. Of its spiritual origin it may also be predicted with confidence that its roots lay deeper than human insight could reach."

A letter to the REVIVAL gives an interesting description of a meeting which the writer had attended. "The entire place was under the deepest excitement. The hall was crammed. Here prayer and praises, and cries, and groans, and sighs may be heard day and night. No clerical agency, no missionary appeals, no lay harangues have been the origin of this extraordinary movement, and although it has been prevailing over this village for two or three days, none but the villagers themselves have guided it." (2)

(1) PROCEEDINGS OF THE UNITED PRESBYTERIAN SYNOD, 1860, p. 367.
(2) THE REVIVAL, February 25th, 1860.
A few young men had been attending a religious meeting at Findochty, a village about two miles east of Portlassie, and about fifteen miles west of Banff. So much excited and so deeply stirred were they that their employer had to shut up his workshop. It was these men apparently who brought the movement to the notice of the people of Portlassie. At any rate, a meeting was commenced on a Friday in the middle of February. This first meeting lasted from six o'clock in the evening until four the following morning, and was resumed at ten in the morning. "When I called on Saturday about one p.m., a scene presented itself to me truly wonderful. Young people stretched out on forms labouring under strange sensations might be seen — indeed were seen — supported in some cases by weeping parents or distressed brothers. Men never known to pray were eloquent and unctious, and some of them without the remotest pretence to education, were attempting to expound portions of Scripture. Even boys and girls were singing of redeeming love, and old veterans, hoary in mammon's service, were trembling and crying for mercy. Conviction is universal, and conversions seem to be numerous."(I)

Duncan Matheson visited Portlassie some time after the commencement of the work here and by his fiery preaching did much to give a new impetus to the movement.

At Findochty the work was even more decided. The entire population of five hundred was affected. For several days work was completely suspended, and men and women were engaged in religious exercises. Even food was neglected. "It was heart-rending to hear the cries of the great numbers who felt that their souls were lost. I never saw such a scene in all

(I) THE REVIVAL, February, 25th, 1860.
my life."(1)

It was the same at Portknockie, where it had even invaded the public houses. At least two publicans had been "struck", and pulled down their signboards.

Thomas Davidson was teaching at Forres when the revival reached the neighbourhood. Writing to a friend he said: "The movement has reached our part - Findhorn, a village of one thousand inhabitants, among whom there are already one hundred and seventy to two hundred cases of deep conviction of sin. For some days the work of the school could not be carried on. The excitement broke out among the boys, and that still more remarkably than among the adults. It is the most remarkable event in the history of Christianity since Pentecost."(2)

The description of the revival in Banff, Portlassie, Findochty, and Portknockie could be multiplied ad infinitum. Portgordon, Portsoy, Gardenstown, Crovie - all experienced its tremendous power. At the last mentioned place, the whole congregation on one occasion was "struck down", and many lay prostrate for several hours. It was the same at Buckie, in February, 1860, under the preaching of James Turner. Some individuals being striken down had to be carried out in a helpless state, and this raised such a tumult among the multitude assembled, both within and without the building, that all order was immediately at an end, and Turner had no longer control over the audience. It was in vain that he urged them to be quiet. The commotion once raised was not so easily allayed, and the upshot of the matter was that Turner had to close the meeting.(3)

(1) McHardie, JAMES TURNER, p. 23.
(2) Quoted in SCOTTISH REVIVALS, p. 137.
(3) McHardie, JAMES TURNER, p. 186.
In the early spring of 1860, the fishermen from Moray and Banff went in the course of their duties to Latheron and soon found their way to the prayer-meeting which had been held there for some time. Up to the time of their coming there had been no definite movement, though the prayer-meeting, held twice a week, had an average attendance of four hundred. Soon, however, there appeared signs of tension, and these gave way to physical manifestations. This violent agitation did not last very long, and thereafter a work of grace ensued which continued for many months. "The effect produced by this state of matters, not only on those who professed to have come under the power of the truth, but also on the population generally, was very great."(1)

The man who, more than any other, was used to stir the north-east coast of Scotland to its very depth, was James Turner, who passed along the villages of that fishing coast "like a flame of fire."

By way of illustration of what was going on further north we may select two places - Wick and Thurso.

The awakening at Wick had reached its climax in the early part of 1860, where united prayer-meetings had been held since October of the preceding year. Reports were regularly given of the work in America, Ireland, and other parts of Scotland. Much expectation was thus excited, and a solemn feeling prevailed everywhere. The first public case of awakening took place on the last Sunday of 1859. It was a remarkable case and stirred up a lot of interest and concern in others. It was on Sunday, 15th January, 1860, that, in the words of one was present at that service, "the Holy Ghost came down with great power on the congregation."(2)

(1) Mackay, LIFE OF THE REV. G. DAVIDSON, pp.173-175.
(2) W. Reid, AUTHENTIC RECORDS OF REVIVAL, p.435.
During the months of January, February, and March, there was scarcely a service, whether on the Sunday or through the week, but there were several persons awakened.

Early in February a remarkable movement commenced among the children. At one time there were as many as a dozen prayer-meetings among the children. The Rev. George Stevenson who was at the very heart of the awakening wrote: "On the last Sunday of March I preached a sermon to the children in the evening. There were upwards of two hundred children present. The deepest solemnity pervaded the congregation... At the close of the service they could no longer contain their feelings. A loud weeping began among the children. Almost all the young people, both boys and girls were soon seen weeping. They were exorted, prayed with, and invited to join in singing by turns but they could not be quieted. Three or four times I pronounced the blessing, but had again to address them. For more than an hour and a half after the regular service had ended this continued, and the house of God became a place of weeping and supplication."(1)

Probably no other place in the extreme north of Scotland was so deeply moved by the revival of 1858-60 as the town of Thurso. "The question of salvation gained precedence over every other."(2)

In 1858 Messrs Brownlow North and Hay Macdowall Grant paid a visit to Thurso. The results were most gratifying, as a letter from Dr. Taylor, minister of the First Free Church, dated 8th December, 1858, to Mr. North testifies. "Since you left my time has been chiefly occupied with individuals on the state

(1) W. Reid, AUTHENTIC RECORDS OF REVIVAL, p. 446.
(2) Macrae, REVIVALS IN THE HIGHLANDS, p. 169.
of their souls. Of these many were impressed or brought to
a knowledge of the truth when you and Mr. Grant were here. I
am thankful to say that the interest in spiritual things is not
abating."

The writer of the above letter was himself keenly interested
in the revival and did much to prepare the ground for its coming
and spread.

The climax in August, 1859, when Hay Macdowall Grant and
his nephew Hay Aitken, the latter only a youth of seventeen,
paid another visit to the place. Services on this occasion
were held in the Free and Independent churches, Mr. Grant
addressing the adults and Hay Aitken the children, amongst whom
a considerable work soon began. Before long, after the initial
difficulties had been overcome, there was such a stir that the
last Sunday of August a crowd, computed at four thousand,
gathered in the open-air to hear addresses. There were many
anxious inquirers and several conversions. The work went on
right through the week, and the great break came the following
Sunday. Here is Hay Aitken's description of it. "The services
were crowded, many failing to obtain admittance; numbers of
anxious inquirers remained to be spoken to, whom we admitted by
twenties at a time into an inner room, while the meeting was
continued in the larger one; until upwards of a hundred were
spoken to, most of whom seem to go home rejoicing... Night after
night the churches continued to be crowded. Indeed, the whole
place was stirred, as I think I have never seen a place stirred
before or since."(I) Altogether the converts at Thurso
numbered many hundreds, and the work of grace continued for a
long time.

(I) C.E. Woods, MEMOIRS AND LETTERS OF CANON HAY AITKEN, p.83.
But the awakening was not confined to the north and north-east of the country. A similar movement was going on in the north-west.

Skye, which had already experienced two very considerable awakenings during the nineteenth century, shared in the awakening of 1858-60 also. Though so near to Ireland, where the revival had appeared at an early date, Skye was among the last places to be visited. But when it came, the whole island was affected. Commencing in the north, it gradually spread to every parish in the island, and many were converted to the Saviour. Roderick MacLeod, who had taken part in the two former revivals in Skye, and who for many years had been a great spiritual force in the island, became once again the leading light of the movement.

A correspondent of the INVERNESS ADVERTISER reported on February 4th, 1860, that a great revival was sweeping through the island of Harris and was exerting a benign influence on the youth of the island. "At some of these meetings the congregation become quite excited, and cry and sob aloud for salvation."

The revival movement was general throughout the island of Lewis, and much more intense than any previous awakening. There were none of the excesses of the 1812 revival though there were a few cases of prostration. The young people particularly were affected by the movement, and at one period in the awakening the crowds were so large that no building big enough could be found and the meetings had to held in the open-air.

Before this brief survey of Scotland is concluded, one other place must be mentioned, and that is Orkney.

Towards the end of November, 1860, a great awakening took place in the island of Sandey. It apparently commenced in the
Free Church, but ere long all denominations were involved. The Rev. John Paul, minister of the Free Church of this island, writing on the 26th November, gives a stirring account of the movement. "The whole proved a scene such as I have never witnessed, and was to me perfectly overpowering... Some were on their knees praying, and others lying on their faces groaning in agony. The session house had to be set apart for those who wished to retire, but to be there was no great retirement, for it was crowded during the evening with praying people, and so were the porches of the church, and the back seats of the gallery, and many were found prostrate on the floor of the church." (1)

The scene described above took place on a Sunday, but on the Monday evening following similar scenes were enacted round the church. People were kneeling on the wet grass, utterly oblivious to their surroundings and conditions.

The ORKNEY HERALD reported a few weeks later that the movement had spread to Eday and some of the neighbouring small islands. Congregational reports of the United Presbyterian Church indicate that almost every island was visited by the movement. (2)

The facts so far stated will give some indication of the nature and the extent of the movement in Scotland, but they must be taken as mere examples of what had taken place in many localities, too numerous to mention.

Speaking at the Free Church General Assembly in 1861, Buchanan said the blessing had been "so large that the whole day was not sufficient for telling a tithe - for bringing

(1) THE UNITED PRESBYTERIAN MISSIONARY MAGAZINE, January, 1861.
before the Assembly a tithe of the information ready to be adduced - as to the extent of the marvellous working of God which is now going on in the land."(I)

It will be noted that the climax of the awakening - as far as Scotland is concerned - came in the year 1860, that is, a year later than the awakening in Ireland. In May, 1861, Dr. Julius Wood said: "What joy has there been in heaven over souls that have been made alive in Scotland since we met here in General Assembly a year ago!"(2) "The people were hungering for the Bread of Life all over the land, and it is safe to say that Scotland never saw such a summer (1860) for preaching and religious anxiety."(3)

From every part of the country affecting accounts were sent in of the Lord's movement in the midst of the churches. Ministers at very distant points were engaged from morning till evening in directing anxious souls in the way of life.

In the Free Church Assembly of 1860 a whole day was given up to the consideration of such details, and the more the subject was inquired into, it was found there was the more to tell. Summing up the results, Dr. Buchanan stated from the Moderator's chair: "Time absolutely failed for recounting the Lord's wonderful dealings in almost every part of the land. From East Lothian to the outer Hebrides, from the shores of the Moray Firth to those of the Solway, and all through the central mining and manufacturing districts of the kingdom, we hear of scenes which carry us back to the days of the Lord at Shotts and Stewarton and Cambusland. Unless we greatly deceive ourselves, no former revival of religion which our Church and country have

(I) BLUE BOOK, 1861, p.94.
(2) Ibid, 1861, p.75.
(3) Cooper, SCOTTISH REVIVALS, p.139.
witnessed has ever spread over so wide a field."(1)

A year later (May, 1861) and some two years after the commencement of the awakening, Dr. Julius Wood reported to the Assembly that in forty-two out of the sixty-six Free Church Presbyteries, there had been decided awakening and revival and that in most of the remainder, whilst there had been no decided awakening, there had been almost in every instance without exception, increased attention to, and interest in, spiritual things.(2) It is interesting to find that these reports are spread over the whole country, from Shetland to the Solway. Dr. Wood continued his report: "The revival with which God has been pleased to bless us, extends over the length and breadth of the land."(3)

The Synod of the United Presbyterian Church in 1860 and 1861 took special notice of the awakening. Resolutions were passed on both occasions in which the Synod recognised with deep gratitude the hand of God in the extending of religion in Scotland, and strongly recommended "that the ministers and elders turn their attention to the further extension and direction of the movement."(4) In 1861 the report read:— "There is little reason to suppose that at any time previous to 1860 or 1861, such an accumulation of testimonies to the felt quickening and sanctifying presence and power of the Holy Spirit throughout all districts of the Church, could have been produce:"

(1) BLUE BOOK, 1860, pp. 271, 272.
(2) It must, however, be remembered that many places were reached by the movement after the above returns had been sent in. Many places in Scotland did not feel the power of the revival until well into the spring and summer of 1861.
(3) BLUE BOOK, 1861, p. 76.
The Church of Scotland also took cognisance of the revival. Dr. James Robertson spoke in its favour at the 1860 General Assembly: "Surely the General Assembly of the Church of Scotland is prepared to hail with warm congratulation that deep earnestness respecting those things that pertain to eternal peace which has manifested itself in so many parts of the country, without, so far as I am aware, the exhibition of any extravagance whatsoever. I do think that the General Assembly of the National Church is called upon to put forth a Pastoral Address on this occasion..." (1) The Assembly then adopted a resolution, taking into consideration the "gratifying evidences manifested in many counties, of an increased anxiety about the salvation and deepening interest in religious ordinances, followed in so many cases by fruits of holy living." (2) A somewhat similar resolution was passed by the Assembly the following year.

It is clear, then, that the years 1858-60 brought to the Churches in Scotland an unusual outpouring of the Spirit of God, refreshing and reviving His weary heritage in the midst of the years.

(1) Charteris, LIFE OF PROFESSOR ROBERTSON, p. 368.
CHAPTER FIVE.

THE AWAKENING IN WALES.
THE AWAKENING IN WALES.

The 1858-60 revival in Wales can be directly traced to the movement that stirred the United States of America in 1857-58. Towards the end of June, 1858, there arrived in Wales a man who was to have much to do with at least the beginning of the awakening in Wales. This man was Humphrey Jones. When quite a young boy, Humphrey began to preach. His preaching we are told was "fiery and tempestuous," and many were converted through it. In 1854 he applied to the South Wales Wesleyan District Meeting for admission to the ministry, but was rejected. Disappointed, he emigrated to the United States, where his parents had settled some years previously. He was ordained at Racine by the Episcopal Methodists, and when the revival broke out in Fulton Street, the young Welshman's heart was as "tinder to the spark." His labours and success were such that he became known far and wide as "Humphrey Jones the Revivalist."

As already indicated, towards the end of June, 1858, he arrived in Wales, "ostensibly to visit relatives, but really longing to impart to his native land the spiritual gift of that Divine fire which was glowing in his soul."(1) After visiting all his relations and praying with and for them, he commenced, the Sunday after his arrival in his native land, to hold informally revival meetings in the home of his boyhood. His preaching was with such fire and fervour that even the most ungodly had to confess that there stood before them a man of God. During the first week of the mission prayer-meetings were held every night; during the second week, Jones preached, and the result of his preaching was such that many sought, and professed to have found, the Lord.

In August, Jones began to work in a similar way in a mining village called Ystumtuen. The results here were so striking that visitors from outlying districts came to hear this "fiery" preacher, and by the end of the month the converts numbered over one hundred.

It should probably be stated at this point that Wales at this time was ready for a great awakening. Although Principal T.C. Edwards of Bala, describes the condition of the Church before the revival in gloomy terms, there had, in fact, been a number of local revivals in different parts of the Principality in 1857 and early in 1858, particularly at Trevecca Bible College, in Brecknockshire, and Llanfair-fechan, Aber and Pemмен-Mawr, in Carnarvonshire. These local awakenings greatly facilitated the flow of the full tide later.

During September, 1858, Humphrey Jones laboured with similar energy and result at Mynydd-bach, and towards the end of the month commenced a mission at Pontrhydygroes (The bridge of the Ford of the Cross). Here he met and inspired David Morgan, who before long became the most conspicuous person in connection with the revival movement in Wales.

David Morgan, of whom a short biographical note is given in another chapter, was a member and devoted worker of the Calvinistic Methodist Church at Ysbytty Ystwyth. In 1857 he was ordained at the Trevive Association to administer the Sacraments, and prior to meeting Humphrey Jones, had been preaching up and down the Ystwyth valley.

When towards the end of September, 1858, Jones came to Pontrhydygroes, reports had reached David Morgan of the extraordinary powers of the new preacher and the results which had followed his preaching. At first David Morgan was not free
from a degree of prejudice towards a revival of American extraction and Wesleyan mediation. But as his home was quite near the Wesleyan chapel where the mission was held, he went to hear Humphrey Jones. The impression made upon him was deep and profound, and before long the two had joined in the work of the revival.

The above-named mission continued for a time, and night after night there were, from the point of view of our revivalists, gratifying results. Prayer-meetings were now organized on a wide scale. The lead-miners had theirs in the depth of the earth; women and girls held house-to-house prayer-meetings, and even children who worked on the "flooring" of the mines gathered at mid-day for prayer.

For more than a month these two men confined their labours to the two churches at Pontrhydygroes and Ysbytty, i.e. the denominations with which Jones and Morgan were respectively identified. But in the beginning of November, 1858, Jones and Morgan launched out further afield. Night after night they visited together a number of churches in the neighbouring villages. This went on for two weeks, and towards the middle of November their alliance was amicably dissolved, Jones proceeding to hold a mission at Cnwch Coch, while David Morgan went to other places.

After parting with David Morgan, and the completion of his mission at Cnwch Coch, Humphrey Jones went to Aberystwyth where, on the 19th December, he began his pastorate at the Queen Street Wesleyan Chapel. Owing, however, to his eccentric manners and strange behaviour, this pastorate was terminated by June, 1859.

The departure of Humphrey Jones from the Ysbytty district
did not bring the awakening in that area to a stand-still. Before the end of 1858 there had been over two hundred adult converts in the place out of a population which did not exceed a thousand. By the middle of June, 1859, the number had still further increased.

Thus by the end of 1858 only a strip of sparsely populated country, twenty miles long and ten miles wide, had experienced the revival; and whatever awakenings of lesser extent may have been felt in some places previously, there can be no doubt that, as far as south Wales is concerned, the 1858-60 revival commenced on the banks of the Ystwyth, in Cardiganshire. The places which were the first to manifest a more than ordinary concern for religion were Tre'r-ddal, Ysbytty, Ystum-tyhen, Cwmystwyth, and some other localities in the same region.

The first reference in the vernacular press was not made until the 19th February, 1859, i.e. eight months after its commencement. It must be remembered, of course, that intercommunication in those days was not what it is to-day. The news of the revival was, therefore, of necessity rather slow. By May, 1859, the NEWS OF THE CHURCHES reported over 5,000 additions to the membership of the Christian Church in Wales as a result of the revival. By August, 1859, THE REVIVAL wrote - "So extraordinary is the religious interest, that the churches and chapels are crowded on Sundays and week-days." (1)

The revival in Wales affected every part of the country. Cities, towns, villages, and even hamlets alike had felt the breath of the Spirit of Life. Men in offices, shops, on the street, in the home, on mountain tops, in the depth of mines, alone or in companies, riding or walking, young and old, the

(1) THE REVIVAL, August 13th, 1859.
profane or religious—were often suddenly gripped and overcome by a sense of sin and made to cry aloud to God for mercy. Thus it was throughout the whole land, and no section of the community could ignore it. The pulpit, the platform, and the press had united to proclaim the wonderful movement of the Spirit of God in the land.

Nor was the awakening confined to any one denomination; all branches of the Christian Church were visited, though none perhaps as much as the Calvinistic Methodists, the strongest single denomination in Wales in 1859.

Our survey of the movement will again be geographical, and for convenience sake, we shall take first the south and then the north of the Principality.

Cardiganshire, where as we have already seen the revival commenced, is one of the smallest and most thinly-populated counties. In proportion to the population, the work was much more intense than anything that had taken place in America. Every denomination had been equally affected, and in some parishes there was by August, 1859, scarcely a family where family-prayer was not held. "Almost all the hearers at more than one Church of England congregation have become communicants, and many of the most notorious sinners in the whole county (i.e. Cardiganshire) have been converted...Beyond doubt a great and extraordinary work of grace is going on." (1)

A clergyman, writing to Thomas Phillips, one of the more prominent religious leaders of Wales of the time, described the awakening in Cardiganshire and Caermarthenshire in the following manner: "The Spirit of God is working powerfully throughout the two counties of Cardigan and Caermarthen in south Wales.

(1) BRITISH MESSENGER, August, 1859.
The services in the churches and chapels on week-days and Sabbath-days are crowded. Hundreds are coming over to the Lord's side, and there seems to be an extraordinary work of grace going forward among us. There is no enthusiasm, but a deep, profound, and awfully solemn impression prevails."(1)

The Rev. T. Edwards of Penllwyn, who had been associated with David Morgan in bringing the revival to Aberystwyth, described the state of Cardiganshire in glowing terms. "Many of the ministers of this county have received a new spirit and prosecute their work with fresh vigour. It is clear that God works through them in a marvellous manner. Indeed, all the ministers and Elders, and other good people, have become more serious and earnest than usual. The feelings and general demeanour of the inhabitants of the county change rapidly. Religion and the present revival is the subject of conversation amongst all classes and it produces a great impression upon them all... We have seen numbers with weeping eyes leaving the house of God, but unable to go further than the door; they feel compelled to return."(2)

While conducting a mission early in 1859 at Pontrhydfendigaid, David Morgan on one occasion was so overwhelmed while preaching that he fell prostrate on the floor and lay for a space as dead. He was not the only one at that meeting to be overcome in this manner. Those present felt that heaven had touched earth, and that the hand of God was upon the people. An open-air prayer-meeting was held on a plateau two miles away, and such irresistible influence swept over the assembly that strapping shepherds and stalwart farmers from the highlands

(2) Ibid, p. 20.
rolled on the grass as if seized by the pangs of mortality.

The whole population of the village was less than 800 souls, and of these more than half professed conversion.

Extraordinary things were happening at Tregaron. The peak of the revival in the town was reached on the 20th February, 1859. Early in the morning service, while singing a hymn which referred to the Atonement, the congregation at the Calvinistic Methodist chapel burst into thunders of praise and not ceasing for two hours. Similar scenes marked the evening service. The converts of that day were many. A converted publican in the place poured his whole stock of intoxicants over the bridge into the river.

Aberystwyth, the most important town in Cardiganshire, was powerfully affected by the revival movement. As already mentioned in another connection, Humphrey Jones had settled here towards the end of 1858 and had done much to prepare the ground for just such a movement. The awakening itself, however, did not manifest itself in its fulness until about the middle of February of the following year, when David Morgan and Thomas Edwards of Pennllwyn came to hold special revival meetings. So successful was this mission that the converts were counted by the hundreds. In less than six weeks the great Tabernacle Church alone had added some four hundred new members to its fellowship. Half a dozen religious services were held daily and attended by all classes. The sailors of Aberystwyth, many of whom had undergone a marked change, held their own prayer-meetings in the open-air. Daily services were also held on board many of the ships in harbour. The militia of the town held their own daily prayer-meetings before morning parade, at mid-day, and again in the evening.
So keen, in fact, was the spirit of prayer at the beginning of the revival that shops were closed even on market days, and people resorted to the house of prayer.

Near Aberystwyth are the Gorginian lead mines. It was not long before the revival movement had spread to the place, and such was the awakening that at one time there was only one man in the mine who did not profess conversion. Here, too, prayer-meetings were held daily, not only on the surface when the day's work was done, but also far below the surface.

Aberystwyth had during its past history experienced several religious awakenings, but none had been so intense and widespread as that of 1859. So transformed had the place become, that a correspondent, writing at the time could say: "It's a rare thing to see a drunken man passing through the turnpike gates on a market or fair day. The Gogerddan races, generally attended by thousands, were this year only witnessed by hundreds. It is but a small affair as compared with former years."(1)

The movement which had commenced with such fervour and enthusiasm in the middle of February, 1859, was for a while checked, in part at least, by the eccentric manners and behaviour of Humphrey Jones, who by this time had become a well-known figure in revival circles in the town. He was, however, dismissed from his position as pastor of the Wesleyan Church, and the revival continued its course. By March 1860 it was still "in full swing."

While the revival was sweeping through the churches of Aberystwyth, a similar movement was taking place in Borth, a seaside resort in the north of Cardiganshire. Special services were held in the town almost from the beginning of 1859 by

eminent ministers; among them being David Morgan and Thomas Edwards of Penllwyn. Almost from the beginning there were signs of emotional strain and tension in this place, but these were discouraged by many who had their doubts about certain features of the movement. As the awakening, however, grew in intensity and extent, the inhibitions were in time broken down, and many cases of prostration resulted. One noteworthy feature of the awakening at Borth was the prayer-meetings among the children. These were quite spontaneous and had a good effect upon the adult population. There were many outstanding conversions, including some of the worst and most hardened characters.

Aberayon. Religion here seems to have been very satisfactory as far as the external aspect of it was concerned, but as far as the internal state - the spiritual temple - was concerned, there was much to be desired. "The spirituality of religion," wrote the Rev. W. Evans of Aberayon, "was a strange thing to many who were content with its mere outward expression."

The revival changed all that. Prayer-meetings were crowded. Among the young there was an enthusiasm unsurpassed in any other place. Many formed their own prayer groups. About two hundred were added to the churches under the supervision of the above-named minister.

Though the beginnings of the awakening had been in evidence for many months, especially in the county of Cardiganshire, most ecclesiastical leaders had taken no notice of it, and not a few had been positively opposed to it. David Morgan of Ysbytty was too obscure a person to be taken notice of. The Rev. Evans Phillips of Emlyn described the February Presbytery of the Calvinistic Methodists which had met in Aberayon in these words: "The group acknowledged as leaders in the monthly
meeting were antagonistic and even menacing. It seems that they had come there with fists clenched and teeth set, and their new ropes ready to bind the half-crazy preacher (David Morgan) as they esteemed him to be. They thought they were doing God service. Many, therefore, had anxious forebodings as to the revivalist’s fate."(1)

The evidence of the revival and the power of the preacher, however, were such, that before long David Morgan was recognised as God’s messenger in a time of need, and many, who a short time before had been antagonistic, now threw in their lot with the movement.

Llangeitho. This place will always be associated in the minds of Welshmen with the name of Daniel Rowlands. The Church here was prosperous externally, but not quite so prosperous spiritually. Some were prejudiced against the revival movement because in many respects it was not of the same type as the great Llangeitho revivals of the past.

The first signs of an awakening here were observed early in February, 1859. Like many of the leading members, the minister, the Rev. Robert Roberts, was somewhat prejudiced against the revival methods of David Morgan. However, a better spirit prevailed and, probably because of his fame, Morgan was invited to preach. The results were beyond all expectation. The awakening was genuine and lasted for many months. By August of that year, a correspondent wrote: "We have had experiences at Llangeitho of four revivals within a period of fifty years, but this is the most powerful. Dozens of the old folks who had stubbornly resisted all these revivals had been forced to bend now. We have received three hundred new members

(1) Morgan, DAVID MORGAN, p. 89.
within the first five months of this year."(1)

During the first week of August, 1859, Llangeitho became the rendezvous of the Calvinistic Methodist Church Quarterly Association at which some extraordinary sights were witnessed. In the evening of the first day (August 3rd), when the Rev. J. Morgan of Newton began to preach, there was such a sudden outburst of praise that the preacher had to sit down. On the following day, thousands had assembled in a field before 6 a.m., many of whom had been "praising" till midnight the previous day. Another meeting was arranged at 8 a.m. Some 20,000 people were present on this occasion, and was easily the biggest meeting of the kind that Wales had ever had. A leading article in the premier Welsh newspaper of the day stated that the most striking feature of these great Association meetings was a pervading and overwhelming solemnity, convincing even the most stoical that eternal realities had come into intimate contact with man.

We must now glance briefly at a few places outside Cardiganshire where the awakening had had its spring-head and where it had reached its intensest development.

Caermarthenshire. In some places religion seems to have almost died out in this county, but when the revival came, the whole aspect of the religious situation was changed. The older people bore witness that there was "more of God" in this revival than they had ever seen in any other similar movement. (2)

There was a considerable awakening in the town of Llandovery. All the denominations increased their communicants. In Cilycwm the movement was very intense. Just how intense may be gathered from the way the churches had increased their membership. One church alone had over two hundred additions to its fellowship.

(1) J. J. Morgan, THE '59 REVIVAL IN WALES, p. 76.
This was a fairly general rule. The high water-mark of the revival in Cilycwm was reached in August, 1859, when the Rev. O. Thomas of London preached. The effects were so overwhelming that there were many cases of prostration.

Conversions during 1859 were numerous at Rhandir-mwyn and Goshen. During the same year more than one hundred people were admitted to the church at Cwrtr, in the Coty Valley. At one time there were only half-a-dozen of people in the valley who did not make a profession of religion, in the light of all that was happening around them. The awakening was not so pronounced at Llandeusant or Northvey, nevertheless, many turned to the Lord. Particularly was this the case during the week of prayer which was arranged all over Britain at the request of the missionaries at Ludhiana, India. There were numerous additions to the churches of Llangadock and Llandilo. The Vicar of the latter place, writing on the 25th February, 1860, to one of the revival leaders, Thomas Phillips, said: "During the last year, indeed in this, we have had a great accession to our church, and the impression on my mind is that the hand of the Lord is plainly visible throughout."

Abergwili, near Caermarthen, had a time of blessing which began in May, 1859. During the next three months over two hundred persons were added to the church. The awakening here was free from the emotional and sensational elements which in previous revivals in this place had been very conspicuous.

Other places in Caermarthenshire affected by the revival were Conwil, Cross, Inn, Llangathen, and Cayo. It was in this latter place that Timothy Richard, of whom more will be said in another chapter, was brought to Christ through the ministry of David Morgan.
It was at Trevina that the awakening was felt most intensely in the whole of Pembrokeshire. Well over one hundred members were added to the Christian Church in this small village, but most, if not all, other places in the county had felt the revival in varying degree.

From Pembrokeshire the movement spread to Glamorganshire. Compared with previous revivals, this was the most powerful one the county had so far had. (1) By February, 1860, it had reached the district of Llanharan, in the vale of Glamorgan. In proportion to the population of this district, it may be safely affirmed that there were few places in Wales where the awakening had been so intense and powerful as here.

At the annual Assembly of the Calvinistic Methodists held at Aberdare in June, 1858, it was decided that the first Sunday in the following August should be set apart by all the churches and congregations of the Association in the four counties - Glamorgan, Monmouth, Brecknock and Radnor - to pray for revival. When the day came, there was remarkable enthusiasm. From that time the prayer-meetings increased in number and size. In February, 1859, the revival came. All the churches and chapels were full to overflowing. There was great unity among the different denominations. One denomination alone (Calvinistic Methodists) in this small area had received over 650 new communicants. The revival spread beyond the confines of the Llanharan district. Writing to the Editor of the REVIVAL as late as the 10th March, 1860, the Rev. William Griffith reported that the movement was still progressing and deepening in the Llanharan district, and indeed in the whole of Glamorganshire. Gatherings, small and great, were often overpowered by mighty

(1) Johnston, STORIES OF GREAT REVIVALS, p. 248.
spiritual emotions and preaching became, to all intents and purposes, impossible. During the third week in February there were immense gatherings at Coity and Treoes. No place of worship was big enough to hold the crowds and, though it was winter, the gatherings had to be held in the open.

Before the end of July, 1859, the churches at Dowlais, Llantrisant, Maendy, Landore, Glynn-neath, Pontypridd and Groeswen had all been similarly affected by the movement. In the neighbourhood of Maesteg there was at that time a band of evil men who had become a veritable nuisance by day and a terror by night. During the revival their ring-leader was converted, and became ere long the leader of a prayer-meeting among the colliers.

As most other places in the county, the churches of Cardiff too had had their baptism of the Spirit. The beginning of the awakening here can be traced to a young Christian from Aberystwyth who had gone to live there. Having himself experienced the revival at Aberystwyth, he freely talked of it to others. Not much is known of this revival ambassador, but the small lump of leaven was at work, and in time the whole was permeated. Richard Weaver visited Cardiff on one occasion and reported that "the Lord did marvellous things." (1) Surprisingly little, however, is known and practically no details are available of the movement in this place.

Merthyr Tydfil, which was not in a very happy moral and spiritual condition before the revival, was "shaken to the bottom." On the Lord's Day, hundreds in this place used to gather to witness cock-fights and to gamble. The favourite rendezvous for this was the dry moat of Morlais castle. One Sunday afternoon a number of young men, who had experienced

(1) Paterson, RICHARD WEAVER'S LIFE STORY, p. 150.
the throb of the New Life, went out to preach in the open-air. At first they met much opposition, but before long the place was completely changed. For many months during the revival, thousands gathered on the same spot every Sunday morning at six o'clock for prayer.

Aberdare. The awakening here owed its origin, as far as the human side is concerned, to two friends who went to Aberayron to see for themselves "the mighty works of God." Such were their impressions, and such their renewed zeal, that on their return, they spoke freely and often, with the result that a great movement commenced. Before mid-summer, 1859, the revival seems to have been somewhat confined to the Independent Churches, which within a few weeks had received an accession of over 1,400 members. Ere long, however, all the churches began to feel the impact of the movement. Many of the older people who had been through previous revivals confessed that they had never seen anything like the moving scenes they were privileged to witness at Aberdare. (1) One of the few "jumping" cases occurred here.

There was a nook on the Hirwaun common where the baser sort resorted to on Sundays. The police had failed to disperse them. Four young Christian workers confronted this gang of evil-doers. At first they were received with rounds of derisive laughter; but the Word of God proved "quick and powerful," and many of these men were converted. One of them, Evan Bryant, became a very successful missionary.

The churches of Swansea too had experience of the awakening, though it seems to have been felt more powerfully in the country districts than in Swansea itself. One such place in the

(1) Johnston, STORIES OF GREAT REVIVALS, p. 249.
vicinity of Mumbles. A great work was going on here during October, 1859. It commenced among the young people of the Wesleyan and Independent churches. There were crowded gatherings and unbounded enthusiasm among the people, and many were led to an experience of Jesus Christ. What was true of Mumbles was equally true of many other places in the neighbourhood of Swansea. THE REVIVAL of the 26th November, 1859, wrote; "All Glamorgan-shire is blessed with numerous additions, and all the denominations reap of this plenteous harvest."

The awakening in Radnorshire was described by Dr. Thomas Ress, an eyewitness, in THE TREASURY for August, 1906. "Radnorshire felt more from that awakening than any since the time of Howell Harris. I know that scores were added to the churches at Ponybont, New Radnor, Rhayader, Tanhouse, etc. They gathered to Sunday morning prayer-meetings from eight miles around." Great interest was created in this county, particularly in the neighbourhood of Penybont, by the special prayer-meetings held in the different villages. But the strongest movement in this county was felt at Presteign and Knighton. The spirit of prayer at the first-named place was very remarkable. People who had never attended a prayer-meeting in their lives were now foremost in promoting the work. There were congregational as well as united prayer-meetings. Almost every night there were conversions at the different meetings held in many parts of the town. The revival was also particularly felt at a little place called Stransbatch, about three miles away.

It appears that Brecknockshire had not experienced the revival as powerfully as the other counties in the south of Wales had. This was particularly the case in the district below the Brecon. Nevertheless the influence of the movement
was felt, and the fruit thereof was abundant.

The revival was strong at Llanwrtyd and the neighbouring parishes, and lasted for many months. It commenced among the Calvinistic Methodists after a very remarkable prayer-meeting held in a private home. Several congregations in the Builth district had their membership doubled within a few weeks of the commencement of the revival. Cwmcaumlais, a small secluded village among the mountains about six miles from Brecon, felt the influence of the movement in December, 1859. The adult population of the valley did not exceed one hundred and fifty. There was one Congregational Church in the place which had about fifty members. A few months after the revival, all the inhabitants of the place had professed conversion.

Trevecca, the scene of many great revivals in the time of Howell Harris and Lady Hutingdon, again became the place of a great movement during the years 1858-60. The revival here had, in fact, commenced somewhat earlier than in any other place. It was particularly felt at the Bible College over which Principal D. Charles presided. The Principal himself has described the awakening in glowing terms in a letter written to the author of THE WELSH REVIVAL. "We were favoured with the first droppings of the showers at the College of Trevecca. An unusual spirit had possessed the students and the little church at this place for some time...We seemed at times to have arrived at the vestibule of heaven, where we could breathe its pure air, and join the song of the redeemed in glory.(1)

Monmouthshire. This county, though nominally in England, is essentially part of the Principality. A vast number of people - English, Scottish, Irish, and Welsh - were congregated

here, and great efforts had been made by both Churchmen and Dissenters to evangelise them. When the revival came it was felt by all classes.

The first awakening manifestations in this county must be associated with the Congregational Association held at Beaufort towards the end of June, 1859. Preparatory prayer-meetings had been held for several weeks. Under the preaching of David Morgan, a revival broke out in Ebbw Vale in September. A similar movement that month was reported from Tregedar. The outstanding week of the movement at Beaufort itself was the third week in February, 1860. Every church was affected by it. Thomas Rees, the minister of the Congregational Church at Beaufort wrote on the 7th March, 1860: "The Welsh Congregational churches in the county of Monmouth have, since the spring of last year, enjoyed 'times of refreshing from the presence of the Lord.' There is scarcely a congregation in the whole of the Welsh district of the county which has not, more or less, been moved...At least two thousand have joined our societies since April, 1859." (1)

Though the revival had not been so powerfully felt in this county as in many other parts of Wales, nevertheless, its effects were visible in a deeper spiritual life of church members, the hearty co-operation among the different denominations, the conversion of great numbers, and a decided moral improvement of the people generally.

NORTH WALES

Merionethshire. The first gleam of the awakening in this county was seen in a little village called Maethlon. The

human agent here appears to have been a young farmer of Maethlon. He had been visiting his people who had been living in Cardiganshire and carried "the coal of fire from the blazing altar in the county of his birth over the Dovey to the land of his adoption." He commenced a prayer-meeting with his men, and from this small beginning the awakening spread. Nearby there was a leadmine and the workmen had been greatly influenced sometime before by the preaching of Humphrey Jones. These greatly helped to forward the work of the revival in the neighbourhood.

Early in February, 1859, the movement had come to Aberdovey, whose minister, Robert Williams, became the most conspicuous and honoured flame-bearer of it in the north of Wales. Towards the end of March, David Morgan visited the place and the revival received an added impetus.

Festinoig became in the north of Wales what Ysbytty had been in the south. Almost from the beginning of 1859, prayer-meetings were held in every church and chapel for an outpouring of the Spirit. These were generally well attended, and there was great expectation. During the summer and autumn, prayer-meetings were held in some of the quarries twice a week. At the beginning of October, 1859, one of the greatest revivals that Wales had ever seen broke out among the quarrymen here. Much of this was due to the influence of a young man, William Jones, from Bettws-y-coed who had worked in the quarry. He and two or three other young men had shown for some time deep distress of soul. After dinner one day they went up the hill to pray. Immediately they were followed by all the men of that quarry, being about five hundred in number. There on the mountain top they held a prayer-meeting, and such a prayer-meeting was seldom, if ever, held. All present wept and sobbed aloud. The same evening
they met in their respective churches and chapels for more prayer-meetings. The following day they again met on the mountain top, leaving their work unheeded. By this time the people were in a great state of religious excitement. They met every night that week in their respective places of worship. The week-end following, those who lived at a distance went home, carrying with them something of the fire and enthusiasm which they had caught at Festinoig. The results were simply amazing and unheard of. The churches and chapels thus invaded by men "on fire" were soon "in a blaze." One such meeting was described by the Rector of Festinoig and Maentwrog who was present to witness the scene. "Our people met at Maentwrog to hold a Saturday evening prayer-meeting. I attended it...Such a prayer-meeting I never attended before. The most ungodly persons present were overwhelmed. We prayed and wept, wept and prayed, until nature itself was exhausted."(1) On the following day (Sunday) all the churches and chapels had united in one unforgettable prayer-meeting on the hill top. There was scarcely a soul left in the village that did not ascend the hill to be present at this gathering. The following week prayer-meetings were held every night, and in a very short time the membership of most churches had more than doubled. The revival thus commenced continued for many months.

The Barnmouth sailors used to join their ships in the spring of the year and return to their town for the winter. When they came home in October, 1859, from their various vessels, it was found that almost every one had been disquieted by some mystical, spiritual influence when away. Reports have, in fact, revealed that on many vessels during those years there

were sudden spiritual awakenings for which there was no human explanation. It was not uncommon for sailors to fall suddenly on their knees in the midst of their work and to cry to God for mercy.

The Welsh people in general, and the Calvinistic Methodists in particular, regard Bala as the Jews of old regarded their capital, Jerusalem. Two important Theological Colleges were here, one belonging to the Welsh Calvinistic Methodists whose Principal at the time of the awakening was the saintly Dr. Lewis Edwards; the other in connection with the Congregationalists in the north of Wales, presided over by the Rev. M. Jones. Both Colleges, students and tutors alike, were affected by the movement which continued through the summer and autumn of 1859 and reached its peak in December of that year. For a time their studies could not be pursued; the class-room was turned into a prayer-room instead.

Not only the Theological Colleges but the whole of Bala had felt the power and influence of the awakening. With some three or four exceptions, prayer-meetings were held in every house, including some of the public-houses.

In addition to the places mentioned, there had been powerful awakenings in this county in such places as Pennal, Dolgelly, Dyffryn, Llandrillo, Corwen, Towyn, etc. In fact, there was scarcely a locality in Merionethshire, from Towyn to Gwyddelwern, that had not had some experience of the movement. The Rev. W. Williams of Aberdovey, addressing the annual Calvinistic Methodist Conference in 1859 said: "In almost every part of our county the hand of God has been stretched out to save those who appeared very far off."

The awakening in Montgomeryshire was not, it would appear,
as general as that in most other counties; nevertheless, great and lasting work was done in many districts.

It was at Machynlleth, the nearest point to Cardiganshire, that the revival took hold of Montgomeryshire. The result of it here was described by one of its inhabitants—"It is a new heaven here on the Sabbath, and a new earth all through the week."(1)

At Aberhosan the revival had become for a time almost the only topic of conversation, and practically every one without exception made profession of conversion. The same was true of Penegos, Rhydfelin, and other places in the vicinity. The most popular and best attended meeting at Dinas was the prayer-meeting. Even on the night of the fair the streets were empty and the churches and chapels were full.

A correspondent of the DRYSORFA, a monthly paper connected with the Calvinistic Methodist Church, sent the following account of the revival for the April issue (1859): "I am glad to inform you that the revival spreads rapidly in these parts (Machynleth, Cemmaes, Dinas-Mowddy, etc.). About thirty have been added to the church to which I belong within the last fortnight. Indeed, there are only ten or twelve here who have not joined us, and even they are wounded deeply. I have never witnessed anything like that which I now see daily. You hear of nothing but the revival. Ungodly people quake and tremble...I have seen a large congregation in this neighbourhood, containing at the time many hardened sinners, bathed in tears, and as incapable to leave the place at the close of the service as if their feet had been nailed to the floor of the chapel. I thank God I have lived to see the year 1859."

(1) Morgan, THE '59 REVIVAL IN WALES, p. 130.
The cradle of the awakening in Flintshire was the little village of Pentredwr. In less than three months over seventy souls were added to one church alone. Holywell experienced a great awakening at the beginning of 1860. On the 9th January all the shops closed, and during the whole following week business was terminated at an early hour that people might resort to prayer. All the churches were crowded with anxious and earnest seekers. Quarrymen in the neighbourhood held daily prayer-meetings at noon.

Other places in Flintshire which had felt the awakening in a marked degree were Motlyn, Rhyl, Mold, Holt, Rhosesmor and many others. At Llanfyllin the atmosphere was at times so tense that many a preacher often found it impossible to proceed with his address.

It was at Llanrwst that the awakening first made its appearance in the county of Denbighshire. In June, 1859, a Young People's United prayer-meeting was initiated, but at first only two young men could be found to take part in it. By the end of July the revival had fully come. The great Calvinistic Methodist chapel, third-largest in the north of Wales, was packed with praying people. For a time business was brought almost to a standstill, so keen were people to attend the house of prayer.

By October, 1859, the revival had spread to the chief town of Denbigh. It commenced among the young people. A despatch to the BANER CYMRU in the month of October, 1859, said: "The awakening in this place gathers strength. There is nothing in its general features to distinguish it from similar awakenings in other parts of Wales...Its effects are deeply felt throughout the town and neighbourhood." The same correspondent speaks
of prayer-meetings which had become very popular in the town, and which were held every night, often continuing till the early hours of the morning.

Pentrevoelas, Llansannan, Llangernyw, Abergale and Moriah had all been affected by the movement. In the last-named place, the very earnest and passionate preaching of William Jones of Talywaun had much to do with at least the beginning of it.

So widespread had the revival been in Carnarvonshire that a whole volume could almost be written about it. Although some churches in the various denominations had been quickened as early as the spring of 1859, it was not until the autumn of that year that the movement became general and powerful in the county. The first signs of it seem to have appeared at a place called Waunfawr, about three miles west of Carnarvon and was connected with that in Cardiganshire. Early in 1859 a Christian gentleman of Waunfawr had received a series of letters from a friend in Llechryd, Cardiganshire, delineating the course and character of the work in that county. These communications were read at church and prayer-meetings and had a stimulating effect upon those who heard them. Prayer was offered for a similar visitation, and by Whitsuntide that year the revival had come. It continued longer in this place than in most other places, for by 1864 it was still in full progress.

A few weeks later the awakening was felt strongly in the little village of Cwmyglo, a place not far distant from the Dinorwic slate-quarries. In a very short time the whole surrounding country was moved. As in so many other places, every denomination shared in it, though the biggest manifestations were among the Calvinistic Methodists and the Independents. This was probably due to their numerical preponderance.
There was, on the whole, a fine spirit of unity among the different groups of Christians, and united prayer-meetings were carried on every night, frequently right through the night. Special prayer-meetings held during the height of the movement for the quarrymen on one of the mountains between the Dinorwic and Bethesda slate quarries often brought together up to four thousand men.

The Bethesda quarry district was described by a writer of the period as a place where religious carelessness and callousness had attained the climax before the revival of 1859. Most churches, too, seem to have been possessed by the Laodicean spirit. It was about the beginning of September, 1859, that a new spirit of earnestness and prayer could be discerned. Four weeks later, the whole place was moved. Such were the scenes in its two main churches that preaching became impossible. Queen Victoria visited Bethesda at that time to see the quarries, and the men were given a holiday that they might see the Queen. Instead, the men used their time to hold a series of prayer-meetings.

Of the movement in Portmadoc and Llandinorgwig, the Rev. H. G. Edwards, incumbent of the last-named place, wrote on the 18th February, 1860: "It began here in August (1859), and on the same Sunday night, in different places of worship in the neighbourhood. I do not believe the work has been more real anywhere than in this church." (1) A few days were sufficient to move the whole neighbourhood.

The district of Llanddeiniolen was suddenly gripped by the revival on the 21st August, 1859. This meant that all the churches in Cernywaun, Ebenezer, Dinorwic, Rhydfawr, Rehoboth,

and Llanrug were affected. The awakening at Cernywaun was the means of influencing the work at Bangor, where religion before the revival appears to have fallen on evil days. Hearing how God had visited the place, some Christian people went over to see for themselves "the wonderful works of God." It was not long after this visit that the churches at Bangor too had received a new quickening of life. Among the first converts was a man who confessed that he could not shake off the influence of a sermon by Daniel Jones which he had heard forty years before. The movement made rapid progress among the children, and many well-attended prayer-meetings for the young people were held in the town.

The North Wales Quarterly Association of the Calvinistic Methodists was held at Bangor from September 12 to 14, 1859. The gatherings during those days were unparalleled in magnitude as far as Wales is concerned. On one of the days, an open-air prayer-meeting commenced at six o'clock in the morning and continued almost without a break well into the night. It was estimated at the time that some 30,000 people had been present on this occasion, and many had never left the field throughout the day. About seven hundred souls were added to a dozen or so churches during those days. Such was the enthusiasm for spiritual things that ordinary work had come practically to a standstill.

Early in November, 1859, the ministry of David Morgan at Llanllyfni marked the beginning of a strong movement there. Strong revival movements were also reported that month from Beddgelert, Bethania, and Edeyrn. Of this last place the Rev. Griffith Hughes wrote: "I have experienced in this revival much joy of religion, more than since 1832, and none of the
trouble of that time. This is the third revival within my memory; the others were 1819, when I joined the church, and 1832; but this is the greatest of the three."

By the beginning of 1860, every part of the county of Anglesey had been reached. From Menai Bridge to Holyhead, from Newborough to Amlwch, from Llinas Point to Llandona Head, the awakening was felt and a great moral revolution effected in the hearts and lives of the inhabitants.

Little did those numerous Christian travellers know when passing through this county on their way to Ireland during the summer and autumn of 1859, to witness the operations of God's Spirit in Ulster, that on either side of the line along which they were passing, there were equally great wonders of grace and mercy being wrought by the operation of the same Spirit. But even had they known it, the difference of language would have presented an obstacle in the way of free intercourse with the people.

As far as Newborough was concerned, the revival there had a link with Llanrug in Carnarvonshire. Hearing of the awakening in that part of the country, six men from Newborough went to Llanrug that their own hearts might if possible be touched with by the Spirit of Life. A fortnight later (mid-October) the revival had followed them to their native place. Within a few days the converts were numbered by the hundreds.

Amlwch, in the north of the county, had its "days of the Son of Man" early in 1860. "It is questionable whether anything more powerful has been felt in America, Ireland, or any part of Wales. It has already accomplished great and incredible things!"(2

In a very short time irreligion and intemperance had disappeared not only from Amlwch itself, but from almost the whole neighbourhood.

Near Amlwch is Paris Mountain, famed for its copper mines. The men who worked in them were proverbial for their ungodliness and daring brutality. The awakening in the district had had a most sobering effect on them, and scores were brought from death into life.

At Beaumaris the awakening was particularly strong among the Free Churches, though the Established Church had by no means been left out. At Gaerwen the movement was particularly strong among the children, and the scenes at Llangefni and Holyhead were reminiscent of Coleraine and Portrush in Ireland.

Though the revival had gone on for many months in Wales, and had found great and intense expressions in almost every county during the summer of 1859, it was still very strong, and in fact increasing, by the beginning of 1860. The Rev. Thomas Rees, writing to THE WATCHMAN at the beginning of that year, spoke of the progress of the revival in every part of the Principality. The Welsh papers were filled each week with encouraging reports of the progress and effects of the movement throughout north and south Wales. It had become the principal topic of conversation in village, town and city.

Such, in brief, was the revival movement in Wales. It had no acknowledged leaders apart from David Morgan; no eminent Evangelists from England or elsewhere to assist. It was kept alive and extended through the preaching and efforts of Welsh ministers and laymen.

The population of Wales in 1860 was a little over 1,111,000. In November of that year, the Rev. John Venn, Prebendary of
Ilireford, presented to the Evangelical Alliance carefully prepared statistics respecting the Welsh movement. Down to that date—and the revival had not ceased then—the increase in full membership during two years in the various churches amounted to about 90,000. The Calvinistic Methodist body alone received an addition of 35,000 members. In proportion to population, the results of the revival in Wales considerably exceeded those of the revival in America. (1)

The three main features of the movement were an extraordinary spirit of prayer among the masses, a remarkable spirit of union among all denominations, and a powerful missionary spirit urging to constant efforts for the conversion of others.

(1) Johnston, STORIES OF GREAT REVIVALS; p. 241.
CHAPTER SIX

THE AWAKENING IN ENGLAND
THE AWAKENING IN ENGLAND.

As far as Great Britain is concerned, England was the last country to experience the awakening in a general and marked way. The work of God in America, Ireland, Scotland, and nearby Wales was regularly reported in many religious periodicals, and the immediate effect of this was to force the churches to their knees, to "blister their conscience," and to awaken a sense of moral responsibility. Although no great revival - like that which Ireland, Scotland, and Wales had experienced - followed, yet the movement among the churches was widespread and almost general.

The climax of the movement did not come until 1860, but there had been much searching of heart on the part of Christian people long before then. Dr. McLean, Principal of Lafayette College, Pennsylvania, in his address to the Free Church Assembly in May, 1858, made reference to the many prayer-meetings which he had found were being held in London, attended by representatives from all denominations. The subject of the revival also engaged the attention of the Congregational Union at its annual Assembly in May, 1858. Early in July, 1858, we hear of a few earnest people in Exeter meeting to pray for a revival. From forty at the first meeting it soon reached an attendance of over four hundred. Many similar meetings were held in different parts of the country, but it was not until early in 1860 that the united prayer-meeting movement became general.

On the 29th November, 1858, the Ludiana Mission held its twenty-third annual meeting. The great theme of this meeting was, How could the revival wave come to them and do for them what it had done for America? This led them to
issue a call for a week of prayer throughout the world, and
the second week of January, 1860, was suggested for this purpose.
This invitation greatly appealed to the Christian public, no
doubt as a result of an increase of the spirit of prayer
discernible everywhere. That second week of January, 1860,
may be taken as the high water mark of the revival movement
in England.

But as shall be indicated from time to time in this chapter,
reports of revival came from different parts of the country
long before then. TRUTH PROMOTER for August, 1859, spoke of
"marked awakenings going on in various parts of England." In
the Preface to Volume V of the NEW PARK STREET PULPIT, (1860)
C.H. Spurgeon, referring to the revival, said: "For six years
the dew has never ceased to fall, and the rain has never been
withheld." In the same place, speaking about the movement in
England in general terms, Spurgeon said: "The times of refresh-
ing from the presence of the Lord have at last dawned upon
our land. Everywhere there are signs of aroused activity and
increased earnestness. A spirit of prayer is visiting our
churches and its paths are dropping with fatness ... on rising
evangelists the tongues of fire have evidently descended."

The circumstances of the awakening in England were not
greatly different from those of Ireland or Scotland. But
though whole districts were not affected in the same manner
and with the same intensity as, for instance, in Ireland, the
movement was marked by vast crowds and sudden and deep
conviction of sin.

As in the case of Ireland, Scotland, and Wales, our
survey of the revival in England must be geographical in
nature, and we shall deal, first, with London and the South;
secondly, the Midlands, and finally, the North of England.

LONDON AND THE SOUTH OF ENGLAND.

Among the more prominent united prayer-meetings in London to which Dr. McLean referred at the Free Church Assembly in May, 1858, were those held in Exeter Hall, Crossby Hall, Barnsbury Hall, and the Headquarters of the Young Men's Christian Association. The specific purpose of these great united gatherings was to pray for the coming of the revival to the Metropolis in particular, and England in general.

One of the first places in the City to feel the breath of new life was Borough Road Chapel. Here early in 1859 C. G. Finney had come to conduct a special series of revival meetings. He found this particular congregation in a pitiful state, owing to the quarrel over the temperance question. After several weeks of hard work and intensely earnest preaching, there was such an awakening that almost every family in the church was affected. The old feud was settled and the church was given a new lease of life. Right through the years of the awakening, and long after, there were conversions in this church almost every week.

During the summer of this year (1859), many clergymen, ministers, and laity of all classes, went over to Ulster to get first-hand knowledge and experience of the revival there, which a section of the Press had begun to ridicule. This pilgrimage of a certain number of the citizens of London had the same effect upon the spiritual life of the Capital as that which we noticed in other places. Glory was given to God for what He had done in Ireland, intense yearning for kindred blessing was aroused, and meetings for prayer were
greatly multiplied. In December (1859) the number of such meetings, according to a list in THE REVIVAL, had reached twenty-five, whilst in nearly fifty chapels, schools, halls, and other buildings, united prayer-meetings were held from once to three times a week.

A letter from James Fleming, a prominent clergyman in London, published in THE COLEMANE CHRONICLE on October 26th, 1859, speaks of the deep religious feeling which had laid hold on multitudes in London, and the real awakening which had taken place in many quarters of the Metropolis. "I believe there never was in London so much of earnest, pointed preaching as there is at the present moment, and so much believing and united prayer for the outpouring of the Spirit of God, so much travelling in soul on the part of believers for the salvation of the penitent. I hear that in all directions the spirit of prayer abounds, that in many quarters meetings are being held for conference on the subject of a general revival, and that in not a few places a real awakening has taken place."

In October, 1859, a particularly strong revival broke out in the Congregational church of Kentish Town. In many cases whole families were arrested and converted. When Reginald Radcliffe came to this place in January, 1860, the movement had reached such a pitch that almost the whole suburb was moved. Hundreds who sought admission to the meetings which he was conducting had to be turned away for want of a big enough place.

A feature during the early part of the awakening in London was the way in which many young people in different parts of the City were awakened. Almost at the same time
as the revival broke out at Kentish Town, there was a profound movement going on among the boys employed in the Woolwich Arsenal, in the southern Metropolitan district. This happened shortly after the return from Ireland of a zealous Christian officer, Captain Orr. After a great many of these boys had come under the influence of the revival, a Youths' Christian Association was formed, and nightly meetings were held, conducted entirely by the boys themselves and for boys.

This awakening among the boys at the Woolwich Arsenal spread to the neighbouring parish of Plumstead, and many young people were converted. Some of these youths became effective preachers and carried great blessing with them wherever they went, addressing schools, meetings for children, and even adults.

Other places where the revival was particularly felt among the young people at this period were a ragged school, near Gray's Inn Road, at the Boatman Chapel, Paddington, and the Presbyterian church, Marylebone, where Reginald Radcliffe frequently preached. A very strong movement commenced among the boys in the Boys' Refuge, Great Queens Street, Bloomsbury. It began one evening after an address on the Ulster revival had been given. About one hundred boys and girls were present at this meeting, and the whole juvenile congregation was suddenly seized with a sense of sin and earnestly cried for mercy.

By the end of December, 1859, the awakening in London had become fairly general. A typical "scene in a London church" at the end of this year was given by a correspondent of THE REVIVAL on December 25th. "After the ordinary service
there was a prayer-meeting... The first thing to be observed was a group of persons all over the building... One group consisted of three persons, two of them talking with and trying to comfort a third, a woman under deep conviction. Another group of two consisted of a man with an expression of fearful distress, the other pointing him to Jesus. Many of such were seen. In one pew was a Christian praying with, and then directing, a young lad under great concern to the Lamb of God... It was a glorious sight - a shower which came down direct from heaven... It was a place of Bochim, but it was a Peniel too; it was a real Bethesda, and better than Judah's pool: the water was troubled, and many helped the blind and palsied and sick to wash in the stream."

The spirit of earnestness which prevailed among the people of London at this time may be judged from the way people flocked to meetings no matter what the weather was like. The first Sunday of January, 1860, the weather was very unsuitable for a service (it was "pouring", according to another correspondent of the REVIVAL), and yet the Garrick Theatre was packed, mostly with people who, generally, attended no place of worship.

As reference has just been made to a service in the Garrick Theatre at Whitechapel, a word must be said about this feature of the revival movement in the Metropolis. To reach the masses which never came near a church (and we have noticed in a previous chapter that a great percentage of London's population belonged to this class), a determined effort was made on the part of many Christian people to bring the gospel to this class. At the recommendation of the Bishop of London, special services were held in the Royal
Exchange at the beginning of 1859, at which the Mayor of London was always present. Large open-air meetings were also held in different parts of the capital, in which both Churchmen and Dissenters took part. At the same time large gatherings were held in the St. James's Hall, mostly attended by men, which were chiefly under the direction and supervision of such men as Newman Hall and William Brock.

As the awakening gradually extended its influence, theatres were hired for Sunday services. These services were attended chiefly by the poorer and rougher class, and the whole venture was a great success. When the Britannia Theatre was opened in December, 1859, it was packed out from end to end long before the service was due to commence. It was estimated that some two thousand people had to be turned away for lack of accommodation. In addition to the two theatres already mentioned, viz. the Garrick Theatre and the Britannia Theatre, services were also held in such places as Sadler Wells, the Surrey Theatre, the Victoria Theatre, the City of London Theatre, Effingham Theatre, and many other places. Among famous and well-known preachers were such men as Reginald Radcliffe, Brownlow North, Richard Weaver, Duncan Matheson, Baptist Noel, S. Martin (of Westminster), Spurgeon, William Carter, and a host of others. Of the results of the work in these theatres Richard Weaver wrote: "The Lord worked in a wonderful manner. Thieves were made honest; harlots were made virtuous; wives were reunited to their husbands, and husbands restored to their wives. Not a few who were known as 'bad characters' were brought to Christ, and so thorough was the change, and so complete was the blotting out of their past, that they are known now only as devoted workers for Christ, some as evangelists and some as
ministers in different parts of the country. It was the Lord's doing."

The holding of religious services in theatres created no small stir among a considerable section of religious people who had no particular love for the revival. So serious and objectionable was the innovation regarded that the subject came up for discussion in the House of Lords, in February, 1860. Viscount Dungannon moved a resolution condemning the performance of Divine worship at Sadler's Wells and other theatres, by clergymen of the Church of England as "highly irregular, inconsistent with order, and calculated to injure, rather than advance, the progress of sound religious principles in the Metropolis and in the country generally." Lord Shaftesbury, in a temperate and impressive speech, while candidly admitting that "the associations of a theatre are to a certain extent incongruous with such services," maintained, at the same time, that it was not more incongruous than for a Christian missionary to enter a heathen temple, defiled by every impure and cruel rite, for the purpose of preaching the gospel. In his view it was not the locality that would desecrate the Word of God, but the Word of God that would consecrate the locality. In any case, the innovation was thoroughly justified by the excellent results. Viscount Dungannon in the end reluctantly withdrew his motion.

Great efforts were made during the revival along other lines to reach those who seldom, if ever, were found inside a place of worship. Midnight meetings were held for a long

(1) Paterson, Richard Weaver's Life Story, p. 128.
time in the St. James's Restaurant for the low and fallen, and many hundreds of the unfortunate victims were rescued. The London City Mission made great and special efforts among the poor to gather in the ripened harvest. Reports of success and increased blessing came from almost every mission hall without exception. During the peak year of the awakening, 1102 drunkards were reported to have been reclaimed, and 1236 communicants were added to the Christian Church through the labours of this Mission.

Nor were the rich people forgotten in their need of the gospel. Mr. Brownlow North, particularly suited for this kind of evangelism, suggested to his friends that special gatherings should be held for the upper classes. This was done, and great success attended these meetings. Towards the close of the series of services which he had arranged, not only were there crowded gatherings, but the attention given by London's society to his preaching could not have been better. Between 500 and 600 came to speak to Brownlow North in the inquiry room.

As already indicated, the high water mark of the revival in London was reached during the second week in January, 1860, when, in response to the Lludiana call, a week of prayer was observed. There were enthusiastic gatherings in every part of the City, and almost every denomination took part. And what was true of London was also true of many another place. Writing about the meetings in London during this week, the editor of the REVIVAL said: "These were not gatherings of Christians united together by similarity of views, or private interests, or modes of thought; nor yet assemblies of the most spiritual or best instructed members of the various
denominations; but that drawn together on the first principles of the gospel, the one sole bond being faith in Jesus. They were composed of fathers, young men, little children, yea, and babes in Christ...Never since Pentecostal days did the prayer of Jesus receive such a foreshadow of its most sure accomplishment - 'that they may all be one' ." (1)

The impetus given to the revival movement in London by the week of prayer continued for many months, and the work increased in intensity in every direction. From the Lock Hospital it was reported that every patient had been awakened. In Mincing Lane, then the great central mart for the produce of China, India, as well as Europe and America, business men commenced, during the week referred to, a prayer-meeting of their own. The revival was felt very powerfully in the Islington district, where a united prayer-meeting was commenced in December, 1859, and continued for many months. A similar report was given from the Hackney and Highbury churches in February, 1860. Few places in the Metropolis saw more of the movement than George Yard, Whitechapel. During the height of the awakening the inquiry room was seldom empty before midnight. In July and August, 1860, the revival had reached Paddington Green. During this summer also great open-air meetings were held in Hyde Park, and the other parks of London. Everywhere there were signs of new life and renewed zeal. Nor did the work die down suddenly. In December, 1860, Radcliffe and Weaver held great meetings in the Surrey Theatre and Hanover Square Rooms, and all the enthusiasm and earnestness which were in evidence earlier in the year were to be found here.

(1) THE REVIVAL, January 21st, 1860.
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Turning south and south-east of London, the thing that strikes one is that every county reported a decided quickening of religious life. We shall take, by way of illustration, one or two places from each county.

The first week of January, 1860, which marked the high water level of the revival in London, was also generally a time of great awakening in the south of England. Numerous conversions were reported that week from Ramsgate, Kent, by a correspondent of THE REVIVAL of the 4th February (1860). The Primitive Methodist Church appears to have been the first to feel the impact of the awakening. Lyminge, Dover, and Folkstone had crowded prayer-meetings to report and many who were labouring under a deep sense of sin. But the place in Kent where the revival seems to have been felt most was Northiam. Such had been its influence that for a time it had become the only topic of conversation. The converts were, to a large extent, young men of the labouring class. "I was at Northiam chapel last Friday evening," wrote a correspondent in THE REVIVAL on March 3rd, 1860; "there was weeping and sobbing everywhere, and many souls were made happy." Other places in Kent where the revival had left marked impressions were Beckley, Brede, and Peas-march.

The adjoining county of Sussex was not passed by. In the summer of 1859 Brighton felt the influence of the movement. A prayer-meeting, with the purpose of extending the work, was commenced in the Town Mission, but the place soon proved too small. At the end of December the large Pavilion was taken for this purpose. Ere long the meeting had grown to such proportions that the largest hall had to
be engaged. In addition, many churches held special revival meetings, including the Established Church. While Brighton was thus being visited, Wokingham, too, reported much interest and blessing, particularly was this the case among the women of the town who held a prayer-meeting of their own.

At the beginning of 1860, a number of Christian men at Southend met for prayer in the interest of the movement. They had not long to wait for its coming, and when it came, Sunday Schools were doubled, Christian people of every denomination were anxious to see the work of God prosper, all sectarianism disappeared, and whole families were awakened.

Some six miles from St Leonard's-on-Sea is a little village called Sidley. The way the revival movement affected this little place is told by an eyewitness. "There is a glorious revival here! As I walked from Sidley to Hastings last Thursday; I called at almost every house and found the people ready to fall down on their knees and bless God for visiting them with His Holy Spirit. A room at Sidley, which will hold about one hundred people, has been hired, but it is too small for the anxious seekers."(1)

Dean W.F. Hook of Chichester, writing on the 4th December, 1859, makes reference to the spiritual hunger of the people as it revealed itself in their keenness to be present at public worship. "The cathedral was awfully cold; preached in the afternoon, but notwithstanding the bad weather a very large congregation; the nave quite full."(2)

THE ISLE OF WIGHT MERCURY announced about the middle of May 1860, a powerful awakening at Ryde. This awakening had

(1) THE REVIVAL, January 7th 1860.
its beginning in the preaching of a Mr. Andrew Miller, who, night after night, during the first part of May had been addressing large gatherings in the Town Hall. The above paper asserted that Ryde had never had anything like it in its history. After the last meeting of the mission which was held in the spacious Victoria Rooms and which was full to overflowing, hundreds waited to the after-meeting to be spoken to and to be prayed for. This was the beginning of the movement not only in Ryde, but throughout the island generally.

By the beginning of March, 1860, the revival had spread to Southampton, and not one, but most sections of the Christian community were affected. Apart from the quickening of spiritual life in general, the movement there was noted for its effects on the sailors of that great port, and also for the moral change it wrought in a place called West End, some five miles from Southampton.

The effect of the revival at Margate was also great. Many efforts had been made by the Christian churches to prepare the ground for the movement, nor were these efforts in vain. It was the same at Abingdon. Though the full tide of the revival had not reached this place until April, 1860, the ground had been long prepared by the prayers and special efforts of the churches.

The revival made good progress among the Established and Dissenting churches at Bicester. One estimate of what the movement had accomplished was given by an eyewitness. "It is not asserting too much to say that a greater number of sinners have been converted to God at Bicester, Hants, and within eight miles of it, during the last ten months,
beginning with August, 1859, than have made an open profession of religion during the last two hundred years."(I) Even if this statement is an exaggeration, still it shows just how powerful the movement was. Other places in Hants where the awakening was experienced fairly powerfully were Lymington and Christchurch.

North of Hants is Berkshire. Its capital, Reading, may be taken as illustrative of what had been taken place in many towns and villages of this county. In the autumn of 1859, the Evangelical Alliance had sent a deputation on one occasion to speak of the work in Ireland and Wales. Such was the interest evoked by this deputation that crowded gatherings were held long after the deputation had departed. These meetings, which were supported by the Established Church as well as the Dissenting bodies, grew in size to such an extent that many would be attenders had to be turned away. By December, the whole community was moved, and every church in the town rejoiced in the infusion of new life. The Ragged School in Hosier Street was the scene of a mysterious influence one afternoon. Suddenly, in the midst of their lessons, the children began to weep and pray, and this influence spread right through the school.

TRUTH PROMOTER for August, 1859, reported widespread awakenings in many Wiltshire villages, "by which large additions have been made to the Episcopal, Wesleyan, and Primitive Methodist churches." Even before August a work of grace had been going on. A Church of England clergyman, writing from Fosbury, near Hungerford, on May 4th, 1859, speaks of a great revival which his village and other surrounding

(I) Quoted by Wood in THE HALF CAN NEVER BE TOLD, p. 68.
villages were experiencing; of daily prayer-meetings attended by people from every denomination; of children being anxious about their soul; of young men seeking and finding their friends and associates for Christ. "Those who were formerly addicted to swearing and drunkenness are now most earnest in prayer, both for themselves and for others; every one of the young men converted a few months ago rejoices now in the conversion of one or more of his nearest and dearest friends."(1)

Corshamside is one of the small villages in Wiltshire. In 1859 there was no minister of religion in the place, and yet, during the summer of that year a strange influence began to affect different people, and several were converted. This produced quite a sensation and had a remarkable effect on the rest of the villagers. By the end of October the place was "swept from end to end" by the revival and, in proportion to population, more were converted at Corshamside than in Aberdeen or Portrush.

Tisbury is another country place in Wiltshire and, as in Corshamside so here, the revival movement was felt rather earlier in point of time than in most other places in England. It was among the young people that the first signs of an awakening were noticed, and it was among the young people that it found its intensest development. In some Sunday Schools teachers often found it impossible to proceed with their lessons; so tense was the feeling among the children. Tisbury was one of the few places in England where several cases of prostration occurred.

During the week of prayer at the beginning of 1860, there

(1) TIMES OF REFRESHING, p. 74.
was quite a lot of enthusiasm in Salisbury. The meetings for prayer were well attended, and there was a perceptible quickening of spiritual life, but the movement here did not reach the same heights as it had done in most other places in the county.

Just as the movement was expending itself, William Haslam, one of the greatest Evangelists of the century in the Established Church, appeared in Wiltshire, and under his preaching there was a fresh ebullition of life. (1)

One who was profoundly influenced by the revival in Dorsetshire was H.C.G. Moule, the famous Bishop of Durham. Handley Moule was a youth of seventeen when his father's parish, Fordington, near Dorset, felt the quiet influence of the movement. He saw the church "thronged to overflowing and a large schoolroom packed night after night. No great preacher was there, and the very simplest means carried with them a heavenly power. The mere reading of God's Word was enough. Hundreds before his very eyes were awakened, awed, and made conscious of eternal realities." (2)

Another such place in Dorsetshire where "the gentle breeze was blowing during those momentous years" was Bourne. "In reference to the good work at Bourne, I am thankful to say it is doing well; the Sabbath morning prayer-meeting being attended frequently by 100 poor people, though in a thinly populated neighbourhood. Their chapel is now too small." (3)

Towards the end of September, 1860, a remarkable movement

(1) Haslam, Yet Not I, p. 78.
(2) Harford and McDonald, Bishop H. Moule, p. 14.
(3) The Revival, August 13th 1859.
began in Poole. No less than two hundred were awakened during the first fortnight. The human agent in connection with the work here was Dr. Palmer of America. Though the work was, on the whole, very quiet, there were here one or two cases of physical prostration.

Going further south-west into Devonshire, we find the new spirit as widespread there as anything we have come across so far in the south of England. Early in July, 1858, we hear of a few in Exeter meeting to pray for a revival. "From forty at the first meeting it soon reached an attendance of over four hundred." (1)

Christian people at Tiverton were not behind those at Exeter. THE REVIVAL of October 22nd, 1859, reported that weekly prayer-meetings were being held for the outpouring of God's Spirit upon the town and neighbourhood. "The rooms which are spacious are so crowded that no moving room is left, and intense earnestness characterizes the whole movement."

The SCOTTISH GUARDIAN, on November 11th, 1859, gave the news that the spirit of awakening had reached Plymouth. Meetings, attended by over two thousand people, the paper stated, were held for prayer for revival. The revival in Plymouth actually commenced in a Sunday School in one of the darkest places in the town. The big prayer-meetings referred to by the SCOTTISH GUARDIAN were held in the Lyceum and, according to a letter published in THE REVIVAL, was still going on in 1861. The spacious Ebenezer Chapel had to be enlarged to accommodate the numbers of military there assembling. Prayer-meetings were also held in the Marine Barracks and the Citadel.

The revival was reported to be strong at Tamerton, where the number of converts was very large. This was also the case at Otterton, where an unprecedented number of young people had been affected. Lynmouth, a holiday resort in the north of Devon, was awakened in February, 1860. Prayer-meetings were attended to overflowing, and conversions were experienced right through the summer, among them being many who were at Lynmouth on holiday. From here the movement spread to Lynton and other localities in the neighbourhood.

Describing Devon, particularly the north, a correspondent of THE REVIVAL wrote on the 28th January, 1860: "The revival is still going on around us. Last week exceeded all we had previously witnessed. Prayer-meetings at noon and evening of each day...The people are much alarmed about their state; and the new converts are working nobly. At Grimscott scores have been converted. The work has extended to Holsworthy, Clawton, Providence, Whitstone, Derrill, and Bridgerule."

Early in 1858 a strong movement commenced at Hayle, Cornwall, under the ministry of William Haslam. "In this place it pleased God to give us very many souls, who were brought in week by week for many months...The number of those who attended the after-meeting became so great, that we found it necessary to go to a large schoolroom."(1) The movement was unattended by any extravagant noise or excitement which marked its progress in many places. William Booth who laboured at Hayle for a time during the years of the revival also bears his witness to the reality of the movement. "The whole neighbourhood," he wrote, "is moved. Conversion is the topic of conversation in all sorts of

(1) Haslam, FROM DEATH TO LIFE, p.291.
society. Every night crowds are unable to gain admission to the sanctuary. The oldest men in the church cannot remember any religious movement of equal power... Never have I seen so many men at the same time smiting their breasts and crying 'God be merciful to me a sinner.' Strong men, old men, young men, weeping like children, broken-hearted on account of their sins."

There was a strong revival movement at Penzance, particularly at St Paul's church, and at Pendeen where Robert Aitken, another great Evangelist of the Established Church, was exercising a saintly ministry. Writing at this period he says: "We had a downright Cornish revival at Pendeen. Penitents are praying and rejoicing around me... My voice is quite gone, and I have been praying with penitents almost since I returned..." 

When C.G. Finney came to St Ives at the beginning of 1859, the place had never had a revival before. But under his powerful preaching, which continued for several weeks, there commenced a mighty movement of the Spirit. Inspite of much indifference which was much in evidence at the beginning of his ministry, and even opposition from the only Independent minister in the town, the converts became so numerous that a second Independent chapel was built. The revival spread to other places in Cornwall. TRUTH PROMOTER for August, 1859, reported a general awakening in the county, and this new spirit continued long after the movement had died down in most other places. Hay Macdowall Grant who was at Penzance in 1863

(1) Railton, GENERAL BOOTH, pp. 50-51.
(2) Haslam, FROM DEATH INTO LIFE, p. 299.
(3) Woods, C.E., MEMOIR AND LETTERS OF CANON HAY AITKEN, p. 68.
wrote to a friend: "There has been a delightful revival among the school children going on here for two months, and more than one hundred, from the ages of ten to fourteen, profess to have been converted." (1)

Reports from Somerset indicated that the revival had reached that place. THE BATH AND CHELtenham Gazette reported in January 1860, that the biggest hall in Bath, the Montpelier Lecture Hall, was not big enough to accommodate all the people who wanted to attend the special revival meetings held at the beginning of the year. "Sometimes before the commencement of the service, the place was filled to overflowing. A meeting with more solemn and important object was never held in Bath." Later in the year (July), there was a great movement in Dr. Winslow's church, and this spread to neighbouring places of worship. So intense was the awakening that it was quite common to see people kneeling in the streets, crying to God for mercy. Revival scenes similar in nature, though perhaps not so intense, were taking place in Wellington, Wiveliscombe, and Freshford. (2)

THE MIDLANDS.

Turning from the South to the Midlands, we find the revival movement as widespread there as it was in the counties we have just surveyed, though here again, with a few local exceptions, it had reached nothing like the intensity it had reached in Ireland or in Wales.

A colporteur who had laboured in Staffordshire, Cheshire, and Derbyshire wrote to the editor of THE REVIVAL in February, 1860: "At the commencement of my work (four years earlier)

(1) Gordon, HAY MACDOWALL GRANT, p. 215.
it was a great cross; at every place I went to, hearts were cold, the people indifferent to hear the words whereby they might be saved, and seldom in a church; but now, thank God, this is not the case; there is not a village I visit now but you may hear the Lord's people pouring out their hearts in praise and prayer, and all are anxious for the unity of the Spirit."

The year 1860 was a year rich in blessing for all the churches in Gloucestershire, particularly Bristol. Here almost every church was enriched by the new spirit, and the influence was felt outside the boundary of the Church. In the famous George Muller orphanage at Ashley Down, about 300 of the children professed conversion in one month alone. The awakening was felt strongly in the Barton Hill cotton works, where unbounded religious enthusiasm was manifesting itself among the workers.

When Reginald Radcliffe came to Bristol in June, the revival reached its highest peak. Hundreds were converted under his ministry. He himself has left a vivid account of one of the meetings. "Long before the hour of meeting, the Chapel in Great George Street was nearly filled, and by the time the service commenced all available standing-room was occupied...The preaching closed about 9.30, when those who felt anxious about their souls, and those who were willing to converse with such, were requested to remain, and all others to leave. Nearly half the congregation remained... Some were utterly unconsolable...they made great efforts to restrain their feelings, but it was impossible; and the flood-gates of their anguish burst forth in groans and weeping. So great was the number and earnestness of
the inquirers, that the meeting was not closed until half-
past eleven." (1)

During the week of prayer at the beginning of 1860, the
Spirit of God was poured out in great measure on the churches
in Tipton. Such was also the case in the ancient town of
Ludlow, where the revival came as a breath from heaven to the
dead or dying churches. Nailsworth was another centre in
Gloucestershire from which a strong movement was reported.
The awakening here and in the immediate neighbourhood was
felt particularly among the young people.

St. Briavels (Gloucestershire) had for many years before
the awakening had an evil name. No denomination, whether
the Established or Nonconformist, ever succeeded to get a
footing in the place. John Wesley, it was said, shook off
the dust of his feet as a testimony against the people
when he was battered and driven from it. There was, however,
one Christian in the place, and during the revival in the
adjacent towns and villages, he commenced a cottage meeting
in his own house. The Spirit was poured out in such a
measure that the house was crowded out every time, and many
sought and professed to have found the Lord.

One other place in Gloucestershire may be mentioned,
and that is Stroud. Dr. and Mrs Palmer of America visited
Stroud in October, 1859, and held revival meetings for a
week. The "atmosphere" is best described by one who was
present at one of the gatherings. "Though the congregation
was dense, and hundreds went away from want of room, yet
there was no confusion. The solemnity of the felt presence

(1) Radcliffe, RECOLLECTIONS OF REGINALD RADCLIFFE, p. 138.
of the High and Holy One seemed to be an outspoken realization depicted on every countenance. For my own part, I can say that an experimental apprehension of the Divine presence seemed so to pervade my whole being that the veil separating the two worlds seemed well nigh uplifted. The vestry was crowded with seekers."

(1) By March, 1860, the movement was very pronounced among the young people. This was the greatest awakening in the history of Stroud.

In Oxfordshire the movement was not so widespread, nevertheless there were places here also which reported an increase in attendance at public worship, a greater eagerness to see a better state of affairs. Prayer-meetings also multiplied, and various towns and villages experienced a definite quickening of spiritual life. Among these may be mentioned Eustone and Hailey. In the last-named place the awakening commenced among the young people towards the end of 1859 and as a result of reading the news of revival in other places. Hailey is only a small agricultural place; but so great was the interest created, and so keen were the people to attend a place of worship, that there was not enough accommodation for them all.

On February 4th, 1860, THE REVIVAL reported that the awakening had spread to Bedfordshire. As far as Bedford itself was concerned, the revival was general among the churches in December, 1859. It had no peculiar features beyond a decided quickening of life, large prayer-meetings, many conversions, etc.

The place in Bedfordshire which had felt the awakening in a most decided manner was Carlton. Though its population

(1) THE REVIVAL, October 29th 1859.
in 1860 numbered only some 600 inhabitants, more than one hundred professed conversion during the time of the revival, which lasted for seventeen months almost without break. This prolonged awakening in Carlton had a great influence on the surrounding villages, and particularly on the village of Laverdon, some three or four miles distant, where prayer-meetings were crowded night after night, and where the revival was most intense. "Never did I see so many persons at one time bathed in tears." Such was the impression of an observer whose letter was published in THE REVIVAL on February 4th, 1860.

Other places in this county which had rejoiced in "the springtime from on high" were Risely and Ridgemont, the latter being noted for its awakening among the children.

From Cambridgeshire we have the following witness as to the reality of the movement. "God has been pleased to visit Whittlesea. Many mighty works have been wrought. Daily meetings for prayer are being held. In our Sabbath Schools the arm of the Lord has been made bare. A glorious work is going on. Within a few days nearly one hundred have professed to have found peace in Christ." (1) Whittlesea was not an isolated instance of the work in Cambridgeshire, but it may be taken as an example of what was taking place in many another locality.

There is evidence that further east, in Suffolk, the revival was experienced in many places. Almost from the beginning of 1859, special meetings were held in Sudbury with a view to promoting the work of God in that place. That interest was not lacking is shown by the fact that between two and three hundred people attended these special

(1) THE REVIVAL, January 7th 1860.
gatherings regularly. By the end of the same year the movement had commenced, and an ingathering of souls was reported. At Hopton there was much interest among young people, not a few of whom had made a decided profession of faith in Christ. The Revival also reported an awakening from Boxford at the beginning of 1860, and from Cockfield, where the movement was very strong in August of the same year.

William Haslam, under whose ministry the revival started and spread in many places in Cornwall, held during our period successful revival missions in various places in Norfolk. Buckenham, some eight miles from Norwich, though only a small place saw hundreds upon hundreds gathered from surrounding country places to hear this famous Evangelist. A publican who had been converted decided to close his public house, but before doing so invited Haslam to conduct a meeting to which all his customers had been invited. The house was literally filled from end to end with curious and many anxious people. Before the meeting was over an unusual scene presented itself. "On the stairs, in the passages, in the parlours, in the chambers, and in the kitchens, there were people crying in distress of soul."(1)

Speaking of Harsingham, another place in Norfolk, the same Evangelist informs us that "there was not a house in this parish where souls were not saved; and in some of them every member of the family."(2)

In the spring of 1859, Finney went to Huntingdon for health reasons. Ere long, however, he was able to preach

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(1) Haslam, YET NOT I, p.193.
(2) Ibid, p.259.
again, and soon his preaching became the means of a great awakening, not only in the town itself, but in the whole neighbourhood. The Temperance Hall, the greatest hall in the place, was used for his meetings which were filled to overflowing. There were at that time in Huntingdon some two or three Established churches, one Methodist, and one Baptist, and all of them partook of the benefit of the awakening. Among the converts of this town was the entire family of eight members of the Doctor with whom Finney had been staying.

The only report of the movement in Northampton which is available is to the effect that during the week of prayer at the beginning of 1860, there were big and successful meetings in the various churches in Peterborough. But though the sources available are so scanty, it is more than likely that, as in the surrounding counties, so here, other churches beside those of Peterborough will have felt the influence of the revival.

In April, 1860, a remarkable movement began among the inmates of a Ladies' school in Warwick. Every room in the house was turned into a place of prayer. This was no mere excitement, we are assured, but a deep and genuine awakening of soul and conscience. The whole school was awakened, and there was not a soul that had not felt the influence of the Spirit of God. Towards the end of May in the same year, a revival broke out in the Pitcher Street Town Mission, in Birmingham. In August, the movement was felt generally throughout the churches of the City.

Leicestershire gave the revival movement the great figure of Richard Weaver, of whom more will be said later.
Here this great hero laboured with an unquenchable zeal, and with the exception of the great towns and cities, few counties in the kingdom had such faithful and truly apostolic preaching as had Leicestershire. During the summer of 1860, there were great awakenings under Weaver's preaching in the towns and villages of his county, chief among them being Sapcott, Hinckley, and Earl Shilton. Mountsorrel, a place with some 1700 inhabitants in 1860, was the scene of an intense movement earlier that year, over two hundred being added to the churches.

Like Leicestershire, Staffordshire heard much of Richard Weaver's faithful and powerful preaching, and during the peak year of the movement there were many conversions. In August, 1859, TRUTH PROMOTER wrote; "Among the Staffordshire colliers large numbers of persons have been awakened under the preaching of a collier (a reference, no doubt, to Weaver), and daily prayer-meetings and Bible readings are being held in several of the pits. It is believed that in one locality about five hundred have been converted."

Writing of the movement in Stafford itself, the BIRMINGHAM DAILY POST reported on September 3rd 1859, that the revival had manifested itself among all sections of the Christian Church. The Market Hall had been lent by the Mayor of Stafford for special revival meetings.

The movement was similar in nature in Woodseavers, where many conversions were reported towards the end of May, 1860. In Stoke-on-Trent the revival commenced after the return from Ireland of the curate of the parish. As many as three prayer-meetings were held daily during the height of it.

One place from Shropshire will suffice to show that the
revival was felt in that county also. In THE REVIVAL of March 31st, 1860, a correspondent speaks of the earnest spirit which prevailed at that time among Christian people in the neighbourhood of The Lodge. Daily gatherings for prayer were held in several places of worship, and a new power was felt everywhere. A great impression was made on the whole community by the sudden and dramatic conversion of a man who delighted to blaspheme religion. Going purposely to a meeting to ridicule and blaspheme, he was suddenly laid prostrate at the door of the place of worship, and in time became one of the most earnest pleaders at prayer-meetings.

Further north, in Cheshire, a powerful revival took place in Northwich during March, 1860. Over two hundred souls professed conversion during that month alone.

The interest in the revival movement in Derby was evidenced at the beginning of 1859, when a prayer-meeting was started for Christian people of all denomination. At first this meeting was held once a month, but as interest grew, it was held weekly. From the beginning of 1860, however, it became a nightly gathering. At the end of January a correspondent of THE REVIVAL wrote: "God is graciously reviving His work here." The movement affected practically all churches, but it was felt particularly among the young people of a small chapel at Little Chester. The Young Men's Christian Association had crowded meetings every night, and there were many conversions. Various factories, foundries, and workshops in the town had their daily gatherings during lunch hour, and many private homes were opened for the same purpose.

Few details are available of the movement in Nottinghamshire and Lincolnshire, but there is enough evidence to show
that many country places as well as towns in these counties had in fact felt the influence of the revival. Wainfleet, in Lincolnshire, for instance, had great revival gatherings in March, 1860, under the powerful preaching of a Mr. Pearson.

THE NORTH OF ENGLAND.

From the examples given, we have seen how widespread was the revival movement in the South and in the Midlands of England. It was not less so in the North.

In a letter, published in THE REVIVAL in February, 1860, a colporteuer who had worked a number of years in the North of England, bears testimony to the change which had come over these counties during the years of the revival. Before its advent he had found his work a real cross. Everywhere he had come up against indifference and apathy. People were not willing even to listen to the Word of God. But the new spirit had changed all that. "There is not a village I visit now but you may hear the Lord's people pouring out their hearts in prayer and praise, and all are anxious for the unity of the Spirit."

Among the first places in the North to feel the power of the revival was Bolton, which had become the scene of a very strong awakening under the preaching of C.G. Finney. Upwards of two thousand persons were led to consider spiritual things. Often a sermon preached by Finney would be followed by cases of restitution, the necessity of restitution being a very strong point with him. Thousands of pounds were restored in Bolton to their rightful owners, varying in amount from a few shillings to £300.

Sometime before Finney had gone to Bolton, a visitor to the town wrote: "I was delighted to find that all the various
denominations were united in persevering efforts for the promotion of the spread of the gospel, and the conversion of the populous neighbourhood. One curate has three prayer-meetings a week in his own rooms. United prayer-meetings are increasing and are well attended, and additional rooms and places are opened for preaching."(1)

The ground was thus fairly well prepared for Finney when he arrived there at the beginning of 1860. It was at the urgent invitation of Mr. Davidson, a Congregational minister, that Finney went to Bolton. The whole town was canvassed, hundreds of posters printed and thousands of tracts distributed. The Temperance Hall was crowded night after night, and every time the challenge to follow Christ was made, great numbers would come forward, "crowding as best as they could through the dense masses that filled every nook and corner of the house."(2)

Finney remained in Bolton about three months, and so general and powerful had the awakening become that every class was reached. Many of the millowners who had come under the influence of the revival, arranged for regular meetings to be held in their mills, and hundreds of the operatives, Finney informs us, came under the power of the movement.

While the revival at Bolton was in progress, many people from Manchester came to see the things they had heard about. The desire was thus kindled in many hearts to have similar times of refreshing in their midst. Leaving Bolton, Finney went to labour in Manchester and remained there from April to July. The movement there, however, never reached the same

(1) THE REVIVAL, November 12th; 1859.
(2) Finney, AUTOBIOGRAPHY, p. 462.
heights as it had done in Bolton. There was little unity among the denominations, and not much among the Congregationalists, the strongest of them. Still, there were great gatherings and many conversions, and the revival left powerful influences behind. Manchester had at that time the brilliant young preacher, Joseph Parker. His church (Cavendish Street Chapel), which had seating capacity for seventeen hundred people, was crowded to overflowing Sunday after Sunday. The Sunday schoolroom, larger than most churches in the City, was filled every Sunday evening with a congregation of the poorest.

Like Manchester, Liverpool proved to be stony soil for the revival. One reason why the awakening was not so intense here was to be found in the large element of the population which belonged to the Roman Catholic communion. All the same, signs were not lacking in Liverpool that the Spirit of God had been at work, particularly in the month of April, 1860. Reginald Radcliffe had done much to prepare the ground of his native City for the coming of the movement.

We have seen in a previous chapter that under the preaching of Radcliffe and Weaver many inmates of the Calton Jail, Edinburgh, had been strangely moved and converted. Something similar was reported from the Liverpool Penitentiary by a correspondent of THE REVIVAL on April 28th, 1860. "I spoke to 64 inmates about three quarters of an hour, chiefly concerning the Lord's work in England, Ireland, Wales, and elsewhere. I then asked them if they meant to turn their backs that night coldly on Jesus, and said that I would give them two minutes to consider their answer. Silence lasted about a minute and a half, when suddenly one of them arose and cried out bitterly,
'Oh, Jesus, I'm lost, lost for ever,' and fell prostrate on the floor. Others immediately cried out, and in a few minutes the whole number were sobbing in intense anguish. I have never seen anything like it in Ireland...I felt I could say and do nothing. I had to go away, and in about two hours I called at the Penitentiary and found that they had continued in that state for nearly that time, till they went to bed." This was the first real sign that the revival had come to Liverpool. Among the many activities of a quickened Church were special midnight gatherings for fallen women, many of whom were rescued.

By the middle of October, 1859, there were distinct signs of an awakening in Rochdale. Prayer-meetings multiplied all over the town in addition to the united prayer-meeting for all the churches. Four of the biggest mills had their own meetings which were held during the breakfast and dinner hours. The movement continued with varying intensity until the late spring of 1860.

Other places in Lancashire where the awakening became prominent were Egerton, near Bolton, and Knowle Green in the north of the county. The movement in the latter place commenced through two young Irish converts who had come to the neighbourhood in September, 1859. From Knowle Green as a centre the work spread to Ribchester, Samlesbury and Longridge.

The awakening was widely diffused through Yorkshire. During March, 1860, great and successful meetings were held at Sheffield. The preacher was Richard Weaver. The Theatre Royal was packed on every occasion, and proved too small for all who had sought admission. There were many conversions
according to Weaver's own account. (1)

The great City of Leeds began to feel the movement during the summer of 1859. Many conversions were reported from Woodhouse Carr, a populous district in the City. There was great unity here among the Christians of the various denominations.

From the neighbourhood of Wakefield comes the report of an awakening at Silcoates Hall, a boarding school for Congregational ministers' sons. This once again emphases how diffused and widespread the character of the movement was. There were some fifty boys in the school. One of the lads who was converted was W.T. Stead, founder and editor of the REVIEW OF REVIEWS and author of THE REVIVAL IN THE WEST. Some of the boys had somehow started a prayer-meeting. Then one day something happened. "Suddenly one day, after the prayer-meeting had been going on for a week or two, there seemed to be a change in the atmosphere. How it came about no one ever knew. All that we did know was that there seemed to have descended from the sky, with the suddenness of a drenching thunder shower, a spirit of intense earnest seeking after God, for the forgiveness of sins and consecration to His service. The summer house was crowded with boys... All evening the prayer-meeting was kept going." (2)

Forty of the fifty boys in the school publicly professed conversion. For over two years the prayer-meeting was kept going every night. The same writer records that, although the tone of the school was kept up at a high level, and although the prayer-meeting was kept going and the solid

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(1) Paterson, RICHARD WEAVER, p. 190.
(2) Stead, THE REVIVAL IN THE WEST, p. 5.
fruits of the revival had lasted all the time he had been there, there had not been another case of conversion after that strange outpouring of the Spirit which had overwhelmed them all. Those who were brought in during the revival week stood for the most part firm; and those who had stood out against the revival never came in afterwards.

On the east coast, there was a strong movement in Scarborough. Before the awakening, prayer-meetings in this town were few and these were poorly attended. "Now," writes an eyewitness, "on every evening of the week, from eight hundred to twelve hundred persons are gathering together for united prayer; and the fervour, zeal, and holy influence characterising these meetings is indescribable." (1) The same writer speaks of the wonderful unity prevailing among all the denominations; of the great accession to all churches; of prayer-meetings among the young; of whole households in the surrounding country being awakened without any human agency, similar to that at Silcoates Hall. The effect of the movement on the community is described by reference to a masquerade ball held in the Assembly Hall. The first one was attended by some seven hundred people; when the revival had broken out, only twelve attended the place.

A great awakening was reported from Tunstall where whole families were gathered into the Kingdom of God. It was the same in the ancient town of York. At first general in character, the revival later (March 1860) developed chiefly among the young people. In Hull, many churches held nightly gatherings at the beginning of 1860. Shortly after, a united prayer-meeting was commenced in the Odd Fellows' Hall.

(1) TIMES OF REFRESHING, p. 72.
This hall, however, proved far too small for all who sought admission.

The NORTHUMBERLAND GUARDIAN of September 10th, 1859, spoke of a great revival in Newcastle following a visit of Dr. Parker from America. "Old and young came forward in such numbers as to crowd the communion table. Teachers wept over and prayed with their scholars, and fathers with their young children."

The following month a letter appeared in THE WATCHMAN which spoke of the revival in Newcastle as "advancing with great power." As many as three united prayer-meetings were held daily, and even so the great Brunswick Place Chapel was filled to capacity. At the beginning of the year (1860) the revival was still in full swing. The BRITISH STANDARD reported widespread awakening among the young people, both inside and outside the Church. Among the many converts of this town was a prominent liquor dealer. He had been connected with a brewery in the neighbourhood and the owner of several public-houses. In a public confession he declared that he had resolved that his connection with the liquor traffic would cease. The effect of this declaration produced a great impression on the community.

While Newcastle was thus being visited by the movement, Sunderland too had felt its influence. The Rev. C. Rawlings, writing to the editor of THE WATCHMAN in the November issue 1859, mentions that a revival similar to that in Newcastle, only much more extensive, had come to the churches of their town.

Two other places in the North of England may be mentioned briefly. Whitehaven, in Cumberland, had an awakening in October, 1859. The human agents here were two young men from
Ireland, and the movement was characterised by several cases of prostration. This was particularly so in its initial stages; after that the movement appears to have progressed quietly.

The last place that need be mentioned is Berwick-on-Tweed. So great was the ingathering of souls here that at least one church, the Golden Square church, under the ministry of Dr. Cairns, had to move in 1859 to a larger place of worship, and the present Wallace Green church was built. (1) The movement went on as late as the spring of 1861, though by that time it was, according to Dr. Cairns, confined chiefly to the Primitive Methodists. (2)

The survey of the revival movement as outlined in these pages is, of course, only partial. Nevertheless, the few examples given from each county show how widespread it was. It had never reached the same heights as it had done in the other countries of the United Kingdom, nor was it accompanied by the same physical manifestations. In some places, however, and for short periods, its intensity was unsurpassed in any other place, and occasionally physical manifestations did occur. Though conversions were numerous, they were not as numerous, in proportion to population, as they had been in Ireland or Scotland. The greatest effect of the revival in England was seen not so much among non-church going people as among those already professing the Christian faith; it was a revival of dormant or semi-dormant Christians - people who had been "at ease in Zion." The movement released new springs of life. There was a greater earnestness; a fuller

(2) MacEwen, A.R., LIFE AND LETTERS OF JOHN CAIRNS, p. 477.
consecration to God and His service; a deeper zeal for the cause of Christ's Kingdom, and a real passion to win the lost for the Redeemer. Though not every section of the Church had experienced the revival to the same degree, yet every denomination had participated in it. Many of the leading men received it gladly—included amongst them were the younger Henry Venn, Canon Hoare, and William Pennefather; but some, like Henry Melvill of St. Paul's were scornful.

It cannot be gainsaid that the movement, as a whole, had a beneficent effect upon the Church in England. Much of the activity of the latter part of the century, at home and abroad, had had its origin in the infusion of new spiritual life, and was carried on by men who had come face to face with God during the revival of 1858-60.
CHAPTER SEVEN.

THE AWAKENING OF 1858-60 in RELATION TO EARLIER RELIGIOUS AWAKENINGS

IN

GREAT BRITAIN AND NORTHERN IRELAND.
THE AWAKENING OF 1858-60 in RELATION TO EARLIER RELIGIOUS
AWAKENINGS in GREAT BRITAIN and NORTHERN IRELAND.

The purpose of this chapter is to give a brief outline of
the most noteworthy post-Reformation revivals in the British
Isles before the awakening of 1858-60, and to point out the
characteristic differences of the latter. For convenience
sake we shall take each country in turn, beginning with England.

The post-Reformation Church in England before 1858 has,
apart from the Puritan revival in the first half of the seven-
teenth century and the Quaker revival in the second half of the
same century, only one notable revival of religion to boast of —
that of the eighteenth century under the Wesleys and Whitefield.
This great revival - the second Reformation of England - began
in the year 1739.

A sadder religious state than that which prevailed in
England before the advent of Wesley can scarcely be imagined.
Religion, to say the least, was dreadfully dead and formal.
Blackstone, a famous lawyer of that time, said that, after
hearing every clergyman of note in London, not one of the
sermons had more Christianity in it than the works of Cicero,
and that no one could have told from the discourses whether
the preachers were disciples of Confucius, Mohammed, or Christ.
To the masses Christ was a name and nothing more. But in no
age has God left Himself without a witness. Gleams of light
shone here and there. A few men and women were praying, wait-
ing and watching for the coming of the power of God to banish
darkness, and to breathe new life into the nation.

Among these was a band of Oxford graduates. From this
band came those champions of faith who were chiefly instrumen-
tal, in the hands of God, of bringing about the great
Evangelical Revival of the eighteenth century. The most mighty of these was John Wesley. There is no need to enumerate here all the events which led him to a full consecration of his life to God. Suffice it to say that, after his experiences as a missionary to Georgia in 1736-38 and the experience at the meeting in Aldersgate Street, he began, at the age of 36, his great work of an itinerant preacher. During the remainder of his life he travelled at least 250,000 miles, chiefly on horseback, and preached more than 40,000 sermons, some to audiences of above 20,000 people. At his death in 1791, he left 300 itinerant and above 1,000 local preachers, to build up and extend the societies which he had formed, comprising 120,000 recognised members. The figures fail entirely to represent the far-reaching and permanent results which sprang from the part that he took in the awakening of England and the preservation of the Christian Faith.

Wesley was, undoubtedly, the greatest preacher of the century, and one of the greatest of all time. His gatherings were remarkable for size, enthusiasm and success. For many years he was subject to all kinds of persecution. The hostility and misrepresentation of pulpit, pamphlet, and newspaper, although assailing his reputation, hindered but little the work of God. He never flinched from danger, and many were his narrow escapes from death, and yet he lived to the age of 88, and preached within a few days of his death.

What was true of John Wesley was equally true of George Whitefield, Wesley's contemporary. His spiritual power was enormous and his gatherings immense. The pulpits being closed to him, Whitefield took to open-air preaching. He broke the ice, as he termed it, by preaching on a mount to 200 colliers.
On the next occasion 10,000 of these men assembled to hear him on a week-day. They climbed the trees and hedges to get a view of the preacher. Hundreds upon hundreds were brought under deep conviction of sin and were led to a knowledge of Christ.

In 1848 the Countess of Huntingdon appointed Whitefield her private chaplain and invited leading people among the aristocracy to hear him preach at her house. There were many remarkable conversions among them, including Lady Chesterfield, a daughter of George I.

Charles Wesley, the youngest member of the Wesley household, took a distinguished part in promoting the revival. He entered with enthusiasm into his brother’s plans for the awakening of England, bravely endured persecution, and shared in the wonderful success which God granted His servants. But his chief memorial is the 7,000 hymns which he composed. He wrote hymns for almost every occasion. These hymns played a great part in furthering the influence of the revival. The singing of one of these hymns often subdued fear and averted panic when a hostile mob threatened mischief, and sometimes quelled the fiery passions of the mob itself.

Charles Wesley was also a great preacher and could hold a great audience spellbound by his preaching for over an hour. The persecutions he had to endure were similar to those experienced by his brother and Whitefield.

Another very prominent figure in the movement was the Countess of Huntingdon. She did a great work among the upper classes of society, and was the instrument of establishing many chapels throughout the land.

It would not be easy to overestimate the effect on the
religion of our day. The evangelistic labours of the Wesleys and Whitefield. In the churches of Great Britain and Ireland a certain well-defined evangelical strain is distinctly traceable to the widespread influence with which their stupendous efforts were baptised from heaven. In Scotland in particular, the warm throb of that matchless fervour with which George Whitefield proclaimed the doctrines of grace is felt to this day. To the great awakening in which the Wesleys and Whitefield were the leaders may be clearly traced our modern missions, both home and foreign.

While the Wesleys and Whitefield were going through England preaching with unprecedented power the Gospel of sovereign grace, the Spirit of God was moving in other circles also.

In 1742 William Grimshaw was appointed to the parish of Haworth, Yorkshire. Prior to that he had been curate at Todmorden, and during that time, without knowing anything about the Methodists, he experienced, like Wesley, a strange change of heart. At Haworth he began his work with a heaven-born passion for the souls of his parishioners. Not content with preaching in the church, he gathered congregations in barns and fields and quarries, in cottages and by the roadside. His church began to be crowded, and many were obliged to stand outside.

The revival had a profound effect upon the people of Haworth. Practically the entire village was changed. Grimshaw went about the country preaching, and soon became known as a revivalist. In due time he met the Wesleys and Whitefield and heartily co-operated with them in furthering the cause of God. Wesley said of him, "A few such would make a nation tremble." He may be regarded as the father of Yorkshire dissent, as Berridge was that of Bedfordshire and Huntingdonshire.
Another name associated with the revival movement of the eighteenth century in the Established Church is that of John Berridge of Everton, Bedfordshire. He was presented to the parish of Everton in 1755 and remained there for thirty eight years. It was toward the end of 1760 that a work of grace began at Everton. The church was crowded with anxious, enquiring souls. Lady Huntingdon and Henry Venn both visited Everton. At one of the meetings some 10,000 people assembled to hear the Word.

Shortly after the outbreak of the revival at Everton, cases of physical prostration appeared, similar to those witnessed in many places under the preaching of John Wesley. "In his church, his graveyard, and his garden, people fell, screamed, and went into convulsions." (1)

Berridge soon launched out and preached in other parishes. For this he got into trouble with his Bishop, but that did not deter him from preaching according to his conscience. "Crowds attended his sermons wherever he preached, people walking thither thirty or forty miles, in nervous expectation of being like so many others thrown prostrate and made to foam at the mouth." (2) Great efforts were made to turn him out of his living, but partly through the influence of William Pitt, a fellow-student of his at Clare College, Cambridge, and partly through the efforts of Lady Huntingdon, the opposition was withdrawn and he was left in peace.

Yet another revival within the Established Church broke out in Huddersfield under the ministry of Henry Venn who was appointed vicar of that church in 1759. For twelve years he

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(2) Ibid. p. 270. A graphical account of prostrations at Berridge’s meetings is given in Wesley’s *JOURNAL*, IV. pp. 317-321.
ministered the Word of Life to many thousands of people. They
flocked to hear him from the surrounding districts, and a
revival widespread and permanent took place. He became the
apostle of south-east Yorkshire. Through his influence evange-
lical ministers were introduced into the neighbourhood to help
him in the great work.

Unlike England, Wales has had many revivals during the
centuries since the Reformation, though none probably so wide-
spread as the revival under the Wesleys and Whitefield in
England.

For some time after the Reformation little effort had
been made to evangelize Wales. Probably the main reason for
this was the difficulty of language. But in 1649 Parliament
passed an act for the better propagation of the Gospel in Wales.
Commissioners were appointed to ascertain the need and to apply
an immediate remedy. In the space of three years, 150 ministers
were settled in the thirteen counties. In every market town
they placed a schoolmaster, and two in the larger towns. In
addition, thirty preachers were appointed to itinerate over the
country. Persons of approved piety were also permitted to go
amongst the people to read to them the Bible. These efforts,
however, ended with the restoration of Charles II, and the
further improvement of Wales was left very much to the exertions
of individual persons.

In the middle of the seventeenth century Wales had its
first experience of a religious awakening. This came under
the ministry of Hugh Owen, a native of Merionethshire. He
was a candidate for the ministry when the Act of Uniformity
came forth, and not feeling at liberty to comply with its
terms, he settled down in his native county. Through his
labours as an itinerant preacher in his native county and also in the neighbouring counties of Montgomery and Caernarvonshire, many souls were led from darkness into light. Though people had to walk long distances, his meetings were always well attended. He died in 1697.

Another benefactor to Wales at this time was Thomas Gouge. He was ejected from St. Sepulchre's, London, by the Act of Uniformity and made his way to Wales. Not content with preaching to the older people, he set about providing means of instruction for the young. He established free schools in some fifty of the chief towns in Wales, and got printed an edition of some 8,000 copies of the Scripture in the Welsh language, also a catechism and several other books for his schools, all in the native tongue. He was greatly used in the revival of true religion in Wales.

During the first part of the eighteenth century, considerable awakenings took place under the preaching of Howel Harris, a dissenter of Trevecca, Brecknockshire, and Griffith Jones, a clergyman of the Established Church of Llandowror, Caermarthenshire.

As to the former; his fame spread far and wide, and great multitudes attended his preaching. But Howel Harris was not only interested in evangelising his native land; education was just as dear to him. With this end in view, he established in 1736 a school at Trevecca where many were trained. So successful was the venture that many schools of a simple type were established in different places where people might learn not only to know God, but also to read about Him. His enterprise flourished to such an extent that by 1739 he had established some three hundred schools in south Wales.
Whitefield speaks of Howel Harris as "a burning light which has been in these parts a barrier against profaneness and immorality, and an indefatigable promoter of the true Gospel of Jesus Christ." (1)

Work of a similar nature was carried on by Griffith Jones of Llandowror. An "animated preacher," he was diligent, laborious, and very successful in his work. Jones remained in the Established Church, but frequently itinerated and preached in other churches. He was a contemporary of Howel Harris, though he had been in the ministry a number of years before Harris began his public activities. So popular was he as a preacher that people thought nothing of walking twenty miles to hear him, and many were led to a saving knowledge of Christ through him.

Perhaps one of the greatest, if not the greatest, revivalist in Wales during the eighteenth century was Daniel Rowlands of Llangeitho, Cardiganshire. His popularity and eloquence were such that people often travelled as much as an hundred miles to hear him preach. He, too, belonged to the Established Church, but was probably the first minister of the Establishment in Wales who ventured without her walls to assist Howel Harris in promoting the revival among the Methodists. In a letter to Whitefield, dated October 15th, 1742, Harris wrote: "I have heard glorious news of the success which attends brother Rowlands and many others. Sinners are pricked to the heart by the scores, and thousands assemble to hear the preached Word." His preaching, we are told, was with such power that a few sentences of his sermon would not have been.

(1) JOURNAL, March 8th, 1739.
uttered till hundreds were melted to tears.

In the Preface to his LIFE OF MR. CHARLES, Edward Morgan calls Daniel Rowlands "the father of the Welsh Methodists." He goes on to say, "Rowlands was allowed by all who knew and heard him to be a most extraordinary preacher. He possessed in a high degree every qualification necessary for the purpose of arousing a dormant people, sunk in ignorance and ungodliness." Thousands upon thousands, particularly in the south of Wales, owed their experience of Christ to the ministry of Daniel Rowlands; and the most powerful awakenings in which he was the instrument took place in the three churches he served. There were altogether some six or seven awakenings during his lifetime.

The outstanding figure in the second half of the eighteenth century and the beginning of the nineteenth who was the instrument of a great awakening in Wales was Thomas Charles of Bala. Though much had been done by way of establishing schools and evangelisation during the few decades preceding his appearance on the scene, the need was still very desperate in many parts of Wales, particularly the north. "Many parts of north Wales never heard the sound of the Gospel... No more knowledge of God, or His Word, was to be found in most places, than in heathen lands. The immoralities and ungodliness which prevailed were such as might be expected from this state of spiritual ignorance. The Bible was almost an unknown book, seldom to be met with, especially in the houses of the poor. In many parishes not even ten could be found capable of reading it; and in several parishes in Anglesey not even two or three." (2)

(1) Morgan, LIFE OF MR. CHARLES, Preface, p. V.
(2) Ibid, p. 249.
In 1785 Charles began to organize circulating schools. Teachers were appointed to move from place to place, teaching the people to read, and also the first principles of Christianity. The results were wonderful. Many were awakened to a sense of sin and their need of salvation. More than this; the preparatory work paved the way for the revival of 1791 in the north of Wales. In Bala there was a great outpouring of the Spirit, especially on the young people, including some of the wildest among them. In Caernarvonshire and Anglesey the congregations were large and numerous. Thousands flocked to hear the Gospel. Awakenings were frequent, though not so intense as at Bala itself. A greater work was done in Caernarvonshire in the year 1794. In the course of some three months, hundreds were brought to a knowledge of Christ. Writing in June 1814, Charles reported that the movement of the Spirit was still going on. Great gatherings with 15,000 to 20,000 people were held. The chief agent at this time was Christmas Evans.

Apart from local, congregational awakenings of a minor nature, such as the Beddgelert revival of 1817-22; the "rejoicing" revival of 1828-30; the 1831 revival under John Elias, and the 1839-42 awakening under the preaching of John Jones, Wales has had no general revival between the death of Charles and the year 1859, when the Principality had its greatest baptism of the Spirit so far.

As far as Ireland is concerned, there were few revivals before 1859, and these were of a local and limited nature.

The Reformation in Ireland was, on the whole, a failure.

(1) HISTORY OF REVIVALS OF RELIGION IN THE BRITISH ISLES, p.126
(2) Morgan, LIFE OF MR.CHARLES, p. 383.
Few Protestant ministers settled in the country at first, though later there settled in Ulster such eminent Church of Scotland ministers as Brice, Bruce, Livingston, Blair, and Cunningham. Before long, however, genuine signs of spiritual quickening appeared, of which that under the ministry of John Livingston in the parish of Killinchy was the most conspicuous. The same parish experienced in 1859 a most remarkable effusion of the Spirit.

But it was at Oldstone, in the neighbourhood of Antrim, that a great awakening occurred under the ministry of James Glendinning, himself a native of Scotland. Of his preaching Stewart in his MSS says: "Seeing the great lewdness and sinfulness of the people, he preached to them nothing but law-wrath and the terror of God for sin. And in very deed for this only was he fitted; for hardly could he preach any other thing. But behold the success! For the hearers finding themselves condemned by the wrath of God speaking in His Word, fell into such anxiety and terror of conscience, that they looked on themselves as altogether lost and damned; and this work appeared not in one single person or two, but multitudes were brought to understand their way and to ask 'Men and brethren what must we do?'" (1)

The same writer also bears testimony to the physical agitations which accompanied this early awakening in Ulster, similar to those which excited such notice in 1859. "I have seen them myself, stricken into a swoon with the Word; yea, a dozen carried out in one day as if dead; so marvellous was the power of God striking their hearts for sin, condemning and killing. And of these were none of the weaker sex or spirits;

(1) Quoted by Weir in THE ULSTER AWAKENING, pp. 12,13.
but, indeed, some of the boldest spirits who formerly feared not with their swords to put a whole market-town in a fray...

I have heard one of them - a mighty strong man, now a mighty Christian, say that his end in coming to church was to consult with his companions how to work some mischief. And yet, at one of these sermons he was so caught that he was awfully subdued. But why do I speak of him? We knew, and yet know, multitudes of such men...And this spread through the country."(1)

This spiritual awakening, then, appears to have been fairly widespread in Ulster. John Livingston who, as we have already noticed, had had such a remarkable revival in his parish of Killinchy, wrote in his MEMOIRS: "In those days (referring to the days of which Stewart speaks in his MSS) it was no great difficulty for a minister to preach or pray in public or private, such was the hunger of the hearers, and it was hard to judge whether there was more of the Lord's presence in the public or private meetings."

Before long, however, the good work was surpressed. Persecutions arose, at first from the adherents of Episcopacy, and then from the adherence of the Roman Catholic Church. Many Protestant ministers were cruelly massacred in 1641, and others had to flee to Scotland for refuge.

Not until the great awakening of 1858-60, when every part of Ulster was reached and every class affected, do we again read of revivals. The Wesleys and Whitefield visited Ireland several times and succeeded to get a footing there after much opposition, but their preaching was not followed by awakenings such as were witnessed in England, and to a lesser extent in Wales and Scotland. That local revivals may have occurred

from time to time we have no reason to doubt. No records, however, have been preserved.

Turning to Scotland, we find more revivals there than in any other part of the British Islands; we also possess fuller records of these than in the case of the others.

Scotland never seems to have been visited by those revivals of religion which from time to time awakened the Medieval Church to its Christian duties; the force of these great movements seems to have spent itself before it had reached Scotland.

The Reformation was Scotland's first great religious awakening. That the movement was a spiritual revival has been obscured by the fact that it was political and ecclesiastical in its outward aspect. Though there was much external trimming, its real history lay deeper. The argument may have taken the form of debates on doctrine, church government, and the method of public worship; the real question at issue was how each human soul could best find God through Jesus Christ.

The first post-Reformation awakening in Scotland took place at Stewarton and Irvine between the years 1625-30. At Stewarton it began in the year 1625 under the ministry of the Rev. William Castlelaw and continued for about five years. The people nicknamed the revival "The Stewarton sickness." This "sickness" spread from house to house for many miles in the strath where Stewarton water runs on both sides of it. During its early stages there were some who were carried away to excessive manifestation of their emotional tension, but these excesses were soon checked and "practical religion flourished mightily in the West of Scotland at that time."(1)

Though the awakening first took place in Stewarton it was...

(1) HISTORY OF REVIVALS OF RELIGION IN THE BRITISH ISLES, p. 201.
not confined to the place. Before long it was through much of the country, but particularly at Irvine under the ministry of David Dickson. For a long time few Sundays passed in this latter place which did not register some conversions. Dickson who went to Irvine in 1618 and continued there for about twenty-three years was greatly used of God to the converting of souls. In his Preface to DICKSON'S TRUTH'S VICTORY OVER ERROR, Woodrow says that "Not a few came from distant places and settled at Irvine that they might be under his ministry."

At the time when the revival spirit at Irvine was declining, a new breath of spiritual life came to the church at Shotts. It is more than probable that there was some connection between the revival at Shotts and that of Stewarton and Irvine. Some echo of what was taking place at Irvine must have reached Shotts. A direct line of connection between the two movements can be found in the person of John Livingston who, as we have already seen, was, a few years later, so successful in the parish of Killinchy in Northern Ireland. John Home, who was minister of the Kirk of Shotts at the time, invited Livingston to preach the sermon on Monday, 21st June, 1630, after the June communion service. An immense crowd had gathered, and as Livingston was delivering his sermon, an unusual emotion stirred the company. About five hundred, it is said, experienced conversion on that occasion. The movement spread over the countryside and continued its beneficial influences for some time. How long it precisely lasted we are not told, but that a real work of grace was done is beyond doubt.

The revivals at Stewarton, Irvine, and Shotts were timely and did a lot to prepare the way for the national outburst of religious enthusiasm which marked the signing of the National
Covenant on the 28th February, 1638. The signing of this covenant was the outward indication of what was undoubtedly one of the most extraordinary religious awakenings that Scotland had ever seen. The great gatherings, the free assemblies, the enthusiasm of the covenant signing, were the natural outcome of renewed spiritual life. Stripped of its political accidents and ecclesiastical aspects, the movement of that time in no way differed from the revivals of other days. Donald Cargill, Richard Cameron, and Alexander Peden were evangelists as well as patriots; and to their faithful contendings, under God, the cause of vital godliness not less than the cause of civil and religious liberty owes a debt of everlasting gratitude.

For the next century or so there was no general religious awakening, but during the fourth decade of the eighteenth century there were local revivals in many places, the greatest of these being at Cambuslang and Kilsyth.

The revival at Cambuslang broke out in the summer of 1742 and was connected with the visit of George Whitefield. The minister of Cambuslang at that time was William M'Culloch, and it was at his invitation that Whitefield visited the place. Whitefield himself gives the best description of the scenes that followed his preaching. His JOURNAL contains this reference to Cambuslang:— "I preached (11th July, 1742) at two to a vast body of people, at six in the evening, and again at nine. Such a commotion was surely never heard of, especially at eleven at night. For about an hour and a half there was such weeping, and so many falling into deep distress, and expressing it in various ways, as is inexpressible. The people seem to be slain by the scores. Their cries and agonies were exceedingly affecting... All night in the fields might be
heard the voice of prayer and praise."

Whitefield was back in Cambuslang again in August of the same year to assist at a special communion service, and once again he gives a vivid account of what took place. "Scarce ever was such a sight seen in Scotland. There were undoubtedly upwards of twenty thousand persons.. On Monday morning I preached again to as many; but such an universal stir: I never saw before. The motion fled as swift as lightening from one end of the audience to another. You might have seen thousands bathed in tears; some at the same time wringing their hands."

The records of that awakening are scanty, but it would seem that the movement did not continue long after the above-mentioned occasion. By the end of the year (1742) it had practically come to a standstill. Some of the prayer-meetings, however, started during the revival, continued, and nine years later there were still six of them.

Before leaving Cambuslang, it ought to be said, in all fairness to the minister, William M'Culloch, that though the revival had reached its peak during the visit of Whitefield, a faithful ministry began to sow the seeds of the movement as early as the autumn of 1740. Gradually the gatherings increased in size. At the beginning of February, 1742, special week-night meetings were instituted, and almost from the beginning there were conversions. By the end of February the revival had fully come. Daily meetings were held for many months and the church was seldom empty. Two beautifully-written MSS volumes of "cases" prepared by M'Culloch are preserved in the New College Library, Edinburgh.

Of the many ministers who visited Cambuslang during the revival was the minister of Kilsyth, James Robe. For thirty
years he had been labouring in his parish without seeing much fruit for it. When Cambuslang and other parishes were experiencing a Divine visitation, it was a matter of grief and sorrow to Mr. Robe that not one of his people seemed as yet to be awakened. But he did not have long to wait. The first symptoms of better times was the reviving of many prayer-meetings. A timely visitor to Kilsyth at this juncture was John Willison of Dundee, who himself had been to Cambuslang. He preached for Mr. Robe on the 15th April, 1742, and this was the beginning of a great work. From that time on, and right to the end of 1743, the movement spread through the town and parish. Special meetings were held several times a week, and many were converted. Whitefield paid a visit to Kilsyth in June, 1742. Here is his description of the meeting on June 15th: "On Tuesday I preached twice at Kilsyth to 10,000 people, but such a commotion, I believe, you never saw. O what agonies and cries were there!" (1)

From Kilsyth the revival spread to other places. The parish of Baldernock deserves particular mention. The work here was chiefly due to the agency of James Forsyth, the parochial schoolmaster. The awakening appears to have commenced among the young people. One of the school-boys had been to Cambuslang and was there awakened. On his return he started a prayer-meeting with other boys, and soon over one hundred people were awakened in this small place, James Forsyth directing and controlling the movement to the best of his ability.

The spiritual impulse from Cambuslang and Kilsyth spread to other parts of Scotland. The chief agents were the ministers

(1) See W. J. Couper's SCOTTISH REVIVALS, p. 55.
who had gone to Cambuslang and Kilsyth to acquaint themselves with the revival movement and brought reports of the work to their congregations.

Distinct signs of the movement appeared at this time in the various churches in Glasgow, though it had reached nothing like the intensity it had reached at Cambuslang and Kilsyth. Every parish within some twelve miles had participated in various degrees in the revival.

During the summer of 1742 awakenings of varied intensity were reported from Irvine, Kilmarnock, Killearn, Campsie, Calder, Torphichen, Kirkentilloch, Kippen, Muthel, and others. At Muthel especially the awakening was fairly extensive and intensive. A full account of it is given by the minister, William Hally, in ROBE'S MONTHLY HISTORY, No.VI. 1744. "For a year now there has been an unusual stirring and seeming concern in this congregation, and some now and then falling under convulsion...An unusual power has attended the Word...The general sound of weeping through the congregation rises so high that it much drowns my voice."(1)

The revival also leaped the Grampians and found places prepared for it in the Highlands. A work of grace commenced in the parish of Nigg, north of Cromarty, under the ministry of John Balfour, a man of eminent gifts and devoted piety. It lasted for a considerable time and was not accompanied by those bodily symptoms which had appeared at the same time at Cambuslang and Kilsyth. With three or four exceptions, worship was kept up by all the families of the parish. Most of the people were small farmers, and it was remarked at the time that they were more forward in the business of their husbandry.

than their neighbours in other parts of the country.

The awakening extended to the neighbouring parishes of Rosskeen, under the ministry of Daniel Bethune; Kilmuir Easter, under that of the Rev. John Porteous; and to Rosemarkie, under the ministry of John Wood. A few years later in the same decade there was a remarkable work of grace in the parish of Golspie. It went on quietly for a number of years, and also extended to the neighbouring parish of Rogart.

After the fairly widespread awakening at the beginning and in the middle of the fourth decade of the eighteenth century, there is a gap of over half a century before we come to the next revival, namely that at Moulin in 1799-1800.

The awakening at Moulin was intimately linked up with the personal history of Dr. Alexander Stewart, the parish minister. He himself experienced a change of heart during a visit to his church of Charles Simeon, minister of Trinity Church, Cambridge, and James Haldane. He now began to preach with a new earnestness and passion, and soon people began to flock to hear him. A prayer-meeting was organized which was productive of much good. A real spirit of revival was discernible over the whole parish by March, 1799. "From that day the glens and straths that radiate from Moulin began to show first the blade, then the ear, till the full corn in the ear was reaped in the joyful harvest of the Moulin revival." (1) Conversions took place every Sunday. The interest was not confined to the immediate vicinity of the church. Glenbriarachan, the more detached part of the parish, was "blossoming as a rose." By the end of August, 1799, Stewart made this entry in his diary: "Such a revival I never witnessed before... Had a great deal of

(1) Mackay; THE CHURCH IN THE HIGHLANDS, p. 225.
conversatIon with many in private under religious concern..."

The work proceeded without excitement of any kind, and continued with more or less intensity through 1800 and 1801. William Burns of Kilsyth bears witness to the salutary effects of the revival on the state of religion at the time. Among the converts were James Duff and Jean Rattray, father and mother of Alexander Duff, Scotland's most celebrated missionary pioneer.

The gigantic and successful labours of the noble and patriotic brothers, Robert and James Haldane, furnish a bright chapter to the history of evangelical religion at a time when our Scottish Christianity was "bedizened by the false culture and befooled by the hollow formalities of Moderatism." (1) In Lowland city and in Highland glen the revival which took place under these heroic servants of Christ has left many precious fruits.

In 1812 a revival broke out in Arran. The only account of this awakening comes to us from the pen of Angus M'Millan, later minister in the parish of Kilmorie, Arran, and was printed originally as No.5 of the Glasgow Revival Tracts.

When Arran was first visited by James Haldane and John Campbell in 1800, the state of religion there was very low. They preached in all its villages and country districts, and were instrumental in preparing for a period of spwing and reaping. (2)

Under the powerful and faithful preaching of the Rev. Neil M'Bride, many in the north of the island, especially about the farms of Sannox and their neighbourhood, were awakened as early as 1804. And although this awakening did not last very long,

(1) Macpherson, REVIVAL AND REVIVAL WORKS, p. 15.
(2) Mackay, THE CHURCH IN THE HIGHLANDS, p. 238.
it resulted in many prayer-meetings being established in different places, and there was a kind of reformation which was visible in many parts of the island.

By the beginning of 1812 there was a distinct and perceptible movement of the Spirit among professing Christian people, but others, too, soon began to feel it, and people from all classes and conditions turned to the Lord. After about three months there appears to have been a curious pause until the end of the year. Then another wave of quickening passed over the parishes of Kilmorie and Kilbride. The number affected was very considerable. People often travelled ten to fifteen miles to hear the Word of God. Many met in private homes and barns and spent sometimes whole nights in prayer. On the whole, however, the revival did not last long, for by the end of the spring 1813 it seems to have exhausted itself. But the effects of it were felt in other parts of the western islands.

While the revival was in progress in Arran, a similar movement was reported from Skye, which was attended by physical prostrations. The awakening commenced in the north and quickly extended to the neighbouring parishes of Snizort, Bracadale, and Duirinish. Some were awakened at meetings, others again while speaking to those who had themselves been awakened. The man whose name is chiefly associated with the revival in Skye was John Farquharson. His chief convert was a blind fiddler, Donald Munro, who carried on amidst great opposition and greatly extended the work. "It is impossible to exaggerate the importance for Skye of these early religious movements. They found the island in a state of practical heathenism, and so aroused the people that evangelical religion has never since been displaced within its bounds."(1)

(1) Couper, SCOTTISH REVIVALS, p. 99.
A few years after the revival in Arran and Skye, there were limited awakenings on Loch Tayside, and particularly at Breadalbane. The chief messenger to the people in those places was the Rev. John M'Donald of Urquhart. William M'Gavin, who at one time helped M'Donald, describes one of these meetings at which some eight or nine thousand people assembled to hear M'Donald, many having travelled great distances to hear this great preacher. (1)

Between the years 1824-1833 there was a widespread revival movement in Lewis, the centre of which was the parish of Uig. Though it was not so intense as some of the revival movements we have noticed, it was, nevertheless, real and lasting. The labours of such men as the Gaelic School Society had sent out, and that of the Rev. Alexander MacLeod, were greatly blessed to the awakening and conversion of many.

Towards the close of the third and the first few years of the fourth decade of the nineteenth century, there was a remarkable awakening which covered many parts of Scotland. It began at Kilsyth under the ministry of W.H.Burns, where, as we have seen, there had been an awakening a century earlier under the ministry of James Robe. One or two prayer-meetings had been carried on continuously since the days of James Robe, one being mainly composed of the members of the session. The number of these meetings was augmented in 1832, when the cholera scare had touched the conscience of the people. In February, 1835, the little Methodist band in Kilsyth experienced a great awakening in their midst, and this prepared the way for something bigger. After the March communion in 1836, many more prayer-meetings were established, and the number of those

(1) See HISTORY OF THE REVIVAL OF RELIGION IN THE BRITISH ISLES, p. 333.
Meanwhile religious interest was gathering in many places in the country. The evangelical revival under Andrew Thomson and Thomas Chalmers gave birth to much blessing. The HOME AND FOREIGN MISSIONARY MAGAZINE for September, 1839, spoke of "manifested symptoms of a general religious awakening." There can be no doubt that the first motion which showed that a revival was imminent took place at Kilsyth on Tuesday, July 23rd, 1839. On that day, W.C. Burns, younger son of the minister of Kilsyth, who was in charge of St. Peter's, Dundee, during the absence of its minister, Robert Murray M'Cheyne, was preaching in his father's church. At one point in his address he simply described the revival at Shotts in 1630. What followed is best described in his own words: "Just as I was speaking of the occasion...I felt my own soul moved in a manner so remarkable, that I was led like Mr. Livingston, to plead with the unconverted before me instantly to close with God's offer of mercy, and continued to do so until the power of the Lord's Spirit became so mightily upon their souls as to carry all before it, like the rushing mighty wind of Pentecost. During the whole of the time that I was preaching, the people were listening with the most rivetted and solemn attention, but with many silent tears and inward groanings of the spirit; but at the last their feelings became too strong for all ordinary restraints and broke forth simultaneously in weeping and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God."(1) For some time after this outburst of feeling the preacher's voice was quite inaudible.

The work thus commenced continued for many weeks. Daily services were held, and the people showed their intense eagerness

(1) Quoted by Couper in SCOTTISH REVIVALS, p. 121.
to hear the Gospel. "The web became nothing to the weaver, nor the forge to the blacksmith, nor the bench to the carpenter, nor his furrow to the ploughman. They forsook all to crowd the churches and the prayer-meetings. There were mighty sermons in every church, household prayer-meetings in every street, twos and threes in earnest conversation on every road, and single wrestlers with God in the solitary places of the field and glen."(1)

The news of what had happened at Kilsyth preceded the return of young Burns to Dundee, and when he returned there on August 8th, he found the ground prepared for sowing. Two days after his return he related his experiences at Kilsyth and invited the people to wait behind. Almost a hundred waited. On the following day another meeting was held with similar results. It was like a pent-up flood breaking forth; tears were streaming from the eyes of many, and some fell on the ground, groaning and weeping and crying for mercy.

For the next three months crowded meetings were held all over Dundee, and there were hundreds of inquirers. People came from the surrounding districts to see the work and to help in it. When M'Cheyne returned to Dundee on the 23rd November, he found thirty-nine prayer-meetings in his congregation alone, and five of these were attended and conducted by children. "The Word of God came with such power to the heart and conscience of the people here, and their thirst for hearing it became so intense, that the evening classes in the school-room were changed into densely-crowded congregations in the church; and for nearly four months it was found desirable to have public worship almost every night."(2)

(1) Couper, SCOTTISH REVIVALS, p. 122.
(2) M'Cheyne, MEMOIRS, p. 496.
some sixteen became ministers of the Gospel at home and abroad.

When John Milne had settled at St. Leonard's, Perth, on November 7th, 1839, he found that his people too were longing for "times of refreshing," similar to those experienced by the churches in Dundee. Towards the end of the year, young Burns came to Perth, and double meetings were held daily for many months, the evening ones always densely crowded. The spirit of awakening spread to the surrounding districts. By April 1840, i.e., less than four months after the beginning of the revival, Milne alone added no fewer than 140 new communicants to his church. A good many of the prayer-meetings started at the time of the revival were still in existence a quarter of a century later.

There was also a distinct quickening of life in Aberdeen, particularly in October, 1840. As in other places, young Burns was greatly used of God. There was, however, much opposition to the revival in Aberdeen, in which THE HERALD, one of the City's papers, joined. In spite of that, much good was, nevertheless, done, though the revival did not reach the same intensity there as it had done in Kilsyth and Dundee.

Revivals were also reported from other places. Dr. Horatius Bonar reported an awakening at Kelso. The same was true of Ancrum, Jedburgh, Blairgowrie, Tain, Alness, etc. At Cabrach and Knockando in Morayshire there were strong revivals under the preaching of James Morrison who later became the founder of the Evangelical Union Church. His preaching in these places was followed "by such an overwhelming outpouring of the Spirit upon the whole district that many souls were saved,
and a most blessed revival of religion commenced." (1)

Intelligence of what was going on in different parts of Scotland reached Skye, where a gracious work was going on under the ministry of Norman MacLeod. Before long, the whole island participated in the awakening. Harris, Tiree, Mull, Lorn, and Kintyre were similarly favoured; and Loch Tay-side was once more the scene of 'the wonderful works of God' during, and after, a visit from the apostolic William Burns. (2)

Such, then, were the main post-Reformation revivals in this country before the awakening of 1858-60. Having mentioned them very briefly, it now remains to point out one or two characteristic differences of the latter.

All genuine spiritual awakenings have much in common. Multiplied conversions is the characteristic feature of every revival. It is the bringing together of many souls; arresting simultaneously many minds, and condensing into a few weeks the work of many years. Genuine revivals are the work of the Holy Spirit. Until the Spirit is poured out from above, saints are neither quickened nor sinners converted. But it must be borne in mind that the mode of the Spirit's operation may differ from age to age. The apostolic awakenings were in many respects different from that of the Reformation. The revivals of Edwards, the Tennents, and others in the United States differed from those of the Wesleys and the revival of 1858-60.

In comparing the awakening of 1858-60 with previous revivals in the British Isles, two characteristic differences may be pointed out, namely, the extent of it, and lay preaching.

THE EXTENT OF IT. In this respect it surpassed every other previous awakening. Most, if not all, previous revivals

(1) Smeaton, PRINCIPAL JAMES MORRISON, p. 58.
(2) Mackay, THE CHURCH IN THE HIGHLANDS, p. 266.
were confined to individual congregations, or a cluster of congregations, or single countries. The revival under the Wesleys and Whitefield in the eighteenth century was, to all intents and purposes, confined to England. Some overflowing into Wales and Scotland there was, but not much in comparison with the intensity of the revival in England. The awakening of 1625-30 was confined to Stewarton, Irvine, and Shotts. That of 1742, to Cambuslang and Kilsyth; and a few other parishes. The same may be said of the revival towards the end of the third and the beginning of the fourth decades in the nineteenth century.

The awakening of 1858-60 was unprecedented in its dimension. From the point of view of extent, it was the greatest religious movement since the Reformation. In fact, taking America into consideration, it covered a wider area than the Reformation ever did. From New York to San Francisco; from Lake Superior to Florida, in America; from Land's End to John o'Groats; from Erris Head to Great Yarmouth, in Britain, and beyond the English-speaking countries to Sweden, Denmark, Germany, France, and even Constantinople, the influence and power of the awakening were felt and its effects seen in changed and readjusted lives. There were few places in Ulster, in Scotland, in Wales, and in England which were left untouched by the movement.

While the territory of the awakening was so unprecedentedly large, that of denominations affected was not less extended. All denominations had been affected. High Churchmen, Presbyterians, Methodists, Baptists, Congregationalists, etc., all united in prayer; and all shared in the blessing of the movement. In some places the awakening often commenced with one denomination, in others with another, but in its development
It transcended all denominational boundaries and barriers. This factor contributed greatly to Christian unity, which was an outstanding characteristic of the movement. For a time sectarianism was practically obliterated.

The other outstanding characteristic feature of the awakening of 1858-60 was the prominent part taken by lay evangelists. In fact, the whole movement might have been termed the Laymen’s Revival. In former awakenings ministers were the prominent agents. Wesley, Whitefield, Rowlands, Livingston, M’Culloch, Burns, etc. were all regular ministers. At the beginning of the century the Haldane brothers did a lot to prepare the way for lay preaching. In the revival of 1858-60 laymen came to the front in force. These laymen were, of course, members of the Church in full communion. But the layman in the pulpit or on the platform was, in those days, somewhat of a novelty and caused considerable misgivings among some.

There were two kinds of these laymen: gentlemen of noble birth and high position, such as Brownlow North, a man of the world; a layman, like Reginald Radcliffe; a lord of the soil, like Hay Macdowall Grant of Arndilly; and secondly, such men as Duncan Matheson, a stone-cutter; James Turner, a fish-curer; Robert Annan, a run-away soldier; and Robert Cunningham, a prize-fighting butcher. The part which many faithful ministers, such as Humphrey Jones, David Morgan, C.G. Finney, H.G. Guinness, and a host of others, played in the work deserves, of course, grateful recognition; nevertheless, the honours remained with the unordained agents. These laymen presented great diversity both as to their social standing as to the manner and matter of their preaching. “With tremendous earnestness and force Brownlow North proclaimed the most awful and glorious of all
fundamental truths - God is. With singular tenderness and persuasive power Reginald Radcliffe preached - God is Love. Hay Macdowall Grant of Arndilly, with uncommon clearness, set forth salvation as a gift. Duncan Matheson thundered out death, judgment, and eternity; never forgetting, however, the great doctrines of grace. James Turner reiterated, with consuming fervour and never-wearying frequency, the Saviour's announcement 'Except a man be born again he cannot see the Kingdom of God,' while such men as Robert Annan and Robert Cunningham gave testimony to the grace of God from the standpoint of their own experience."(1)

At first there was a certain amount of prejudice against these men, but as the revival made progress many difficulties were overcome, the men proving by the blessing which followed their preaching that the hand of God was with them. The QUARTERLY REVIEW for October-December, 1859, called attention to what was obvious enough to any one who thought about the matter, that lay preaching was a matter of necessity, as the ministers were quite incapable of praying with and instructing all who desired their services.

The leadership given by lay evangelists during the 1858-60 awakening greatly encouraged and strengthened the influence of young converts when testifying to their experience in Christ. It is not surprising, therefore, that the revival spread so rapidly and extensively when we remember the great number of young converts who became in their own way agents of the Spirit of Life.

CHAPTER EIGHT.

LEADING PERSONALITIES OF THE AWAKENING.
LEADING PERSONALITIES OF THE AWAKENING.

The awakening of 1858-60 produced a host of godly and unwearied workers. The significance of the movement cannot be properly grasped apart from an acquaintance with the life and work of the foremost leaders. All that can be attempted here is a brief outline of some of the prominent personalities.

DUNCAN MATHESON.

Duncan Matheson was one of the most prominent men in the great revival movement of 1858-60, particularly in Scotland. Not only was he one of the leading personalities in the movement, but one of the greatest of all evangelists of all times.

Duncan Matheson was born at Huntley, in Aberdeenshire, on the 22nd November, 1824. His parents belonged to the better class of the common people. From them he inherited what one writer later called his chief characteristics - a strong good sense, irrepressible wit, and boundless generosity.

He converted on the 10th December, 1846, after prolonged inner struggles. For two more years he wandered in a veritable spiritual desert before emerging into a life of inner harmony and peace. His biographer describes this period of Matheson's life thus: "Such, then, were some of the lessons taught him by the Holy Spirit during these two hard and bitter years - a thorough knowledge of sin, of the working of the human heart, of the devices of the devil; a clear view of the ground of the believer's standing before God, victory over his adversaries, assurance of salvation, and the habit of praying always." (I)

(I) J. Macpherson, DUNCAN MATHESON, p. 39.
From the very first, Duncan Matheson set about to win others for Christ. His first efforts were in Burntisland, where the minister of the Free Church gave him the use of the church hall. Having acquired proficiency in drawing, he offered gratuitously to teach his fellow-workmen. He opened and closed the class with prayer and the reading of the Bible.

On his return to Huntley, he literally spent every spare moment in the work of the Lord. This at first consisted in sick visiting and distributing of tracts. But it was not long before he began to preach. His first address was given to a gathering of women. As this met with great success, Matheson was encouraged to go forward with his preaching. He organised a great many cottage meetings, which were carried on with uncommon vigour and success. When the Duchess of Gordon heard of young Matheson's zealous and successful labours, she sent for him and offered to employ him as a missionary at a salary of fifty pounds a year. This Matheson accepted and went to work with all his might. Sometimes he held as many as seventy prayer-meetings in three months. Securing a printing press, he produced thousands of his own tracts. This was a great help in his work, though at times rather exhausting.

When the Crimean war broke out, Matheson, witnessing the departure of soldiers for that front, felt a burning desire to do something for them. From the beginning of November 1854 to the end of 1855 he laboured for the good of the soldiers in the Crimea under appalling conditions and indescribable hardships. It was not surprising, therefore, that his health broke down. At the end of 1855 he was compelled to return to Scotland. Shortly afterwards, aided by the Countess Effingham, he went forth again and laboured in various
spheres in the Mediterranean area till March 1857.

His next sphere of labour was Insch. Here he stayed for some three months and did good work, several persons being awakened.

In October 1857 he went to Whitehaven as an evangelist at the request of a minister of the Church of England who was anxious to promote the spiritual well-being of his native place. Matheson found the soil of Cumberland very hard, but his labours were not wholly in vain. Shortly after he started printing a periodical, THE HERALD OF MERCY, which in a very short time reached a circulation of 32,000 a month. This paper did much good in preparing the ground for the revival.

It was in Malvern, whither he had gone at the invitation of Lady Pirrie, that he held his first open-air meeting. The success of it made him feel that he had received a special call to this kind of work. Henceforth he gave himself to the preaching in the open-air. "By day, by night, beneath the summer sun, out in the drenching rain or piercing cold of winter, in the remote glen amidst the bleating of the sheep, at the sea-side, where the singing of David's psalms mingles with the still more ancient harmonies of the great ocean, on the crowded street, in the noisy fair, beneath the shadow of the scaffold, in the face of the raging mob - everywhere, in short, as far as in him lay, he strove to preach Christ to perishing men."(1) And for this kind of work he was well qualified. "His powerful physique, his cheerful countenance, his exultant voice, his overflowing humour, his innocent child-like egotism which carried something of the charm of

(1) J. Macpherson, DUNCAN MATHESON, p.112.
genius, his practical sagacity and swift decision, his fertility of resource and power to grasp a multitude of details, his keen-eyed intuition of human character, his ability to inspire and command, his invincible ardour in the presence of difficulties, his great faith, his largeness of heart and Christian self-sacrifice, combined to fit him in an extraordinary degree for the masterly and successful management of a great undertaking such as this really was. "(I)

Thus nature and grace conspired to make Duncan Matheson a prince of open-air preaching.

From Malvern he went back to Cumberland, and laboured for a time in Workington as Pastor of the Presbyterian Church. His preaching excited no ordinary interest, and crowds flocked to hear him.

In the spring of 1859 Matheson returned to Scotland and took up his residence in Aberdeen. Here he laboured for a time with great success in conjunction with Reginald Radcliffe and George Campbell, minister of the Free North Church. The revival movement here was just in its infancy at the time, and the labours of these men did much to fan the fire.

Like Wesley before him, Matheson travelled up and down the country. In July 1864, for instance, we find him preaching in Dover, where several officers of the army were converted, and ere the month was out, we find him in the extreme north labouring amongst the herring-fishing people at Wick. But most of his time during the awakening was spent in the north, his labours being particularly blessed in the seaport of Cullen.

Duncan Matheson knew no half-measures and never spared

(I) J. Macpherson, DUNCAN MATHESON, p.142.
himself, with the result that his health soon gave way. But even then he went straight ahead, spending himself and being spent. His end came on the 16th September, 1869.

At a Jubilee Commemorative Meeting of the Revival in Aberdeen, the Rev. James Rae, of New Deer, described Duncan Matheson as "a man of fine devotion and wonderful energy... a man of large ideas." (I) It was at his initiative that the great meetings were arranged later in the Castle Park, Huntley; the Duchess of Gordon readily falling in with his suggestion.

What the Church owes to Duncan Matheson has perhaps never been fully realised. But his share in elevating the standard of religious profession in the land, especially in the northern parts, cannot be overestimated. His was a great personality which was thrown on the side of righteousness, and the world would, undoubtedly, have been a poorer place had there not been a Duncan Matheson. To win souls he suffered hunger and thirst, heat and cold, weariness and pain, the loss of friends and reputation; was willing to be counted a fool, and even a crafty impostor; endured hatred and scorn and calumny; was mobbed and beaten, disgraced and cast out, and finally fell a sacrifice to his Christ-like compassion for perishing men. Thousands were converted through him during the awakening and in after years lived to bless his name and memory. Scotland had never seen a man more vehemently moved by a passion for saving men from their sin. Eternity was to him an ever-present reality; it was written and engraven, one might say, on his very being. To save men from an eternity without Christ was the consuming passion of his life. "He died with undiminished

(I) Reminiscences of the Revival of fifty-nine and the sixties, p.4.
longings to save souls. It may be truly said he died of soul-saving."(1)

BROWNLOW NORTH

The name of Brownlow North was in the middle of the last century a household name throughout Scotland, and also in many of the towns and cities of England and Ireland. More perhaps than any other man, he has powerfully influenced by his preaching and teaching the spiritual life of our country.

Brownlow North was born at Chelsea on the 6th of January 1810. He was the only son of Charles Augustus North, Rector of Alverstoke, Hants, and Prebendary of Winchester. His grandfather was the Hon. and Rev. Brownlow North, who was successively Bishop of Lichfield, of Worcester and Winchester. Mr. North was thus a grand-nephew of Lord North, the celebrated Prime Minister of George III. Some of his grandfather's characteristic ability and genius, along with that of other members of the distinguished family to which he belonged, reappeared in him.

At the age of nine he went to Eton where he remained for six years. When his father died in 1825, young Brownlow was removed from Eton, and went out to Corfu with his cousin, Lord Guildord, who was Chancellor of the Ionian Islands. Soon, however, he was back again, and was sent with a tutor on a tour to the Continent - a tour that proved to be most unprofitable.

On his return from the Continent he stayed for a time with his mother. His grandfather, the Bishop, appointed him as registrar to the diocese of Winchester. The income not being

(1) J. Macpherson, REVIVAL AND REVIVAL WORK, p.29.
sufficient, he betook himself to gambling in the hope of making some gain. On failing dismally, he retired with his family to Boulogne. Soon, however, he found it necessary to send his wife and family back to England, while he himself joined as volunteer Don Pedro's army in Portugal. Before long he was back again in England, and in the summer of 1835 we find him going to Scotland with his brother-in-law who had taken Abergeldie Castle for the shooting of that year.

This journey to Scotland marked the turning point in his life, for from now onward Scotland became his home by choice. The next four years he lived in Aberdeenshire, mostly in Aberdeen itself.

Various experiences combined to make the young pleasure-loving squire turn his thoughts in a better direction. He decided to study for the priesthood in the English Church, and soon found himself in Magdalen Hall, Oxford. The bishop who was to ordain him, having been made acquainted with North's previous mode of life, expressed his doubts as to the suitability of the candidate for the priesthood. To the question, "Mr. North, if I were in your position and you in mine, would you ordain me?", the candid reply was, "My Lord, I would not."

Though he appears to have been awakened at this period, he does not seem to have grasped the full meaning and significance of the Christian life. There next followed a period of relapse into his old evil ways, and his life had a pernicious effect upon his associates, though he retained his natural kindness of character and generosity of disposition to the end. This course of evil life continued till 1854 when he was nearly forty-five years of age.

In November, 1854, while playing cards one night, a feeling suddenly seized him that he was dying. He began to
pray earnestly, and that was the turning-point of his life.

His conversion created, as can be imagined, a great sensation among his friends and associates. Even the newspaper said the whole thing had been done for a wager.

Not unlike Duncan Matheson, Brownlow North underwent a very severe and prolonged period of deep spiritual conflict, which made the strong man become feeble through the intensity of emotions and the protractedness of his distress. It was during this period, says his biographer, that "many of the truths which he afterwards preached with such amazing fervour and force were written by the Spirit of the living God upon the tablets of his heart, and burned into the very texture of his being." (I)

About a year after his conversion he began to feel the need of doing something for God. During that first year of his Christian life he spent most of his time in Bible reading and prayer. He began his ministry, not unlike Duncan Matheson, by distributing tracts. This ministry he continued to the end of his life, though he often found it a real trial to do so. He himself wrote a few pointed tracts on the leading truths of salvation.

Before long he included in his early ministry that of visiting the sick and doing little kind deeds. It was not long, however, ere his fame spread. He now began to address little gatherings, one of the first being a small gathering of shoemakers in Elgin, where he was living at that time. In addition to his Elgin cottage meetings, which were at this time almost nightly, he held weekly meetings at Bishopmills. This

(I) K. Moody-Stuart, BROWNLOW NORTH, p.34.
meeting was usually crowded before the hour of meeting, many having to go away, unable to get in.

While on a visit to London, Brownlow North was one day unexpectedly asked to address an open-air meeting, the success of which greatly encouraged him.

In May, 1856, he was back in Dallas his old residence where, after hesitation and not without some coercion, he agreed to preach from the pulpit of the Free Church, the minister being away. The people were greatly impressed with what they saw and heard. The following Sunday Mr. North preached again in the same church to a congregation which had come from far and near to hear him.

Opportunities were now presenting themselves, and these he seized without fail. About eight miles from Dallas is Forces, and here North held great and very successful meetings. Much blessing followed this effort. All this time he was writing to his old associates telling them what had happened.

North was at first very reluctant to preach in churches, but invitations began to multiply and great blessing followed his preaching in various churches. His appearance on platform and in the pulpit produced a great sensation in Scotland, particularly in the north, to which his labours at this time were confined.

The great characteristics of Brownlow North were his intense earnestness, natural eloquence and originality of the mode in which he presented the truth.

Various papers and periodicals, particularly the BRITISH MESSENGER, gave publicity and prominence to the work of this aristocratic evangelist, with the result that multitudes began to flock to his meetings, and invitations to preach
came to him from different parts of the country. He held
great and soul-stirring gatherings in the New Greyfriars and
also in Free St. Luke's, Edinburgh, Glasgow, Paisley, Greenock,
Rothesay, etc., and wherever he went there were the same
results—mighty scenes of revival and hundreds of conversions.
His ministry was not confined to Scotland and England. Ireland,
too, shared in the blessing which God bestowed through him.
He preached in various towns to gatherings of unprecedented
magnitude and there were revival scenes unprecedented in the
religious life of Ireland. "Of the number awakened under his
fervent and powerful appeals it is impossible to form a correct
estimate. Wherever he has gone, the most encouraging evidences
of his success have been presented. Anxious enquirers, to an
extent unknown before, have sought his counsels, and hundreds
more, we are assured, have been confirmed and stimulated by
his weighty utterances."(I) When crossing from Belfast to
Glasgow, he conducted services on board the steamer with such
effect that impressive revival scenes took place. Towards
the close of 1859 Mr. North spent some time in London, holding
revival meetings and preaching in different places. Scenes
such as had been witnessed in Scotland and Ireland were
repeated in the Metropolis. Hundreds were led through him to
a knowledge of Christ, and many thousands of Christians came
into a fuller experience of the new life. THE REVIVAL of the
31st December, 1859, describing a meeting at the Exeter Hall,
said this of Brownlow North: "Though he had just left his bed,
being very unwell, he spoke for upwards of an hour with an
earnestness and power which it is impossible to describe; we
believe many were deeply impressed. His vivid presentation

(I) BANNER OF ULSTER, August, 27, 1859.
of the realities of eternity is, undoubtedly, a great and striking renewal of that which has been too much lacking in the pulpit of late years." Another correspondent of the same periodical, describing a meeting addressed by Reginald Radcliffe and Brownlow North, wrote, "It is not the theological correctness, nor the ability, nor the eloquence of these men that strike one. It is their earnestness and the sense of the reality they feel in the matters they speak about. They are men of God chosen for a particular purpose, and designed for special services."

This new recruit to the army of Christ had become such a popular preacher, and his work had attained such proportions as to claim some public recognition at the hands of the Church in Scotland, and in May 1859 he was formally admitted as an evangelist of the Free Church.

Many country gentlemen, with time and means at their disposal, became his cordial fellow-labourers in the work of the Lord. Among them were such men as Hay Macdowall Grant of Arndilly; the Earl of Kintore; the Earl of Aberdeen, etc.

In addition to his preaching ability, North had the rare gift of letter-writing. He was an indefatigable letter-writer, receiving and writing scores each day, exercising in this way a great and helpful ministry.

The last few years of his life were spent chiefly in England, though he often returned to Scotland where he had had his home for so many years. He died on 9th November, 1875.

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(I) THE REVIVAL, January 14, 1860.
REGINALD RADCLIFFE.

The most prominent personality of the awakening in England was, undoubtedly, Reginald Radcliffe. But Scotland too, especially Aberdeen, was abundantly blessed through him. Born in Liverpool on the 10th January, 1825, of a Church of England family, he appears to have been warmly disposed towards religion from his early days, and began exhorting and preaching when quite a young man. He was articled as a youth to a solicitor to follow in his father's footsteps; but he soon abandoned the law to preach the Gospel, and almost from the beginning he was the embodiment of "love toward the brethren."

Preaching in the open-air in Scotland Road, Liverpool, he was often pelted with stones by Roman Catholics; but was not deterred from continuing his campaign in the dark places of the city. He did good work among the colliers of Prescott, but his favourite gospel pursuit for many years was preaching on racecourses, a work afterwards taken up vigorously by the Open Air Mission.

His services were sought after in many parts of the country and in 1858 he began a mission in Scotland in conjunction with Brownlow North and other evangelists. He started at Aberdeen, whither he had gone at the invitation of Professor William Martin. So effective was his preaching that towards the end of November a very powerful revival broke out - the greatest Aberdeen had ever had - and many hundreds were converted. "He had no special gift as a preacher," says H. Johnston, "but he declared the main truths of the Gospel in simple language and with all his heart and soul. He was a man of mighty faith, and a persistent supplicant at the throne of grace."(I)

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At one of his early meetings in Aberdeen there was only a poor attendance, and not one stayed behind for the inquiry-meeting. Radcliffe's workers were disappointed and cast down. "Never mind," he is reported to have said to the disconsolate group, "they'll come back - only have faith." While he and his workers prayed, most of the congregation returned, first by ones and twos, and then by dozens. This was the beginning of a truly great and wonderful revival in Aberdeen.

After his very successful mission in Aberdeen he went to Huntley, where a work of a most remarkable kind began, "exceeding in depth and intensity anything previously witnessed."

The Hon. and Rev. Baptist Noel, one of the most outstanding ministers in London at the time, went up north to see for himself the things he had heard of, and invited the evangelist to London, which invitation Radcliffe accepted. When asked by J. E. Mathieson what sort of man Radcliffe was, Brownlow North gave the following characteristic answer, "Well, I'll tell you; for one soul whom the Lord blesses through me, He blesses six through Radcliffe."(1)

His addresses were simple, and sometimes quite brief. One day he was speaking to a large number of young business men in the Marlborough Rooms, London. He began by saying he would speak for five minutes, and then converse with any in soul-anxiety. He did speak, literally, five minutes. When he finished "the hall was a very Bochim, full of men with tears seeking the way of salvation."(2) At Gartley he once preached to a packed church for twenty minutes on the words "Said I not

(2) E. G. Poole-Connor, Evangelical Unity, p.89.
unto thee, that if thou wouldest believe thou shouldest see the glory of God?", and the audience was melted "like wax before the Lord."

After the greatawakening of our period, Radcliffe laboured for a time in Switzerland, Scandinavia, and Russia, and was the means of establishing many "Strangers' Rests" in this country and abroad. He took an active part in the Moody and Sankey mission; organised the house-to-house visitation in Manchester and Liverpool, and was the means of starting the Missionary Movement in connection with the famous Keswick Convention. He died in 1895. Nearly the last words that fell from his lips were, "I want Christians to go everywhere spreading the glad news."

He was the best-known English layman of the movement, but he was so self-effacing and was given to Gospel efforts away from the beaten track of religious endeavour, that history has taken less notice of him than his career, so crowded with zealous and fruitful endeavour, seems to demand. More than any other man he challenged the sacerdotalism of his day which debarred laymen from the pulpit, and in the end won the battle.

His heart was singularly large. He set on foot many missionary enterprises. He was a man of extraordinary power, of a constant mind, and of stupendous faith. He refused to look at difficulties in the way, obstacles and impediments. Strong in the confidence of Christ, and the assurances of Christ's promises, he went on with his work, faithful to the end. David Kay, travelling secretary for the Drummond Tract Society, wrote of Radcliffe in 1895, "I was very much surprised at the simplicity of Radcliffe's faith; and, at
the same time, manly boldness that feared no hostility from any class of men, however depraved."(1)

He had not the intellectual robustness of some of his coadjutors, such as Brownlow North, yet few men could move the multitudes as he did. Some found it difficult to account for his power; he was so quiet and unobtrusive. There was no oratorical display, but "held by the truth, he poured it forth like a torrent of lava, blistering the conscience, awakening the sleeper, terrifying the careless, and in the bright light of the Spirit, revealing the Lamb of God."(2)

One of the characteristic elements of his preaching was his insistence on the doctrine of instantaneous salvation for the believing soul. "You may be saved by believing in Jesus even before you have time to kneel down."(3)

Dr. William Gauld, himself, a convert of the revival, described Radcliffe as "a man of faith and the Holy Ghost. His intense earnestness and power in prayer were very striking, and his presentation of the Gospel was most winning. It was a Gospel of the Love of God. At the same time, I have never heard anyone depict with such vividness the danger and doom of those who would not repent and believe. He urged immediate acceptance by faith, a complete salvation through the atoning sacrifice of Christ."(4)

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(2) Ibid, p.68.
(4) REMINISCENCE OF THE REVIVAL OF THE '59 & THE SIXTIES, p.43.
Another of the outstanding leaders in England during the awakening of 1858-60 was Richard Weaver. Born in the little mining village of Asterley, in Shropshire, on the 25th June, 1829, he had a very godly mother, though his father was the very reverse. It was, however, to his mother that he owed all that was best and noblest in him. In those days the collier's child had to go to the pit when very young, and Richard Weaver was sent down to the pit when he had just turned seven. He himself says, "I was a child, not eight years old, when I used to be raised out of bed on the dark mornings, weeping. My poor mother would go along the lane with me to the pit, encouraging me as we went." (1) His usual hours down in the pit were from five in the morning till ten in the evening. It was a life of dreadful suffering. He had many narrow escapes from death. Still, as he grew up he wandered far away from his mother's God, though she had done her utmost to guide his feet into the paths of peace.

He went from bad to worse. Wicked youths were his companions; drinking and fighting became his delight. In this he was encouraged by old men. His progress in sin was exceedingly rapid. He excelled himself as a fighter and his companions christened him "Undaunted Dick". He confessed that he took the keenest pleasure in fighting. Led by evil companions, he left his home, and for a time stayed with one of his married brothers. But life became too much for him, and at one time he attempted to commit suicide. He had reached the uttermost depths of misery. "How can I describe the horrors I went through at that time? I think sometimes that hell itself cannot be much worse than the torments

(1) J. Paterson, RICHARD WEAVER, p.31.
I suffered."(I)

In 1852 he went to live with his brother George, a preacher on the Methodist plan. His mother still continued to plead for her prodigal son. It was while staying with his brother that the turn of his life came. His conversion was one of the most notable in the annals of the Church. It took place in the early hours of the Saturday morning on which he was to fight a noted pugilist, and on the very same field. The news spread among his companions like wild fire, and from the very beginning he made a bold and public confession of his faith.

But, alas, a few months later, and after having already been used to win a number of his old companions for Christ, he experienced a sad fall from grace. He went back to the gambling saloon, the public house and fighting. But this did not last very long. After a remarkable and terrifying dream, he was restored, and from that time on his growth in grace began.

Almost from the beginning of his restoration, Richard Weaver engaged in various forms of Christian work. His first experience of addressing a large audience came on Good Friday, 1856. Reginald Radcliffe was to have addressed a large open-air meeting in the market place of Hyde. Several thousands were gathered together to hear the famous lawyer-evangelist whose fame had spread through the country. Radcliffe did not turn up, and Weaver was suddenly called upon to address the gathering. He simply told the story of his conversion and made an appeal. The results surpassed all expectation.

Sometime later Radcliffe came to Hyde, and he and Richard Weaver met for the first time. This proved to be a turning

(I) J. Paterson, RICHARD WEAVER, p.43.
point in the experience of the latter. Radcliffe invited him to go with him to Liverpool. After much prayer and intense struggle he gave up his work in the colliery, where he had been getting on very well at that time, and began to walk by faith.

Mr. Radcliffe had arranged that Weaver should begin his new work by distributing tracts in and around Chester. The very first day at Chester he had his baptism of trials. Friends who were to care for him proved to be no friends at all. For four days his sole food consisted of a turnip which he had begged from a farmer.

Amidst much opposition he and Radcliffe held open-air meetings at Chester every night during the race week. After the races they went back to Liverpool and held open-air meetings there.

During the next few months we find him at Stafford, Rochdale, Knutsford, and other places. At Knutsford he had a remarkable experience, which, incidentally, illustrates the type of man he was. We shall let him tell it in his own words: "On the great day of the races the people pushed and jostled us, and handled us very roughly. I knelt down and prayed. The heavens began to blacken; darkness began to appear; lightning began to flash, and the growl of thunder was heard. The wind arose and rapidly became a hurricane. Tents were overthrown, nut-stalls and ginger bread-stalls had their contents scattered on the ground. The rain came down in torrents and put an entire end to the races; and they said 'It was all through that man's praying'. In such a strange place was found belief in the power of prayer! Knutsford races have never been held since."(I)

(I) J. Paterson, RICHARD WEAVER, p. 83.
After this he worked for some time again in Liverpool, preaching in the Brunswick Hall which Mr. Radcliffe had hired for the Sunday evenings.

At one time he was appointed Town Missionary at Prescott. During that time he preached in many of the villages round about, entering into every place he could to proclaim the gospel.

Ere long, his fame having spread far and wide, he was invited to London. With fear and trembling he went, feeling he was not the right person for the Metropolis. Great campaigns followed in the Surrey Theatre, Victoria Theatre, Riding School in the West End, City of London Theatre, Effingham Theatre, etc., and signal blessing followed wherever he preached.

While in London, he received a telegram from Mr. Radcliffe, urging him to join him in Aberdeen. Both evangelists worked for a time in Scotland, preaching to large gatherings at Perth, Glasgow, Greenock, Saltcoats, Ardrossan, and Edinburgh. While in the capital of Scotland, they preached on several occasions to the inmates of Calton jail, where a real work of grace was done.

In years following the revival, Richard Weaver worked for five years with marked success at Hollinwood, but once again the call to evangelize proved to be too strong, and he left to be a free-lance evangelist. He revisited the old places where he had preached before, holding wherever he went large and successful missions. At the invitation of William Quarrier, of the Orphan Homes of Scotland, he came to Glasgow and conducted a five weeks' mission in the St. Andrews Hall. The hall was packed to capacity every night, and there were hundreds of converts. Weaver conducted similar missions in Edinburgh...
Ayr, Maybole, Kilmarnock, Durham, Jarrow, Wellington, Swansea, Cardiff, Belfast, Dublin, etc.

Richard Weaver was a born orator. As a word painter he was a master artist, and he had a wonderful gift of narration. Dr. Moxey of Edinburgh advised his elocution pupils to go and hear Richard Weaver if they wanted an example of natural oratory. He had complete control over his audience and kept them in his powerful grip. It was said of him that he could sway his audience as the wind sways standing corn.

He was not a learned man. He did not preach sermons after the fashion of ministers; he was a man that preached from experience. The Gospel was no mere theological theory with him. His unconventionalism shocked not a few; yet it was native to the man; it simply marked his reality. Dr. Barnardo once said of him, "His sincerity glistened like a diamond." And it mattered not whether the setting was silver or gold or merely lead, it was the brilliant gem alone which drew all eyes and charmed all imaginations. Principal Brown of Aberdeen, who at one time was associated with Weaver in his work in Aberdeen, spoke of the latter's "refined gentleness." It shone in his face. He was a man of child-like spirit. Few could so readily or so deeply touch the spring of sympathy in other souls. He knew the sorrows of the poor; the temptations and trials peculiar to the working classes. The audience responded to his touch with tears of penitence, and smiles and songs of joy.

His perceptive faculties were very keen. Nothing escaped his notice, and his discourses were illustrated by everything he saw. In mental gift he was above the average.

He was a great sufferer. In the pulpit there was such
exhibition of physical vigour, that no one who had not lived
with him was prepared for the night-long sleepless suffering
and the day-long prostration that combined to make his life
a living martyrdom. But though a great sufferer, he had a
knack of burying his sorrow. He had nothing of cynicism or
moroseness, or a morbid unhealthiness of disposition.

What was the secret of this man's tremendous power?
There is, of course, a Divine side to the question as well as
a human side. The human side was, He trusted God. He never
attempted to fathom the mysteries of God. His gift was that
of an evangelist, and most faithfully he ministered the gift
imperted to him. In thorough-going earnestness he had few
equals. "He believed in the holiness of a smile as well as the
holiness of a tear. Holiness to him was wholeness."(I)

The atoning death of Christ was his constant theme. Paul's
explanation of the death of Christ sufficed for him. He
believed that for man there was no real rest save in Christ;
that sin is an offence against God; that duty to God was the
first commandment. For him Calvary was a new Sinai. There
the holiness of God was proclaimed with an emphasis far exceed-
ing the emphasis of its proclamation from the old Sinai.
Richard Weaver had no message for the man who believed that "sin
was only good in the making." The men to whom Weaver was
particularly helpful were men who had found through bitter
experience that sin was black and hateful, binding and bitter.
He was ever careful to proclaim the regenerating power as well
as the justifying power of the Blood of Christ. Conversion to
him meant not merely a doctrinal change; it was a change of
the heart, and the charged heart was the loving heart. He

J. Paterson, RICHARD WEAVER, p.20.
believed that God withheld His pardon from those who refused to accept along with the gift of forgiveness, the gift of a forgiving spirit.

In short, Richard Weaver's preaching was thoroughly Scriptural. But always his preaching was illustrated by his own experience of God, sin and salvation. Herein lay his power. God was terribly real to him - an ever-present friend and helper; and those who heard him preach felt that God could be to them what He had become to Richard Weaver.

One of his greatest converts was Henry Moorhouse who, under God, was used to give Mr. Moody the message he ever after delighted to tell - that God is love. The great revival which followed Moody's preaching is thus indirectly traced to Richard Weaver. "Roughs, girls of the street, men of the bench and shop, the cultured, the rich - all classes found Christ through his ministry. He was a veritable Greatheart amongst the pilgrims to the Celestial City; and multitudes found their way thereto under his preaching."(I)

We may conclude this brief sketch of the man God so much honoured with a quotation from Weaver's funeral sermon, preached by the Rev. John Robertson of the City Temple, Glasgow:

"The traditions of the great revival of 1859-60, in which Richard Weaver passed through Scotland like a flame of fire, were to Scottish boys like me, as we grew up, like a holy atmosphere. We never saw, but we heard and were glad, and have wistfully longed for that old time of the right hand of the Most High to return. When the annals of the spiritual movements from God on this earth of ours are written by the true annalist, the recording angel, one name will be inscribed

(I) Poole-Connor, EVANGELICAL UNITY, p.86.
as a messenger of Christ to our nation, more prominently than earthly historians seem inclined to inscribe it, and that name is RICHARD WEAVER."

HAY MACDOWALL GRANT

Hay Macdowall Grant of Arndilly was a humble and sincere follower of Jesus Christ, and during the great awakening of 1858-60 was one of the unique lay agents much used of God to the salvation of many, particularly in the north of Scotland.

He was born at his parents' seat, Arndilly, in the county of Banff, on June 19th, 1806, being the fifth son of a family of ten. The family was of ancient even royal lineage, being descended from Baliol and Montrose, and related to others of the most ancient of Scottish nobility.

His early teacher was John Morrison, afterwards minister of Old Deer. As could be expected, the young lad had a fairly good religious education. Episcopalians by persuasion, the family often went to the Scotch church at Rothes, for the nearest Episcopalian church was some fifteen miles away. He graduated M.A. at Aberdeen at the early age of fifteen. After some time in France, his father still being abroad, his mother placed him in a mercantile house in Bristol. Here he soon gained the confidence of all. While there, two of his brothers died after only a very short illness, and this led the youth to think very seriously about God and his soul. At the early age of twenty he married, to the great disappointment of his mother.

When about twenty three, his firm sent him to the West Indies to take charge of some estates. There he spent the best part of twenty-two years of his life. Amidst the varied experiences of those years, he ever remembered the covenant he

(I) THE SIGNAL, April 23, 1896.
had made with his Maker. He took a prominent part in the emancipation of slavery in the West Indies, and after the emancipation of the slaves in 1838, the Governor, Sir George Taylor, appointed him a member of the Board of Council.

Mr. Grant soon showed his interest in the moral and spiritual well-being of the men working on the estates which were under his charge. He had churches erected and saw to it that the people got the Word of God. He had many trials and difficulties in connection with his work, but through all he kept the composure of a Christian gentleman.

In 1849 he came unexpectedly into possession of the Arndilly estate, and in August of that year returned to the great joy and satisfaction of the tenantry. Eight years later he had every prospect of being returned as a Conservative member of Parliament for Banffshire, but instead of that he preferred a new kind of work to which he makes reference in a letter written to his sister on March 23rd, 1857. In it he said, "I have been led into a great field of labour for the salvation of souls in this part of the country."

His preaching began in the year 1856 after a visit from his brother-in-law, the Rev. Robert Aitken, who held meetings for the people of Arndilly, and who, at their request, committed Mr. Grant to holding regular meetings. He got his first convert after preaching - much against his will, as he confessed - at the Free Church in Boharm. After this success he committed himself thoroughly to the work. Two years later, preaching in the church of the Rev. Moody Stuart, Edinburgh, he said that up to that time some 800 persons had come to speak to him about their souls, of whom he had every reason to believe that about 300 had been savingly converted to Christ.
His work consisted chiefly of holding evangelistic meetings, prayer-meetings, Bible readings and visitation, and the sphere of his early ministry was in the parishes of Rothes and Boharm. But gradually his ministry extended to other places. During 1857, on the eve of the awakening, he was much used in different localities in the north of Scotland. Aberdeen, Tain, Dornoch, Elgin, Nairn, Inverness, Grantown, Campbeltown, Hopeman, Duff, and many other places had visits from him and there were many inquirers after the truth.

He held many meetings for adults and children, and there was particularly much blessing among the latter in whom Grant always took a great interest.

His diary of the 21st September, 1858, gives us a glimpse of the man he was. Referring to Wick, where he and Brownlow North had had a very successful mission just prior to the above date, he says, "Wherever I go I find souls to speak to, for I try to carry out the rule of not letting a day pass without speaking to some one or other about their salvation." (I)

He had soul-stirring times at Thurso, Aberdeen and Ferryden, where hundreds upon hundreds had sought salvation. At Ferryden there were many cases of prostration under his preaching, a phenomenon during the awakening which was very common in Ireland, but not so very widespread in Scotland.

What he endeavoured to be when away from Arndilly, he was at home. He made a point of speaking to every servant of his about their soul and salvation. "Show your colours; don't be ashamed of Jesus," was one of his great favourite sayings. "Be a fool for Christ's sake," he wrote to a Lady in London. And what he preached he practised. His biographer, Mrs. Gordon,

(I) Mrs. Gordon, HAY MACDOWALL GRANT OF ARNDILLY, p.129.
wrote of him: "Everywhere and in all places, 'in season and out of season', for fourteen years, did this servant of God show the colours of his great Commander."(1) Family worship was a regular feature of his home life. Every visitor to Arndilly was entreated to "flee from the wrath to come." This often gave offence but, at the same time, led many a soul, especially among the "upper classes", to a new life in Christ.

After the great awakening had almost spent its force, Grant's health began to give way. The great strain of the work had left its mark on this unique soul-winner. For a few years he sought to improve it in many different places, including the Continent and Egypt. This was a great trial to him, for it meant a great restriction on the work he loved. However, when at all able he used his position and influence to influence men for God. The last five or six years of his life were spent at his ancestral home of Arndilly. He died on March 20th, 1870.

His biographer has singled out the following characteristics as marking his character and work:- 1. Courage; 2. Realization of the value of souls, and the reality of what they are to be saved from. This, she says, "brought him out of the rut of conventional ease and politeness."(2) 3. Humility and a sensitive conscience; 4. Value of intercessory prayer. This was a very marked feature of his work. 5. Praise; 6. Assurance; 7. Personal dealing. In this he was outstanding. More than any other evangelist of this period, he believed in and practised the art of dealing with individuals. 8. Love of God's Word.

Another characterisation comes from the pen of J. Macpherson:- "Uncompromising yet gentle, radiant yet chastened, a

(1) Mrs. Gordon, HAY MACDOWALL GRANT OF ARNDILLY, p.2.
(2) Ibid, p.313.
holy elevation blending with a sweet simplicity, the wisdom of years with the warmth of youth, a fiery energy with a dignified repose, he was one of the loveliest of aged Christian characters. At threescore and ten his heart was bounding with zeal in the work of the Lord."(1)

The course of the revival, in the north of Scotland at least, would, undoubtedly, have been different had it not been for the faithful, self-forgetting and indefatigable labours of this truly Christian gentleman. He did much to prepare the ground for it; he did much to aid its progress when it had come, and he did much, by word, deed and letter, to help many of the converts after the revival.

JAMES TURNER OF PETERHEAD

Another great worker during the revival of 1858-60, and one whose name will live for ever in the north-east of Scotland, was James Turner. "I have heard many evangelists, but to me James Turner still stands head and shoulders above them all—a prince among evangelists."(2) The scene of his labours was chiefly confined to the south shores of the Moray Firth. He had a comparatively short day, but his successes were really marvellous. His consuming zeal for the Master would not allow him to rest even when his bodily frame was giving way. His throbbing temples, his eager face, ringing voice, gesture—all told of the passion for souls that raged within. To him all spiritual things were great realities: God—Heaven—Hell—Devil—were clear-cut facts. There was nothing midway with

(1) J. Macpherson, REVIVAL AND REVIVAL WORK, p. 32.
(2) REMINISCENCES OF THE REVIVAL OF '59 AND THE SIXTIES, p. 77.
him. When a soul was delivered from bondage, it was a
veritable victory, a victory for which we must shout: "Glory
be to God". He was a vigorous preacher and used his voice for
God. Against sin he was a veritable Nathan. His prayers
could never be forgotten. He had had few advantages in his
youth, but he was a God-made gentleman. He would go from
village to village and soon he would have the people on fire.

Born at Peterhead in 1818, and born again in 1840, he lived
a quiet life until the revival of 1858-60 brought him out of
obscenity. For some time previous to that he had yearned with
an intense desire to win souls for his Lord and Master. In the
midst of his business as a fish-curer, he would often say he
believed the Lord had something better in store for him. And
that time came. "From coopering and barrel-making, from waiting
at early morn for the return of the fishing-boat from the sea,
from steeping the fresh herrings in the brine, he passed to be
a fisher of men."(I)

James Turner believed that not only had the Spirit of God
been preparing him to go out on his mission, but that he found
the Spirit had also been preparing the people for him.

In 1859, leaving his business in the hands of his brother,
who had approved of his evangelistic tour, and having solemnly
committed himself to God, he set forth in apostolic fashion to
preach Christ wherever a door might be providentially opened.
On December 6th, 1859, he addressed his first meeting at St.
Combs, a little fishing-village some twelve miles west of
Peterhead. About three hundred people were present at his
first meeting. On the following day he went from house to
house (2) speaking to all individually concerning their soul.

(2) There were some 94 families in this village in 1859.
In the evening he preached again to some four hundred people. This particular meeting was kept going until the following morning, and a powerful revival broke out in the place. Prosecuting his mission along the coast, he visited every place where he could find an opening. Before long his "parish" extended considerably, and both Inverness and Aberdeen had the ministry of this man of God. Wherever he went his meetings were crowded and signs of blessing followed. The enthusiastic fishermen hailed him as an apostle. Remarkable scenes followed his preaching. Young and old, lying prostrate, cried to God for mercy. Turner tells that at Findochty, about two miles from Portknockie, the power of God had come down upon his meetings in such a way that on one occasion so piercing were the cries of the people that "they could scarcely have cried louder had they been in hell." (1)

One of Turner's most notable converts was James Riach whose influence along the north-east coast during the last century was immense. "What the late Robert M. M'Cheyne was among ministers James Riach was among the fishermen of our Scottish north-east coast." (2)

In the midst of his labours his health, at no time robust, gave way and his brief career came to an end on February 2nd, 1863. His last utterance was "Christ is all."

No successful evangelist possessed a humbler order of gifts or a smaller stock of learning than James Turner. This makes his career the more remarkable. "In person diminutive and feeble-looking, with a slender voice and a squint eye, he possessed not one attractive feature, being in fact in bodily presence weak, and in speech contemptible. Apart from the

(1) E.McHardie, JAMES TURNER, p.199.
(2) Ibid., p.23.
spiritual force there was in the man himself not one element of power. Learning, logic, pathos, eloquence of any kind he laid no claim to. He had no fresh light to throw on the great questions he assayed to handle, no aptness of illustration, no idiosyncracy in manner, no persuasive grace characterised his preaching."(I)

To understand this man's secret strength we must look back a few years. This is what he wrote on December 16th, 1854, in his diary: - "A day, the return of which is ever sweet to my soul. It is fourteen years this day since I was enabled to give my heart to Jesus; and, Lord, Thou knowest I have never repented doing so. I now do so afresh, and I take all that is in this shop to witness, I take the sun that is shining at my shop window, the pen with which I am writing, and the page that I am writing upon, all to witness that I give my soul, body, and spirit a living sacrifice unto God. Take me, oh my God, as I am, and use me for Thy glory as Thou pleasest. I give Thee my time; I give Thee my talents; and if I had money Thou shouldest have it also."(2)

Such was the spirit of this man, and such his consecration. This covenant between God and himself explains the secret of his immense spiritual power.

The mercy of God, the efficacy of the atoning sacrifice of Christ, regeneration by the Spirit, were from much study of the Scriptures familiar to his thoughts. These great truths were burned into his soul; yet he could scarce stay to discuss any of them at length. His one great thought was the present opportunity of salvation given to men. First and last,

(I) McHardie, JAMES TURNER; p.23.
(2) McHardie, JAMES TURNER; p.12.
it was with him NOW, a tremendous, God-given NOW. This NOW James Turner saw with the judgment-seat behind him. This thought possessed him and he possessed it. His preaching, his brief public career, the man himself were unique. To multitudes of the fisher-people Turner’s preaching was like a loud calling from the deep, a portentous moan bidding them make for the shore. The fragrance of his name and the memory of his great work in north-east Scotland remain to this day.

DAVID MORGAN OF YSBYTTY

The most prominent personality during the revival of 1858-60 in Wales was David Morgan. He was born of godly, hard-working parents at a place called Bodcals Mills in Cardiganshire in 1814. As a youth, David was diligent in business, virtuous in his walk, and marked out among his fellows by the priceless qualities of sense and humour. When about twenty-two years of age, after a season of spiritual anxiety and agony, he was converted at a week-end service at Cwmystwyth. He immediately became an active worker in the Calvinistic Methodist Church at Ysbytty Ystwyth, whose communion he joined. So devoted was he to its fellowship meetings that no distant employment was allowed to prevent his presence at them. After an arduous day he would run eight or nine miles to avoid missing a church-meeting.

In 1841 the neighbourhood received the refreshing showers of a revival that swept over many counties, and David Morgan amongst others was filled to overflowing with religious rapture and enthusiasm. He had been urged for years to begin preaching, but had always shrank from the onerous responsibility of such a task. At last, however, dissatisfied with the preaching
of some ministers, he had listened to, and believing that the glorious Gospel deserved to be preached better than that, he resolved to try and preach it himself. His first text was, "For the great day of His wrath is come, and who shall be able to stand?" He preached with great ardour and earnestness as time permitted and as opportunities presented themselves, always praying in his heart for a mighty outpouring of the Spirit upon his beloved land. It is reported that for ten years before 1858 a petition for the outpouring of the Spirit was never absent from his public prayers. A partial answer to his prayer came about eighteen months after he had commenced to preach. Another wave of spiritual awakening passed through the Ystwyth valley, and there is evidence that the preaching of David Morgan was a prominent factor in mediating and intensifying, if not producing, the influence of this movement.

In 1857 he was ordained at the Trevine Association to administer the Sacraments. His sermons were simple and practical, and his preaching, while Scriptural and sound, was unimpassioned and uncultured. When young in the ministry he had vowed that he would never bow his knees in private devotions without breathing this special petition, "Lord, pour Thy Spirit mightily upon me." Perhaps this explains why there was such power behind his preaching and why his labours were so greatly used to the awakening of many thousands. Certain it is that his prayer was abundantly answered, for the Spirit of God was poured out upon him and also through him.

Towards the end of September, 1858, David Morgan met Humphrey Jones, to whom reference is made in another chapter (chapter 5). Humphrey Jones was holding revival meetings in the neighbourhood where David Morgan lived. At first Morgan
was somewhat prejudiced against Jones, but what Jones said to him had such a powerful effect on him that he could get no sleep for several nights. These two were of one heart and mind as to the need of a great religious awakening, and set themselves to do all that was in their power to hasten its coming. They worked together in the interest of revival until the middle of December, 1858. Humphrey Jones then proceeded to work in Aberystwyth, and David Morgan began to hold meetings on his own.

David Morgan possessed at one time the gift of an extraordinary memory. To recall a hundred names caused him no difficulty. He was able, it was said, to recollect the name of every convert, and every utterance of each one. This gift of memory he ascribed to a definite spiritual experience that had come to him after a remarkable revival had broken out following his preaching at Llangurig, on the first Sunday of October, 1858. Two years later this astonishing endowment of memory was revoked as suddenly and unexpectedly as it had been conferred.

During the years of our awakening David Morgan travelled from place to place, visiting every county in the Principality and preaching as he went. It was his custom generally first to speak on some theme which was applicable to church members; after that he would hold an after-meeting, at which all unsaved were urged to make their decision for Christ.

There can be no doubt that the awakening in many places owed its beginning to the agency of David Morgan. In places where it happened to have preceded him, it was powerfully aided and extended through him. As with most other revivalists, he had his opponents, and on account of his methods and manners
was severely criticised. But wherever he was received and
aided he left his mark behind him.

In 1868 he was called to the Pastorate of the Ysbytty
Ystwyth church, but his work was not confined to his church and
denomination. In later years he again travelled over familiar
ground, but the old power had, to a large extent, gone. Others
knew it and he too knew it. He died in October, 1883.

Apart from David Morgan, this revival in Wales produced no
other prominent evangelist.

In concluding this chapter on the leading personalities of
the awakening, one or two observations may be made.

In the first place, it will be noticed that, though the
revival originated and found its highest development in Ireland
-as far as the British Isles are concerned - no prominent
personality is associated with it there. With a few exceptions,
all the ministers and clergy of Ireland welcomed the revival and
worked hard to extend its beneficial influences, but no name
became prominent. A few were well known because of the intensity
of the awakening in their own districts. Among them may be
reckoned such men as the Rev. J. S. Moore of Connor, where, as
we have seen, the revival originated; Rev. J. Denholm Smith of
Kingstown, who was prominently associated with the revival in
and around Dublin, and H. G. Guinness who, as a young evangelist,
probably visited Ireland more often than such men as Brownlow
North, Richard Weaver and Reginald Radcliffe. But the surpris-
ing fact remains that the revival in Ireland had no representative
leader.

In the second place, it will be observed that all the leaders
were laymen. True, the Welsh representative, David Morgan, was
an ordained man, but there is reason to think that he was an
ordained layman. In any case, even if he is the exception, all the others were laymen. These, as will have been observed, were members of two distinct classes. Brownlow North, Reginald Radcliffe and Hay Macdowall Grant were gentlemen-evangelists; Duncan Matheson, Richard Weaver and James Turner, like Amos of old, were taken from their daily calling and sent with a "Thus saith the Lord" which made their generation tremble.

What was the secret of these men's success? What kind of a message did they preach? The answer is, they preached the central doctrines of the Christian Faith—man's utter corruption and sinfulness before God; the Incarnation and the Atonement of Jesus Christ; the Love and the wrath of God; Heaven; Hell; Forgiveness; Justification by faith, etc., etc. What Cobb said of Nettleton, the great American revivalist, could with equal propriety have been applied to all the outstanding personalities of this movement: "His sermons were sound, clear, able, full of thought, direct and simple, with unity of design." The great truths of the Gospel were the weapons of his warfare, and were wielded with a spirit and energy which the people were unable to gainsay or resist. He was remarkably clear and forcible in his illustrations of the sinner's total depravity, and his utter inability to procure salvation by unregenerate works or any desperate efforts. He showed the sinner that his unregenerate prayer for a new heart, his impenitent seeking, striving and knocking would be of no avail; and that absolute, unconditional submission to a Sovereign God was the first thing to be done."(I)

Whatever our theological outlook may be to-day, there is no getting away from the fact that these men reached the masses with the simple message of the Gospel which they believed as

fully and fervently as they proclaimed it. The voices were many and varied, but the testimony was one. Matheson thundered with awful solemnity; Brownlow North reasoned with resistless force; Reginald Radcliffe pled with melting tenderness; Richard Weaver appealed with burning earnestness; James Turner pressed with a consuming passion for an instantaneous surrender to Christ; David Morgan moved the sinner with saintly grace, and Hay Macdowall Grant counselled with the calmness of ripe wisdom.
CHAPTER NINE.

PHYSICAL AND PATHOLOGICAL PHENOMENA
OF
THE AWAKENING.
One of the bewildering and unpleasant features of the awakening of 1858-60 was the physical manifestations and pathological affections, so frequently alluded to in the preceding chapters. These were developed in Ulster at an early period in the movement, and though presenting some points of resemblance, were not identical in all respects with those delineated in the narratives of American and British revivals of other days.

The remarkable thing about these phenomena is that they were almost unknown in America where, as we have seen, this awakening had had its origin, and where in former revivals there had been violent manifestations of a similar kind. The NEW YORK TRIBUNE spoke of the order and decorum of the great gatherings held all over the United States. "The early revivals of the West, particularly those in uncultured settlements, were marked with a degree of unnatural, and even of supernatural excitement, which has become traditional; yet in the present religious awakening, extending, as it does, widely through the West, we hear of no such boisterous gatherings...but on the contrary, the meetings are described as being characterised, if not with a more genuine spirit; yet with a higher moral tone and a more unexceptional decorum." Other papers bore similar witness.

By far the most common of these physical phenomena was "prostration." Men were struck down, often suddenly, with an overwhelming and terrifying conviction of their sin and danger, and directly thrown into a state of intense bodily excitement and mental phrenzy - in short, they became as it
were "possessed." In this state the whole frame was shaken by some species of uncontrollable convulsion; every muscle quivered, and often the entire nervous system was completely deranged. A description of a typical prostration was given in THE REVIVAL of July 30th, 1859. "When the conviction reaches the crisis, the person through weakness is unable to sit or stand, and either kneels or lies down. Sometimes they fall down as nerveless or paralyzed and powerless, as if killed by a gunshot. They fall with a deep groan, some with a wild cry of horror. The whole frame trembles like an aspen-leaf; an intolerable weight is felt upon the chest, a choking sensation is experienced, and relief from this is found only in the loud, urgent prayer for deliverance." In this extraordinary agitation of body and mind, the person thus affected continued to struggle for an indefinite period - generally less than two days, and finally became impressed with a gladdening sense of peace and grace, quite as suddenly as he had previously been impressed with fear.

Professor Gibson has left a similar account, showing just how paralyzing these prostrations were. "Even strong men have staggered and fallen down under the wounds of their conscience. Great bodily weakness ensues. The whole frame trembles. With wringing of hands, streams of tears, and a look of unutterable anguish, they confess their sins in tones of unmistakable sincerity, and appeal to the Lord to have mercy with a cry of piercing earnestness. I have seen the strong frame convulsed; I have witnessed every joint trembling." (1)

These prostrations occurred not only at great gatherings where much emotion was often displayed, but in all sorts of

(1) THE YEAR OF GRACE, pp. 24, 25.
ways and places. The Rev. Thomas Witherow of Maghera, Derry, describes an interesting case in connection with the revival in that place. A young man from county Antrim had gone over to see his friends, and while describing at the fireside to his friends and neighbours the strange scenes which for some time past he had witnessed at religious meetings, suddenly the servant boy in the family was affected with all the usual symptoms. While those present gathered round him in astonishment and alarm, the servant-girl was affected; and soon afterwards, the brother of the speaker. The prostrations which occurred at this informal family gathering could not have arisen from excitement. Up to the evening in question, none of the persons had been under religious concern; no attempt had been made in the neighbourhood to produce a revival. The people affected were listening to one who had witnessed prostrations but had never been prostrated himself. There had been no exposition of truth, and no appeal to the emotions. On the morning following the above incident, a woman went to see those who had been affected the previous night and was instantly affected herself. She was an ignorant woman and had lived an irreligious life. (1)

A correspondent of the BALLYMENA OBSERVER gives another interesting case. "I know a man who, while travelling homeward from a prayer-meeting, which he had attended from a motive of mere curiosity (if not a worse motive), was instantaneously affected upon the public road. He was left without power of motion for some minutes, and impelled by some irresistible influence to cry for mercy at the utmost pitch of his voice. He reached home in a state of the most intense excitement,

(1) See Gibson's THE YEAR OF GRACE, p. 146.
and remained in that state for some days. He gradually recovered peace of mind; and instead of being, as he formerly was, a drunkard, a rioter, blasphemer, Sabbath-breaker, card-player, and cock-fighter, he is now one of the most religious, moral and exemplary characters in the community."(1)

When the revival came to Scotland, it was soon found that it had some of the Irish characteristics. One of the first cases of prostration was at Port Glasgow, of which a Mr. Paterson of Dunoon, who had been to Ireland and had seen cases of prostration there, has given a vivid account:—"I just thought I was in Sandy Row, Belfast. I went back in the evening and the place was crammed. There must have been more than two thousand present. One cried out, then another, then another again, and some of the cries were as piercing as anything I ever heard in Ireland. I never heard any cries more piercing and affecting than the cries of some of the girls in the store last night... Till an advanced hour of the night I was visiting the persons thus struck down, and I saw a number of them this morning who found peace and were rejoicing in Christ."(2)

Though not so prevalent as in Ireland, cases of prostration were, nevertheless, numerous in Scotland, particularly in the west and the north-east. There were several cases in Hamilton, Strathaven, and especially in Glasgow under the preaching of Reginald Radcliffe. In the north-east, Ferryden, Latheron, and most other places saw scenes which, in many ways, were reminiscent of Coleraine, Portrush, and other places in Ulster. Hay Macdowall Grant of Arndilly gave an account of a scene from his own observation. "On Saturday (he was writing on November 21st, 1859) I went over (to Ferryden) to give an

(1) BALLYMENA OBSERVER, April 23rd, 1859.
(2) THE REVIVAL, August 13th, 1859.
and whilst speaking calmly of the Love of Jesus for sinners, one or two were so affected as to shriek for mercy. I stopped and we quieted them by singing a Psalm, and then I continued for a quarter of an hour, when five were struck down, one after another, just as in Ireland. On the Sunday evening I returned, and the crowd was immense, as many had come from Montrose and the country round. The inquirers were very many, and several could do nothing but cry 'Jesus have mercy;' all the words spoken to them seem to be unheard. On Monday and Tuesday nights several were stricken down, and some fell into trances from which it was difficult to recover them. (1)

James Turner had a similar experience at Buckie. Such was the commotion created by the number of persons stricken down, that he found it impossible to continue the meeting, and, in fact, the Free Church never opened the door to him again. (2)

In England and Wales prostration was not so common as in Ireland and Scotland, nevertheless, the phenomenon was not altogether absent.

Fortunately for the movement and the witness of the Church, these prostrations, and the other physical phenomena, though common and widespread at first, gradually began to disappear, though isolated instances occurred right to the end of our period. At Broughshane, in northern Ireland, for instance, a large number, both male and female, were laid prostrate at a meeting towards the end of February, 1860. Much excitement ensued, for it was generally supposed that affections of this kind had entirely ceased in the locality. THE BALLYLENA OBSERVER reported about the same time that similar manifestations had appeared at Cullybackey and other places in Ulster.

(1) Gordon, Hay MacDowall Grant, pp. 135, 136.
(2) McHardie, James Turner, p.186.
Another physical manifestation was "jumping." This phenomenon had been very common in the Kentucky revival of 1800, and several cases occurred during the revival under consideration, particularly in Wales. "Between the big seat and the pews there was a clear space some yards across... A godly old woman, eighty years old, who had failed to attend the afternoon service owing to very severe rheumatic pains in her limbs, and had only crept painfully to the evening meeting, advanced briskly across the open space to put her hand on Enoch Davies, a lame and discrepit old deacon of seventy-two... As if electrified by Nell's touch, Enoch stood on his feet, and with one vault cleared the high obstacle between him and her; and the two, soon joined by others, began to leap and dance as if the days of youth had returned to them."(1)

There were some "jumping" cases at Aberdare, Glamorganshire, and a minister present gives an account of it with a certain amount of relish. "Some of them were carried so far as to jump. I have been a church member for twenty-four years, and a minister for thirteen years, and I have never seen jumping in church before. I must say that, as it was a characteristic of the old Welsh revivals, I am very glad that I have seen a genuine and powerful specimen of it."(2) A similar case was reported from Ballymoney in Ireland.(3)

A strange and perplexing phenomenon which for a time overshadowed the awakening was the appearance on certain people's bodies of marks, or "stigmata" as they were called. These resembled printed characters, impressed thereon, it was asserted, by some Divine agency. Here is a typical example from Belfast. A young woman who had been "struck," and who

(1) Morgan, THE '59 REVIVAL IN WALES, p. 27.
(2) Johnston, STORIES OF GREAT REVIVALS, p. 249.
(3) Gibson, THE YEAR OF GRACE, p. 47.
had been the subject of a nervous disease, aggravated by fits of
dumbness and the like, would, in consequence of repeated
"prophesyings" of the further deprivations she would undergo,
come to be regarded as in direct communication with heaven.
Unbearing her bosom or her arm, she would exhibit to the admiring
onlookers a mystic word or symbol, impressed so legibly
that all might read and understand. What if the lettering
were somewhat indistinct, or if the sacred name was incorrectly
spelled? For this she was in no way accountable. She was only
passive in the hand of a higher agent. All unbelief would
vanish before such supernatural authentication.

The intelligence of this new phase in the movement produced
quite naturally a great sensation. Hundreds flocked to witness
these extraordinary phenomena. While many had their own natural
explanation of these strange things, there was enough credulity
in the multitude to yield assent to them as the genuine operation
of a Divine hand. Those who questioned these "marks" were
usually told they had not been "stricken down," and therefore
had not the prerequisite organs for such a delicate perception.
Most of the visitors were expected to pay for the gratification
of their curiosity.

Such instances began to multiply rapidly and would, no doubt,
have become a serious menace to the work of God, had not the
whole matter been exposed.

A special meeting was convened at Lisburn, Ireland, where
these phenomena were common at one time, and the whole thing
was exposed as a clumsy process of manipulation. The whole
affair was denounced as an imposture, fitted only to delude
the credulous and bring discredit to the work of God.

As can be imagined, there was at first great opposition
to this naturalistic explanation of these "stigmata," but this furor which had so extensively prevailed on this subject, subsided after a while, and the work of God progressed quietly.

There were also in the initial stage of the awakening many "sleeping" cases, the subjects falling into slumber at will and waking several days afterwards at the time which they themselves had set, to relate their experience of Divine revelation. Dr. Weir who visited Ireland in August, 1859, gives a typical example of a sleeping case. "There in a low bed, with a wooden framework around, sat up a young girl of twenty-one years of age. Her face was radiant with joy, her language was of heaven and the Saviour, of the angels and their song before the throne. She had been "away," and while absent she had seen and heard, as she believed, the glories of the upper sanctuary, and Jesus as the central attraction there. My friend the minister had been conversing with her the night before, and she told him and all around that she would "go away" at ten o'clock that night. He waited till the hour came and she fell at once into a profound trance-like sleep, and had "come back" (woke up) at the precise hour which she herself named the night before. More than this, while "away," she had seen, she said; J.N., a girl in an adjoining street; and when she awoke, she said that the latter had "come back" before her. On inquiry it was found that this was true; and also that J.N. had had a corresponding vision and knew the time when her friend was to 'come back.'" (1) Calling again on the Sunday evening, Dr. Weir found the girl "asleep the seventh time." There was no sickness or faintness, he declared, nor the least appearance of derangement of the mental faculties. "I expected that the

sight of the trance-stricken one would have been something painful. On the contrary, it was peculiarly pleasing. Never have I seen an infant's slumber more soft or undisturbed... I felt the pulse - it was slow, healthy, and regular; the skin was cool and unfevered; there was no respiration to be detected; and but that I knew from the pulse and saw from the cheeks' warm hue that the heart was in action, I might have supposed her dead. I asked 'Is there nothing that could awake her?' 'No, Sir.' 'What if she was lifted up and shaken violently - or if loud cries were raised in her presence?' The answer he got was to the effect that nothing whatever could awake her while she was in that trance-like sleep.(1)

In addition to "prostration," "jumping," "stigmata," and "visions," there were other physical manifestations, such as deafness, dumbness, and even blindness. These usually followed prostration. There would be complete or partial suspension of the bodily powers, and deafness, blindness and dumbness would result. Arthur W. Edwards, Archdeacon of Derry, mentions in his correspondence with the Archdeacon of Meath an interesting case of dumbness. "Several persons in a remote and mountaneous part of the parish, and who had all been previously "struck" - some of them repeatedly - had been suddenly affected with loss of speech...All exhibited remarkable acuteness of perception with the faculties which remained unaffected - making earnest and very intelligible signs, expressive of their great happiness... Each and all believed themselves to have translated into heaven, and to be under direct inspiration from God... The duration of these affections appeared to be arbitrary, but both their approach and their cessation were

always accurately foretold by the patient." (1) Deafness and blindness generally occurred during the absence of speech, and for short intervals only. The DUNDEE POST reported a similar case from Scotland (Port Glasgow). "On Tuesday evening, along with the Provost of Port Glasgow and a number of other persons, I was present with a young woman at the hour which she had many hours before specified as the time when she would recover from her trance, and during which she was blind, deaf, and dumb. When the vision, trance, or whatever it may be called, began, the eyes of the young woman were intently fixed on some object, which appeared to excite within her adoring wonders; her very features appeared to undergo a change, and, as if it were, a flood of light from above seemed to be poured down upon her. So intent was her gaze on this glorious object that for half an hour not an eye nor an eyelid moved." (2)

There can be no doubt that much injury was done to the movement as a whole by the encouragement given in certain quarters to these "manifestations." Those who had experienced them were run after as a wonder, and their announcements were treasured up as though they were the immediate product of inspiration. Attention was diverted from the essentials of the great work to some of its most painful accompaniments. In some cases the bodily disease thus generated so far extended its sad influence as to overshadow altogether religious impressions. The value of these "manifestations" was greatly overrated. To many they took the place of vital religion. Too great stress was laid on emotional piety. Little minds were overbalanced. Pride, censoriousness and conceit were engendered in many. The eager attention given to their exhortation by many people

(1) Stopford, THE WORK AND THE COUNTERWORK, p. 82.
(2) DUNDEE POST, September 1st, 1859.
could but give them exalted opinions of themselves. The more imaginative were tempted to fabricate experiences in accord with expectations of friends and neighbours. Many held that those subject to these exercises had uncommon attainment in piety and knowledge. This bred contempt for those whose opinions differed. Some were, undoubtedly, brought to consider religious matters by means of these "manifestations" and were often transformed as a result. A solemn dread often fell upon the most hardened, and those who before had mocked were often seized with mental terror.

Phenomena of the kind just described were by no means peculiar to the subjects of the 1858-60 revival. History furnishes similar instances among all peoples and in all ages, varying slightly, it may be, in form, yet practically the same. "Heathen deities have been honoured and evil spirits placated by the same frenzies."(1)

As early as the eleventh century these phenomena took the form of epidemics of raving, jumping, dancing, and convulsion. In these epidemics women and children were especially affected. The Crusades and the Black Death were followed by similar epidemics in various parts of Europe. In the fourteenth century (1374) in the lower Rhine country the frenzy broke out in a most violent form. The cures attempted only increased the disease; the afflicted danced for hours until they fell exhausted. These epidemics seem to have originated in the wild revels of St. John's days, an adaptation of heathen ceremonies and Christian form.

In the fifteenth century in Germany, one of the inmates of a nunnery was seized with a passion for biting her companions.

The mania spread until her fellow-nuns followed her example. The epidemic passed to other convents in Germany, Holland, and across the Alps into Italy. In a French convent one of the nuns began to mew like a cat, and severe measures were required to check the contagion which soon affected the other nuns.

Two marked epidemics of similar character occurred in France early in the eighteenth century: one at the tomb of François de Paris, a Jansenist deacon buried at St. Madard cemetery; the other among the Huguenots in the mountains of Cevenès. Such a pitch did the excitement reach at St. Madard, upon the reports of miracles worked at the tomb, that the authorities were finally obliged to wall up the place. (1)

In Roman Catholic countries the seizures often occurred in convents, in churches where young girls were brought for first communion, and at "miracle shrines." In Protestant countries they often accompanied religious excitement.

Scotland, England, and Ireland in the eighteenth century furnish examples of emotional epidemics in revival times. John Wesley records numerous instances of persons falling to the ground under preaching as if struck by lightning. During the revival at Cambuslang in 1742 numbers were "struck" under the preaching of M'Culloch, and at Kilsyth under the preaching of Robe. In 1774 swoons and convulsions became common in the parish of Northmaven, in Shetland. Fifty or sixty would sometimes be carried struggling or roaring into the yard, and they would rise perfectly unconscious of what had happened.

In Colonial days under the preaching of Whitefield, Edwards and the Tennents, similar excitement had prevailed in America. Reports from the James River region in 1783, speak of an

(1) For above and other examples see White's DIABOLISM AND Hysteria.
extraordinary revival in which it was not unusual to have a large proportion of the congregation prostrated, some motionless, others convulsively screaming, shouting, and bounding about on the floor. The same thing happened in Kentucky during the revivals of 1790, 1792, and 1800. In the latter particularly it was quite common for several hundred to be affected at one time.

It is interesting to note that these physical manifestations have rarely appeared, or at least have not long continued, where not approved or encouraged. Jonathan Edwards rejoiced in them and they were abundant in Northampton. William Tennent set his face against them and there was nothing of the kind at Freehold. Wesley regarded them as from God, and they abounded under his preaching. In Scotland during the awakening of our period they were less encouraged than in Ireland, and consequently prevailed less. It is a well known fact that restraint often prevents a paroxysm. Persons who are affected in churches and meetings where it is encouraged, will be perfectly calm where it is discouraged, however affecting may be the service and however great may be the mental excitement. The experience of a Presbyterian minister in Ireland will illustrate the above point. "I was specially sent for by the girl herself to see her fall into the trance state. She had been 'ill' on the previous night and had been told, she said, among other revelations from the spiritual world, that she was to be in that same condition three times more, and on the following evening at a certain time. I was with her at the appointed hour, being anxious to see a case of the kind, and to try whether I could do anything to prevent it. There was no watch nor clock in the house, and I forbade all reference
to time by the inmates. However, at the predicted hour she became strangely ill. I took her outside, thinking that the fresh air might remove the affection, and kept up a brisk conversation, eliciting replies to my questions, that thus I might, if possible, ward off the threatened dumbness. I succeeded for a time, but at length she signified her inability to speak. I then, in a determined but kind manner, told her that I believed she could speak, if she chose to make the effort; and reminded her that she had read of Jesus when on earth always opening the mouth, never of making people dumb, and that He was 'the same Jesus' now that He was in heaven; and also that it was her duty to glorify God by exercising the faculty of speech with which he had blessed her. This had the desired effect, and she spoke, and continued to speak for the remainder of the evening. I acted in a similar manner with regard to her eyes, which she had persisted in keeping shut; and at last I left her quite well, possessing the power of all her faculties. She never afterward had a return of the attack.\(^{(1)}\)

Gibson gives another case where "sleepiness" was warded off by the hostile reception given to a young man who wanted to "demonstrate." Two young men in a country parish had entered a home where a number of Christians were assembled. Immediately the one announced that his friend would "fall asleep" within ten minutes. While the announcer was challenged to produce his credentials, the chest of his companion began to heave, and he closed his eyes as if to induce the approach of this wonderful sleep. But when all in the house began to remonstrate with him on the unseasonableness of such an operation in such a place, and the absurdity of imagining that any good purpose

\(^{(1)}\) See Gibson's THE YEAR OF GRACE, pp. 240, 241.
could be served by it, the sleeper and the seer were alike nonplussed by the hostile and unexpected reception, and left the house, but not till more than twice the time had elapsed after the announcement of the "prediction." (1)

As can well be imagined, these physical phenomena of the revival caused a great stir in the country, and were widely discussed by the public. Generally, the public was divided into three groups—those against, those for, and those who remained neutral. Each group had representatives from each section of the public. We have already noticed how, during the height of the movement in Belfast, for instance, Roman Catholic priests went about distributing "holy water" among their adherents to keep them "decontaminated" from the "contagion." To them it was the work of the devil, pure and simple, and there was nothing more to be said about it. The Archdeacon of Meath (Protestant), Edward A. Stopford, wrote a book, THE WORK AND THE COUNTERWORK, in which he condemned all these phenomena in strong language. He regarded them as a form of disease, subversive of the work of God. Religious revivals can be, and ought to be, wholly disconnected from them. "The counterwork appears to me to take advantage of a bodily illness which has come to be co-existent with this revival movement, though not co-extensive with it." (2)

Stopford goes on to quote the testimony of a physician whom he had consulted on the subject. "All the cases which I saw in Belfast were clearly and unmistakably hysterical, and as far as it is possible to judge from descriptions, so was every case which has been described to me." (3) The JOURNAL

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(1) Gibson, THE YEAR OF GRACE, p. 244.
(3) Ibid. p. 94.
OF PSYCHOLOGICAL MEDICINE for January, 1860, took a similar view, regarding these features as, if not decidedly hysterical, yet in the nature of irregular hysteria - a morbid condition produced by some emotion seeking for itself an outlet denied through its natural channels of activity - the pent-up force producing a paroxysmal fit proportionate in severity and duration to the original strength of the feeling or the exhaustion resulting from efforts to repress it, the movements occurring in no fixed order.

The common people were inclined to look upon these phenomena as a direct proof of Divine intervention. Had they not seen notorious sinners smitten and stricken down, and remade into saints? That, to them, could not be the work of the devil. One of the leading personalities during the revival, Brownlow North, took that view. "Either they were of the devil, or of man, or of God. They cannot be of the devil, for he never makes men anxious for their souls, or desirous of flying to God. They cannot be of man, for he cannot do it if he would. If he could, he would do it oftener. Then it must be of God." (1)

Dr. James Carson, one of the most outstanding medical men of that time, wrote: "Whether it is a physical or a spiritual influence, it must be the work of God. Are we not, then, fully justified in concluding, in the present case, that if there is a physical agency in operation at all, it had been sent specially by God to work out His designs? On what other principle could we account for the fact that such an occurrence has never been witnessed by us before?" He goes on to say, "Men under influence of chloroform, electro-biology, or

(1) Stuart, BROWNLOW NORTH, p.282.
mesmerism, will frequently develop all the peculiarities of their nature, no matter how many thousands may be influenced. They will fight, swear, lie, steal, murder, or pray as the case may be; but the present movement is all in one direction, and tends towards heaven. This is a great peculiarity which shows that the physical influence which, in all probability, is in operation, is specially directed by infinite wisdom." (1)

A somewhat similar line was taken by the EDINBURGH MEDICAL JOURNAL. While recognising the physiological explanation, it did not agree that everything was thereby explained. "The anti-revivalists are quite in error if they imagine that, when they have proved the cases to be hysterical, they have disposed of the whole case. It is quite possible that even in these instances salutary impressions may co-exist with the ebullitions of emotional feeling, and the symptoms of actual disease." (2)

These supernatural explanations of the physical concomitants of the revival, even though given by outstanding medical men, were vigorously challenged by many who sought for a natural explanation of these phenomena. Dr. George Salmon of Dublin believed that there was nothing which can appear otherwise than "as perfectly natural to any one acquainted with the sympathetic influence of emotion in large masses, and with the means by which nervous susceptibility may be artificially heightened." (3) Dr. Salmon continues: "When the cholera swept through these countries I have no doubt that the visitation was blessed of God to the souls of many who were thereby awakened to solemn thoughts of death and eternity... But would a knowledge of these effects justify anyone in introducing such

(1) COLE LAIN E CHRONICLE, July 1st, 1859.
(2) THE EDINBURGH MEDICAL JOURNAL, January, 1860.
an epidemic into the country, even if he could be sure that it would in no case terminate fatally? And I consider it as unlawful to produce artificially hysterical and nervous disease. Seasons of bodily depressions are, no doubt, favourable to religious thought, yet we have no right to throw people's bodies into an unhealthy state in the hope of saving their souls." (1)

In addition to these two parties, the left and the right, there was the centre party—people who could not understand the meaning of the events they were witnessing. They were afraid to say anything, in case the work of the Spirit should be hindered.

Modern psychological inquiry professes to throw a flood of light on these physical manifestations. In considering such phenomena, not only the mental state of the subject, but the atmosphere surrounding him must be borne in mind. The individual by himself, and the individual as an element in a larger unit, as for instance the crowd, may present two different mental aspects. In his book THE CROWD, Le Bon points out that in a group every sentiment and act is contagious to such a degree that an individual readily sacrifices his personal interest to the collective interest. This is an aptitude contrary to his nature, and of which man is scarcely capable except when he makes part of a group. (2)

Le Bon goes on to show that these various factors lead to purely automatic actions on the part of the individuals who are members of a group. They tend to decline in the scale of civilization and to yield unquestioningly to their more primitive instincts. Groups, therefore, are largely swayed by

(2) Le Bon, THE CROWD, p. 33.
the unconscious, and are impulsive, fickle, and irritable. They are always open to influence of a hypnotic type and are credulous and are easily led. They intensify every emotion and readily go to extremes. They follow their chosen leaders like sheep. They are always open to the appeal of sentiment, seldom to that of reason.

McDougall agrees with this characterisation so far as it refers to the simple unorganised crowd. Such a crowd, he says, is "exceedingly emotional, impulsive, violent, fickle, inconsistent, irresolute, and extreme in action, displaying only the coarser emotions and the less refined sentiments; extremely suggestible, careless in deliberation, hasty in judgment, incapable of any but the simpler and imperfect forms of reasoning; easily swayed and led, lacking in self-consciousness, devoid of self-respect and of any sense of responsibility, and apt to be carried away by the consciousness of its own force, so that it tends to produce all the manifestations we have learned to expect of any irresponsible and absolute power."(1)

Man is by nature and instinct a social being. He is so made that suggestions coming to him from his fellows possess a peculiar power over his attention and hence master his beliefs and actions as no others can. The power of social suggestion is great over all minds. Rival ideas tend to inhibit each other, and either prevent action altogether, or to give time for cool consideration of all relevant issues before action is taken or adherence to belief finally given. In more primitive minds this inhibitive power is largely lacking, and any idea coming from a source possessing prestige or power over the muscles of the body.

Human nature in a crowd is the same as human nature anywhere else, and there are not really two psychologies, the individual and the social. What the presence of the crowd does is to emphasize certain factors already present. This is possible because of man's peculiar sensitiveness to social stimuli. The crowd does not create suggestibility, but it does increase it.

There are various ways in which the presence of a crowd tends to break down inhibitions, both of actions and of belief. For instance, there is a limitation of the individual's voluntary movements produced by the proximity of many others. This fact was first pointed out by Sidis in his THE PSYCHOLOGY OF SUGGESTION (1) and is an important point.

The control of one's muscles and the consciousness of moving them as one wills is an important factor in the sense of personality and of freedom. Now the loss of this power in a closely packed throng diminishes the sense of independence and produces a sense of helplessness, and thus diminishes to some extent the force of these inhibitions which in freer physical conditions might oppose the suggestion of the crowd. Much more important than the loss of this voluntary movement is the increased sense of power which one gets by being a member of a great crowd. The sense of responsibility, too, is correspondingly weakened. The individual is hidden by the crowd and therefore safe; no one can find and punish him. Only the crowd is responsible. Hence the ordinary inhibitions of prudence and propriety are thrown off, and the individual may act as a primitive being who had not reached the stage of

reflection. On the other hand, a crowd may intensify an idea or impulse in the mind of one of its members. This is done by the large number of sources of suggestion which it brings to bear upon him. The individual may withstand the suggestions from one or two sources if they are not too strong. But when these suggestions are multiplied by fifty, by one hundred, by ten thousand, many a man succumbs. This, of course, is one of the secrets of advertising. "A belief, or impulse, or emotion is propagated in a crowd by geometrical progression. Each member is influenced by each and influences each in turn." (1)

It appears, therefore, that members of a crowd tend to be more suggestible, more primitive in reactions than they would be by themselves. The higher and more complex faculties are temporarily weakened by the influence of large numbers of like-minded people, and the more fundamental and simple reactions, no longer inhibited, have things their own way.

Men differ from each other most in intellect, morality, ideas, and least in animal impulses and emotions; hence the greater the power of a crowd the more do its members come to resemble each other, the things in which they differ being laid aside. Emotion and imagination become very prominent, while the critical judgment becomes weak. Hence the occurrence of extreme impulsiveness and credulity of the crowd, their lack of higher rational, moral, and prudential control, their cowardice and courage, their cruelty, heroism and self-devotion.

There is a very striking resemblance between the phenomena of crowd contagion and those of hypnosis, and the underlying psychological conditions are probably the same in both cases. "In hypnosis," says Selbie, "we have a condition in which

attention is closely fixed on some one idea or object to the exclusion of all others. All our ordinary ideas and sensations are in a state of suspension, and one alone is to the front. Hence the extraordinary condition of suggestibility which is thus induced...the critical faculty is temporarily suspended and a state of mental quiescence is induced, so that ideas can be insinuated which under ordinary conditions would find little or no foothold."(1)

All this has, of course, a bearing on religion. Though it may not be fair, perhaps, to put down all religious excesses, persecutions and the like, to the vagaries of the group mind, there can be no doubt that we have here one of the chief causes of them. The religious motive is always a very powerful one with the crowd, whether organised or unorganised, and calls forth the deepest emotions and instincts of our nature. As might be expected, therefore, there is a collective religious consciousness, which exhibits all the traits of the group mind. The best illustrations are to be found in the religious ceremonials which depend on their performance on crowd contagion and the excitement engendered thereby. "By sharing the frenzied shouts and dances of the religious group, individuals are easily moved to action which they would hardly contemplate in isolation, and many of the baser kind of religious practices have to be worked up to in this way."(2)

The same phenomenon may be witnessed in some religious revivals of the more emotional kind. There is, to begin with, a high state of suggestibility in the ordinary revivalistic meeting. Men and women come together in a mood of high expectancy and ready to have their feelings played upon.

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(1) Selbie, THE PSYCHOLOGY OF RELIGION, p. 155.
(2) Ibid. p. 156.
They are subjected to stirring emotional appeals which become almost hypnotic in the strength of their suggestion. These are enforced by singing and prayer, till the whole meeting seems to have one mind and to move at the bidding of one impulse. The higher ranges of nervous discharge are inhibited and the lower are given full play. A single case of confession is the signal for scores of others. In many cases the whole gathering is moved to express its emotions in outward form. It is safe to say that it would be quite impossible for the individual composing such a gathering to be affected in this way by themselves. The whole thing comes from crowd suggestion, and illustrates the immense force of it when it takes a religious form.

All this makes it obvious that the psychological effects of religious revivalism may be good or bad, and that the issue depends not so much on psychological considerations as upon the end kept in view. The dominance of the crowd over the individual may be a bad thing if it increases his suggestibility to the point where he loses his freedom of thought and of initiative, and if it succeeds in inhibiting his rational processes. If religion is to hold men and work for their uplifting, it must appeal to the whole man, and satisfy his reason as well as his conscience and his heart. A religious appeal which begins by trying to inhibit this faculty or that can never be successful or lasting.

A further danger of crowd contagion is on the side of action. The aim of the revivalist is to induce in his hearers some form of action which will definitely commit them. To this end their native shyness, or sense of propriety, must be inhibited. This is effected by working up the emotions to
to the pitch which makes the individual forget his normal self and leaves him at the mercy of crowd suggestion. In some cases he is led to come forward and make public confession of his sins; in more extreme case he is induced to dance, jerk himself, cry, shout, etc. Often this kind of experience may have a morally purifying effect upon the person concerned, but the method is a very dangerous one and frequently ends in complete mental aberration.

The characteristics of crowds - in a psychological sense - are all manifested in a religious crowd which one finds in every intense revival, and the production of these characteristics is, in fact, the first condition of every successful revival, according to Professor Pratt. It is possible to collect a great throng of people - as happens to be the case Sunday after Sunday in many churches - and still not to have a "psychological crowd". The peculiar condition of likemindedness, of great suggestibility, of emotional excitement, and of absence of inhibition which characterise a "psychological crowd" are not to be brought about by merely getting people together. So long as the congregation is just a collection of individuals who retain all their inhibitions one may preach to them and reason with them and perhaps convince them of various facts, but one cannot have a revival. The first condition is that of mental strain, expectancy, and subdued excitement should be induced throughout the community. This may come about naturally and without one's intending it, but, on the other hand, its coming may be aided through the initiative of individuals. The community and the religious gatherings of the community must be transformed from mere collections of individuals into "psychological crowds." This may be done in various ways. The thought of the community may be focused on one topic -
revival, for instance. Thus a state of subdued excitement and intense expectation is induced which tends to inhibit critical reason, worldly ideas, and selfish purposes, and to prepare the mind for the unquestioning acceptance of wonderful things and for the complete surrender of purely individual aims.

This, of course, does not by itself produce a genuine revival of man's spirit, but it is the psychological environment in which revival can thrive. The mainspring of a genuine revival is the Spirit of God, but "a religious movement need be none the less spiritual because organised."(1)

Preaching of a type that appeals to the emotion of love and fear, and the "after-meeting" with its powerful appeal are strong factors in bringing about the desired effects, namely, the breaking down of inhibitions. In most cases it is the most suggestible who start the procession to the "penitent form," the most impulsive, the least rational and responsible. The appearance of slight abnormal nervous phenomena in some of the more unstable members of the audience may also have a similar effect in increasing the power of suggestion. The most hardened sinners and scoffers often yield to this mysterious force of social suggestion. Many a man whose selfish and vicious instincts are too strong for him to overcome by any amount of reasoning and good resolve, has been set right once and for all by the tremendous power of a revival. A revival is a centre of enormous power, and this power often works mightily for righteousness. "Well-known facts are seen transfigured by the new light; doctrines which have mechanically been professed for years suddenly appear as realities and are invested with a new and wonderful wealth of meaning; worship

(1) Coit, NATIONAL IDEALISM AND A STATE CHURCH, p.17.
becomes communion; prayer and praise, from being formal utterances of the lips, become the expressions of the overflowing desire and adoration of the heart."(1)

Modern psychology, then, enables us to see that these abnormal physical phenomena, referred to at the beginning of this chapter, are due to overwrought nerves and great suggestibility. Great nervous excitement of this kind, but especially fear and joy, has to overflow into the muscles somehow. This, for instance, is seen in the shouts and actions of children and in the expression of strong emotions generally in both animals and men. Emotions normal in amount and character find regular channels prepared for their escape, but when the emotion is too strong or sudden for the usual channels it takes unusual ones. At such times the least suggestion, such as that of seeing some one else express himself by jerking or barking, takes possession of the individual and determines the outlet for the nerve excitement, especially in persons of a more primitive disposition.

Another difficulty which modern psychology has helped to clear up is the surprising ease with which those who had been "struck" conversed and exhorted on Biblical themes. Professor Gibson gives a number of such cases in his THE YEAR OF GRACE. There was no knowledge at that time of the subliminal region of unconsciousness, that vast repository of impressions unconsciously received day by day. The cells which stored up the impressions so received were discharged by the unwonted excitement which had affected the nervous system, and knowledge which amazed many was exhibited by those thus affected.

However we may account for the complex phenomena which have presented themselves in connection with the movement

under consideration, one thing is certain — that no possible combination of mental or material elements could leave behind it, without reference to a higher agency, the residuum of renewed souls. With the vast majority of the "affected" the secret of the matter was that one over-mastering sentiment took hold of them and carried them away, sometimes they knew not whither. In most cases this over-mastering sentiment was a sense of sin, or an apprehension of the awful holiness of God, and a more than ordinary realization of the evil of offending Him.

It is not surprising, then, that many, faced with such astounding disclosures then opened up in all their terrible distinctness — the impression being intensified by sympathetic feeling — they should break forth in the wild cry of horror and despair.

Summing up the merits and demerits of a revival on the psychological level, Professor Pratt says:— "The inhibition of reason, the inhibition of free and responsible individual action, the forcing of emotions and convictions and physical reaction upon relatively passive recipients through the use of semi-hypnotic methods, these things dwarf the personality and belittle the man, these things bring about few if any results of real and permanent value. It is from the recruits of these hypnotic methods that the subsequent "backsliders" come. On the other hand, a revival adds to the values of life when it emphases the positive things, leaving the individual in free command of his reason and free to choose and to act, but giving him new insight and wider glimpses of the truth, opening up to him undreamed of worlds of possible experience, revelations of new value, arousing in him larger inspirations, purer emotions, and higher aspirations and ideals. These things
cannot be given by methods of hypnotic suggestion and emotionalism. But neither are they to be brought about by the conventional morality of cold logic. And the church which understands human psychology and wishes for lasting results, will both refrain from the methods of the religious hypnotist and also make some special efforts to obtain 'seasons of refreshing from the presence of the Lord.'

(1) Pratt, THE RELIGIOUS CONSCIOUSNESS, p. 194.
CHAPTER TEN

CONTEMPORARY CRITICISM OF THE AWAKENING
CONTEMPORARY CRITICISM OF THE AWAKENING.

As was to be expected, a movement such as we are considering, affecting so many people in so many different ways all over the country, could not, and did not, escape the scrutiny and criticism of the public. A good deal came from professedly religious people; most of it, however, came from that section of the public which did not profess any particular interest in religion.

The reasons for this criticism were many and varied, and in this chapter we shall summarise them as briefly as possible.

Undoubtedly, the physical concomitants of the awakening produced the greatest and most bitter crop of criticism. Many earnest and sincere people, who at first hailed the revival as the long-expected breath from heaven, were later compelled, because of its excesses, to modify their expectation, and some even became its bitter critics. Among the latter were, in Scotland, such distinguished men as Norman Macleod and James Begg. Others again, while deploring extravagances and the undue excitement which generally followed these physical phenomena, supported the revival itself, believing that the movement was a genuine work of God's Spirit. James Robertson, one of the greatest men in Scotland of that time, was of that type. With all his heart he condemned the excitement which had manifested itself in many parts of the country, supporting, at the same time, the movement itself, believing that a true religious revival would manifest itself in a "more earnest discharge of all the religious duties of life, and in a higher and holier conception of the vast
An ugly situation was sometimes created through the extravagance of the revival. Dr. G. Davidson of Latheron reported that some of the finest and best Christians in his church, and in other parts of the Highlands of Scotland, had organised counter-meetings, drawing a number of those who had been deeply impressed at revival gatherings. At these counter-meetings the revival was frequently ridiculed, and the healthy impressions which many had received before were soon lost. This kind of situation was tragic in the extreme, and created deplorable impressions on the minds of non-Christian people. "That the novelty of the occurrences, and the excitement at first attending them, should have given rise to conscientious scruples, and even doubts as to their genuineness, in men of pious but tender minds, was not to be wondered at; but that such men should have openly and unscrupulously denounced them from the beginning, as mere delusions of the great enemy, was certainly matter of surprise and alarm." (2)

James Turner was turned out of the Free Church in Buckie because of the pandamonium which had broken out after a number of people had been "prostrated." Thus in various ways the revival movement was hindered and often open and bitterly ridiculed because of the excitement following in the wake of the physical affections.

A fierce attack was made on these physical phenomena and their attendant extravagances, as well as those revivalists who encouraged them, by Dr. Edward Hincks, Rector of Killyleagh.

(1) Charteris, LIFE OF PROFESSOR ROBERTSON, p. 369.
(2) Mackay, LIFE OF THE REV. G. DAVIDSON, p. 178.
He employed strong language to condemn what he called Satan's counter-work. "If the devil can stop the coach, he will do so; but if not, he will jump upon the coach-box." (1) Of the revival he said, "It is the work of God. But there are two other works which Satan is endeavouring to confound with it, so that all may be counted one work... The three works are counted as one work, and are called 'the revival.'" (2) A warning note was sounded by him to his own flock and to others not to expose themselves to this "disease." "Especially I beseech you to shun the 'revival meetings,' as they are called, to lure you to which every exertion will be made. Those meetings will be addressed by men who have no supernatural powers - don't imagine that they have - but who are acquainted with all the tricks by which this disease may be brought on, and who will not scruple to make use of those tricks; for Satan has persuaded them that they will be doing God service to produce the disease in as many persons as possible... You should also carefully avoid going to see persons affected with the disease, for it is infectious, and the sight of it may bring it upon you... Do not listen to what the revivalists tell you... Do not believe it is the work of the Holy Spirit. That is a falsehood, and a most awful falsehood of Satan. The Holy Spirit is all-holy... He cannot be the author of a disease, and least of all can He be the author of hysteria." (3)

The effect of such counter-blast upon his own communion, in view of his official position, and upon the non-religious public as a whole, can well be imagined. Much prominence was

(1) Hincks, GOD'S WORK AND SATAN'S COUNTER-WORK, p. 3.
(2) Ibid. p. 5.
(3) Ibid. p. 10.
given to his publications and sentiments, and this publicity undoubtedly had the effect of bringing discredit upon the physical affections. But these sentiments also had another effect—one which the author of GOD'S WORK AND SATAN'S COUNTER-WORK did not foresee. His denunciation of revival meetings and revivalists had the effect of turning many against the movement as a whole—a movement which the author believed to be of God.

In dealing with the movement in Ireland, Scotland, Wales, and England, we have noticed how in many places, during the height of it, people, owing to prostration and other physical concomitants, were unable to turn out to their work. Such, for instance, was the case at Portrush, Coleraine, Eyemouth, and in many of the fishing communities in the north-east of Scotland, as well as in many parts of Wales and England. This, to say the least, must have been highly irritating to employers, involving them, as it often did, in considerable financial loss. Similar things happened, as we have noticed, in several schools. Teachers and scholars were absent from school because of these physical affections. It is scarcely surprising, therefore, to find that in many instances employers and other authorities took a serious view of the "menace of the revival."

A more serious charge made against the revival movement was that it had led to derangement of mind and lunacy. The DAILY EXPRESS, of the 9th July, 1859, quoted the Rev. W. M'Ilwaine as saying that he knew seven persons who were maniacs through the influence of the revival; two were paralytics, one of whom was not likely to survive. Should the movement proceed, the town would be filled with paralytics and beggars." The most
exaggerated representations were published in several leading newspapers on the revival and insanity. The charge was that this revival had promoted insanity to a degree fearfully in excess of all ordinary averages. These cases of insanity, it was asserted, were the result of repeated prostrations and the other physical phenomena encouraged by some friends of the revival. The two chief papers which had taken the lead in bringing this matter to the attention of the public were THE TIMES and THE NORTHERN WHIG. Having become involved in the controversy which ensued, these papers consistently maintained a hostile attitude to the movement.

As to the charge itself, it was stated, for example, that during the first fortnight of July, 1859 - that is, during the height of the revival in Northern Ireland - seven individuals had been admitted to the Belfast Lunatic Asylum, whose aberration of mind was distinctly traceable to the excitement consequent on the religious preaching.

The charge having been made and the challenge thus thrown out, leaders of the movement at once made thorough investigation and found that seven cases had indeed been admitted into the above-mentioned asylum, but of these, two female patients had been in the asylum before, and had relapsed into insanity from the effects of the religious excitement. A male patient had been ill since the previous November - several months before the commencement of the revival - and no allegation had been made at the time of his admission, that he had come within reach of the revival excitement. Another male patient was found to be afflicted with "acute mania" - quite a different thing from religious insanity. A female patient, admitted during the time specified, had been present at a revival
meeting, where a woman seated near her had been prostrated, but she herself had not fallen. No account was given of the other patients.

A few months later, a similar charge was made to the effect that no fewer than twenty-two cases of insanity from Larne and its neighbourhood alone were lodged in the Belfast Asylum and County Jail. Once again, great publicity was given to this charge. On investigation, however, it was found that only one case of insanity from Larne and its neighbourhood had been admitted to the Belfast Asylum, but it was a transfer from the County Jail; so that, in reality, the Lunatic Asylum had no case at all to account for. As regards the County Jail, there had been admitted, since the commencement of the revival, only five insane persons from Larne and its neighbourhood, whose aberration was attributed to religious excitement. These all recovered later.

Professor Gibson who was one of the most prominent leaders of the Irish Presbyterian Church of that time, and had taken a leading part in the controversy, obtained from an official connected with the Belfast Lunatic Asylum, a list of all cases admitted into that institution, classed under the head of religious excitement, during the year ending March 31, 1860. From this he learned that sixteen cases in all had been admitted. From the same source Professor Gibson had learned, that during the year preceding the revival, eight cases had been admitted under the same category. From this official statement it emerged that only some eight cases could, in any fairness, be attributed to the excitement of the revival. (1)

Similar statistics were obtained from the Armagh Asylum,

(1) Gibson, THE YEAR OF GRACE, Appendix B.
which had served the three counties of Armagh, Monaghan, and Cavan. Nine cases had been admitted during the same year, whose insanity was traced to religious excitement. All nine were set free shortly after.

In spite of these official refutations, which, of course, the hostile section of the Press did not publish, charges of lunacy continued to be made, the public being deliberately misled and misinformed. THE TIMES of September 13th, 1859, wrote: "There are 'awakening preachers' and a whole machinery calculated to rouse the proper degree of mental excitement. With time and practice we may perfect the same sort of thing here, and by its working send as many lunatics to the county asylums as, according to the United States census, it does in America." In another column, under the head of "Progress of Irish insanity," quotations were made from the DUBLIN EVENING MAIL, THE NORTHERN WHIG, and the BELFAST MERCURY in confirmation of a previous statement in THE TIMES, "respecting the alarming increase of lunacy, consequent upon the prevailing mania." A few days later, THE TIMES in a leading article made another violent attack on the revival, making allegations which Dr. Weir of the Presbyterian Church, Islington, promptly rebutted.

Hostile articles also appeared in the STANDARD in the month of September, 1859, to the effect that the revival had made no difference whatever to the morals of society, particularly in the capital of Ulster and its neighbourhood. A reply was made on September 21st by a clergyman of the Church of England who knew the district well, and to the credit of the editor of the hostile STANDARD be it said, he allowed the publication of this letter. "A more inappropriate selection
for hostile criticism could not be than the region in and around Belfast. For there, above all places, the genuineness and purity of the revival have been authenticated, and most successfully vindicated by the after-results. There the whisky-shops are almost universally closed; there drunkards, blasphemers, and bad characters of every sort, are either reclaimed or disappear at the resistless menace of public opinion. There party spirit, quarrelling and wrangling, both at home and in the streets, have died away, and love and union prevail among all classes and creeds, so that the constabulary have, in many places, a perfect sinecure. There the Sabbath is observed with a solemnity and strictness unknown before; and the different places of worship are crowded... There religion is the common theme of conversation; and prayer, the reading of God’s Word, and religious exercises the common occupation."

There can be no doubt that many of the allegations made in the Press and in other forms of literature, were altogether unsubstantiated. Nevertheless, there was a remnant of truth in these charges, and many Christian people recognised it. Some deplored the excitement and extravagances which overbalanced weak minds; others again tried to minimize them. "What if some were deranged?" asked Dr. Morgan, "How many were deranged by the failure of the Western Bank of Scotland? Are all then to have no more dealings with Banks?" The absurdity of the conclusion is obvious." (1) But this argument had its weak side, and Dr. Salmon of Dublin made a vigorous reply to Dr. Morgan's argument. "If pecuniary losses are sometimes followed by derangement of mind, I apprehend from it that

(1) SAUNDERS, July 4th, 1859.
it is a wrong thing to risk one's property in hazardous speculations of a gambling character. But we are not to condemn all banking because one bank fails, any more than we ought to condemn this revival movement, or any other movement, because one person in the course of it becomes deranged. If several such cases, however, occur, a case of strong suspicion arises that there is something reprehensible in the management of it. If those who have the management of this movement had been better instructed, they would have recognised in the physical manifestations of it the symptoms of disease, and would not have been tempted to suppose them to be miraculous.\(^{(1)}\)

So far we have been discussing one reason - in some respects the main reason - for the criticism of the awakening, namely, the physical concomitants of it and their fruit.

A second reason for the hostility shown by many people to the revival movement was to be found in the lay element which came much to the fore. As Ireland had been the storm centre in the first case, so Scotland became the storm centre in this case.

There was a strong feeling in Scotland, especially in the Highlands, against the admission of laymen into the pulpit. "How can we know what stranger lay-preachers, sanctioned by no religious body, may turn out?" asked OMICRON of Aberdeen, writing in 1859. "When men of careless lives \(^{(2)}\) begin to grow serious, it is sometimes a delusion of Satan to tempt them to the opposite extreme of spiritual pride, to raise them up to a high pitch of excitement, and to urge them on

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\(^{(2)}\) It is almost certain that this reference is to Brownlow North whose careless life was well known, and who had been recently converted.
to the loftiest pinnacle of spiritual ambition... Their preaching is more fitted to arouse than to edify, to attract the careless and unthinking by its novelty, impassionateness, and terrors; than to benefit permanently the thinking godless man; and that consequently there is more danger of its leading to wild extravagances and fanaticism than any other. It would be well if this tendency were guarded against and not encouraged, as I fear it is, else many may by-and-by have reasons to lament their coming under its influence." (1)

Here, in a nutshell, we have the feeling of a great many people about lay preachers and their preaching. OMICRON has expressed the sentiments of the majority of people in the northern parts of Scotland, particularly in the initial stages of the revival. The situation changed after a time when unmistakable signs of blessing followed their work.

When Reginald Radcliffe, Brownlow North, Hay Maccowall Grant, and other revival leaders were in Aberdeen, the Rev. James Smith, minister of Greyfriars church, opened the doors of his church to them. It was not long before the Presbytery took the matter up, and Smith was censured by his brethren for opening his church to unordained laymen. As this was a test case, the proceedings were followed with intense interest. Having been censured by his Presbytery, Smith took his case to the Synod. The Synod, however, upheld the decision of the Presbytery, and Smith was ordered to close his church to all unordained men. The undaunted censured Smith then appealed to the General Assembly. The Assembly of 1859 upheld the findings of the Presbytery and Synod, and dismissed the appeal. "The practice of preaching the Word of God, or of conducting

(1) Omicron, FIFE LETTERS, pp. 33, 35.
other solemn services of the sanctuary, by persons not
duly appointed to the office of the ministry of the Church,
ought not to be countenanced by the courts or ministers of
the Church."(1)

Norman McLeod, one of the greatest Churchmen of his day,
bitterly criticised the findings of the Presbytery and Synod,
and spoke in support of Mr. Smith and lay-preaching in general.
This unsympathetic way of putting down an earnest and, at
worst, a mistaken attempt to do good, touched Norman McLeod
"to the quick." "A few Christian men," he said, "came to
Aberdeen and were brought within the sacred walls of one of
the churches there. He did not know whether they had preached
a sermon or not; he did not know whether they stood in a
pulpit fifteen feet, or on a platform seven feet high, but he
knew that they addressed people upon the unsearchable riches
of Christ, and that as Christian men they spoke from their
hearts to thousands. The only fault of these men seemed to
be that they addressed immortal souls on the truth of Christ-
ianity within the walls of a church, but he had been brought
up in the belief that the Church of Scotland attached no
peculiar sacredness to stone and lime. It has been pleaded at
the bar that these men might go to the streets. But there
were many laws that were tolerable only because they had
liberty occasionally to break them; and surely all Church
laws must subserve one grand end for which all churches
exist."(2) Dr. McLeod maintained that they might have
decency, order, regularly appointed licentiates, and
regularly ordained men, and yet death all the while. That

(1) ACTS OF THE ASSEMBLY OF THE CHURCH OF SCOTLAND, 1859, p. 56.
was not the time, in his opinion, when there was so much necessity for increased spiritual life, for the General Assembly to occupy a whole night to find fault because a minister permits a layman to preach the gospel from a pulpit. There were some aspects of the revival which he could not support, but the incredulity with which the very idea of a revival was regarded by many clergymen, grieved him even more than the exaggerations of over-zealous supporters. However, inspite of his great and earnest plea for toleration and consideration, the Assembly, as already indicated, refused to sanction lay preaching from its pulpits.

But there were other communions which adopted similar measures against lay preaching. The Free Church Synod of Moray decided against it, and at one time, Williamson of Huntley appears to have been the only one to oppose this decision. The United Presbyterian Synod of 1859 passed a resolution that no unlicensed persons be allowed to preach in pulpits. In subsequent years, this point was strongly pressed at every meeting of the Synod. Each case was to be reported to the next Presbytery meeting. This was obviously a measure aimed against lay preaching, that is, the leaders of the revival. This rule, however, does not appear to have been strictly observed, for in 1860, for instance, we find that James Turner was invited to preach in their church in Buckie, after the Free Church had turned him out.(1)

A further reason for the criticism was the way young converts were brought to the fore to "testify." Lay preaching having been firmly established, there was but a step from that to this. There can be little doubt that the movement

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(1) McHardie, JAMES TURNER, p. 186.
was tremendously advanced because of the boldness and power with which many of the converts of the revival witnessed. As has been indicated in previous chapters, the beginning of the awakening in many places was directly traced to the coming of young revival converts from other localities. But while much good was done by the witness of some of the converts, chaff got once again mixed up with the wheat. Some who had neither the experience nor the ability to express themselves were encouraged by the example of others, and much harm was done in this way. John Williams, a minister from Glasgow who visited the scenes of revival in Ireland and in other places, complained about the incoherent talk of some of the young converts he had heard. "The cause of God and truth may suffer much at the hands of incompetent advocates, and I am afraid that the practice of pushing converts forward to speak at revival meetings will be found hurtful, both to themselves, in filling them with pride and vanity, and to the people, in fostering among them a very unhealthy excitement and fanaticism." (1) The above John Williams was the mouthpiece of a great many people, inside and outside the Church, who did not find an opportunity to express themselves on the subject of allowing and encouraging young converts to speak. In some cases these converts were young children, and it is not surprising that older people strongly objected to being addressed by them.

Many people were opposed to the movement because of the prominence given to sudden conversions. Sudden conversions are of the very essence of revivalism, and without this feature, a revival would not be even conceivable. The emphasis on

(1) Massie, SCENES OF THE REVIVAL IN IRELAND, p. 89.
sudden conversions is, therefore, understandable; and, with the example of Saul of Tarsus in mind, the revivalist, and all who support him, have something to go on. Sudden conversions have always been a prominent feature in certain sections of the Christian Church, and they are, of course, psychologically possible as well as actually experienced in every part of the world. But it is equally true, that a great many souls enter the Kingdom of God in a different manner. Theirs is no sudden and drastic spiritual upheaval, but a quiet and very gradual apprehension of the truth as it is in Jesus; and their spiritual experience is none the less valid. But this the revivalist does not always remember, or at least it does not suit his purposes when he seeks in a big gathering to bring men and women to a definite point of decision for Christ. In any case, misunderstanding and confusion is bound to arise in view of the constant emphasis at revival meetings on sudden conversion. Christian people with no sudden conversion to their credit, were bound to take exception to the dogma, so often heard in certain Christian circles even to-day, "Unless you can point to a day and a place, you are not converted at all."

Early in the revival movement, the Bishop of Down found it necessary to caution his audience against the erroneous idea that there had been no important influence of the Spirit — no real conversions to God — except in the cases of conviction which had been accompanied by an external influence upon the body. (1)

THE STANDARD of December 8th, 1860, expressed a similar

(1) BALLYMENA OBSERVER, July 9th, 1859.
criticism. "All revival meetings tend to make religion a passion instead of a rational conclusion. Above all, they tend to increase the worst features of our old Puritanic times - the growth of self-righteousness. The whole theory of the revival is based on the assumption that at some particular moment the sinner becomes regenerate."

The singing of popular hymns became a feature of the movement which was prominent throughout. In this it laid the foundation for the later Moody and Sankey campaigns. Singing has, of course, been a feature of the Christian Church from early times, and in Scotland and Ireland nothing was more popular than the singing of Psalms. But the revival of our period produced a different type of hymn, with a "swinging" and "catching" tune. One of the most popular hymns, sung all over the country, was "What's the News?"

Where'er we meet, you always say,
What's the news, what's the news?
Pray, what's the order of the day?
What's the news, what's the news?
Oh, I have got good news to tell:
My Saviour hath done all things well,
And triumphed over death and hell;
That's the news! - that's the news!

His work's reviving all around -
That's the news! that's the news!
And many have salvation found -
That's the news! that's the news!
And since their souls have caught the flame
They shout hosannah to His name,
And all around they spread His fame -
That's the news! that's the news!

Many earnest people who had been praying for the coming of the revival, and who had supported it in every way, took exception to the introduction of this type of hymn. Though there was no objection to its theology, people accustomed to reverent and subdued singing in the sanctuary, could not reconcile the manner in which it and other hymns of like nature were sung with
with the work and operation of the Holy Spirit. "I cannot think," wrote Henry Venn Elliott, "that souls get to heaven by exciting or marching music." (1) Thomas Hodgkin, the Quaker historian, was also much perturbed about this "spiritual intoxication." Many evangelical leaders held aloof from the movement because of the type of hymn that was in use and the emotional atmosphere which this kind of singing created.

Besides the main reasons hitherto adduced, on which the hostility to the revival movement was based, there were various minor causes which contributed to it.

Mr. Elder, minister of Rothsay, voiced in the Free Church General Assembly of 1861 what must have been in the minds of many. Innovations were introduced into church services; certain tracts were distributed to which many took strong exception; doctrines were propounded in some places which were judged to be erroneous; then there was the vexed question of the inquiry room, a feature of the revival which many good people who had otherwise supported the movement strongly objected to. (2)

THE NORTHERN WHIG stated that "the revival was productive of immorality." This statement was not supported by any evidence, but it was enough to make the credulous turn against the movement and speak of it with contempt. The charge was not left unanswered, for on the 18th December, 1859, T. Campbell made a spirited reply to the NORTHERN WHIG in THE STAR, in which he accused the editor of the paper of calumny. No more was heard of "the immorality of the revival," but the poison had been spilled and the damage done.

(2) See the BLUE BOOK, 1861, p. 94.
Reference has been made to the enthusiasm with which the movement was supported by many people. In many places during the height of it, meetings were carried on almost night and day for a week, or sometimes even for a fortnight. The ordinary daily work was not attended to as it perhaps should have been, and the supporters of the revival laid themselves open to the charge of idleness. Hincks, a bitter critic as we have seen, wrote: "Again, hysteria tends to self-indulgence..." He mentions a large town where these "hysteric converts" ceased to work, and where the inhabitants were reduced to such poverty, that it was found necessary to raise subscriptions for their relief. (1)

THE TIMES of March 28th, 1860, published a long article - a reprint, to a large extent, of an article which originally had appeared in THE NORTHERN WHIG - accusing the revival movement as being the cause of an increase in drunkenness. The editor says he feels it his duty "vigorously and effectively to crush the false doctrines and the false prophets together" - meaning, of course, the revival doctrines and its leaders. In the same article the editor goes on to say that "in precise proportion as revivalism grew hotter and ranker, did drunkenness follow its example, and with barometrical unerringness mark the more or less density of our moral atmosphere." How the editor of a responsible paper could make such an assertion in the face of the fact that public-houses in every part of the country had closed down, owing to the influence of the revival, is perhaps difficult to understand, but without supplying any proof, the charge was made.

Such, then, were some of the charges made against the revival. If it is true that there is vice in excess, then

(1) Hincks, GOD'S WORK AND SATAN'S COUNTER-WORK, p. 15.
some of the charges were quite justified, for, undoubtedly, excess there sometimes was. But in a movement of this magnitude and intensity, it would have been nothing short of a miracle if there had not been some excess. Nor were these excesses denied in responsible circles; on the contrary, they were recognised and deeply deprecated. It was generally recognised - and who will say it is not recognised to-day? - that wherever the work of God needs the co-operation of man, there will, because of human weakness, be some measure of excess.

The revival had, undoubtedly, many critics and not a few bitter enemies. But, on the whole, the movement was welcomed by the Christian public of this country. This applies not only to the Independent churches; but also to the Established Church, though within this fold the movement, quite naturally, did not have the same scope. The Dissenting churches benefitted far more by it because they allowed laymen to preach and to testify. This handicap was realised by many of the clergymen of the Established Church and was brought out in a letter to Dr. Salmon. "The whole aspect of the revival is Puritanical, the chief agency the laity, the most popular mode of worship, extempore prayer. This being so, it is evident that the other denominations are better able to throw themselves into it than the Church. If it should lead to some plan whereby laymen, under certain conditions, could be more closely incorporated with the organisation of the Church, it should be a great blessing." (1)

Many of the clergy of the Established Church in Ireland, Scotland, Wales, and England held aloof, because, holding to the doctrine of the apostolic succession, "they could not

comprehend how there could be a river of true grace which did not flow in the ancient channels of Episcopacy."(2)

Some of the great names of the day were associated with the movement. The editor of THE REVIVAL, replying to a bitter attack made in THE TIMES on March 28th, 1860, said:
If the revival is a lie, who are the liars? If it is the mother and nurse of crime, who are its abettors? The liars and abettors are such men as the venerable and beloved Earl of Roden, the indefatigable and philanthropic Lord Shaftesbury, the honoured and reverend Baptist Noel, the noble Marchioness of Londonderry, laborious and self-denying lovers of souls, like Brownlow North and Reginald Radcliffe, the worthiest ministers of Christ in every denomination throughout the United Kingdom, the most respectable portion of the Metropolitan and Provincial Press."

Such were some of the contemporary criticisms of this movement. Each side had its giants, and there was truth on both sides. Most critics, though severe in their condemnation of the excesses in which some indulged, recognised the movement itself as being of God. Some, failing to see the immense amount of good which the revival had produced, condemned it altogether. But the test of every movement is: By their fruits ye shall know them. This point is dealt with in another chapter. Suffice it here to say, that the overall results of the revival were good, and not evil; good religiously, morally, socially. Even admitting that there had been extravagances; also that there had been a mixture of hypocrisy and deception in some cases, a very large

balance remains in its favour. It diminished crime; turned drunkenness into sobriety; dishonesty into honesty; brawling into good neighbourhood; hatred into love. "We are, for our part, content to accept the remarkable moral development as a fact in entire and perfect accordance with the spiritual economy of the world, as revealed to us in the Word of God. The Father of Lies cannot make men love the truth, nor can the author of evil make men virtuous and pure."(1)

(1) ILLUSTRATED NEWS OF THE WORLD, September 10th, 1859.
CHAPTER ELEVEN.

SOME IMMEDIATE RESULTS OF THE AWAKENING.
Some Immediate Results of the Awakening.

In his Social Evolution, Benjamin Kidd lays great stress on the religious foundations on which civilization rests. He points out that the intellect has often mistaken the nature of religious forces, and regarded them as beneath its notice, though they had within them power to control the course of human development for hundreds and even for thousands of years. The motive power behind the long list of progressive measures has not, to any appreciable extent, come from the educated classes; it has come almost exclusively from the middle and lower classes, who have in turn acted, not under the stimulus of intellectual motives, but under the influence of their religious feelings.

Almost every great revival of religion has issued in social, political, and religious reform. Green, in his History of the English People, points out how at the close of Henry's reign in the twelfth century, and throughout that of Stephen, England was stirred by the first of those great religious movements which it was afterwards to experience in the preaching of the Friars, the Lollardism of Wycliff, the Reformation, the Puritan enthusiasm, and the mission work of the Wesleys. Everywhere, in town and country, men banded themselves together for prayer; hermits flocked to the woods; noble and churl welcomed the austere Cistercians as they spread over the moors and forests of the North. A new spirit of devotion woke the slumbers of the religious houses, and penetrated alike to the homes of the noble and trader. The power of this revival became eventually strong enough to wrest England from the chaos of feudal misrule after a long
period of feudal anarchy, and laid the foundations of the
Great Charter.

When the effect of the first revival had passed away by
the middle of the thirteenth century, the second was brought
about by the Franciscans and the Dominicans. They carried the
Gospel to the poor by the entire reversal of the older monast-
icism. Their fervid appeal, coarse wit, and familiar story
brought religion into the fair and the market place. They
captured the University of Oxford, which in due time stood in
the front line of resistance to Papal exactions and its claim
of English liberty. The classes in the towns on whom the
influence of the Friars told most directly were the steady
supporters of freedom throughout the Barons' War.

Thus, if the first revival preceded the signing of the
Magna Charta, the second paved the way for the assembly of
the first English Parliament.

The third revival was that of Wycliffe. He established
his order of "simple priests" or poor preachers, who, with the
ideal of the Kingdom of God before their eyes, preached the
Gospel throughout the land with such success that the enemy
declared in alarm that every second man one met was a Lollard.
Wycliffe died, but the seed he had sown sprang up and bore
terrible fruit in the Peasant Revolt, which was the first
great warning given to the landlords of England that the serf
not only had the rights of man, but was capable on occasion
of asserting them, even by such extreme measures as the
decapitation of an Archbishop.

The fourth great revival was that which preceded the
Reformation. With his translation of the Bible, Tindal blew
upon the smouldering embers of Lollardy and they burst into
flame. The new Scriptures were disputed, ruined, sung, and jangled in every town and alehouse. From that revival of popular religion among the masses came, by tortuous roads, the triumph of Protestantism.

The Puritan revival of the first half of the seventeenth century was a fierce religious rebellion among the serious English folk against a vicious Court which had assailed the liberties of England. It had two notable offshoots. The first was the founding of New England by the men of the "Mayflower;" the other was the founding of the English Commonwealth by the Ironsides of Cromwell. The great struggle of the seventeenth century was primarily religious, only secondarily political. The Gospel had become dearer to the people than free speech in Parliament, dearer than security of property, or even personal liberty. It was the religious revival that had summoned Milton from literature to politics. So long as the question between King and Parliament had been one of politics, he shut himself up with books and calmly awaited the issue of the contest. But when men began to demand the reforming of the Church in accordance with the Word of God, he relinquished the other pursuits in which he had been engaged, and transferred the whole force of his being and talents to this one important subject.

Following the revival of the Puritans we have that of the Quakers in the second half of the seventeenth century. In a day of shams, Quakerism was a religion of veracity, rooted in spiritual inwardness and a return to something more like the original Gospel truth than men had ever known in England.

The Quaker revival had as its immediate political results the founding of Pennsylvania, and among its more remote and
indirect results the final expulsion of the Stuarts.

Quakerism, tolerated, lost much of its savoury salt that it possessed when it was kept up to the standard of the apostles by the suffering of its martyrs. After the Stuarts had vanished and the Protestant succession secured, the land relapsed into brutality and infidelity in the eighteenth century, as it had done every century since the Conquest.

Then came one of the greatest and best known revivals under the Wesleys and Whitefield. "In the higher circles of society every one laughs if one talks of religion. Of the prominent statesmen of the time, the greater part are unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives." Such was the impression Montesquieu got on his visit to England. Whether this was general and widespread it is not easy to say, but in the midst of this moral wilderness a religious revival sprung up which carried to the hearts of the people a fresh spirit of moral zeal, while it purified our literature and our manners. A new philanthropy reformed the prisons, infused clemency and wisdom into the penal laws, abolished the slave trade, and gave the first impulse to popular education.

The great awakening of 1858-60 coincided with the closing years of the Whig domination, and was followed very speedily by a great movement of popular reform. It is difficult, perhaps impossible, to say what connection there was between the revival and the happenings in the political and social realms, but "when reform follows revival, the plain man may be pardoned if he sees some connection between the two other than mere coincidence."(1)

(1) Stead, REVIVAL IN THE WEST, p.20.
The results of the movement we have been considering may be summed up under two heads—spiritual and social.

SPIRITUAL RESULTS OF THE AWAKENING.

The revival brought great joy, refreshment, and new strength to Christian people of every denomination and in every part of the country. If there had been nothing else, this in itself would have been a fine thing. The vast gatherings; the deep solemnity of the meetings; the felt presence of the unseen Spirit; the sentiment of sympathy, love, and brotherly union called forth and expressed; the conviction of their common faith and hope: these and similar things could not fail to be strengthening and consoling to Christian men and women. From such vast gatherings they would come forth stronger than before for duty and labour; more consecrated and resolved for God, prepared better to act, even in their denominational capacity, as different regiments of one army under the great common Commander. Men felt that a new vision had come over the churches of these islands; that the revival had attained what was probably unattainable by any other means.

This was a matter of vast importance—the quickening, refreshment, and invigoration of the Church of Christ, for a revived and refreshed Church acts with new power on the world. Old and experienced Christians were confessing a happiness and strength which they had not previously known. Backsliders were recovered, the downcast made glad, and the Church generally rose in power. She was conscious of fresh life and energy; and this consciousness was peculiarly appropriate as to time, for the age was eminently a social one.

But there was much more than this. The awakening saw a rich and mighty ingathering of souls into the Church of the
Redeemer, and many of the converts were of the most remarkable and arousing kind. The most hopeless and unlikely were awakened and professed conversion. Among these converts were the young and old, the educated and the ignorant, the sceptical and the superstitious, those unsound in the faith and those who for half a life-time had made a barren profession of the truth, the careless and the anxious, sailors, firemen, the inhabitants of prisons, fallen women, gamblers, pugilists, Jews, Roman Catholics—all were swept into the current. What a correspondent of the REVIVAL said about Belfast could have been equally said about most other places in these islands:—"The number of individuals who are to be seen at each church, who have lately become reformed through the influence of the revival movement, is extraordinary. Men with their wives and families, respectfully dressed, can be seen occupying pews in the different churches who, a few months ago, spent the Sabbath drunken on the streets and at their homes, where they were a source of terror to those whom they were bound to support and protect. Cases of this kind are not mere isolated ones, but are very numerous." (1)

No doubt there were many spurious cases of conversion, as there always have been and will be, that have not stood the test of time. Many were carried away in the prevailing stream and lived to laugh at the profession they had made. But who could doubt that a very large number of the conversions were genuine? There were so many, that even though a great number failed, it still left a vast accession to the rank of Christianity.

The results of such a movement cannot, however, be reckoned through the number of conversions alone, or even by the

(1) THE REVIVAL, October 22, 1859.
apparently permanent impressions made on individuals. In former revivals this appears to have been the only method used in appraising the benefits rendered to the Church or to the Community. In no revival, however, could such a method be more arbitrary or injudicious than in this. That conversions were numerous, and that the converts in turn became the means of bringing others into the Kingdom was splendidly true, but the revival had other effects, and in estimating the service it did for its day and generation, these must be emphasized.

The revival furnished a practical demonstration of the essential unity of the Church - the oneness of all believers in Christ. Among the many revival facts may be instanced the union meetings for prayer, held in churches and chapels, where clergymen and laymen of the Establishment, ministers and office-bearers of the various Non-conformist bodies alternately engaged in prayer. At no former revival had there been such measure of unity among the various denominations.

Family worship was another result of the awakening. There were many places during the revival where almost every household had family worship. Often it was some young member of the family who had led the devotions. These "home altars" often became the means of leading the other "unconverted" members of the family to a knowledge of Christ.

The REFORMED PRESBYTERIAN MAGAZINE of September, 1859, speaking of the spiritual results of the movement in general, said: "A wonderful avidity to hear faithful, earnest preaching everywhere prevails. In many places where a meeting is announced, hundreds, and often thousands, will collect; and this prevailing religiousness has not by any means covered the face of society with gloom. Men never were so cheerful
and happy. Rich and poor meet together and sympathise with each other. The very children talk of Jesus."

The Superintendent of the Free Church Mission Sunday School of East Gorbals, Glasgow, in one of his reports notes the change which had come over the whole district. Hundreds who a short time before had been living in ignorance of Divine things had become regular attenders at prayer-meetings. Instead of preparing for scenes of thoughtless folly, as had been too frequently the case at the end of a year, the end of 1859 was one of deep solemnity and anxious inquiry.

J.H. Wilson, of Fountainbridge Church, Edinburgh, writing several years after the revival in a pamphlet THESE FORTY YEARS, speaks of the blessing in which his church had a full share. For them, it was "a stirring time." It had penetrated everywhere. In the neighbouring North British Rubber Works, Wilson conducted for some nine years after a weekly meeting at the dinner hour with very gratifying results.

Speaking of the fruits of the revival in Ayrshire, W.B. Robertson observed how "the women grew to look like Madonnas, and both men and women sung like angels...the spiritual light transformed the material man."(1) Robertson himself reaped such an abundant harvest after the revival that his church became far too small and had to be replaced by a bigger one.

G. Davidson, of Latheron, throws interesting light on the effects of the awakening on the fishermen of Moray and Banff. During the early spring the fishermen of these places usually took up their residence at Latheron in order to prosecute the white fishing during the spring. As it was well-known that the revival had been very marked and extensive in their

localities, the people of Latheron were very anxious to know what effects the movement had produced upon these rough fishermen. Davidson's impression was that "Never were the habits of men more changed. Formerly they were, as a class, utterly regardless of religious duties, while drinking and profane swearing were very common. Now they seemed as new men, as different from their former selves as can well be conceived; for not only did they abstain from desecrating the Sabbath, or entering a public-house, or uttering an oath, but they seemed to call the Sabbath a delight, and to abound in religious duties on all days of the week when not at sea." (1)

These crews landed on different parts of the coast, and the report of their altered habits greatly strengthened the impressions already existing as to the reality of the work.

A high tribute to the immediate results of the revival in Portgordon was paid by the BANFFSHIRE JOURNAL of February, 1860. "In Portgordon parties long at enmity were seen walking arm-in-arm, and showing their neighbours that they were changed. No terms could be found strong enough to express gratitude to God. Humility has taken the place of pride and pretension. Singular decision and heroism had been in some instances shown, when persecution had exposed young converts to trial, genuine concern for the good of relatives and neighbours. The spirit of hospitality had been ungrudgingly shown. Brotherly love was strong, and there was a zeal which indifference may brand as enthusiasm." (2)

The JOHN O'GROAT JOURNAL also adds its testimony to the reality of the movement among the fishermen of the north-east of Scotland. Before the revival, the presence of these men in

(2) BANFFSHIRE JOURNAL, February, 1860.
different ports was not desirable on account of their drunken habits. A few months after the commencement of the movement, the above-mentioned journal noted that "some of the Portknockie crews on their way to Lewis engaged in worship in their open boats in the early morning. The singing of hymns and Psalms could be heard distinctly around the quays, rather a novel sound in our harbour and presenting a striking contrast to the bacchanalian orgies which used to be indulged in on like occasions."

We have noted in a former chapter that one of the places in Scotland where the movement had been most intense was Ferryden. W. Nixon, who has left an account of the work, wrote of the general change which had come over the town. Swearing, once dreadfully prevalent, had completely vanished. The means of grace, disregarded and even despised by many, were now eagerly sought. The sanctuary was filled by young and old. As to family worship, there were few homes in which it was not held. (1)

The years which followed the revival of 1858–60 were the most fruitful years in the annals of the Christian Church in this country since the Reformation. All the mission movements, home and foreign, philanthropic schemes, and measures for the relief of human suffering, were mainly manned and maintained for well over half a century by the converts of the revival. Among new missionary agencies formed as a direct result of the revival were the Zenana Missionary Society, the North-East Coast Mission, the Bible Women's Association, and the Children's Special Service Mission. The latter was the outcome of the labours of Edmund Payson-Hammond and Josiah Spiers. The Missionary cause was tremendously helped by the offer of

scores of new recruits who had found a new meaning in life through the influence of the revival.

SOME SOCIAL RESULTS OF THE AWAKENING.

The revival created in many places a social and civic conscience. In more places than one the movement was followed by much laborious effort on behalf of the lapsed and lost. Dr. Stark, of Aberdeen, attributed, thirty years after the revival, much of the Christian philanthropy of that City to the impulse it had received during the great awakening. The same was true of other places. The material prosperity and comfort of the fishing communities south of the Moray Firth, for instance, was directly attributed to the revival. "Look at these rows of beautiful cottages," said a gentleman to his friend, pointing at the same time to the neat, comfortable-looking dwellings of the fishermen in one of those northern villages. "These houses have sprung up as if by magic in room of the wretched hovels in which the fisher-people used to live. That is the revival." "How is that?" asked the stranger who could remember the former state of things. "I will tell you," was the reply. "Formerly the money that came from the deep salt sea went into the depth of that more dark and bitter sea—the public-house. All that is changed. The revival came and the public-house dried up to the bottom, and you see the hard-won earnings of the fishermen in those handsome and comfortable homes. Revival is a reality here. You can see it; you can touch it; you can measure it; you can go into it and be sheltered by it, and taste some of its material sweets."(1)

A letter, dated November 9th, 1859, from the Superintendent of Police at Maybole to the Rev. James Moir, shows the effects

(1) Quoted by Macpherson in REVIVAL AND REVIVAL WORKS, p.27.
the revival had in that town. "I have no hesitation in saying that the improvement in the moral conduct of the middle and lower classes here has been decidedly good, arising, as I believe it does, from the influence of that movement (referring to the revival), not only upon those who have been affected themselves, but upon many others besides. In many quarters of the town, from which I had frequent reports of rioting etc., may now be heard at nights and on Sabbaths the voice of praise and prayer, and it is seldom indeed that I now witness such scenes in the places referred to as I have done in times gone by."

Dr. Julius Wood mentioned at the Free Church Assembly of 1861 that the chief constable of one of the largest counties in Scotland, which includes a good many towns, had told him that during 1858-60 there had been a considerable diminution of all classes of criminals, amounting to over one third of the previous average. (1)

The Annual Report of the London City Mission for 1860 reported a very marked improvement in the morals of the Capital. The picture given of the conditions prevailing then and those prevailing a few years before is enough to convince any one of the influence of the revival movement. (2)

At Fordington, the parish of Bishop H. Moule's father, a great social uplifting followed the revival: a vigorous movement for temperance and thrift arose spontaneously among the people, which was fostered and organised by the Vicar and his friends. (3)

D. Edwards, rector of Festinoig (Merionethshire), writing to Henry Venn of Hereford on the 3rd February, 1860, said: "The

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(1) BLUE BOOK, 1861, p. 78.
(2) ANNUAL REPORT OF THE LONDON CITY MISSION, 1860, p. 22.
(3) Harford and MacDonald, BISHOP HANDLEY MOULE, p. 14.
blessed result of this revival is astonishing; where there was before much bigotry, bickering, and unpleasant feeling between different parties, there is nothing now but co-operation, love and zeal, all seeming anxious to rival each other in their efforts to save the few unconverted that remain. I do not believe there was a worse place than the village of Naentwrog for the size within the Principality. It was notorious for its drunkenness and revelry, Sabbath-breaking, swearing, etc... Now the children hold prayer-meetings together... Young men meet together in private homes to pray after the public prayer-meeting is over, and continue often to pray till midnight."

But, as could be expected, the greatest results were seen in Ulster where the revival had had its intensest development. Generally the results were as permanent as the temporary impressions had been deep.

K. Moody-Stuart who visited Ireland some twenty-five years after the revival records that the fruits of the movement in changed lives and improved social conditions were clearly seen even then. (1)

The first real test of the revival came in July, 1859, shortly after its commencement. The anniversary of the Battle of Boyne (twelfth July) was, and still is, associated in the minds of the lower classes of Irish Protestants with displays of party animosity and hatred. With the return of each twelfth July there was an ebullition of political and religious frenzy, often provocative and terminating generally in violence and bloodshed.

A certain quarter in Belfast had, during the years immediately preceding the revival, obtained an unenviable

(1) Stuart, LIFE OF ALEXANDER MOODY-STUART, p. 138.
notoriety. The military and the police had to be reinforced as the twelfth of July drew near to keep peace between the turbulent inhabitants of Sandy Row and the Ribbonmen who occupied a neighbouring district. Street missiles had been flung in profusion; deadly collisions had taken place, and blood had been freely shed.

During the years of the awakening, particularly the year 1859, the change on the twelfth July had been as profound as it was amazing. There was no breaking of lamps; no flinging of stones; no orange garlands; no arches flung over the streets. There was no military or semi-military display or parade. Instead, there was singing and praying and open-air gatherings. Chief Barron Piggott, a Roman Catholic magistrate, when sitting on the bench in County Down a few days after the great Orange anniversary, referred to the remarkable change that had taken place and expressed the hope that the movement might extend over the whole country, and influence society to its lowest depths.

The number of prisoners for trial at the Quarter-Sessions for County Antrim in October, 1859, — that is, six months after the commencement of the revival — was exactly one half of the previous year: the figures being, October, 1858, — 14; October, 1859, — 7.

The Barrister, addressing the Grand Jury of the Antrim Court (County Court) on January 12, 1860, had some interesting and revealing things to say. "When I look into the calendar for the last three months, and in memory look back on calendars that came before me, I am greatly struck with its appearance on this occasion. During the entire three months which have passed since I was here before, I find that but one new case has to come before you, and one which is, in some respects,
very unimportant. Now, gentlemen, as I said before, I am
greatly struck with the appearance of this calendar, so small
is the number of cases, when I formerly had calendars filled
with charges for different nefarious practices...Now I have
none of these, I am happy to say. How is such a gratifying
state of things to be accounted for? It must be from the
improved state of the morality of the people. I believe I am
fully warranted to say that to nothing else than the moral
and religious movement which commenced early last summer can
the change be attributed. I can trace the state of your
calendar to nothing else."(1)

At the Ballymena Quarter-Sessions in April, 1860, - that
is, a year after the commencement of the revival in that
neighbourhood - there was not a single case of indictment on
record. The unanimous testimony of the magistrates was that
the improvement of public morals was directly due to the
revival. There were, of course, a few cases of drunkenness
and other vices, but these were quite exceptional.

At the Quarter-Sessions, Belfast, in April, 1860, the
assistant-barrister said: "I have been enabled in the first
two towns of the County in which I held the sessions, to
congratulate the Grand Jury upon having nothing at all to do.
Gentlemen, I cannot offer you exactly the same amount of
congratulation because you have three cases to try; but still,
I think we can congratulate ourselves on having such a small
calendar, all of a trifling character."(2)

No person who had come under religious influence had
been, during the year in question, before the police court
in Belfast on a charge of drunkenness or any other crime.

(1) These statistics are quoted by Professor Gibson in
THE YEAR OF GRACE, p. 55.
(2) Ibid, p. 252.
At the Quarter-Sessions for Londonderry, in April, 1860, there was no criminal business, and the assistant-barrister was presented with a pair of white gloves.

In the Connor district where the revival first broke out there were nine public-houses before the movement commenced. Of these two were closed by the conversion of their owners, and a third for want of trade. The quantity of drink sold by the six that were left open was less than that sold formerly by one. In 1857 there had been in the parish thirty-seven committals for offences connected with drunkenness; in 1858 there were eleven; and in 1859 there were only four, two of whom were strangers. In 1857 there had been twenty-seven paupers in the Union Workhouse; in May 1859 there were only four.

What Dr. Weir said of Londonderry could have been said with equal appropriateness of almost any place in Ulster. "Our police courts, our streets at night, and the comparative absence of drunkenness on our market days, attest how widespread and powerful was the reformation." (1)

In our brief survey of the immediate results of the revival, we have barely touched the fringe of what the movement had done, but enough has been said to indicate that the effects had been widespread and intense on both Church and Community. Viewed in a purely moral and social light, the importance of the movement cannot be overrated. "Churches which for many years had been palsied with formalism and indifferentism awoke to a new life of active religious enterprise; towns and villages hitherto given over to deeyelry were transformed into respectable, sober, Bible-loving communities; hundreds of households where religion had been ridiculed, the Almighty profaned,

and the sanctities of morality repudiated, were changed into Bethels of praise and prayer."(1)

(1) Johnston, STORIES OF GREAT REVIVALS, p. 261.
CHAPTER TWELVE.

NOTABLE CONVERSIONS.
NOTABLE CONVERSIONS.

In the preceding chapter we have considered some of the immediate results of the awakening; here we desire to look at some of the more permanent ones as effected through men to whom the revival meant the turning point of their lives.

It is, of course, vain to speculate what conditions, at home and abroad, might have been without the work and influence of the men whose names are to be mentioned in the following pages, but, at any rate, their achievements are ranked among the foremost deeds recorded on the page of history.

Of the many thousands of converts of the revival, we have selected five notable names, representing Ireland, Scotland, Wales and England.

DR. THOMAS JOHN BARNARDO — the friend of destitute children.

One of the greatest philanthropists and social reformers Britain has ever had, and one whom thousands have called, and still are calling, blessed was Thomas John Barnardo. As a friend of homeless and helpless children, he has had few his equal. His Homes have received and cared for thousands upon thousands of little ones who otherwise would have perished or else grown up as criminals.

What might have happened to this great man had there been no such spiritual awakening as we have been considering is a matter for speculation, but the change of heart and mind which he experienced during those days became the turning point of his life, with the result that his name has become a household name all over Britain and also far beyond Britain's boundaries.
The wonderful service his Homes have rendered and are rendering is thus the direct result of our awakening.

Young Barnardo was born in Dublin. His father was an office-bearer and his mother a member of St. Andrew's Church. In this church he also attended Sunday School. At fifteen he was confirmed by the Archbishop of Dublin, though, as he himself confessed, without realizing its meaning or implication. At one time he was more interested in agnosticism than Christianity, and his chief interest was in Voltaire, Rousseau, and Paine. But "whatever inspiration these writers provided for 'radical' reform on the Continent, they developed in young Barnardo only a cynical priggishness which made him sceptical of all regenerative power."(1)

It was at this juncture of Barnardo's life that the great revival came to Ireland which, as we have seen, began in Ulster and gradually extended its influence southward to Dublin. Here the great Metropolitan Hall, which had previously been a circus building, became the centre of great spiritual operations.

As enthusiasm spread, several members of the Barnardo family, including two of his elder brothers, one of whom became a doctor and the other a notable civil servant in India, were converted. For a time, however, young Barnardo would have nothing to do with the revival meetings which were held at this time all over Dublin. But in the end he agreed to attend one to judge for himself. Here he witnessed some of the scenes with which we have already become familiar. He saw men and women in the grip of conviction of sin, and heard others confessing a new peace and joy through Christ to which he himself was an utter stranger.

(1) Pickering, TWICE BORN MEN, p. 91.
Writing to his sister a short time after his conversion, he refers to this time in these words: "I had then, you see, no desire to find Him, but at last a gleaming of the truth came across my mind, and I began to see there was some reality in the revival movement, but individually all was dark." (1)

For a time he argued with himself. Was not all this emotional hysteria? The revival results were psychological phenomena, and destined to no permanence. In this belief he was, in a measure, confirmed by the sight of "backsliders," people whose emotions had been stirred but whose hearts had experienced no radical change. Some good seed, however, had been sown in his heart and mind, and gradually began to germinate. His own explanation along psychological lines explained a good deal, but by no means all. And he admitted the weakness of his own arguments against the mighty stirrings in the hearts of men. He decided to go to one of the smaller meetings in a private house where the emotions could not be played upon as he thought they had been in some of the larger gatherings in the Metropolitan Hall. The meeting he eventually decided to attend was held in the home of William Fry (father of Sir William Fry); that was the beginning of his new life. Some one, Hunt by name, spoke to him; so did also the host of the house. From that day a sense of doubt invaded his mind; he felt compelled to test the efficacy of his agnostic creed. Were those whom he had ridiculed, after all, right and he wrong? Regularly now he attended the meetings, and gradually learned that there was more reality in the revival than he had permitted himself to believe.

Several weeks after the meeting in the Fry's home, he heard

(1) Barnardo and Marchant, MEMOIR OF THE LATE DR. BARNARDO, p.10.
a very striking address by John Hambleton, the one-time tragedian. Conviction of error pierced his soul, and for the first time he not only realised but admitted that he had been wrong. Long after midnight that same night, the three brothers knelt together and cried to God; they all rose from their knees rejoicing and praising God. From that day on he, "as much as Wesley, Wilberforce, or Shaftesbury, was a Christian to the bone, and he never doubted God." (1) And "it was this change, explain it how we will, which wrought the work he had been appointed to do and which he did with splendour." (2) He who rejects this explanation of Barnardo's conversion must not miss the fact that there was a turning point at this juncture from which "the river of life found a new channel running through pastures fertilised by waters which had their source in the mountain of God." (3)

The rough outline of his life is familiar and need not be repeated here. From a medical student in London, preparing for the missionfield in China, God called him by devious routes to undertake the work which has left such marks behind.

Barnardo's life was a life of continual growth, a life that never flinched, never wavered, a life that was spent to its last drop in the labour it loved. "I have been burning the candle at both ends" he wrote to his old friend, William Fry, forty-two years after the turning point of his life, and he was right. His work was incredibly wearing, and accompanied by infinite worries. But Barnardo had that strange tenacity, possessed by few, to which it seems as if almost everything yields at last. He had taken up his work in life, and he clung to it all the

(1) Pickering, TWICE BORN MEN, p. 92.
(2) Barnardo and Marchant, MEMOIRS OF THE LATE DR. BARNARDO, p. 9.
(3) Ibid. p. 9.
time. Sometimes all around him was difficult and even threaten-
ing, but he resolved to see what, by God's help, one man could
do. Every one that he succeeded. No one did more to effect
that change which has come over our nation in its view of the
relative importance of political and social questions. Few did
more to bring social problems to the front.

Barnardo started and continued his work as a strongly
convinced Evangelical believer. Religion was always uppermost
with him. He was a man of great and commanding powers. If these
powers had been exercised in the world of business, or in his
own profession, they would certainly have brought him to the
front. This friend of the despised and neglected children was
perhaps the best servant of the Empire, but no recognition, no
honours came to him. He was a proud and sensitive man, but for
the sake of the children he humbled himself to beg.

As other pioneers, Dr. Barnardo had his share of violent
abuse, but he was of the same breed as the philanthropists who
in their struggle faced lives of insult and long-continued
poverty and shameful and violent death.

By his practical services Barnardo entered the mind of
Christ more deeply than almost any other, and has left a
memorial behind worthy of a Christian gentleman and pioneer.
He helped to reform the old poor-house system, imparting to it
more humane and sagacious methods. Guardians, the country over,
have been impelled to bring their system of child-relief nearer
to the standard set up by Barnardo at Stepney, and his Cottage
Homes at Ilford.

He helped during his life-time, more or less permanently,
a quarter of a million children, nearly sixty thousand of whom
he maintained, educated, and started in life under his own roof.
The tribute paid by the Rev Hugh Price Hughes was not an overstatement of fact: "Never in the history of Christian civilization did any human being in any land establish such an institution, so vast and many-sided, as Dr. Barnardo has done."

On his death on the 19th September, 1905, THE TIMES summed up all that the papers in Britain and the Empire were writing of this great soul. "It is impossible to take a general view of Dr. Barnard's life-work without being astonished alike by its magnitude and by its diversity, and by the enormous amount of otherwise hopeless misery against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune and from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness."

Never in the history of the Church or the world had such an organised attempt been made to rescue the destitute from starvation, the suffering from peril, and the down-trodden and the cruelly ill-used little ones from their oppressors and tormentors. Never before had the hand of loving sympathy been held so widely or so effectively to the orphaned and the helpless. Never before had any one man borne so large a share of responsibility in such a cause, and never before were there so many children saved in a single year and placed with their faces heavenward. And all this, because during the revival of 1858-60, Thomas John Barnardo was himself saved and had set his face heavenward.
JAMES CHALMERS -
pioneer, explorer, and missionary of New Guinea.

For an outstanding convert of the 1858-60 revival in Scotland we have chosen James Chalmers.

Moffat and Livingstone, Mackay of Uganda, and Paton of the New Hebrides are universally recognised as pioneer missionaries of the nineteenth century; and, without attempting the invidious task of deciding their comparative merits and their individual rights to precedence, a claim can be made for a place for James Chalmers in this group of missionary heroes.

Chalmers was one of the most interesting personalities conceivable, and one of the biggest men of the last century. One reason why so little has been said about this pioneer and his work is found in the extreme modesty of the man himself. Chalmers cared nothing for fame, and only visited this country in 1884, after an absence of twenty years, from a compelling sense of the need for more men to exploit and occupy the field which he had surveyed alone. It is not surprising, therefore, that his fellow-country-men knew so little about him, and that so little publicity has been given to his truly prodigious work among the natives of New Guinea. (1)

James Chalmers was born at Ardrishaig, Argyllshire, in 1841. When a lad at Sunday School, he one day heard an interesting talk on mission work in the Fiji Islands. On his way home, he went behind a wall, knelt down and vowed that he would serve Jesus Christ as a missionary. Although this vow was never forgotten, his heart shortly afterwards became disaffected towards the claims of Christ, and before long he gave up all

(1) A great deal more was known of his work in Australia than in this country.
forms of Church attendance. The turning point of his life came during the revival of 1858-60.

By November, 1859, the movement had reached Inveraray, then one of the most remote towns in Scotland, where the Chalmers family was living at the time. Two evangelists from Ireland had been visiting the neighbourhood for the purpose of holding a series of revival meetings. James Chalmers has put it on record that he, in collusion with several other fellows, decided to do all in his power to interfere with the meetings, and prevent what was called "conversions." He was constraint, however, by the urgent appeal of a young friend to attend one of the first meetings. "It was raining hard," he says, "but I started, and on arriving at the bottom of the stairs... they were singing 'All people that on earth do dwell...' and I thought that I had never heard such singing before - so solemn, yet so joyful. I ascended the stairs and entered. There was a large congregation, and all intensely earnest. The younger of the evangelists was the first to speak... and he spoke directly to me. I felt it much, but at the close hurried away back to town, returned the Bible to McNicoll, but was too upset to speak much to him."(1)

On the following Sunday night he was back again at the meeting, and this time was "pierced through and through and felt lost beyond all hope of salvation." But on the Monday, Gilbert Meikle, minister of the United Presbyterian Church, led him "to kindly promise and to light."

Chalmers lost no time in making public confession of his Christian faith and hope. He joined the United Presbyterian Church in 1860, becoming a teacher in its Sunday School, and,

(1) Lennox, JAMES CHALMERS OF NEW GUINEA, p. 4.
devoted his spare hours to evangelistic work. His witness was greatly used by God to the conversion of many, and in his new-found zeal for the cause of Christ he subjected himself to a strain of work which threatened to break down his health.

In November, 1861, he was appointed missionary of the Glasgow City Mission. Here he came into personal contact with phases of social degradation and heathenism which might have depressed the most buoyant confidence in the greatest of men. After a few months work in the slums of Glasgow, he was accepted by the London Missionary Society.

Chalmers's character was well described by Dr. Reynolds, Principal of Cheshunt College, where the future missionary was preparing himself for his life-work: "He gave me the idea of lofty consecration to the Divine work of saving those for whom Christ died. His faith was simple, unswerving, and enthusiastic, and while he could throw a giant's strength into all kinds of work, he was gentle as a child and submissive as a soldier. He prayed for help as if he were at his mother's knee, and to preach as though he were sure of the message he had to deliver."

In January, 1866, he set sail for the South Seas, and after a perilous voyage which took seventeen months, he at last reached his destination - Rarotonga. Here he laboured with great success for ten years, after which he began what proved to be his life-work on the then unknown island of New Guinea.

Apart from a few observations made by a number of explorers of parts of the coast, nothing was known of the interior of the island nor its people when Chalmers settled at Port Moresby in 1877. He did more than any traveller to explore New Guinea.

(1) Lennox, JAMES CHALMERS OF NEW GUINEA, p. 6.
and his researches proved of untold value to the natives in opening up for them the possibility of friendly intercourse with the civilized world. The social life of hundreds of villages was transformed as a result of Chalmers's efforts. Many a feud was terminated through his mediation. In this connection the testimony of Dr. Doyle Glanville who visited New Guinea in 1885 as a member of a special Commission appointed by the British Government may be quoted: "Whatever might be its origin, 'Tamate' (the name which the natives had given to Chalmers) meant a great deal. If I went to the natives and said 'Who is like a father unto you?' they would say 'Tamate! If I said 'Who is the king?' 'Tamate' was the reply. If I said 'What is maino?' (peace) they would say, 'Tamate,' because Tamate settled their quarrels, soothed their strife."(1) On another occasion Dr. Glanville wrote of Chalmers: "Had it not been for this gentleman, whatever work has been accomplished by the expedition could never have been done without his valuable help. His profound knowledge of the native character, his wide experience, and his great tact placed us on a footing with the natives that otherwise would have been impossible. He taught us how to understand the natives and their little peculiarities and ways, and he taught them to understand the members of the expedition, and what were the motives that prompted us to visit them."(2)

When in 1884 New Guinea was proclaimed a British Protectorate, it was through Chalmers, more than any other man, that this news was conveyed to the natives of the island. Admiral Erskine wrote: "It was entirely owing to the wonderful influence exercised by Mr. Chalmers amongst the savage tribes -

(1) Lennox, JAMES CHALMERS OF NEW GUINEA, p. 64.
who called him 'Tamate' - that, accompanying us, as he did, at
my urgent request, the smaller vessels attached to the squadron,
the principal and influential chiefs in the various and compre-
hensive and scattered districts were induced to come on board
the Nelson and other ships of war, and to take an interested
and intelligent part in the ceremonials."(1)

When Sir Peter Scratchley was appointed Commissioner of New
Guinea in 1885, he wrote of Chalmers: "I feel that without him
I could do nothing." Seymour Fort, who was private secretary
to Sir Peter Scrachley, wrote in THE EMPIRE REVIEW in a similar
strain. "In almost all expeditions we were accompanied by
Chalmers; in fact, without him we should have been helpless."

In scientific circles Chalmers was regarded as an explorer
of note, ranking with his great countrymen Livingstone and
Moffat. When home on furlough in 1887, he addressed interested
gatherings at the Royal Colonial Institute, the Royal
Geographical Society, and other scientific bodies.

We get a very good idea of the kind of man Chalmers was
from one of the speeches he made when home on furlough. "I
feel ready for any kind of work, and I say...Recall the twenty-
one years; give me back all its experiences, give me its ship-
wrecks, give me its standings in the face of death, give it me
surrounded by savages with spears and clubs, give it me back
again with spears flying about me, with the club knocking me
to the ground, give it me back, and - I will be your
missionary."(2)

Few, if any, missionaries of the nineteenth century made
such a deep impression on the hearts of the young people in
our churches and Sunday Schools.

(1) Lennox, JAMES CHALMERS OF NEW GUINEA, p. 129.
(2) Ibid. p. 147.
When the news of his massacre by wild cannibals in April, 1901, was made known, there was world-wide sorrow, and Dr. Joseph Parker expressed fittingly the sentiments of very many people: "Chalmers was one of the truly great missionaries of the world."

The results of his life-work may be classed broadly as scientific, imperial, and missionary. He added to the world's exact knowledge of the Papuan land and the Papuan race. He contributed to an inestimable degree towards the beginning of friendly intercourse between the civilized world and the savages of New Guinea, and the institution of relations that made the annexation of the island a comparatively easy matter. His pioneer journeys opened up the coast line of nearly one thousand miles, vast inland territories, and many scattered islands. Besides, he made no small contribution to the knowledge of philology. His researches in geography, ethnology, and philology were recognised by various societies. As an explorer and pioneer his name stands high in the annals of imperial history.

But all the contributions made were only incidental. Behind all his labours and hardships one thing stood out prominently in his mind - the opening of the country to the Gospel of peace. Scores of mission stations were established by him, and he had the joy of seeing hundreds of savages and cannibals of the first order being accepted into the Church of Christ.

In his "In memoriam of Chalmers" John Oxenham expresses the confidence that

"His name shall kindle many a heart to equal flame; The fire he kindled shall burn on and on, Till all the darkness of the lands be gone, And all the kingdoms of the earth be won, And one."
TIMOTHY RICHARD - maker of modern China.

One of the most outstanding, perhaps the most outstanding, convert of the revival in Wales was Timothy Richard of Cayo in Caermarthenshire.

Though modern China, in its present form, has been shaped by Chinese, it is not too much to say, that behind the visible hands that have shaped that country, there was the invisible mind and the ideas of Timothy Richard. China owes a great debt of gratitude to the revival which has given her one of the greatest statesmen to help her in her work of self-emancipation.

Richard was for over forty years an outstanding personality in China, gaining the respect and esteem of the Chinese people in a degree which is given to few foreigners to attain. Not only was he a missionary, but seer and statesman of the first order, and the most disinterested adviser the Chinese ever had. He was the founder of the Christian Literature Society, whose contribution to the enlightenment of China cannot be overrated. The Reform Movement of 1898 drew most of its inspiration from the publications of Dr. Richard.

No foreigner, missionary or layman, has been so universally known in China. In every province, in every city, and in towns and villages without number throughout the Empire, the name of "Li T'ien-mo-t'ai" was known and respected. "From the Emperor on his throne to the village student on his hard wooden stool, his writings were read and his love for China appreciated." (1)

Timothy Richard was a born leader, and ever cherished noble ideas. He had the knack of finding the good in every man.

(1) Soothill, TIMOTHY RICHARD OF CHINA, p. 17.
"His mind was a busy factory for China and for humanity."
Courteous and considerate to all, he was possessed of undaunted
courage and resourceful energy. His sympathy went out to all
sincere thinkers of every race and generation, a man of
sympathies so broad as to startle men of a narrower persuasion.
He was the greatest ambassador of Wales to China and the Far
East.

Timothy Richard was born at Pllaldybrenin (King's Fold) in
Caermarthenshire in 1845. He was the youngest of nine children.
Until he was fourteen he attended a school connected with a
Congregational chapel. His education made good progress, and
at the age of eighteen became master of a private school at
Conwil Elvet:

In the spring of 1859, David Morgan was holding revival
meetings in different parts of Caermarthenshire, including
Cayo, the home town of the Richards. It was during these
revival days that Timothy Richard experienced that change of
heart which "transformed an old world into a new and larger
one." In time he associated himself with the Baptists, and it
was under the Baptist Missionary Society that in due time he
sailed for China.

It was soon after his conversion that he received the
first impulse towards the mission field. After training at
Haverfordwest Theological College in Pembrokeshire, he sailed
for China in 1869.

Among the many great missionaries, Timothy Richard easily
takes the first place. Throwing overboard the orthodox method
of approach to the Chinese, he tried to see and to recognise
the good wherever it did exist. His approach with the truth
of Christianity was by way of natives and with native ideas
and idioms.

During the great famine years 1876-78 in Shantung he threw heart and soul into the task of relief. He became the Founder of Famine Relief in China.

During the ghastly experiences of famine, first in Shantung and a year later in Shansi, one word branded his soul - EDUCATION. This became the key-note of his life and work. Modern education became the passion of his life. By education, however, he did not simply mean book learning, but knowledge that is necessary to life. He devoted much time, thought and energy to the winning of the educated class, believing in the principle that "as water flows downhill more easily than it is pumped up, so truth will progress more rapidly when it is advocated by educated men, and men in influential positions." (1)

This attempt to influence the upper classes had excellent results in that it made mission work more possible and on a much larger scale, the governing officials giving the missionaries the protection necessary. His influence on the governing classes was immense. The Reform Party, so prominent before the Boxer rebellion, and so near success, owed, as already indicated, most of its vision and inspiration to Richard. The Boxer rising was the death agony of the old China, and for a time all that Richard had stood for appeared to have gone to its grave. But for Richard's prompt action in wiring to Lord Salisbury, British Consul-General in Shanghai; and but for the latter's prompt action following the advice of Richard, the Boxer rebellion would, undoubtedly, have taken far uglier and grimmer aspects than it had actually done.

Just how widespread Richard's influence in China was may

(1) Soothill, TIMOTHY RICHARD OF CHINA, p. 122.
be seen from the way the Governor of Shansi, where the rebellion had broken out, had sought and accepted Richard's advice as to the fine his province should pay to atone for the crimes of the uprising. The fine Richard proposed was the payment of £100,000 spread over a period of ten years. With this money a University should be built on modern lines and the best young men of Shensi to be trained on Western lines. This suggestion the Governor accepted, and Richard himself was entrusted with the appointment of Professors, the arranging of the curriculum, and the administration of the Fund.

But it was not only Shensi that was to benefit from this large vision of a great man. Before long other provinces followed suit.

Sir John Jordan, one of the most successful ministers Great Britain has had in China, who visited Shansi before his retirement in 1920, said that he found Shensi province the most advanced and best governed province in the country. The Anglo-American Commission for studying educational conditions in China, reported that Shensi, before Richard's day one of the most backward, was now educationally the most advanced province in China.

It was through Timothy Richard that the Shanghai Municipal Council took steps to provide schools for the native population of that great City.

During the Russo-Japanese war in 1904, Richard was the moving power behind the formation of the China Red Cross Society to help the suffering Chinese who were involved in the fighting.

His translation work was of first rate importance. Not only Christian Literature, but text-books on practically every subject, were produced on a gigantic scale. He issued a paper
for the farmers of China's soil, and by the information, advice, and guidance given by means of the printed page, methods of farming advanced beyond all recognition.

Richard's ideas, which at first found such hostile reception among people who had been in their old ways for many centuries, have now been translated into reality in almost every sphere of China's national life. If ever a man can claim to have given that ancient people a vision of better things - things which have been realised, and are increasingly being realised - that man is Timothy Richard, the humble convert of the 1858-60 revival.

Evan Henry Hopkins - the inspirer of the Keswick Convention.

The fruits of the awakening are seen to this day in the great annual Convention at Keswick, where thousands of men and women have met with God, and from which they have returned with a fuller and deeper conception of the Christian life.

The man who, more than any other, was the means, under God, of founding this Convention was Evan Henry Hopkins, author of *The Law of Liberty in the Spiritual Life*, the original planner of the Church Army, founder, and for many years editor, of the *Life of Faith*.

Evan Henry Hopkins was a convert of the 1858-60 revival. He was born on the 16th September, 1837, in South America, and was destined by his father for an engineer's career, but God willed it otherwise.

Two experiences which preceded his conversion in 1860 deeply influenced young Hopkins. While at Mangel Head, in the Isle of Man, where he had an appointment, he had lodged for a
time with a very godly Methodist. Occasionally, in the stillness of the night, he overheard his host praying for him, that the secret of the Lord might soon be opened to his heart and mind. The other forerunner of his conversion was a narrow escape from death. These two experiences prepared much of the ground which in later years bore such abundant harvest.

In 1858 Hopkins left the Isle of Man for Kimmeridge in Dorsetshire. Kimmeridge was one of the places which had been reached by the revival, and was destined to be the Bethel where God met him in special grace. Round the shore, he was friendly with the sailors and coastguardsmen; they respected him, and he was eager to learn whatever they could teach.

One evening, as Hopkins was sitting in a hut on the shore, a coastguardsman came in and sat down. After a while he said to him "Well, sir, I have served the devil forty years, but I mean now to serve the Lord Jesus Christ." This remark came unexpectedly and had such shattering effect upon Hopkins that he rose and left the hut. The old coastguardsman, however, followed him and opened his heart more fully to him. He told him he had been brought to Christ only the day before, quite suddenly, as he was working at his woolmat. (This, incidentally, illustrates how charged the spiritual atmosphere was in those days, and how people in different ways and places had felt the pressure of the Spirit of God.) This talk with a man who had met God left a very deep impression on the mind of Evan Hopkins, and for the next fortnight he was in great anxiety of soul. He confessed he felt this man had something which he himself did not possess. But the great change of his life came on February 20th, 1860 - the month during which the revival in England had reached in many places its highest development.
He had been reading that morning the verse "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and in a flash the whole thing was made clear to him. "I saw there was a covenant, not between God and man, but between God and Christ; and, if I was among those who confessed their sins, I was in the agreement, and then He was faithful to the Son, to forgive me there and then. I saw at once that I had pardon, and peace came into my soul."(1)

Such was the change from death unto life for Evan Hopkins. There was no emotional preaching; no big revival meetings; nothing to stir or excite, but, as in the case of George Harnden, the coastguardsman who had spoken to Hopkins, the same mysterious power which was at work in the hearts of thousands during those years.

He at once began to preach to the people of Kimmeridge, and such was the success of his preaching that people from all directions came to hear the converted engineer. Encouraged by the success his efforts met with, he gave up his position and enrolled as a Theological student in King's College, London. Thus there passed out into the ministry one who became one of the greatest preachers of the last century, particularly as an expounder of the higher Christian Life. He was not only the Theologian of Keswick, but its sentinel and guardian. His book THE LAW OF LIBERTY IN THE CHRISTIAN LIFE has been recognised by many as by far the best work available on the Theology of Holiness. He was a preacher of the Glad Tidings for saints - the satisfaction and victoriousness of the life which is hidden with Christ in God. More than any other, he

(1) Smellie, EVAN HENRY HOPKINS, p.28.
shaped the teaching of Keswick in its formative period. He was at the famous Convention forty times in succession. He believed that the one message of Holiness – a Christ-like life within the reach equally of every believer – should be the Alpha and Omega of the Keswick teaching.

As a Church of England clergyman, he held successful appointments at Richmond, Surrey, and South Kensington, London.

That he has been God’s mouthpiece to many Christian people over a long period of time cannot be doubted. "Keswick" is his monument, and it has revealed to a great host of people aspects of the hidden Life in Christ which otherwise might have remained obscure or even concealed. Bishop Moule fittingly expressed the tribute which many paid him in their heart. "To me the blessed friend who has entered in, was, and is, dear and reverenced beyond words, ever since that wonderful September 18, 1884, when he was God’s own messenger of surrender and liberty to my soul. I have loved his very name, and more and more have rejoiced in his unique gift and power as the wise, deep, persuasive teacher of holiness, who built his whole foundation upon the doctrine of the Eternal Christ of God, given for us in atoning sacrifice, that He might be given to us in indwelling life and power."(1)

This was an eloquent tribute from one who had written four critical articles in THE RECORD on the LAW OF LIBERTY IN THE SPIRITUAL LIFE after its publication, but who later, on meeting Hopkins, was so greatly influenced.

HENRY MOORHOUSE –

evangelist and Bible expositor.

Even if no other convert could be mentioned in connection with the awakening of 1858–60, the world would still have reason

(1) Smellie, EVAN HENRY HOPKINS, p. 214.
enough to be thankful that, in the Providence of God, Henry Moorhouse was, during those years, brought into a saving relationship to Jesus Christ.

Almost from the beginning of his new life he began to work for his Master. At first his voice was heard in humble gatherings of work-people; then he was out in the highways and by-ways preaching and tract distributing, and in all things endeavouring to win souls for Christ. Gradually he devoted himself to Bible study, and in due course became one of the greatest Bible expositors of the last century. "The simplicity of the preacher, and the ingeniousness of his manner, had emphatically a charm of their own; but the real attraction of the preaching of Henry Moorhouse was peculiarly in the cross of Christ and the glory and power of redeeming love." (1)

In two Continents the name of Moorhouse came to be sufficient among many people to arouse deep interest and profound attention. Of education he had little or none, yet he was familiar with the ways of men, and developed a wonderful gift for winning the ear of the multitude.

Henry Moorhouse was used, under God, in subsequent years to influence greatly D.L. Moody. In this respect there is a similarity between Evan Hopkins and Henry Moorhouse. The former, as we have seen, was the means of greatly influencing Bishop Moule of Durham; while the latter was used just as much to help Moody. It was Moody's contact with Moorhouse which was responsible for the change in his (Moody's) preaching. Before their meeting, the emphasis in Moody's preaching was on the judgment of God; afterwards it was the Love of God which predominated

(1) Macpherson, HENRY MOORHOUSE, Preface, p. VI.
in all his utterances. Moody himself testified: "I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I preach now that He is behind him with love, and that he is running away from the God of Love."(1)

From the day he first found Christ until he was smitten down by his last illness, Moorhouse had been incessant in his Master's service. He was born in Manchester in September, 1840. His father was a godly Methodist, and no doubt from his childhood young Henry will have been acquainted to some degree with Christian truths. At the age of twelve he was put to employment in a shipping house where, unhappily, he fell under the influence of evil companions. A gentle and earnest Christian young lady sought at this time to influence him for Christ. But despite counsels, expostulations, remonstrances, and tears, Henry pursued his wayward course, going from one depth of folly to a deeper still. He left his occupation and enlisted. "It was a desperate attempt," says his biographer, "to quiet his conscience and keep his sin."(2) His father, at serious cost, bought him off, but his kindness was cast to the winds: Henry went on in his dark career, going from bad to worse. He became a prince among card players, and won money by handfuls. His adventures were sometimes desperate, but he was for the most time successful. But "lost to all shame, one good thing remained, in him. Even at his worst, he retained and cherished a feeling of pity for the poor. While a shilling was left him he could not pass a beggar without bestowing an alms."(3)

(1) Quoted by W.H. Harding in the Preface of Macpherson's HENRY MOORHOUSE, p. XVI.
(2) Ibid. p. 6.
(3) Ibid. p. 7.
His lawless career brought him into collision with public order and justice, and he was not left unacquainted with a prison cell.

When the revival was making progress in the various towns and cities in Lancashire, great meetings were held in Manchester where thousands assembled in the Circus, in the Alhambra, and other places of meeting. Among those converted at this time was Thomas Castle, one of Henry's companions in evil. The young convert lost no time in seeking out his friend, but the hardened sinner made no signs of surrender.

One night Henry passed a place in one of the back streets in Manchester when he heard singing. He was attracted by the singing and made for the place. Finding the place full, he took his stand on the stairs. This proved to be a critical night for him. The lesson was on the Prodigal Son, and Henry Moorhouse recognised himself. He went home, however, without bending his knee to Christ. For three weeks he was in intense misery and agony of soul. He tried to silence the voice of conscience by taking unlimited quantities of intoxicating liquor, but it all proved in vain. His friends at one time were afraid he might lose his reason, or else take his life.

After three weeks of such intense misery and anguish, he at last yielded to Christ. His conversion was in all respects a clear-cut separation from the world. He went clean over to the Lord's side. There was no halting, no reservations in the interest of the flesh. He identified himself with the most spiritually-minded men, and the most thoroughly devoted Christians. One of these was John Hambleton, whose genial sympathies and ripe experiences greatly helped him. Together they visited cities, towns, and villages, and unfrequented
rural parishes, preaching Christ as they went. They bore up bravely amidst much discouragement, enduring hardships as good soldiers of Jesus Christ. Their earlier ministries were especially successful at Halifax and Scarborough. Later, Henry Moorhouse had very fruitful campaigns at Stratford-on-Avon, Bristol, London, Dublin, and other places.

On the wide American field it was given to him to gather many sheaves for the Master. There, more even than in his own country, his labours were sealed by the Spirit of God. Whole congregations were moved to tears and inquiry. His powers were marvellous over those with whom he came into contact. High and low, rich and poor, cultured and uneducated, all attended his public ministrations with the deepest interest.

At an early stage in his Christian life, Henry Moorhouse found the Word of God as few believers find it, and learned to use it as few evangelists can. This was the mainspring of his power, his admirable characteristic as a servant of Christ.

Effectively as Moorhouse could preach in the ordinary evangelistic style, his chief excellency and power as a teacher lay in his Bible exposition. "He could make the Word itself speak." People hung breathlessly on his words as he unfolded the Scriptures. He died in December 1880.

Surveying the work of these five converts of the 1858-60 revival, we notice how many spheres in life they touch upon. Dr. Barnardo worked for the uplifting of the destitute little children. James Chalmers pioneered among the cannibals, breaking up virgin soil. Timothy Richard, attacking the system of an old civilization, succeeded not only in destroying much that was inherently evil and degrading, but in laying a better
foundation and in infusing a better spirit, thus preparing the ground for a more effective dissimination of the Christian Gospel. Evan Hopkins became God's mouthpiece to thousands upon thousands of Christians as Henry Moorhouse had been to non-Christians.

Taking these converts as examples, we see how widespread and effective were the fruits of the awakening we have been considering.
CHAPTER THIRTEEN.

CONCLUDING REMARKS.
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"Revival" is a word that is often used in different connections. There is a periodical revival in fine arts, in science, in literature, in commerce and trade. There is the annual revival of Nature, more beautiful than fine art, more enriching than commerce, and more replete with wisdom than science.

It is so with the Christian life. The individual Christian needs constant periodical revivings. The deepest impressions we receive are not of themselves permanent, and would be quickly effaced, if not repeatedly renewed. Personal religion can only be kept up by a reiteration of impressions, and by a series of personal revivals. In secret prayer from day to day the Christian rekindles his fire at the altar of God. On the Lord's Day he finds a sevenfold refreshing - a weekly revival. The life of the believer and the history of the Christian Church are closely analogous. The Christian is the Church in miniature; the Church is the Christian multiplied. "From one point of view, and that not the least important, the history of the Church flows on from one time of revival to another, and, whether we take the awakening of the old Catholic, the medieval, or the modern Church, these have always been the work of men specially gifted with the power of seeing and declaring the secrets of the deepest Christian life, and the effect of their work has always been proportionate to the spiritual receptivity of the generation they have spoken to."(1)

There is not a single branch of the Church of God deserving of mention on the page of history that was not

(1) Lindsay, THE CHURCH AND THE MINISTRY IN THE EARLY CENTURIES, pp. 71, 72.
launched into existence on the tide of a great awakening, or borne upon the high seas of spiritual prosperity by the refreshing gales of revival.

Revivals have been greatly hindered by the mistaken notions concerning the Sovereignty of God. Many people suppose God's Sovereignty to be an arbitrary disposal of events, and particularly the gift of His Spirit, as precludes a rational employment of means for the promotion of a revival. There are no facts to prove that God's Sovereignty is of that nature, but everything goes to show that God has connected means with the end in nature and in grace. There is no natural event in which His agency is not concerned. He has not built His universe like a vast machine that will go on alone without His further care. He has not retired from His universe to let it work for itself. This would be mere Deism. He exercises a universal superintendency and control. And yet every event in nature has been brought about by means. He administers neither providence nor grace with that sort of Sovereignty that dispenses with the use of means. But means will not produce a revival without the blessing of God. No more will grain when it is sown produce a crop without the blessing of God. None can say that there is not as direct an influence from God to produce a crop of grain as there is to produce a revival.

There are false as well as genuine revivals. Here religious excitement, extemporised by human agency, does not deserve the name revival. There may be a whirlwind of agitation and no real revival. Such spurious movements have done much harm to the cause of true religious awakenings. But because there are evils arising in some instances out of great excitement on the
subject of religion, does that mean that we must give up the idea of revivals altogether? True, there is danger in abuses. In cases of great religious, as well as in any other excitements, more or fewer incidental evils may be expected, of course. But this is no reason why religious revivals should be given up. The best things are always liable to abuse. Great and manifold evils have originated under, but not because of, the providential and moral government of God. It is so in the revival of religion. The evils which are sometimes complained of are accidental and of small importance when compared with the amount of good produced.

In a genuine revival of religion there will be far more than mere excitement of feeling: there will be knowledge and reflection as well. Truth enters the heart through the understanding. If the feelings manifested be the effect of an enlightened apprehension and intelligent conviction, there is reason to hope that the Spirit of God is really at work. On the other hand, "the genuineness of the work is to be suspected unless the holiness, zeal, and devotedness of Christians are increased." (1)

Revivals have often been condemned because of the predominance of the emotional element of man's religious consciousness. The emotional and impulsive activity was very strong in primitive man. Modern man is supposed to live above that. His life is more of a reflective and rational kind. Revival, it is argued, revives not so much the religious element of his nature, but a primitive trait in his character. There is much truth in this. But though a religion "which is in bondage to the emotions may be extravagant and sometimes dangerous, a

(1) Fish, HANDBOOK OF REVIVALS, p. 22.
religion of pure reason is not even possible."(l) Reason must be suffused with the warmth of feeling, if piety is to flourish. Spiritualised feeling plays an important part in giving an atmosphere and tone to the religious life. The more violent forms of emotions are indeed of questionable worth and they are inevitably followed by reaction. While thought is necessary if the religious life is to have meaning and universality, it is through the emotions and the affections that religion is made an individual possession. The letting loose of emotion in revival meetings is brought about, as we have already seen, by all the elements of the meeting — by the presence of others, by the prayers, especially by the hymns, and by the sermon. The value of this emotional excitement will depend on the nature of the emotion aroused and on the use made of it. It may be a decisive force in the struggle of higher ideals over the lower tendencies, and may thereby carry the individual over some turning point in his life and thus largely determine his destiny and usefulness. On the other hand, to appeal to emotions on questions where only reason and evidence are relevant is to found one's house upon sand. The immediate effect may pile up fine figures of conversion and increased church membership, but the seeming growth of the religious community, thus brought about, will be very unsound.

There has been a remarkable reversion in recent years to the standpoint taken by Schleiermacher at the beginning of the modern era, namely, that the central factor in religious experience is feeling. This, in part at least, is a reaction from intellectualism with its machinery of concepts and

(1) Galloway, THE PHILOSOPHY OF RELIGION, p. 158.
syllogisms. Professor Starbuck, for instance, sets the affective life in opposition to the cognitive processes, and makes feeling a direct source of knowledge, independent of intellectual cognition. Knowledge has to do with objective facts and relations. In religion the intellectual, rational cognitive processes perform only a mere by-play. These means of knowledge, in all science and philosophy, are finally subjected to a sort of intuition or feeling of worth. It is natural, therefore, that in religion also the final appeal should be to feeling. Religion is a feeling adjustment to the deeper things of life, and to the larger reality that encompasses the personal self. There can be no statement, however, of the nature of this larger reality in cognitive terms. It is necessary to trust the reports of religion within the affective experience itself, for it is not pertinent to ask for any cognitive description of it.

Professor J.B. Pratt takes up a similar position. He accepts the opposition of the cognitive and feeling elements in consciousness. Starting with the distinction between the "centre" and the "fringe" of consciousness as described by James, Pratt finds in them two chief divisions of consciousness, two principles kinds of psychic stuff. One of these consists of the definite, describable, communicable elements of consciousness; the rational, the cognitive; the material which may be made public property by means of scientific and exact description. The other class is made up of the indefinite, the indescribable, the peculiarly private mass of subjective experiences which are not susceptible to communication. This "fringe" is said to be in intimate and direct relation to the life of the organism. The instinctive desires and impulses have their roots in this feeling background.
This is the elementary form of consciousness and is the original matrix out of which the various forms of sensations arise.

This modern reversion to Schleiermacher's point of view has all the merits and demerits of that philosophy; it tips the scale too deeply on the side of feeling. "Feeling, intellect, and will have all their part to play, and at different times one or the other may predominate. But they cannot be separated into watertight compartments, nor do they function independently. The unit of conscious life is not any one of them but all three in action and moving towards an object. The basis of religion is not to be found in any one faculty, but in man's mind working as a whole." (1)

Most religions have at some time or other lent themselves to violent outbreaks of emotionalism. Among the primitive people they are probably physical and frequently psychopathic in origin. They are marked by stages of ecstasy often induced by intoxicants, by unbridled licence, and by orgies of cruelty and lust. They serve as a kind of safety valve for the wild emotions which the ordinary tribal life tends to curb and restrain.

In the history of Christianity there have been at different periods strongly emotional revivals when religious life was at a comparatively low ebb, and when the emotional expression of religion had been repressed or neglected. The outbreak of Montanism in the second century is a good instance of this. It represents a reaction against an ordered and intellectualized Christianity, and a return to a more impulsive and undisciplined form of faith. Much the same may be said of more modern

(1) Selbie; THE PSYCHOLOGY OF RELIGION, p. 40.
revivals. Making all allowance for the personal magnetism of the revivalist and the influence of crowd contagion, we may yet see in all revival movements of this kind a definite recoil from the dry and intellectual and barren type of religion to one in which the warmer feelings are allowed full scope.

The question at issue is really one of balance and proportion. We are all aware of the evil which follows from an overemphasis of the emotional element in the religious consciousness. But overemphasis of the intellectual is equally productive of mischief, though of mischief of a different kind. Gnosticism in the early Church, and English Deism and German rationalism in more modern times, afford abundant illustrations of the paralysing effect produced by a purely intellectualized presentation of religion. "Intellectual statements of religious truth tend, under various influences, to become stereotyped, and inordinate claims are often made on their behalf."(1)

Though the emotional element was naturally quickened in the revival we have been considering, it must not be assumed that the men who stood in the centre of the movement sought deliberately to stimulate men's feelings. That was certainly not the case with all of them. Brownlow North, for instance, made no appeal to the emotions. "We cannot but think that the absence of the emotional element in his teaching, probably caused by the lack of it in his own mental character, was a defect, and that his preaching would have been more attractive to many, and still more widely useful, had he allowed a larger and truer place to the religious affections...Mr. North's preaching was addressed to the understanding, which he sought to enlighten, and to the will which he sought to persuade.

(1) Selbie, THE PSYCHOLOGY OF RELIGION, p. 61.
rather than to the tender cords of feeling and affection in the human heart." (1)

The awakening of 1858-60 was beyond question a remarkable work of grace. On its front it bore the seal of heaven. The cause of the Gospel made a decided advance. The progress and the signs varied in different parts of the field. "In some quarters it was only a breaking-up of the ice after a long and dreary winter; in others it was an advance from spring to summer; whilst in many more it was a passing from summer to autumn, with its scene of joyous toil and its harvest home." (2)

It spread through the country in a variety of ways and through a variety of instrumentality. Sometimes it began under the quiet ministrations of the stated pastors; sometimes through the visit of a stranger from a distance — some quite unknown man it might be —; sometimes one of those men whom the Lord seems to have raised up for doing His good service in His Church; sometimes it was a convert who went and told his simple story of the Lord's goodness to him; sometimes it was a company of fishermen going to a different part of the coast, and carrying to their friends the tidings of what the Lord had done for them. The work was sometimes carried on and spread by a single remark made by one individual to another, by the repetition of a text of Scripture, by a message from one friend to another, or by a letter written from the scene of revival to friends or relatives.

A lesson of history is that the ebb of spiritual life is followed by a return of the tide. The paganising movement of the Renaissance was overwhelmed by the spiritual fervour of

(1) Stuart, BROWNLOW NORTH, p. 269
(2) Macpherson, REVIVAL AND REVIVAL WORK, p. 34.
the Reformation; the worldliness and unbelief of the eighteenth century was shamed and checked by the far-reaching evangelical revival, and there is reason to hope for another baptism of the Holy Ghost, which will revive the sense of God, and the felt need of God, and enthrone the Saviour in penitent and believing hearts.

History repeats itself, but always with a difference, and it may be, as Professor W. P. Paterson wrote a few years ago, that in the next revival "the passion engendered by a new-born faith will have a character of its own."(1) In the Middle Ages it seemed to many that no cause was so sacred as the recovery of the Holy Sepulchre from the infidel. In the Reformation and post-Reformation epoch many godly men felt that their chief privilege was to be slain or slay in some holy cause. Since the Evangelical revival, many of the noblest spirits have felt, that the greatest of Christian privileges is to sacrifice self in obedience to the command - "Go ye into all the world and preach the Gospel to every creature." What the distinctive feature of the next revival will be no one can tell, but if another religious revival is to be seen on a large scale, it will be brought about, not by a call to live up to an ideal, and do something for the advancement of the Kingdom of God, but "by the promise in the Name of God of victory over death, and the gift in this life of an instalment of the best of the blessings that it has entered into the heart of man to conceive."(2)

Every one concerned laments the tragic decline of religion. Can the Church travel much longer on this road and be preserved

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(1) Paterson, CONVERSION; p.206.
(2) Ibid, p. 199 ff.
from annihilation? Can she fulfill her mission on earth without a new awakening? Opinion may be divided on these questions, but there are few ministers of the Gospel who would not like to see a new day of God in their midst; a new spring of life in their congregations; a new vitality of that faith which each member professes, and a new and larger ingathering of the "sheep without a shepherd" into the flock and fold of the Master. If it is true that revivals have made for the preservation of the Faith and continuance of the Church, then the need of Christian men and women to-day is to learn once again the age-long prayer, "O Lord, revive Thy work in the midst of the years."
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