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THE CHRISTIAN VISITOR

SAINT JOHN, N. B., OCT. 5, 1859.

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DR. STOW ON THE REVIVAL IN IRELAND.

An address delivered in the Dudley Street Meeting-house, Roxbury, on Sunday evening, Sept. 26, 1859, and Photographically reported for The Christian Era, by W. A. NEWELL, Esq.

At the appointed hour the spacious house was densely filled with all interested audience. Prayer was offered by Mr. Thompson, (Congregationalist,) of Roxbury, and the hymn commencing "Watchmen, tell us of the night."

was sung. Rev. Dr. Stow then rose and said:—As you will understand, I am here by request, to give an account of the revival on the other side of the Atlantic, so far as I was an eye-witness, or so far as I have collected information from authentic sources. During my travels on the continent in May and June, I found occasionally in German and French newspapers, mention made of an epidemic having broken out in Ireland. By reference to English papers, I soon discovered that the epidemic was spiritual. Some regarded it as a divine work. Particularly at its commencement, opinions were various, I turned away from the sound of war, from scenes of blood and carnage to inquire for myself.

Just previous to my arrival in London, a large meeting had been held in the P. ulsey to hear communications respecting the work in Ireland. Reports were given by various gentlemen, both oral and written, and a deep impression was produced that the work was truly of God. Dr. Scott in his work after his return from Sweden, states that at least a quarter of a million of conversions had taken place in that country.—The revival has some relation to our own land; for copiousness who had been sent out by us were among the instruments through whose labors it commenced. Mr. Spurgeon had been in Wales on a preaching excursion, and stated that a great work was going on there. The Rev. Dr. Massie published a pamphlet of 88 pages respecting Ireland, which consists mainly of facts, and contains very few opinions, and in this respect it is at once interesting and important. This was but at the beginning of the revival. Many in England were skeptical as to Ireland. They had a general mistrust of the Irish as excitable and superstitious; and had no great confidence in the soundness of their judgment, and especially on questions of religion. If Scotland were to experience a revival we should be disposed to entertain the possibility of its genuineness, and even to investigate the subject; but Ireland, we have not much faith in her judgment.

While this giving utterance to doubts, news arrived that the Presbyterians were satisfied that the work was of God, and soon after, they witnessed the same manifestations in Scotland as in Ireland. In Glasgow, that large manufacturing city distinguished for its wickedness, his young life; and the evening, On the Green, the attractions of the book-2 persons have been momentary annoyance expressed in we had taken place tones with a power in them to shadow the heavy, prof of his child.

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If you were known, says he, to be a clergyman, you would be called out immediately. There are multitudes in great distress, seeking counsel and entreaty for prayer. Few streets there are in them, and souls, and in some instances, in every house. I went into a book store. The counters were covered with revival publications, sermons, tracts and Bibles. The proprietor told me he could scarcely supply the crowds of free purchasers; that he had formerly sold in a year. There was to be a prayer-meeting at the Music Hall. The assembly was literally packed. On the platform were forty clergymen with white neck-ties. Looking round on the audience, I counted twenty more, and there were large numbers from Scotland and other places whose cravats were white. The appearance of that meeting declared that God was there. All was silent. An elderly man of the city presided, and an Episcopal clergyman opened the meeting with prayer. It consisted chiefly of selections from the Liturgy of the Established Church. The services were impressively solemn, beautiful, and appropriate.

All was again silent. A very short passage of scripture was read. About three verses of a hymn were sung, and a prayer was offered which occupied about five minutes, and these exercises were repeated. Then, "We will have a season of silent prayer." All was silent, and every head was bowed in deep and subdued solemnity. The solemnity was deep, and was indeed oppressive. Then the people retired, subdued, solemn, and in tears. I found on acquaintance that Belfast was overflowing with a divine influence, and that such were the numbers who sought religious exercises that in-door accommodations could not be found. It was stated that not fewer than ten thousand had been converted in that city. I was told that if I wanted to see a specimen of the work I had better go to Ewart's Row occupied by operatives of some Linen Mills. I went, and on reaching the place, saw three men who were interested in the work. I introduced myself as an American, deeply interested in the revival movements. One said, "I am an Episcopal clergyman from London, and have been somewhat skeptical with respect to the accounts which had reached me, so I determined to know for myself, as an eye witness." And what is the result? I asked. "There can be no doubt," he said, "but one conclusion." The second informant, that he was a Baptist minister from Darlington, in the north part of England, and the third said, "I am a Presbyterian minister from Scotland."—They were all satisfied that the revival was the work of God.

I was invited by these clergymen into a room where about thirty persons were assembled, and engaged in acts of religious devotion. The place was very plain, nothing refined, and the people for the most part corresponded with the place. I made my way into the centre of the meeting, and there I witnessed an impressive sight. There was a young lady in a reclining posture. The expression of her countenance was almost superhuman; and as her expressive eyes glanced towards heaven it told that God was near her soul. Mr. Grant, of Darlington, stated with respect to this young lady that he was preaching at the street corner when she joined the company. At first she was unaffected, but by and by she began to tremble, and then became so helpless that had she not been caught she would certainly have fallen. She remained in this apparent swoon, but not unconscious, at least half an hour; and when she revived she was calm and happy, and spoke of the peace of her soul. I was afterwards introduced to this young lady, and heard from her own lips an account of her conversion. Immediately on my introduction, she asked me, "Do you know the Scripture, 'as a friend of the Lord Jesus'?" I answered her that I was—at which she seemed rejoiced. I asked her of her conversion, and she told that she went to the meeting from mere curiosity, and at first was quite unconcerned; but very soon her mind and body both became strangely affected. Prayer was offered, and this young lady joined in it. A psalm was sung—one of the solemn, stately psalms, used by the Presbyterians. The character of the hymns was a marked feature in the meetings, so unlike some of the light, unsolid, hymns which have been used in some of our revivals in this country. I learned that there had been remarkable manifestations of divine power among the operatives of some of the mills. On one day, there were no fewer than seventeen persons stricken down without any previous preparation or symptoms. No extra means used, and no unusual attention to religion, but this manifestation came apparently without any human cause. No sooner were these carried away than others followed.—Ministers were sent for, and were earnestly directing distressed and earnest seeking souls. Other Christians were watching over and administering to the stricken ones.

In one mill the manager, a Papist, was determined not to have a revival there. He did all in his power to prevent, and afterwards to arrest its progress. He gave the operatives to understand that if any of them were stricken down, he would immediately discharge them; but he would appear that to present this, was beyond his or their control. The work broke out, and large numbers had to be carried out of the mill. He discharged them, and with all the fierce malignity and intolerance of an inquisitor, has set himself to stop it; but it heated him not more than if he had never existed. It continued its onward march. Ministers were called to attend these Catholics. It may be asked, "What was the effect on the priests? What means did they employ to retain their votaries in their communion?" They sit upon various expedients. In one place, whose population is about four thousand, the priest fell upon a somewhat profitable device. He informed his people that he had a bottle which contained some blessed oil which would serve them from the fearful sin of apostatizing from the Holy Catholic Church. Price one shilling. Shillings poured in, and there were some four thousand Catholics. It was a money speculation. The wily priests must have done a considerable business.

There is something worthy of notice with respect to British converts. They are of all others the most determined and fearless, going forward in spite of all opposition from any and every quarter. Missals are thrown away, rosaries are trodden under feet. Their heads are no longer counted; but every vestige of popish superstition disappears at once. When a work is done by the Spirit it is effectually done; man cannot undo it.

Different accounts are given as to the origin of the revival. One account is that it first arose out of the efforts of an English lady; another was that four young men banded together, and with one heart and mind agreed not to cease praying for the outpouring of the Holy Spirit till God heard and answered their united prayers. It is probable the work commenced simultaneously in different parts of Ireland. About the sixteenth of May it began in Coleraine, the northern extremity, near the Giant's Causeway. First one appeared to be affected, then another. The churches cried unto God, and soon on the number of earnest seekers increased, so that meetings had to be held in the open air.

At Ballymena, 25 miles from Belfast, the work was more extensive, more thorough, than in any other part. The change outside was very great; whiskey was at a discount, and many who had frequented places where it was sold, crowded to meetings for prayer. In one place in Ulster, one hundred and twenty drinking houses were shut up, and agents travelling for distilleries had to return home as they left. At Port Rush, two young converts from the B. were, in a glen near a hotel, gave a relation of their experience. In an hour, a vast multitude was assembled, and you might see various groups engaged separately, yet at the same time, in religious exercises; and from that time the work went forward.—There is something extraordinary related by a young lady, a School Teacher. While in session with her scholars, the room became suddenly filled with a very brilliant light. It resembled lightning, and she regarded it as such. The children became greatly and singularly affected. As she looked round, she beheld every child prostrate. She saw that the light was not caused by electricity. The children cried and prayed for mercy, and were evidently in deep and agonizing earnestness for the salvation of their souls, and she was satisfied that this was a manifestation of the Holy Spirit for the conversion of the children. Similar occurrences were common; the case of the school I give as it was related to me. The work is spreading toward the centre of Ireland; on the east, to Droghda, the ghetto and Dublin; on the west, in a Connaught, as far as Galway and Sligo. Much is done for the extension of the revival by lay agency. The converts are everywhere found the most effective in reaching and interesting the masses. God has

the simple narrative of their personal experience. I hailed the beginning of the work in Dublin. It is one of the noblest of cities, and includes some of the best and finest characters in the world. Noble, Christ-like, large souled, true models of the Christ and the man. In Dublin, I heard Dr. Urwick from the text "O Lord, revive thy work." He gave a Scriptural, and I think a truthful description of revivals. A Rev. McNaughton, of Belfast, had heard much against the work at Ballymena, and he determined to visit that place and judge for himself. He was told he must preach. He was taken to a vacant spot. He says, "We shall have no congregation here." "What a title," said his friend. He took out a Bible and read. He then determined to sing a psalm. During the first line a woman brought a chair. During the second there was an increase of numbers, and by the time two verses were sung, a large crowd had assembled. Said Mr. McNaughton "My heart was touched; I could not help preaching." I returned to my people, and they sympathized with me, and with the wondrous work.

The physical manifestations are not so great or numerous as they were. As the work advances it assumes a more mental and purely spiritual form. I may be asked my opinion of these physical manifestations. I have no doubt great caution and discrimination are needed in judging them. There were a few cases of deception. Some in which the affected gave themselves up to feeling and imagination which might have been controlled. Yet I am convinced that for the most part they resulted from the power of the Holy Spirit on the hearts and consciences of men. They are singular phenomena, given, no doubt, to awaken sleeping churches, and a dead world. We believe in the personality of the Holy Spirit, in the like manifestations on the day of Pentecost, and on many other occasions in the early church. That these things were foretold by the prophets and are the fulfilment of their predictions. That what God has done at one time may be done at another time. Why should we doubt or object? Can we comprehend the secret workings of the Spirit, or control his force? And who has a right to arraign the doings of the Sovereign God? The results of the movements are a satisfactory reply, an unanswerable refutation against all the slender and captious criticisms of unspiritual and unawakened souls. The change that follows is for the better. It leads the soul from sin to purity, and fixes the heart on God. It has there reformed whole towns, purified societies, diminished crime, and improved the physical, social, moral and spiritual condition of the community. The glorious results are patent to all as the working of the Spirit of God.

After the address closed, the Pastor said to the people, "We have heard a report of what God is doing in modern times. I will read another report of Peter's account of the great revival with a defence of its manifestations on the day of Pentecost."

STATE SUPPORT FOR DENOMINATIONAL COLLEGES.

We have to express our dissent from the views propounded by our esteemed correspondent, "Spectator," on the subject of State support to denominational Colleges. His argument appears plausible in theory, but reduce it to practice, and you have a justification of the "Separate School" plan as demanded by Catholics. If the State support, denominational Schools for the propagation of Protestantism, why not do the same for the extension of Catholicism? How is the State to distinguish? And if it be right for the Government to endow sectarian Colleges, can it be wrong thus to endow sectarian churches? We have thought much in reference to this perplexing question, and it appears to us that the State must necessarily limit its grants to education generally, without reference to sect or party, or it must divide its support between the several denominations of christians, the Catholics of course not excepted.

The latter are now agitating for "Separate Schools" the world over, and to resist this demand consistently and effectively the other sects must renounce all State support for their denominational Schools, be they high or be they low. The Baptist and Congregationalists of England in their antagonism to National Churches, adopt this policy, and in this they act wisely and consistently. They can deal with this "Separate School" demand upon the broad platform of equal rights; but this they could not do if they were receiving State patronage. Baptists from the days of John in the wilderness of Judea, have been noted for their advocacy of the doctrine of equal rights. Proscribe, they say, no man for his religion. Ask no more of the State for yourselves than you are willing to give to others. If other denominations obtain grants from the public funds for the support of their ministry or their Schools we have a right to the same. And if given to one we declare that it should be given to all. It is upon this principle that the Baptists in these Provinces have asked and received aid from Government, for their Institutions of learning; but if from the beginning they had adhered to the policy of English Baptists and kept their Institutions free from political strife and contamination, they would probably now occupy a position more favorable to resistance to the demands of Popery than what they do. All that they have received is a miserable pittance compared with what has been given to other denominations, Catholics included.

The recent demands of the Popacy in regard to this matter must necessarily arouse the Protestants of all denominations, and it will be well for them if they can act in concert.

BAPTIST PEA SOIREE.—This case came off on Thursday evening last, upwards of 300 persons being present. The room was tastefully decorated with evergreens, mottoes, and variegated lamps, which were much admired and reflected credit on the Committee of management. After the blessing was sung by the choir selected for the occasion the festivities began. The tables were beautifully supplied with all that could be desired, and too much supplied cannot be given to the ladies who presided at them. Refreshments were given with excellent tea and coffee. After tea the Superintendent of the School (Mr. Davies) offered a few appropriate remarks, stating the object for which they were met together—viz: to procure a library for the Sunday School—after which the Revs. Messrs. B. Smith, Parker and Clay, addressed the meeting, expressing their gratification at seeing so many shining fides collected together, and for such a noble object as the one to which they had given their support. During the evening the choir discoursed sweet music and added much to the enjoyment of the Company. The Doxology was then sung, and all retired at an early hour, highly delighted with their evening's entertainment.—Morning News.

THE DAY STAR.—Such is the significant title of a neat sheet of four pages, pamphlet size, published in Halifax, N.S. Its avowed object is to circulate, in a cheap form, intelligence respecting the progress of religion in the world. Price 2s. 6d. per hundred copies. Address the Day Star Halifax, post paid. This little sheet is adapted to do great good. We trust its copies will be greatly multiplied.

FATHER CHINQUY.—Report says that this Convert from Rome and his numerous flock have entered the fold of the Episcopal Church.

CORRESPONDENCE OF THE VISITOR.

A letter to the Religious Intelligencer of July 1, 1859, from a correspondent at Coburg, shows the position of several religious denominations in Canada with regard to the important subject of collegiate institutions.

The Wesleyan Conference at Hamilton, which began thirty years ago with thirty-six ministers, during the present year set apart thirty-two young men to the ministry. They resolved that the rules prohibiting "tobacco," "snuff," and "drugs;" "to young men on probation," "should be strictly enforced." The Conference resolved to strenuous efforts for removing the debt from Victoria College. Other denominations were entreated "to use their influence to elect men prepared to support the distribution of public money to denominational colleges." For these purposes resolutions were moved by the President of the College and seconded by Dr. Ryerson, the Superintendent of Education in Upper Canada. Also at the meetings of the Congregational Union in Toronto. "A circular from Dr. Ryerson on the present system of Education was discussed, and elicited warm debate. Fears were expressed that the Superintendent of Education was acting craftily, and seeking to draw forth a resolution of approval which could be construed into a sanction of the present sectarian movement to which the Methodist Conference had committed itself." "A committee was appointed to take the subject into consideration and report next year."

At the Synod of the Church of Scotland held in Toronto, Dr. Ryerson's circular was referred to the Committee on Schools. The Synod of trustees in Toronto had refused to establish separate schools in connection with the Episcopalians. It was decided to appeal first to the courts of law, and failing, then to the Legislature.

These statements show the position of several denominations in Canada with respect to education. The Wesleyans, for denominational colleges, supported by the State. The Episcopalians and Church of Scotland are for applying this principle even to common schools. For good reasons, that I will not now stop to present, we can have no sympathy with the latter, and with the former only in a modified sense. We cannot doubt the indispensable necessity of the higher institutions of learning, to secure good common schools, to maintain the interests, and even the existence of the state that relies on self-government. But what the character of those institutions ought to be, is quite another question. And this is the question now at stake in these Colonies. In the State University, religious influence is at the lowest ebb, in the denominational it is at the highest. Who ever heard of a revival of religion in a State University? As a general rule the influence of such an institution is of a decidedly opposite character. Nona Sahib and Theodor Parker are the legitimate offspring of the godless college. Just in proportion as the element of State control enters into the University, so its efficiency for good is impaired. This is clearly seen in the rationalism of Germany, the infidelity of France, and the puseyism of Great Britain. To bring these Colonies under the influence of State Universities, would be opening the flood-gates to similar evils,—begging Nona Sahib's, Theodor Parker's, and Ralph Waldo Emerson's,—fostering puseyism and infidelity in all its forms—training our professional men and leading characters to be moral pests in society. History testifies that the State University is a fruitful source of "spiritual wickedness in high places."

On the other hand the college based on the principles of the Bible has always been a blessing to the people. Like a pure fountain it sends forth its healing waters into every department of society. Men trained in it for the learned and other professions, and destined to lead public sentiment, will, as a general rule, have the fear of God before their eyes. The community will then have the blessing of "that people whose God is the Lord."

Our choice lies between these two systems, and we will insist on man of sound judgment by asking him which he approves. But how can the government encourage denominational colleges? Certainly not by endowing, and controlling them as such. But has the State no power to foster these institutions without assuming the whole responsibility? It is a rule in political economy that no undertaking should be assumed by the State that can safely be left to private enterprise. It could be shown that colleges come under this head. Moreover in trade and manufactures, as far as the common good is concerned, the government frequently encourages private effort, money is given to promote the development of the mental resources of a country as desirable as that of its material resources? In homely phrase, is it more necessary to bestow a bounty on the erection of an ostium, than on the founding of a college where immortal minds are trained for time and eternity? Where is the statesman who would look with more favor on the former than on the latter?

If the Wesleyans of Canada are seeking state endowment and state control for their College, in my opinion they are wrong; but if they only ask that the government shall recognize their claim by a liberal donation to encourage them in their truly laudable efforts to promote the religious education of the country, then my answer is: "God speed the right!" And the same other denominations follow the better.

Were there no denominations of christians willing to undertake this arduous enterprise of supporting colleges in the country, the state would then be called upon to endow such institutions, placing over them the holiest as well as the most learned and talented men in the country, without reference to denominational party. How different would this be from what must now be done in a State University, where to be a professor a man must denude himself of his piety, and the gospel minister must give up that commission to preach and teach the truth that he received only from God. One called by God to teach is told by his fellow-men that for this very reason he shall not occupy the most important post; in this country. Can Baptists submit to a system like this? They never have; they never will.

This subject is too large for a single letter, it might be extended to volumes. Let us however open our eyes and read carefully the lesson that is written in the passing events of our own province and elsewhere. And may we not learn too late to be wiser. SPECTATOR. New Brunswick, Sept. 28, 1859.

THE REVISOR'S ENTERPRISE.

The New York Chronicle thus speaks of the decision of the Revisors in regard to the baptism— "But what is to be done with baptism, that Theropole of the enterprise? Can we stand the last shot which will be poured upon that point? Dare we translate the word? In answer we say frankly, that the principle on which we set out, of rendering all words in the Greek and Hebrew by corresponding words in English, so far as it can be done, will be carried out here as ever and where else. Perish our work rather than truth and right. A perfectly faithful translation in the languages of Europe will be a phenomenon in literature unknown to the past two thousand years of the world's history. All, all have admitted words of perversion or concealment to suit the taste and temper of the times. No wonder that failure should be predicted of a version which has no spice of this trucking spirit. Such a version will indeed be a phenomenon, if it survives the attacks with which it will meet, so much as Pan was when he felt no harm from the sting of the viper which had fastened on his hand. None but a plus ultra version can hope to be proof against the poison of prejudice and sectarianism. No other can work the revolution in public opinion which is necessary to its reception. The enemy against it will be forced to succumb in future ages, and from pronouncing it a failure, the world will change its tone and say it is of God. We learn that Dr. Conant's argument on the necessity of translating instead of transferring the word baptism, is perfectly invincible—Whether it will prove so in the day of trial we shall soon see. Let the battle come. Truth is great and must prevail.

of Christian discipleship, and lend himself to occupations and assist at scenes which at home he would not fail to improve. He certainly will forget the gravity becoming godliness, if away from home he lay aside the offices of private devotion; neglecting secret prayer he is sure to go astray, and he is away from home in a double and awful sense, if he leaves behind him his closet. Jesus was the Christ everywhere, and among all people. And this is not all, and the Christian should not content himself with simply avoiding evil, and maintaining self-consistency; but let him remember that our Lord's greatest works were performed on his journeys and in the places of his sojourn. We Christians, disciples, crowding around the Springs, and asking for the healing waters, think of your Master at the well of Jacob, and what grew out of his request to the woman of Samaria, that she would give him to drink. Ye that go down to the margin of the great deep, to be invigorated by the winds and the waves of the ocean, remember Him who taught the people on the shore of the Sea of Galilee, who walked its waters, and slept amid its billows. Ye who are flying to the mountains, think of Him who went up into a mountain to spend a whole night in solitude and prayer. Let it not be enough for you to recover bodily health, and refresh the animal spirits. See to it that you come back, from communion with the scenes of Nature, with higher views and a deeper sense of the God who is all and in all. As you will be making new acquaintances and adventures of life-long friends, study the example of Him who in all his journeys was doing the same; and your friendship an avenue of his grace. Remember finally, that your unconquered influence is your greatest influence, and this can be what it ought to be, only when by faith and prayer Christ shall be dwelling in your hearts.—Independent.

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The physical manifestations are not so great or numerous as they were. As the work advances it assumes a more mental and purely spiritual form. I may be asked my opinion of these physical manifestations. I have no doubt great caution and discrimination are needed in judging them. There were a few cases of deception. Some in which the affected gave themselves up to feeling and imagination which might have been controlled. Yet I am convinced that for the most part they resulted from the power of the Holy Spirit on the hearts and consciences of men. They are singular phenomena, given, no doubt, to awaken sleeping churches, and a dead world. We believe in the personality of the Holy Spirit, in the like manifestations on the day of Pentecost, and on many other occasions in the early church. That these things were foretold by the prophets and are the fulfilment of their predictions. That what God has done at one time may be done at another time. Why should we doubt or object? Can we comprehend the secret workings of the Spirit, or control his force? And who has a right to arraign the doings of the Sovereign God? The results of the movements are a satisfactory reply, an unanswerable refutation against all the slender and captious criticisms of unspiritual and unawakened souls. The change that follows is for the better. It leads the soul from sin to purity, and fixes the heart on God. It has there reformed whole towns, purified societies, diminished crime, and improved the physical, social, moral and spiritual condition of the community. The glorious results are patent to all as the working of the Spirit of God.

STATE SUPPORT FOR DENOMINATIONAL COLLEGES.

We have to express our dissent from the views propounded by our esteemed correspondent, "Spectator," on the subject of State support to denominational Colleges. His argument appears plausible in theory, but reduce it to practice, and you have a justification of the "Separate School" plan as demanded by Catholics. If the State support, denominational Schools for the propagation of Protestantism, why not do the same for the extension of Catholicism? How is the State to distinguish? And if it be right for the Government to endow sectarian Colleges, can it be wrong thus to endow sectarian churches? We have thought much in reference to this perplexing question, and it appears to us that the State must necessarily limit its grants to education generally, without reference to sect or party, or it must divide its support between the several denominations of christians, the Catholics of course not excepted.

of Christian discipleship, and lend himself to occupations and assist at scenes which at home he would not fail to improve. He certainly will forget the gravity becoming godliness, if away from home he lay aside the offices of private devotion; neglecting secret prayer he is sure to go astray, and he is away from home in a double and awful sense, if he leaves behind him his closet. Jesus was the Christ everywhere, and among all people. And this is not all, and the Christian should not content himself with simply avoiding evil, and maintaining self-consistency; but let him remember that our Lord's greatest works were performed on his journeys and in the places of his sojourn. We Christians, disciples, crowding around the Springs, and asking for the healing waters, think of your Master at the well of Jacob, and what grew out of his request to the woman of Samaria, that she would give him to drink. Ye that go down to the margin of the great deep, to be invigorated by the winds and the waves of the ocean, remember Him who taught the people on the shore of the Sea of Galilee, who walked its waters, and slept amid its billows. Ye who are flying to the mountains, think of Him who went up into a mountain to spend a whole night in solitude and prayer. Let it not be enough for you to recover bodily health, and refresh the animal spirits. See to it that you come back, from communion with the scenes of Nature, with higher views and a deeper sense of the God who is all and in all. As you will be making new acquaintances and adventures of life-long friends, study the example of Him who in all his journeys was doing the same; and your friendship an avenue of his grace. Remember finally, that your unconquered influence is your greatest influence, and this can be what it ought to be, only when by faith and prayer Christ shall be dwelling in your hearts.—Independent.

Below will be found an interesting account of the revival in Ireland, by Rev. Dr. Stow of Boston, extracted from a late issue of the Christian Era. Mr. Stow during a recent visit to Ireland had a most favorable opportunity of witnessing for himself, and having been long conversant with the history of revivals as enjoyed by the American Churches, he was well prepared to judge of the character of this mighty movement. We have felt so much pleasure in the perusal of this report that we have withheld original matter to give it room. We trust our numerous readers will feel an equal interest, and that they will greatly profit thereby.

DR. STOW ON THE REVIVAL IN IRELAND.

An address delivered in the Dudley Street Meeting-house, Roxbury, on Sunday evening, Sept. 26, 1859, and Photographically reported for The Christian Era, by W. A. NEWELL, Esq.

At the appointed hour the spacious house was densely filled with all interested audience. Prayer was offered by Mr. Thompson, (Congregationalist,) of Roxbury, and the hymn commencing "Watchmen, tell us of the night."

was sung. Rev. Dr. Stow then rose and said:—As you will understand, I am here by request, to give an account of the revival on the other side of the Atlantic, so far as I was an eye-witness, or so far as I have collected information from authentic sources. During my travels on the continent in May and June, I found occasionally in German and French newspapers, mention made of an epidemic having broken out in Ireland. By reference to English papers, I soon discovered that the epidemic was spiritual. Some regarded it as a divine work. Particularly at its commencement, opinions were various, I turned away from the sound of war, from scenes of blood and carnage to inquire for myself. Just previous to my arrival in London, a large meeting had been held in the P. ulsey to hear communications respecting the work in Ireland. Reports were given by various gentlemen, both oral and written, and a deep impression was produced that the work was truly of God. Dr. Scott in his work after his return from Sweden, states that at least a quarter of a million of conversions had taken place in that country.—The revival has some relation to our own land; for copiousness who had been sent out by us were among the instruments through whose labors it commenced. Mr. Spurgeon had been in Wales on a preaching excursion, and stated that a great work was going on there. The Rev. Dr. Massie published a pamphlet of 88 pages respecting Ireland, which consists mainly of facts, and contains very few opinions, and in this respect it is at once interesting and important. This was but at the beginning of the revival. Many in England were skeptical as to Ireland. They had a general mistrust of the Irish as excitable and superstitious; and had no great confidence in the soundness of their judgment, and especially on questions of religion. If Scotland were to experience a revival we should be disposed to entertain the possibility of its genuineness, and even to investigate the subject; but Ireland, we have not much faith in her judgment.

While this giving utterance to doubts, news arrived that the Presbyterians were satisfied that the work was of God, and soon after, they witnessed the same manifestations in Scotland as in Ireland. In Glasgow, that large manufacturing city distinguished for its wickedness, his young life; and the evening, On the Green, the attractions of the book-2 persons have been momentary annoyance expressed in we had taken place tones with a power in them to shadow the heavy, prof of his child.

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