

íreland's —Lost— heritage



DAVID CARNDUFF
Foreword by Dr. R.T. Kendall

íreland's Lost heritage



David Carnduff M.Th.

*Dedicated to
my grandmother Maggie (Malone)
and my mother Helen
who were my Lois and Eunice
(II Timothy 1:5)*

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introduction

This book is not meant to be an exhaustive account, but rather a brief overview of Irish Church History, with an emphasis on revival, viewed from a Pentecostal perspective. Neither is it meant to be a series of biographical sketches of the men who have given their names to the chapter titles, as much as an acknowledgement of the work that God did in their lifetime and beyond.

Although there are only six men specifically mentioned here, who, like David, served the purpose of God in their generation (Acts 13:36), it goes without saying that Ireland has been blessed with many unsung heroes of the faith, whose work 'the day will declare'.

What was their secret?

Clearly, the fact that they knew the day of their visitation, saw it as a window of opportunity and ministered in it, through the power of the Holy Spirit.

What can that teach us?

That Ireland does have a spiritual heritage of genuine Holy Spirit outpouring.

What conclusion can we draw from that regarding a present day outpouring of the Spirit on Ireland?

If it has happened before, it can happen again.

I have divided each chapter into sections, for the benefit of readers with a limited concentration span. Hopefully, the Bibliography at the end will open doors for those who want further reading.

My sincere thanks to all those who helped and encouraged me prayerfully and practically with this publication. May the Lord bless them in kind.

David Carnduff
(May 2003)

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R.T. Kendall

(Former Minister of Westminster Chapel, London)

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FOREWORD

Dr. R.T. Kendall

(Former Minister of Westminster Chapel, London)

This wonderful and timely book fills a gap in Irish Church History that will make all who read it indebted and thankful to its author. Pastor David Carnduff has done the work of a pioneer, moving in a direction nobody has ventured. No one will doubt the truth or factual information of this monograph, not merely because it is carefully footnoted but because the author's integrity is mediated transparently on every page. I feel honoured to be asked to write this Foreword and blessed to have read this book.

Most of us who are theologians tell more about ourselves than we do the subject, when we try to be historians. Someone observed that Paul Tillich's work in church history tells you more about Tillich than it does the history he purported to unfold. I am sure this is true of much of my own work but Pastor Carnduff is up front at the beginning by telling us this historical picture is painted from a Pentecostal perspective. And yet what is brought to bear in the pages that follow will pass the test of any unbiased judge.

There is a theological issue that underlies this important volume. It is called 'cessationism' - the view that signs, wonders, miracles and gifts of the spirit 'ceased' after the early days of Christianity. The view of the proponents of cessationism is that, once the canon of Scripture closed - and we now have the complete Bible at our fingertips - no need for the miraculous survives; as mature believers we neither expect nor need any more.

Wrong! As Philip the evangelist heard the Lord speaking directly to him to go immediately to the desert road that leads from Jerusalem to Gaza (Acts 8:26), so God is pleased to deal familiarly and intimately with his people today. He did so before the closing of the canon of Scripture and has done so since. Pastor Carnduff demonstrates effortlessly and persuasively that this manner of the Lord's dealings characterized the founding and flourishing of Christianity in Ireland, beginning with Patrick himself. No unprejudiced cessationist will feel comfortable holding on to this point of view after reading this documented, scholarly book.

I have been saying for a long time that there has been a silent divorce between the Word and the Spirit, speaking generally, in the church today. When there is a divorce, some children stay with the mother, some with the father. In this divorce you have those on the 'Word' side (stressing the need for sound doctrine, expository preaching and contending for the faith once delivered unto the saints); and also those on the 'Spirit' side (stressing the gifts of the Spirit, the prophetic and the miraculous). Both emphases are exactly right and what is sorely needed at the present time. But it is not one or the other

but both - simultaneously - that is needed and which, in my opinion, will restore the honour of God's name on both sides of the Atlantic.

This book will help bridge the gap between the Word and the Spirit, between the mind and the heart, between doctrine and experience. Every Christian and church leader should read this book, not merely those from Ireland. It will not only open many eyes, but also produce a warmth and openness to the truth that could change one's life. Patrick may have thought that Ireland - which he saw as the 'uttermost part' of the earth at the time - was the last place to be evangelised before our Lord's Second Coming. But what if he turns out to be right in a sense, that Christians in Ireland have an opportunity to rediscover their beginnings and get to know the sovereign Redeemer in these last days before that Second Coming. This book is written in such a way that this could happen.

R. T. Kendall
Key Largo, Florida
January 2003

chapter 1

patrick

The national evangelization of Ireland and the establishment and mission of the Ancient Celtic Church (5th – 7th Centuries AD)

This chapter started out as a research paper entitled “The lessons that Patrick has to teach the contemporary Church in Ireland” and was submitted to Dr. Neil Hudson of Regents Theological College, University of Manchester, England, in January 1997, in partial fulfilment of the requirements for a module entitled ‘Mission in a Pentecostal/Charismatic context’ (CHM-410). Whereas it is not meant to be a ‘Life’ of Patrick, it seeks to examine and learn from him as the great pioneer missionary to Ireland.

introduction

Why should the contemporary church in Ireland be able to learn lessons from the life of Patrick? Because firstly, as Chris Seaton in his 'New Celts' puts it, "**the first pioneers of the gospel in any nation hold a key to the 'genetic code' of the church there**"¹ and secondly, there are remarkable similarities between the circumstances prevailing then and now.

Historical Ireland is no stranger to division. As far back as the fifth century and beyond, and certainly in Patrick's day, the four provinces of Ulster, Leinster, Munster and Connaught were four kingdoms, each ruled over by its own king and often hostile to one another.² To really grasp the situation in contemporary Ireland from a Christian mission perspective, it is important to understand that today the country is doubly divided, not only politically, but almost identically along the same lines, culturally and religiously as well. Firstly, Ireland as a whole is a divided island and secondly, Northern Ireland as a separate entity is a divided province. It is also important to understand that the Church (in the broadest sense of the word) in Ireland is divided. For generations, the predominant religious influence in the Republic has been a very orthodox form of Roman Catholicism and in Northern Ireland a Reformed stream of Presbyterianism. So on an establishment level there are clearly two churches in Ireland, but even on a non-conformist level, although not so clearly obvious, there are arguably two churches as well. Broadly speaking, in Evangelical / Pentecostal³ circles, the tone and character of Fellowships springing up in the Republic have for example an informal approach to their meetings that is characteristic of the more relaxed, easy going way of life there and tends, quite rightly, to reflect the lifestyle of the indigenous population. Meetings in churches of a typically Northern Irish character, on the other hand, generally tend to be more formal in nature. Undoubtedly, the strength of the national church that Patrick and his successors established⁴ lay in the fact that in character it was indigenously Irish. It was the people's church. They recognized it as their own because it reflected their character, their culture, their idiosyncrasies. It is naive to think that in the work of mission as a whole, an understanding of cultural and political issues is significant in other countries, but of no relevance in Ireland. In actual fact it is extremely relevant, for the work of mission in Roman Catholic / Nationalist areas has often been hindered through insensitivity to the cultural identity and political aspirations of the people who live there. Small wonder so many of them have been unable to identify with much of the evangelistic activity that they have come in contact with.

a lesson in unity

There is a tangled web of political and cultural variance in Ireland, which history has woven and the greatest minds of the twentieth century have failed to unravel. Just as first century Judea and Samaria found themselves housing two peoples who shared similar ethnic roots, but lived on either side of a man made border and differed in religious and

cultural identity, a surprisingly comparable set of circumstances has prevailed in Ireland for over eighty years. It is noteworthy that in the mission plan Jesus gave to the Apostolic band, it was explicit that Samaria was not to be bypassed when they set out to fulfill the great commission i.e., He told them to be His witnesses “in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8)

To give an honest assessment of the state of the contemporary Church in Ireland, the one word that comes readily to mind is ‘divided’. To a great extent **a divided Church is a reflection of a divided country**.⁵ Undoubtedly, the greatest ‘enemy within’ that the Church has to face, anywhere in any age, is division and therein, Patrick has a timely lesson in **unity** to teach the contemporary church in Ireland, for he knew who his real enemy was and strove successfully throughout his ministry to preserve unity among his converts and avoid the incessant infighting that all too often characterises the church. Thus she needs to learn the lesson of guarding against contention and division, for the ‘enemy within’ is always more dangerous than the ‘enemy without’ and Satan knows the strategy of ‘divide and conquer’ only too well. In attempting to examine the question, “How did Patrick guard against contention and division in his own ranks?”, without simply speculating, it could be said that he carried the hallmarks of a pastor, for he manifested the characteristics of the Good Shepherd who was willing to lay down his life for his sheep. His obvious love for his people and their resulting acceptance of his pastoral care and authority, must have been a major contributory factor in the avoidance of contention in the church he was called to lead. He had an unpretentious honesty verging on childlike innocence, which showed itself in things like a readiness to admit his shortcomings and an openness to say when his dearest friend had hurt him by betraying a confidence. There was nothing “holier than thou” about him and nowhere in his Confession did he ever show any air of superiority.

Patrick must have won the heart and soul of the common man, for although he was hated by the Druids,⁶ his enemies were clearly outside the Church not inside. What was his secret? Thomas E. Cahill describes it as Patrick finding “**a way of swimming down to the depths of the Irish psyche and warming and transforming Irish imagination – making it more humane and more noble while keeping it Irish.**”⁷

Thus, for the sake of the Gospel, he was willing, in the right sense, to be ‘made all things to all men’ (1 Cor., 9:22)⁸ and as a result, tended to gather people rather than scatter them. The contemporary church in Ireland really does need to learn that lesson from Patrick’s life, for her influence is diminished because of her reckless tendency to splinter, which on a practical level leaves her resources of manpower and finance divided and on a spiritual level robs her of the blessing and anointing, which according to Psalm 133 follow as a direct result of brethren dwelling together in **unity**.

a Lesson in Dying to self

Working in that historical, cultural and political background, the contemporary Church in Northern Ireland has diligently striven to evangelise its own “Jerusalem and Judea” and has been consistently faithful in sending missionaries to the “uttermost part of the earth”, but seems largely to have missed its “Samaria”, the mission field on its doorstep⁹ and even within the confines of its own statelet, is not altogether innocent of looking over the parapet at the nationalist community and regressing into the mindset that says, “the Jews have no dealings with the Samaritans”.¹⁰ Ideological borders can be harder to cross than political ones, but a case could be made for saying that the first Christians, who were Jewish, were willing to sacrifice the sacred cow of their cultural identity for the sake of reaching their Samaritan neighbours. Since by their actions, Ulster Evangelicals often give the impression that they are unwilling to do likewise, then, Patrick has a tremendous **lesson in dying to self** to teach them, for he was willing to die to self, take on the lifestyle of a ‘White Martyr’¹¹, go in obedience to the call of Christ, say ‘goodbye’ to country and kinsfolk, leave his British way of life behind and for the sake of the Gospel embrace the Irish culture,¹² yet still uncompromisingly resist Paganism and the occultic practices of the Druids¹³. In his own words, **“I am prepared to give even my life without hesitation and most gladly for his name, and it is there (in Ireland) that I wish to spend it until I die, if the Lord would grant it to me.”**¹⁴

The degree to which Patrick assimilated with those to whom he had been sent should not be ignored. In present day terminology, he was an incarnational model of mission, i.e., he willingly forsook what he was and fully identified with his newfound people by becoming what they were. Cahill intuitively notes that Patrick **“has traveled even further from his birthright than we might expect. He is no longer British or Roman, at all. When he cries out in his pain, ‘Is it a shameful thing ... that we have been born in Ireland?’ we know that he has left the old civilization behind forever and has identified himself completely with the Irish.”**¹⁵

In the well known quote from his classic work “The Cost of Discipleship”, Dietrich Bonhoeffer says, **“When Christ calls a man, he bids him come and die.”**¹⁶ But for many Ulster Evangelicals, the thought of dying to their cultural identity, or having to put their political aspirations on the altar (for any reason) could be blocked by a “no surrender” reaction, yet that may well be the price they will have to pay, if the ‘ire’ is ever to be taken out of ‘Ireland’.

a Lesson in pioneering

In a search to find other lessons that Patrick has to teach the present day Church in Ireland we need look no further than the fact that he entered a Pagan country which was hostile to the Gospel, full of occult influences and controlled by Druidism at every level¹⁷ and steered a resolute course that ran against the current of popular opinion of the day to

establish a Christian witness that reached to the very court of the High King of Ireland.¹⁸ Patrick's experiences must be a rich vein of wisdom to the contemporary church, not least of all because of the similarities that there are between the Ireland of his day and the changing world of ours. Highlighting the striking comparison between the circumstances prevailing then and now, Dr. Bruce Reed Pullen reasons that “**The Celtic Christians** (of whom Patrick was one) **did mission in a pagan pre-Christian age much like the one we are rapidly entering. We can no longer assume that everyone is a Christian. We can no longer assume people will support Christian values. We can no longer assume the church will have a special place in the life of our secular communities. We can no longer assume mission is only in a distant land; it is just outside our door.**”¹⁹

If ever there were **lessons in pioneering** that could be learned by the contemporary Church in a rapidly changing Ireland, Patrick's life and ministry are a plenteous source from which those lessons can be drawn. The Apostle Paul could say in 1 Corinthians 3:10 that as a wise master builder, he had laid the foundation for another to build on. By the same token, a case could be made for saying that Patrick's ministry was nothing short of apostolic²⁰, for it prepared the ground and laid the foundation for all subsequent mission in Ireland, and although he was not actually the first to bring Christianity to Ireland,²¹ Patrick was certainly the one who gave leadership and direction in clearing the way for its spread throughout the island. On that subject of pioneering and clearing the way for others to follow, George Otto Simms, former Church of Ireland Archbishop of Armagh and Primate of all Ireland says that, Patrick “**knew that he was not the very first person to bring Christianity to Ireland, but he was certainly a pioneer, continually breaking new ground.**”²² Warren Wiersbe in the introduction to his book “In Praise of Plodders” gives an enlightening and relevant comment on the Greek word ‘prokope’, when he says, “**Prokope is a Greek word that Paul used in 1 Timothy 4:15. The Authorised Version translates it ‘profiting’, while the NIV and NASB use ‘progress’. It means ‘pioneer advance’ and comes from a verb that means ‘to cut forward’.**”²³

It is clear that Patrick could never have cut through the tangled undergrowth of occultic resistance and persecution that he must have been met with unless he had been ministering in the power and anointing of the Holy Spirit. To this day, some who have failed to grasp that fact still find it hard to understand how he did. J. M. Holmes expresses their incredulity by saying, “**How these Celtic people could have been persuaded to turn away from belief in magic and from the gods of their druidic tradition is, to some, a complete mystery, especially since it is plain that the choice the converts had made was not an easy one.**”²⁴ Journalist Alannah Hopkin in commenting that “**Whatever the reason, it cannot be denied that the people of Ireland gave Christianity an unusually enthusiastic reception**”²⁵ seems to be acknowledging the fact of Patrick's success while freely admitting that she cannot understand the reason for it. Likewise historian Kenneth Neil struggles to explain away the revival fire that swept Ireland in the wake of Patrick's ministry by attributing its results to some sort of a syncretistic merger between the gospel of the Christian missionaries and the pantheism and polytheism of the pagan Celts.²⁶ “**No matter how great the force of Patrick's personality, other factors**

must have played a part in the amazingly rapid conversion of the Irish. The fact that the indigenous religion was pantheistic and not tied to strict doctrine helped immeasurably; from the beginning the Celts seem to have been willing to accept Christ as just another divinity, thereby giving early missionaries a valuable foothold.”²⁷

Despite the academic integrity of both of these writers, their reductionist philosophy of viewing their subject from a purely secular perspective seems empty and inadequate. The suggestion that a syncretistic accommodation between the worshippers of the Sun and the worshippers of the Son could have obliterated two thousand years of Druidism within several generations is just not credible. In actual fact, such a merger would have perpetuated Druidism in a Christianised form.²⁸ The later influences of the Roman Church may have brought about Christianised Paganism,²⁹ but the ethos of Patrick and the Celtic Church was distinct from Romanism in Ireland and uncompromisingly Christian. (See Appendix 'A'). What was happening was more than just the philosophical contrast of two abstract ideologies. It was a head-on confrontation between occult activity in Ireland and the power of the Gospel. What then was the secret of Patrick's success? What made the stronghold of Druidism fall like the walls of Jericho? Arguably, outside the operation of the Divine, there is no satisfactory explanation for it. That Patrick could only have done what he did through the power of the Holy Spirit, is the only credible conclusion we can draw and one that nineteenth century Islington Presbyterian Minister, Dr. John Weir happily endorsed. “**What was the secret of the first and marvellous success of Succath - the traditional 'St. Patrick' - when he began to preach a pure and primitive Gospel among the pagans of Ireland? What else than the Spirit's teaching and quickening power can explain the raising up of men like Columba and Columbkill, (sic) and the monks of Iona, who, owning no homage to Rome, and abjuring her yoke, were the apostles of Christianity in Britain? How do we explain that Ireland herself was once the seat both of religion and learning, and that thither, in the seventh century, 'the Saxon youth,' as Lord Coke expresses it 'did resort as to a fair?'**”³⁰

For Patrick, the power of the Spirit must have been a compulsory requirement rather than an optional extra. Even when he experienced it, he showed that grit and determination were still needed to go through with God. On a practical level, there may have been another reason for the ready acceptance the Irish gave to the Gospel. Celtic folklore did not have the complex twists and turns of Greek tragedy. Its story lines were unpretentiously straightforward. Whether they told of love or war, there was something almost childlike in their simplicity. Whereas the Greek mind was highly sophisticated the Celtic mind was uncomplicated. The Greeks were great philosophers and thinkers. The Celts clearly were not. The Apostle Paul saw the Greek tendency to look for the alternative agenda in everything as unnecessarily complicating the simplicity of the Gospel. “The Greeks seek after ‘sophia’ (sophistication)” he said, “but we preach Christ crucified,” which as Paul saw it was “unto the Greeks foolishness”.³¹ To the Greeks, the Gospel of a loving Saviour offering to exchange their guilt for His innocence left them wondering where the catch was. To them it was all too simple. To the Celts on the other hand, the

very simplicity of an innocent victim willingly taking the place of guilty sinners and suffering the wrath of an angry God for their sakes was what appealed to them. To the Irish, the Gospel story was complete. It did not need to be added to. Arguably, their Matthew 18:3 childlikeness³² was the very attribute that enabled them so unquestioningly to give such a ready acceptance to the Gospel.

Another possibility could have been that in the thinking of the Celts (as well as the Greeks), the gods they knew were capricious and uncaring in their dealings with people. But the God Patrick preached appealed to the Celts, for He saw His followers as His children and had their well being at heart. As Cahill puts it, “**There is not a hero in ancient Irish literature who does not fall prey to some taboo or another – *geis*, the Irish called it (*gessa* in the plural), a word that may perhaps be translated as ‘observance.’** in the Irish stories, the traps seem to lie hidden at every crossroads, and trickster-gods lurk behind each tree. ... in Patrick’s world all beings and events come from the hand of a good God, who loves human beings and wishes them success.”³³

Surely, these are lessons that the contemporary church in Ireland needs to learn, for all too often, she lacks tenacity and is ready to give up too easily in tough situations. Present day Ireland’s previously mentioned political and cultural divisions have not only left areas of Northern Ireland evangelised to saturation point, but also areas in the Republic, (together with much of the nationalist community in the North), which are virtually unevangelised. Therefore from his own pioneering experiences, Patrick is well qualified to teach the contemporary church in Ireland lessons about starting from scratch in areas which have not heard the Gospel and taking a truly charismatic ministry to areas which have heard, but now need to see the Gospel.

a Lesson in evangelism and church planting

Patrick not only **evangelised** in the power and authority of the Holy Spirit but showed commitment to an on going policy of **church planting**. Many of the Churches he planted would probably have appeared to us as monastic communities³⁴ but they housed groups of Christians who fostered a genuine care for one another, carried on what we would call today programmes of discipleship and leadership training and even recognized women’s ministries. “**Columba called them ‘colonies of heaven.’”**³⁵ P.T.O’Brien, commenting on his understanding of Romans 15:19 says that Paul did not see himself as having “fully preached” the Gospel until he had thoroughly gone through the three stages of primary evangelism, nurturing and consolidation. “**Proclaiming the gospel meant for Paul not simply an initial preaching or with it the reaping of converts; it included also a whole range of nurturing and strengthening activities which led to the firm establishment of congregations. So, his claim to have ‘fulfilled the gospel in an arc right up to Illyricum’ signified that he had established strong churches in strategic centres of this area, such as Thessalonica, Corinth and Ephesus.”**³⁶

In like manner, Patrick knew nothing of "hit and run" evangelism and yet, this does not always seem to have been the case in Ireland. Even as recently as the early part of the twentieth century there is evidence to suggest that there was a sad lack in the area of follow-up, as recorded in this personal testimony from Miss Edith Neville, who for the last thirty years of her life, faithfully carried on an evangelistic outreach from Armagh, the ecclesiastical capital of Ireland. **"As I look back over more than half a century to the year of my conversion, 1921, I would like to emphasise the fact there were very few meetings of an evangelistic nature to which I could go. There were really no follow-up meetings which I could attend. So, one had to depend upon the guidance of the Holy Spirit, through personal study of the Bible truths, and waiting upon God in prayer."**³⁷

It has never in any age been good for a new convert to have no one to turn to. We all need somebody to lean on. Patrick must have been aware of the idea of 'Anamchara' or 'soul friend', for his Celtic successors certainly used it as a part of the nurturing process in their ongoing program of pastoral care. It meant having a close and trusted confidante on whom you could depend and with whom you could share your problems, in the knowledge that your confidence would not be betrayed nor your vulnerability taken advantage of. One valuable aspect of the concept of 'Anamchara' is the principle that 'a burden shared is a burden halved'. Writing of its relevance to the contemporary church, Reed Pullen tells how **"Ian Bradley comments in his excellent book, *The Celtic Way*: 'Modern experts in the field of spiritual counseling (sic) and clinical psychology are coming to see the advantages of this Celtic model of pastoral care which faced up to the need we all have for regularly unburdening our souls.'**"³⁸

Patrick's example therefore can still teach a highly relevant lesson to the contemporary church in Ireland, for he fulfilled a ministry which not only saw people born again, but nurtured, consolidated, established in their faith and released into ministry. In his own words, **"I am very much God's debtor, who gave me such great grace that many people were reborn in God through me and afterwards confirmed, and that clerics were ordained from them everywhere ..."**³⁹ So what lesson can the contemporary church in Ireland learn from this? Is God trying to teach us something from the lives of Patrick and his Celtic successors? Ellis is **".... sure that God wants to raise up key centres both in the UK and further afield that will become resource bases for mission in the same vein as Iona, Lindisfarne and indeed the Petrine and Pauline resource churches like Jerusalem, Antioch and Ephesus."**⁴⁰

At times, the contemporary church, particularly in Northern Ireland can manifest a certain puritanical austerity, which is difficult to think of as being synonymous with Christ-likeness. Someone has coined the phrase, "If you want to win some, you must be winsome." Therein lies another lesson that Patrick has to teach her, for the conversion of Dichu (pronounced D-Hugh), a local ruler in the Lecale Peninsula in the Strangford area of Co. Down, (who to begin with was hostile to Patrick,) not only showed that Patrick must have had something impressive and attractive about him, but was also a highly significant event in his mission. In fact, Dichu's conversion could be seen as a result of

Patrick walking in agreement with the strategic planning of the Holy Spirit, for he became the first Christian in Ulster and gave Patrick his barn to open the first Church in Ireland. Dr. Robert Brown says, “..... **Impressed by the appearance of Patrick, Dicu became gentle, listened to his preaching of the Christian faith, and believing in it was baptised, the first man in Ulster to have received belief and baptism through Patrick. As an act of gratitude, he gave Patrick his barn at Saul to serve as a Church *The Mission of Patrick had begun.***”⁴¹ (Emphases mine)

Patrick never lost the ‘personal touch’ and knew nothing of the ‘head count’ mentality of many present day Evangelists. In this extract from his letter to Coroticus, a Pict Chieftain whose men had attacked a group of Patrick’s converts the day after they were baptised, murdering some and kidnapping others,⁴² he shows a mixture of anger and broken heartedness that could not have been surpassed if the victims had been his own children and despite the thousands of other converts he made, he could never have brought himself to think that there were ‘plenty more where they came from’. “..... **I do not know what I am to grieve for more bitterly, whether those whom they captured who were killed or those whom the devil has deeply ensnared. They shall inherit Hell equally with him in eternal punishment**”⁴³

Patrick’s ‘Letter to Coroticus’ also gives us a brief yet enlightening glimpse into his benevolent yet perceptive foresight. Indeed, shining through his lack of self-esteem was the farsightedness of a man born before his time. Without doubt he outstripped his contemporaries and arguably even his predecessors, for he showed a humanitarian mindset that was far beyond the thinking of early medieval Europe. Commenting on his uniqueness and stature in the annals of antiquity, Cahill says that “**the greatness of Patrick is beyond dispute: the first human being in the history of the world to speak out unequivocally against slavery. Nor will any voice as strong as his be heard again till the seventeenth century.**”⁴⁴

How successful was Patrick’s life’s mission in human terms? Somewhat reminiscent of Joshua when the Lord reminded him that he was old and advanced in years and there remained “very much land yet to be possessed,” J.M. Holmes comments, “**It would seem from what records are available that when Patrick died the land was still largely pagan and opposed to Christianity. But, as he claims in a number of places, thousands of men and women did believe and were baptised. Incredibly the foundations of a Christian church and a thriving community of believers were established in a land where up to that time spiritual darkness reigned.**”⁴⁵ (Italics mine)

Just as Paul reached out to areas that were hitherto untouched, Patrick came to evangelise Ireland at a time when the Christian Gospel was virtually unknown to the bulk of the Irish, which, as previously argued, made his mission nothing short of apostolic. (It is worthwhile noting here that there were already Christians in Rome before any known apostolic visit, yet that did not negate nor diminish the importance of Paul’s visit in God’s eyes.)

Patrick’s influence was later (after his death) to usher in an age of medieval Renaissance, bringing literacy, which through the work of Irish based mission was to

touch much of Europe with a literary and cultural influence that gave Ireland its reputation of being the “Island of Saints and Scholars” (*Insula Sanctorum et Doctorum*).⁴⁶ E.H.Broadbent, says on the matter that **“Ireland first received the Gospel in the third or fourth century, through merchants and soldiers, and by the sixth century it was a Christianised country and had developed such missionary activity that its missions were working from the shores of the North Sea and the Baltic to those of the Lake of Constance.”**⁴⁷

Although the fifth and sixth centuries are thought of as the “Golden Age”⁴⁸ of the ancient Celtic Church, by the time the seventh century had run its course, Ireland seems to have slipped into its own “Dark Ages”⁴⁹, through which the country appears to have seen little of Evangelical type revival until the seventeenth century with the arrival of the Scots Dissenters in Co. Antrim. Does that negate the work that Patrick did? Certainly not, (no more than the fact that modern day Turkey is largely Islamic detracts from the work that Paul did). It only serves to underline another timely lesson for the contemporary church in Ireland, that even in the event of a country wide move of the Spirit today, her evangelists and church planters can neither afford to rest on their laurels, take the blessing of God for granted, nor presume on His goodness for tomorrow.

a Lesson in Discipling and imparting of vision

As the “Twelve” were put through the process of **discipling** by Christ,⁵⁰ Joshua by Moses, Elisha by Elijah and Timothy by Paul, the same practice can be seen in the life of Patrick, where he takes people under his wing and grooms them for ministry, saying how he is **“very much God’s debtor”**, that **“through (him)...clerics were ordained from (his converts)”**⁵¹. Paul’s advice to young Timothy on discipling was, “the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also,”⁵² i.e., “make disciples who will make disciples.” Patrick, who was well acquainted with the Scriptures, must have taken Paul’s advice, for his disciples were responsible for teaching many others. Broadbent says of Patrick’s successors, **“When some converts were made, the (Celtic) missionaries chose from among them small groups of young men who had ability, trained them specially in some handicraft and in languages, and taught them the Bible and how to explain it to others, so that they might be able to work among their own people.”**⁵³

Colum Cille (formerly Columba) was one of those who were taught by someone (viz., Finnian)⁵⁴ who had in turn been taught by others. Roger Ellis says that **“Discipleship was at the heart of the Celtic church. Each person had a personal director or soul friend, who was a spiritual advisor, confessor and counsellor. It was not uncommon for leaders to choose twelve disciples and invest in them. Finian (sic) (of Clonard) apparently had Brendan, Ciaran and Columba among his twelve.”**⁵⁵ Columbanus, who went as far as Italy, studied under Comgall at Bangor, Co. Down.⁵⁶ Far from the

discipleship programme of the Ancient Celtic saints becoming obsolete, one and a half millennia later the “G12” system operates in a number of different countries with great success on a very similar system.

All the training in evangelism in the world however could not, on its own, inspire people to evangelise, for Solomon in his wisdom could see that where there was no vision the people would perish (Prov., 29:18). In recent years the contemporary Church in Ireland has organised a proliferation of Seminars and Training Days, but a tremendous lesson that Patrick has to teach her is the paramount importance of **the imparting of vision**, for that can never be replaced by accruing knowledge or grasping methodologies. It was vision that gave the prophets and apostles a sense of calling and destiny in their lives. It was vision that inspired them to look beyond the temporal setbacks and disappointments that beset them and it was vision that encouraged them to fulfil their mission regardless of the cost. In Patrick’s case we can see what could arguably be described as one of the clear hallmarks of true leadership - a God given ability to impart his vision to others. Not least of all, it can be seen in the life of Colum Cille,⁵⁷ for despite the fact that he came approximately a century later, he grasped the missionary vision of Patrick, who had left his homeland of Britain and established a strategic base in the Lecale peninsula in south Down, from which he evangelized the northern half of Ireland. Similarly, Colum Cille left his homeland of Ulster and sailed north to the island of Iona to establish a strategic base from which his mission to evangelise Scotland and beyond was launched.⁵⁸ “**Two years after landing in Iona he determined to assail Pictish Paganism at its centre and stronghold. Columba’s plan of attack was similar to St. Patrick’s..... Patrick first settled in Down and Antrim, and made good his footing therein, founding churches and securing a place of retreat in case of need. Then he advanced to Tara. So did St. Columba act.**”⁵⁹

Colum Cille’s vision was in turn picked up by Aidan,⁶⁰ who established a strategic base in Lindisfarne or Holy Island (off the Northumbrian coast of northeast England) and has been described as ‘the apostle to England’.⁶¹ Their successors in the Celtic Church were eventually to reach most of Western Europe with the Christian Gospel.⁶² Although it cannot be proven conclusively, the aforementioned Brendan is reckoned to have reached Iceland, a feat of such nautical ability that it resulted in his becoming known as ‘Brendan the Navigator’.⁶³ F.F. Bruce says, “**When the story of Brendan is stripped of legendary accretions there remains good reason for believing that he visited Iceland, where we know on independent grounds the Irish monks did settle before the Norse colonization and that he even possibly reached some part of the American continent.**”⁶⁴ Indeed, Patrick’s ability to impart his vision to others must be one of the keys to unlocking the Celtic Church’s secret of prolonging their day of visitation, for when he died, his vision did not die with him and quite remarkably, the Ancient Celtic Church’s evangelistic zeal did not wane for over two centuries.

But what was the motive for Patrick and his Celtic successors being willing to leave ‘country and kinsfolk’, suffer discomfort, endure hardship and put their lives at risk

in pursuit of their missionary itineraries? Hopkin's answer that "The early Irish monks did not initially undertake voluntary exile in order to convert the heathen, but rather as the ultimate form of penance – the ultimate ascetic practice"⁶⁵ seems unlikely. A more credible reason for their taking the rigorous path they chose was the fact that they had caught Patrick's vision of the call of a Christless people and had taken up his burden to be 'A letter of Christ for salvation unto the utmost part of the earth'.⁶⁶ In the same way, the Historical Pentecostal churches in Ireland are to some degree beginning to catch Joshua's vision to 'go in and possess the land', but they still have a long way to go.

a Lesson in ministering in the miraculous

Within the overall context of Irish Christendom, Patrick is probably better known for myths than miracles. He is said to have chased the snakes out of Ireland, pictured in stained glass windows wearing a Bishop's mitre and a green cassock and reputed to have used the Shamrock as a sermon illustration. All of which are highly unlikely, as the snakes were reckoned to be extinct before he arrived⁶⁷ and the story did not appear until the ninth century. The Bishop's Mitre was not worn in Ireland until about the tenth century. (Patrick was fifth century.) Regarding the Shamrock, Archbishop Simms says, "**Much much later still, in the eighteenth century the picture of the Shamrock with its three leaves springing from one stem came into tales and lessons about Patrick's teaching that God was Tri-une....**"⁶⁸. The anachronistic nature of each is obvious. Patrick is even reputed to have had a shepherd's crook which fell from Heaven known as the "Etach". Later commenting on Muirchu's⁶⁹ uncertainty about the source material for his "Life of Patrick", Simms says that, "... often the seeds of truth and hard fact lie hidden in fantastic legends."⁷⁰ (Emphases mine)

Looking, therefore, with a discerning eye at all the information available, the picture that emerges from under the mountain of folklore and tradition that has become known facetiously as 'Paddywhackery', (or on a more serious level has almost become 'the cult of Patrick'⁷¹) is that Patrick was a man who was brought up in a fairly cultured family in Roman Britain (his name may even have indicated his noble birth - Patrician⁷²). He belonged to a thriving church in which his father (Calpornius) was a Deacon⁷³ and his grandfather was a Priest. Patrick believed in the Bible,⁷⁴ operated the gifts of the Holy Spirit in his ministry,⁷⁵ preached the Gospel, was fervent in prayer, saw 'many thousands of people'⁷⁶ converted and baptised⁷⁷ and is reputed to have been visited by an angel. Yet he was a humble man, who was always aware of his own shortcomings.

It is unfortunate that so many modern writers, having looked at the accounts of Patrick's life, have been too quick to relegate them to the realm of 'Arthurian Legend' and to automatically discount the supernatural side of his ministry by dealing with it under headings like 'Myths and Miracles'. Their attempts at trying to sanitise or rationalise accounts which, from their perspective, look unsophisticated, have, in librarian terms,

relegated Patrick's Signs and Wonders ministry to the 'Fable and Folklore'⁷⁸ section. It may be argued that to some degree one can understand why, for as Archbishop Simms points out, in the days when the passing of records from generation to generation was done orally, allowance had to be made for exaggeration. No doubt, because of the Druidic story telling traditions of the day, many accounts of Patrick's experiences became exaggerated into fantastic yarns that sounded like the fisherman's tale of 'the one that got away'. Simms however still seems determined not to 'throw the baby out with the bath water' and presents a balanced picture that does not discount the credibility of the miraculous in Patrick's ministry. "A miracle can happen", (Emphases mine) he says, "**but sometimes it is tempting to emphasise the wonder-work in the very terms that soothsayers and wizards were fond of using in the days of the druids.**"⁷⁹

Ferdomnach (pronounced Fer-dom-na) was the scribe accredited with compiling the Book of Armagh⁸⁰ about 807 AD. Some of its writings catalogue a series of events in Patrick's life. When looked at in the backdrop of first century Acts and the increased activity of the Spirit in the twentieth century, those events bear testimony to the ministry of a man who actually experienced what John Wimber called "Power Evangelism".⁸¹ If the miraculous can be accepted through the ministry of men like Peter in the first century and Reinhard Bonnke in the twenty first century, then why not in the ministry of a man like Patrick in the fifth century and his successors in the generations that followed? Commenting generally on the idea that the miraculous ceased to happen after the completion of the New Testament, Ray Simpson says that "**The dogma that this was limited to the time of the apostles, and became unnecessary once the New Testament was completed, contradicts both the teaching of the Bible and the teaching of God's people. The alternative ending to Mark's Gospel ... (Mark 16:17) represents the early Church's belief about this matter. It is clearly that Jesus expected all future believers to be channels of signs and wonders.**"⁸²

Going on to comment more specifically on the Celtic church's spirituality and experience of the charismata, Simpson says that "... the prophetic life of the Celtic Christians was much more than a sixth sense; it was God's supernatural gifts being invited into holy lives as they were needed."⁸³ Ellis almost seems to be suggesting that the Celtic narratives of the miraculous are closer to what we would think of as computer enhanced images than stories which have been added to, tampered with or exaggerated beyond recognition. "**The Celts' evangelism was often within the context of the miraculous. Power, holiness and humility were a hallmark of their proclamation of the good news. At times there were incredible demonstrations of God's power breaking out. many commentators over the years have attempted to 'demythologise' the Celts and extract the miraculous in a similar way to how they have sought to demythologise the New Testament. We believe that if we attempt to rationalise the miraculous aspect of Celtic spirituality we will be eradicating an important part of their identity. However we need to recognise that their writings flowed out of their own culture. They loved a story, and often its full meaning was brought out by the embellishment of the account.**"⁸⁴

The following are examples of **two such stories** showing the miraculous side of Patrick's ministry, taken from incidents recorded by the seventh century scribe Muirchu in his "Life of Patrick", later incorporated into the Book of Armagh. **The first** is the story of how the brutal murderer Macuil Maccugreccae planned to kill Patrick, but first schemed by trickery and deceit to discredit the miraculous aspect of his ministry and make him look like a fraud. Seeing Patrick approaching, he said to his cronies, "... let us go and test him, and we shall find out whether that God in which he boasts has any power."⁸⁵ The outcome of Maccugreccae's plan was something similar to that of the Acts 5 experience of Ananias and Sapphira, who according to Peter "agreed together to tempt the Spirit of the Lord" (Acts 5:9). In Muirchu's words, "They were dumbfounded and astonished at such a miracle and said mournfully to one another: 'Truly this is a man of God; we did wrong to test him.' And he (Macuil Maccugreccae) was converted in that hour and believed in God eternal, and was baptised."⁸⁶

The second example is Muirchu's account of how Patrick confronted the two Wizards, Lochru and Lucetmail (Sorcery and Druidism were common place in Pagan Ireland,) and tells how that, "Accompanied by only five men, [Patrick] came to do battle and speak for the holy faith in Tara before all peoples."⁸⁷ This particular experience had a striking similarity to the experiences Peter and Paul had with the Sorcerers Simon and Elymas respectively in chapters 8 & 13 of the book of Acts.⁸⁸ The outcome in this case was the conversion of many, including the high king of Ireland, for again, according to Muirchu, "... St. Patrick said to the king: 'Unless you believe now, you will very soon die; for God's wrath will come down upon your head.' And the king was terrified and shaken at heart, and the whole city with him. So king Loegaire (pronounced Leery) assembled the elders and all his council and said to them: 'It is better for me to believe than to die.' And after taking counsel, on his followers instructions he believed that day and turned to the eternal Lord God, and many others believed there."⁸⁹ (Emphases mine)

When it comes to the task of trying to edit out the fiction from the fact in the life of Patrick⁹⁰ and the records of his successors in the Celtic Church, nineteenth century scholars appear to have discounted any possibility of the miraculous at all, while the hagiographers of the middle ages seem determined to find miracles whether they are there or not. In an attempt to strike a balance and find the true picture that lies somewhere in the middle, Simpson says that "The Victorian biographers of Celtic saints attempted to demythologise the realm of the supernatural in the saints lives, while the saints' medieval biographers assumed that each saint must have run the whole gamut of signs and wonders even if they hadn't! The truth is that, even if we only consider the broad brush strokes of these biographies, we cannot doubt that the men and women they portray were at home in the world of the supernatural."⁹¹

Seaton argues that ministering in the miraculous was necessary if Patrick and the Celtic evangelists who followed him were ever to successfully confront and expose the very real occultic powers with which the Druids were so familiar. "There is an important link" he says, "between this context of Celtic paganism and the up-front supernatural

evangelism of Patrick, Columba and others. These evangelists were not coming to a situation without any experience of spiritual power, but to a culture where the pagan forces had to be contested and unmasked. Truly it took Celtic evangelists to rise to this task.”⁹²

While accepting that getting to the true picture requires cutting through the elements of myth and fable, he seems uncomfortable with trying to rationalise the research of historians like the Venerable Bede of Jarrow (673-735) who compiled accounts of the ancient Celtic saints experiencing the charismata. Seaton feels that much has been lost through researchers trying to explain away the miraculous element in the ministries of men like Patrick and cautions us that “**one of the trends of demythologising Bede and others has been the discounting of his innumerable accounts of the supernatural. These include healings, words of knowledge, words of wisdom and many other signs and wonders. While appreciating the concerns of these critics, we must distance ourselves from a purely rationalistic approach and conclude that there was in Celtic Christianity much that charismatics and Pentecostals would recognise today.**”⁹³

Arguably, the problem is not that, in recording occurrences of post apostolic charismata, the Celtic writers had developed over active imaginations, but rather that in imbibing the rationalistic philosophy of secular humanism, we have developed a spiritual ‘blind spot’ and lost the ability they had, to minister and move so naturally in the miraculous. In the Western World we refuse to accept that, even with all our twenty first century sophistication, there could still be something wrong with us! It must be the height of arrogance to reckon that if the other two thirds of the world think differently to us, then they must be wrong. Ellis observes that present day accounts of the miraculous filtering through from Third World countries seem “**to be far beyond that which we experience within the so-called advanced and civilised world. We have allowed our minds and hearts to be darkened by the cynicism of our history and are being robbed in these areas.**”⁹⁴

Surely the supernatural aspect of Patrick’s ministry stands as a lesson to the contemporary church in Ireland in the importance of ministering in the miraculous and carrying the anointing of the Spirit in the face of cynical unbelief and occult activity. Ireland still has its fair share of both.

a lesson in countering 'new age' philosophy

The term ‘New Age’ is one of the great misnomers of our generation for there is nothing new about it. Its beginnings go back to the fall of man and its philosophy can be seen in the thinking of the ancient Druids of Patrick’s day, who “**do not seem to have worshipped idols, but rather some form of nature.**”⁹⁵

It is noteworthy that in astrology, from which the ‘New Age Movement’ draws much of its symbolism, Pisces is the fish and Aquarius the water carrier. As an ‘Age’ can

be thought of as approximately two thousand years, the present day symbolism, of the fish (symbol of Christianity) being superseded by the water carrier (symbol of man having an ample supply of his own), is that of the new Millennium marking the ending of the 'Christian Age' and heralding 'the dawning of the Age of Aquarius', or the 'New Age' when man sees himself as having become spiritually self sufficient and no longer depending for his spirituality on 'the water Christ can give him'. Interestingly some sources have already described us as living in the 'post-Christian era',⁹⁶ so the issue is relevant to the Church today.

It is difficult if not impossible to concisely define exactly what the 'New Age Movement' stands for, but in the following quotation, Simpson gives an adequate yet succinct synopsis of its popular advocates, its philosophy, its spiritualistic appeal, its relevance to the twenty first century and its feminist, ecological, astrological, psychological, and religious forms, together with a warning that it can even be lurking in the Church. **"As popularised by film stars such as Shirley Maclaine, the New Agers claim that we are leaving the Age of Pisces, which is characterised by the imposition of divisive norms (e.g. dogmas and morals), particularly from the Judeo-Christian tradition, and we are entering the Age of Aquarius. 'New Age' is a reaction against the artificiality of materialism that has ignored and starved the body-spirit nature of human beings. In its feminist form, it is a reaction against domination by the male ego through economic or cultural imperialism. In its ecological form, it is a reaction against scientific and industrial abuse of nature. In its astrological form, it is a return to awareness of the forces and rhythms of the elements. In its psychological form, it is an opening up to an abandonment to the flow of unconscious forces through dreams, etc. Its religious aspect may take the form of eastern pantheistic meditation, theosophy, spiritism, white or black magic, or Druid revivalism. In the Church, there are mild expressions of it in some courses at retreat houses, and in creationist theology."**⁹⁷

Describing the religious background into which Patrick was reaching, Hopkin says that **"the main impression we have of the religion of pagan Ireland is one of animism dominated by superstition."**⁹⁸ Inasmuch as she is writing of 'pagan Ireland' before the arrival of Patrick, she is quite right, but in the earlier section entitled 'A lesson in Pioneering', she quotes historian Kenneth Neil, seeming to infer that the end product of early Christian mission in Ireland was little more than Christianised pantheism, (the belief that God is everything in the universe and that everything which exists constitutes God.⁹⁹) That inference can and must be refuted, for it misrepresents the teaching of the early Celtic church leaders¹⁰⁰ by taking the fact that they loved nature and trying to twist it into saying that they worshipped nature. On the contrary, their love of the creation led them into their worship of the Creator and in turn, to their rejection of anything that usurped the place that rightfully belonged only to God. Here are two such leaders who are typical of those in the Celtic church who resisted the pantheism of the 'worship of the elements', renounced the animism of 'the personified forces of nature' and contrary to Kenneth Neil's suggestion of their being **"willing to accept Christ as just another divinity"**¹⁰¹, rejected the polytheism of the fertility deities.

“St Kentigern (also known as Mungo) (Bishop of Cumbria in 543)..... called on the people to renounce their worship of what God had created and to worship only the creator himself. ... in Ireland, Brigid had also taken the offensive against worship of the elements. She called God ‘the Lord of the elements’, and in the name of the Triune God she called forth fertility and blessing in crops and dairy. People actually witnessed that better results came from living God’s way than from manipulating the personified forces of nature. Patrick was the first to model this way of turning the tables on nature worship. He loved and cherished creation as much as anyone; but he confronted the Druidic religion in the most daring and dashing way, with momentous consequences.”¹⁰²

In showing the present day relevance of Patrick countering the age-old subtleties of Druidism Simpson says “The ‘New Age’ world-view today requires a similar challenge from Christ’s people. Like Druidism, it is pervasive; there is much that is right about it as well as much that is wrong, but it ultimately leads to a new slavery. ‘New Age’ is an umbrella term for a range of ideas and practices, but I believe that, at heart, it can be described as ‘modern nature worship’.”¹⁰³

The early Celtic Christians knew what it was to pay a price to fulfill their callings. They knew that following the call of God was costly. They followed a God who called on them to die daily and whom they knew would settle for nothing less than their all. In stark contrast and with his own incisive, philosophical perception, C.S. Lewis exposes the facile calling of pantheism, its lack of challenge, its ‘no cost’, ‘no charge’, ‘no commitment’, ‘no conviction’ offer to those who want to take it or leave it. “The Pantheist’s God does nothing, demands nothing. He is there if you wish for Him, like a book on a shelf. He will not pursue you. There is no danger that at any time heaven or earth should feel awe at his glance. But Christ the creator King is there. And his intervening presence is terribly startling to discover.”¹⁰⁴ It is hard to think how anyone reading the ‘Lives’ of Patrick and those early Celtic saints could ever align their ‘do or die’ lifestyles with such a ‘non-committal’ philosophy of faith as ‘pantheism’.

In the present day, many of those who espouse ‘New Age’ philosophy and practice go to the Neolithic passage tomb at Newgrange¹⁰⁵ in the Boyne valley in Co. Meath to draw on the ‘spiritual’ power source they find there. To give some idea of the national and international recognition still given to Newgrange, on the 21st December 1999, BBC 1 in cooperation with RTE did a live broadcast from the north side of the Boyne River in Co. Meath. The Taoiseach¹⁰⁶ (pronounced Tea-shock) of the Irish Republic, Bertie Ahern, together with a number of members of the Dail government and other dignitaries stood in the burial chamber at daybreak, to witness the first rays of the rising sun entering through the roof-box above the entrance and illuminating the passage, as it does only at the Winter Solstice. When asked for their comments on the way out, they said among other things that it was “a very spiritual experience”. Indicative of the ‘New Age’ interest in the event, Irish Visual Artist Emer O’Connor described the passage as “a visual representation of the female earth”. Her thinking as to how the whole five thousand year old event could be

associated with the subject of fertility was obvious. She saw it as a manifestation in nature of an interrelationship between something which represented the passive female principle (Yin) and something which represented the active male principle (Yang). In her own words, she interpreted what was happening when the sun's life giving rays flooded the passage of this earthly womb/tomb as "the spiritual counterbalance of Yin and Yang".¹⁰⁷

Newgrange could be thought of as Ireland's own Glastonbury or Stonehenge for according to ancient historians and archaeologists, the site was a centre of Pagan worship¹⁰⁸ that pre-dated the building of the Egyptian Pyramids by a thousand years.¹⁰⁹ i.e., by the time of Patrick's arrival in Ireland, he was battling against an occultic stronghold that had been established for over three thousand years.¹¹⁰ Yet in spite of the resistance he had to face, (which must have been considerable), Patrick refused to give in until he got the breakthrough,¹¹¹ and carried on a spiritual struggle in the power of the Holy Spirit, manifesting the power of God over Satan, against the odds. Of his opposition to these Druidic practices, D.H. Farmer says that, "**Patrick had a sincere simplicity and deep pastoral care. He was concerned with abolishing paganism, idolatry and Sun-worship;**"¹¹² He obviously reckoned that the practice of Sun-worship and everything that went with it must have been highly offensive to God, for the Druids quite possibly may have led the people in godless acts of Pagan worship to invoke the favour of their fertility deities.¹¹³ Seaton reckons that "**the powers of magic were to be constrained to a positive end by placating the gods with sacrifices and rituals ... Human sacrifice was undoubtedly heavily involved. Fertility rites sometimes included the sacrifice to the nature goddess of a man from each kinship community.**"¹¹⁴ The pagan Celts gave their devotion to many such deities, not least of which was the Sun God. In an expression of disgust at them, Patrick says, "**Those wretches who adore it (the Sun) will be miserably punished.**"¹¹⁵ The Celts held their new year's day on 1st November and called it 'Samain'. On that day, their most powerful God Dagda was united with Morrigan, Queen of the Demons. "**These were the spiritual forces to be placated at Samain. Indeed the paganism of contemporary Hallowe'en (sic) harks back to the idea that the night before Samain was the great occasion in the year when the material world was overrun by forces of magic.**"¹¹⁶ To this day the number of churches in Ireland that still celebrate Halloween in their youth organisations, oblivious of its occultic source (or influence), is incredible.

Arguably, 'New Age' influence can also be said to have the potential to stifle theological expression as a result of having hijacked certain words from our Christian vocabulary. For example, when Simpson speaks of the Celtic saints having "**the longing for a return to a holistic (Emphasis mine) approach to life that does not put the natural and the supernatural, the sacred and the secular, into separate compartments**"¹¹⁷ no 'New Age' association is inferred. (The 'New Age Movement' cannot claim copyright on the use of words like 'holistic'.) Simpson is simply countering the philosophy of dualism, which makes a distinction between the spirit and the body, or sees a dichotomy between the spiritual and the natural.¹¹⁸ Biblically there is nothing automatically virtuous about the spirit (or things spiritual), nor is there anything intrinsically evil about the body (or

things material). The Bible shows Divinity manifested in both forms with no hint of any clash between the two, hence the two statements, ‘God is a spirit’ (John 4:24) and ‘The Word was made flesh and dwelt among us’ (John 1:14). Under the definition of ‘Manichaeanism’ Baker’s Concise Dictionary of Religion says that “**The Manichees saw women and matter as inherently evil. St. Augustine (of Hippo) was at one time a Manichee before becoming a Christian.**”¹¹⁹ His neo-platonic, neo-gnostic thinking was later to influence the teachings of the Church of Rome, but not so those of the Celtic Church. Ellis says that the Celtic Christians “**were less marred than the Roman church by the dualistic influence of the ancient Greek philosopher, Plato. It was Augustine of Hippo’s neoplatonism that taught the rigid separation of the spiritual and the material worlds ... In contrast, the worldview of the Celts was remarkably holistic.**”¹²⁰

He further gives a classical illustration of the contrast between these two philosophies showing up in the thinking of a Celtic Church leader (Patrick) and a pre-Celtic Church leader (Augustine of Hippo). We do not know if **Patrick** ever married. We do know however that he had no hang-ups with womanhood and that he could unpretentiously express his appreciation for femininity without the slightest hint of impropriety or lust. Alternatively, **Augustine** (of Hippo) has betrayed the typically ascetic characteristic of ‘denying the body in the hope of elevating the soul’ by expressing overt displeasure in heterosexual affection. Such is his revulsion at the thought of physical contact with a female that he has left himself open to being called a ‘woman hater’. (One wonders what Freud would have made of him!!) “**Patrick delights to write about ‘a blessed woman, Irish by birth, noble, extraordinarily beautiful – a true adult – whom I baptised’. On the other hand, the Neoplatonic worldview produced not only asceticism, but often misogyny as well! For example, Augustine of Canterbury (sic) describes a woman’s embrace as ‘sordid, filthy and horrible’.**”¹²¹ Ellis goes on to highlight how the Jewish mindset viewed the every day routine things of life as being, “**done within a God-framework – they were not secular activities**” pointing out that “**The Celtic Christians were the same.**”¹²²

Simpson cites C.S. Lewis writing about a principle in the universe that he called ‘**transposition**’, which was his way of defining ‘**the power of the higher to be incarnate in the lower**’. Applying it firstly to the doctrine of the eternal Word being made flesh¹²³ and secondly in the more general sense to the Celtic church seeing and admiring God’s handiwork in everything,¹²⁴ Simpson says “**This idea of the Logos, of spiritual hierarchies penetrating the world of flesh and blood, was natural to Greek and Druid ways of thinking ... The principle of transposition, in a wider form, was clearly taught in the catechism that tradition attributes to St Ninian. It ends: ‘And what is the fruit of study? To perceive the eternal word of God reflected in every plant and insect, every bird and animal, and every man and woman.’**”¹²⁵

Today, in the twenty first century, both Patrick and his successors have much to teach the contemporary Irish Church¹²⁶ in countering philosophies like neo-Druidism, animism, pantheism, syncretism and neo-gnosticism masquerading under the guise of ‘New Age’.

a Lesson in urgency

Patrick viewed the world from a European perspective and lived in a day when Europeans did not know that America existed. Therefore having seen the Gospel travel in a Westward direction from what we today call the Middle East, through Turkey, continental Europe and Britain, he would understandably have thought of Ireland as being “the uttermost part of the earth”.¹²⁷ Hence, Jesus’ Acts 1:8 Mission Statement must, in Patrick’s thinking, have pointed clearly to Ireland. Holmes highlights this, both in his own writing and in quoting from Patrick’s Confession. **“Patrick knew nothing of the great American continents, so in the process of time, when he looked across the waters of the Atlantic he believed that Christ’s commission to go into all the world had been carried out - he had preached the gospel ‘as far as the point where there is no beyond’.”**¹²⁸ (Italics mine) **“Wherefore may God never permit it to happen to me that I should lose His people which He purchased in the utmost parts of the world.** (Italics mine) **I pray to God to give me perseverance and to deign that I be a faithful witness to him to the end of my life for my God.”**¹²⁹

Patrick’s mission taking him to “the uttermost part of the earth” is totally congruous with Paul’s missionary burden to keep pushing back the frontiers and take the Gospel to “the regions beyond” (2 Corinthians 10:16), (not least of all because Ireland was the first country outside the Roman Empire to be Christianised.) It could also be argued that Patrick must have been spurred on by a sense of urgency, for believing that he was living in the **“final times”**¹³⁰ and that the Gospel had now been preached in “the uttermost part of the earth” affected the way he thought eschatologically i.e., he would have seen the Gospel reaching Ireland as a fulfilment of end time prophecy¹³¹ (Matthew 24:14) and the herald of Christ’s second coming,¹³² a thought which was a constant reminder to him that time was not on his side. The contemporary church in Ireland needs to learn that it is not on her side either. Patrick knew the day of his visitation. He was privileged to have lived in a day when a unique door of opportunity had momentarily opened. Ireland was a target at which he had only one shot. Thank God he didn’t miss.

a Lesson in having a sense of destiny

On the evening of the 10th May 1940 Winston Churchill became Prime Minister of the United Kingdom. **“It was,”** he later wrote, **“as if I was walking with destiny and that all my past life had been but a preparation for this hour.”**¹³³ Throughout the darkest years of World War 2, Churchill strides purposefully over the pages of history with the hallmarks of a man who knew exactly where he was going. Similarly, Patrick never lost his way, but always maintained a keen sense of direction. He never allowed himself to be deflected or side-tracked from his life’s goal, for in spite of the fact that his first visit to that country the Romans called ‘Hibernia’ was the result of his being kidnapped as a teenager and held for six years against his will,¹³⁴ he still had an irresistible sense of

calling to go back.¹³⁵ In his own words he says, “**I am compelled by zeal for God, and the truth of Christ has aroused me out of affection for my neighbours and children for whom I have given up country and kinsfolk and my own life even to death.**”¹³⁶

Patrick lived a life that denied him the comfort of status quo, i.e., he was no stranger to change, for apart from his own personal experiences,¹³⁷ he saw the demise of the Roman Empire (with the collapse of the social infrastructure it had so meticulously fabricated right across Europe, the Middle East and North Africa) and lived through the end of its four century long occupation of Britain. All of this, followed by years of training and study,¹³⁸ not unlike Churchill’s experience, was to prepare him for his life’s mission - establishing the Gospel in Ireland.¹³⁹

A lesson the contemporary church must learn is the paramount importance of having a sense of destiny. It would be unfair to the church in Ireland to make an overstatement of case here, but several times in the twentieth century she came close to slipping into the trap of thinking that her destiny lay in basking in the blessing of God or waiting for the second coming. George Jeffreys, who founded the Elim Pentecostal Church and carried on a successful programme of church planting in Northern Ireland in the early twentieth century, commented on this very trend to the Reverend Alexander Boddy, Anglican Vicar of All Saints, Monkwearmouth, Sunderland.¹⁴⁰

Ireland’s past has been traumatic and today she stands tottering on the brink of an uncertain future. But if the contemporary church can grasp that sense of destiny and see that in the eternal purposes of God she has “come to the kingdom for such a time as this,” (Esther 4:14) then the potential is there for the country’s darkest day to be the Church’s finest hour.

conclusion

There must be many lessons that Ireland’s patron saint has to teach the contemporary church over and above those mentioned here, but if she could grasp even these lessons in **unity, dying to self, pioneering, evangelism and church planting, discipling and imparting of vision, ministering in the miraculous, countering ‘New Age’ philosophy, urgency and destiny**, she would surely be well on her way to bringing a godly influence to bear on a country that desperately needs it.

chapter 2

Josias Welsh

Sixmilewater Revival (1625 - 1634)

Some of the material in this chapter appeared in an article in Vol., 3, No. 3 Issue 23 of 'TLA' Magazine (The Little Acorn).

Dark ages

Why the jump from the seventh century to the seventeenth? Why was it that “**by the time the seventh century had run its course, Ireland had slipped into its own ‘Dark Ages’, through which the country saw little of Evangelical revival until the seventeenth century with the arrival of the Scots Dissenters in Co. Antrim”**¹? What happened in between? What ever stifled the missionary zeal that had compelled the Ancient Celtic saints to evangelise from Iceland to Italy? The turning point appears to have been the Council of Whitby in 664 AD, when pressure to submit to the Church of Rome was brought to bear on the Celtic Churches and their autonomy began to be replaced with a centralised authoritarian autocracy. The influence affected England first, then Scotland and although it was slow to get there, eventually it reached Ireland.² According to Chris Seaton, by the time “**we reach the tenth century we can see the complete subjugation of Celtic spirituality beneath Rome, an end to missionary endeavour and the presence of a rigid, hierarchical parish system. Something went wrong somewhere.”**³

If Rome dealt the Celtic Church a mortal wound at Whitby, then it delivered the coup de grace with its Norman invasion of Ireland in 1172. Philip Schaff says, “**It is remarkable that this missionary activity of the Irish Church is confined to the period of her independence from the Church of Rome. We hear no more of it after the Norman conquest.**”⁴ Such was the state of neglect to which things had deteriorated by the beginning of the seventeenth century that Sir John Davies, the Solicitor General, gives this description of the condition of spiritual life in Ireland. “**The churches are ruined and fallen down in all parts of the kingdom. There is no divine service, no christening of children, no receiving of the sacrament, no Christian meeting or assembly, no, not once a year; in a word, no more demonstration of religion than amongst Tartars or cannibals.**”⁵

SUNRISE

The awakening that had swept Europe in the sixteenth century through the influence of men like Luther and Calvin had never really touched Ireland. Writing in 1860, Islington Presbyterian Minister, Dr. John Weir, said that “the Reformation as such was a failure in Ireland”.⁶ “**The Reformation which came to Ireland by a government edict in 1536, to abolish appeals to Rome and dissolve the monasteries, had little real effect upon the religion of the vast majority of its inhabitants. The English Bishops appointed to usher in the Reformed doctrines bungled the job by failing to have the Bible translated into Gaelic until 1602, and by appointing English clergymen who had no real zeal to propagate the Reformed faith. These weaknesses, coupled with an effective Jesuit counter reformation in 1561, rendered the Reformation principles innocuous. In Ulster, confusion was the only evidence that the Reformation had taken place.”**⁷

The first significant day of visitation dawning after Ireland's Dark Ages has been described as “**a bright and hot sun-blink of the gospel**”.⁸ In his book ‘Fulfilling the Scriptures’, Fleming said “**he thought it was like a dazzling beam and ray of God, with such an unusual brightness, as even forced bystanders to an astonishment**”.⁹ It was a move of the Spirit, in Mid Antrim that started in 1625 and became known as ‘the Sixmilewater Revival’. Former Glasgow Professor Robert Blair who ministered in Bangor, Co. Down, in the early seventeenth century, describes it as “**one of the largest manifestations of the Spirit, and of the most solemn times of the down-pouring thereof, that almost since the days of the apostles hath been seen.**”¹⁰ Josias Welsh played a significant part in leading that Revival, but was by no means on his own. He was one of a number of Dissenters who had crossed from Scotland,¹¹ rather than comply with the requirements of the “Five Perth Articles” of 1618.¹² John Livingstone¹³ (of Killinchy) calls him “**one of that blessed society of ministers, who were the instruments of that extraordinary work in the North of Ireland, about the year 1626 (sic).**”¹⁴

parents

Welsh had a good pedigree.¹⁵ He was the grandson of John Knox (1505-1572), who suffered for his faith as a galley slave in the French navy, preached to the English boy-King Edward VI and contributed significantly to the influence of the Reformation reaching Scotland. Josias' father was John Welsh, who as a youth had been wayward and had broken his own father's heart, but after a real ‘prodigal son’ repentance,¹⁶ had studied and entered the ministry. John's first post was at Selkirk, where he continued to develop as a great intercessor and “**used to say, he wondered how a Christian could lie in a bed all night, and not rise to pray**”.¹⁷ (Josias' later success as a revivalist can hardly be disassociated from the fact that he had a praying father.) As the years passed, John “**continued to exercise his ministry in Ayr, till he, with several others of his brethren, were imprisoned by King James VI (of Scotland), because they would not comply with his measures in ecclesiastical affairs.**”¹⁸ Eventually, John was banished to France for his refusal to compromise his religious convictions. In that respect, Josias was ‘the chip of the old block’. Robert Blair said that “**a great measure of that spirit which wrought in and by the father rested on the son**”.¹⁹ Certainly, Josias' response to the civil authorities imposing their will on his spiritual life was ‘like father like son’. He too was a man who had the courage of his convictions, for, as already said, while he was ministering in Scotland, he and a few other Dissenters had left the country, rather than conform to the aforementioned ‘Perth Articles’, which they saw as the State interfering in the affairs of the Church.

John Welsh was not only a man mighty in prayer and preaching, for there is evidence of his having exercised a genuinely prophetic gifting on a number of occasions²⁰ and even one instance of his having seen the dead raised.²¹ Regarding Holy Spirit phenomena and the charismata, we cannot be absolutely sure if, for example, he ever spoke in tongues. There is however a record of an occasion, when “**one night as Welch**

(sic) watched in his garden very late, and some friends were waiting upon him in his house, and wearying because of his long stay, one of them chanced to open a window toward the place where he walked, and saw clearly a strange light surrounding him, and heard him speak strange words about his spiritual joy.”²² (Emphases mine)

Timing

Although Josias Welsh’s induction into Templepatrick was unorthodox,²³ it proved to be timely, for when it came to taking up the pastorate of the Oldstone district, Josias Welsh turned out to be the right man, in the right place, at the right time, for he followed on the heels of the Reverend James Glendinning. In terms of demeanour, character and stability, they were opposites. It could be said that if Glendinning was used to inflict the smarting wound of condemnation,²⁴ Welsh was used to apply the healing balm of forgiveness. If therefore, the unbalanced Glendinning was the right man to afflict the comfortable, then the balanced Welsh was the right man to comfort the afflicted, for he “spake vehemently, to convince the secure, and sweetly, to comfort those that were cast down.”²⁵ Local Historian Alastair Smyth says the Sixmilewater Revival was launched at Oldstone by “various Protestant preachers,” but he singles out Welsh’s predecessor as a key figure in its early days. “Oldstone parish was put in the charge of a refugee preacher from St. Andrews, the eccentric James Glendinning, who though poor in scholarship and rather unstable, having a great voice and vehement delivery he roused up the people of Antrim and awakened them with terror”²⁶

Glendinning’s methods were unorthodox, but he certainly put the fear of God into his congregation and when the word spread about his meetings, the people came out in droves to hear him. Even if it was out of curiosity, “crowds flocked to see the unusual phenomenon of their fellow countrymen crying out in fear and trembling under the stimulus of the revivalist’s preaching.”²⁷ On a positive note, one might even see Glendinning as a ‘John the Baptist’ type figure, preparing the way for his successor, but unfortunately, when it comes to describing his traits of personality and temperament, words like ‘unpredictable’ and ‘erratic’ come all to readily to mind. Stewart actually described him as “little better than distracted.”²⁸ True to form and perhaps mercifully for his flock, Glendinning, characteristically acting on an impulse, decided to visit the seven churches mentioned in Revelation chapters two and three and promptly left, never to be heard of again. Who would take up the torch he had lit in Oldstone? Thankfully, waiting in the wings at Templepatrick, Josias Welsh was in the right place at the right time.²⁹

Low self-esteem

Despite Welsh’s impeccable qualities, he was acutely aware of his own human frailties. He was far from being overwhelmingly confident, “but was himself a man most sadly exercised with doubts about his own salvation all his time”.³⁰ Yet, for that

very reason, Welsh must have had the rare ability to draw alongside his parishioners with that kind of fellow-feeling that in modern counselling terms would be described as 'empathetic understanding'. He truly had that 2 Corinthians 1:4³¹ experience, for he could comfort others with "the comfort wherewith" he himself was "comforted of God". He even went as far as saying that "**That Minister was much to be pitied, who, was called to comfort weak saints, and had no comfort himself.**"³² On one occasion, he called his Ministerial brethren together confessing with tears that he actually doubted his own salvation and that for some time he had been thinking seriously of leaving the Ministry. His doubts were not endorsed by those who knew him, for "**though the truth of his grace was hid from himself, it shined in the greatest lustre to the conviction of others.**"³³

the antrim lecture

Seeing the need for the new converts of the Sixmilewater valley to receive instruction in the Word of God, the Antrim Minister and English Puritan, John Ridge, suggested "... that a monthly lecture might be set up at Antrim."³⁴ His suggestion was implemented by the Revivalists and proved to be such a success that its influence reached far beyond the area of mid-Antrim.³⁵ Welsh's fellow Dissenter Robert Blair records how "**This monthly meeting thus beginning first by this motion of Mr Ridge, continued many years, and was a great help to spread religion through that whole country.**"³⁶ If the Antrim Lecture showed nothing else, it highlighted the hunger for the Word of God there was among the people. On the first Friday of every month, the crowds came from miles around and listened with rapt attention to two preachers in the morning and two in the afternoon, with no thought for the time.³⁷ "**The Lord was pleased to bless his word, the people had a vehement appetite for it, that could not be satisfied: they hung upon the ministers, still desirous to have more; no day was long enough, no room large enough:**"³⁸

The clear picture that comes across, from records and accounts of the Revival, is one of the unity that existed among the leaders. They clearly worked as a team and within their own ranks "**there was never any jar or jealousy,**"³⁹ nor the slightest hint of rivalry or jockeying for position. That selfless spirit among the leaders obviously rubbed off on the people, for the preaching was shared unselfishly "**and although the gifts of the ministers was (sic) much different, yet it was not observed that the hearers followed any (one preacher), to the undervaluing of others.**"⁴⁰ While the Word was being preached, "**the people might be seen hearing the same in a melting frame, with much tenderness, of spirit.**"⁴¹

As well as listening to the preaching, the Friday was devoted to prayer and fasting. On the Thursday night before the meetings and the Friday evening after they had finished, the leaders met "**and consulted about such things as concerned the carrying on of the work of God.**"⁴² Apparently these times of ministerial fellowship could be "**as profitable as either presbyteries or synods**",⁴³ hence W.D. Bailie's deduction from the writings of

Robert Blair and John Livingstone, that the monthly Antrim Lecture Meetings fulfilled the two-fold function of Presbytery and Bible School. Additionally, on the Sunday following the Lecture Meeting, communion was often celebrated in one of the ten or so parishes within a twenty mile radius of Antrim. The monthly meeting was clearly a real event in the Christian community of County Antrim and beyond. Well did Livingstone observe, “**So mightily grew the word of God, and his gracious work prospered in the hands of his faithful servants, the power of man being restrained from opposing the work of God: and the Lord was pleased to protect our ministry by raising up friends to us, and giving us favour in the eyes of all the people about us. There were many converts in all our congregations.**”⁴⁴

CONVERTS

It may seem plausible to suggest that the seventeenth century Plantation of Ulster⁴⁵ (*circa* 1610) brought in thousands of godly people who had been touched by the influence of the Puritans⁴⁶ or the ministries of Tyndale or Knox and that they in turn were the means by which the groundwork was laid for the Sixmilewater Revival, but the most basic research shows otherwise. Robert Blair describes them as “**both ignorant and profane**”. Writing more than ten years after the Revival in 1645, Andrew Stewart (Junior), Minister of Donaghadee, Co. Down, whose father (and namesake), a Church of Scotland Minister, came to Donegore in mid-Antrim (*circa* 1627) with some of the early planters,⁴⁷ describes them in the most unflattering terms, saying how that “**from Scotland came many, and from England not a few, yet all of them generally the scum of both nations, who for debt, or breaking and fleeing from justice, or seeking shelter, came hither, hoping to be without fear of man’s justice in a land where there was nothing, or but little, as yet, of the fear of God.**”⁴⁸

Stewart’s description of them was hardly a character reference and on a human level, they seem to have had neither the will nor the ability to change, “**yet**” says John Livingstone, “**the Lord was pleased by his word to work such a change, that I do not think there were more lively and experienced Christians any where, than were these at that time in Ireland**”.⁴⁹ Not just the working class was touched by the Revival. Its influence reached right across the social strata. Stewart records that Sir John Clotworthy (later to become Viscount Massereene) and Captain Humphrey Norton were included among those “**of whom the Gospel made a clear and cleanly conquest.**”⁵⁰

DISCIPLINE

Occasionally, the populist view of past revivals has been that they were ‘happy clappy’, ‘anything goes’ affairs, that saw lots of new converts, but had little of substance when it came to discipling, maintaining Godly standards and the ongoing development of Christian character. John Livingstone, who ministered in Killinchy, Co. Down, paints a

different picture and gives us an incisive look into the church discipline of the 1625 Revival. Here he tells how he and his church leadership, when dealing with matters of immorality, implemented what in all likelihood was the 1 Timothy 5:20 principle of "Them that sin, rebuke before all, that others also may fear." "We met every week, and such as fell into notorious public scandals, we desired to come before us: such as came were dealt with both in public and private, to confess their scandal in presence of the congregation, at the Saturday's sermon before the communion, which was celebrated twice in the year; such as, after dealing, would not come before us, or coming would not be convinced to acknowledge their fault before the congregation; upon the Saturday preceding the communion, their names, scandals, and impenitency were read out before the congregation, and they debarred from the communion: which proved such a terror, that we found very few of that sort."⁵¹

This practice must have been the result of much more than a man-made imposed legalism, where people were compelled to comply with a strict moral code, whether they wanted to or not. Rather, the convicting influence of the Holy Spirit must have been at work in people's lives, for there were those who came forward voluntarily to acknowledge their sin and showed by the lasting change in their lifestyle and their consistent Christian testimony that their repentance was genuine. Livingstone gives an example of one such. "A cunning adulterer who had bribed the bishop's official to conceal his wickedness, had his conscience awakened one day in hearing the word, and came to me confessing his sin with many tears, desiring to be admitted to the public profession of his repentance, which was allowed, and he lived thereafter a reformed man in the rest of his life."⁵²

Revival phenomena

Regarding the much talked about "extasies (sic) and enthusiasms", Livingstone describes "some people who used in tyme (sic) of sermons to fall upon an high breathing and panting, as those doe (sic) who have run long." Andrew Stewart, sharing his own eyewitness account of what he saw as a result of Glendinning's ministry says, "'I have seen them myself stricken and swoon with the Word, Yea, a dozen in one day carried out of doors as dead'. He attributes these trances to 'the power of God smiting their hearts for sin.'"⁵³

On occasions, such phenomena have been attributed to young women, almost inferring that they were only susceptible to such things because they were weak willed, or easily influenced and manipulated. An example of such thinking is seen in the following extract from a letter from Bishop Echlin to the Chief Justices in Dublin, dated April, 1632. "... as for these 'raptures' in the diocese, they were only a case of a few women, who were so impressed by the gloomy character of a sermon which they had heard that they fell to sighing, sobbing, or weeping over their sins. This nuisance is however now abating."⁵⁴ Andrew Stewart however, referring again to the aforementioned instances he had seen himself, "stresses that these were none of the weaker sex or spirit, but

indeed ‘some of the boldest spirits, who formerly feared not with their sword to put a whole market town in a fray.’”⁵⁵

counterfeit

It is noteworthy that the Revivalists did not see the phenomena as an end in themselves. They saw them as a means to an end and reckoned that if they were genuine manifestations of the Holy Spirit at work, then they could expect to see changed lives following them. Robert Blair is recorded as having encountered what he concluded was Satan “stirring up ignorant persons … to ape and counterfeit the work of the Spirit of the Lord”.⁵⁶ Apparently a growing number of people were experiencing phenomena during his meetings. He tells how that “In the midst of the public worship these persons fell a-mourning, some of them were afflicted with pangs like convulsions and daily the number of them increased.”⁵⁷ To begin with, both Blair and his congregation felt “that it was the work of the Lord”.⁵⁸ On reflection, however, they concluded that these particular phenomena had not been life-changing, for in the lives of the people who had been experiencing them “they could neither perceive any sense of their sinfulness, nor any panting after a Saviour”⁵⁹. One example of this was “A woman in Bangour (sic), who was a dull and ignorant person, making a noise in stretching of her body, in time of public worship, Mr Blair rebuked that lying spirit that disturbed the worship of God, charging the same in the name and authority of Jesus Christ, not to disturb that congregation, and through God’s mercy, says Mr Blair, we met with no more of that work.”⁶⁰ Livingstone too draws attention to ministers who “discountenanced these practices, and suspected them not to proceed from any work of the Spirit of God, and that upon this ground, that these people were alike affected whatever subject was preached”. Like Blair and the Bangor people, the reason for their misgivings does not appear to have been the phenomena themselves, but the lack of fruit that followed them. For regardless of how dramatically these “extasies (sic) and enthusiasms” manifested in those who experienced them, “few of these people ever came forward to any solid increase of Christianity, but continued ignorant and profane”.⁶¹

opposition

Sadly the Revival was met with hostility, verging on outright persecution against those Ministers who actively propagated it. Writing over two hundred years later, the Rev. John Weir tells how “Persecution speedily followed that early (Sixmilewater) revival. Ministers were charged with encouraging bodily prostrations, just as others are wrongly accused now (in 1859). But, in spite of the actual deposition and banishment of Ministers … many of them were compelled to flee to Scotland - yet the effects of that early development of spiritual life are felt in Ulster to this day (Meaning 1859).”⁶²

In 1631, Henry Leslie, Dean of Down and Connor, produced this damning report on the state of affairs in the diocese of Connor (which covered the area of the Sixmilewater valley):-

"The people in that place are grown into such frenzies that the like is not to be found among Anabaptists, for there is set abroad a new piece of divinity that no man can be counted converted unless he feel the pains of his new birth such as St. Paul felt. So that every sermon, 40 or so people, for the most part women, fall down in the church in a trance, and are (as it is supposed) senseless, but in their fits they are grievously afflicted with convulsions, tremblings, unnatural motions. After they awake they confess that they have seen devils (as who may not see a factious and a cheating devil among them), and from thenceforward they put on such a mark of austerity that they are never seen to laugh, and never talk of anything but God, though so idly that they always take his name in vain."⁶³

Obviously Dean Leslie was no friend of the Revival or the Revivalists. But why should that have been and why were Welsh and his fellow Revivalists persecuted? Possibly, because as Dissenters, they were perceived to be a threat to the established Church of Ireland. Alternatively, it may simply have been a lack of understanding of the phenomena accompanying the Revival, although this may be difficult to prove, for bearing in mind that the phenomena appear to have continued as late as 1631, they must have been going on for some six years. Perhaps antagonism from certain influential sources could have been inspired by jealousy at their success. (Dean Leslie had, according to W.D. Bailie, 'served in the cure of Muckamore' 'for some years prior to the Revival' and 'became particularly active in his opposition to the Scottish ministers.')⁶⁴ Muckamore is immediately adjacent to Oldstone, where the Revival broke out. **"The Bishop of the diocese (of Down and Connor), Robert Echlin, who in 1623 had welcomed Blair (to Co. Down), and according to Blair, had him ordained, ... changed his attitude to him now that the revival had taken place. Blair says he perceived the bishop 'privately to lay snares; from 1626 onwards he refused to ordain any more of the Scottish clergy whom he suspected of Presbyterian tendencies."**⁶⁵

From the absence of any comment on Leslie's own ministry during that time, it was most likely outstanding only in its mediocrity. Local Historian Alastair Smyth, writing on the influences of the plantation of Antrim, touches a raw nerve that was probably the real reason for those Scottish Dissenters having to leave the province, when he quotes Dean Henry Leslie, (later to become Bishop Leslie,)⁶⁶ as saying, "The Church hath no need of those who do not know how to obey her." If therefore Bishop Robert Echlin had appeared over sympathetic to these Dissenters, he could have been put in the classical situation of not being "Caesar's friend". The head of the Church of England at the time was Charles I, who, (like his predecessor James I of England or VI of Scotland), was no friend of Scots Presbyterianism or Puritanism and as a representative of the establishment, a Church of Ireland Bishop like Echlin would have to be seen to 'toe the party line'. To add to the fray, even the Anglican Bishops in Scotland joined the chase and '**sent information to the King against several Ministers belonging to the monthly meeting at Antrim**'. As well as accusing them of being non-conformists, "**they informed, that**

these ministers stirred up the people to extasies (sic) and enthusiasms, and taught the necessity of a new birth by bodily pangs and throes".⁶⁷ In fairness to him, when James Ussher, the Church of Ireland Archbishop of Armagh and Primate of all Ireland, heard how they had misrepresented the Antrim Meeting Ministers, he told Robert Blair "That he had reason to bless the Lord, who had assisted him so confidently ... to censure that lying spirit."⁶⁸ Nevertheless, 'a letter came from the King' and "Ecklin (sic), Bishop of Down in 1632, deposed Mr Blair and Mr Livingstone, Mr Dunbar and Mr Welch (sic), for non-conformity, never mentioning the other part of the charge, of which they knew they were free". Robert Blair appealed the decision to Archbishop Ussher, who was unable to help, but advised him to appeal to the Lord Chief Justices of Ireland. They in turn 'said there was no redress to be had, but from the King himself'. Undaunted, Blair went to London, where he eventually received a letter from the King to the Lord Deputy, who reluctantly agreed to have the Ministers temporarily reinstated for six months. At the end of that time, when Bishop Echlin had "publicly pronounced the sentence of deposition against these four ministers, Mr Blair rose up publicly in the congregation, and, with great authority, did cite the bishop to appear before the tribunal of Jesus Christ, to make answer for that wicked deed: to which the bishop replied, 'I appeal from justice to mercy.' Mr Blair answered, 'Your appeal is like to be rejected, seeing you act against the light of your conscience.'"⁶⁹

Shortly afterwards Bishop Echlin fell ill. When the Doctor arrived and asked what was wrong with him, he thought for a moment and replied, "It is my conscience man." The Doctor could only reply, "I have no cure for that." Blair's appraisal of events was "God ... hath smitten that man, for suppressing of Christ's witnesses." Echlin never really recovered. After his death, Dean Henry Leslie succeeded him as Bishop of Down and Connor in 1635.

Who will ever know what could have been achieved in 1625 and following, had that Revival not been resisted? At best the response of the ecclesiastical establishment of the day, namely the Church of Ireland, was apathy. In May 1606 Sir John Davys, the Solicitor General said that, "if the Protestant bishops and clergy had been half as diligent as the Jesuits and priests are, the latter would not now be so well entertained by the people."⁷⁰ Sadly, when Welsh and his non-conformist friends were reaping, the established Church in Ireland did not know the day of its visitation.

premature death

Welsh did not enjoy good health. Livingstone describes him as "being ... of a weak constitution, having many defluxions, and faulty lungs".⁷¹ Undaunted by being "deposed by the Bishop of Down"⁷² he carried on his meetings at his own home, with many people gathering in the house to hear him and a great many more in his garden. He would stand at the outside door and preach out into the garden, so that he could be heard by those both inside and outside of the house. But the damp Antrim air must have taken its toll, for Livingstone tells how "he contracted cold, which occasioned his death about

the year 1634.”⁷³ His friend Robert Blair was with him when he died and tells how Welsh clapped his hands and cried out “**Victory, victory, victory for ever more**”. Those were his last recorded words. Shortly after uttering them he died.

1634 could not have been a happy year for the remaining leaders of the Sixmilewater Revival, for Welsh died on the 23rd June and November of the same year was their last month to celebrate the Antrim Lecture Meeting. Describing their valedictory in Bangor, Blair says, “**All hopes of further liberty being cut off, we closed with celebrating the sacrament of the Lord’s supper, and solemnly delivered up our people to the great Bishop of souls, from whom we had received our charge.**”⁷⁴ Within the next two years, after an abortive attempt to follow in the path the Pilgrim Fathers had taken in the “Mayflower” in 1620 and cross the Atlantic to America,⁷⁵ the remnant of the Dissenters had returned to Scotland and in an effort to stamp out Presbyterianism in Ulster, people had been forced to swear the ‘Black Oath’⁷⁶ of allegiance to Charles I. Despite the fact that refusal to comply brought persecution, the converts of the revival, would not conform to the King’s command (like Daniel and his three friends Shadrach, Meshach and Abednego). In fact, such was their commitment to the surviving Dissenters, that on several significant occasions they followed them to Scotland in hundreds, to receive Communion from them and to have them baptize their children.⁷⁷

CONCLUSION

Welsh’s remaining fellow-workers must have felt discouraged. To them, it probably looked as if their best efforts had failed. Perhaps Thomas Hamilton’s comment that “**The ‘bright and hot sun-blink of the gospel’ was gone and in its stead a dark, dreary night now settled down upon Ulster**”⁷⁸ best describes how they must have felt. But God always has the last word and their work was not lost. Almost ten years of pastoral care and the feeding of the flock of God in Co. Antrim had left the converts of the Sixmilewater Revival not only stronger in the things of God, but better equipped to look after themselves until such times as the wind of change blew in their favour. Writing in the light of hindsight, W.D. Bailie says that “**... the Puritan and Presbyterian clergymen in North-east Ulster were passing through a period of intermittent persecution from 1631 onwards. This is where the importance of the Antrim Lecture Meeting comes to light. It helped to create a studious and self-sufficient people, who, when their leaders were finally silenced by the prelatic authorities, were able to meet in study groups and maintain their Presbyterian principles until a better day should dawn.**”⁷⁹

The time-frame within which Welsh and his dissenting Scots Presbyterian colleagues were working was not open-ended, but turned out in hindsight to be a window of opportunity, which to their credit they fully exploited before it closed. Truly the Sixmilewater Revival was led and steered by men who knew the day of their visitation and grasped it before it passed.

POSTSCRIPT

Seven years after their departure, rebellion broke out in Ulster in 1641. Resentment on the part of the indigenous Irish Catholics, still angry after thirty years at having been dispossessed of much of their land, boiled over. Their rage against their English overlords was directed at the Scots Presbyterians of the plantation, many of whom had directly experienced the effects of the Sixmilewater revival. According to Historian Robert Kee, “**From the very start fear was in the minds of the new settlers. Quite apart from the feelings of those original inhabitants who, as labourers or tenants, were all about them, it was well known that there were some 5,000 former swordsmen of the two Gaelic earls still lurking resentfully in the bogs and mists. And on 23 September 1641, what Protestants had long been dreading happened: there was a great rebellion of the Gaelic Irish Catholics who, though loudly proclaiming their loyalty to the Crown, struck swiftly and fiercely for the return of their lands.**”⁸⁰ For nine years, the most excellent of God’s sowers had sown the finest of the wheat in Ulster’s soil. Within a decade, Satan, the enemy of souls, had sown the tares of sectarian hatred among the wheat. To this day, both are still growing together. Haste the Lord the harvest. (Matthew 13:30)

Alexander Peden, was born in Scotland during the Sixmilewater revival. He was later to be numbered with the Scots Covenanters and share much of the fifty years of persecution they suffered when the Church of Scotland refused to give up its Presbyteries in favour of Parishes, refused to be absorbed by the Church of England and refused to be in subjection to the ecclesiastical rule and headship of Charles II (via his Anglican Bishops). Thomas Cameron says of Peden, “**His peculiar gift of second-sight, foretelling things that were about to happen in the nation, and to families and individuals, attracted attention. This, indeed, was to prove the distinguishing feature of his life, earning for him the undisputed title of ‘Peden the Prophet.’**”⁸¹

“With prophetic eye, he peered into the future, and saw the retribution that was about to fall more heavily still upon the Church, and words like the following were soon literally fulfilled:

*‘Alas! For the apostasy of nobles, gentles, ministers and professors in Scotland. Scotland, ere long, shall run in streams of blood. Yea, many of the saints’ blood shall soon be shed. But, yet, the blood of the saint shall be the seed of a glorious Church in Scotland.’*⁸²

For joining the Covenanters in their refusal to conform to the Church of England form of worship, Peden was eventually imprisoned in Bass Rock, seventeenth century Scotland’s answer to Alcatraz. “**Bass Rock is a steep-sided islet 2 kilometres from the coast of Lothian Region, Scotland, rising from the Firth of Forth. ... In the 1600’s (it) was used as a prison.**”⁸³ Because of the number of Covenanters imprisoned there for their faith, MacCrie has described it as the “*Patmos of many godly men*”⁸⁴. “**Since his liberty from prison, Peden was frequently in Ireland, where the distresses of God’s people were not less terrible than in Scotland. ‘Blood-curdling news,’ writes**

King Hewison, 'had come from the rising and massacres of the Protestants in Ireland, in 1641. Scotland shuddered at the accounts of the atrocities perpetrated upon thousands. Reliable stories read like descriptions of the Ju-Ju rites of African cannibals, for after partaking of the sacrifice of the Mass, the savage Papists left the altar to imbrue their hands in the blood of the innocent. The country was soon flooded with survivors, who made the Covenantors shudder with horror at their tales of woe. Ministers had been crucified, executed, martyred, and quartered.'"⁸⁵

Peden, who referred to himself as "Puir auld (pronounced owl) Sandy", paid a number of visits to Ireland to bring encouragement and comfort to the Christians there through his preaching and prophetic ministry. Cameron says that "**he found opportunity to cross over to the distressed country, and minister consolation to the people of God. His life, as he himself said, was spent in going from one country of blood to another.**"⁸⁶ On one of his later visits to Ireland, he prophesied the death of Charles II, (on the very day that it happened!) "**Shortly before his death PESEN was conducting family worship in a house in Ireland (1685), and in the middle of his explanation of the portion of Scriptures he had read, he suddenly halted, and hearkened, and said three times over, 'What's this I hear?' and hearkened again a little time, and clapt (sic) his hands, and said: 'I hear a dead shot at the throne of Britain: let him go yonder, he has been a black sight to these lands, especially to poor Scotland: we're well quit of him.' That same night, the unhappy man Charles II had died.**"⁸⁷

The recorded instances of Peden's prophetic utterances are so numerous that they could not all be quoted here. He did however foretell a dark day coming upon Ireland. Could he have foreseen the desolation that the potato famine would leave in its wake, still over a century and a half in the future? "**Oh, black, black, black will the day be, that will come upon Ireland, that they shall travel forty miles, and not see a reeking-house, nor hear a cock-crow.**"⁸⁸

Peden died in January 1686. Towards the end of his life, he instinctively knew that his days were numbered. Still on the run from the forces of the new Catholic King James VII of Scotland, he put his life at risk by calling at his brother's house. When his friends expressed their concern that he was in danger of imminent arrest, Cameron says, "**His reply was that it would not matter now, for in forty-eight hours he would be beyond the reach of his foes, and all their instruments in Hell and on earth. The soldiers were already on his track, discovered the cave where he slept, the house to which he had gone, searched the barn, turned up the straw, stabbed the bed, but without success. Auld Sandy died in peace.**"⁸⁹

The reason for Alexander Peden's inclusion at the end of this chapter is to show that there is documented evidence to prove that as far back as the early seventeenth century (shortly after the Sixmilewater Revival) there was prophetic ministry being exercised in Ireland.

chapter 3

john wesley

(Methodist Revival 1747-1789)

spiritual Beginnings

When John Wesley was converted at the age of thirty-five, he was already an ordained Anglican minister and had spent a year in what was then the British colony of Georgia on the east coast of America, trying to convert the local Creek Indians.¹ On his own admission he came to the realisation that he had never really been converted himself.² Then on the 24th May 1738, in a Moravian meeting room in Aldersgate Street, London, while listening to a reading from Luther's preface to Paul's letter to the Romans, "about a quarter before nine", he felt his heart "strangely warmed". In his own words he says, "**I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.**"³

Straight after his conversion, Wesley helped form an Anglican Religious Society in Fetter Lane, where on one particular evening at the end of that same year, he seems to have had an encounter with the Holy Spirit, which was distinctly different from his Aldersgate Street experience. He records it in the following Journal entry for New Year's Day 1739. "**Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles were present at our lovefeast in Fetter Lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, inasmuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty we broke out with one voice, 'We praise thee, O God, we acknowledge thee to be the Lord.'**"⁴

If Aldersgate Street was the place where Wesley came as a sinner to Calvary, then Fetter Lane must have been his 'Upper Room', for in his quest to preach the Gospel to every creature, he was never to look back.

calling to ireland

It was to be almost nine years later as a man in his mid forties that Wesley first came to Ireland. He obviously felt drawn back, for over a period of forty-two years, between 1747 and 1789, he made a total of twenty-one visits. Bearing in mind the punishing schedule he followed,⁵ the frequency and regularity of those visits showed unequivocally his commitment to the Irish. Church historians reckon that he must have spent a total of between five and a half and six years in Ireland.⁶ But what was it that drew him there in the first place and why did he continue to return? It could hardly have been his Irish roots, for his closest Irish relative was his great, great grandmother.⁷ Neither does it appear to have been the appreciation the Irish had for the doctrines of the Reformation nor their pious life style, for "**When Wesley and his itinerants entered upon their hallowed enterprise in this country (Ireland), evangelical truth was but little known among the people, and in consequence vice and immorality prevailed to an alarming extent.**"⁸

Certainly, one of the original four members of the 'Holy Club' at Oxford, William Morgan, was Irish, but it would be pure speculation to suggest that he influenced Wesley to evangelise Ireland. His reason for going there seems simply to have been the result of the expanding evangelistic influence of that eighteenth century move of the Holy Spirit that has come to be known as 'the Great Evangelical Awakening'. Thomas Williams, one of Wesley's lay-preachers, had crossed the Irish Sea from Britain in the summer of 1747. Such was the success of his visit and his sense of urgency that now was the time for Ireland to be evangelised, that he convinced Wesley there was no time to waste before he went there himself. Before the year was out, Wesley had acted on Williams' advice.⁹

They say 'first impressions are long lasting'. It must certainly have been the case with Wesley, for initially he found the Irish of such an agreeable nature, so receptive to his preaching and so appreciative of his visit, that the tug to go back was irresistible. "**His first impressions of the people were of the most favourable kind: he found them much more tractable than the English. 'What a nation this is!' he exclaims, 'men, women, and children, all receive the word of exhortation not only with patience but thankfulness. "**"¹⁰ Wesley was later to discover another side to the Irish temperament. With the passing of time, "**subsequent events sensibly modified this first impression,**"¹¹ but to begin with he enjoyed a 'honeymoon' period that left an indelible impression on his opinion of the Irish and a lifelong desire to see them reached with the gospel. "**His preaching was everywhere well received: indeed the enthusiasm of his reception was to him a matter of astonishment. After spending a fortnight in Ireland, he had to leave a people 'loving beyond expression,' and in doing so determined in future to pay special attention to the spiritual necessities of this neglected country."**"¹²

Wesley had no natural children of his own, but he showed a fatherly care for the Irish. Indeed, many of them were his spiritual children. It would not be an exaggeration to say that in spite of the times they stoned him, jailed him and even threatened to kill him, he felt a protectiveness towards them and a sensitivity to their vulnerabilities. His Journal entry at the time says, "**The people in general are of a more teachable spirit than in most parts of England; but on that very account they must be watched over with the more care, being equally susceptible of good and ill impressions.**"¹³

Like many great evangelists who followed him, Wesley's time was stretched. The growing work in England was in need of him and he could not divide himself in two. Who can tell what he could have seen done in Ireland if he could have given it his undivided attention? Expressing that very sentiment in a letter to a Mr. Blackwell in 1758 he says "**If my brother could take care of England, and give me but one year for Ireland, I think every corner of this nation would receive the truth as it is in Jesus.**"¹⁴

persecution

What a different response Charles Wesley was to encounter just two weeks later. An unexpected wind of change was blowing. Welcome, receptiveness and appreciation had been replaced with arson, threats, intimidation and organised violence. His 'honeymoon' period in Ireland was over and instead of the warmth and hospitality so often associated with the Irish, the Methodists were met with antagonism and outright hostility. **"A fortnight after his departure, his brother Charles visited Ireland. Within this brief space of time, however, a sudden revolution had taken place in the minds of the Dublin populace. The passions of the mob had broken forth like a storm and fallen with great severity upon the little Society. At the instigation of the priests, the chapel had been sacked by the Roman Catholics, while the pulpit and benches served to make a bonfire: many Methodists had also been insulted and threatened with worse treatment."**¹⁵ Nor were 'the powers that be' any help, for they seemed to think that the answer was turning a blind eye to the problem in the hope that it might go away. Clearly it did not, for their silence was tantamount to passive complicity and transmitted the message that the mob were at liberty to violate the Methodist Societies with impunity. **"The authorities, by refusing to interfere, became accomplices in these transactions: the grand jury discharged the rioters who were brought before them, and thus encouraged them to recommence their work, which they did not fail to do. Charles Wesley had to withstand the violent attacks of a populace whose fury led them into unheard-of excesses."**¹⁶ The same crowd that had previously stood patiently listening to a preacher had been whipped up into a 'lynch mob' and driven by an irrational frenzy that was not at all unreminiscent of the crowd that stood before Pilate crying "crucify Him". For Wesley, Palm Sunday had turned into Good Friday and woe betide anyone who tried to take his part. Church historians paint ugly scenes in this period of his Irish campaign and the repeated refusal of the authorities to convict the evildoers must have been an unbearable discouragement to him, yet his true grit and dogged determination to see the work of God progress won the day. **"More than once, in these encounters, blood flowed and life was wantonly sacrificed, while many were so maltreated that they died in consequence of their injuries. A police man in attempting to defend Charles Wesley was trampled to death, and his body dragged about the streets and then hung up in a public place by the frenzied crowd. The murderers were brought to trial, but acquitted, 'as usual' says Wesley. The faith and courage of the man of God survived all this opposition, and as soon as the persecution came to an end, the work went forward peacefully."**¹⁷

Although Wesley was well received on his first visit to Ireland, the seeds of hostility appear to have already been sown prior to his arrival. In 1746, the year before Wesley's first visit, a small local society invited former Methodist lay preacher John Cennick, who had become a Moravian, to minister in Dublin. **"In preaching on one occasion, most likely on Christmas day, Mr. Cennick referred to 'the Babe wrapped in swaddling clothes,' when one of his hearers, a priest, who, as Mr. Wesley says,**

'probably did not know the expression was in the Bible – a book he was not much acquainted with' – called him a 'Swaddler.' The mob thought the designation too good to be lost, and hence, when the Methodists assembled in the following year, they called them 'Swaddlers,' and the name spread with remarkable rapidity."¹⁸ To begin with, the nickname seems to have been given light heartedly, but things were soon to turn nasty. As already said, at his first visit in 1747, John Wesley had been well received. Shortly however, the mood of the people was to take an ominous change. "**Charles Wesley had hardly left ..., when the people rose against the Methodists.**" In what was to become an all too familiar pattern, an antagonist with an unquestionable talent for rabble rousing emerged. In this case he has been described as '**a travelling comedian called Butler**', whose audiences in the city of Cork had been left depleted as a result of the growing interest in the Methodist meetings. "**This mountbank (sic) preached a crusade against the Christians: he was to be seen in the streets of the city, robed in clerical attire, and holding in his hand a Bible and a packet of profane songs: he assembled the idle and dissolute of every class, and vented all sorts of absurd calumnies against the preachers.** Being gifted with a certain amount of loquacity, this buffoon became a noted personage in Cork, and for some time, by means of his furious declamations and unscrupulous falsehoods, gained a complete ascendancy over the minds of the lower orders. Led astray by his misrepresentations, they committed unpardonable outrages. Companies of men, armed with bludgeons and swords, patrolled the city and broke into the houses of the Methodists: men, women, and children, suspected of belonging to the hated sect, were attacked in the street by armed bands, and many of them seriously injured. The common cry in the street was, 'Five pounds for the head of a swaddler!'"¹⁹

Nor were the Methodists permitted to seek reparation or even protection through the courts. One who put his case to the mayor, that his house had been vandalised was told, "**It is your own fault for entertaining these preachers! If you will turn them out of your house, I will engage there shall be no harm done, but if you will not turn them out, you must take what you will get.**"²⁰ Lelievre describes the Mayor's response as being "**like oil thrown on the flames**" and Butler did not miss the opportunity to cash in on it, declaring publicly "**that the murder of the Methodists was a lawful and meritorious act.**"²¹ Seeking redress at law was pointless. Compensation for injury to persons or property was never considered. The perpetrators of the crimes were acquitted and the victims pilloried as this record from the Cork City archives shows. "**We find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of His Majesty's peace, and we pray he may be transported.**"²²

One of the seemingly unanswerable questions that persecution against the work of God raises must be 'But why doesn't God intervene?' The truth of the matter is that sometimes He does. Perhaps it may not be as often as we would like Him to, or in the way that we would do it, but on occasions He still does. For the Irish Methodists, one such occasion happened in 1749 in Athlone, where an old malt house had been converted into a makeshift meetinghouse. Some Highland soldiers that were stationed there planned to

break up the meeting and attack, or even kill the preacher. The plan was that their ringleader, who was well able to use his notoriously large fists, was to lead the assault by pulling the preacher out of the pulpit. In the ensuing mayhem, the others would scatter the congregation. Thankfully God had other plans. When the soldiers arrived, the building was crowded and they had difficulty getting to the front. The meeting had already started and for some unknown reason, 'Shoulder of mutton fist', (as his nickname was), told his cronies to wait until the singing had finished; then to wait until the opening prayer was over, then the scripture reading, then the sermon. Before he realised it, God had begun dealing with him. In actual fact he did interrupt the preacher, but not in the way he had planned, for such was the conviction he came under that he began to tremble and "**... falling on his knees and roaring aloud for the anguish and terror of his soul, he confessed before all the people that he had come there with a full determination to maim and abuse the preacher, if not to murder him; and earnestly entreated that he would forgive and pray for him. This request was immediately complied with. The other soldiers seemed thunderstruck, several of them were powerfully affected.**"²³

Apparently Wesley was so energetic in the way he went about his work that the officer in charge of the garrison at Athlone said that he wished he had a regiment of soldiers like him.

UNINTENDED DIRECTION

Although Wesley is thought of as the founder of the Methodist Church, this was never his intention. His own denominational affiliation was Anglican and his desire was to see the Established Church reformed from within rather than denounced as apostate and forsaken. He did not see the founding of Methodist Societies as church planting, nor to begin with, his Methodist lay-preachers as ordained Priests who could minister the sacraments. Rather he saw his societies as groups of 'serious Christians' within the Church of Ireland. They could have been thought of as the 'faithful remnant' within the Nation of Israel, for to begin with, Methodism within Anglicanism was indeed *ecclesiola in ecclesia*, (a church within the church). The problem was that the established church was not able to contain the anointing Wesley carried. It was an old wineskin trying to contain new wine. Sooner or later something had to give. Nevertheless, Wesley was never overtly anti-establishment, but was always happy to take advantage of the doors of opportunity that official channels opened for him. Church of Ireland clergyman Dr. William Neely says that "**He was welcomed to the cathedrals in Limerick and Waterford and to St Patrick's in Dublin. Indeed he found a surprising number of clergy who were prepared to encourage his work and to allow him to preach from their pulpits.**"²⁴ Neely is careful to add that Wesley "was not welcome everywhere", but where the established church of the day did not open its doors to him, he considered the world as his Parish.²⁵ The following minute, recorded at the Methodist Conference gives us a unique glimpse into the balance of meekness and determination that his words embodied. "**We will obey**

the rulers and governors of the Church, whenever we can consistently with our duty to God, whenever we cannot, we will quietly obey God rather than men.”²⁶

To achieve his ends, Wesley established a diverse and intricate leadership structure, which stretched the length and breadth of the country, yet he still managed to run a ‘tight ship’. Regarding the administrative aspect of his wide spread work, Methodist historian A. Skeffington Wood says, “It is an almost ironical feature of Wesley’s work that, having cast off the restraints of Anglican authority, he should have imposed a highly complex and strictly enforced discipline of his own.”²⁷

Lay-preachers have already been mentioned in passing (and will be more fully in the next section). Their emergence was one of the significant characteristics of the Methodist revival and their ordination was to lead to the eventual split with Anglicanism and the establishment of Methodism as a separate entity or denomination in its own right. Communist ideologists have used this to help paint a picture of ‘Wesley the revolutionary’, but ‘Wesley the pragmatist’ would be a more accurate depiction of his motives, for when it suited him to work inside the Anglican Church, he did and when its doors closed to him, he simply worked outside of it. When he considered the Anglican clergy suitable for his evangelistic outreach, he used them. When he considered them unsuitable,²⁸ he used his own hand picked lay-preachers. Arguably, using lay preachers in Ireland, rather than ordained clergy actually worked to his advantage, for in the perception of the Irish, the representatives of the religious establishment²⁹ were too closely aligned to the political establishment.³⁰ “The Anglican clergymen, supported by the forced contributions of the Catholics, were generally regarded as the useless functionaries of a persecuting power; and even if they had been men of great zeal and piety, their connection with the State would have considerably neutralized (sic) their influence. Wesley saw that where the clergy were thus doubly disqualified for their work, there was room for the action of his lay preachers, and that one might succeed though the other had failed.”³¹

It may have been fifty-seven years from the Battle of the Boyne to Wesley’s arrival in Ireland, but the Williamite campaign was still etched in the Irish mindset. Indeed, Wesley was in no doubt as to the harm that had been done to the spread of the gospel by a succession of English Protestant parliaments putting down rebellions and imposing draconian laws on the largely Roman Catholic people of Ireland. “On his first visit, ... He observed that ‘at least ninety-nine in an hundred of the native Irish remain in the religion of their forefathers. ... Nor is it any wonder,’ he adds, ‘that those who are born Papists generally live and die such, when the Protestants can find no better ways to convert them than Penal Laws and Acts of Parliament.’”³²

ability to release others into ministry

Was Wesley an apostle? F.C. Gill's statement that "Never since the days of St. Patrick had Ireland known such flaming evangelism, or greeted a more fervent apostle"³³ is hard to question, for apart from his own personal evangelistic gifting, there was something apostolic about Wesley's ability to raise up men with ministries and release them into leadership. The following comment from Howard A. Snyder is noteworthy. "One hears today that it is hard to find enough leaders for small groups or the other responsibilities in the church. Wesley put one in ten, perhaps one in five, to work in significant ministry and leadership. And who were these people? Not the educated or the wealthy with time on their hands, but laboring (sic) men and women, husbands and wives and young folks with little or no training, but with spiritual gifts and eagerness to serve. Community became the incubator and training camp for Christ-like ministry."³⁴

Much could be said of the team he had in Ireland, but the following subsection on, John Smith (of Cootehill, Co. Cavan), Thomas Walsh (of Ballylin, Co. Limerick), Adam Clarke (of Moybeg, Co Londonderry), James Morris and Robert Williams will suffice.

John Smith

When Wesley saw the crying need in the area covered by Counties Monaghan, Cavan, Fermanagh and Tyrone, he appointed local man John Smith to evangelise it. There is no question that Smith saw times of revival there, or that he carried a mighty anointing on his ministry, for the evidence is irrefutable. There were times that the power of God would manifest so mightily that he would have to stop preaching. Could the phenomena that followed have been the work of the devil? The results speak for themselves. Crookshank says how Smith's "fearless and fervent proclamation of the truth, accompanied by the power of the Holy Ghost, reached the hearts of the people, many of whom were greatly convulsed and prostrated in body, as well as deeply agitated in mind: some fell suddenly to the ground, as if struck by lightning, praying and groaning for mercy. Frequently he had to cease preaching, unable to proceed on account of the cries for salvation, and had recourse to prayer, pleading mightily on behalf of the penitents, until prayer was turned into praise. It was not unusual for twenty or thirty to be converted during one service."³⁵

Why was Wesley himself actually jailed when he came to preach in the town of Monaghan? This is only a suggestion, but perhaps the locals had already prejudged him by the things they heard had followed Smith's preaching in Kilmore, when Methodism was first introduced into the County of Monaghan. The general response to what happened in Smith's meetings in County Monaghan must have been outright hostility, for one woman "was so deeply agitated in mind, and so convulsed in body, during the powerful prayer of Mr. Smith, that the people in the neighbourhood seriously consulted by what means they should put him to death."³⁶

Such powerful manifestations of the Holy Spirit at work were not confined to meetings that took place indoors, for on another occasion, when Smith was travelling on horseback between Bawnboy and Swanlinbar, near the Cavan / Fermanagh border, he came on a two or three hundred strong crowd enjoying themselves singing and dancing. When he stopped, prayed and approached them, Crookshank says “**the fiddler ceased to play, and the people stared in wonder at the stranger**”. Still astride his horse as he preached and sung a hymn, “**the simple and pathetic story of redeeming love, accompanied by the power of the Spirit reached the hearts of the hearers, many of whom wept before the servant of God had ceased to sing.**” As Smith dismounted and began to pray, Crookshank continues that “**he had not pleaded many minutes when his strong voice was lost in the loud and bitter cries around him. Yet he continued on his knees more than an hour, agonizing in prayer on behalf of those just awakened to spiritual anxiety, till the Lord filled the hearts of more than twenty of them ‘with all joy and peace in believing.’** Here a society was formed of about forty persons.

Thus a blessed awakening took place, which extended over a large portion of the northwest of the county of Cavan, and part of Fermanagh. It was accompanied by numerous cases of physical prostration, and led to the conversion of hundreds.”³⁷

Regarding occurrences of the charismata, there does not appear to be any direct mention of speaking in tongues in the experience of the early Methodists in Ireland,³⁸ apart from a reference in Thomas Walsh’s diary saying “This morning the Lord gave me languages that I knew not of, raising my soul to Him in a wonderful manner.” There was however, an experience that Smith had in Donegal, which may have been indicative of the seeds of a prophetic / healing ministry. While he was there he encountered a young man named Andrew Delap, the son of a naval officer who had been killed in action. The lad was popular, well educated, musically gifted and had a good sense of humour, but suffered from a severe speech impediment. One Sunday, he and his friends decided to go to the Methodist meeting with the intention of treating Smith’s preaching as a source of light entertainment. Andrew was the ringleader of the irreverent group. Acting the wag at Smith’s expense, his sanctimonious facial expressions were a great source of amusement to his friends. “**John Smith bore their improper behaviour without seeming to notice it, until the close of the service, when coming down from the pulpit, he went to Mr. Delap, and putting his hand on his shoulder said: ‘Young man! Strange as it may now appear to you, you will shortly preach the Gospel which this evening you have been ridiculing.’**”³⁹

Some may write Smith’s words off as nothing more than a throw away comment of no significance, but they had a profound impact on young Andrew, for he was so affected by them that in the course of time he started travelling with Smith on the Methodist circuit. “**Soon after**” according to Crookshank, he “**obtained a sense of the pardoning love of God.**” But although now his desire was to tell others, his stammer “**seemed to be an insuperable barrier**”, for when he made any attempt at public speaking, “**it was painful to witness his efforts**”. There is no direct reference to Smith having prayed for Andrew, but when the lad earnestly prayed for himself, “**the prayer of faith was so fully**

answered that he was enabled, with great fluency and power, to invite others to the Saviour. In 1774 he entered the itinerancy, and travelled in some of the most important circuits with great acceptance and success.”⁴⁰

Thomas Walsh

Much of nineteenth century British missionary endeavour followed in the wake of worldwide British colonial expansion. Generally speaking, when a foreign country was singled out for colonisation, the army went in first to put down any possible resistance. The administrators followed to set up the infrastructure, then the developers, to open the country up to business and commerce, followed by the missionaries bringing the gospel.⁴¹ Part of the process of bringing a foreign country under British rule included compelling the indigenous population to speak “the Queen’s English”. Despite the fact that in hindsight it could be argued that being conversant in the English language was of great benefit to succeeding generations, the imposition of a foreign language was still dismissive of the historic roots of any indigenous people and showed a crass insensitivity to the cultural identity of that first generation on whom it was imposed. This is no reflection on the integrity of those nineteenth century missionaries, who followed their vocation with a deep sense of conviction that God had called them and often at the cost of great personal sacrifice. Nevertheless, they could have been perceived as being part of an establishment that had shown a blatant disregard for the cultural identity of the very people the missionaries were trying to reach. Applying that to seventeenth century Ireland, which he describes as “**the only country in which the Reformation produced nothing but evil**”, Crookshank argues that “**If a second Patrick or Columbkille (sic) had risen up among the native population to preach the gospel to them in the tongue they loved, the Reformed faith might have made rapid progress; but no such evangelist appeared. The new religion was identified with aliens, that had invaded and seized the country, and thus was hated for their sakes.**”⁴²

Under Wesley however, such an evangelist did appear - Thomas Walsh, General Superintendent of the Methodist work in Ireland, whose sensitivity to the Irish nationals almost certainly opened their hearts to the message he preached. Acting on Wesley’s written instructions, Walsh preached in Irish. Commenting on the rapport which that gave him with his fellow countrymen, Crookshank said that “**His command of the Irish language gave him a great advantage. Such is its deep and touching pathos, that it was long ago said, ‘When you plead for your life, plead in Irish.’ Even the poor Romanists listened willingly when they were addressed in their mother tongue, and frequently shed silent tears or cried aloud for mercy. In country towns the peasantry, who were present on market days, and stopped to hear the preacher from mere curiosity, were oftentimes melted into tears, and declared that they could follow him all over the world.**”⁴³

Walsh was a man of sterling qualities. John Telford said ‘his knowledge of the Scriptures was profound’. Wesley described him as the finest Hebrew scholar he had ever

met⁴⁴ and referred to him as ‘that blessed man’⁴⁵, saying that he did “not remember ever to have known any preacher who in so few years as he remained upon the earth was an instrument of converting so many sinners from the error of their ways.”⁴⁶ Tragically, Walsh’s life was cut short by consumption. He died in Dublin at the age of twenty-eight. He had only been converted for ten years. The circumstances which many (including Wesley) saw as precipitating his early death, centred around an anti-Methodist riot started by a rabble rouser called Mortimer, who stirred up a mob of locals and attacked Walsh, leaving him having to run for his life from an open air meeting at the Bowling Green in Newtownards (Co. Down) and spend the night sleeping out on a hill side.⁴⁷ “**In hurrying through the fields to the mountain, Walsh received a wetting which laid the foundations of the disease that hastened him to the grave.**”⁴⁸ On a personal note, as one who was born in Newtownards and spent the first thirty three years of his life there, I can only record my sense of shame on learning that the disease that claimed the young life of such a man of God was probably contracted as a direct result of the maltreatment he received at the hands of the people of my own home town. It is comforting however to know that in the long run the work of God did not suffer, but the things that happened to Walsh ‘have fallen out rather unto the furtherance of the gospel’. Crookshank records how that “**At Newtownards the spirit of persecution manifested against Thomas Walsh did not prevent other efforts to reach the people which proved successful. The very opposition raised to the Methodists in the town seems to have contributed to their success in directing public attention to them and in calling for the interference of the authorities for their protection.**”⁴⁹

Over a year after Walsh’s traumatic experience, Wesley himself preached in Newtownards, where “**he addressed the largest congregation he had seen in the kingdom, the members of which were quiet and attentive, and at the close of the service went away greatly impressed.**”⁵⁰ Within a few years, Wesley was to have ‘the largest Methodist congregation in Ulster’ in Newtownards. The message Walsh attempted to preach in July 1756 at the Bowling Green in Newtownards was resisted but not stopped. Today the site is a War Memorial.⁵¹ Overlooking it is the local Elim Pentecostal Church displaying the message “Christ Jesus came into the world to save sinners.”

Adam Clarke

Born in Moybeg, Co. Londonderry, Clarke was the son of an English Headmaster. His mother was a devout Scots Presbyterian. He seems to have been spiritually aware from early in his childhood, for at the age of six he and another young lad had been talking about eternal punishment, when they found themselves weeping and asking God to forgive their sins. Biographer Samuel Dunn says that “**Adam was rather a dull boy, and was about eight years of age before he was capable of ‘putting vowels and consonants together.’**”⁵² The turn around in his learning difficulty happened dramatically in the schoolroom as he struggled repeatedly to memorise his lesson, with no success. Dunn says, “**he threw down the book in despair**” to the gibes and derision of his

classmates and the Teacher telling him, “he should be a beggar all his days”. The whole experience “roused him as from a lethargy: he felt as if something had broken within him; his memory in a moment was all light.”⁵³ From that day on, as far as his schoolwork was concerned, he never looked back.

Dr. Ralph Earle describes how Clarke was converted in his mid teens through certain Methodist preachers who visited the Parish of Ballyaghron (Agherton)⁵⁴ where he lived in 1777. “Coming under great conviction, the teen-age boy sought the open fields. There he wrestled in prayer until he was almost exhausted. Finally in despair he started to leave. Suddenly he thought he heard a voice saying ‘Try Jesus.’ Returning to the place of prayer he called on Jesus. Immediately he felt peace and an overwhelming joy. His darkness had turned to light.”⁵⁵ Earle goes on to note a remarkable phenomenon that followed Clarke’s conversion, namely, that he “experienced an intellectual quickening.”⁵⁶ From his later achievements, there would be no need to doubt it.

Clarke had preached his first sermon at about the age of twenty. It made such an impression that Wesley himself heard about it, sent for him to come to Bristol and appointed him to a circuit of some thirty one towns and villages. “Thus Providence opened up his path to the Wesleyan itinerary, and Ireland gave to Methodism one of the most illustrious of commentators and powerful of preachers.”⁵⁷

Like Wesley, Clarke used to read on horseback while travelling from place to place.⁵⁸ He studied theology, philosophy, astronomy, Greek, Hebrew and Latin. During his three years in the Channel Islands he studied the Hebrew Old Testament, the Samaritan Pentateuch, the Syriac Scriptures, the Latin Vulgate and the Greek Septuagint. As well as a number of academic works, he wrote a commentary on the whole Bible, the edited version of which had eighteen printings between 1967 and 1989.⁵⁹ In recognition of his scholarship he had an LL.D., conferred on him by Aberdeen University and was granted membership of the Royal Irish Academy. Obviously the Pauline exhortation to ‘study to show yourself approved unto God’ was one that he took seriously, for he not only lived by it himself, but also encouraged the other Methodist preachers to do the same. Reflecting in his sixties, with a justifiable sense of accomplishment for the influence he had on them, he said, “I thank God I have lived to some purpose in the Methodist Connexion. I have been the means of inducing the preachers in general to cultivate their minds, and to acquire a knowledge of the Greek and Hebrew Scriptures, so that we are likely soon to have not only a pious, but also a learned and efficient ministry.”⁶⁰

James Morris

In comparison with men like the aforementioned three, lay-preacher James Morris was an unsung hero of the Methodist revival in Ireland. His preaching may have been unsophisticated but his integrity was above reproach and God honoured his faithfulness. One evening in 1756, in the unprestigious setting of a barn in Coolamain, Co. Wexford, he preached on the text ‘ye who sometimes were far off are made nigh by the blood of

Christ' (Eph., 2:13). A fifteen-year-old English lad, who had been visiting Ireland with his widowed mother, was converted that night. His name was Augustus Montague Toplady. He went on to graduate from Trinity College, Dublin at the age of twenty-two, entered the Church of England Ministry and became a nationally recognised scholarly exponent of evangelical truth. As the Vicar of Broad Hembury in Devon, he wrote the hymn 'Rock of ages cleft for me'⁶¹ which became a blessing to millions. Reflecting on the unlikely circumstances of his conversion he said, "**Strange that I, who had so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amid a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name.**"⁶²

Robert Williams

Robert Williams, was another sincere but rather unsophisticated Methodist lay-preacher. He fell out of favour with 'the powers that be' in the Church of Ireland when he spoke out against the clergy. Setting his sights further afield, he sought and obtained Wesley's approval to go to America. Crookshank paints a picture of him selling his horse to clear his debts, paying his fare to Dublin, and leaving Castlebar carrying his saddlebags containing "a loaf of bread, a bottle of milk and an empty purse". A Methodist friend from Dublin called Ashton met him, paid both their fares and set sail with him to New York. The year was 1769. "**Thus Ireland lost Robert Williams, and America gained him who proved to be 'the Apostle of Methodism' in Virginia and North Carolina, and the spiritual father of thousands.**"⁶³

Others

Apart from his own phenomenal evangelistic itineraries, Wesley's ministry in Ireland had extraordinarily far reaching effects. Describing a scene at the Custom-house quay, Limerick, in the summer of 1760, when a small group of Methodist Christians boarded ship and set sail for the new world, Crookshank tells how "**That vessel contained the germ from which has sprung the Methodist Episcopal Church of the United States of America; a Church which has now (in 1885), more or less under its influence, about fourteen millions of people.**"⁶⁴

preaching

Characteristics

From all reports Wesley does not seem to have had the rhetorical power or dynamic homiletical delivery of George Whitefield, yet although his style of preaching seems to have been more measured and deliberate than Whitefield's, when we look at the effect it had on his hearers, there can be no question that he was ministering under the anointing of the Holy Spirit. From the early days of his Irish campaign there was tangible evidence of conviction of sin on the part of his hearers. Crookshank records one of many instances that happened in 1749 when "At one of the meetings in Aughrim the governess of Mr. Simpson's children was struck to the ground in penitence of spirit, and in a short time filled with peace and joy in the Holy Ghost."⁶⁵

This is a typical account of the conviction that continued to grip a Methodist Society meeting in Dublin in 1762 long after Wesley had left.

"On Sunday, May 2nd, while Mr. Manners was at prayer with the Society, the power of the Lord so overshadowed them that one cried aloud, and then another, until the mighty influence was felt by all. Twice the preacher attempted to sing, but his voice could not be heard. He then desired those present to restrain the expression of their feelings, and in solemn silence to wait on the Lord, and the melting power of Divine grace was realized by many hearts."⁶⁶

In 1859, when the same conviction of sin was experienced in Ulster, one wonders how many realised that Wesley had seen it happen a hundred years earlier, but not restricted to one Province, for this letter from Limerick (Province of Munster) paints a similar picture to the account of what happened in Dublin (Province of Leinster). "There is a glorious work going on in this city (Limerick) ... on Sunday night, at the meeting of the Society there was such a cry as I scarcely ever heard before; such confession of sins, such pleading with the Lord, and such a spirit of prayer, as if the Lord Himself had been visibly present. Some received remission of sins, and several were just brought to the birth. All were in floods of tears. They trembled, they cried, they prayed, they roared aloud – all of them lying on the floor. I began to sing, yet they could not rise, and sang as they lay. When we concluded some could not go away, but stayed in the house all night. And, blessed be our Lord, they all hitherto walk worthy of their calling."⁶⁷

Wesley's preaching was delivered with conviction. It was not surprising then that it brought conviction to its hearers. It was indiscriminate, for it was not confined to the descendants of the English settlers 'within the Pale'⁶⁸ in the greater Dublin area, but reached the indigenous Irish and stretched the length and breadth of the country. In all likelihood, one of the reasons why his preaching and that of his Methodist evangelists was so well received across the board was that it was clear of sectarian controversy and showed a sensitivity to the feelings of his Irish Roman Catholic listeners. "In preaching to Irish Catholics, Wesley's preachers, like himself, had wisdom enough to avoid

controversy respecting Romanist errors, and to confine themselves mainly to the leading truths of the Gospel. Striving thus to arouse the voice of conscience rather than to combat the prejudices of education, they succeeded in leading many Roman Catholics to Christ.”⁶⁹

Was there any other reason why, as they had done with Jesus, “the common people received him gladly”? Arguably, because he preached in language that they understood. In Wesley’s day the Irish Catholic people would have been used to hearing the Tridentine⁷⁰ Mass said in Latin. Apparently the expression ‘hocus-pocus’ (a meaningless form of words used in performing magic tricks)⁷¹ actually came from the liturgical words ‘*hoc meo corpus est*’.⁷² Wesley’s preaching did not need to be embellished with verbiage. In the Preface to a volume of his sermons he says, “**I design plain truth for plain people. Therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the show of learning, unless in sometimes citing the original Scriptures. I labour to avoid all words which are not easy to be understood – all which are not used in common life; and in particular those technical terms that so frequently occur in Bodies of divinity – (books of doctrine or theological writings) those modes of speaking which men of reading are intimately acquainted with, but which to common people are an unknown tongue.**”⁷³

Much of Wesley’s preaching was done in the open air. His motive for doing it was unshakably rooted in the conviction that God had sent him to reach the lost. Nature’s auditorium, under the open canopy of Heaven, was not his choice of venue, but as in every other department of his life, he submitted himself to what he believed was the will of God. So despite the fact that he did not like open air preaching, the attitude of Wesley the pragmatist seems to have been ‘If it has to be done, it has to be done’. At almost seventy years of age he admitted, “**To this day field-preaching is a cross to me. But I know my commission, and see no other way of ‘preaching the gospel to every creature.’**”⁷⁴

The phenomena that on occasions were characteristic of Wesley’s preaching and that of some of his contemporaries⁷⁵ have been the subject of great interest, much discussion and not a little controversy. At the time they were happening they were called ‘enthusiasm’⁷⁶ by some (a seventeenth and eighteenth century term for ‘fanaticism’) and described by others as ‘fits’, ‘jerks’, ‘convulsions’, ‘catalepsy’, or ‘striking down’. They could also have been accompanied by cries of anguish. Charles Wesley regarded them as “**a device of Satan to stop the work**” and even suggested that, although to begin with they were genuine, there was a certain ‘copy cat’ element to the later occurrences. “**Many, no doubt, were, at our first preaching,**” (underlining mine) “**struck down, both soul and body, into the depth of distress**” he says, but observes that on subsequent occasions “**their outward affections were easy to be imitated.**” Telford concludes his presentation of Charles’ comments by conceding that the initial instances of the phenomena were genuine. “**When all deductions have been made, many of the earlier cases** (underlining mine) **are still unaccounted for. No explanation meets these cases save that which ascribes them**

to intense conviction of sin. This has often been known to throw body and mind into an agony of distress.”⁷⁷ Writing a century later, Crookshank was most likely referring to those phenomena when he said that the Methodist revival in Ireland “was happily free from the extravagance and fanaticism that accompanied and sadly marred the similar work in London.”⁷⁸ Jonathan Edwards, writing at the time of how the Great Evangelical Awakening similarly touched his own home state of New England says, “We must throw by (away) our bibles, and give up revealed religion, if this be not, in general, a work of God.”⁷⁹

Content

The content of Wesley’s preaching was Bible based and Christ centred. Apart from the fact that his beliefs on the doctrine of Salvation were Arminian⁸⁰ and he considered Calvin’s teaching on eternal security to be Antinomian,⁸¹ his preaching could also be described as Reformed.⁸² In his early days in Ireland, he stuck to preaching the message of Salvation – (Justification by faith). On later visits, he also went on to preach the message of Holiness – (Sanctification by faith). “Early in 1762, the subject of entire sanctification, as an instantaneous blessing obtained by faith, began to agitate Methodism throughout the country.....Wesley had held the doctrine of Christian perfection ever since the year 1733, when he preached his sermon on the Circumcision of the Heart, but now he found several who professed to have attained to this state of grace, especially at Otley. ‘Here’ he says, ‘began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread, first through various parts of Yorkshire, afterwards in London, then through most parts of England; next through Dublin, Limerick, and all the south and west of Ireland.’”⁸³

Here, describing a meeting in Limerick in 1762, where the Holiness message had been preached to a Society which was becoming lax, Crookshank says that “on the following evening the sacred flame was kindled, a cry arose on every side, and many of the members seemed all on fire to be cleansed from all iniquity.”⁸⁴ That cleansing fire brought about not only a purifying in the lives of the individual members, but also a growth in the overall work of the Society. He relates other personal testimonies to the same experience, one of which was that of a Mrs. King, who “a short time after her conversion had become deeply conscious of the remains of sin in her heart and the consequent necessity of a further work of grace, in order to enter that rest that remains to the people of God.”⁸⁵

The leaders of the twentieth century Pentecostal movement were later to draw on the vocabulary and hymnology of their forebears from the Holiness movement of the nineteenth century.⁸⁶ The difference in emphasis of these two movements can probably be best defined by the expression ‘the purity and the power’. The Holiness understanding of the term ‘baptism of the Holy Spirit’ was an infusion of purity. The Pentecostal understanding of the term was an infusion of power. Malcolm Hathaway illustrates the development of this aspect of Pentecostal Theology by showing how “Donald Dayton

traces the origins of the Pentecostal Spirit baptism to the Wesleyan doctrine of perfection, developed by Wesley's successor, John Fletcher, and revived in the mid-nineteenth century by Phoebe Palmer. ... It matured into a belief in a distinct crisis experience of sanctification, a second work of grace by which a Christian may be entirely sanctified. ... As the doctrine matured, the language of perfectionism gave way to the more inclusive and biblical terminology of Spirit baptism. ... the emphasis on sanctification broadened to embrace the theme of 'power for service'.⁸⁷ Thus, when we hear of the aforementioned Mrs. King having "received a baptism of the Holy Spirit in sanctifying power", it is clearly referring to her having had a personal experience of the Spirit's cleansing, purifying influence. To her it must have been life changing, for over half a century later she writes, "In 1762, the Lord, working faith in my soul, destroyed all propensity to sin, and took all possession of my longing heart; since which time I have never dared to say I found that inward propensity returning; but have been graciously preserved in a constant sense of my absolute weakness, and clinging to Christ as my all in all."⁸⁸

It would be foolish to think that Wesley's preaching was universally popular. To some of his contemporaries he was a fanatic and claiming to have been sanctified was spiritual elitism. Clearly the 'Holiness' content of his preaching would not have pleased everyone.⁸⁹ Neither would the idea of "the remains of sin in her heart" nor "the consequent necessity of a further work of grace" have married up with the Calvinistic hermeneutic of friends like Whitefield, but Wesley remained true to his own convictions and saw the favour of God resting on his labours. "Some said this work was rank enthusiasm; others that it was either a cheat or mere pride; and not a few, that it was a new thing of which they could find nothing in the Bible. But the Lord prospered His work notwithstanding all opposition."⁹⁰

pastoral and administrative skills

On a personal note, I can recall a conversation I had with my Pastor of some twenty-five years ago.⁹¹ Since then he and his wife have gone to be with the Lord, but I can still remember his Dublin wit vividly. "Brother" he said, "I don't know if you'll ever be a Pastor, but if you do, you'll need the faith of Abraham, the wisdom of Solomon and the patience of Job." After over twenty years of pastoring, I can add to that list 'and a hide like a rhinoceros'. It is universally accepted that pastoring at the beginning of the twenty-first century is not easy, but then again it never was. The man who had 'the care of all the churches' in the eighteenth century Methodist Revival, must have shouldered an incredible responsibility and although he was never enthroned as a Bishop in the Anglican communion, he undoubtedly earned the clerical designation of *Pastor Pastorum*, (a Pastor of Pastors), for he certainly fulfilled that Episcopal role in the way he groomed and counselled his understudies.⁹²

The following is but one example of such wise counsel. After Adam Clarke went to pastor in Dublin, he wrote to Wesley saying that during his predecessor's absence

through illness, the results of the revival there “had been destroyed by the extravagant irregularities of those who conducted the services”. Wesley’s reply, if used as the basis of a Pastoralia lecture, would grace any Bible School. Such was the fatherly concern his letter showed for the younger minister, as he tried to steer Clarke through potential hazards, that it could have been written from Paul to Timothy. It advocated caution and steady resolution, and typical of the man, it was gracious and tactful. It drew from personal experience, was tempered with compassion and even showed that Abraham Lincoln was not the first to realise that ‘you can’t please all the people all the time’. “**You will have need of all the courage and prudence which God has given you. Very gently, and very steadily, you should proceed between the rocks on either hand. In the great revival at London, my first difficulty was to bring in temper those who opposed the work, and my next, to check and regulate the extravagances of those that promoted it. And was far the hardest part of the work; for many of them would hear no check at all. But I followed one rule, though with all calmness: ‘You must either bend or break.’ Meantime, while you act exactly right, expect to be blamed by both sides.**”⁹³

Wesley’s intuitive understanding of human nature, his Ministerial diplomacy in handling awkward people, his insights into the tensions of church politics and his awareness of the stresses on young Pastors were not gleaned from a textbook. He had clearly learned those skills through hard-bitten experience. More than that, there is a remarkable immediacy about his perceptions, for they are as relevant to church life in our day, (when many churches in Ireland are still being torn apart by power struggles and differences of opinion over philosophy of ministry), as they were in his own.

In terms of ministry Wesley seems to have been something of an ‘all rounder’, for not only was he an accomplished scholar, a prolific writer, a gifted theologian, a farsighted visionary, a highly successful evangelist and a caring pastor, but was undoubtedly an outstanding administrator. It was his remarkable organizational skills however that set him apart from his fellows, for he successfully set up a national network of Methodist Societies spanning Great Britain and Ireland. That network formed an infrastructure of Society circuits, serviced by his own hand-picked lay preachers and which functioned as bases for evangelism and prayer. They served too as pastoral centres for the follow-up of young converts, who needed fellowship and nurturing and could receive discipling and training from more experienced Society members. Commenting on the long-term significance of these Methodist Societies Bishop Ryle says, “**Wesley ... was very unlike Whitefield in one important respect. He did not forget to organise as well as to preach. He was not content with reaping the fields which he found ripe for harvest. He took care to bind up his sheaves and gather them into the barn. He was as far superior to Whitefield as an administrator and man of method, as he was inferior to him as a mere preacher.**”⁹⁴ As George Whitfield himself put it, “Wesley penned his sheep”.

marríage

Arguably the only blot on an otherwise flawless career was Wesley's marriage to Mrs. Molly Vazeille. In the light of hindsight it was a mistake from day one. According to one of his biographers, "**Had he searched the whole kingdom, he could hardly have found a woman more unsuitable to him in all important respects.**"⁹⁵ Molly suffered from a venomous temper and was obsessively jealous of John. She seems to have been paranoid in things like the way she opened and read his mail, or quizzed him in detail about what he had been doing when he returned from an itinerary. According to Telford, she could have followed him for a hundred miles to see whom he was sitting beside in a carriage. Unless she was totally satisfied that her suspicions were unfounded, she could fly into an uncontrollable tirade and inflict the most vitriolic attack on her hapless husband. "**John Hampson, one of Wesley's preachers, told his son that he once went into a room in the north of Ireland where he found Mrs. Wesley foaming with rage. Her husband was on the floor. She had been dragging him about by his hair, and still held in her hand some of the locks that she had pulled out of his head in her fury.**"⁹⁶

Wesley was clearly unfortunate when it came to marriage, for the woman who would have been ideally suited to the life and ministry that he felt called to was Grace Murray. Yet because of her own double mindedness, she missed the blessing of being the help meet of one of the greatest men of God to ever come out of the British Isles. Wesley had proposed marriage to her in Newcastle-upon-Tyne where she lived. They were both mature adults. He was then forty-five, so he obviously had not rushed into marriage. She was thirty-four and a widow of some six years, so presumably she should have known her own mind. As Wesley prepared to leave Newcastle for Ireland, it was his express intention that on his return, Grace would become his wife. Although as yet she had not fully decided whether or not to accept his proposal, and felt a sense of duty towards one of his itinerant preachers called John Bennet, whom she had previously nursed through an illness for six months, she still could not bear to be separated from Wesley, so "**In April 1749, ... a week after Charles Wesley's marriage, she went with Wesley to Ireland. For three months she was his constant companion. She examined all the women in the smaller Societies, settled the female bands, visited the sick, and prayed with the penitent. She anticipated all Wesley's wants, acted as his monitor when she thought she saw anything amiss in his behaviour, and graced her position in such a way that Wesley's esteem and affection daily increased.**"⁹⁷

Before leaving Dublin they had both decided to get married. On their arrival home in England they travelled Wesley's triangle of London to Bristol to Newcastle for five months, during which time they were barely separated. But the events that followed, from the brink of a marriage that appeared to have been made in Heaven, were more reminiscent of something from a 'Mills and Boon' paperback than the lives of two people playing a key role in the Great Evangelical Awakening. The problem was that Grace could not make her mind up as to whether she should marry Wesley or the aforementioned John Bennet. It seems clear that she loved Wesley, but was afraid of what would become of

Bennet, who appears to have been besotted with her. In Telford's words she "vacillated strangely between her lovers".⁹⁸ At one stage, Wesley actually wrote to her saying that she should marry Bennet, but she ran to him "in an agony of tears, and begged him not to talk so, unless he designed to kill her."⁹⁹ Yet even in the middle of the lavish outpouring of her devotion and affection for him, hints of uncertainty were surfacing. "I love you a thousand times better than I ever loved John Bennet in my life" she said, "But I am afraid, if I don't marry him he'll run mad."¹⁰⁰ What was she to do? Eventually at Newcastle, her mind was made up. She said she was determined "to live and die with Wesley, and urged him to marry her immediately."¹⁰¹ Typical of Wesley's sensitivity to the feelings of others, he went to Cumberland to seek the approval of his brother Charles and at the same time sent to Derbyshire for Grace's unsuccessful suitor John Bennet, the victim of unrequited love. Wesley was still in Cumberland when Bennet arrived in Newcastle. When Grace saw Bennet she fell at his feet and "begged forgiveness for using him so badly. Within a week she had become his wife."¹⁰² It fell to Wesley's long time friend George Whitefield to break the news to him. The disappointment has been described as 'the greatest trial of his life.' In a letter to a friend, he described it as his most severe trial since as a child of six he was nearly burned to death at Epworth.¹⁰³

Ten years after marrying Grace, Bennet died at the age of forty-five. Wesley outlived him by thirty seven years dying at the age of eighty eight, Grace by forty nine years dying in her eighty ninth year. Wesley and Grace did meet again in old age. The year was 1788. He was eighty-five. She was seventy-four. She sent word to him that she would like to see him. Henry Moore describes the meeting. "Mr. Wesley, with evident feeling, resolved to visit her; ... The meeting was affecting; but Mr. Wesley preserved more than his usual self-possession. It was easy to see, notwithstanding the many years which had intervened, that both in sweetness of spirit, and in person and manners, she was a fit subject for the tender regrets expressed in those verses which I have presented to the reader. The interview did not continue long, and I do not remember that I ever heard Mr. Wesley mention her name afterward."¹⁰⁴ "Had he married Grace Murray, John Wesley would never have committed the fatal mistake of marrying Mrs. Vazeille."¹⁰⁵ But marry her he did and the rest as they say is history.

farewell to ireland

At the Dublin quayside, on Sunday 12th July 1789, in a scene not unreminiscent of Paul's farewell to the Ephesian elders in Acts 20, "Wesley bade adieu to Ireland for ever". The crowd of well-wishers who had gathered to see him off joined him in singing a hymn. "He then knelt down, and asked God to bless them and their families, the Church, and especially Ireland. Shaking of hands followed, many wept, and not a few fell on the old man's neck and kissed him. He went on deck, the vessel moved, and then with his hands still lifted in prayer the winds of heaven wafted him from an island which he dearly loved, and the Irish Methodists 'Saw his face no more'."¹⁰⁶

Conclusion

For all of Wesley's unquestioned success, it has been said that he never had an original idea in his life. He took most of his doctrine from the Reformers, his ecclesiology from the Anglicans, the style of his meetings and the structure of his Methodist Societies from the Moravians, his devotion to Bible reading and prayer from the German Pietists,¹⁰⁷ and the strict and disciplined lifestyle that he lived (and insisted on from his lay-preachers) from the Puritans, yet "**His genius and originality lay precisely in his borrowing, adapting and combining diverse elements into a synthesis more dynamic than the sum of its parts.**"¹⁰⁸

More than that, his genius lay in his foresight, for when no one else saw the potential in Ireland, he saw it. There is no doubt that in the Great Evangelical Awakening of the eighteenth century, England made a substantial contribution to the evangelisation of Ireland. Indeed, "**Ireland should never be unmindful of what she owes to English missionary zeal.**" But Wesley's substantial investment of manpower and human resources showed little short-term return. The Biblical principle of sowing and reaping, however, has been proven from time immemorial. Wesley knew that principle and to those Methodist leaders in London who questioned the wisdom of his having sown so much of his time and talents into Ireland, he answered, "**Have patience and Ireland will repay you.**"¹⁰⁹ His words were nothing short of prophetic, for even within his own lifetime, Ireland "**had given to England some of its best evangelists, including William Thompson, Henry Moore, Adam Clarke, Walter Griffith, James McDonald and many others.**"¹¹⁰ "**By 1800 there were 20,000 members of Methodist societies in Ireland.**"¹¹¹ "**Nor were the fruits of Irish Methodism confined to this country. The good seed was carried hence to France, Newfoundland, the West Indies, the Canadas, and the United States of America: and a glorious spiritual harvest was reaped, the extent of which eternity alone will reveal.**"¹¹² And please God, over two centuries on, may Wesley's Irish investment still have dividends to yield.

chapter 4

jeremiah meneely

The Ulster Awakening (1859)

This chapter started out as part of a thesis entitled 'An account of the 1859 Ulster Revival and its significance' and was submitted to Rev. Malcolm Dyer, Director of Student Ministries at Regents Theological College, University of Manchester, England, in June 1998, in partial fulfilment of the requirements for the M.Th., in Applied Theology. Some of the material in this chapter appeared in an article in Issue 4 of 'Elim Life' Magazine.

introduction

There are certain characteristics that set the Ulster Awakening apart as different from anything Ireland has ever seen either before or since. In the fifth century, Patrick saw the evangelisation of Ireland and the establishment of a national Church that eventually reached most of Western Europe, but he took thirty years to reach Ireland and the Ancient Celtic Church's mission to Europe covered two centuries. In the seventeenth century, Josias Welsh and the Scottish Dissenters who led the Sixmilewater Revival set up the monthly Antrim Lecture and as a result saw thousands from Co. Antrim and beyond converted and established in their faith, but they had nine years to do it. In the eighteenth century, there was barely a corner of Ireland that was not touched by the Methodist Revival, which John Wesley spearheaded, but his work in Ireland was spread over forty-two years. In the nineteenth century, Ulster experienced an Awakening of such proportions that among other things, an estimated 100,000 people were swept into the Kingdom of God, but one thing that set that day of visitation apart as different from any of the others mentioned in this book was the fact that it happened within the space of one year – 1859. The outpouring of the Spirit that came in that year was so concentrated when it hit Ulster like a tidal wave, that it carried everything in front of it. Such was the sheer force of the deluge that the clergy were unable to cope with the demands it put on them and through dire necessity, laity were conscripted “for the work of the ministry”. Hence lay preachers, women’s ministries and even to some degree children who did the work of evangelists came to characterise the ’59 Revival. For that reason, I have picked layman Jeremiah Meneely¹ to give his name as the title of this chapter. Not because he was by any means solely responsible for the Awakening, but because he quintessentially typifies this unique work of grace that has come to be thought of as ‘the layman’s Revival’.

definition

What is a Revival?² In parts of America, the word has come to mean little more than a series of evangelistic meetings,³ but for the sake of this book, it is taken to mean a specific day of visitation, when God, in the person of His Holy Spirit, moves on the lives of a specific group or groups of people. Is there any difference then between a Revival and an Awakening? A case could be made for saying that there is, for ‘a Revival’ could be described as ‘a visitation of God’s Spirit on God’s people’⁴, but ‘an Awakening’ as ‘a time of such intense visitation that both the Christian and non-Christian communities are affected’. Dr. Myrtle Hill, Director of the Centre for Women’s Studies, (Queen’s University Belfast) says that “**Finlay Holmes defines a revival as a situation in which religious matters became of primary and urgent importance to a whole community, and ‘in which men and women experienced a deep sense of sin and an overwhelming desire for God’s forgiveness’.** There will be little difficulty in accepting the appropriateness of this definition for Ulster in 1859. An ‘awakening’ however, is something different.

It is considered to be the effect of revival on the community at large, including those who are outside the Christian faith. William McLoughlin calls it a 'cultural revitalisation' and explains that, while 'revivals alter the lives of individuals; awakenings alter the world view of a whole people or culture'.”⁵

Although Hill questions whether what occurred in 1859 really was for Ulster 'an Awakening', it's overall influence, even on secular life in the Province is a matter of record. Certainly, through the ministries of Pentecostal Evangelist George Jeffreys and Holiness Evangelist William Patteson Nicholson (W.P.)⁶ it could be said that Ulster saw times of revival in the Christian community in the 1920's and 30's. But in all honesty, the influence on the general public was not as dramatic as Ireland had seen in previous days of visitation. 1859 however was truly 'an Awakening', for the whole public at large was affected.

popular evangelical folklore

In anecdotal terms, the picture of the Ulster Awakening often presented in popular Evangelical folklore has been one of a spontaneous explosion, set off, almost unexpectedly, by a single spark in a Kells Schoolhouse in Co. Antrim. This account of Colin Whittaker's, telling how the Revival started, is fairly typical of what rank and file Evangelicals understand to have happened. **"The stories of the American Awakening created a great longing for a similar visitation of God in Ireland and people started to pray. However it is interesting and significant to note that the very month Jeremiah Lanphier commenced the Fulton Street Prayer Meeting in New York, September 1857, four young Irishmen began a weekly prayer meeting in a village school near Kells, not far from Ballymena. This meeting is generally regarded as the origin of the 1859 Revival which swept 100,000 converts into the churches in Ireland."**⁷

Whittaker's summary of events shows the Revival starting from little or nothing in September 1857, yet within two years it has 'swept 100,000 converts into the churches in Ireland'. The image portrayed is one of a pre-revival people sitting in virtual darkness before being suddenly floodlit from Heaven.⁸ To challenge that image is bound to be perceived as iconoclastic, but the picture painted by historical records is rather that of a dam wall, behind which a sustained build up of water brought a pressure to bear which eventually became irresistible. From the beginning of the nineteenth century and before, the pressure was building. In 1859 the dam burst.

It is interesting to see how two different writers can with equal integrity draw from the same set of circumstances and arrive at two different conclusions. Professor Finlay Holmes highlights this in showing how Ian Paisley and John Carson both lean towards the populist view of how the Revival came about, but the Rev. Alfred Russell Scott's Doctoral Thesis points to the sustained build up of Evangelical activity that traced its beginnings to the Methodist Revival of the preceding century. **'Spiritual life in Ulster prior to the Revival was at a low ebb', declared Paisley, 'The Presbyterian Church - established and consolidated on the broad basis of orthodox Christianity, had a name**

to live but was dead'. And Carson observed that there was 'a great want of spiritual earnestness among the churches generally and a certain spirit of indifference among the people.'.... He claims that 'there was an absence of fire and fervour over which the soundest hearts mourned and prayed.'.... The state of religion at the time might very well be described as 'quite fair but not enough to make sail.'"⁹ Holmes goes on to contrast Paisley and Carson with Scott, saying how "Scott drew attention to the steady advance in Ireland of the Evangelical movement which began in the eighteenth century with the preaching of the Moravian, John Cennick, and with the visits of George Whitefield, the Wesleys and preachers of the Countess of Huntingdon's Connexion. The Evangelical movement breathed new life into the dry bones of Irish Protestantism as well as establishing numerous Methodist societies. Scott drew particular attention to the witness of Evangelicals in the Church of Ireland, men like Peter Roe in Kilkenny and B.W. Mathias in the Bethesda proprietary chapel in Dublin."¹⁰

precursors of the revival

As has been already made clear, the Revival did not hit the Province like a 'bolt from the blue'. According to the Rev. S.M. Dill of Ballymena, later to become Professor of Theology at Magee College, Londonderry, "this movement has not come upon us so suddenly as people at a distance might suppose. There has been a gradual but perceptible improvement in the state of religion throughout this district for some years."¹¹ From the state of the people described by Andrew Stewart (Junior) in 1645 (Chapter 2), they seem to have come a long way by the mid nineteenth century. What had happened in the intervening two hundred years? Firstly, the influence of the Methodist Revival in the latter half of the eighteenth century,¹² secondly, an ongoing increase in Evangelical activity and preaching¹³ and thirdly, a growing sense of expectation. Even at the time, this was seen as a local part in the overall work of God internationally, Gibson reckoning that "altogether the people were in a state of preparation - a state which passed into one of earnest expectancy, when the glad news of the American revival reached our shores."¹⁴ Other writers of the time highlighted the part faithful preaching had to play in the build up to 1859. One of them, the Rev. S.J. Moore of West Church, Ballymena said, "I think it only justice to my ministerial brethren in this district to say that I believe the Gospel has for years been as faithfully, and fearlessly, and affectionately preached by them as ever it was in any land since the days of the Apostles."¹⁵

The Awakening came twelve years after the potato famine. It is interesting to note how literary comment on the famine has changed from what it was at the beginning of the twentieth century to what it is at the beginning of the twenty first century. Present day writing about the famine is almost invariably of a socio-political nature, highlighting how Britain's unscrupulous colonial policies towards Ireland left the Irish starving and destitute.¹⁶ Writing in the early part of the twentieth century, Professor Gibson sees the famine as something closer to an act of God than bad government policy and comments

on how some even took it as an opportunity to pour money into evangelising Roman Catholics. “At the period of the famine, when the hand of the Almighty lay heavily on the land, a door of access was opened to those districts which, in the south and west, had suffered so severely from the calamitous visitation. Agencies were thenceforward employed, and enterprises undertaken, some of them on a large and expensive scale, for the dissemination of Protestant truth; and there is reason to believe that for some years subsequently many were led to renounce the system of Romanism, and to embrace the tenets of a purer faith.”¹⁷

In the short term, using something like a ‘soup kitchen’ as an opening for evangelism was probably thought of as nothing more than combining the distribution of humanitarian aid with one-to-one Christian witnessing.¹⁸ In the long term it was seen more cynically as opportunistic, manipulative and taking advantage of people who had fallen on hard times. Showing how such well-intentioned activity ended up being misread by Catholics, suspicious of a hidden agenda on the part of their benefactors,¹⁹ and abused by Protestants who turned what should have been an unconditional gift into a bribe, Dr. Joseph Liechty highlights how “**the coincidence of the famine and the Protestant campaign to convert Catholics ensured that service and cooperation would take second place in popular memory to ‘souperism’: the charge that some Protestants offered food (usually soup, hence ‘souperism’) or other material aid to desperate Catholics only on the condition that they convert or, more likely, fulfil some religious condition, perhaps attending a bible class or worship service.”**²⁰

In a clear attempt to distance themselves from an ethically questionable practice that could discredit the Gospel, show their determination not to take advantage of the misfortune of their Roman Catholic countrymen, and demonstrate that they had no ulterior motive behind their famine relief work, the Baptist Irish Society said in their Annual Report for 1847, “**Large numbers of the peasantry have offered to join our churches, supposing that thereby they would be provided for. In all such cases they have been told the entrance into the church of Christ is by sincere repentance and faith in Jesus Christ and in him alone. Having first corrected the mistake, the agents have not allowed these children of want to go unrelieved. And, while carefully abstaining from any effort to proselytise, they have not, through fear of misrepresentation, refrained from making known the truth as it is in Jesus, while distributing the bounty of the British churches.”**²¹

Not only the Baptists defended their motives for evangelising their fellow countrymen outside the confines of their denomination, for according to Professor Finlay Holmes, “**Presbyterians involved in outreach to Roman Catholics in Ireland resented allegations that they were proselytisers. Men like John Edgar and Hamilton Magee, who arrived in Connaught in 1848 to begin a missionary ministry of 50 years, insisted that they never sought to make Roman Catholics Presbyterians, but only to give them ‘living, saving faith in the Son of God’.”**²² Edgar informed the General Assembly that he simply placed before his hearers “**the supreme authority of God’s Word ...**

justification by free grace, through faith, and the duty of an immediate and unreserved acceptance of Jesus Christ as the all-sufficient and only Saviour.”²³

From a human perspective, 1859 may not have seemed the best time to have a Revival, for the previous year, a group of political subversives met in Dublin to create an organisation that was eventually to become the IRA. “.... on St Patrick’s Day, 17 March 1858, [James Stevens] and a few fellow conspirators in Dublin solemnly swore an oath: ‘... in the presence of God, to renounce all allegiance to the Queen of England, and to take arms and fight at a moment’s warning to make Ireland an Independent Democratic Republic, and to yield implicit obedience to the commanders and superiors of this secret society ..’ The society was later to become known as the Irish Republican Brotherhood.”²⁴

On the other side of the political divide, things were tense and feelings were running high. In addition to political unrest, the Province was experiencing substantial shifts in population. The potato famine had resulted in high emigration and due to the influence of a belated Industrial Revolution, Belfast had, between 1840 and 1860, become the fastest growing city in the British Isles. Thankfully, God’s timing is always right and His willingness to move in revival power is not influenced by convenience, but by the desire on the part of His people to seek Him with their whole heart, for His own desire is always to ‘pour water on him that is thirsty and floods on the dry ground’, no matter the circumstances prevailing at the time.

the spiritual state of the church in ulster prior to 1859

Commenting in his Doctoral Thesis, on the state of the Church in Ulster in the time preceding the 1859 Revival, the Rev. Alfred Russell Scott cites an increase in Evangelical activity towards the end of the eighteenth century in the Church of Ireland, Methodist and Presbyterian Churches, with the coming into being of such organisations as “the Sunday School Society for Ireland”²⁵ and “the Association for Discountenancing Vice and Promoting the Knowledge and Practice of the Christian Religion”. Together with this went the distribution of 22,000 Bibles and 33,000 Testaments. By the mid nineteenth century this activity does not seem to have waned, for according to Dr. Scott, “... it was clear that the Church of Ireland had entered a period of spiritual awareness and of missionary zeal not equalled at any time in its history since the days of the early Celtic Church.”²⁶

Judging from the Rev. J.A. Canning’s comment on the spiritual state of the Church, that “nothing seemed wanting but a power to bring home an offered gospel to the hearts and souls of the people”,²⁷ it seems fair to say that for over half a century godly ministers of the day had ‘laid the wood in order’, but in 1859 God ‘sent the fire’.

In the lead up to the Revival, there seems to have been firstly a hunger for the Word of God amongst the rank and file people at grass roots level. Weir records what

appears to have been the biggest open air Gospel Meeting the Province had ever seen prior to the Revival. “**It was in the beautiful grounds of the Botanic Gardens that the Rev. C.H. Spurgeon, in the month of August, 1858, addressed the largest audience which ever assembled to hear a minister of the Gospel in Ulster.**”²⁸ The crowd on that occasion was probably in the region of about eight thousand strong, but he goes on to say that a subsequent gathering, in the same venue, during the Revival in 1859, numbered between thirty-five and forty thousand. Secondly, there was a burden to pray in unity, that manifested itself, not least of all, in the Mid and North Antrim areas²⁹ and thirdly a determination not to be sidetracked. After the long build up, the catalyst that seems to have sparked the Revival off is generally traced to the prayer burden of the aforementioned Jeremiah Meneely, together with his three friends James McQuilkin, Robert Carlisle and John Wallace, (a blacksmith’s assistant, a cloth lapper, a butcher and a stone breaker), each of whom had not long come to faith in Christ. They were pure in their motives, unpretentious in their thinking, unsophisticated in their background,³⁰ but, having been encouraged by the answers to prayer they had heard of George Muller experiencing in Bristol, were unwavering in their determination that nothing or no one would distract them from their own prayer of “**Lord, pour out Thy Holy Spirit on this district and country.**”³¹ Over forty years later Meneely recalled, “**many of the people ridiculed our praying for an outpouring of the Spirit, saying that He had already been poured out on the day of Pentecost. But we replied that the Lord knew what we wanted and we kept right on praying until the power came.**”³²

The four met in a little schoolhouse in Kells, a village adjoining Connor in Co Antrim, which has been described as “the epicentre of the revival”³³ and soon their numbers grew to fifty. Clearly in evidence was their singleness of mind, a unity of purpose, a refusal to be deflected or sidetracked from their agreed goal and an unshakeable conviction that they were acting in the will of God³⁴, i.e., they knew where they were going and were determined that nothing or no one would stop them from getting there. Again in Meneely’s own words in 1903, “**We did not allow the unsaved in the prayer meeting. It was a fellowship meeting of Christians met for the one great object of praying for an outpouring of the Holy Spirit upon ourselves and upon the surrounding country. This was the one great object and burden of our prayers. We held right to the one thing and did not run off to anything else.**”³⁵

how the ulster awakening of 1859 relates to or compares with other revivals

Some have contended that the Ulster Awakening was simply the result of the American Revival crossing the Atlantic, (even touching ships on its way over.)³⁶ Certainly news of revival from New York in 1857/58 led directly to a heightened sense of expectation

amongst the Scots-Irish of Ulster, but in its nature the Ulster Awakening was probably less akin to what happened the previous year in New York and more akin to the Revival which took place over fifty years earlier in Kentucky, (part of which included the events that became known as 'the Cane Ridge Revival' - 1804). Similarly there were striking parallels between the Ulster Awakening of 1859 and the 'Sixmilewater Revival' of 1625³⁷ (Chapter 2). Although the phenomena that occurred in the Ulster Awakening were not universally hailed as the work of God, they did receive a much wider acceptance than they had when they appeared, two centuries earlier, in Antrim. Incidentally, local historian Alistair Smyth, writing on the history of Antrim gives reasonable coverage to the Sixmilewater Revival of 1625, but never gives the Ulster Awakening of 1859 as much as a mention. According to contemporary sociologist and historian Peter Gibbon, Smyth's silence is typical, for "**The Ulster religious revival of 1859 involved larger numbers of people in sustained common activity than any movement in Rural Ulster between 1798 and 1913. Despite this, little attention has been paid to it at least by historians.**"³⁸ But why was the Ulster Awakening of 1859 not met with the same hostility as its earlier counterpart in 1625? Possibly, the response to each of the two Revivals could be better understood by looking at the points in History when they occurred. 1625 came within a hundred years of the Reformation, which meant that the main religious influence in the Sixmilewater Revival was a form of Scots Presbyterianism, which prided itself in its Protestant Orthodoxy and did not have to go back too far to trace its roots to Calvinism and the teachings of the Reformers, i.e., its source was doctrinally orientated. The 1859 Awakening, on the other hand, happened within a hundred years of the birth of Methodism in Ireland. Methodism had its roots in Wesley's Holiness teaching and was more experience orientated than Presbyterianism. Arguably then, Methodism could have had a softening influence on the hitherto clinical pragmatism of the Scots-Irish and could have served as a work of preparation for God to move again in mercy.³⁹ The following comment from Hill could offer another possible suggestion as to what made the ecclesiastical establishment soften its attitude towards revivalism by 1859, namely the legacy of revivalist tradition that the earlier Sixmilewater Revival of 1625 had left to Ulster Presbyterianism.

"By the mid-nineteenth century, Ulster had a tradition of revivalist enthusiasm upon which to draw. Presbyterians themselves could look back to the second (sic) decade⁴⁰ of the seventeenth century when, in the same corner of County Antrim where the '59 revival originated, local minister Robert (sic)⁴¹ Glendinning initiated a 'bright and hot sun-blink of the Gospel.' The excitement generated by Glendinning spread rapidly through the locality of Sixmilewater, was channelled into a series of monthly meetings by a group of neighbouring ministers and resulted in numerous conversions."⁴²

Perhaps at the time of the Sixmilewater Revival, the Ulster people were not ready, on a province wide scale, for a Divine visitation of such a nature, but it could be suggested that whereas in 1625 the Holy Spirit left His calling card, in 1859 He came. However, despite the stifling and restricting influence that resistance had on the leaders of the earlier Revival in 1625, 1859 showed that the potential was there for a province wide move of the

Spirit. The all important question that this poses has got to be, 'is contemporary Ireland as a whole ready now for such a move?'

There is a noteworthy sociological slant on the juxtaposition between these two Revivals that could be facetiously described as a "poacher turned gamekeeper" situation. The Scots Presbyterian ministers who were instrumental in the initiation and propagation of the Sixmilewater Revival in 1625 were the Dissenters, the Church of Ireland being the established Church. By the Awakening in 1859, (although the Church of Ireland was to remain the official established church for the next ten years,)⁴³ the Presbyterian Church in Ireland had to all intents and purposes become the *de facto* establishment for Ulster. It is most unlikely that anyone in and around 1634 / 35 could have foreseen such a shift in the balance of ecclesiastical power or influence.

1625 was a Revival led and steered largely by trained and educated clergy, the 'Antrim Lecture', together with ongoing pulpit ministry being the primary source of preaching. 1859 however was the people's Revival. Yet perhaps the earlier Sixmilewater Revival of 1625 was the very time when the seeds of the lay ministry, that was to be such an integral part of the later Revival in 1859, were originally sown. Indeed, it could well have been the case that in helping to create that 'studious and self sufficient people' in 1625, that Bailie wrote about, the leaders were actually creating the opportunity for lay men like Jeremiah Meneely to break new ground in bringing about the acceptance of lay ministry through the introduction of home study groups and house meetings. Even taking all of that into consideration, it may still have been difficult in 1859 for the people to accept the quantum leap these 'lay products' of the Revival had to make 'from the parlour to the pulpit'. The early converts were from places like Connor, Ahoghill and Ballymena and to people who were accustomed to pulpit ministry from an educated and sophisticated clergy, these lay men must at first have shown a noticeable lack of polish. **"Though respectable in appearance, the converts who brought their message to Coleraine were all of the labouring class and spoke with a broad County Antrim accent, and ineloquent language had, in 1857, prior to his speaking engagements in Ireland the following year, led to a barrage of criticism against Charles Spurgeon, who spoke with a Cockney accent and used what the *Londonderry Sentinel* called 'vulgarities' and 'figures of speech borrowed from the shop and street, which unknown before in the pulpit, attracted public notice'."**⁴⁴ Yet a new day was dawning and the Church in Ulster learned quickly to adapt to the changes that circumstance placed upon it.

preaching

Content

The preaching that characterised the 1859 Revival in Ulster was thoroughly Evangelical in its content and delivery - a characteristic which may strangely enough have actually militated against its spread throughout the remaining three provinces of Ireland. Coming from a largely Presbyterian background, which traced its historical roots

to the Reformation, the Scots-Irish saw the practice of listening to the exposition of Scripture as part of their piety. Similarly, those who had come from a Church of Ireland background could still tap into a stream of Puritan teaching and preaching that had influenced earlier generations of Anglicanism. The Methodist movement also fostered a strong tradition of preaching, which it traced to the ministry of Wesley, but the indigenous Catholic Irish, through no fault of their own, had a mindset that was tuned in to receiving experiential spirituality, rather than propositional truth.⁴⁵ If Jesus said, “believe me for the very works’ sake,” (John 14:11) and if Nicodemus said “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2), then clearly, there is nothing wrong in itself with pre-modern non-propositional piety.⁴⁶ But it left the indigenous Irish disadvantaged when it meant listening on sermons on justification by faith for their piety. Myrtle Hill manages to draw the opposite conclusion, by falling back on a suggestion from Hugh McLeod that revivals in general emphasise ‘experience over reason’⁴⁷, ignoring the fact that before the 1859 Revival in particular consistent Bible teaching had been going on for half a century and more. Here, Scott highlights the theological content of this preaching and the commitment of the early nineteenth century clergy to spread its message. “**The doctrine of justification by faith, the evangelical’s message, was to receive its greatest exposition in Ireland in the sermons of Dr. James Thomas O’Brien afterwards Bishop of Ossory..... In 1833 he published a series of sermons entitled *Ten Sermons upon the Nature and Effect of Faith*. These followed Luther and the German divines**”⁴⁸

Lay Preaching

The move of God that broke out along East coast America in 1857 was to become known as ‘the Laymen’s Revival’, a characteristic that it had in common with the Ulster Awakening of 1859. “**An unusual feature of the 1859 Ulster revival, and one that it shares with the American experience of that decade, is that it did not owe its origin to the work of professional revivalists. Earlier Methodist revivals in Ireland centred around charismatic preachers, such as Wesley himself, Whitefield, Gideon Ouseley, or the American, Lorenzo Dow. Here however, the initial impetus seems to have come from pious laymen, and this is a reflection both of the greater involvement of the laity in the churches in general, and of the growing strength of evangelicalism with its emphasis on man’s personal relationship with God promoting an individualist, subjective tendency.”**⁴⁹

Like some of the early Apostles, Meneely and his fellow lay preachers may have been “unlearned and ignorant men” (Acts 4:13), but the content of their message was Bible based and, preached “with the Holy Ghost sent down from Heaven” (1 Peter 1:12) was more effective than that generation had seen in its lifetime. One significant consequence of the intensity of the Revival was the fact that the clergy were landed with a workload that obliged them to fall back on the ministries of laymen. So in a sense it was dire necessity that compelled them to draw on the great pool of untapped resources they had been sitting on for years.

“Rev. S.J. Moore of Ballymena emphasised at the General Assembly in June 1859 that the work of revival was chiefly being carried on by the converts themselves. ‘Were ministers multiplied fifty-fold’, he said, ‘they could not have carried on the work, however diligent they may be.’”⁵⁰

Indicative of the cooperation that existed between lay preachers and clergy, C. H. Crookshank says that at special services arranged in a large number of churches, “**addresses were delivered by Messers. McQuilkin, Meneely, and other young converts, as well as by ministers.**”⁵¹ Dr. N. M. Railton confirms that ‘the first revival meetings in Coleraine were conducted by laymen’.⁵² Although the content of the preaching done by the laity was not as academic as that of the clergy and often took the form of personal testimonies, it was no less theologically sound, nor was it any less effective. Its unpretentiously simple presentation, delivered in plain language, found a ready reception in the hearts of its hearers. The *Belfast Newsletter* of the 30th May 1859 reported on a meeting in Great George’s Street Presbyterian Church, Belfast, at which the incumbent Minister, the Rev. Tommy Toye from Cork, opened his pulpit to a group of converts from Ahoghill. According to the *Newsletter* reporter, the lay preacher of the group “**delivered a very impressive and touching discourse, characterised by considerable feeling and pathos, which appeared deeply to impress the minds of those present. He presented salvation as within the reach of all, that Christ died for all mankind, was willing and ready to save every sinner, was willing to grant salvation to all at that meeting as he had been to him who addressed, and he knew that his Saviour had washed him from all sin and made him ‘white as snow’. He urged on all present not to rest satisfied until they knew for themselves that all their sins were pardoned.**”⁵³

In recognition of the invaluable contribution lay preachers made to the Revival and the esteem in which they were held for their work, the Rev. Frederick Buick included the following comments in a carefully prepared report, which he read at the meeting of the Synod of Ballymena and Coleraine in May 1859. “**As to the human agency by which this revival has been begun, and continues to be extended, it is not through the ministers of churches alone, or even chiefly. The earnest and faithful preaching of the Word may have been the preparation in some degree, but the chief and honoured agents in the work are the converts themselves. Not indeed schooled in human learning but taught of God, very many of them have gifts of utterance in prayer and exhortation that are powerful instruments for good. Speaking from what they feel, they have great power in awakening slumbering souls.**”⁵⁴

Was there any negative spin off to the lay-preaching ministry that emerged in 1859? Perhaps there was, for it was at that time that the unpretentious simplicity of the lay-preachers’ uncomplicated presentation became characteristic of the homiletical style of Ulster Evangelicalism. Certainly it was still there by the 1920’s and 30’s and could be seen in the ministry of previously mentioned Bangor born Evangelist W.P. Nicholson, whose preaching contained nothing theoretical or abstract. His language was forthright and his message was presented in an up front ‘what you see is what you get’ manner. Perhaps one of the less constructive things to emerge from the laity’s realisation that it

could function independently from the clergy was the idea that if you didn't like your Minister, you could set up your own "wee meeting" and carry on without him. To this day Ulster Evangelicalism still presents a splintered, fragmented face and suffers from a lack of overall leadership and an inability to pool its resources. In a booklet that appeared in the year of the Revival, the author, who chose to remain anonymous, was not at all sympathetic to the ministry of laymen, but appears to have considered them more of a threat than a support to the clergy and saw their attitude as one of, "**are not the weavers of Connor quite as respectable as the fishermen of Galilee?**" He obviously saw the advent of lay ministry as the opening of a Pandora's Box, for his assessment of its results was that "**ministers found they had raised a storm that they could not still.**"⁵⁵

Women's ministry

Although many at the time appear to have struggled to come to terms with women's ministry, the idea seems to have been conceived in the Revival, the people recognised its effectiveness and the leaders allowed it to develop into every bit as real an entity as lay preaching. "**One particular offensive feature was the presence of female preachers: Miss McKinney of Fintona and Mrs. Phoebe Palmer spoke to large crowds in the country, Mrs. Palmer holding a number of meetings in the Coleraine town and district.**"⁵⁶

It was also recorded that in Killowen, a woman held the leadership of one of the lunchtime 'Fellowship Meetings' convened so that people like factory workers could meet for prayer and Bible study.⁵⁷ To their credit, the leaders of the day obviously had enough sensitivity to realise that in certain delicate circumstances, women could minister to other women in a way that men could not, for a Ladies' Committee was also formed in Coleraine with a view to raising funds and helping in a practical way to reintegrate prostitutes into society.⁵⁸ Typical of the aforementioned 'delicate circumstances', is the potentially compromising situation described here by the Rev. Theophilus Campbell, 'a highly esteemed Episcopalian clergyman'.

"With regard to the social evil, some of the unfortunate women have come to my house imploring me to do something to take them off the streets. I know of six ... who have given up their unholy calling. One left the house, another has nearly made up her mind to follow her example. Indeed she says she would, if she had any certain means of support. This is, I find, the difficulty. I have helped a little in this way, but great caution is necessary. I rather object to gratuitous aid, unless under very peculiar circumstances."⁵⁹

From an early twenty first century perspective it is difficult to grasp how significant the formation of this Ladies' Committee must have been at the time, but arguably, in the light of hindsight, it could quite possibly have been the embryonic beginnings of women's ministry within Evangelicalism in Ireland.

phenomena

Writing on revival phenomena in general, Dr. Martyn Lloyd-Jones shares his own feeling on the place they should be given, sets them in perspective and by seeking to define what could be seen as their often transient nature gives the following 'common sense' comment that could be applied to any revival phenomena in any age. "**..... the phenomena are not of importance in and of themselves. The phenomena should not be sought, they should not be encouraged, they should not be boasted. The phenomena, if I may use a modern term, are 'epiphenomena', incidental, occasional concomitants, and not of vital essential import. That explains why the phenomena tend to disappear as the revival goes on.**"⁶⁰

The following refers to some of the phenomena that manifested in the Ulster Awakening:-

The 'sleeping' phenomenon usually happened to young girls, who fell into a trance like state, when their pulse and their breathing rate slowed down. It was common place for them to have stayed in that condition for several days, during which time they often had visions of Heaven. They seemed to know when they were going to sleep and when they were going to awake again. When they did sleep, they apparently came into an awareness of things they would not otherwise have known. Describing one such case he personally witnessed, the Rev. John Weir says, "**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 with her conversing the night before, and she told him and all around that she would 'go away' at ten o'clock the same 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.'**"⁶¹

There is not the slightest hint of hostility in Weir's observations of the sleeping phenomenon. Neither do they betray any unhealthy trace of the morbid voyeurism that characterised the Victorians. They rather reveal a curious interest and even a fascination with something that he clearly cannot understand, yet seems drawn to, like a moth to a candle. His observations include expressions like 'it was peculiarly pleasing'; 'never did I see an infant's slumber more soft or undisturbed'; 'the face was tranquillity itself'; 'the pulse ... was slow, healthy and regular'; 'the skin was cool and unfevered'. He even goes as far as to say, "**I twice placed my ear to the mouth and lips – 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.**"⁶²

Although he does not claim to understand ‘the sleeping phenomenon’, on the integrity of ‘the sleepers’ he had seen he concludes, “**I have to state that whatever this ‘sleep’ was, it was not an attempt at imposture.**”⁶³ Weir’s only apprehension of ‘the sleeping phenomenon’ seems to have been the thought of the Heavenly visions becoming a replacement for “the sufficiency of the Bible as a Divine revelation.”⁶⁴ There were those who discounted the sleeping phenomenon as ‘extremism’, ‘emotionalism’, or, to take a word that predated Wesley’s day, but was still in use in the nineteenth century, ‘enthusiasm’. Even among the Clergy, there were some who actively resisted and discouraged it. In some cases their apprehension was understandable, for there were reports of a particular phenomenon called ‘the marks’ having attracted such interest as to have turned it into something like a curiosity act at a Victorian Circus freak show.⁶⁵ The Rev. G.H. Shanks of Boardmills, Co. Down, was one who discouraged ‘the sleeping phenomenon’. He could quite well have been referring to an article by Dr. John Edgar, Professor of Divinity at Assembly’s College, Queen’s University, Belfast, (referred to in Chapter 5) when he said, “**the indiscretion of some over-zealous friends, who by writing and publishing most silly things about the ‘sleeping cases’ and the ‘spiritual potency of somnolency,’ do more harm than avowed enemies could do.**”⁶⁶

Weir, however, in recounting a second ‘sleeping case’, tells how that, as an indirect result of a minister visiting a ‘sleeper’, whom he describes as ‘a true child of God’, her sister was converted. His appraisal of this is that it “**will give some insight into the quiet, yet powerful and penetrating work of the Spirit, now going forward all over Ulster, amid exceptional scenes of strangeness or agitations.**”⁶⁷

In the mid twentieth century, Scottish Holiness evangelist Duncan Campbell saw something similar to this ‘sleeping phenomenon’ in his ministry. “**A young woman in particular repeatedly went into trances, in which she received messages concerning those in need which she passed on to Duncan. ... Not one message given by this girl through her trance-visions proved false.**”⁶⁸ Although Campbell preached at Pentecostal meetings, he was adamant that he was not a Pentecostal, but “**... ‘a hard-boiled Presbyterian’, who would not share the view that speaking in tongues was the evidence of being baptised in the Holy Spirit.**”⁶⁹ Nevertheless, when it came to defining his convictions on his own experience of ‘the sleeping phenomenon’ “**This was an aspect of the work which Duncan did not attempt to encourage or explain, but he recognised it was of God and refused to interfere with it, warning those who would associate it with satanic activity, that they were coming perilously near to committing the unpardonable sin.**”⁷⁰

Another phenomenon of the Revival was at the time called ‘**the striking down**’, where people would actually lose their bodily strength and fall to the floor. It is hard to say, (not least of all because of the difference between nineteenth and twentieth century understanding of phenomena,) if this is actually the same as the twentieth century Pentecostal phenomenon described, among other things, as being ‘slain in the Spirit’, or ‘falling under the power’. The ‘Dictionary of Pentecostal and Charismatic Movements’

defines the term as, “A relatively modern expression denoting a religious phenomenon in which an individual falls down; the cause of this is attributed to the Holy Spirit. The phenomenon is known within modern Pentecostalism and charismatic renewal under various names, although the nomenclature may not have been in place for very long, it is generally recognised that the phenomenon (or something closely akin to it) has occurred throughout the history of the church”.⁷¹

P.H. Alexander draws attention to two examples, outside of Evangelicalism, of what he feels could be described as being ‘slain in the Spirit’. The first was the experience of Perpetua at her martyrdom, who “being roused from what seemed like sleep, so completely had she been in the Spirit and in ecstasy ...” and the second, a fourteenth century Dominican monk, mentioned by Francis MacNutt. Alexander continues that “It is perhaps more popular to see the phenomenon of being slain in the Spirit as an accompaniment to great Protestant revivals. John Wesley’s *Journal* tells of people who during his preaching ‘were struck to the ground and lay there groaning.’ The Methodist circuit-rider Peter Cartwright’s preaching was also accompanied by listeners falling under the power. Similar results accompanied George Whitefield’s preaching and are attested in the writings of Jonathan Edwards as well. Charles G. Finney’s *Autobiography* recounts episodes in which people could not move or speak, in one instance for sixteen hours”⁷²

Arthur Wallis, writing almost a hundred years after the Revival tries to bring a Biblical perspective to bear on the matter. “The effect of the sudden working of the Spirit in revival is very striking in the conviction of sinners. Often without any preparatory concern or even thought for spiritual things, a sinner will be suddenly seized with overwhelming conviction of sin. ‘But God shall shoot at them; with an arrow suddenly shall they be wounded ... and all men shall fear; they shall declare the work of God, and shall wisely consider of His doing.’ (Ps. 64:7, 9). Describing the course of the Ulster ‘59 Revival at Ballymena and elsewhere, John Shearer writes of some who ‘were suddenly pierced by a sharp sword and their agonised cry for help was heard in the streets and in the fields. Here, for example, is a farmer returning from market in Ballymena. His mind is wholly intent on the day’s bargain. He pauses, takes out some money, and begins to count it. Suddenly an awful presence envelops him. In a moment his only thought is that he is a sinner standing on the brink of hell. His silver is scattered, and he falls upon the dust of the highway, crying out for mercy.’ (Old time Revivals).”⁷³

The Rev. Samuel Moore, writing while the 1859 Revival was still in progress put what he saw down to ‘conviction’ and described it as follows, “When the conviction as to its mental process reaches its crisis, the person, through weakness, is unable to sit or stand and either kneels or lies down. A great number of convicted persons in this town and neighbourhood, and now I believe in all directions, are smitten down as suddenly, and they fall as nerveless and paralysed and powerless, as if killed instantly by a gun-shot.”⁷⁴

Gibson makes the observation that the Scots-Irish in the Ulster Revival of 1859 experienced a ‘falling’ phenomenon of the same nature as the Scots-Irish had in the previously mentioned Kentucky Revival of 1804: (i.e., People from the same ethnic group experienced the same nature of phenomenon fifty years apart and at opposite sides of the Atlantic.) In trying to describe the corresponding ‘falling’ phenomenon usually typical of American revivals Gibson says, “**the voluntary muscles of the system were called into violent action.**”⁷⁵ (Italics mine) Describing the ‘falling’ phenomenon typical of the Ulster Revival he says, “**the symptoms were those of *physical debility*, (Italics mine) and of a total sinking of muscular energy often amounting to insensibility.**”⁷⁶ So, as Gibson sees it, the ‘falling’ phenomenon experienced by the Scots-Irish people who lived through the Ulster Revival was different from that experienced by those who lived through the American revivals, with the exception of the Scots-Irish settlers of Kentucky in 1804. Yet comparing the 1857/58 American Revival with the 1859 Ulster Awakening, Kent says “...**the style of the two revivals differed, for the chief characteristic of the Irish revival was the variety of physical phenomena which accompanied it; in the United States these phenomena hardly occurred at all.**”⁷⁷ In other words, the children of the Scots plantationers in Ulster experienced a ‘falling’ phenomenon in 1859 of the same nature as their fore fathers, the early Scots-Irish settlers in Kentucky⁷⁸ had experienced two generations earlier on the other side of the Atlantic. Writing of this very thing to the Bishop of Down and Connor at the beginning of the twentieth century, Bishop McIlvaine of Ohio says, “**I was conversing the other day with the grandson of a very intelligent and prominent man among the early settlers of Ohio, who said, that when those accounts from Ireland were first read among his friends, they exclaimed, ‘Why, that is exactly what occurred among the Scotch-Irish (sic) in Kentucky, 1804!’**”⁷⁹

Could this particular phenomenon of the Ulster Revival have been the result of suggestions that were planted in the minds of the Ulster people by their Scots-Irish cousins in Kentucky? There is no evidence of such communication and it seems highly unlikely that, at that time, descriptive information of sufficient detail could be sent from America to Ulster and retained for two generations before being reproduced and mimicked in 1859.⁸⁰ On the contrary, the particular phenomenon in question appears to have been actively discouraged and suppressed, but still kept resurfacing. Gibson tells how that “**These strikings were preached against, and not sought to be promoted; the temperament of the people was averse to them, and still they appeared; and, what is very remarkable, since the days of Jonathan Edwards, and the great revival in New England in his day (1735 & 1740), such manifestations have not appeared among any other people.**”⁸¹

It is noteworthy that between 1716 and 1720 a substantial number of Ulster Presbyterians settled in New England.⁸² To this day, vestigial evidence of their pioneering influence can be seen in town names like Bangor and Belfast in the State of Maine and Derry and Londonderry (two separate towns) in the State of New Hampshire. In the previously mentioned correspondence from the Bishop of Ohio to the Bishop of Down and Connor, there could even be a possible link with the indigenous Scots themselves, when, on the heels of the New England Revival, people on the outskirts of Glasgow,

Scotland experienced similar phenomena in the mid eighteenth century. In his letter Bishop McIlvaine says, “**At the great Revival in the parish of Cambuslang 1742, in which Whitfield (sic) took part, and at which, among others, the eminent mathematician, and also the author of the ‘Cross of Christ,’ Maclaurin of Glasgow, was present, cases of prostration or ‘falling’ frequently occurred, and profane persons called it the ‘falling.’**”⁸³

According to the observations of the Rev. Charles Seaver, incumbent of St. John’s, Belfast, “**the ‘cases’ are divisible into two parts: one, and the much larger, those who are excited to tears and trembling; the other, and smaller, in which complete prostration of the nervous system ensued**”.⁸⁴ The ‘tears and trembling’ Seaver speaks of do not seem to be the same as what the Kentucky revivalists called the ‘jerks’. He seems rather to be describing people who are experiencing the ‘intense conviction of sin’ mentioned in the next sub-section. Describing some of the phenomena that occurred in Kentucky (and Ohio), Edwin Orr says that “**The most common physical experience was ‘falling’. About three thousand are said to have been prostrate at the Cane Ridge Meeting. Some of the fallen were insensible. Others were aware of what was happening about them but were powerless to move. A little later in the course of the revival hundreds displayed convulsive physical contortions which were known as the ‘jerks’. Frequently those who came to remonstrate or to ridicule were themselves sudden victims. Barking, running, jumping, and trances were common. In Ohio somewhat similar scenes were witnessed. Many of the more earnest and intelligent Christians were opposed to these exuberant extravagances and some of the meetings proceeded without them.**”⁸⁵

Orr goes on to say that as a result of what these phenomena were indicative of, there was exceptional growth in many churches in the West. Welsh Evangelist George Jeffreys (Chapter 6) seems to have been no stranger to what he described as ‘**violent bodily manifestations even to absolute prostrations**’, but he held that ‘**wise Spirit filled leaders will not condemn, but endeavour to instruct the people more thoroughly in the working of the Spirit, in order to illuminate this kind.**’⁸⁶

Perhaps the most commonly manifested phenomenon of the great Awakening was that intense conviction of sin experienced by those who came under its influence. This distress and anguish of soul at the realisation of their sin and their awareness of the holiness of God was usually the reason why people actually cried out, fell to the floor and agonised, sometimes for hours.⁸⁷ In Buick’s aforementioned (in the Sub-section on ‘Lay-preaching’) report to the Synod of Ballymena and Coleraine in May 1859, he said, “**Through the instrumentality of the Word and prayer, convictions, often the most powerful, even to the convulsing of the whole frame, the trembling of every joint, intense burning of heart, and complete prostration of strength, have been produced. The arrow of conviction pierces the conscience, the heart swells nigh to bursting, a heavy and intolerable burden presses down the spirit, and the burdened, burning heart, unable to contain any longer, bursts forth in the piercing cry of distress saying,**

'Lord Jesus have mercy on my sinful soul'.”⁸⁸

It was an experience that happened not only in the meetings, but in their homes, at the roadside and even in the open fields. In stark contrast, much of present day Evangelical activity in Ulster is characterised by a distinct lack of conviction, with evangelistic campaigns yielding many decisions but few disciples. Thirty years of murder and mayhem in Northern Ireland, which Church leaders in 1859 could arguably have seen as 'the hand of the Almighty lying heavily on the land', have largely failed to replace a heart of stone with a heart of flesh. Christians in present day Ulster who could truly be described as having a broken spirit and a contrite heart are few in number. Indeed, one could despair were it not for the fact that God has always been prepared to work through 'the faithful remnant'. An unintended by-product of convictionless evangelism is that of the 'Backslider', for the Province seems to have produced an inordinate number of 'used to be' Christians. Yet the very proof that a conversion really is the genuine work of the Holy Spirit is the fact of its standing the test of time. Writing in 1928, E.C.W. Boulton recalls meeting people who, as children, had been converted in the 1859 Revival and whose faith was still strong over half a century later. **"I have spoken to many of the old inhabitants who were in the revival of 1859, and it is a real treat to listen to their testimonies. They speak of seeing many at that time prostrate under the power of God, while others would lose the power of speech for many days, and also of seeing lights and visions in the heavens; and oh, how they praise God for a touch of old time power!"⁸⁹**

Running concurrently with the Ulster Awakening in 1859 was a comparable move of the Spirit in Wales. Writing of it at the time, Thomas Phillips highlights how it differed from the Revival in Ireland, pointing out that although he had witnessed such hallmarks of intense conviction of sin as "loud weeping," ... "subdued sobbing" ... "groanings" ... "sighings" ... "strong cries" for mercy," ... "floods of 'tears'" ... "and long-continued and oft-repeated hallelujahs of praise", he did not know of any of the same 'strikings' as had occurred in Ireland. **"There are no physical prostrations of such severity as to deprive of sense and motion for the time. I am not aware that men, women, and children are 'struck' as in Ireland; but multitudes, of all ages are so pierced to the heart by convictions as to produce emotions strong and deep and overpowering. The Welsh revival is characterised by solemnity of feeling and seriousness of manner."**⁹⁰

Education for the masses was still in its infancy in Victorian times and certainly not the guaranteed birthright of the working class, (especially the girls.) Illiteracy was common place and those with actual skills in literacy and numeracy were the exception rather than the rule. What little education that was available had to be taken when limited opportunity presented itself. One hard to define and yet clearly documented phenomenon in the Revival was that of an intellectual quickening. This was something more than just increased educational opportunities. It was actually the accelerated development of the individual's intellect, as the following instances Gibson recorded in 1860, show:- **"Many of the girls who could read but very imperfectly at the opening of the school, in three months had committed the whole of the Shorter Catechism (to memory); others the**

greater portion of the Book of Psalms; and many portions of the Scriptures. Many of the poor girls now write a beautiful hand. Some have advanced considerably in arithmetic.”⁹¹ “The first case of prostration which occurred in our congregation was one of my Sabbath-school teachers, a young man of quiet consistent Christian character. I was for some time perplexed as to the reason for his being ‘struck down’, but in a short time I found that with that visitation a most remarkable stimulus had been given to his mental powers and spiritual graces....”⁹²

How were phenomena viewed at different times and places when they occurred? E.g., in 1994 the “Toronto Experience” was described as a ‘blessing’⁹³ and was something that many people sought after. In 1859 on the other hand, a dim view was taken of any Minister who actively encouraged ‘the falling’, or propagated the idea that people who experienced such phenomena were automatically saved. Referring to Archdeacon Stopford’s pamphlet, warning against ‘attempts to *create* hysterical emotion’ and a ‘*wrong* impression as to the *results* of stricken cases in Ulster’, Weir concurs, “**We leave to his [Stopford’s] severe denunciations any one Presbyterian or other minister who has prayed that persons might be stricken, and also denounce, as he does, any preachers who have ‘given countenance to the persuasion that they are persons all safe and right, because they have gone through a diseased state of physical feeling.’ Let the guilty parties at Belfast, or elsewhere, bear the blame”**⁹⁴

In the eighteenth century, both John and Charles Wesley actually saw the phenomena as a Satanic device to stop the work of God,⁹⁵ while in Kentucky, in the early nineteenth century, the Rev. James Gallagher, editor of an early Presbyterian publication, “The Western Sketch-book” declared it to be his judgement that “**of the professors of religion who were in that country at that time, perhaps one-half became subjects of these bodily disorders. They ranged all the way from the normal imitation of the ‘holy laugh’ to the morbid contagion of the ‘jerks’ and the blackness of insanity. Even so enthusiastic an observer as Peter Cartwright, who regarded the ‘jerks’ as the judgement of God to bring sinners to repentance, was at one time appalled by ‘the fearful tide of delusion that was sweeping over the country.’”**⁹⁶

Two words, either of which often preceded the utterances of the Old Testament prophets were, ‘Hearken’ and ‘Behold’. In every day language, as God’s spokesmen, the prophets were saying either ‘listen’ or ‘look’. Thus, often to get people’s attention, before God spoke, He said ‘listen’ and before He acted He said ‘look’. Weir tells of an occasion when he ‘was assured by two of the town missionaries of Belfast,’ that ‘the *striking down* of the wicked,’ ‘was the means of arresting the attention of the *very worst* of the population.’ Gibson, who with Weir and many of their contemporaries must have witnessed scenes of holy mayhem on a par with any eighteenth century Methodist ‘enthusiasm’, seems, from the following comment, to have only regarded the phenomena of ‘the wind’, ‘the earthquake’ and ‘the fire’ (of 1 Kings 19:11,12) as heralds of ‘the still small voice’ or those of the ‘rushing mighty wind’ and ‘tongues of fire’ (of Acts 2:2,3) as merely the precursors to the actual outpouring of the Holy Spirit on people’s lives. “**And when, after the hurricane had spent its force, and the scene of wild commotion, and, as in**

some cases it almost seemed, of demoniacal possession, was lighted up by the calm sunshine of inward peace and joy, how could it be otherwise than that a strange amazement and admiration should seize upon the most careless and unconcerned of the spectators?"⁹⁷

So, when it comes to revival phenomena, is God simply trying to attract people's attention to the fact that He is doing something? If so, does that not then make the phenomena a means to an end, rather than an end in themselves? The recurrence with which they span the centuries and the continents and arguably their reappearance here in our own generation must raise the question 'Is He not trying to get our attention, to tell us that even to this present day, it is still in His great heart to grant us another day of visitation and move again in revival power in Ireland?' In a paper that he read at the Conference of the Evangelical Alliance at Nottingham in October 1860, Professor Gibson said, "As for the physical phenomena that attracted so much notice at the outset, they are now but little heard of. At no time, indeed, were they regarded by the intelligent portion of the community as properly belonging to the work. Yet there can be no doubt that, by their startling character, they arrested, awed and subdued the minds of thousands - insomuch that profanity and profligacy cowered in their awful presence, like criminals called up for judgement."⁹⁸

By the close of 1859, the phenomena seem to have almost completely ceased, yet as late as 1878, Brethren Evangelist David Rea (Chapter 5) experienced what to him were unusual phenomena on two consecutive nights in Tent Meetings at Ballinderry, Co. Antrim. Despite the fact that at the second meeting "an indescribable power fell upon the whole audience", Rea still described the phenomena as "a sleeping demon" and "a laughing demon".⁹⁹ Regarding the more dramatic manifestations in 1859, Seaver saw some of them as having 'resulted from mere sympathy',¹⁰⁰ while Hill cites Adams, Morgan and McCann as expressing an opinion held by many that 'the Holy Spirit was using rather than producing these dramatic signs.' She further cites the Revs. Hicks, McIlwaine and Montgomery who (like Charles Wesley) 'believed that they were not of human origin but were rather the works of Satan, turning attention away from the real work of the revival.' She then goes on to cite Armour, Moore and others as attributing the manifestations to 'only imagination', 'the pinching and squeezing' of distressed females, 'hysteria, contagion', 'or other conditions in the factories'.¹⁰¹ Yet the Rev. Flavel Cooke, of Millbrook, Devonport, after saying what he had actually witnessed in Ulster in 1859, asks the relevant and highly pertinent question, "Can hysteria alone leave, as an after effect, faith in Christ? Can hysteria sweep over the frame of a sinner, and develop in its passage the fruits (sic) of the Spirit?"¹⁰² Gibson tells the story of an elderly London Rector, whose Bishop appears to have described the phenomena in 'the Irish Revival' as 'hysteria'. On leaving the home of twin sixteen year old girls, both of whom had recently been converted on the same night, the Rector "was very much overcome" and "when he had dried his cheeks, lifted up both hands and exclaimed, 'Well if this is hysteria, God grant that London may be soon smitten with it.'"¹⁰³ 'Eminent physician' Dr. Motherwell of Castlederg, Co. Tyrone read a statement at the time to the Evangelical Alliance in Belfast. Among

other things, he claimed to have personally observed that 'the symptoms of hysteria were not present' and that no medical man could for a moment mistake what he had seen for epilepsy or catalepsy.¹⁰⁴

Holmes says that "In the Six Mile Water (sic) revival in the early seventeenth century Robert Blair discouraged and denounced the physical epiphenomena of the revival as the work of Satan 'to slander and disgrace the work of the Lord'. Some took a similar view in 1859, including Isaac Nelson, but others like James McCosh, Professor of Logic and Metaphysics in Queen's College, Belfast did not. In an address to the Evangelical Alliance, meeting in Belfast in September 1859, he argued that the prostrations and convulsions were natural concomitants of deep feelings and could be partly accounted for by 'the peculiar Irish character' which he portrayed as undisciplined."¹⁰⁵

Regarding the occurrence in the Sixmilewater Revival (Chapter 2), of what Holmes calls "the physical epiphenomena", *to begin with*, both Blair and his congregation were "thinking probably that it was the work of the Lord". It was only *at a later stage* in the Revival, when he saw that the enthusiasts "could neither perceive any sense of their sinfulness nor any panting after a Saviour" that Blair reckoned these people had begun "to ape and counterfeit the work of the Spirit of the Lord" and *only then* interpreted these later epiphenomena "as the work of Satan 'to slander and disgrace the work of the Lord'"¹⁰⁶.

Lloyd-Jones, in an all-embracing summary of revival phenomena, concludes that although they originate from a variety of sources, not all of which are good, we ought not to throw the baby out with the bath water. "... the phenomena are not essential to revival, they are not religious in and of themselves. I believe that in and of their origin they are essentially of the Spirit of God, but we must always allow for the fact that because of the very frailty of human nature, and of our physical frames, you will have the tendency to an admixture, partly along the physical, partly along the psychic, and partly as the result of the Devil's activity. But there is nothing more foolish or more ridiculous than to dismiss the whole because of a very, very small part. If you begin to do that you will have to dismiss the whole of the New Testament."¹⁰⁷

Gibson describes how that when news of the Revival reached Newtownards, Co. Down in 1859, some "were sceptical, on account of the physical accompaniments. They wished for a revival, but were not reconciled to the *modus operandi* of the Holy Spirit."¹⁰⁸ Fifteen years after the Revival, people still seem to have been distancing themselves from the phenomena that were so characteristic of 1859. Writing of the nature of the meetings held by an American Evangelist whose ministry was to touch the British Isles in a way that is still talked about today, the Rev. W.H. Daniels of Chicago says, "The great revival in 1859 is still fresh in the memory of Christians in Ireland; Mr. Moody always insists on quietness and order. None of those wild excitements, so frequently seen at such seasons, have ever appeared in connection with him; and this fact was noted as being in striking contrast with the revival of 1859."¹⁰⁹

It is clear from that comment, written in the context of Moody's visit to Belfast in 1874 that people were still nervous of a resurgence of the Province wide phenomena they had experienced a decade and a half earlier. In comparison, Moody's style of ministry was 'safe' and unthreatening.¹¹⁰ This subconscious attempt to distance themselves from something they found threatening or intimidating is understandable. They wanted to see people being converted and that certainly happened at Moody's meetings, but it was more comfortable to feel in control of what was going on and the unpredictability of phenomena occurring spontaneously could be scary.¹¹¹ Yet, four years later in 1878, the aforementioned David Rea, some of whose meetings were characteristic of those in 1859, experienced two occurrences of phenomena.¹¹² In that respect he appears to have been the exception rather than the rule, for well into the twentieth century, Ulster Evangelical reminiscences of 1859 were for a sentimentalised, almost romanticised 'folklore' version of the Awakening. There may even be a case to be made for saying that going shy of phenomena contributed to the popularity of twentieth century Irish Evangelist W.P. Nicholson, who came from a Holiness background, but whose meetings were more akin to Moody's than Rea's. Preaching in the Tent Hall Glasgow on Wednesday 9th October 1929, on the subject "Evidences of being filled with the Spirit", Nicholson said,

"whether you have had spasms or jerks, or any transcendental experience, if you have that evidence I have been telling you about," [being taught the Bible by the Holy Spirit] **"you know that the comforter has come to you."**¹¹³

Although Duncan Campbell was a contemporary of Nicholson, also Presbyterian by denomination and also Holiness by conviction, he was more open to phenomena. **"Duncan did not encourage physical manifestations, but was careful not to despise what God saw fit to permit. He recognised that they were a feature of revivals in the past, though not always helpful, sometimes raising opposition."**¹¹⁴

Perhaps for a comment that shows insight and balance, the last word on the matter should be left to Buick, who in his report to the Synod of Ballymena and Coleraine (previously mentioned in the Sub-section on 'Lay-preaching') also said, **"We pretend not to understand or to explain all the bodily effects by which this revolution is accompanied. There are mysteries connected with it which are incomprehensible. Still, we cannot believe that it is all the result of mere human sympathy or the effect of bodily disease or the result of Satanic agency."**¹¹⁵

When the phenomena were gone, did the Revival leave anything that lasted and were there changes radical enough to say that church life in Ulster, including the way that people expressed their faith, would never be the same again? Brooke is confident that, **"the Revival had a permanent effect. It broke the Presbyterian monopoly of Protestantism outside the Established Church."** (Meaning the Church of Ireland, which was not disestablished for another ten years) **"It provided an opening for churches organised on Congregational lines - Baptists and Plymouth Brethren. It saw the growth of the Gospel Hall, which is such a typical part of religious life in Northern Ireland today. As such it was another substantial step towards religion becoming a subjective personal commitment rather than the organising principle of a unified community."**¹¹⁶

the gifts of the spirit

Did they experience the Gifts of the Spirit in the '59 Revival? Writing in 1918, Thomas Hackett, the Vicar of Bray (and brother in law of J.C. Crozier, the Church of Ireland Primate) draws on two oral sources, both of which claim that people **spoke in tongues** in 1859.

“..... the story was told of a friend who said his father, under the power of the Spirit in the Irish Revival of (18)‘59, constantly spoke in a tongue none of his family could understand, and when asked as to the meaning used to reply, ‘I cannot tell; I only know it lifts me into the very presence of God.’ Another says her aged mother on hearing these (tongues) said, ‘This is what we used to hear in ‘59.’”¹¹⁷

Generally speaking, there seems to be little or no mention of **healing and miracles** in the accounts of the 1859 Revival, with the exception of curing fairly minor ailments like speech impediments, or breaking addictions,¹¹⁸ both of which could be accounted for psychologically or psychosomatically. The Rev. Robert Park of Ballymoney testifies to having personally witnessed remarkable things in the Revival, but noticeably stops short of saying that he has actually seen miracles. “.... in many instances that are before me, I fancy myself with Christ in the days of His ministry on earth, and **almost** [emphases mine] see before my eyes the miracles that testified that He was the Messiah.”¹¹⁹ Park’s comment seems to hold a sense of expectation for the day of visitation Ireland was to experience two generations later, when Ulster people witnessed the miraculous at the Pentecostal rallies held across the Province by Evangelist George Jeffreys (Chapter 6).

Regarding the **gift of prophecy** specifically, there is no direct reference to hand of this actually being exercised in 1859,¹²⁰ but Brooke’s suggestion of ‘no Pentecostalist theory to sustain it’¹²¹ in their worship could be applied to the **area of prophetic influence in general**. Today the idea that anyone exercising the Gifts of the Spirit in the local church is obliged to come under the authority of the church leadership, would be understood and accepted in Pentecostal / Charismatic circles as the norm. Equally so, most people moving in those circles would be familiar with the Biblical teaching that ‘the spirits of prophets are subject to the control of prophets, for God is not a God of disorder’ (1 Cor., 14:32). For the Christians who lived in 1859 however, experiencing the anointing of the Spirit appears to have been a new thing that they did not always seem to have been able to handle. On the 26 March 1859, under the headline “Extraordinary Religious Excitement in Ahoghill”, a *Ballymena Observer* reporter using the pen name of ‘Spectator’ wrote on the following incident that took place at a service in the First Presbyterian congregation in Ahoghill. “Soon after the commencement of the service an impulse to address the audience fell suddenly, and apparently with all the power of prophetic inspiration upon one of the ‘converted’ brethren. Every attempt to silence or restrain him was found utterly impossible. He declared that a revelation had been committed to him, and that he spoke by command of a power superior to any ministerial authority.”¹²²

The ‘converted’ brother in question was local farmer James Bankhead, whose agitated insistence on being allowed to speak resulted in such a commotion in the Church that ‘the minister, David Adams, fearing the collapse of the overcrowded galleries and disturbed by this challenge to his authority, ordered the congregation to leave the building.’¹²³ Neither Bankhead’s integrity nor his sincerity are being called into question here, but his wisdom, his maturity and his experience of the things of the Spirit do leave much to be desired. It would appear too that however pure his motives, his actions were an embarrassment to the local clergy in Ahoghill (David Adams and Frederick Buick). In the *Ballymena Observer* of the 2nd April 1859, (the week after the “Extraordinary Religious Excitement in Ahoghill” article), “**Adams claimed that ‘the young man’ (Bankhead), a member of his congregation, had been ‘labouring under a severe fever’, but was now ‘very happy in his God’.** Buick suggested that it was disappointment that the lay brethren from Connor had not been permitted to speak which had caused the ‘painful outburst’ which ‘Spectator’ had highlighted.”¹²⁴

If mistakes are an inevitable by product of any revival, then this case was no different, but God must have overlooked Bankhead’s lack of understanding and blessed his efforts in spite of his misguidedness, for as people in their hundreds stood listening to him outside that Church in the rain, in response to his preaching, many unashamedly knelt in the mud, in an act of public repentance. This is not making a case for the end justifying the means, but rather showing that the God who ‘knows our frame that we are as dust’, is big enough to make allowance for our shortcomings and still use us.

Taking an overview of the situation, there does seem to be a case for saying that the Holy Spirit was trying to break through in the area of the gifts. The Church of the day however does not appear to have been ready to receive those gifts, for they seem only to have manifested in a personal rather than a corporate context. Perhaps reading between the lines, there is more to Buick’s comment, that the brethren ‘**had not been permitted to speak**’, than meets the eye. One could easily envisage a situation where through well intentioned motives, the clergy could have unintentionally stifled the Gifts and restricted them from operating in a corporate setting. It would appear that apart from Lloyd-Jones’ earlier suggestion as to why the phenomena (and whatever Gifts of the Spirit they did experience) should have ceased in 1859, when today such things seem to be so much more abiding and even in some cases an on going part of Church life, was that “**The Ulster Presbyterians had no Pentecostalist theory to sustain such physical manifestations as a permanent part of their worship and they did not again attempt anything so ambitious as the 1859 Revival.**”¹²⁵

the geographic limitations of the revival

In almost 150 years that have passed since that outpouring of the Spirit, people must surely have speculated as to why, even a sovereign move of God like the ’59 Revival barely broke out beyond the Scots-Irish children of the plantation with their Presbyterian

roots, to reach the indigenous Irish, by now almost totally Roman Catholic. After all, the indigenous Irish had already seen a mighty move of the Spirit through Patrick's ministry fourteen centuries earlier and had been evangelised by the Celtic Church. Allowing for the fact that the population of Ireland in the fifth century was most likely only a fraction of what it was in the nineteenth century, then what happened in Ireland as a whole in the fifth century was probably on a numerical par with what happened in Ulster in the nineteenth century. Remarkably and inexplicably, in 1859 the Church in Ulster left most of the land of Ireland untouched. So apart from the border Counties of Cavan, Monaghan and Donegal (all of which were part of the nine county Province of Ulster) and other isolated outbreaks in the South, why did the Revival largely stop at a border, which at that stage did not even exist? J. Edwin Orr comments that "**Outside the six northern counties the Revival movement was felt, but in a degree inversely proportionate to the Roman Catholic majority in each county as well as directly proportionate to the presence of Presbyterians, Methodists, Baptists, Congregationalists and Quakers among the Protestants. This was specially true of the remaining three of the nine counties of Ulster, Donegal, Monaghan and Cavan.**"¹²⁶

Could it have been that those involved in spreading the Revival thought that God preferred to save sinners from the Church of Scotland rather than sinners from the Church of Rome? It hardly seems likely, for they believed unwaveringly in a Salvation based on the undeserved mercy and unmerited favour of God, and yet for whatever reason, the revival blessings of 1859 missed isolated pockets within the Province of Ulster and hardly touched the South of Ireland at all. The following are six suggested reasons as to why the '59 Revival largely failed to reach the indigenous Irish (especially those living in the provinces of Leinster, Munster and Connaught) :-

1- Territorial Spirits.

Irish mythology tells of the heroism of a young man from the depths of antiquity called Cuchullin (pronounced Coo-hull-in), who courageously and selflessly defended Ulster against overwhelming odds from its enemies in the rest of Ireland. Saying, "**I will take my stand on the border between Ulster and the men of Erin and I will keep the gap of the North against them**"¹²⁷ he single-handedly waged a campaign of attrition against the intruders, until beleaguered and demoralised, they abandoned their mission and turned back. To this present day, a Loyalist mural in East Belfast's Newtownards Road says nothing of Britishness, Protestantism, King William of Orange, or the Battle of the Boyne in 1690, but bears the image of a boy warrior, together with the words, "**Cuchullin - Ancient defender of Ulster against Irish attacks - 2000 years ago.**" Could the spirit of Cuchullin still brood over Ulster and is there a stronghold in the mind of the Ulster Loyalist people, ruled by a demonic principality whose hold has yet to be broken? From C. Peter Wagner's thinking, as he argues his case in such publications as "Territorial Spirits"¹²⁸, "Wrestling with Dark Angels"¹²⁹, "Warfare Prayer"¹³⁰ and "Breaking Strongholds in Your City"¹³¹, in principle it could, but the subject is too big to deal with here.

2- Perhaps prayer groups, like the one in Kells that Jeremiah Meneely led, prayed specifically for "Ulster" and subsequently received what they asked for.

"Prayer for the north of Ireland was expressly asked for last year (1858) by a Christian lady at the daily prayer-meeting in Philadelphia, at the time when the American Awakening was in the fullness of its vitality and power."¹³²

3- There could have been a greater receptiveness in the descendants of the Church of Scotland plantationers because a work of preparation had already been done on them through the Sixmilewater Revival of 1625-1632.

4- Twelve years after the potato famine of 1847, when a British Government had done practically nothing while a million Irish died and probably as many more emigrated, there could possibly have been a hostility to anything that appeared to emanate from those who still traced their roots to mainland Victorian Britain and that they identified with a political system which in a preceding century had taken choice cuts of their land for the use of absentee landlords.

5- A resistance on the part of the indigenous Irish to anything that threatened to remove the religion they saw as part of their national identity. Referring to the Roman Catholic Church, Kenneth Latourette says,

"The majority of the Irish were ardent adherents of that branch of organised Christianity. For them that church was a symbol of their nationalism. It was the one comprehensive institution which was theirs and which their English masters, who were predominantly Protestants, did not control."¹³³

6- The anti-Revival activity of the Roman Catholic Priesthood.

"The practice too generally adopted of making public every case of secession from Rome, inspired its votaries with fresh vigilance, and alarmed the priesthood into the employment of all their artifices by which to win back the neophytes, and to assert over them their own exclusive jurisdiction."¹³⁴

One wonders too if the more militant strain of 'Belfast Catholicism' had a disproportionate influence on its milder rural counterpart that appears to have existed in the rest of the Province. Writing from Belfast to the Rev. John Weir on 15th September 1895, the Rev. Hugh Hanna says that "most of the converts from Romanism have great difficulties to endure - many of them much persecution from their relatives", yet the Rev. Robert Sewell commented at the time "**that the Romanists of Ulster** (Underlining mine) **are more willing to hear the Gospel now, than they have been since the days of Bedell.**"¹³⁵ Weir himself clears up the seeming contradiction when he says that "**Mr. Sewell's statement, let it be observed, refers to 'the Romanists of Ulster.'** It is strictly correct, save as to the **Romanists of Belfast**, whose 'desperate demoralisation' and priest-produced rage against the Revival, was indicated by Mr. Hanna in his recent letter."¹³⁶ (Underlining mine)

There is also a case for saying that the clergy / laity paradigm prevailing in 1859 did nothing to show the Church leaders of the day their need to 'mobilise the troops'. Through no fault of their own, they inherited a mindset, which said that 'the work of the ministry' was done by the Ministers. That mindset was hard to break out of and resulted in the great resource of potential manpower at their disposal remaining largely untapped. Even from the most general reading, one gets the impression that many of the ordained clergy of the day had difficulty coming to terms with the idea of the laity taking an active part in what could generally have been called public ministry and almost felt as if they had to apologise for the idea of 'lay preaching'. According to Myrtle Hill, "**Church of Ireland clergy were particularly critical of the introduction of preaching by the uneducated and unqualified.**"¹³⁷ In addition to this, there are grounds for saying that many of the Church of Ireland Clergy of the day passively tolerated what was going on and did not try to resist it,¹³⁸ rather than giving leadership and actively encouraging God's people to carry the battle to the gates. By and large the Presbyterian and Methodist clergy were sympathetic to and supportive of the Revival, not least of all the Rev. John Hamilton Moore of Connor, (whose brother, Samuel James Moore ministered in West Church, Ballymena.) Writing of the leading role John played, especially in the early days of the Revival, Ian Paisley says, "**The revival quickly spread throughout the Connor district, Rev. John Hamilton Moore, the Presbyterian Minister, taking a leading part in its furtherance ...**"¹³⁹ "**It would have been well, to speak humanly, if that remarkable movement had been guided in every quarter by so robust and well-balanced a mind as his. From Connor it is well known the movement spread to adjacent parishes - to Ballymena, Ahoghill, Antrim, and Belfast, and not only among his own people, but elsewhere, Mr. Moore was one of its leading spirits.**"¹⁴⁰

The Revival did also of course have its critics in the Presbyterian ranks, not least of all the aforementioned Rev. Isaac Nelson, whose critique of Professor Gibson's book 'The Year of Grace' was scathing, charging the supporters of the Revival with "imposture, pretence and falsehood."¹⁴¹ The Press too fell into two camps between the working class *Belfast Newsletter* and the middle class *Northern Whig*, each of which, in terms of readership had its own clientele to cater for. The *Northern Whig*, whose readers were mostly liberals, was not sympathetic towards the Revival. Its readership came largely from the farming and business community, which did not experience the Revival to the same extent as the working class (mill girls etc.) The *Belfast Newsletter* on the other hand was more conservative in its outlook. It would probably be fair comment to say that its copy was aimed at the working man, like Meneely, and it did, by and large, tend to give the Revival a good press. Wallis, writing under the heading 'A Sign Spoken Against' and making the point that there has never been a revival that did not have its critics and its opponents, says "**Many know the contribution of Jonathan Edwards to the New England Revival in the seventeen hundreds; few know that he was ultimately compelled to resign from the church so signally blessed through his labours. Many know of William Burns, under whose ministry revival broke out in R.M. McCheyne's church in Dundee, and elsewhere; few know of the gruelling he received in defending**

that work before a committee of his fellow ministers. So it was with Finney and many others. If we find a revival that is not spoken against we had better look again to ensure that it is a revival.”¹⁴²

An oral tradition, passed down to those whose great grandparents lived through the Revival, says that some of those isolated pockets that remained untouched were strongholds of Unitarianism (Non-subscribing Presbyterian, i.e., Presbyterian Churches who did not subscribe to the Westminster Confession of Faith)¹⁴³, which espoused a “Bloodless Gospel”. It is hard to find a documented source for this happening in 1859, but that same resistance appears to have reoccurred in a very localised move of the Spirit almost a hundred years later in the Ahoghill area of mid Antrim.¹⁴⁴ As Dr. William Fleming saw it in 1958, “opposition began to arise ... because of the background of Unitarian Doctrine in the district, which undermined the gospel message of salvation by faith, through the atoning work of Christ at Calvary.”¹⁴⁵

Arguably, in either case, if the Church of the day had realised that the weapons of its warfare were not carnal, but mighty through God to the pulling down of strongholds, then neither Unitarianism nor any other “ism” could have resisted the onslaught of a mighty army advancing in the power and authority of God.

the social influences of the revival on:-

Prostitution

Records of the potato famine of 1847 are sparse. Those that do exist tend to major on physical hardships like hunger and starvation leading to disease, death and forced immigration on an unprecedented scale, but the social deprivation that followed it must have been unthinkable. Self preservation is said to be the strongest human instinct. In crisis situations in every age and in every country, people have proven that they are willing to do whatever they must to survive. Hence many of the Irish girls who gravitated towards the sea ports, in the hope that anything would be an improvement on the circumstances prevailing where they already were, ended up through dire necessity going into prostitution.

The Rev. J. Sewell of Portrush comments on their sad trade in human misery and depravity. With typical Victorian discretion, the writers of the day show a leaning towards euphemism in their tendency to replace a word like “prostitution” with expressions like “the great social evil”, “the social vice” or “the crying sin of the age”, also in their preference to refer to “prostitutes” as “unfortunates”, “Magdalenes” or “women of bad character”. Nevertheless, the record they leave us gives a surprisingly vivid picture of what life must have been like on the dockland streets of a mid nineteenth century sea port in Ulster and the significance of the Awakening for those trapped in a lifestyle from which there seemed to be no escape. “**Referring to the state of the ‘streets at night’, I have here to mention a remarkable fact as to the effect of the Revival on the ‘great social evil’. In the city of Derry, by reason of the famine of 1846-7 driving many poor creatures to extreme**

want, and also exposing them to the influx of foreign sailors coming with grain ships from the Mediterranean, the social vice had become rampant. There was up to a recent period a far greater proportion here of 'unfortunates' than is usual. But mark the effects of the Awakening as related to me by a Christian merchant in Derry. 'One half of them,' said he, 'are in the penitentiary by their own desire, the other half have almost all left the town!'"¹⁴⁶ With similar reserve, the Rev. William Craig of the first Presbyterian Church of Dromara, a farming district in the rural heartland of Co. Down, writes on 10th November, 1859, "I do believe that impurity, which was remarkably prevalent, and was eating up religion, the crying sin of the age and of this country, is greatly decreased; and in my congregation I know several Magdalenes, penitent and reformed."¹⁴⁷ An Anglican contemporary of theirs, the Rev. H. Venn, Rector of Hereford, after spending a month in Ulster, writes to the *Daily News*, "... a policeman ... assured me, that one morning he saw fourteen women of bad character going in a body to the penitentiary. They had attended a prayer-meeting the previous evening. There were twenty other women also, he said, of bad character, who were being supported in private lodgings by the congregation to which he belonged, until they could be received into the penitentiary."¹⁴⁸

Alcohol Abuse

There is no direct exhortation to total abstinence in the New Testament, yet to the present day, most Ulster Evangelicals still uphold it as a standard that they expect every professing Christian to live up to. Where does this requirement to be a 'teetotaller' come from? Why should it be so readily accepted in Ulster while so many Evangelicals elsewhere have a more relaxed attitude to social drinking? The idea of total abstinence can probably be traced to several sources, one of which is 1859, when drunkenness was also considered to be a social evil and completely losing the desire for alcohol was seen as one of the hallmarks of genuine conversion.¹⁴⁹ Describing life in the Province in 1860, the year after the Revival, Gibson says, "Total abstinence is the order of the day. Even moderate drinking has all but disappeared; while drunkenness, except in the case of a few old topers, is altogether unknown; and even of the most confirmed of them we do not despair, as God has already plucked many such out of the fire."¹⁵⁰

It is probably fair to say that the Revival added momentum and impetus to an already existing total abstinence aspiration. In acknowledgement of a small part of the extensive ground work that went on before the Revival, it is only but right to point out the efforts of people like the afore mentioned Rev. John Edgar, Professor of Systematic Theology to the General Assembly of the Presbyterian Church in Ireland, who thirty years before the Revival, showed genuine concern for the growing social problem of widespread excessive drinking and was an active advocate of the Temperance movement.¹⁵¹ As an aside, it is probably also worth noting the strength of feeling that also remains in Ulster Evangelicalism on the keeping of the fourth commandment. The fact that the "Lord's Day Observance Society" is stronger in Northern Ireland than anywhere else in the British

Isles,¹⁵² quite possibly dates back to the 1859 Revival, when “Sabbath-breakers”, as they were then known, were frowned upon and lumped together with all sorts of undesirables.¹⁵³

Crime

In many inner city areas, the streets of Victorian Belfast were dangerous places to go, especially after dark. Well might they have been called ‘squalid, lawless and crime riddled’. In a letter to the *Northern Whig*, plain talking Lancashire man, the Rev. W.M. O’Hanlon, Minister of the Congregationalist Church in Upper Donegal Street, Belfast, described them as ‘mostly crowded with human beings in the lowest stage of social degradation’.¹⁵⁴ Historian Jonathan Bardon says of O’Hanlon that “**The sight of seven people living in one room in Brady’s Row, off Grattan Street, he found ‘revolting, disgusting, and heart-rending ... It haunts one like a loathsome and odious spectacle, from which the eye and the thoughts cannot escape’.** Nearby, there were five brothels in one short street ‘... a very sink of iniquity, a gate to perdition, both a fountain and a focus of the crime and brutality of the whole neighbourhood’.”¹⁵⁵

Reflecting on how different the streets of Belfast were in the July of 1859 compared to previous years, the Librarian of the Belfast Society observed, “**In former years it would have been no ordinary feat to have passed through some of the most intensely Popish and Orange districts of the city; but I had no fears now. There were no breaking of lamps and constables heads - no flinging of paving stones. The streets were crowded with the young of both sexes, but the 23rd Psalm was falling in sweet cadence on the gale;**”¹⁵⁶

In January 1860, a local newspaper recorded a Barrister as commenting on the remarkable drop in the crime rate over the preceding three months. In answer to his own question as to how this was ‘to be accounted for’ he said, “**It must be from the improved state of the morality of the people. I believe I am fully warranted now 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.**”¹⁵⁷

Sectarianism

Few would contest the suggestion that the plague, which has afflicted the lifetime of the present generation in Northern Ireland, has been sectarianism. Many have offered opinions as to its remedy. Some have noted the flagrant violation it is of Scripture. Not a few have said things like, ‘the only answer to sectarianism is a genuine move of the Holy Spirit’. For most Christians generally however, such statements have become clichés, which it is questionable if many in their heart of hearts really believe. One of the characteristics of the Old Testament Israelites was their ability to forget the blessings God had so generously poured out on them in the past. Hence the necessity for the prophets continually exhorting them to ‘remember’ and their ongoing need to be told to ‘forget not

all His benefits'. Surely it is reasonable to say that when faith is stretched to the limit and doubt is there in plenty, when the mountain that needs to be removed is of such magnitude that it seems as if even God himself could not move it, that is the very time we need to be reminded that God has done it before. Was there no sectarianism in the Ulster of the nineteenth century? It was there in abundance,¹⁵⁸ but when God moved in 1859, it was dealt with. Describing how a conversational Bible Study was run during the Revival, Gibson says, "**Everything sectarian was strictly prohibited, and promptly checked as soon as it appeared. Questions that might have given rise to controversy were not discussed, while the one great absorbing topic 'Christ and the Cross,' seemed to occupy the attention and steal the affections of all present.**"¹⁵⁹

From being a virtually unknown rural Church of Ireland Parish outside Portadown, the name 'Drumcree' has been broadcast around the world and has come to be thought of as a flashpoint of sectarian confrontation. Along with the 'Garvaghy Road', place names like 'Dunloy' and the 'Lower Ormeau Road' have become synonymous with sectarian tension and conjure up images of Orange men and Republican demonstrators facing each other from either side of a Police cordon. Such stand-offs and the now familiar night of rioting, arson and sometimes even murder that can follow each one, have worked their way into the mindset of the Ulster people as an inevitability that just has to be lived with and into the mindset of many of the Christians as a mountain, that up until now has been too big for their faith to remove. Writing at a time when the Orange Order had been over sixty years in existence, Gibson tells how that, "**For many years the anniversary of the Battle of the Boyne had been associated in the minds of the lower class of Irish Protestants with uncontrollable displays of party animosity and hatred. With the return of each successive Twelfth of July there was an ebullion of political and religious frenzy, often provocative of resistance, and terminating in violence and bloodshed.**"¹⁶⁰

Nevertheless, it can be said with certainty that a move of the Spirit on the hearts of people is the very thing that would give them a sense of eternal values and cause their sectarian aspirations to pale into insignificance, for it has happened before. According to a letter from the Rev. W. Arthur, "refused admission to the columns of *The Times*," but "which appeared in the *Daily News*," "**The way the 12th of July (1859) passed over astonished the most sanguine; and to any one who knows the people, it must appear, beyond comparison, the most striking effect produced upon national manners in our day, in these islands, by the sudden influence of religion.**"¹⁶¹ Again Gibson says, "**On the 12th of July (1859) the Orange men of the district asked me to preach them a sermon; about four thousand assembled in the open air without beat of drum or any insignia of their order, and after engaging in religious exercises, returned peaceably to their homes, no drink and no disorder appearing among them.**"¹⁶²

The Rev. John Blakely, who had pastored in Monaghan for nearly half a century, and acted as a prison chaplain, writes on the 26th September 1859, "**On the 12th of July, the Orange Lodge No. 1., well known in the history of our unfortunate party fights, as one of the most determined, as also the earliest formed, held a prayer-meeting,**

and raised a subscription for the Bible Society. Similar prayer-meetings have also taken place in other lodge rooms.”¹⁶³

David Hempton and Myrtle Hill in “Evangelical Protestantism in Ulster Society 1740-1890” argue that the 1859 Revival, in confirming and strengthening introspective Evangelical separatism, actually copper fastened sectarianism into the Ulster Protestant psyche.¹⁶⁴ In the light of the previously quoted observations made or endorsed at the time by Professor Gibson, it is hard to see the veracity of this idea, for all the evidence from that time points to a period in Ulster’s history when sectarianism was at an all time low. A ministerial colleague and contemporary of Gibson’s, Dr. John Weir, comments that, “**This was the season of the year which recalled to the recollection of the writer many an anniversary of the battle of the Boyne, in connection with much that was painful as to spurious party zeal among the Protestant yeomanry of Ulster, and frequently collisions with Romanists. But now, in July, 1859, party spirit seems dead.**” (Underlining mine) Instead of the favourite songs and airs of ‘Croppies, lie down!’ and ‘The Boyne Water,’ and drum and fife,- in the summer evenings, were heard the high praises of God from groups met in holy concert, or returning to their respective homes as a ‘band whose hearts God had touched.’”¹⁶⁵

Present day news reports on the Loyal Orders, throughout what has become known as “the marching season”, are sprinkled with words like “intolerance”, “intransigence” and “triumphalism”. In the light of this, it seems reasonable to ask if there was ever any unambiguous record left in 1859 of unqualified repentance for these things as a direct result of the influence of the Revival. There was, for Venn’s previously mentioned letter to the *Daily News* speaks of “.... instances in which Orangemen, who had been struck down, had gone to some of their Roman Catholic neighbours whom they had ill-used, and begged them to forgive them.”¹⁶⁶

The point was not lost on the people to whom they had gone, for Arthur’s previously mentioned letter to the *Daily News* says how “**Many Roman Catholics spoke of [the Revival] with dread and aversion, but all took it as a settled point that the habit of cursing the Pope and ‘Papishes’, had got such a check as never was known in Ireland,**”¹⁶⁷

The fact that the generation, which experienced the Awakening, failed to retain or pass on a non-sectarian attitude to their successors, neither proves that it was never genuine to begin with, nor that its influence could not have been left to successive generations had the will been there to accept it.¹⁶⁸ The following extract from the 1860 edition of McComb’s Almanac, an annual yearbook that recorded significant local events, serves to summarise the social influences of the Revival on the public at every level of society. “**There are districts in Ulster where the revival completely changed the face of society. Persons of all descriptions were awed, as if by alarm of approaching judgement. In the market of Ballymena, previously notorious for its exhibitions of intemperance, a drunkard was rarely to be seen; and the Twelfth of July, which had so long been marked by its violent party demonstrations, passed off quietly.”**¹⁶⁹

Education

In the twenty first century, 'adult learning' is the order of the day. In the nineteenth century, the idea must have been radical, yet according to Blakely, writing to John Weir on the 18th October, 1859, "**Many persons of mature years, who had not in youth learned to read, are diligently learning to read now....**"¹⁷⁰ Shanks also says "**Young men (who were ignorant) have contrived to get to school,**" and writing of one particular school teacher, states that "**in her class is a young mother who is learning to read.**"¹⁷¹

Family life

Again, McComb's Almanac notes significant events of a domestic nature which, even from a sociological perspective, must surely have been crucial to the strengthening of both the family unit and the community at large. They included a drop in the crime rate, the settling of long standing disputes with relatives, the healing of broken relationships and the setting up of the family altar in many homes. "**Feuds which had existed for years, and in some instances for generations, were buried in oblivion; the amount of crime sensibly diminished; and the office of the Police Magistrate became nearly a sinecure. Since the commencement of the revival, the practice of family worship has been extensively revived and at the present, in some of the Presbyterian parts of Ulster, there is scarcely a household in which the ordinance is not regularly observed.**"¹⁷²

the significance of the revival outside of ulster

Within the context of Ireland, there is reason to believe that the Revival did slightly touch two of the other provinces, namely Leinster (including Dublin) and Munster.¹⁷³ Its significance overseas is difficult to assess, but it does seem to have had an evangelistic influence that had potentially far reaching effects outside the context of Ireland. The Rev. J. Denham Smith of Kingstown, known today as Dun Laoghaire (pronounced Dun Leery), writes of something he witnessed on Sunday 3rd December 1859. Merchant seamen who had been recently converted in the Ulster Revival held an open air prayer meeting on the deck of their ship as it sat docked at 'the New Pier' in Kingstown. Describing the scene as hundreds of people crowded unto the deck and many others stood along the pier, he says, "**There, on bended knee, and beneath the chill skies of December, the newly - awakened and converted were pouring forth their warm, loving prayers, that God in mercy to us would send forth His Spirit into the hearts of all - Protestant, Nonconformist, and Romanist alike. The scene on board and on shore was one of great interest. There was no noisy excitement, no declamatory violence, no cold formality, no pharisaic sense of sect or party, but one calm and continued manifestation of the Spirit of God in prayer.**"¹⁷⁴

Smith goes on to tell how the sailors and others prayed 'for the outpouring of the Holy Ghost'¹⁷⁵ on Kingstown, Dublin, and the towns and villages around'.¹⁷⁶ To this day, along that South East coast of County Dublin is a mini Bible Belt of Evangelical Churches and Brethren Halls¹⁷⁷ in Blackrock, Dun Laoghaire, Bray and Greystones. Arguably, the prayer lives of merchant seamen, who had been converted as a result of the Ulster Revival, had left 'fruit that remained'.¹⁷⁸ Nor did their Christian witness stop when they left port, as C.H. Spurgeon records on the 26th January 1860, how that "in crossing over from Holyhead to Dublin and back", he was impressed by the unexpected pleasantness of the sailors. On asking them why they were so friendly towards him, he found out that most of them had been converted. In his own words, "**I inquired, and found that out of the whole crew there were but three unconverted men; that though the most of them had been before without God and without Christ, yet by a visitation of the Spirit of God they had all been converted. My heart was lifted up with joy, to think of a ship being made a floating church - a very Bethel for God.**"¹⁷⁹

Railton notes that "Ulster was losing its population. Nearly half of the 84,600 emigrants from Ireland in 1859 came from Ulster."¹⁸⁰ Although the Evangelical content of that great exodus of people is almost impossible to quantify, it seems reasonable to say that out of 40,000 people who left the Province that year, there must have been some who had come under the influence of the Revival. Who can tell what impression they, like their Methodist immigrant predecessors from the previous century, could have made in the 'new world'?

The significance of the Revival within the context of Europe is also difficult to assess. Kenneth Latourette in "A History of the Expansion of Christianity in Europe and the USA A.D.1800 - A.D.1914" says nothing about it. Similarly when it comes to gauging its significance in Africa and further afield it is difficult to be specific, but Dr. Klaus Fiedler of the University of Malawi sets the Revival in a wider time frame. He sees it as the first phase in a sequence of three 'waves' leading into the twentieth century and touching Europe, Scandinavia and even as far as Australia. "**In Europe, the revival broke first and strongest in Presbyterian Ulster. ... This second wave is irreversibly bound to the name of Dwight Lyman Moody. ... A third and final wave of this revival can be counted from 1902, the leader of which was Reuben Archer Torrey...**"¹⁸¹ (underlining mine). Fiedler points to the 'faith missions' that can trace their origins to that overall 'three wave' move of the Spirit and particularly the African Missionary Societies that subsequently stemmed from them, noting that "the Qua Iboe Mission even today has its headquarters in Northern Ireland".¹⁸²

the place of children within the revival

A popular and perhaps over simplified view of the early progress and development of the '59 Revival is that the prayer meeting started in Kells, the conversions started in Connor and the phenomena first appeared in Ahoghill. Even the author of 'Buick's Ahoghill' reckoned that "**The bodily manifestations which have since characterised the wonderful**

movement first revealed themselves in Ahoghill.”¹⁸³ But apparently the first prostration actually happened in Kells and relevantly enough to this section, the first one to be ‘stricken down’ was a child. Despite the surprise of those who witnessed this phenomenon, its uniqueness at the time was significant, because for them, it was breaking new ground and giving them a foretaste of what was still to come. Scott traces the event to the same schoolhouse Jeremiah Meneely’s prayer meeting was held in. “The Kells schoolhouse prayer-meeting, begun in September 1857, gradually increased in numbers and it is notable that in January 1858, a child in one of the classes of their little sabbath school was prostrated. ‘This astonished them, as it was the first they had ever seen or heard of.’”¹⁸⁴

It is surely an insight into the heart of God, that when it comes to something that was to be as characteristic of the ‘59 Revival as the ‘strikings down’, that “a little child should lead them.” Yet, Hill’s assessment of the part played by children in the Revival is predictably reductionist, i.e., it reduces everything to a sociological level and attributes nothing to Divine intervention in the affairs of men.¹⁸⁵ Her appraisal of the effect of children preaching as ‘sentiment and pathos’¹⁸⁶ is demeaning to the very idea that a child can actually minister in the power of the Holy Spirit and dismissive of the value of those whom Jesus saw as ‘the greatest in the kingdom of heaven’. His warning to “take heed that ye despise not one of these little ones” is as relevant today as it was the day it was first spoken. Weir recounts the following incident that ‘took place in a small house in a very run down part of Coleraine’. “An eight year-old boy had led three others - all members of different families - to Christ; one of these converts was a soldier in the 59th Regiment, who, after spending the previous evening scoffing at the Revival was knocked ‘prostrate at the feet of Jesus’ by the lad’s simple testimony.”¹⁸⁷

It is hard to believe from Weir’s description, that the prostrated soldier in question was the victim of ‘sentiment and pathos’. It seems much more credible that his prostration was the result of the convicting work of the Holy Spirit, as it had been under similar circumstances when the testimonies concerned were those of adults. The Presbyterian Moderator that year, Professor William Gibson, also refers to occasions when a whole schoolroom full of children, all at once, experienced what the adults present recognised as that same Spirit outpouring. “In several instances the day-schools had to be dismissed, in consequence of the children being ‘stricken down’; while, in one case, an entire school, even while attending to the secular department of the business, was literally prostrated, and one-half of the children, say from thirty to forty, are now rejoicing in Christ. Strong men who looked upon that scene wept outright; and few could hear these children pray, after they had found peace, without feeling that the Spirit was poured out upon them of a truth.”¹⁸⁸

Methodist Historian C.H. Crookshank records the occasion of Sunday the 12th June 1859, when a fourteen year old Ballyclare lad testified in the Wesleyan Chapel at Hyde Park, telling how he was converted “and, with tears, entreated the people to come to the Saviour, another lad began to sob and weep. The young convert then ran forward, caught the penitent in his arms, and besought him to look to Jesus, and he

would be saved. The affection of the boy seemed to break down the hearts of the people; one general cry burst forth from the congregation, and sinners fell all around, confessing their sins and imploring pardon.”¹⁸⁹

The Rev. Henry Montgomery wrote a ‘little book’ in the Jubilee Year of the Revival, entitled “The Children In ‘59”,¹⁹⁰ telling of the work done with children, the work done in children and the work done by children. He gives examples of children’s experience of conviction and conversion, their prayer lives, their witness, their devotion and shares instances of how children from a very early age had a surprising insight into spiritual things. To any who would question whether the experience of those children stood the test of time, writing fifty years later he says, “.... thank God, many of the children who yielded their lives to Christ at that blessed time were kept true and faithful to the very end of their days. Some are living still who, as little boys and girls, gave their all to Jesus Christ; if you could ask them whether or not they ever regretted it, they would all tell you with unanimous voice that they were very glad they had given their all to Jesus in the days of their youth.”¹⁹¹

church growth

The increase in Church attendance was attested to by the number of Churches built and extended in Belfast after the Revival. Scott, in Appendix (E) of his Doctoral Thesis, lists 36 Churches from a variety of Protestant denominations, under the heading of ‘New Churches and Rebuilds’ and 28 under the heading of ‘Rebuilds and Galleries’.¹⁹² Hill however, selectively uses the rise and fall of Methodist Church membership statistics from 1850 to 1870 to make the point that the overall significance of the Revival could be shown as little more than a temporary blip on the graph.¹⁹³ She takes no account of the fact that in the context of Victorian Britain (and Ireland) practically everyone in the country would have claimed allegiance (albeit nominal) to some church. Therefore many, if not most, of the Revival’s converts were probably nominal Church members already, rendering membership statistics an inaccurate gauge of how successful the Revival was. The statistics of groupings like Brethren and Baptists, who only admitted people to membership who professed to have had a conversion experience, were disproportionately high. There is no evidence of any significant drop in their numbers when the influence of the Revival passed. In fact it is probably true to say of such groupings that it was the ‘59 Revival that set them on their feet. Hill does give a passing acknowledgement of how significant the Revival was to congregations of Baptists and Brethren, both in numerical growth and church planting, saying that for them “the period of revival proved particularly fruitful,” and that “many new churches originated from this movement.”¹⁹⁴ Railton not only notes the increase in Methodist attendance in general, but comments on one Congregationalist church in the Coleraine area, saying how ‘the Independent chapel ... experienced quite astonishing growth as a result of the Revival.’¹⁹⁵ Bearing in mind that the Brethren had only been established in the Province little more than a generation earlier, then arguably the 1859 Awakening was the most significant event the movement in Ulster has ever experienced. Their

development must have been helped and strengthened by the Revival's rediscovery of lay-ministry. It was tailor made for a Brethren ethos. Brethren Historian David J. Beattie actually says that "**the Brethren Movement in Ulster had its beginning, to a large extent, in the Revival of 1859,**"¹⁹⁶ and according to McVicker, "**Meneely became an evangelist who was instrumental in establishing the work of Brethren in Northern Ireland**".¹⁹⁷ Two of Meneely's sons, Samuel and 'W.J.' followed in their father's footsteps and went on to become Brethren Evangelists.¹⁹⁸

how the revival was perceived at the time

Where did the people of that day see the Revival leading? There must certainly have been those who perceived it as having eschatological significance, for as Seaver put it, "**It is, I have no doubt, preparatory to the winding-up of the present dispensation, and is for the purpose of calling out God's people everywhere, and giving to those already called out, that spiritual comfort and refreshment, which will fit them to bear the dark days**"¹⁹⁹

Even at the highest level of the Presbyterian ecclesiastical establishment, the hierarchy passed through a 'back to roots' learning process, for the things the Revival presented the clergy with were, for their day, absolutely radical. In a sense, Methodism was probably better able to cope with the shock waves, for Methodism had been born in radicalism and in its first hundred years was no stranger to revival. But for the generation of Presbyterians living in 1859 their Church was passing through uncharted waters. It was having to face things that it had never seen in living memory. Yet to its credit, Irish Presbyterianism at the most official level, realising that it had not passed this way for a long time and had much to relearn, showed itself to have a teachable spirit. The General Assembly of the Presbyterian Church in Ireland, held in Dublin on the 6th July 1859, adopted resolutions, acknowledging God as the author of what they called, 'this time of special visitation' and expressing a willingness to learn of Him in their new and almost unprecedented circumstances.²⁰⁰ The Assembly gave Ministers the leeway to use their own discretion in dealing with individual cases as they arose, at the same time reminding them to exercise caution where necessary and to guard not only against error in anything they taught or did, but also against anything that would grieve the Spirit of truth.²⁰¹

conclusion

This Chapter has sought to demonstrate that the popular Evangelical folklore idea of the '59 Revival exploding into life as if by 'spontaneous combustion' has the following effect. Firstly, it demeans the work of those who had genuinely striven to advance the Evangelical cause from the eighteenth century, for it gives the impression that if several generations of preparation had never gone on, the Revival would have happened anyway.

Secondly, it carries the danger of fostering an almost fatalistic feeling in present day Evangelicals that says, “There’s nothing I can do, so I may as well not even try. I’ll just sit and wait for another ‘spontaneous explosion’ over which I have no control.” But if, as we have seen, revival can be stifled, can it not then also be induced? What is the answer to the “chicken and egg” question, ‘does the hunger for God bring the revival, or vice versa?’ In the case of 1859 and the period preceding, the ‘folklore’ version of events leans towards the idea that the imperative in revival lies wholly in the sovereignty of God. Yet, in the same way as Peter shows us that we have a part to play in the timing of the second coming by exhorting us to “look forward to the day of God and speed its coming” (2 Peter 3:12), we also must surely have a part to play in bringing about revival, in which case, the responsibility lies with us to take the initiative. There does appear to be a desire amongst Christians in contemporary Ireland for another revival. It can be seen, among other things, in the renewed interest shown in the 1859 Revival by the present generation. An interest which, within two generations of the actual event, was conspicuous by its absence, for in less than fifty years, the people of Ulster had virtually forgotten the events of 1859 and most of those living at the beginning of the twentieth century had no first hand experience of the revival power of God.²⁰² The Rev. Tom Shaw says how “**the Right Honourable Thomas Sinclair of Belfast stated that after a lapse of 50 years the events of the revival were almost forgotten history. That statement is not a suggestion that the Ulster Revival of 1859 was not genuine or lasting in its effects, but rather that a generation had been born who had not experienced those days of outpoured blessing on the land.**”²⁰³

Today there is also a generation of people living in Ireland who have never seen revival in their lifetime and could cry with Gideon, “Where are all His wonders that our fathers told us about?” (Judges 6:13). But if the mindset of our generation could be changed to realise that the onus lies with us, Ireland could see an unprecedented revival, restricted to neither the Sixmilewater valley nor the Province of Ulster, but covering the country from end to end transcending political, social, cultural and religious boundaries, as God, in keeping with His end time promise pours out His Spirit on all flesh. “**May the Lord not only give us the drops but the showers and floods promised. The Lord says, ‘I will pour water upon him that is thirsty, and floods on the dry ground. I will pour out my Spirit on thy seed, and My blessing on thy offspring’.** And we say, ‘Remember thy Word, on which Thou hast caused me to place my hope.’”²⁰⁴

If it is in the heart of God to see revival fire burn the length and breadth of Ireland today, could He be looking for another Jeremiah Meneely to spark it off?

chapter 5

DAVID REA

Brethren Evangelist or prototype Pentecostal? (1845 - 1916)

Some of the material in this chapter appeared in an article in the March 1999 edition (Issue 20), of 'TLA' Magazine ('The Little Acorn').

introduction

In the 1890's C.H. Spurgeon preached weekly in the Metropolitan Tabernacle in London to crowds of 6,000. At the same time an unsung hero of faith, David Rea, whose work history has largely missed but which eternity will record, pitched his tent in the Chapel Fields¹ Belfast, and preached nightly to crowds of 3,000. Unfortunately, the only literary remains still existing of the man appear to be contained in the book "The Life and Labours of David Rea Evangelist".² The first half of the book is autobiographical and the second half biographical, completed after Rea's death by his son Tom.

Background

David Rea was a Brethren³ Evangelist from Portadown, Co. Armagh, whose preaching ministry had an impeccable track record and stretched from shortly after his conversion in 1869 to shortly before his death at the Spa, Ballynahinch, Co. Down, in September 1916. It touched places in Scotland, England and the Isle of Man, but concentrated mostly in Ireland. He died before the partition of Ireland and ministered in Dublin and in Counties Monaghan, Galway, Wicklow, Clare and Cavan (all now in the Republic of Ireland) as well as preaching extensively in what in 1921 was to become Northern Ireland. Interestingly, the fact that he was born in 1845 and lived until he was 71 years of age meant that his lifetime spanned a period in Irish history that stretched from before the Potato Famine until after the Easter Rising. In terms of Irish Church history, Rea's ministry stands at a point in time where arguably he serves as a stepping stone between two significant days of visitation in Ireland, for he seems to reach backward to the 1859 Revival with one hand and reach forward to the birth of the twentieth century Pentecostal movement with the other.

phenomena

At one point in his journal, Rea gives an account of unusual phenomena, which occurred during a series of tent meetings he held in Ballinderry, in the year 1878. "At one of our meetings a most unusual drowsiness came over the people; scarcely anyone seemed to be able to keep awake. I commenced to preach, but the sleepiness increased, and, after speaking for a few minutes, I told them to go home and return the following night. Next night while I was praying at the commencement of the meeting, someone laughed outright, and I thought, to myself, 'It was a sleeping demon last night, but it is a laughing one tonight.' "⁴ (Emphases mine)

Regardless of the fact that Rea himself thought the 'sleeping' and 'laughing' phenomena were demonic, the 'laughing' phenomenon had been happening for many years before Rea's day, let alone that of the later classical Pentecostals. (Obviously it received increased attention in 1994 because of the publicity attached to the so-called

'Toronto Blessing'.⁵) Robert Southey considered a 'laughing' experience the Wesleys had over a hundred years earlier, to have been of sufficient significance to record in his 'Life of Wesley'. He tells how that in their early days, it was the regular practice of the two Wesley brothers to go for a walk in the country each Sunday and sing Psalms. On one such occasion as they were about to take their note and start the first verse, Charles was suddenly convulsed with laughter. Although John was annoyed at this, before he knew it, he too was laughing uncontrollably. Such was the intensity of this infectious hilarity that all plans of a dignified and pious walk had to be abandoned. Rightly or wrongly, like David Rea, John Wesley considered this phenomenon "to be the work of the Devil". "When the two brothers, John and Charles, were in the first stage of their enthusiasm they used to spend part of the Sabbath in walking in the fields, and singing psalms. One Sunday, when they were beginning to set the stave, a sense of the ridiculous situation came upon Charles, and he burst into loud laughter. 'I asked him' says John, 'if he was distracted, and began to be very angry, and presently after to laugh as loud as he. Nor could we possibly refrain, though we were ready to tear ourselves in pieces, but were forced to go home, without singing another line.' Hysterical laughter, and that laughter which is contagious as the act of yawning, when the company are in tune for it, Wesley believed to be the work of the Devil".⁶

The 'sleeping' phenomenon was not new either, for, as mentioned in Chapter 4, a more extreme form of it had already occurred in the Ulster Awakening of 1859 and was well documented even in the writings of highly respectable Presbyterian Ministers of the day. In an article on the 1859 Revival written in 1860 and entitled 'The History and character of the present religious revival in Ireland', Dr. John Edgar Professor of Divinity at Assembly's College, Queen's University, Belfast said of the 'sleeping' phenomenon, that an esteemed Ministerial colleague of his had ten 'sleeping cases' in the vicinity of his church. 'While sitting at the bedside of one of them,' his friend had actively encouraged the girl to resist falling into such a state, but she said she could not and that there was an actual time when it must happen. As they talked '**her head fell back on the pillow, and there could be no doubt of her being asleep.**' He describes what followed by saying that "**After remaining still for a little, she began to grope about on the bed-quilt, and somebody put into her hand a Bible, with the wrong end up. She immediately reversed it, and turning over the leaves carefully, her eyes being closed, and her face turned up from the book, she pointed to the passage, 'He shewed His signs among them.'** She then lay quiet a little; and once more taking the Bible, and turning carefully its leaves, she fixed on the words, '**You will not believe.**'"⁷

similarities to the 1859 revival

As said in the previous Chapter, the phenomena which occurred in the Ulster Awakening seem to have almost completely ceased by the end of 1859, yet Rea's own manuscripts tell of a meeting at Dooran as late as 1877 which was not typical of the Brethren circles that he moved in. "**When we arrived the meeting-house was filled**

with people, notwithstanding the severe storm. Immediately I entered I felt the presence of the Lord and when I commenced to preach *an indescribable power fell upon the whole congregation, and cries for mercy were heard from people in many parts of the building.* Afterwards in some of these meetings I had occasionally to stop speaking, as *some would stand up and shout: 'Glory to God'* while *others fell prostrate on the floor in anguish of soul, and cried aloud for mercy.* Eventually *I had to stop preaching altogether, and had just to look on and see the Lord working.* Sometimes there would be *almost one hundred in one place crying for mercy*; in another quarter a number were congregated praying for them, whilst others went amongst them pointing them to Christ. Again a dozen or so would be standing, after finding peace, *praising God aloud. I have frequently heard in these meetings three different hymns sung at the same time.* Some might say: 'What confusion!' Yet each appeared to be in the presence of God and praising Him with a full heart and in the language of such hymns as demonstrated their individual blessings."⁸ (Emphases mine). What Rea describes here, seems to reach backward to scenes more reminiscent of the 1859 Revival⁹ than those he would normally have experienced in Brethren circles.

As a young teenager, Rea had actually lived through the Ulster Awakening of 1859, when an estimated 100,000 people were converted within the space of that year. Although he seems to have been unaffected by it at the time, the actual events that happened were obviously not lost on him. While missioning in Randalstown twenty years after the revival he records how "**The cries for mercy from the anxious reminded us of those scenes which occurred in 'Fifty-nine.'**"¹⁰ According to Rea's son Tom, who describes revival scenes of genuine brokenness, weeping and repentance when in September 1892 his father packed a thousand people nightly into the largest hall in Ballymena, "**Some of the older inhabitants who had witnessed the scenes of 1859 spoke of this work being, in some respects, as remarkable as that great movement.**"¹¹ Rea also records several instances of the Lord having spoken directly to him through dreams.¹² Here again, even his own personal experience seems to reach back to the Ulster Awakening of 1859, when it was recorded "**that, during the extraordinary excitement, dreams and visions abounded.**"¹³

prototype pentecostalism

Vocabulary

Although for Ireland, no actual Pentecostal churches were planted until the twentieth century, the preparatory groundwork had already been going on in the nineteenth century. The Holy Spirit was laying a foundation, (sometimes in the least likely places) for what was going to come later. The origins of Pentecostalism in Ireland could quite possibly be traced back to some of Rea's meetings and personal experiences, for the wording of one of his press entries from 1897 is indicative of his heart felt desire for "**a special outpouring of the Spirit**"¹⁴, and another from 1904 advertising meetings at which there

would “be no partyism or sectarianism countenanced”, adding “We hope to conduct them on Pentecostal (sic) lines” “so that the Spirit of God and the Word of God may have free course”¹⁵ It is noteworthy that the 1925 edition¹⁶ of Rea’s book updates the word “Pentecostal” to “Pentecostal” and the 1987 edition¹⁷, (which is a Brethren ‘Pioneer Series’ publication), in an obvious attempt to ‘sanitise’ the account of Rea’s ministry, completely omits the paragraph containing it.

The “non-political / non-sectarian” stipulation is all the more significant as it appears in the Press on the Saturday before the “Twelfth” celebrations. The fact that Rea showed his commitment to such a stand by carrying on with his meeting on the 12th of July could understandably be lost on someone who was not *au fait* with Ulster’s cultural idiosyncrasies.

Divine Healing

Rea was certainly not a ‘healing evangelist’ in the twentieth century sense, but he does record the case of a Mr. James Stewart, “**who had for years been laid aside through**” what Rea describes as “**over-exertion in the great work of ‘fifty nine’ (he had been one of the leaders at the time)**”.¹⁸ Whatever strain Stewart had been under in 1859, he appears to have lost his voice. There is no record of Rea having laid his hands on him, or having specifically prayed for his voice to return. Nevertheless, Rea’s testimony of Stewart, after almost twenty years, having “**had his voice restored at one of our meetings,**” and that he “**has ever since been ... preaching the Gospel**”, is hard to describe as anything other than Divine healing.

Recognition by kindred spirits

Clearly, the early twentieth century Pentecostal pioneers in Ireland held Rea in high esteem and were happy to be identified with him.¹⁹ This can be seen in E.C.W. Boulton’s²⁰ reference to him, when writing of George Jeffreys missioning in the Chapel Fields²¹ in Belfast, sometime after Rea’s death in 1916. “**Here we have a picture of the Tent taken one morning in the notable Chapel Fields, Belfast. Years before on this same spot David Rea, the well-known Irish Evangelist, had preached to crowded congregations in his big tent. The Gospel that moved the masses under this great Evangelist saw them once again moved under the ministry of our leader (George Jeffreys).**”²² It is not surprising that the early Pentecostal leaders were happy to be identified with Rea, for in that he experienced the same anointing of the Holy Spirit on his ministry that they believed in and sought after, he was their archetypal forerunner.

Anointing

The anointing Rea carried seems to have followed his preaching from the beginning of his ministry, for although only seven people attended his first public service, he says of it, “I cannot describe the feeling that came over us while the hymn was being sung. Some turned quite pale, and three or four of the seven professed conversion. I was so filled with the Spirit of God, who had enabled me to speak with such liberty, that I was convinced that he had called me to preach the Gospel to the world.”²³

In a scene not dissimilar to the experience Jonathan Edwards (from Northampton, Massachusetts, New England) had, when he preached his “Sinners in the Hands of an Angry God” sermon,²⁴ Rea recounts what happened the following Saturday night in a packed schoolroom. After the singing of a hymn and reading of Scripture, he says, “Amid cries of the anxious and shouts of new-born souls, I continued speaking for three and a half hours. The scene was indescribable: fathers, mothers, and children crying together for mercy (some of them hardened blasphemers). The meeting did not break up until after midnight, and most of the audience returned at six o’clock the same morning and we continued almost all that day.”²⁵

Rea was clearly not the only Brethren Evangelist of his day to experience this anointing, for writing at the time of Rea’s death in 1916, Brethren leader Henry Pickering said, “Two men - and two only - out of all the great preachers whom we have heard during the last half century, have had that peculiar ‘unction’ which, for want of a more definite term, might be described as ‘Spiritual electricity.’”

“The first was Richard Weaver - a greater God-made preacher has not been known in living memory... The moment he began to speak... he sent a power and reality through the hearts of the thousands who thronged to hear him. You felt God was there. The Spirit was working...

“The other was David Rea, who was also endowed with this peculiar power. Twenty five years ago, and earlier, when Mr Rea was in the full vigour of manhood, it was well worth walking ten miles any night to hear his burning words of Gospel Grace flowing forth with natural eloquence - a spiritual penetration, a deepening intensity, and a soul-convicting, soul-awakening, and soul-converting force, which we have never seen equalled in our Gospel Halls, before or since.”²⁶

Despite the fact that Pickering clearly lacked the Pentecostal vocabulary, which at the time of Rea’s death was still evolving,²⁷ expressions like “unction”, “spiritual electricity” and “this peculiar power” are unmistakably descriptive of what Pentecostals were later to call “the anointing of the Holy Spirit”. Similarly, terminology like “sending ‘a power’ through the hearts of those who thronged to hear him”, “you felt God was there”, “the Spirit was working” or “a spiritual penetration, a deepening intensity and a soul-convicting, soul-awakening, and soul-converting force” could hardly mean anything else. People seem to have recognised instinctively that in Rea’s ministry was a longing for something more, or a sense of anticipation of that step further into the things of the Spirit, that the Pentecostal pioneers were to lead so many into in the twentieth century. So again, we can see Rea reaching forward with one hand to a coming day of

visitation that a new century was to bring and reaching backward with the other to draw on the previous day of visitation that had already been.

'enthusiasm'

Rea goes on to tell of preaching in places where, before his conversion, he had been the most sinful, saying how that "**In most of these places we had not long commenced our meeting until we could hear the cries of the anxious from several parts of the building.**"²⁸ Were the scenes that Rea describes mere emotionalism? If they had left nothing in their passing, they would have been, but the lasting results showed they were not. Neither were they anything new, for when they happened in the Sixmilewater Revival of Josias Welsh's day, the fruit that remained in their aftermath bore witness to the Scottish Dissenting revivalists of a permanent work of the Spirit having been wrought in people's lives. When they happened in Wesley's day they were called 'enthusiasm', but now they are seen as an integral and indissoluble part of a mighty day of visitation that today is known as 'the Great Evangelical Awakening'. When they came and went in the Ulster Awakening of 1859, Professor William Gibson described the scenes "**of wild commotion, and, as in some cases it almost seemed, of demoniacal possession**", as a "**hurricane**" that "**had spent its force**", leaving in its wake "**a strange amazement and admiration**" that seized "**upon the most careless and unconcerned of the spectators.**"²⁹ The scenes Rea describes were no emotionalism. They were manifestations of the power of God and the fruit that remained after their passing was the testimony of their veracity. Here Rea describes one of his meetings. "**I then gave out a hymn, and, whilst singing the second verse, *an indescribable power fell on the whole audience*. A man and his wife, who were sitting in one of the front seats, got down on their knees and cried aloud for mercy. *I was not permitted to preach that night, as the meeting seemed to be under the control of the Holy Spirit*, and for several hours we were occupied in speaking to anxious souls.**"³⁰ (Emphases mine)

conclusion

Was David Rea an anomaly? Certainly, even to this day his rugged individuality refuses to be stereotyped into a Brethren mould.³¹ He was without doubt unique in his own generation, but arguably, to really appreciate his overall significance to the work of God in Ireland, he has to be considered historically. Rea cannot be truly seen in context until he is set in the overall backdrop of specific days of Divine visitation in Ireland, covering several centuries. In that framework his name can be linked with men like Josias Welsh and John Wesley who touched Ireland for Christ and he can be considered their equal. Perhaps the official clergy of his own day would have refused to recognise the validity of his ministry, or looked down with disapproval on what he did, but when it comes to the judgement that takes in the larger picture, the day will declare it.

chapter 6

george jeffreys

Elim Pentecostal Church (1900-1939)

This chapter started out as a research paper entitled 'The origins, development and influences of Pentecostalism in Ireland, from the beginning of the twentieth century to the outbreak of World War 2, with particular reference to the Elim Pentecostal Church' and was submitted to Dr. Neil Hudson of Regents Theological College, University of Manchester, England, in June 1997, in partial fulfilment of the requirements for a module entitled 'History and roots of the Pentecostal and Charismatic movements' (HIS-420). Some of the material in this chapter appeared in an article in Issue 1 of 'Elim Life' Magazine.

INTRODUCTION

In 1915, Europe was in the grip of the greatest military conflict the world had ever seen and Ireland was experiencing civil unrest that was to fester in one form or another for the rest of the twentieth century. With war on the Continent and the rumblings of a terrorist campaign at home, rationally speaking it was not the ideal time to be planning Revival Campaigns. Yet in days of political upheaval and social turbulence, George Jeffreys¹ and a group of young men and women with a vision to spread the Pentecostal message were planning a strategy to evangelise Ireland,² or in Jeffrey's own words, "**How to reach their country with the full Gospel for Spirit, Soul and Body, and to spread the news of the Pentecostal outpouring.**"³ This Chapter majors on Jeffreys' work because Elim was the expression of Pentecostalism in Ireland in the early part of the twentieth century and saw greater results in terms of evangelism and church planting than either Assemblies of God, Apostolic, or any independent group. Even John Carter, later to become a well respected leader in the A.o.G., worked with the Elim Evangelistic Band in those early days⁴ and after the First World War ended, fulfilled two short pastorates in Ireland before leaving to minister with his brother Howard in 1921.⁵

ORIGINS

Martin E. Marty of the University of Chicago, perhaps somewhat humorously, sees the idea of Pentecostalism "erupting" into existence *ex nihilo* on the 31st December 1900 as the Church History student's dream,⁶ but goes on to show that the reality is very different and that like every other movement before and since, Pentecostalism had its roots in the past. Following that idea through and picking up on a link between the nineteenth century Holiness movement and twentieth century Pentecostalism, Donald Dayton cites a particular characteristic of the American Holiness revival of 1857/58, namely that it "...**took place amidst a plethora of Pentecostal imagery used to describe the impact of the revival.**"⁷ I.e., the terminology used by the Holiness people to describe their experience was later to be recycled by the Pentecostals to describe their experience. Thus, "**baptism in the Holy Spirit ... was understood in Pentecostal terms as power for service, rather than a baptism of holiness**".⁸ The same connection can be seen with twentieth century Pentecostalism in Ireland drawing on **the nineteenth century Holiness movement** not only for its vocabulary and its imagery, but to some degree for its philosophy of Mission and its *modus operandi*. Indeed, there are noticeable similarities between the first Faith Mission Pilgrims (late nineteenth century - Holiness) and the Elim Evangelistic Band (early twentieth century - Pentecostal), even down to the ladies' bonnets! Writing on the beginnings of 'the Faith Mission', Dr. Colin Peckham quotes from a report in the November 1886 issue of *The Reaper*. "**We are greatly pleased to hear from our friend, Mr. John George Govan, that he has originated a 'Faith Mission', for sending out preachers to the villages and small towns of Scotland. The preachers are not to be guaranteed any**

salary, nor are subscriptions to be asked, as it is believed 'The Lord will provide'."⁹
(Emphases mine)

With a striking similarity, the Minute Book of the early Pentecostal pioneers, records how they met in Monaghan “**to discuss the best means of reaching Northern Ireland with the Foursquare Gospel**”¹⁰, deciding after their deliberations, that they should establish, “**... a church from which other *preachers should be sent to evangelise the surrounding towns and villages.***”¹¹ (Emphases mine) They went on to state in the Minutes of that meeting, that, “**... through prayer and faith in (God's) promises, *He will prove Himself to be Jehovah Jireh to each one.***”¹² (Emphases mine). Not only did the twentieth century Pentecostals look to the nineteenth century Holiness Movement for their terminology, their imagery, their philosophy of mission and their *modus operandi*, but also, according to J.J. Glass, for their eschatology. His reasoning is that “**the Holiness Movement ... was a movement of crisis; the crisis of conversion; the crisis of baptism in the Spirit. It was a movement of revival that expected God to break into people's lives, and even the whole of society. Its eschatology both in post- and premillennial expressions was similarly radical. God would 'rend the heavens' and rule the earth either by means of the church or by the personal advent of Jesus to establish his kingdom. Pentecostalism too is what might be termed a radical evangelical movement and, at its inception, embraced an eschatology appropriate to its ethos.**”¹³

A fact not always realized is that there were already small Pentecostal groups in Ireland before Jeffreys arrived, some of whom had connections with the Reverend A.A. Boddy as far back as 1905,¹⁴ but they were scattered and disjointed and tended to be inward looking, e.g., Mr. R.J. Kerr was pastoring one such group in Hopeton Street off the Shankill Road in Belfast, but, according to his son John,¹⁵ it, like the others, despite the commitment, enthusiasm and faithfulness of its members was not growing. Describing how Jeffreys linked up with several of these Fellowships, Elim Historian Desmond Cartwright says, “**On his return to Ireland at the end of 1914, George (Jeffreys) made contact with a few of the small groups of Pentecostals living there. There were small groups meeting in Belfast and in Bangor. Some could trace their beginnings to the early part of 1908, but their numbers were very small and they made little impact upon the city of Belfast.**”¹⁶

In addition to this, some of those groups believed that the reason for this rediscovered Pentecostal experience was to prepare the Church for the second coming, i.e., it was a cleansing, sanctifying experience to get the Bride prepared for the coming Bridegroom.¹⁷ The Holiness influence evident in this thinking is immediately recognizable and highlights the fact that early Pentecostalism did have its philosophical roots in the past, showing as Glass says, that “**in many ways, the Pentecostal movement is the natural heir of the nineteenth century Holiness movement, which in turn is rooted in the Methodism of John Wesley.**”¹⁸ The early Pentecostal leaders however, feared that within the influence of that teaching lay the latent danger that those who espoused it could become introspective and lose the cutting edge that the Baptism in the Spirit could give to their Evangelism. Jeffreys is reported on one occasion to have said to the Reverend Alexander Boddy,

"Pentecostalism is in danger of degenerating into an 'Upper Room' mentality."¹⁹ Donald Gee, one of the early leaders of the Assemblies of God in the UK, later went on record as saying, **"If we have become content to remain little semi-private meetings for propagating so called 'deeper truth', or religious clubs for selfish enjoyment of two or three spiritual gifts; or places of undisciplined emotionalism without concern for the impression upon the outside; [we are to blame]."**²⁰

Evangelism was always close to the heart of Jeffreys. He had no time for such "holy huddles" and whereas some of the early Pentecostals saw the blessing of the "glory meetings" as Heavenward-looking and an end in itself, Jeffreys saw it as inward looking and failing to reach the lost. As early as 1913, he and his brother Stephen must have shared feelings like these with Alexander Boddy, when he visited them in Wales. In his journal "Confidence" Boddy comments, **"Brothers Stephen and George Jeffreys and I had a long heart-to-heart talk. They felt that the Lord needs evangelists in Pentecostal work today. There are many teachers and would-be teachers, but few evangelists. The Lord is giving an answer through this Revival to the criticism that the Pentecostal people are not interested in Evangelistic work, and only seek to have good times."**²¹

As noted earlier, the birth of Pentecostalism did not "just happen spontaneously" at the outset of the twentieth century with no prelude nor anything leading up to it. Every birth is preceded by a gestation period.²² Even in Ireland the Pentecostal experience of speaking in tongues appears to have had its roots in the nineteenth century and arguably, at that time, there must have been at the very least a passing interest in the idea of post-apostolic charismata, for as far back as 1826, (thirty three years before the Ulster Awakening), there is documented evidence to show an Irish interest in the teachings of **Edward Irving**. Despite the fact that Irving was an ordained Church of Scotland Minister, he rejected the Reformed idea of the cessation of the charismata and established a London based fellowship of his own, which after his death was called the Catholic Apostolic Church (C.A.C.). M. R. Hathaway shows him historically, experientially and doctrinally as a forerunner of British Pentecostalism and perhaps even to some degree as a man born before his time, not least of all because he too was met with the same animosity and rejection that the Pentecostals were to experience a hundred years later. **"The most notable precursor to the Pentecostals in Britain was Edward Irving. An outbreak of glossolalia occurred in his church in London in 1831 and led to the setting up of the Catholic Apostolic Church. Edward Irving spoke of glossolalia as the 'standing sign' of the baptism in the Holy Spirit, thus anticipating the Pentecostal doctrine of initial evidence. Although his teaching was known to early Pentecostals, there is no evidence that they received the doctrine from him. It is more likely that they came across his writings subsequently and found them useful as reinforcement of their position in the climate of severe hostility to Pentecostalism in the 1920s and 30s. Like the Pentecostals, Irving encountered hostility and ostracism."**²³

A.L. Drummond and A.T. Jackson, although writing from two totally different perspectives, both link the Rev. Hugh McNeile with Edward Irving's teachings. **"Hugh McNeile the (Irish) Evangelical Rector of Albury had been a member of the "Prophetic**

Circle" and had welcomed "the gifts" on their first manifestation. He afterwards became their vigorous antagonist though the Lord of the Manor (Henry Drummond) [Albury Manor, where Irving's conference was held, was Drummond's home] stood out as champion of the Tongues."²⁴

"Rev. Hugh McNeile was a prominent evangelical in the Church of England. Together with Rev. Edward Irving and Henry Drummond they became deeply interested in the study of apocalypticism including gifts, tongues and prophecies, and they took part in the Albury prophecy conference in 1826."²⁵

McNeile in turn was not only friendly with, but also very much looked up to Dr. Henry Cooke,²⁶ a highly respected and influential Belfast Minister of the day. Although renowned for his doctrinal integrity and universally recognized as a mighty advocate of Evangelical orthodoxy,²⁷ Cooke must have had no problem in associating with Edward Irving, for according to Jackson, "**Cooke had wanted Irving to preach in May Street (Cooke's own Church in Belfast) in 1830 but a family illness prevented the visit.**"²⁸ Irving's untimely death occurred four years later at the age of forty-two. Consequently then, this embryonic form of "Irvingite" Pentecostalism was never actually birthed in Ireland, but the idea had certainly been conceived in the nineteenth century and the gestation period had begun.

Thirty-three years later however, the actual experience of speaking in tongues appears to have become a reality in Ireland. As already quoted in Chapter 4, Thomas Hackett, the Vicar of Bray says in 1918, "**..... the story was told of a friend who said his father, under the power of the Spirit in the Irish Revival of (18)'59, constantly spoke in a tongue none of his family could understand, and when asked as to the meaning used to reply, 'I cannot tell; I only know it lifts me into the very presence of God.' .. . Another says her aged mother on hearing these (tongues) said, 'This is what we used to hear in (18)'59.'**"²⁹

Apart from Tongues, there is also documented evidence of other phenomena, which by today's thinking many would associate with the moving of the Holy Spirit. (As already quoted in chapter 4), George Jeffreys writes in "Confidence" in 1916, "**I have spoken to many of the old inhabitants who were in the revival of 1859, and it is a real treat to listen to their testimonies. They speak of seeing many at that time prostrate under the power of God, while others would lose the power of speech for many days, and also of seeing lights and visions in the heavens; and oh, how they praise God for a touch of old time power.**"³⁰ So although for Ireland, no actual Pentecostal churches were planted until the twentieth century, the preparatory groundwork had already been going on in the nineteenth century. (E.g., see Chapter 5 on Evangelist David Rea.)

development

By 1920 George Jeffreys had planted twenty Pentecostal churches in Ireland. He did not plan to start a denomination. His burden was evangelism and church planting.³¹

The churches he planted were strengthened and encouraged by the work of his Evangelistic Band, which also had a strongly evangelistic ethos. What made their work distinct from the other existing Fellowships of that time was that they saw miracles³² and they saw growth. Jeffreys did a genuine work in consolidating and giving leadership and direction to those existing fellowships. For he took away their feeling of isolation, actively discouraged their "me in my small corner" mentality and instilled in them the realization that they were part of something bigger that God was doing nationally and internationally.³³ As a rule, although Jeffreys' rallies were large, the Irish churches that resulted from them were not. But viability is not always synonymous with numerical size, for although they may have "moved house" several times, some of those churches are still in existence today.

But why should Pentecostalism in Ireland have developed so successfully in those early years? Possibly because **the hunger was already there for a move of the Holy Spirit.** True to the saying that "great doors swing on little hinges," as a direct result of their burden, "to reach their country with the full Gospel for Spirit, Soul and Body and to spread the news of the Pentecostal outpouring,"³⁴ in 1913, the Gillespie brothers from Belfast, William and George, wrote to Jeffreys after William had heard him preach at one of the Pentecostal Conventions in Sunderland, inviting him to Ireland.³⁵

Arguably too **the timing of Jeffreys' visits** played a real part in his Irish successes, for generally speaking, circumstances prevailing at any given time tend to have an influence on people's thinking and actions. During times of national crisis, people seem to have a greater 'God consciousness'. By 1915, when Jeffreys planted his first church in Ireland, the Great War was already underway and in the three years that followed, thousands of Irish homes were to lose men in such numbers as they could never have foreseen. Something, which could be easily missed when looking at the early development of Pentecostalism in Ireland, is the fact that it probably saw its greatest growth in times of great trial and hardship.³⁶ Describing what was happening at the time from a sociological perspective, Bryan Wilson says, "**Since apocalyptic teaching is highly susceptible to the influence of world events, the First World War strengthened the hope of many fundamentalists, and certainly affected Pentecostalism in all parts of the world. The adventist exegesis was certainly well suited to conditions in Northern Ireland at the time of the emergence of Elim.**"³⁷

But why should we be surprised at this? The early Church thrived on adversity, for persecution turned out to be a pruning that served only to stimulate the very growth it was intended to stifle. In the years immediately following the partition of Ireland in 1921, the Protestant people of the newly created state of Northern Ireland (from whom most of Jeffreys' Irish following was drawn) must have been acutely aware that they had entered uncharted waters where even their political, cultural and religious identity could have been under threat. When the future is uncertain, there is an understandable desire for certainty, which could possibly help to explain the crowds that came to hear a message of safety and certainty in the midst of that grey period in the 1920's when neither of the two were particularly evident. Later in the 1930's, war clouds gathering over Europe must

have instilled a sense of foreboding over the nation and the rise of Fascism in Italy together with the build up of armaments in Nazi Germany probably added an apocalyptic dimension to the whole scenario and gave weight to a genuine expectation of the second coming, in turn leading to an increase in evangelistic activity.³⁸ If according to Shakespeare, "there is a tide in the affairs of men, the which when taken at the flood leads on to fortune," then unquestionably, Jeffreys caught the tide, for taking all the prevailing circumstances into consideration, **his timing was impeccable.** (Cf., Gal., 4:4).

It was however **the leadership Jeffreys gave** at a significant time of Holy Spirit outpouring in the early twentieth century that was largely responsible for the birth of what we now call the Historic Pentecostal Churches in Ireland. Yet even such an influence had its limitations in Ireland as a whole, for geographically, the spread of early twentieth century Pentecostalism in Ireland was extremely restricted. It touched only Counties Antrim, Down, Armagh and Monaghan and failed to reach the Roman Catholic community even in those counties.³⁹ Like Evangelicalism before it, Pentecostalism failed to grasp the secret of Jesus' ability to go into Samaria and identify with the Samaritans, without ever having compromised His calling, modified His message or jeopardized the successful completion of His mission. To this day many Evangelicals in Northern Ireland still have a "siege mentality" and some, even within the Historic Pentecostal Churches see such a stance as actually guarding the Gospel and guarding the Bible from a State which, in their opinion, would be hostile to both. In actual fact they have encapsulated themselves in a political cocoon which for generations has held them in a straight jacket. Rather than preserving their liberty to spread the Gospel their ethos of "this we will maintain" has actually worked against that freedom and left them almost totally insulated from the vast majority of the Irish people as a whole. Commenting on the fact that the success of other Evangelical outreach was similarly restricted to the Province and longing for a wind of change, Paul Reid, Senior Pastor of the Belfast 'Christian Fellowship Church' (C.F.C.), says, "**There have been previous revivals in Ireland, but these have been largely confined to the north east corner. In the early 1920's a move of God under the ministry of W.P. Nicholson halted the rising tide of political violence at that time. As the wind of the Holy Spirit blows again across this island, my prayer is that no county will remain untouched by His power to cleanse and restore.**"⁴⁰

The restricted spread of Pentecostalism in Ireland in the Twenties was illustrated, albeit unintentionally, in a chart drawn by F. Franklin Bell (Fred), incorporating a map of the British Isles from which the whole of the West of Ireland was missing.⁴¹ Throughout the whole of the twenties and thirties the bulk of the island remained untouched, let alone uninfluenced by the Pentecostal message. Yet Jeffreys' genuine heartfelt desire to reach Ireland as a whole was evident, not least of all in the text of this letter he wrote from Monaghan. "**Monaghan is a place situated almost in the heart of Ireland, where John Wesley was imprisoned for preaching the same Gospel which I am now privileged to proclaim. Although many years have gone since then, the Gospel which that saintly man of God loved, and preached with such remarkable results, is still proving itself to be just as powerful in the convicting and saving of precious souls these days in the**

very same town. and the hunger for revival is such that people come from miles around, and the cry is everywhere, 'Come over and help us'. The young men who organised this campaign are on fire for God, and have received quite recently the outpouring of the Holy Ghost, which first fell at Sunderland some seven years ago. Since then many dear saints have held on to God for Ireland, and, praise His Name, their prayers are now being answered. God willing, early next summer, I propose going through some of the Irish districts, as I feel the need so much. For this purpose I am purchasing the Bangor Tent. May the need of Ireland be laid upon the hearts of God's people for prayer." ⁴²

Quite probably another factor, not to be ignored in discovering the reason(s) for Irish Pentecostalism's early successful (even if geographically limited) development was **the nearly exclusive attention Jeffreys gave the work straight after its inception**. But following what could be described as Jeffreys' "golden years" in Ireland of 1915-1922, there is no doubt that even the simplest graph will show a tailing off in his results. Arguably the reason why the development of Pentecostalism in Ireland waned was that not only did Jeffreys' work keep him heavily involved in mainland Britain, but overseas he was becoming recognized as an international Evangelist in his own right. So despite the affectionate references to his 'beloved Irish', Jeffreys was accumulating other time-consuming commitments outside the Emerald Isle and obviously did not see the evangelization of Ireland as his life's sole calling. If he saw himself as a General waging a spiritual war, was he engaging the enemy on too many fronts at once, or did he over-stretch himself and spread his resources too thinly on the ground? The point can be argued from the life of his greatest predecessor, whose path also led him from mainland Britain to cross the Irish Sea in the Fifth Century. Patrick made a "till death us do part" commitment to Ireland and arguably had a greater influence on the country than any of his successors, for when he felt God had called him, Ireland had his undivided attention for the rest of his life. In the words of his own 'Confession', "**Should I be worthy, I am prepared to give even my life without hesitation it is [in Ireland] that I wish to spend it until I die**, (Emphases mine) if the Lord would grant it to me." ⁴³ "Wherefore then, even if I wished to leave them [the Irish] and go to Britain - and how I would have loved to go to my country and my parents, God knows it that I much desired it; but I am bound by the Spirit, Christ the Lord bade me come here and **stay with them for the rest of my life**, (Emphases mine)" ⁴⁴

As John Knox prayed for the country that he loved, "Give me Scotland or I die", there is a real case for saying that the man who wants God to give Ireland to him, must first unreservedly give himself to Ireland. Ironically, although the reason for Jeffreys' visits to England was "**primarily for raising funds for the work in Ireland**"⁴⁵, it was probably his successes elsewhere that militated against his making such a commitment to Ireland. His burgeoning Elim work in Great Britain, in the mid Twenties, put increasing demands on his time and required his moving the administrative part of the work to the mainland. To Jeffreys, this was probably no more than an exercise in logistics, but to the

Irish it must have seemed that they had been distanced from the movement that was born in their country and deserted by the leader they had taken to their hearts. Writing in 1928, in what was probably an honest attempt to pour oil on troubled Elim waters and keep the Irish churches from feeling forsaken and marginalized, Ernest Boulton wrote, “**For several years now Pastor George Jeffreys’ growing number of large campaigns, which take him all over the British Isles, have necessitated his absence from Ireland for long periods together. In fact some time ago it was found imperative, owing to the growth of the work, to transfer the Headquarters from Belfast to London. It goes without saying that the dear Irish saints felt the priority of claim upon the Founder. However, realizing that it was part of the price of progress that they were called upon to pay, they gladly suffered the sacrifice, knowing full well that their loss would mean gain to the Alliance work in general.**”⁴⁶

As it was now four years since the actual transfer of Elim Headquarters from Belfast to London in 1924, one wonders if Chapters 2-5 of Boulton’s book (‘A Ministry of the Miraculous’) were written to transmit the message to the Irish that, far from being left out in the cold, they had actually played a key role in the birth of a movement which was spreading across the British Isles and beyond. (Also a substantial part of Boulton’s Chapter 10 comes across as nostalgic reflections on happy memories of Belfast, with the Elim leadership ‘dreaming of an Ulster Christmas just like the ones they used to know.’ - p.127). If that was the case, the message was lost on the Irish. Boulton’s efforts were certainly well intentioned, but unsuccessful, for the spiritual children Jeffreys had fathered, namely the Irish churches, were beginning to feel abandoned. That feeling was not helped later by the fact that from 1931 to 1934 Joseph Smith filled the role of Irish Superintendent *in absentia* while pastoring a church in London and acting as Elim’s Divisional Superintendent for London South. If Boulton’s use of terminology like “**the dear Irish saints**” was an attempted exercise in damage limitation, it was too little too late. In hindsight the toll that these circumstances were taking on the work in Ireland must clearly have been the cause of tremendous concern for Jeffreys, for in a letter to E.J. Phillips, on the 15 October 1933, he wrote, “**The Irish work evidently is in a very degenerate condition and needs attention or we shall soon be a back number in this country.**”⁴⁷ Responding on the 17 October 1933, Phillips replied, “**I am aware there has been much discontent for a long time. The people think they are neglected while we are pushing ahead in other parts of the British Isles. Of course this is true - there has been practically no advance in Ireland for ten years or more.**”⁴⁸ Before closing the letter he describes Jeffreys’ previous visit to Ireland as, “**much too short.**” In 1939, a number of Pastors and leaders⁴⁹ refused to recognize that Elim’s London Headquarters had any authority over the work in Ireland. The year after that (1940), the Movement split⁵⁰ and Jeffreys did not visit Ireland again until after the war. Sadly, the original vision of “**Ireland for Christ and the Foursquare Gospel**”⁵¹ seemed to have been left a long way behind. The Apostolic and Assemblies of God churches later made their own significant contribution to the further growth of Pentecostalism in Ireland. Commenting on what turned out to be the Apostolic Church’s first mission field, Thomas Napier Turnbull says, “**the missionary movement**

actually began in 1920 when certain brethren went to labour for God in Northern Ireland.”⁵² Interestingly, although they could not have known, they came just as Jeffreys was about to leave. It is to their credit that despite the fact they only commenced their work in Ireland in 1920, by the outbreak of World War 2 they had planted seventeen churches.⁵³ By that same time, the A.o.G., also had about four churches which were all in the greater Belfast area.⁵⁴

influences

Northern Ireland had a significant influence on Pentecostalism generally, through people who came from the Province giving a valuable contribution to the movement, both locally and further afield.

Although strictly speaking, Robert Semple, from Magherafelt in Co. Londonderry, was not Pentecostal before he immigrated to the USA at the age of seventeen, I felt that on account of his Irish connection he at least merited a mention. Semple was introduced to the Pentecostal movement in Chicago and while missioning in Canada, a teenage girl, Miss Aimee Kennedy, was converted through his ministry. Less than a year later he married her. He was twenty-seven, she was then aged eighteen. The couple went to China as missionaries, but Semple died of Malaria in Hong Kong at the age of twenty-nine. At twenty-one, Aimee married again to Harold McPherson. Although the couple divorced about ten years later and Aimee married for the third time, she was ever after to be known as Aimee Semple McPherson. Unfortunately, Aimee is remembered more for her flamboyance than anything else, but as well as ministering internationally until her untimely death when she overdosed in 1944, she founded the International Church of the Foursquare Gospel and Angelus Temple, L.A. She would be viewed today as an early twentieth century pioneer of women’s ministry and was won to the Lord by an Irish man.⁵⁵

James McKeown from Portglenone in Co. Antrim was sent to Ghana by the Apostolic Church in 1937 and founded the Church of Pentecost. In McKeown’s biography, published in 1989, Christine Leonard says, “**James was raised on a farm in Northern Ireland and went to Ghana with his wife Phia, and in 53 years saw 3,500 churches established.**”⁵⁶ The Church of Pentecost now numbers over a million people and has over 7,000 Churches in Ghana alone, together with its own Bible College where many potential leaders every year receive training for ministry. Not only is it one of the fastest growing Churches in West Africa but, through sending out its own missionaries, has over 100,000 members overseas. Included in its overseas work are churches in 42 countries including Britain, USA, Canada, India, Israel, Lebanon, Japan, Ukraine and every country in Western Europe.⁵⁷ “**Beginnings seem insignificant - even a forest starts with a few tiny seeds. But who could have guessed from the seeds that an Irishman planted in the lives of ordinary people, that a church would grow faster than a forest in West Africa?**”⁵⁸

Robert Brown, from Enniskillen in Co. Fermanagh, went to the States at the age of twenty-six. He later met and married one of Charles F. Parham’s pioneer Pentecostal evangelists, Miss Marie Burgess. As a couple they went on to pioneer and pastor the

“Glad Tidings Tabernacle” in New York, a large church which supported a weekly radio broadcast which probably reached millions. In the inter-war period, the ‘Tabernacle’ was the venue for great evangelistic rallies, sent young people round the world as missionaries and led the American Assemblies of God nationally at a time when the fledgling Pentecostal Movement was still finding its feet. Indicative of the transatlantic contact that Brown’s Northern Irish roots must have fostered between people like himself and the Pentecostal leaders in Ireland, Boulton includes a photograph in one of his books (taken in Bangor Co. Down) of Brown with Jeffreys and Darragh. Part of the caption reads, “**In the picture we see Evangelist R.E. Darragh, Mr. Thomas Myerscough, our leader, (meaning George Jeffreys) and Pastor Robert Brown of New York.**”⁵⁹ Brown led the “Glad Tidings Tabernacle” for twenty-seven years until his home call in 1948. His widow Marie carried on pastoring the work for a further twenty-three years until she too went to be with the Lord in 1971.

Robert Ernest Darragh from Bangor in Co. Down was an active member of the Elim Evangelistic Band under the leadership of George Jeffreys. Writing in a brief biographical sketch of Jeffreys, Donald Gee says, “**In Ireland he began to gather round him a band of ‘men whose hearts God had touched’. Chiefest of all was Ernest Darragh who was to become his faithful, lifelong friend.**”⁶⁰ Although Darragh’s calling in life seems to have been to act in a supportive rôle, who can tell the ‘behind the scenes’ influence that his personal help and encouragement together with his loyalty and servant hood had on Jeffreys in days of trial and testing?

To change tack from looking at four men through whom Pentecostalism had an influence, we will draw this section to a close by looking at people on whom Pentecostalism had an influence. Ironically enough, one of the most noticeable influences of Pentecostalism in Ireland was the influence it had on those who opposed it! The message of the Pentecostals, (that there can still be a ministry of the miraculous in the Church today,) had a noticeable negative influence on **the Cessationists**, (who believed that to begin with, the charismata had fulfilled the role of scaffolding to the building of the early Church, but when they became obsolete, they ceased with the passing of the original twelve Apostles.)⁶¹ In the same sense as “iron sharpens iron”,⁶³ the twentieth century advent of Pentecostalism provoked a response (possibly even a ‘knee jerk’ reaction) from those whose Reformed / Cessationist views had hitherto gone largely unchallenged. Perhaps the champion of the ‘Cessationist camp’ at the time was B. B. Warfield⁶⁴ of Princeton Seminary in New Jersey. Warfield believed staunchly in the miraculous, but contended that it was confined to the Apostolic age. I.e., He insisted on the necessity of the miraculous in the past, but the cessation of the charismata in the present.⁶⁵

According to Jon Ruthven, the eighteenth century ‘Enlightenment’⁶⁶ was a time when much of the emphasis of theological thinking moved from revelation (the mind of God) to logic (the mind of man), saying that “**during the Enlightenment, the basis of religious authority underwent a profound shift from the Protestant basis of biblical authority to the human authority of perception and reason.**”⁶⁷ (Underlining mine) It was also during the period of the Enlightenment that “**certain prominent scientists who**

were also evangelical apologists advanced the novel thesis that miracles provided a more or less reasonable and empirical proof for Christian doctrine.”⁶⁸ At the time of the Reformation, Calvin had a similar line of thought, reasoning that Apostolic charismata authenticated the Apostles teaching, but post Apostolic charismata had the potential to threaten the sufficiency of Scripture. In all likelihood, by the early twentieth century, as the Cessationists perceived it, the latent danger in post Apostolic charismata for the Pentecostals was that authority based on Scripture could be superseded by authority based on subjective religious experience.⁶⁹ (Their fear was not altogether unfounded, for although I have been unable to find a documented source for it, apparently George Jeffreys used the occurrence of miracles at his meetings to validate his preaching of the doctrine of ‘British Israel’⁷⁰.)

Warfield does not seem to have seen a corresponding danger in his own cessationist theology, viz., that Divine revelation was in danger of being replaced by human reason,⁷¹ i.e., although he recognized the sacredness of Scripture, he was in danger of inadvertently secularising it, for while saying one thing he was doing another. Warfield seems genuinely unaware that while he was saying “**the full sense of the Word ... can be inspired into the heart only by the same Spirit which (sic) inspired the words themselves**”⁷² at the same time he was depending on intellect and his own rational powers to interpret the Scriptures. Ruthven shows clearly that “**Calvinist theology and the Enlightenment epistemology of Scottish common-sense philosophy (SCSP) strongly influenced Warfield’s Cessationist polemic**”⁷³ and comments that this “**philosophy carried with it the conviction that the ultimate vindication for truth could be established, not in revelation from above, but in the mind of the human knower**”⁷⁴ (Emphases mine) Indeed, as Warfield saw it, the road to ultimate victory for Christianity lay in rationalism, arguing that “**Christianity makes its appeal to right reason It is solely by reasoning that it has come thus far on its way to its kingship. And it is solely by reasoning that it will put all its enemies under its feet.**”⁷⁵ (Emphases mine) Yet arguably, if you preach on an intellectual level you will reach on an intellectual level. If you preach on an emotional level you will reach on an emotional level. But only if you preach on a spiritual level will you reach on a spiritual level and this is the only level on which a truly life-changing result can be effected.

Warfield was not Irish, but probably because of his Reformed background, his writings found a ready acceptance within the ranks of Ulster Evangelicalism, (which had its roots in Scots Presbyterianism, drawing on the teachings of Knox and Calvin – see chapter 2) and resulted generally in a negative reaction to the development of Pentecostalism in Northern Ireland.⁷⁶ There is every possibility that such writing was a response to the rash of claims to miraculous phenomena circulating in the early part of the twentieth century. (It is hardly a coincidence that Warfield first published “Counterfeit Miracles” in 1918.)⁷⁷ Writing at the time he said, “**The Apostolic Church was characteristically a miracle-working church. How long did this state of things continue? It was the characterizing peculiarity of specifically the Apostolic Church, and it belonged therefore exclusively to the Apostolic age [The gifts] were distinctively the**

authentication of the Apostles. They were part of the credentials of the Apostles as the authoritative agents of God in founding the church. they necessarily passed away with it (the Apostolic age). we may [be] sure as to their cessation.⁷⁸ (Underlining mine) Interestingly enough, Charles Hodge, one of Warfield's lecturers at Princeton said "There is nothing in the New Testament inconsistent with the occurrence of miracles in the post-apostolic age of the church".⁷⁹ In an earlier day John Wesley had kept an open mind on the matter, not being dogmatic one way or the other, but saying that, "Whether these gifts of the Holy Ghost were designed to remain in the Church throughout the ages and whether or no they will be restored at the nearer approach of the 'restitution of all things' are questions which it is not needful to decide."⁸⁰ But Jeffreys writes with an unambiguous clarity, "It is almost 2,000 years since the sacred canon of scripture was closed, but the dispensation of the Holy Ghost, with its miracles signs and wonders, continues to this present day.⁸¹ (Underlining mine)

It could be argued that such teaching, backed up by what Boulton called "a ministry of the miraculous," was bound to have had a substantial ground breaking influence on Cessationist negativity within the Province's Evangelical ranks.

conclusion

Thus, we have taken a brief overview of the beginnings of Pentecostalism in Ireland and the part George Jeffreys played in it, covering a very formative period in the first half of the twentieth century. We have looked at early influences that brought about its birth and nourished its growth and have seen not only that there is a relationship between the stirrings of the Holy Spirit and our willingness to cooperate with Him, but also that there is a crucial place in Pentecostalism for God anointed leadership. Although that period which comes after the 1930's is outside the scope of this Chapter, one cannot help but wonder how different the largely banal and lacklustre post war years of the Pentecostal movement in Ireland could have been, or how much greater its influences, if afforded the leadership of a man whose time had been totally committed to Ireland. This Chapter has attempted to look at Ireland as a whole. The research that went into it however showed that even as late as the 1970's and 80's the influences of Historic Pentecostalism in the Republic were minimal. Comment on the influences of the Charismatic and Restoration movements will have to wait until another time.

addendum

In December 1961 a young German student, having read George Jeffreys' book 'Healing Rays', was travelling home from the Bible College of Wales⁸² in Swansea. In London, he had a full day to pass before heading for the overnight Channel ferry. After spending some time doing what he called 'bus hopping', he was walking somewhere through the streets of London, when a name outside a house caught his eye. The name was

‘George Jeffreys’⁸³. He enquired at the house if this was the same George Jeffreys who had conducted the great evangelistic rallies in the past. The austere lady who answered the door told him it was, but said emphatically that he could not see him. When he heard a booming voice from inside the house calling “Let him come in”, he did not need to be asked twice. He quickly passed the housekeeper on the doorstep, hurried into the entrance hall and met the aged looking George Jeffreys coming down the stairs. The student introduced himself and was ushered into a side room. As Jeffreys listened, he shared how God had called him to Africa. Then in the student’s own words, “**Suddenly, the great man fell on his knees, pulling me down with him, and started to bless me. The power of the Holy Spirit entered that room. The anointing began to flow and, like Aaron’s oil (Psalm 133:2), seemed to run over my head and, ‘down to the edge of my garments,’ so to speak. I left that house dazed.**”⁸⁴

As the student told me himself, ‘for half an hour the glory came down’. Today he sees it as an Elijah / Elisha experience and feels that in that moment Jeffreys’ mantle fell on him. When he left the house he hardly knew where he was, but spent the next day or two travelling back through Belgium to his home in northern Germany. Reflecting on the whole experience, he concluded that the remarkable way he had been guided to meet Jeffreys could neither have been a coincidence nor the result of random chance. Four weeks after arriving home, his father, Hermann, who was a Pastor, received a phone call from England to say that George Jeffreys was dead.⁸⁵ The Bible College student was Reinhard Bonnke.⁸⁶ Today he leads the work of ‘Christ for all Nations’ and has preached the Gospel to millions across the continents of Africa, Asia and Europe.

On the 16th January 2001, I sat in a meeting in the Culloden Hotel, near Holywood, Co. Down, while Bonnke addressed a gathering of several hundred Irish Pastors and Christian leaders⁸⁷ in preparation for CfaN’s ‘A Passion for the Gospel’ in the Odyssey Arena, Belfast. Of all he said, the one phrase that will live with me to the day I die was “Ireland will be saved.” George Jeffreys ‘cast his bread upon the waters’ for Ireland. Please God, let it still ‘return unto us after many days’.⁸⁸

epilogue

When we lose touch with our spiritual history, we have no sense of continuity with the past.

Twentieth Century Communist philosophy said that before you could give people a different future you must first remove their sense of history. I.e., the Communists' first stage in re-programming any people group and giving them a new identity, was to cut them off from their roots by removing them from what had gone before. Hence the deliberate Communist policy of 're-educating' the proletariat masses into discrediting and rejecting their history.

Similarly, post modernity and existentialism have left sections of the Church thinking they have no historical roots, but the roots are there if we look for them. The Pentecostal Church in Ireland has a rich historical heritage, which it has largely lost to its cost, but will rediscover to its profit.

endnotes - patrick

¹ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.)
p. 17

² Some writers refer to five kingdoms, including the area now known as Co. Meath, where the High King (*Ard Ri*) sat, as if it too were a kingdom. Stokes describes it by saying that “**there was a supreme king who governed the district or kingdom of Meath, and held a great convention of his subordinate chiefs every three or seven years**”.

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 64

Writing of a time when it is believed the Celts were establishing themselves in Ireland (c. 500BC), Celtic researcher Dr. Bruce Reed Pullen from Westfield, Massachusetts tells how “**Celtic Ireland at one point was divided into approximately 150 little kingdoms each with its own king**.”

Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. 22

Liam MacUistin, writer in Celtic culture and history, further comments that “**For centuries Ireland was composed of many small ‘kingdoms’ ruled over by a chieftain or king. There was a loose hierarchy with the High King or Ard Ri at its head. The residence of the High King was at the royal palace of Tara. The position of High King was open to challenge. The high kingship alternated between the northern Ui Neill (pronounced O'Neill) and the southern Ui Neill for centuries, until they were challenged, in the tenth century, by the most famous High King of all, Brian Boru, ruler of North Munster. Brian reigned as High King until his death, while leading the Irish against the invading Vikings, at the battle of Clontarf in 1014.**”

MacUistin, L., Exploring Newgrange, (The O'Brien Press Ltd, Dublin, 1999.)
p. 91

Incidentally, it is difficult to pinpoint the exact source of the Celtic / Gaelic peoples, but we can say with certainty that both the Ancient Greeks and the Romans knew of their existence in central Europe and made mention of them in their writings. The Greeks called them ‘*Keltoi*’ or ‘*Galatai*’ and the Romans called them ‘*Galli*’. Julius Caesar wrote, “**Gaul consists of three distinct regions, inhabited respectively by the Belgae, the Aquitani, and the people who call themselves Celts, but are known to us as Galli.**”

Caesar, J., The Gallic Wars, Translated by John Warrington (The Heritage Press, Norwalk, Connecticut, 1983.) p. 3

Cited in Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. 19

Where they touched the Roman Empire, their presence can be picked up in Latin names like Gaul (now France) and Galatia (now central Turkey) the province to which Paul's letter to the Galatians was written. In his Bible commentary on that particular letter Dr. Alan Cole says (rather intuitively), "**It is argued that the characteristics described in the Epistle are those traditionally associated with the Gauls of the day of Julius Caesar. They are fickle, boastful, quarrelsome, immoral, lovable, exasperating. Would not all these qualities, and many more portrayed in Galatians, best fit those who are Celts by race and temperament?"**

Cole, R.A., The Epistle of Paul to the Galatians, (The Tyndale Press, London, 1969.) p. 17

Stokes also comments "**The Galatians, whose apostasy from pure Christianity has endowed the Church with St. Paul's masterly defence of Christian freedom were Celts;**"

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.2

³ "The contemporary church in Ireland" is taken to mean the Evangelical / Pentecostal churches.

⁴ Known today as the Ancient Celtic Church.

⁵ Ideally, if the Church was functioning in the power and demonstration of the Spirit and acting as 'the salt of the earth', the opposite should be true, with *the country being a reflection of a Church at peace and harmony with itself*, but the present day situation in contemporary Ireland is far from ideal.

⁶ English and Welsh Druidism never really recovered from the first century Roman invasion of Britain, from which time it was a spent force. According to Lucy Diamond, "... Suetonius Paulinus pushed on a slow conquest towards the north and west, and then began to realize, as Julius Caesar had realised a century before, the source of the power that rallied these fierce British troops to resist. Paulinus quickly made up his mind. In A.D. 61 he marched rapidly towards Wales, crossed the Menai Straits, and in the Holy Isle of Anglesey slew the Druids, cut down their groves, and burned their oak trees. So he broke the power of the men who had for so long held sway in Britain. Once or twice during the next few years the flame of Druidism flared up for a time, but as a vital inspiring force it was quenched for ever."

Diamond, L., How the Gospel came to Britain, (Oxford University Press, London, 1967.) p. 17

Druidism in Ireland however, survived until the fifth century, when it was rendered a death blow that it never recovered from, not through a military campaign, but as a result of the spiritual warfare waged by Patrick and his successors in the Celtic Church.

Painting a picture of the ferocity with which the Celtic warriors fought, Cahill describes how “**The Irish like all the Celts, stripped before battle and rushed their enemy naked, carrying sword and shield but wearing only sandals and torc – a twisted, golden neck ornament. The Romans in their first encounters with these exposed, insane warriors were shocked and frightened. Not only were the men naked, they were howling and, it seemed, possessed by demons, so outrageous were their strength and verve.**” What drove the Celts to fight like mad men and resist their enemies with such fanaticism? Cahill says “**The Irish heroes were aware that they became possessed when confronted by the enemy and that their appearances could alter considerably, and they called this phenomenon the ‘warp-spasm.’**”

Cahill, T.E., How the Irish Saved Civilisation, (Sceptre, Hodder & Stoughton, London / Doubleday, 1995.) pp.82 & 83

i.e., they were in no doubt that the source of strength they drew on was demonic activity within their Druid inspired religion.

⁷ Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) p. 115

⁸ 1 Cor 9:20-23 (KJV)

“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: **I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.**” (Emphasis mine)

⁹ In a conversation I had in December '95 with the Rev., T.G.Hills (then Field Superintendent of the Elim Pentecostal Church in the UK), he expressed the opinion that the Evangelical and Historical Pentecostal Churches in Ireland already had the ability and experience to evangelise the whole island, but their manpower was almost 100% locked up within the confines of Northern Ireland. I am inclined to think that the ideological

enclosure could be more difficult to unlock than the political one. In Pentecostal terms it is a stronghold that will not be broken easily. It is encouraging however to note that in the present day, a growing number of Christians from the Province do seem to have a burden for mission and a sense of calling to the Republic.

Apart from T.G. Hills' comments, the interest and input from Christians in America has not been insignificant. It may also be noteworthy to say that Irish people of a Republican or Nationalist background could tend to be more receptive to an American approach than one they interpreted as being from a source sympathetic to the Ulster Unionist cause. An example of this from as far back as the end of the nineteenth century can be seen in the reception that Dubliners gave to American evangelists D.L. Moody and Ira Sankey. Moody came to Dublin minus not only the political baggage, but also the sectarian bias that would almost invariably have accompanied an Ulster Protestant. (*Incidentally, it was in Phoenix Park, Dublin that British businessman-evangelist Henry Varley made the now famous statement to Moody, "This world has yet to see what God can do in and through a man fully surrendered to him".*) Writing of Moody's attitude to the predominantly Roman Catholic population of Dublin and the Dubliners' response to him, John Pollock tells how that "**Moody snorted at a warning to avoid Dublin with its Roman Catholic majority, capital of the whole strife-infested island, and the first Dublin meeting drew great crowds. Moody astounded the Irish by refusing to attack Roman Catholics, who therefore did not scruple to attend.**"

Pollock, J., Moody Without Sankey, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, 1983) p.129

A recent example of the same thing can be seen in the reception given to American Evangelist Marty Tharp in Republican areas of Belfast. Marty and his wife Sharon are personal friends of ours who live near Atlanta, Georgia. For most of the year they travel throughout the USA in a converted coach, evangelising through school assemblies and youth concerts wherever they go. For about two months every year they do the same thing in Ireland. In one of his books, Marty shares several of the many opportunities he has had to evangelise the Roman Catholic community in Northern Ireland.

Tharp, M.G., Kids, Coaches and Frosty Mornings, (Self Published, 1993.)

Copies available from Dr. Martin G. Tharp, c/o 4119 Gilmore Road, Smyrna, Georgia, USA (Phone: 0017709477096)

¹⁰ The following is the content of a letter dated October '96, with which local Evangelist Graham McClellan circularized his ministerial colleagues in N. Ireland: -

"I write today in my capacity as an Elim Minister. Having recently given up my pastoral role of the Dundee Elim Church, I have now returned to the North of Ireland to work as a free-lance evangelist. In my evangelism, I will be endeavouring to reach across

the community divide with a particular interest in reaching the Catholic community.
(Emphasis mine)

I have spent eight years working in Dublin, five of which were with Elim, and three years prior to my Bible College training I worked there as an evangelist with the YMCA. This, added to my eight years pastoral experience in the Elim Church in Dundee, has enabled me to return to the North of Ireland and make a contribution to my own countrymen.

My reason for writing is to ask you to kindly consider opening a door for me to preach in your Church and indeed to share the vision of trying to make an evangelistic contribution to the Catholic community here. (Emphasis mine)

As a colleague and as a fellow-Minister, I look to you to afford me this kind opportunity.”

Sad to say, Evangelists like the writer of this letter are few and far between. Four years after writing it, he had planted a church in Newry, Co. Down, which was mostly comprised of converted Roman Catholics. By 2001, one member of that Fellowship had already started training in the Irish Pentecostal Bible College, of which I am Principal and is presently involved in evangelism and church planting. On a personal note, Graham McClellan and I were ordained together in Belfast in 1985.

¹¹ The Celtic Church saw martyrdom in three forms:-

- ‘The Red Martyrs’ were those who laid down their lives by shedding their blood.
- ‘The Green Martyrs’ were those who, like the Egyptian anchorites (who chose a life of seclusion in the solitude of the desert), laid down their lives by becoming hermits.
- ‘The White Martyrs’ were those who, like Patrick, laid down their lives by leaving their homeland never to return.

¹² “... mainland Britain ... gave Ireland its patron saint and the first great hero of the Celtic church, Patrick.”

Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 46

¹³ Cormac Mac Airt, the High King of Ireland, is said to have died “more than a century and a half before St Patrick brought Christianity to Ireland. Although he lived in pagan times, ... according to legend, (he) had some inkling of the Christian faith some years before his death. Cormac turned against his druids and their pagan teachings and chose to follow the Christian doctrine. In revenge, one of the druids, Malgeen, invoked the help of the Siabhradh to bring about his death. The

Siabhradh were evil spirits who were servants of the prehistoric demigods, the Tuatha De Danann. (sic)

Legend also states that, again inspired by Christianity, Cormac made a dying request that he should not be buried with pagan kings in the royal cemetery at Si na Bhru (Newgrange). Instead, he wished to be buried at Ros na Ri, south-west of Newgrange, facing where the holy light would dawn. However, the druids are said to have disregarded Cormac's dying wish and ordered that the king should be buried with his predecessors in the royal cemetery at Newgrange.

The funeral procession bearing his body set out from Tara towards the great mound. However, when they tried to cross the river Boyne, the river rose and prevented their crossing. Three attempts were made to cross the river. On the third attempt a great wave swelled up and swept the King's body away down the river. The waters cast his body up at Ros na Ri and there he was buried in accordance with his dying wish."

MacUistin, L., Exploring Newgrange, (The O'Brien Press Ltd, Dublin, 1999.) pp. 101, 102

¹⁴ (The Confession of Patrick,)

Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992) p. 61

¹⁵ Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) p.113

¹⁶ Bonhoeffer, D., The Cost of Discipleship, (SCM Press Ltd., 1971.) p. 79.

¹⁷ In very basic terms, the Druids were not unlike a professional hierarchy of teachers, lawyers and priests. Their influence could hardly be overstated, for they even served as advisors to Kings. The last vestiges of this relationship between the King and his personal Druid can be seen in the stories of Camelot from the medieval English folklore of Arthurian legend, where King Arthur has Merlin the magician as his counsellor and confidant. According to Chris Seaton "the **druidic class was recruited from the children of the aristocracy.**"

Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p.30

Bruce Reed Pullen says that they "trained from twelve to twenty years, learning their lore by heart."

Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. 23

Since the oak tree was particularly sacred to Druidism, the following comment from Mairead Ashe FitzGerald is indicative of how deeply rooted and influential the cult was throughout Ireland and how wide spread it was across Europe. “**The word ‘Derry’ comes from *daire*, the Old Irish word for the oak tree (*doire* in modern Irish).** Over a thousand places in Ireland are called *Doire* or have *doire* as part of their name because of the great oak woods which covered much of the country until a few centuries ago. The oak woods were sacred to the pagan Celts, and the Druids (or pagan priests) performed their ceremonies in the sacred groves of oak all over Europe.”

FitzGerald, M.A., The World of Colmcille also known as Columba, (The O'Brien Press, Dublin, 1997.) pp. 26,27

¹⁸ Loegaire, High King of Ireland, was based at Tara in Co. Meath. (His proximity to Newgrange is hardly a coincidence. By the fifth century the High Kings of Ireland were buried there.) Writing of the burial chamber at Newgrange, Michael O’Kelly, former Professor of Archaeology at Cork University says, under the heading **Bru na Boinne - ‘the house or mansion of the Boyne’** “With regard to the Bru, or Bru na Boinne, there seems (sic) to be two main concepts: the Bru as the abode of the mythological or supernatural beings known as the Tuath De Dannan (sic) (peoples of the goddess Danu) and the Bru as the burial place of the pagan kings of Tara.”

O’Kelly, M. J., Newgrange - Archaeology, Art and Legend, (Thames and Hudson Ltd., London, 1984.) p. 45

¹⁹ Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. 143

²⁰ See endnote on John Wesley’s apostleship in Chapter 3.

²¹ “Tradition claims that other Christians, such as Declan from the Waterford area, were in Ireland before Patrick. Shipping and trading from France and Wales provided a link and a contact. Visitors and travellers from the continent to Ireland would in all likelihood have had Christians among their company.”

Simms, G.O., The Real Story of Patrick (The O'Brien Press, Dublin, 1993.) Ch., 7 (In Ireland again) p. 46

Roman historian Tacitus (c. 55 - 120), writing in the 1st Century, refers to Roman trade with Ireland.

“He [Patrick] never claimed to be the first Christian to come to the island; some pockets of believers may have already existed but they would have been hard to find”.

Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 19

“..... in [the] fourth century the Gospel was spread by Christian merchants far beyond the bounds of the Roman Empire, we have the clearest historical proofs that Christian Irishmen existed before the close of the fourth century.”

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.20

“.... Christianity was not unknown to some Irishmen prior to the time of St. Patrick and the national conversion of Ireland.”

Ibid., p.23

“The earliest reference to Christianity in Ireland comes from Tertullian, who wrote about the year 200 (AD). In his book *Adversus Judaeos* (c7) he said: ‘Those parts of the British Isles which were yet unapproached by the Romans were yet subject to Christ.’ [Religion of the Ancient Irish Saints p 9]”

McCausland, N., Patrick : Apostle of Ulster, (GOLI Publications, Belfast, 1997.) p. 25

“That there were isolated Christians in Ireland before the coming of Patrick may be assumed. But that there were organised churches, with their own traditions and fixed ecclesiastical forms, as is sometimes argued, is untenable.”

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p.42

²² Simms, G.O., The Real Story of Patrick, (The O'Brien Press, Dublin, 1993.) Ch., 7 (In Ireland again) p. 54

²³ Wiersbe, W.W., In Praise of Plodders, (Kregel Publications, Grand Rapids, Michigan, 1991.) p. 9

²⁴ Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 42

²⁵ Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p.21

²⁶ I attempt to answer his claim in the Section entitled “A lesson in countering ‘New Age’ philosophy”.

²⁷ Cited in Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p.21

²⁸ In trying to prove that this is exactly what happened, some have said that Patrick adopted the Druidic tonsure (haircut). Commenting on the matter, Kerr says that, “**St. Patrick, from the shape of his tonsure, had a name attached to him by the natives, ‘Tailcend’.** Muirchu in the Book of Armagh renders this by a Latin word which Reeves translates as meaning ‘adzehead,’ and Todd ‘shaven head.’ In any case the form of St. Patrick’s tonsure was so notable that a nickname for him was due to it.” In the corresponding footnote Kerr also says, “**Bishop Dowden maintains that there is not the slightest evidence for supposing the Celtic tonsure was a revival of the Druidic one.** (*The Celtic Church in Scotland*, p.244.)”

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) pp.40, 41

²⁹ An example of this is the pagan worship of the Celtic goddess Brigid being recycled as the veneration of the Celtic saint of the same name, who was the Abbess of Kildare. Indicative of the confusion surrounding these things that still exists to this day in Ireland, is the following comment by Sister Mary Minehan. Speaking on BBC1 she said, “**On Saint Brigid’s Day in Kildare many people come because they’re interested in the goddess and discover the saint. Likewise some come because of the saint and discover the goddess.**”

“On this Rock”, (RTE / BBC Northern Ireland TV Broadcast, Produced and Directed by Brian Hayes, Sunday 23rd March, 2000.)

³⁰ Weir, J., The Ulster Awakening, (London, 1860.) p.8

Weir’s use of the name ‘Succath’ undoubtedly comes from Murichu’s comment that Patrick was also named ‘Sochet’. (Succetus). His reference to “**men like Columba and Columbkill, (sic)**” should probably read either “Columba and Columbanus”, or “Columba or Colmcille”, as “Columba and Colmcille” were the same person.

³¹ 1 Corinthians 1:22, 23.

³² Jesus said, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

³³ Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) pp. 130, 131

³⁴ “Their method was to visit a country and, where it seemed suitable, found a missionary village. In the centre they built a simple wooden church, around which were clustered school-rooms and huts for the monks, who were the builders, preachers, and teachers. Outside this circle, as required, dwellings were built for the students and their families, who gradually gathered around them. The whole was enclosed by a wall, but the colony often spread beyond the original enclosure. Groups of twelve monks would go out, each under the leadership of an abbot, to open up fresh fields for the Gospel. Those who remained taught in the school, and, as soon as they had sufficiently learned the language of the people among whom they were, translated and wrote out portions of Scripture, and also hymns, which they taught to their scholars.”

Broadbent, E.H., The Pilgrim Church, (Pickering & Inglis Ltd., 1981.) p. 35

A good example of such a settlement can be seen at Nendrum, outside Comber, Co. Down, Northern Ireland (Phone: 028 9754 2547). The site was excavated by an amateur archaeologist called H.C. Lawlor, who was actually a linen merchant. Unfortunately his method of carrying out his archaeological dig in the period between the two world wars was not as painstakingly careful as it would be today. His book on the site [Lawlor, H.C., The Monastery of Saint Mochaoi of Nendrum, (Belfast, 1925.)] has been described in an informational leaflet as ‘unsoundly based and misleading’. The leaflet (“Nendrum, County Down”) was published by the Historic Monuments and Buildings Branch of the Department of the Environment for Northern Ireland in 1986 and is available at Her Majesty’s Stationery Office.

³⁵ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 74

³⁶ O'Brien, P.T., Gospel and Mission in the Writings of Paul, (Baker Books, Paternoster Press, 1995.) p. 43

³⁷ Neville, E., A Messenger of the Cross, (Graham & Heslip Ltd., 1986.) p. 4

³⁸ Bradley, I., The Celtic way, (Darton, Longman & Todd Ltd., 1993.) p. 73 Cited in Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. 76

³⁹ (The Confession of Patrick,) Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 62

⁴⁰ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 185

⁴¹ Brown, R., St. Patrick and early Christianity in Downpatrick and Lecale, (Learning Resources Unit, Stranmillis College, Belfast.) p. 3.

⁴² Patrick lived in insecure and violent times. It was commonplace in his day for marauding bands of pirates to make kidnapping and plundering raids on coastal settlements. The young men they captured could have been sold into slavery, as Patrick himself was at the age of sixteen* (“**You ... murder them and sell them to an outlandish race which does not know God**”) and the young women into prostitution. From the tone of one of the charges he makes against Coroticus, (“**You are virtually handing over the members of Christ to a brothel!**”) and against his soldiers, (“**they who distribute baptized women as prizes**”), Patrick may even have feared the possibility of its having already happened. Life was cheap in days when a female slave could be bartered for three heifers! (“**greatest is the suffering of those women who live in slavery.**”) The lawlessness that followed the passing of the *Pax Romana* in the early fifth century could only have worsened the situation.

* “.... Niall of the Nine Hostages, one of the last great pagan kings of Celtic times ..., in one of his raids on the west coast of Britain, brought home the young Patrick, the same Patrick who was to bring the Christian faith to Ireland.”

FitzGerald, M.A., The World of Colmcille also known as Columba, (The O'Brien Press, Dublin, 1997.) p.13

⁴³ (Patrick's Letter to Coroticus,) Hanson, R.P.C., The Life and Writings of the Historical Saint Patrick, (The Seabury Press - New York, 1983.) p. 62

In other parts of the same letter, Patrick's heart is laid bare as he unashamedly decries the undeservedness of the fate of these new Christians. "Bloodthirsty (Picts), steeped in blood, the blood of innocent Christians, whom I have begotten in large numbers for God and have confirmed in Christ!" Ibid., p. 58

In one place he can only give vent to his feelings through this heart-rending cry of utter helplessness. "Therefore I will exclaim with sorrow and grief: O most beautiful and most beloved brothers and children whom I have begotten in Christ [whose numbers] I cannot count, what am I to do for you?" Ibid., p. 70

And again, "I mourn for you, I mourn my dearest." Ibid., p. 72

⁴⁴ Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) p. 114

To Patrick, slavery was not something that he could think of as abstract or theoretical. Neither could he remain distant, aloof or philosophically detached from it. He knew its degrading and dehumanizing abusiveness first hand.

⁴⁵ (The Confession of Patrick,) Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 42

⁴⁶ "The White Martyrs, clothed like druids in distinctive white wool robes, fanned out cheerfully across Europe, founding monasteries that would become famous cities.... Wherever they went, the Irish brought with them their books... their love of learning and their skills at bookmaking."

Cahill, T., How the Irish Saved Civilisation, (Doubleday, New York, 1995.) Cited in Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. 100

See earlier endnote for the Ancient Celtic Church's understanding of the term "White Martyrs".

Arguably the best remaining manuscript of the Ancient Celtic Church is the Book of Kells, a 680 page exquisitely hand written presentation of the four Gospels, dating to about 800 A.D., and presently kept at Trinity College Dublin. For a basic introduction to it read

Simms, G.O., Exploring the Book of Kells, (The O'Brien Press, Dublin, 2000.) (Now in its eighth printing.)

N.B. The 'Kells' from which the manuscript gets its name refers to the monastery in Co. Meath, rather than the village in mid Antrim, referred to in Chapter 4.

⁴⁷ Broadbent, E.H., The Pilgrim Church, (Pickering & Inglis Ltd., 1981.) p.34

To give some perspective on how far reaching the Celtic Church's evangelistic influence was across Western Europe, Lake Constance is the spot where present day Germany, Austria and Switzerland meet. Hopkin further notes that "**A service book from Bangor (Co. Down, Northern Ireland) dating from the seventh century found its way to Bobbio in Italy, probably carried there by a pilgrim monk.**" (Possibly Columbanus, who studied under St. Comgall of Bangor, although it may be a little late for it to have been Columbanus.) Today, that service book is known as 'the Bangor Antiphonary' and is kept in the Ambrosian Library in Milan, Italy.

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 55

⁴⁸ "The golden age of the Irish Church was at its earliest age. From 500 to 700 was the period when most of those missionaries appeared whose names have made the fame of the early Celtic Church"

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 131

⁴⁹ "By the eighth century there is evidence of widespread apostasy, and a largely nominal Christianity. Native culture and social mores were not as easy to eradicate as the early Christian missionaries had believed. Long before the first Viking raids, the wealthy monasteries were being attacked and plundered by native armies."

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 56

N.B. By the beginning of the ninth century the Viking raids had begun. (Started in 795 AD).

⁵⁰ "His (Christ's) disciples learned by doing as he did."

Wimber, J., Power Evangelism (Hodder and Stoughton, 1987.) p. 107

"Christ's method of training was rabbinic, more orientated towards learning a way of life through doing than through the accumulation of knowledge about God." Ibid., p. 108

“The disciples learned from Jesus how to do the works of the kingdom.” ... “Jesus’ method of instruction was the method of the day: rabbinic. A rabbi would minister while his disciples watched, then they would minister *with him watching*; (italics mine) next they went out on short missions, reporting back for further instruction and correction from the master. After repeating this process for years, when the rabbi was convinced his disciples were formed in *his* way of life, he released his students to repeat this process with others.” *Ibid.*, p.109

N.B. From the context of Wimber’s comments, I do not feel that he is trying to say that Jesus did not teach doctrine.

⁵¹ (The Confession of Patrick,) Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 62

⁵² 2 Timothy, 2:2

⁵³ Broadbent, E.H., The Pilgrim Church, (Pickering & Inglis Ltd., 1981.) p. 35

⁵⁴ “For his education Colmcille travelled far from Donegal, first to Moville* (sic) at the head of Strangford Lough where he was a pupil of Saint Finnian.” FitzGerald, M.A., The World of Colmcille also known as Columba, (The O’Brien Press, Dublin, 1997.) p.20

*Known today as ‘Movilla’ (Newtownards, Co. Down) and not to be confused with the present day “Moville” on the Donegal coast of Lough Foyle.

Also to avoid confusion, it is worth noting that there were two “St. Finnians” – one based in the aforementioned Movilla, (Newtownards, Co. Down) and one in Clonard, (Co. Carlow).

⁵⁵ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 80

“Columba was born in AD 521 at Garten, County Donegal, Ireland. Even before he was born an angel appeared to his mother assuring her that her son would be a man of great beauty who would be remembered among the Lord’s prophets. He entered monastic school in Moville, and finished his training in Leinster. Columba then entered into the

monastery under the tuition of Finnian in Clonard, on the bank of the river Boyne. At this time around 3,000 young men were being trained for the ministry here, and Columba soon rose to prominence.

Finnian chose twelve men to pour his life into in a way that he could not to all the thousands of students. Columba was one of his twelve. These men became known as the "Twelve apostles of Erin", or the "Twelve apostles of Ireland". A picture of their apostolic calling is shown during a feast in honour of the New Testament prophets. In the sight of them all, they saw a large flower supernaturally descend as a token of the Land of Promise. It was a sign that each one of them had a promised land to conquer with the apostolic gospel. One of them recounts this experience in a poem:

"They were studying for a long while,
They recited diligently their lessons
Under Finnian with his scores of cells,
The twelve apostles of Erin."

Columba left to start training centres of his own, returning to Ulster he founded monasteries at Derry, Durrow, and Kells. At the age of 44 he left to found an apostolic missionary training monastery on the Island of Iona. He left Ireland with his twelve disciples that he had raised up and set up the monastery." **Quote from Bruce Atkinson (Kensington Temple, Notting Hill Gate, London.)**

⁵⁶ "Saint Comgall, in the year 532, founded the Monastery of Bangor. He was a native of Magheramorne, across the Lough, yonder, in the County Antrim. Saint Bernard, in his life of Saint Malachy, speaking of Bangor says: 'There had existed in this place a most noble institution, inhabited by many thousands of monks, whose branches extended through Ireland and Scotland, and even into distant lands.' Saint Comgall died in his monastery at Bangor on the 10th May, A.D. 600, in the 91st year of his age."

O'Byrne, C., As I roved out, (Lagan Books, Northern Ireland, 2000.) p. 425
Bangor was eventually wasted by Norsemen in 810 AD.

Indicative of the seats of learning these Celtic schools became and the esteem in which they and the Celtic scholars were held, the Venerable Bede says in his Ecclesiastical History that "there were many of the nobility of the English people who left their native isle and retired to Ireland for the purpose of studying the Word of God, going from one master's cell to another." Dr. Duke says, "There was nothing anywhere at the time, not even in Rome itself, to surpass or even to equal the standard of culture which was to be found in the monastic schools of Ireland."

Duke, J.A., The Columban Church, (Oliver and Boyd, Edinburgh, 1957.) p. 19

Virgil (Virgilius the Geometer, 750-784AD) first Bishop of Salzburg, left Ireland where he had been the Abbot of Aghabo in the Queen's County and was associated with Sweeney of Clonmacnoise in the foundation of Oxford University.

⁵⁷ Writing on how Columba (also known as Colum Cille) had caught Patrick's way of moving naturally in the miraculous, Simpson says, "**Columba learned his approach from the Church that Patrick bequeathed to Ireland.**" [Meaning the Ancient Celtic Church]

Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p. 126

⁵⁸ "Centres like Iona and Lindisfarne were established, and from these bases most of Scotland, northern England and parts of southern England received the gospel for the first time."

Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 75

Stokes refers to Colum Cille as "**Columba, whom we may designate the first Irish missionary, the apostle of pagan Scotland.**"

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 111

⁵⁹ Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 119

⁶⁰ "Aidan came from Ireland to live at Iona where he heard the call to share the faith with the people of northeastern England. Aidan requested Lindisfarne or Holy Island for his mission center, (sic) an island where the tides flood the connecting land twice a day. The mission lasted for almost 250 years before being destroyed by the Vikings."

Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) pp. 116, 117

Obviously Aidan benefited from the fruit of Columba's work in Scotland, for "**many of the Scots came daily into Britain and with great devotion preached the word**".

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p.62

In answer to the question 'But what happened to the British church that Patrick had belonged to?' Professor Beckett says that "Almost at the same time as Patrick and his successors were establishing Christianity in Ireland the Anglo-Saxon invaders were destroying it throughout a great part of Britain. The British church, which had never been strong or adventurous, made little effort to evangelise them and the work of recovering the lands lost to Christianity was first undertaken by Irish missionaries."

Beckett, J.C., A Short History of Ireland, (London, 1952.) p. 13

Writing of that time in the fifth century, when, after the departure of the Roman Legions, wave after wave of Pagan Jutes, Angles, Saxons and Danes overran Britain, driving the indigenous population (much of which was Christian) further West, Lucy Diamond says that "Christianity was almost swept away in Britain, only surviving in the parts to which the invader could not penetrate. There among the mountains the faith was preserved, and, in Wales especially, it developed a character and a standing of its own, quite independent of Rome or any other Church."

Diamond, L., How the Gospel came to Britain, (Oxford University Press, London, 1967.) p.30

"Though they still clung fast to Christianity, and their churches were now built safely in the fastness of the hills, they made no effort to convert their heathen foes. They denied them the faith they themselves treasured so greatly, and held aloof from them in great disdain." *Ibid.*, p.34

"The Venerable Bede, speaks regretfully of this fact: 'They never preached the faith to the Saxons or English who dwell amongst them; however, the goodness of God did not forsake his people, but sent to the aforesaid nation other preachers to bring it to the faith.'" *Ibid.*, pp.61, 62

The "other preachers" Bede referred to were the Irish Celtic missionaries, who under the direction of Aidan, came from Lindisfarne to re-evangelise England and its largely new Pagan population. F.F. Bruce says that "When darkness fell over a great part of Western Europe, as it began to do even before the death of Patrick, the true light continued to burn brightly in the island of saints and scholars and was carried forth from there to rekindle the lamp which had been extinguished."

Cited in Hyndman, K., Saints and Scholars, (Covenanter Witness, April 1995.) pp. 12, 13

⁶¹ By Bishop Lightfoot of Durham.

⁶² "Columbanus ... was the apostle of Burgundy, Switzerland, and Northern Italy."

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 132

⁶³ Simms, G.O., Brendan the Navigator, (The O'Brien Press, Dublin, 1997.)

N.B. Even after Brendan's writings are demythologised, they still give accurate descriptions of whales and icebergs. (Although Adamnan's *Vita Sancti Columbae** refers to whales "between the Iouan and the Ethican islands", it seems unlikely that they would have been common place to sailors whose voyages had been restricted to the waters immediately surrounding the British Isles.) Icebergs certainly would not have been.

* MacDonald, I., (Ed.,) Saint Columba, (Floris Books, Edinburgh, 1992.) p.19

Although it cannot be proven conclusively that Brendan reached Iceland in the sixth century, a ninth century Irish monk named Dicuil "describes Iceland long before it was discovered by the Danes. The Irish anchorites penetrated to it in the eighth century, and established Christian worship there. It was only in 874 (A.D.) that Iceland was colonised by the Northmen, and they have recorded that on their landing they found it had been previously inhabited by Irish Christians, who left behind them 'Irish books, bells, and crosiers.' Dicuil describes Iceland on the authority of persons who had lived there."

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.217

⁶⁴ NB - Brendan lived 900 years before Christopher Columbus.

⁶⁵ Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 55

⁶⁶ (The Confession of Patrick,) Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 55

⁶⁷ "The earliest reference to Ireland's lack of snakes is made in the third century AD by the grammarian Gaius Julius Solinus: 'In that land there are no snakes, birds are few, and the people are inhospitable and warlike.'"

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 75

⁶⁸ Simms, G.O., The Real Story of Patrick, (The O'Brien Press, Dublin, 1993.)
p. 60

⁶⁹ Muirchu (pronounced Murra-hoo) was a seventh century scribe, whose "Life of Patrick" was included by Ferdomnach in the Book of Armagh in the ninth century.

⁷⁰ Simms, G.O., The Real Story of Patrick (The O'Brien Press, Dublin, 1993.)
p. 66

⁷¹ Today there still exists within many Irish Roman Catholics a devotion to their Patron Saint for which they are willing to travel many miles to 'holy sites' that Patrician folklore has associated with his name. Their purpose is that they might perform arduous acts of penance and contrition. Probably the two most popular of these pilgrimages are climbing a mountain in the west of Ireland and going to an island in the middle of a lake to keep all night vigils and set aside times for fasting and self denial. Writing of the continuing present day popularity of both of these sites Alannah Hopkin says, "Croaghpatrick and Lough Derg attract thousands of pilgrims every year."

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p.160
(Lough Derg has been called 'Patrick's Purgatory').

Hopkin further comments on the fact that Patrick's actual burial place cannot be identified with any degree of certainty. Since this automatically prohibits the veneration of his relics, she refers to scholarly opinion suggesting that Patrick himself may even have had a hand in keeping it that way. "Archaeologists have ventured the opinion that in order to prevent a pagan-style cult of the dead growing up around his tomb, Patrick asked for its location to be kept a secret."

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 45

⁷² "... during the fifth and sixth centuries ... Patrick (Patricius) was rather a title of honour than a personal name in the strict sense of the word."

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.25

⁷³ There is also the possibility that the Latin word "DECURION" may have been a secular title rather than an ecclesiastical one. There is no reason why Calpornius could

not have been a Deacon in his own church and still worked for the Roman authorities as a Decurion or Tax Collector. He certainly seems to have been quite comfortably off, owning a villa near Bannavem Taburniae, (the location of which is no longer known, but from which Patrick was actually kidnapped.)

⁷⁴ Patrick's 'Confession' contains almost two hundred Biblical quotations.

⁷⁵ The following is an instance quoted in 1185 by Cistercian monk Jocelin, Patrick's Norman hagiographer, where Patrick is reputed to have exercised the Gift of Prophecy. **In the middle of the fifth Century St. Patrick, missionary to the Irish, "came to a certain hill about a mile distant from Ath Cliath, now called Dublin, and is reported to have broken out into this prophecy: 'That small village shall hereafter be an eminent city; it shall increase in eminence and dignity, until at length it shall be lifted up unto the throne of the kingdom' "**

(Patrick's biographer, Jocelin) Cited by **Bewes, R., John Wesley's England, - Across the Irish Sea. (The Seabury Press - New York, 1981.)** (No page numbers).

N.B. As Jocelin is twelfth century and thus is writing approximately seven centuries after the event. Obviously then, his writings cannot be thought of as primary source material.

"Jocelin's work, which is as long as many a modern biography – 262 pages divided into 196 chapters – is essentially a compilation of all available material, set out in a logical sequence. It is designed to appeal to Ireland's new ruling class, who were representative of mainstream English and continental Roman Catholicism."

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 78

⁷⁶ (The Confession of Patrick,) Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 65

⁷⁷ "In Ireland, baptism was normally by immersion, preceded by instruction." Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London. 1995.) p.60

"Christian children were brought up within a Christian context but were not actually baptised until they had expressed their own desire to put the 'old lives' behind them; then when they were ready for Christian commitment, baptism washed away all their sins up to that point."

O'Loughlin, T., Saint Patrick – The Man and his Works, (SPCK, London, 1999.) p.22

“They (the Celtic monks) delayed baptism until those professing faith had received a certain amount of instruction and had given some proof of steadfastness.”

Broadbent, E.H., The Pilgrim Church, (Pickering & Inglis Ltd., 1981.) p. 35

⁷⁸ This is a typical example of such prejudiced thinking:-

“Patrick’s work in bringing Christianity to Ireland was not easy. The Druids hated him and the chiefs did not want him to get too powerful. There are many stories about his journeys around the country and the miracles he was supposed to have performed. Some are amusing and interesting and we must just think of them as stories. (Emphases mine) For truth we trust the writings St. Patrick himself is known to have left us.”

Donnelly, M., The Story of St. Patrick, (Educational Leaflet) Copyright Maureen Donnelly, 1986.

Here an otherwise credible writer tells her readers that “**For truth we trust the writings St. Patrick himself is known to have left us,**” the only two of which are his “Confessio” and his “Letter to Coroticus”. She then proceeds to ignore the place in one of those very writings (Confessio) where Patrick says, “.... let those who will laugh and scorn - I shall not be silent; nor shall I hide the signs and wonders (Emphases mine) which the Lord has shown me many years before they came to pass”

(The Confession of Patrick,)

Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992) p. 64

Here again is another example of a perfectly credible writer, Dr. Robert Brown, who is happy to make an arbitrary judgement on the assumption that any mention of the miraculous is to be automatically discounted. “.... between the time that Patrick lived and the first ‘lives’ of him were written, the memory of what kind of man Patrick actually was had faded, and in order to honour him these writers credited him with fantastic miracles.”

Brown, R., St. Patrick and early Christianity in Downpatrick and Lecale, (Learning Resources Unit, Stranmillis College, Belfast, 1982) p. 5.

⁷⁹ Simms, G.O., The Real Story of Patrick (The O'Brien Press, Dublin, 1993.) p. 66

⁸⁰ The following is a precis of information gleaned from George Otto Simms' "The Real Story of Patrick":-

The Book of Armagh is kept in the library of Trinity College Dublin. Known as Patrick's "Testament", it contains:-

- Patrick's "Confession" (The earliest piece of writing in Irish History)
- "The Life of Patrick" by Muirchu (A seventh century scribe)
- "Dicta" by Tirechan (pronounced Teera-hawn) (A Latin book of memoirs and sayings about Patrick)
- "The Book of the Angel"
- "Life of Martin of Tours" by Sulpicius Severus
- The earliest known Latin New Testament

Simms, G.O., The Real Story of Patrick, (Ch., 10, -The Book of Armagh) (The O'Brien Press, Dublin, 1993.) p. 65

⁸¹ In Patrick's own words,

"And let those who will laugh and scorn - I shall not be silent; nor shall I hide the signs and wonders (Emphases mine) which the Lord has shown me many years before they came to pass, as He knows everything even before the times of the world."

(The Confession of Patrick,)

Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p.64

Also Muirchu, the seventh century scribe speaks of "... great miracles known to almost everyone,"

(The Scribe Muirchu, "Life of St. Patrick,")

Hood, A.B.E., St. Patrick - His writings and Muirchu's life, (Section 1) (Phillimore, 1978.) p. 83

Archbishop Simms comments on 'The Book of the Angel' as follows:-

"Another document from the 'Book of Armagh', probably written before Muirchu's 'Life' and Tirechan's 'Memoirs' is the 'Book of the Angel'. The 'Book' opens with a conversation between an angel and Patrick. The scene is a well close to the city of Armagh. **Patrick has been baptising, teaching and healing crowds who have come to him.**" (Emphasis mine)

Simms, G.O., The Real Story of Patrick (The O'Brien Press, Dublin, 1993.)

p.86

⁸² Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p.125

I have commented further on the cessation of the charismata at the end of Chapter 6.

⁸³ **Ibid.**, p.129

⁸⁴ **Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.)**
p. 136

⁸⁵ The Scribe Muirchu, "Life of St. Patrick,"
Hood, A.B.E., St. Patrick - His writings and Muirchu's life, Section 23,
(Phillimore, 1978.) p.93.

⁸⁶ **Ibid.**, p.94.

⁸⁷ **Ibid.**, p.94.

⁸⁸ Similar also to the confrontations between Moses and the magicians of Pharaoh
(Ex., 7:10-12).

⁸⁹ The Scribe Muirchu, "Life of St. Patrick,"
Hood, A.B.E., St. Patrick - His writings and Muirchu's life, Sections 23 &
24 (Phillimore, 1978.) p. 92.

⁹⁰ In all integrity, it is only fair to say that Anglo-Irish scholar and Bishop, Professor R.P.C. Hanson totally discounts the very possibility of Patrick's confrontation with the High King of Ireland, saying that "**There was no High King of Ireland in his (Patrick's) day; the colourful story of his encounter with King Loeghaire at Tara is sheer fiction.**"

Hanson, R.P.C., The Life and Writings of the Historical Saint Patrick, (The Seabury Press - New York, 1983.) p. 1

Professor G.T. Stokes however, accepts the historicity of the event, for after going to some trouble to sketch in the background leading up to the confrontation between Patrick at Slane and King Loeghaire at Tara he says "**I have bestowed considerable time upon these details, because they strikingly illustrate and confirm the history of St. Patrick at this great crisis in his missionary career.**"

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 73

Stokes does not see the High Kingship of Ireland coming to an end until “A.D. 563” saying that “**no king sat in Tara from that day forth.**” Regarding the great convention of chiefs who met there every three or seven years (previously referred to in Endnote 2) he says that “**The last assembly of the tribes was held there in the sixth century**” [Ibid., p. 65] I.e., contrary to Hanson’s thinking that there was no High King of Ireland in Patrick’s day, Stokes reckons that the High Kingship continued for approximately a century after Patrick’s death.

⁹¹ Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p.126

Iain MacDonald has compiled sections of Adamnan’s *Vita Sancti Columbae*, illustrating Columba’s familiarity with Prophetic Revelations, Miracles and Angelic Visitations.

MacDonald, I., (Ed.,) Saint Columba, (Floris Books, Edinburgh, 1992.)

⁹² Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p.30

⁹³ Ibid., p. 41

“It would appear that charismatic, ecstatic and aggressive noisy battle prayers were usual.” Ibid., p. 154

⁹⁴ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p.137

⁹⁵ Diamond, L., How the Gospel came to Britain, (Oxford University Press, London, 1967.) p.9

⁹⁶ “Perhaps the challenges encountered by both Paul and the Celtic missionaries could be seen as similar to ours. We are not in a pre-Christian era, but many would say that we in the West are most definitely in a post-Christian era. This is very much influenced by many neo-pagan, or indeed fully pagan values.”

Ibid., p. 120

⁹⁷ Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p.112

I am not quite sure why Simpson should have a problem with “creationist theology”, or perhaps what he means by the expression, but to preserve the integrity of the quotation I have left it in.

⁹⁸ Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p.21

⁹⁹ Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids, Michigan, 1985.) p.344

¹⁰⁰ “Celtic Christianity says matter is holy, but matter is not God”
Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p.113

¹⁰¹ Cited in Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p.21

¹⁰² Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p.111

¹⁰³ *Ibid.*, pp.111, 112

¹⁰⁴ Cited in Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) pp. 112, 113

¹⁰⁵ Newgrange is a Neolithic passage tomb, which at 5000 years old is arguably one of the most ancient monuments in Europe. Liam MacUistin explains its significance as follows.

“It is very common for ancient monuments to be carefully aligned to solar, lunar or even stellar events. At other prehistoric sites, such as Stonehenge in England, the ancient people constructed monuments so that they were oriented towards the place on the horizon where the sun rises on the longest day of the year: Midsummer Day.

This occurs when the sun is at its strongest, around 21 June every year. At Newgrange, however, the orientation is designed to allow the sun's rays to enter the tomb on the mornings around 21 December, the date of the winter solstice which marks the shortest day of the year in the Northern Hemisphere.”

Mac Uistin, L., Exploring Newgrange, (The O'Brien Press Ltd., Dublin, 1999.) p.27

¹⁰⁶ Prime Minister.

¹⁰⁷ Millennium Dawn, (BBC1/RTE live broadcast, Bru na Boinne, Co. Meath, 21st December 1999.)

¹⁰⁸ “The evidence accumulated by archaeologists over the years suggests the Neolithic Bru na Boinne complex (Newgrange) was probably the most important cultural centre in Europe at that time.”

MacUistin, L., Exploring Newgrange, (The O'Brien Press Ltd, Dublin, 1999.) p. 37

“According to Celtic legend, Aonghus, the Celtic God of Light was supposed to live at Newgrange.” *Ibid.*, p. 24

As mentioned in a previous endnote, Professor Michael O'Kelly describes Newgrange as “the abode of the mythological or supernatural beings known as the Tuath De Dannan (sic) (peoples of the goddess Danu)”

O'Kelly, M. J., Newgrange - Archaeology, Art and Legend, (Thames and Hudson Ltd., London, 1984.) p. 45

In present day Pentecostal terms the Tuath De Dannan could be perceived as demonic beings who saw the Bru (meaning 'abode, mansion or castle') as their dwelling place or stronghold and extended their influence over the area as Territorial Spirits.

¹⁰⁹ MacUistin, L., Exploring Newgrange, (The O'Brien Press Ltd, Dublin, 1999.) p. 31

¹¹⁰ Despite the passing of the millennia, and the coming and going of several different ethnic groups, the tomb site seems to have remained a focal point for generations of sun worshippers, each with their own religious ideology and each having their own belief in

the significance of the mound. Little is known of the beliefs of the Neolithic people who built it, their predecessors who met at a lesser mound on the same site, or their successors, the 'Beakers', who later settled in the Boyne Valley at the beginning of the Bronze Age. We do know however that although "by the time the Beaker people were living beside Newgrange it had already fallen into disuse as a tomb" yet "the monument continued to be a focal point for ritual gatherings". Furthermore, "With the coming of the Celts, Newgrange was transformed into a house for their deities" and that "... as a dwelling place of the deities, it was revered by visitors from Roman Britain even as late as AD 400."

MacUistin, L., Exploring Newgrange, (The O'Brien Press Ltd, Dublin, 1999.) pp. 75, 76

From that date we can tell that by the time of Patrick's slavery in Ireland, Newgrange was still a national centre of religious activity. It is therefore perfectly reasonable to deduce that even before his evangelistic mission to Ireland, he was aware of its existence and its significance.

¹¹¹ "After his return to Ireland, probably in AD 432, with the aim of converting the people to Christianity, St Patrick went to the Hill of Slane on the banks of the river Boyne. There in the sight of the High King's palace at Tara, he lit a great fire on the eve of Easter to celebrate the death and resurrection of Christ. This defiant act incurred the anger of the King, Laoghaire, and his druids. Patrick and his companions were captured and taken to Tara. There he impressed the King so favourably, he was granted permission to preach the new faith anywhere he wished in Ireland."

MacUistin, L., Exploring Newgrange, (The O'Brien Press Ltd, Dublin, 1999.) p. 94

In terms of Spiritual Warfare, the Druidic monopoly on the spiritual life of Ireland had been successfully challenged. Within several generations of Patrick's death its grip was broken. Stokes says that, "within fifty years of St. Patrick's death the gospel had penetrated the remotest wilds of the Donegal highlands, had converted the kinsmen of that very Laoghaire who so vigorously resisted St. Patrick at Tara".

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 100

¹¹² Farmer, D.H., The Oxford Dictionary of Saints, PATRICK, (Oxford University Press, 1978.) p. 313.

According to Liam MacUistin, writer on the Ancient Celts, "It is generally believed that these people (who built the passage tomb at Newgrange) may have worshipped the sun as a deity."

MacUistin, L., Exploring Newgrange, (The O'Brien Press Ltd, Dublin, 1999.)

p. 27

¹¹³ Admittedly, serious historical research cannot be based on speculation, but in a farming community, the imagery of the rays of the sun god impregnating the womb of mother earth nine months before she gives birth to the harvest is too powerful to be ignored.

Although there is no hard archaeological evidence to substantiate the idea that fertility rites actually were practised at Newgrange, it is worthwhile noting firstly, that in pre-Christian Celtic paganism there was an earth goddess of fertility called Bridget or Bride (pronounced Breed) and secondly that Archaeologist Michael O'Kelly draws attention to a find just outside the passage entrance and queries the possibility of it being something that could have been used in such a ritual.

"Lying as a cobble in the northwest quadrant [of a partly cobbled and partly flagged area] was a highly polished piece of sandstone, 24cm in length, oval in crossection, 7.4cm x 4.5cm, and displaying a fractured surface at one end and a blunt polished point at the other – a phallus?"

O'Kelly, M. J., Newgrange - Archaeology, Art and Legend, (Thames and Hudson Ltd., London, 1984.) p. 76

In a caption entitled CELTIC GODS describing among other things, one photograph of a Celtic God and another of a Goddess, Cahill says, "The God at the bottom right is devouring a human. Note the ... erect phallus of the god, who is patently enjoying himself. The idol above left is a sheela-na-gig, a motif found throughout Britain and Ireland... The sheela parts her vulva both as an invitation to sex and as a reminder of her fertility. Her face although sometimes smiling, is moronic and brutal, and usually skeletal. She is like Kali of India, death-in-life and life-in-death."

Cahill, T.E., How the Irish Saved Civilisation, (Sceptre, Hodder & Stoughton, London / Doubleday, 1995.) Photographic inset between pp.118 & 119.

¹¹⁴ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 28

The idea of human sacrifice among the ancient people of Ireland was strengthened by the discovery in bog land in Gallagh, Co. Galway, as far back as 1821, of well preserved ancient human remains which have clearly been garrotted, probably ceremonially. The idea seems to have been further strengthened by post mortem examination revealing that the stomach of another 'bog body' ('Lindow Man', found in Cheshire) contained quantities of Mistletoe, which the Druids regarded as a sacred plant. This has led in turn to the

speculation that the victim may actually have gone to his death voluntarily, possibly even considering it a privilege to have been chosen to be the one whose death would be the means of placating the appropriate deity or deities concerned.

For further information on 'bog bodies' see **Green, M.J., Exploring the world of the Druids, (Thames and Hudson Ltd., London, 1997.)** pp. 53, 80-84 (also p. 73)

Cahill also cites the evidence of human sacrifice as "the prehistoric corpses of **Tolland Man, Grauballe Man, and Borremose Man**, dug out of Danish bogs in the 1950s, and an even more intriguing discovery recently made in an English bog. The Danish bodies may be Celtic; the English one – a man discovered in 1984 and dug out of the peat of Lindow Moss, an ancient bog south of Manchester – certainly is, and may even be Irish." Cahill further suggests that the sacrificial victims were willing participants in these ancient death rituals. "All the bodies were sacrificed, and all the faces are at peace. In other words, all went willingly, one might almost say happily, to their sacrificial deaths ..."

"That Lindow man was a sacrifice there can be little doubt. His hands were uncalloused, his nails beautifully manicured. Thus, he was an aristocrat, though, strangely, he cannot have been a warrior, for his body shows no evidence of the scars of battle. Indeed, leaving aside for the moment the marks of his elaborate execution, he appears to be without blemish of any kind. According to British archaeologists Anne Ross and Don Robins, he was a druid prince who had come from Ireland about A.D. 60, as the Romans were asserting their control and expunging druidism. He offered himself as a sacrifice to the gods for the defeat of the Romans."

Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) pp. 138, 139 citing Ross, A., & Robins, D., The Life and Death of a Druid Prince, (London, 1989.)

Cahill goes further still and argues, that although it cannot be proven, in all probability human sacrifice was still continuing in Patrick's day. "We know – from Julius Caesar and other ancient witnesses and from incontrovertible archaeological evidence – that the Celts practiced (sic) human sacrifice. There is no reason to think that the Irish had stopped this practice before Patrick. Since we know that culture changed little in Ireland over many centuries, the likelihood is that human sacrifice was still being carried out in Patrick's day. But we have no direct proof."

Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) p. 227

¹¹⁵ (The Confession of Patrick,) Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 67

¹¹⁶ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 29

“They (the Druids) celebrated four great feasts each year: **Imbolg**, (pronounced Imbog) **Beltane**, (pronounced Bel-tan) **Lughnasad** (sic) (pronounced Lu-na-sad), and **Samhain** (sic) (pronounced So-an). On November 1 the Celtic year began with **Samhain** which marked the end of the summer season. October 31 was New Year’s Eve, a day when the wall between the natural and supernatural was considered especially thin. The transition from the old to the new year was marked by extinguishing all the fires in Ireland and then relighting them. The Christian faith rebaptised this celebration by calling it All Saints Day, and the previous day All Hallows Eve or Hallowe’en.”

Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. 23

Indicative of the degree to which ancient pagan ritual still influences present day Ireland, Cahill says, “The pagan festivals continued to be celebrated, which is why we today can still celebrate the Irish feasts of May Day and Hallow’een. [Footnote:- *The first day of May, called Beltaine, was a spring celebration distinguished by bonfires, maypoles, and sexual license; the last night of October, called Samain, marked the beginning of winter, and was a night on which ghosts and other unfriendly creatures from the Otherworld (sic) were allowed to frighten the living.*] To this day, there is a town in Kerry that holds a fertility festival each August, where a magnificent he-goat presides like Cernunnos for three days and nights, and bacchanalian drinking, wild dancing and varieties of sexual indiscretion are the principal entertainments. It is this characteristically Irish melange of pagan and Christian that forms the theme of Brian Friel’s magnificent play *Dancing at Lughnasa* – Lughnasa being the harvest feast of the god Lug (pronounced Lu), still celebrated on August 1 in parts of Ulster.”

Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) p.149

¹¹⁷ Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p.16

¹¹⁸ “Dualism finds more philosophical expression in the making of an absolute distinction between spirit and matter, coupled with a considerable tendency to regard spirit as good and matter as positively evil or at best an encumbrance to spirit.

This moral depreciation of matter as contrasted with spirit is contrary to the Christian doctrine of creation and the biblical understanding of sin”

Cressey, M.H., The New Bible Dictionary, (Inter-Varsity Press, London, 1970.) p. 327

¹¹⁹ Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids, Michigan, 1985.) p. 301

¹²⁰ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 39

¹²¹ **Ibid.**, pp. 45,46

It should be noted that although Augustine of Canterbury may have felt this way about a woman's embrace, the actual quotation ('sordid, filthy and horrible') should have been sourced to the earlier Augustine of Hippo (Soliloquia, 2.14.25), written before his baptism.

¹²² **Ibid.**, p. 95

¹²³ The Johannine principle of 'The Word was made flesh and dwelt among us' (John 1:14)

¹²⁴ Ditto 'All things were made by Him; and without Him was not anything made that was made' (John 1:3)

¹²⁵ Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) p.102

¹²⁶ Ellis says that "The Celtic Christians had a richly holistic spirituality which challenges the dualism and one-dimensional spirituality of our age."

Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 149

¹²⁷ As indicated in these quotations from Patrick's Confession (Emphases mine):- "And the Lord brought over us the wrath of his anger and scattered us among many nations, even unto the utmost part of the earth, where now my littleness is placed among strangers."

"How much more should we earnestly strive to do this, we, who are, so Scripture

says, a letter of Christ for salvation unto the utmost part of the earth.”

“For I am very much God’s debtor, who gave me such grace that many people were reborn in God through me and afterwards confirmed, and that clerics were ordained for them everywhere, for a people just coming to the faith, whom the Lord took from the utmost parts of the earth, as He once had promised through His prophets: To Thee the gentiles shall come from the ends of the earth and shall say: ‘How false are the idols that our fathers got for themselves, and there is no profit in them’; and again: ‘I have set Thee as a light among the gentiles, that Thou mayest be for salvation unto the utmost part of the earth.’”

Also as indicated in these quotations from Patrick’s Letter To Coroticus (Emphases mine):-

“I share in the work of those whom He called and predestined to preach the Gospel amidst grave persecutions unto the end of the earth.”

“How much more guilty is he that has stained his hands with blood of the sons of God whom He has of late purchased in the utmost part of the earth.”

¹²⁸ Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 18

¹²⁹ (The Confession of Patrick,)

Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992.) p. 67

¹³⁰ Patrick’s Letter to Coroticus, [5]

Cited in O’Loughlin, T., Saint Patrick – The Man and his Works, (SPCK, London, 1999.) p.96

¹³¹ “If Patrick imagines his location as being on the edge, the borders, the last place, of the lands; he has a similar view of his place in history: he belongs to the last times, and the end is imminent. Indeed, the end will not be delayed very long after the completion of his own work in Ireland. He develops this theme in the central section of the *Confessio* by seeing a direct relationship between the preaching of the gospel and the close of human history.”

O’Loughlin, T., Saint Patrick – The Man and his Works, (SPCK, London, 1999.) p. 44

“Patrick sees himself as the final preacher in a chain going back to the apostles.” Ibid., p.46

"He is the chosen vessel to bring the gospel to the last place on earth, and so the herald of the last times." *Ibid.*, p.25

¹³² "... whose advent we expect soon to be."
Patrick's Confession, [Paragraph 5]

¹³³ "Churchill", Part 1, (BBC TV Documentary - written and presented by Martin Gilbert.)

¹³⁴ "I left the man with whom I had stayed for six years."
(*The Confession of Patrick*),
Holmes, J.M., The Real St. Patrick (Irish Hill Publications, 1992.) p. 56

¹³⁵ Patrick's return to Ireland does not appear to be something that he rushed into. The following quotation from his "Confessio" would seem to indicate that he was in his teens when he was kidnapped and taken to Ireland, early twenties when he escaped and probably mid forties when he returned.

"A cause for proceeding against me they found - after thirty years! - a confession I had made before I was a deacon. In the anxiety of my troubled mind I confided to my dearest friend what I had done in my boyhood one day, nay in one hour, because I was not yet strong. I know not, God knoweth - whether I was then fifteen years old; and I did not believe in the living God, nor did I so from my childhood, but lived in death and unbelief until I was severely chastised and really humiliated, by hunger and nakedness, and that daily."

(*The Confession of Patrick*),
Holmes J.M., The Real St. Patrick (Irish Hill Publications, 1992.) p. 59

Regarding the source of Patrick's calling, the "World Book Encyclopedia" is stridently confident in its assertion that "*Palladius, the first Irish missionary Bishop, died in 431. Pope Celestine I then sent Patrick to Ireland.*"

"World Book Encyclopedia" (Volume 15) = PATRICK, SAINT

The case I have made for challenging this statement is in Appendix 'A'. Incidentally, 'Encyclopaedia Britannica' makes no such claim, but simply says, "**Patrick, who speaks of himself as having evangelized heathen Ireland, is not to be confused with Palladius, sent by Pope Celestine in 431 as "first bishop to the Irish believers in Christ."**"

¹³⁶ (Patrick's Letter to Coroticus,)

Hanson, R.P.C., The Life and Writings of the Historical Saint Patrick, (The Seabury Press - New York, 1983.) p. 58

¹³⁷ Little of this book is devoted to biographical narrative, but Patrick's life spanned from approximately 389 to 461 AD. After he was kidnapped as a teenager and brought to Ireland he was sold into slavery and spent much of the next six years minding sheep. According to tradition (not his own personal writings), the location of this was the hill of Slemish (Sliabh Mis) in Co. Antrim. Little is known of what happened to him there, but he must have been ill treated by his Pagan master, Milchu,* for when over twenty years later the master heard that his runaway slave had returned to Ireland and was coming to meet him, he went into his own dwelling, set it on fire and burned himself to death with all his belongings.

* "Milchu was a historical character. He is thus mentioned in the *Annals of the Four Masters*, A.D. 388 : 'Milchuo (sic) son of Hua Bain, King of North Dalaradia.'"

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 60

¹³⁸ According to Muirchu's "Life of Patrick" (included in the Book of Armagh) Patrick studied in France. Alannah Hopkin however says that although "Most scholars would have him educated in Gaul, ... more up-to-date opinion, informed by the great growth of our knowledge of fifth-century Britain and Ireland that has taken place in the last twenty years, has built an excellent case for a British education and ordination."

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 28

"Bishop R.P.C. Hanson has shown clearly and authoritatively, that Patrick is 'wholly the product of the British church', that his mission was sponsored by British churchmen and that his language is typical of the Vulgar Latin of 5th century Britain."

McCausland, N., Patrick : Apostle of Ulster, (GOLI Publications, Belfast, 1997.) p. 24

N.B. It has been suggested Murichu's motive for claiming a French education for Patrick lay in the fact that by the seventh century, studying in Gaul with the celebrated Germanus of Auxerre could have been thought of as the equivalent of 'sitting at the feet of Gamaliel'. The prestige and kudos that such an education would have added to their National Apostle's standing in the eyes of the European ecclesiastical establishment would have been a prized 'feather in the cap' of church leaders in Ireland. The fact that Patrick, from his own pen, actually puts his lack of education on record tends to call years of study at a distinguished seat of learning like Auxerre into question.

¹³⁹ Regardless of where Patrick studied academically, he did his real training in “the school of hard knocks”. Who could have foreseen his slavery in Ireland as a preparation for his life’s mission? How could anything good have come out of it? Yet it was the God who “moves in a mysterious way” who allowed him to be put in the very situation that gave him time to think – resulting in his conversion. It made him trust more fully in God. It taught him the language and culture of the Irish Celts. It laid the foundation for his prayer life. In his own words, **“my faith was strengthened. And my spirit was moved so that in a single day I would say as many as a hundred prayers, and almost as many in the night, and this even when I was staying in the woods and on the mountains.”** Patrick was no slouch, yet it is quite conceivable that as the son of a Decurion in Roman Britain, he had quite a pampered lifestyle. But God used his years of slavery to harden him off. Cahill describes him on his return to Britain as **“no longer a carefree Roman teenager”** but one who has been **“hardened by unsharable (sic) experiences”** and **“hopelessly behind his peers in education”** [Cahill, T.E., p.105]. Here again in Patrick’s own words he recalls how he, **“used to get up for prayer before daylight, through snow, through frost, through rain, and I felt no harm, and there was no sloth in me.”**

Thus the same God who took Joseph (in his coat of many colours) from the cloisters of home where he was the apple of his father’s eye, via the pit and the prison to Pharaoh’s Palace, where he became Prime Minister of Egypt, took Patrick from the comforts of his father’s seaside villa along the rigorous path that led to his becoming the Apostle to Ireland.

¹⁴⁰ A line of thought going through some Christian groups in the early part of the twentieth century said the reason for their rediscovered pentecostal experience was to prepare the Church for the second coming. Whereas the “Holiness” influence evident in this thinking was commendable, it carried within it the latent danger that those who espoused it could become introspective and lose the cutting edge that the Baptism in the Spirit can give to Evangelism. E.C.W. Boulton comments on their thinking as follows,

“Had not this outpouring of the Holy Ghost been sent for the specific purpose of gathering out a company of choice and chaste souls who in turn should be prepared for the imminent advent of the Bridegroom? This and other kindred ideas and ideals gripped the mind and absorbed the energies of many of these disconnected companies of pentecostal believers. Why worry about the absence of converts if here and there a few saints were being baptised in the Spirit? That these little gatherings were oft times characterised by much spiritual fervour and feeling cannot be gainsaid: that they experienced times of refreshing from the presence of the Lord is also admitted. And so these small circles of choice souls were content to continue month after month and year after year in the enjoyment of the fellowship of the few. They were advocates of the evangel of the ‘little flock’. The presence of a crowd could not enter their pentecostal perspective.”

Boulton, E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Co., 1928.) p. 9

In an interview with D. W. Cartwright, author, retired Minister and Official Historian of the Elim Pentecostal Church, I learned that George Jeffreys is also reported on one occasion to have said to the Reverend Alexander Boddy, "Pentecostalism is in danger of degenerating into an 'Upper Room' mentality."

We will look at Jeffreys again in Chapter 6.

endnotes - Josias Welsh

¹ Taken from Chapter 1 - PATRICK - The national evangelisation of Ireland and the establishment and mission of the Ancient Celtic Church (5th – 7th Centuries AD).

² Professor Stokes says, "The missionary activity of the Irish Church did not then cease utterly and at once. It was prolonged for centuries later, till the time of Marianus Scotus, of Ratisbon, in the eleventh century. But after the seventh century it was no longer the one all-absorbing national thought and passion. Other interests had arisen. The Roman controversy about Easter, and the ever-increasing claims of the Roman see, helped to distract attention. Controversy then, as now, led men's minds from practical work, and hindered the advance of the Gospel."

Stokes, G.T., Ireland and the Celtic Church, (Hodder & Stoughton, London, 1892.) p. 131

³ Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p. 35

⁴ Schaff, P., History of the Christian Church, (8 Volumes, Eerdmans, Grand Rapids, Michigan, 1910, Reprinted 1978) p. 27

⁵ Waddell, H.C., John Waddell, (Belfast, 1949) p.72 and Johnstone, T.M., The Vintage of Memory, (Belfast 1943) p.177 cited in Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.7

⁶ Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.11

⁷ Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) pp.1, 2

⁸ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p.206, citing Fleming's Fulfilling of the Scripture, i. 400.

⁹ **Ibid.**, p.206

¹⁰ **Ibid.**, p.206

¹¹ "... modern Presbyterians find that there is much of which they approve in the authentic writings of Patrick, Ireland's patron saint, his *Confessio* and *Epistola*, and in the independence and enthusiasm for scholarship and missionary enterprise of the Celtic Church in its golden age. The fact that Scotland took its name from the *Scoti* or Irish of the ancient kingdom of Dalriada, established in the 6th century in what is Argyll today, and that the Ulsterman Columba was one of the apostles of the Scottish Church, illustrate the close links between the peoples of Scotland and Ireland. In the 6th century, the movement from Ireland to Scotland led by Columba or Columcille contributed to the evangelisation of Scotland, and nearly 1000 years later a movement in the opposite direction brought Presbyterianism to Ireland."

Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.3

¹²

- (1) kneeling at Communion,
- (2) private Communion for the sick,
- (3) private Baptism where necessary,
- (4) general observance of Christmas, Good Friday, Easter, Ascension and Whitsunday,
- (5) Confirmation by bishops, upon the Scottish church.

"As the Articles did not receive the parliamentary imprimatur till 1621, the ministerial exodus from Scotland to Ulster did not begin till that date. In this way James Glendinning came to Coole or Carnmoney in County Antrim, Robert Blair to Bangor in County Down, and later on George Dunbar to Larne, County Antrim, Andrew Stewart (Senior) to Donegore, County Antrim, and John Livingstone to Killinchy, County Down."

Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.3

"In November [1638] the famous Glasgow Assembly met, with Alexander Henderson in the Moderator's chair. It formally abolished the Episcopal form of Church government, which had been so unwarrantably imposed, removed the Bishops from their offices, declared the Five Articles of Perth null and void, (emphases mine) and condemned the Service-Book which had been attempted to be introduced, the Moderator ending his closing address with the famous words, - 'We have cast down

the walls of Jericho. Let him that rebuildeth them beware of the curse of Hiel the Bethelite.”

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First published c. 1887. pp. 35,36

¹³ Like the other Dissenters, John Livingstone was no stranger either to personal conviction or the revival power of the Holy Spirit. While still living in Scotland, before he came to Killinchy, Co. Down in the north of Ireland, the success of his preaching had already been recognised by men and owned of God. He was the Chaplain to the Countess of Wigtoun and (even as a young man before his ordination), his preaching brought people deeply under conviction of sin. One such occasion, in the Kirk of Shotts between Glasgow and Edinburgh, is a matter of record. Livingstone was then seventeen years of age. Apparently in those days it was acceptable to celebrate the Lord’s Supper on Sunday and have the sermon preached on Monday. After the Sunday Communion the young Livingstone prayed all night. At about eight or nine on the Monday morning he experienced such “**a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and so many eminent and experienced Christians; that he was thinking to have stolen quite (sic) away, and was actually gone away to some distance; but when just about to lose sight of the Kirk of Shotts, these words ‘Was I ever a barren wilderness or a land of darkness?’ were brought into his heart with such an overcoming power as constrained him to think it his duty to return and comply with the call to preach:**

On that remarkable Monday, the power of God was so felt by them accompanying that sermon, that they could not come away till all was over.

... two springs of the revival of religion in this corner (of Scotland) were the famous sermon at the Kirk of Shotts; and the labours of Mr Robert Bruce. As, at that sermon at (the Kirk of) Shotts, a good number of people were by grace made acquainted with the life and power of religion”.

Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. pp. 199, 200

¹⁴ *Ibid.*, p.168

Nineteenth century Presbyterian historian Thomas Hamilton describes them as, “**men of intense earnestness, burning with a love of souls, and largely baptised with the Holy Spirit.”**

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First published c. 1887. p. 41

Clearly, Hamilton's expression "baptised with the Holy Spirit" predates the Pentecostal movement and in all likelihood is used here to mean something other than what the Pentecostals were later to understand by it.

¹⁵ His parents were John Welsh and Elizabeth Knox. No lesser person than King James (VI of Scotland and I of England) is reputed to have said, "Knox and Welch! (sic) The devil never made such a match as that." **Howie, J., The Scots Worthies, (Banner of Truth, Edinburgh.)** p.137

He was also, according to Thomas Hamilton, the great grandson of Lord Ochiltree. Josias had two brothers, both of whom died under unfortunate circumstances.

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First published c. 1887. p. 41

¹⁶ "... he came weeping, and kneeled, beseeching his father, for Christ's sake, to pardon his misbehaviour, and deeply engaged to be a new man."

Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p.167

¹⁷ **Ibid.**, p.168

¹⁸ **Ibid.**, p.168

"(King) James (VI of Scotland) began by and by to interfere in the affairs of the Church. 'But,' said Andrew Melville, 'your Majesty, there are two kings and two kingdoms in Scotland. There is King James, the head of this commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not king, nor a lord, nor a head, but a member. We will yield to you your place, and give you all due obedience. But again, I say you are not the Head of the Church.' It was a notable remonstrance. James felt it keenly, and evidently made up his mind that if he was to get his will, he must have a more manageable and obsequious kind of Church than those stiff-necked Presbyterians. Accordingly, Prelacy was stealthily introduced, his idea being that he could rule the bishops, and the bishops would rule the ministers. In 1603 he succeeded to the English throne by the death of Elizabeth, and the threat which not long after his accession he uttered against the Puritans boded ill for the liberties of the Scottish Church. 'I'll make them conform,' he said, 'or I'll harry them out of the land.' Scotland was deprived of the free right of holding General Assemblies. Andrew Melville, who had spoken so plainly of the respective rights of King James and King Jesus, was committed to the Tower, where he lay four long years, and, in the end, a full-fledged Prelacy was imposed upon

Scotland, notwithstanding all the King's fair speeches. The well-known Five Articles of Perth were passed, intended to conform the practice of the Church of Scotland to that of its English sister. So matters went on, till in 1625 James died and Charles I succeeded him."

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First published c. 1887. pp. 34,35

¹⁹ Murray, I. H., The Puritan Hope – A study in revival and the interpretation of prophecy, (Banner of Truth Trust, Edinburgh, 1991.) p.29

²⁰ John Howie cites the following instances when John Welsh exercised a prophetic gifting:-

- While ministering at Kirkcudbright, Welsh challenged a young man called Robert Glendinning (not James), who was more interested in his trendy clothes than entering the Christian ministry. Welsh told this most unlikely ministerial candidate that "**he should be his successor in the ministry at Kirkcudbright; which accordingly came to pass sometime thereafter.**"

Howie, J., The Scots Worthies, (Banner of Truth, Edinburgh.) p.121

- A man who lived some eight miles from John Welsh allowed his house to be used to profane the Lord's Day. "**Welch (sic) came one day to his gate, and, calling him out, told him that he had a message from God to show him; because he had slighted the advice given him from the Lord, and would not restrain the profanation (sic) of the Lord's day committed in his bounds, therefore the Lord would cast him out of his house, and none of his posterity should enjoy it.** This accordingly came to pass; for although he was in a good external situation at this time, yet henceforth all things went against him, until he was obliged to sell his estate; and when giving the purchaser possession thereof, he told his wife and children that he had found Welch (sic) a true prophet." Ibid., p.123
- At a time when the plague was breaking out in Scotland with devastating effects, Welsh's hometown of Ayr remained free from infection. In an attempt to maintain their self-imposed quarantine, the local 'sentinels' stopped two travelling merchants, complete with their merchandise, outside the town. They brought the magistrates, who in turn sent for Welsh and asked him if the merchants should be permitted to enter. Removing his hat, he looked towards Heaven and after standing for some time in silent prayer, "**told the magistrates that they would do well to discharge these travellers (from) their town, affirming, with great asseveration, that the plague was in these packs.** So the magistrates

commanded them to be gone, and they went to Cumnock, a town about twenty miles distant, and there sold their goods, which kindled such an infection in that place, that the living were hardly able to bury their dead. This made the people begin to think of Mr Welch (sic) as an oracle." *Ibid.*, p.125

- In the last week of his ministry in Ayr, Welsh seems to have had a divine premonition that his time there was finished. Rising from his bed in the middle of the night, as was his custom, he went out into the garden. When he had been out longer than usual, his wife reasoned with him to come back inside, probably concerned for the effect the night air would have on his health. "**He bad her be quiet, for it should be well with them; but he knew well that he should never preach more in Ayr; and accordingly, before the next Sabbath he was carried prisoner to Blackness Castle.**" *Ibid.*, p.126
- Welsh once prophesied against John Spottiswoode, Archbishop of Glasgow, saying in a letter to Sir William Livingstone of Kilsyth. "**He shall be cast away as a stone out of a sling, his name shall rot, and a malediction shall fall upon his posterity, after he is gone. Let this, sir, be a monument of it that it was told before, that when it shall come to pass, it may be seen there was warning given him; and therefore, sir, seeing I have not the access myself, if it would please God to move you, I wish you would deliver this hand-message to him, not as from me, but from the Lord.**" Although it took forty years to happen, according to Howie, "**this prophecy was literally accomplished ... For the Archbishop himself died in a strange land, and, as many say, in misery; next his son Robert Spottiswoode, ... was beheaded by the Parliament of Scotland, at the market-cross of St Andrews ... As soon as ever he came upon the scaffold, Mr Blair, the minister of the town, told him, that now Welch's prophecy was fulfilled upon him; to which he replied in anger, that Welch (sic) and he were both false prophets.**" *Ibid.*, pp.129, 130
- Howie records another occasion when John Welsh was 'sitting at supper with Lord Ochiltree' and several others, talking of the things of God. Everyone in the gathering appreciated the content of the conversation, except one young man, who in response to the things Welsh was saying laughed and made faces. "**Thereupon Mr Welch brake (sic) out into a sad abrupt charge upon all the company to be silent, and observe the work of the Lord upon that mocker, which they should presently behold; upon which the profane wretch sunk down and died beneath the table, to the great astonishment of all the company.**" *Ibid.*, p.130
(This is not at all dissimilar to the experience Patrick had with Macuil Maccugreccae.)

- Lord Ochiltree, on his way to the court of King James VI of Scotland, asked John Welsh if there was anything he could do for him. Welsh asked if he would petition the King on his behalf 'that he might have liberty to preach the Gospel', solemnly warning Lord Ochiltree 'not to promise unless you faithfully perform'. Ochiltree did promise, but did not subsequently perform. On returning to Edinburgh Castle, where Welsh was being held prisoner prior to his banishment, he told him that he had passed his message on to the King. "**Nay**," said Welch (sic) to him, 'my Lord, you should not lie to God, and to me; for I know you never delivered it, though I warned you to take heed not to undertake it except you would perform it; but because you have dealt so unfaithfully, remember God shall take from you both estate and honours, and give them to your neighbour in your own time.' This accordingly came to pass, for both his estate and honours were in his own time translated to James Stuart, son of Captain James, who was ... not the lineal heir of the family." *Ibid.*, p.131

²¹ The heir of Lord Ochiltree, Governor of the Castle of Edinburgh, while living at John Welsh's house fell seriously ill. When he eventually died, his body was removed from the bed and laid on a pallet on the floor. John was heart broken and sat beside the corpse for hours, refusing to let it be put in a coffin. After two days his friends called the physicians to prove that the young man really was dead and not just comatose. "**The physicians were set to work, who pinched him with pinchers in the fleshy parts of his body, and twisted a bow string about his head with great force; but no sign of life appearing in him, the physicians pronounced him stark dead ...**" John begged them to leave him alone with the dead youth for an hour or two, which they did. "**Then Mr Welch (sic) fell down before the pallet, and cried to the Lord with all his might, and sometimes looked upon the dead body, continuing to wrestle with the Lord, till at length the dead youth opened his eyes, and cried out to Mr Welch (sic), whom he distinctly knew, 'O sir, I am all whole, but my head and legs;'** and these were the places they had sorely hurt with their pinching. When Mr Welch perceived this, he called upon his friends; and showed them the dead young man restored to life again, to their great astonishment. And this young nobleman, though he lost the estate of Ochiltree, lived to acquire a great estate in Ireland," and "became Lord Castlestuart, ... This story the nobleman himself communicated to his friends in Ireland."

Howie, J., The Scots Worthies, (Banner of Truth, Edinburgh.) pp.133, 134

²² *Ibid.*, p.124

²³ Apparently, on Josias Welsh's arrival in Antrim, it was kept quiet that he was staying at the home of a Mr. Shaw from Donegore. When Captain Humphrey Norton, the then proprietor of Castle Upton, expressed to Shaw over dinner his interest in meeting some of "the banished ministers" (meaning the Dissenters), a meeting was arranged and 'within a few days' Welsh was discreetly brought to Castle Upton. By the time the evening had run its course, the Captain "was so well pleased with Mr. Welsh's company and conversation that he invited him to come and preach in the church in Templepatrick next Sabbath. Mr. Tracy, the curate minister, hearing of this, went to church a little earlier that morning, and was beginning the service when Captain Norton came to the church with Mr. Welsh at his back, and orders Mr. Tracy to come down from the pulpit; who, with reluctance, came down, the Captain ordering Mr. Welsh to go up, being well pleased with his performance that he continued him on in the work of the ministry without any other ordination, This happened sometime in the year 1621 or 1622."

Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p. 12

[According to W.D. Bailie, "This record was committed to writing some time in 1775-78, under the title 'A brief account how Mr. Welsh, the first Presbyterian minister in Templepatrick, was fixed there; also of his successors in the work of the Ministry in said place', and appeared in 'The Belfast Magazine' in 1825."]

Ibid., p.11

²⁴ "... the hearers finding themselves condemned by the mouth 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 cry out, Men and brethren, what shall we do to be saved?"

Murray, I. H., The Puritan Hope – A study in revival and the interpretation of prophecy, (Banner of Truth Trust, Edinburgh, 1991.) p.30

²⁵ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p.204

²⁶ Smyth, A., The Story of Antrim, (Antrim Borough Council, Antrim, 1984.) p.20

²⁷ Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.12

²⁸ Stewart, A., The History of the Church of Ireland after the Scots were Naturalised, (Aitchison, Belfast, 1866.) Cited in Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First published c. 1887. p. 42

²⁹ "It was the preaching of the 'terrors of the Law' by James Glendinning, the minister of Oldstone (Templepatrick) which brought conviction of sin to the hitherto irreligious settlers but this eccentric and unstable man was unable to offer the comfort of the Gospel to those whose consciences he had awakened. Other ministers, however, Blair, Ridge, Josias Welsh of Templepatrick, who, like Blair, had been a lecturer in Glasgow University, Cunningham of Holywood and Hamilton of Ballywalter, became involved and provided solid Christian preaching and teaching, curbing excesses and giving stability and permanence to the revival movement."

Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) pp.14, 15

³⁰ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p.168

³¹ The God of all comfort; "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Corinthians 1:4)

³² Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p. 168

³³ *Ibid.*, p.204

³⁴ *Ibid.*, p.205

"At the suggestion of John Ridge, an English minister of Antrim of the Puritan school, a meeting was held at Antrim on the first Friday of each month and to this all the ministers engaged in the awakening came for prayer and conference. On these Fridays a great congregation would gather and generally two ministers would preach in the morning and two in the afternoon. Speaking of this gathering, Livingstone writes: 'We used to come together on the Thursday night before, and stayed the Fryday (sic) night after, and consult about such things as concerned the carrying on

the work of God, and these meetings among ourselves were sometimes as profitable as either presbyteries or synods.”

Murray, I. H., The Puritan Hope – A Study in Revival and the Interpretation of Prophecy, (Banner of Truth Trust, Edinburgh, 1991.) pp.30, 31

³⁵ “That blessed work of conversion was now spread beyond the bounds of Down and Antrim, to the skirts of neighbouring counties, whence many came to the monthly meetings, and the sacrament of the Lord’s supper.” *Ibid.*, p.31

³⁶ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p.205

³⁷ “As a characteristic of revival movements in the life of the church, there was a tremendous hunger for spiritual food, for the preaching of the Word and the sacrament of the Lord’s Supper. To meet this need regular monthly gatherings for instruction in the faith were provided at Antrim at the instigation of John Ridge and became known as ‘the Antrim meetings’. A week-end was spent in religious exercises, centring on the Sunday communion service with the Saturday as a day of preparation and Monday a day of thanksgiving. Large numbers gathered for these meetings and a contemporary observer has reported:

I have known them to have come from several miles from their homes to the communions, to the Saturday sermon and spend the whole Saturday night in several companies, sometimes a minister being with them, sometimes themselves in conference and prayer, and waiting on the public ordinances the whole Sabbath and spent the Sabbath night likewise, and yet at the Monday sermon not troubled with sleepiness ...” (Italics mine)

Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.15
citing Barkley, Westminster Formularies in Irish Presbyterianism, p.30

³⁸ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p. 206

³⁹ *Ibid.*, p. 206

John Livingstone says that “Among all these ministers there was never any jar or jealousie, (sic) yea, nor among the professors, the greatest part of them being Scots, and some good number of gracious English, all whose contention was to preferr

(sic) others to themselves; and although the gifts of the ministers was much different, yet it was not observed that the hearers followed any to the undervaluing of others."

Murray, I. H., The Puritan Hope – A study in revival and the interpretation of prophecy, (Banner of Truth Trust, Edinburgh, 1991.) p. 31

⁴⁰ Murray, I. H., The Puritan Hope – A study in revival and the interpretation of prophecy, (Banner of Truth Trust, Edinburgh, 1991.) p. 31

See also Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p. 206

⁴¹ Ibid., p.206

⁴² Ibid., p. 206

⁴³ Ibid., p. 206

⁴⁴ Ibid., pp. 205, 206

⁴⁵ "... that large scale plan of confiscation and colonisation which is known as the Plantation of Ulster.

The strategy of plantation, the wholesale introduction of English settlers to an area as agents of pacification and Anglicisation had been devised originally in the reign of Henry VIII ..."

Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.8

⁴⁶ "PURITANS

English PROTESTANTS who sought to purify the CHURCH OF ENGLAND of what they considered to be CATHOLIC influences, and finally separated from it. Becoming prominent at the time of Queen Elizabeth I, they were generally CALVINISTIC in doctrine and a majority were PRESBYTERIANS. A number emigrated to New England in the seventeenth century; there many of them were CONGREGATIONALISTS. The Puritans included John MILTON, Thomas Cartwright, Oliver CROMWELL, Richard BAXTER, Thomas HOOKER, John

COTTON, Roger WILLIAMS, John ROBINSON, John Smith, and Cotton and Increase MATHER. Their influence on English and American religious and political life has been profound."

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids, Michigan, 1985.) p.363

⁴⁷ Andrew Stewart (Senior), Born 1598 - Died 1634. Minister of Donegore, Co. Antrim 1627-1634.

Andrew Stewart (Junior), Minister of Donaghadee, Co. Down 1645-1671.

Information taken from McConnell, J., Fasti of the Irish Presbyterian Church, Revised by S. G. McConnell, (Reprinted from the Genealogists' Magazine, September & December, 1936.) Issued by the Historical Society of the Presbyterian Church in Ireland, Belfast.

⁴⁸ Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p. 2,

Citing Stewart, A., The History of the Church of Ireland after the Scots were naturalised, (Aitchison, Belfast, 1866.) p.313

(Presumably Stewart did not have his father in mind when he was writing!)

"The success of the Eastern Ulster settlement meant that the overwhelming number of settlers in Ulster were Scots rather than English. More significant still, they were Presbyterian rather than Anglican, and when they first arrived, were being penalised by the English Church as dissenters."

Kee, R., Ireland - A History, (Sphere books Ltd., Abacus edition published in 1982.) p.42

⁴⁹ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p. 206

⁵⁰ Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.13, Citing Stewart, A., The History of Ireland since the Scots were naturalised.

⁵¹ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p. 206

52 Ibid., p. 205

53 Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.17, Citing Stewart, A., The History of the Church of Ireland after the Scots were naturalised, (Aitchison, Belfast, 1866.) p.317

Commenting in a footnote on Stewart's description of Glendinning's meetings, Thomas Hamilton says, "Many readers will notice the curious correspondence of this movement in certain features with the Ulster revival of 1859."

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First published c. 1887. p. 43

On account of scattered groups of the 'Society of Friends' remaining in Ireland to the present day, it is worthwhile mentioning that Seventeenth Century Quakers were also said to experience what their leader, George Fox, called "the power of the Lord". (*Epistle 104, 1655.*) Commenting on this, Scott Martin says that "Friends (meaning Quakers) would experience this power surrounding them or flowing through their bodies under a variety of conditions, but most often at the point of convincement, when facing a trial, or during meeting for worship. An experience of the power was often associated with some kind of involuntary physical or mental phenomenon. When seized by the power, some Friends quaked, vocalized, or fell unconscious to the floor, while other Friends saw brilliant light, had visions, experienced healing, or felt a force emanating from them that was capable of subduing an angry and hostile mob."

Martin, S., Quaking and the Rediscovery of Primitive Quakerism, Friends Journal, May 2001.)

Referring to these comments of Martin's, Bill Samuel from Silver Spring, Maryland says, "We really do not know a lot about the typical early Quaker meetings for worship, but we do know that Friends were dubbed "Quakers" because they were said to tremble with the power of the Lord. We do not know how common the various phenomena Martin mentioned were, and Martin notes that "Not all 17th-century Friends were of one mind regarding this power..." It is possible, even likely, that many references to such phenomena in early Quaker writings were edited out for fear they would be taken the wrong way by readers." (Underlining mine)

"Many spiritual movements which are on fire at the beginning lose much of their fire over the generations. For Friends, the 18th century was a period of consolidation which included the establishment of a variety of common expectations, some as matters of written discipline and some more informally enforced with the help of the elders."

"Many Friends are very suspicious of emotionalism in worship. There are real dangers of artificially creating an emotional environment in which the feelings

might in considerable respect not be genuine ones of a relationship with Jesus Christ. But it seems to me that our faith is experiential, centred in a relationship. Emotional expression would seem to naturally spring forth from such a relationship. If emotional expression is proper (in fact, good) in the love relationship between a husband and wife (and I would expect that most Friends would think it is), why is (it) not in our relationship with the divine lover?"

"The pentecostal and charismatic movements ... have been growing in the way Friends did in the first generation. There may be real problems with many pentecostal and charismatic churches, but they share with Friends an emphasis on the present experience of Christ in worship. Personally, I have found worshipping in a local pentecostal church rewarding and useful in gaining insights into early Friends."

(Underlining mine)

Samuel, W., Power of the Lord, (<http://www.quakerinfo.com/article1089.html>) QuakerInfo.com article, originally published May 1, 2001 at Suite101.com

"Here is the testimony of Edward Burroughs, a fellow minister with Fox, speaking in his preface to George Fox's publication *The Great Mystery of the Great Whore Unfolded, and Antichrist's Kingdom Revealed unto Destruction*.

Whilst waiting upon the Lord in silence, as we often did for many hours together, with our hearts toward Him, being stayed in the light of Christ from all fleshy motions and desires, we often received the pouring down of His Spirit upon us, and our hearts were made glad, and our tongues loosened, and our mouths opened, and we spake with new tongues, as the Lord gave us utterance, and His Spirit led us, which was poured upon sons and daughters. Thereby things unutterable were made manifest, and the glory of the Father was revealed. Then we began to sing praises to the Lord God Almighty, and to the Lamb, who had redeemed us to God."

Cited in Atkinson, B., Land of Hope and Glory, (Dovewell Publications, London, 2003.) pp.91,92

⁵⁴ Calendar of State Papers Ireland (1625-30) (HMSO) p.662,

Cited in Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.18

⁵⁵ Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.17,

Citing Stewart, A., The History of Ireland since the Scots were naturalised, (Aitchison, Belfast, 1866.)

56 Blair, R., Autobiography of Robert Blair, (P. Kelso, Belfast, 1844.) p.89
Cited in Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p.207

57 **Ibid.**, p.207

58 **Ibid.**, p.207

59 **Ibid.**, p.207

60 **Ibid.**, p.207

61 Livingstone p.161 - Cited in Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p. 17

62 Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven Came Down, (Ambassador Productions Ltd., Belfast, 1987.) p.14
Persecution from the Bishops of the established church against activities of which they did not approve was not new. D.P. Walker speaks of “**Puritan attempts in the 1590s to cast out devils and the savage suppression of these attempts by Anglican prelates.**”
Cited in Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.36

63 Calendar of State Papers Ireland (1625-30) (HMSO) p.629

64 Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.19

65 **Ibid.**, p.19
Dean Henry Leslie became Bishop of Down and Connor in 1635 after the death of Bishop Robert Echlin.

⁶⁷ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p.207

⁶⁸ **Ibid.**, p. 207

“USSHHER, JAMES (1581-1656)

His Calvinistic theological sympathies tended to be with the Presbyterian divines who supported Parliament, but his general culture and outlook led him to support the crown. ... He had been removed by Parliament from his Irish offices.

... He is famous for a chronology of the Bible that he worked out, and which for many years was printed in editions of the King James Version. Oliver Cromwell thought so highly of him as to give him a State funeral and bury him in Westminster Abbey.”

Douglas, J.D., & Comfort, P.W., (Eds.) Who's Who in Christian History, (Tyndale House Publishers, Inc., Wheaton, Illinois, 1992.) p. 691

⁶⁹ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p. 208

⁷⁰ Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p. 2

⁷¹ Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981.) First Published in Edinburgh, 1754. p. 204

⁷² **Ibid.**, p. 204

⁷³ **Ibid.**, p. 204

⁷⁴ Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First published c. 1887. p.48, citing Blair's *Life*, p. 82

⁷⁵ They sailed from Groomsport on the County Down coast in a ship called “Eagle Wing”.

⁷⁶ "According to this oath they were required not only to swear allegiance to King Charles (I), but to swear also that they would never at any time oppose anything he might be pleased to command, and further, that they would renounce and abjure all covenants, such as the National Covenant, which had been the means of saving Presbyterianism in Scotland. All above the age of sixteen were to swear this 'upon the Holy Evangelists;' and that none might escape, the Episcopal ministers and churchwardens were required to make a return of all the Presbyterians resident in each parish, that every individual among them might be made amenable."

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First Published c. 1887. p.53

⁷⁷ Livingstone p.161 & Blair p.148,

Cited in Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p. 23

"It is on record that one Sunday afternoon over 500 people from County Down crossed the sea to Stranraer in Scotland to receive the sacrament in a manner forbidden to them by the English law in Northern Ireland – and such journeys were a regular occurrence."

Kee, R., Ireland - A History, (Sphere books Ltd., Abacus edition published in 1982.) p.42

⁷⁸ Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First Published c. 1887. p.49

⁷⁹ Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.16

⁸⁰ Kee, R., Ireland - A History, (Sphere books Ltd., Abacus edition published in 1982.) p.42

"David Robertson writes in his article 'From Epidavros to Lourdes: A History of Healing by Faith' about an Irishman named (Valentine) Greatlakes:

He was a Protestant in Catholic Ireland and fled to England in 1641 at the outbreak of the Irish Rebellion. For a time he served under Cromwell. In 1661, after a period of depression, he came to believe that God had given him, a mere commoner, the power to cure scrofula. (Tuberculosis of the lymphatic glands in the neck.) When he began trying to cure the king's evil, his friends and acquaintances were astounded to find that he did indeed

seem able to produce a regression in this disease. This stunning achievement led him to try his hand at other illnesses like epilepsy, paralysis, deafness, ulcers, and diverse nervous disorders, and he found that his touch was efficacious in these cases as well. Soon word of his uncanny ability spread far and wide and he was besieged by multitudes of sick people. The crowds that came to him were so great that he could not accommodate all of them even if he worked from six in the morning until six at night. (Frazier 1973:187)"

Wimber, J., & Springer, K., Power Evangelism, (Hodder & Stoughton, London, Sydney, Auckland, 2001.) pp.229, 230

⁸¹ Cameron, T., Peden the Prophet, (James A. Dickson, Edinburgh.) First published in the "Lily" series by Pickering & Inglis Ltd. p.5

⁸² **Ibid.**, p.10

⁸³ "World Book" Encyclopedia (Volume 2) – 'Bass Rock'

⁸⁴ Johnston, J.C., Alexander Peden – The Prophet of the Covenant, (Mourne Missionary Trust, Kilkeel, Co. Down, 1988.) First published in 1902. p.88

⁸⁵ Cameron, T., Peden the Prophet, (James A. Dickson, Edinburgh.) First published in the "Lily" series by Pickering & Inglis Ltd. pp. 19,20

⁸⁶ **Ibid.**, p.20

⁸⁷ **Ibid.**, p.17

⁸⁸ **Ibid.**, p.18

⁸⁹ **Ibid.**, p.28

endnotes - john wesley

¹ "John Wesley went to Georgia primarily, he said, to save his own soul and learn the true meaning of the gospel by preaching to the Indians."

Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.) pp. 19, 20

In actual fact, although Wesley ministered in the Anglican work in Savannah, he never actually saw any Indians converted.

² "He was seeking the true understanding and experience of salvation by faith. He reread the New Testament in Greek and discovered that instantaneous conversions did indeed take place in the New Testament church. He talked with" (Moravian missionary Peter) "Bohler again on April 26, and Bohler later recorded, 'He wept bitterly and asked me to pray with him. I can freely affirm, that he is a poor, broken-hearted sinner, hungering after a better righteousness than that which he had thus far had, even the righteousness of Christ.'"

Ibid., pp. 25, 26

Citing Addison, W. G., The Renewed Church of the United Brethren 1772-1930, (SPCK, London, 1932.) p. 62

³ (Wesley's Journal, 1, 476 - 24th May 1738.)

Cited in Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.) p. 26

⁴ (Wesley's Journal, 2, 121, 122, 125 – 1st January 1739.)

Cited in Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.) p. 30

139 years later, Bramwell Booth, son of William Booth, records in his journal on 16th January 1878, a not dissimilar meeting at the Salvation Army half-yearly 'Council of War' at Whitechapel, when nearly all their evangelists were present:-

"At night Corbridge led a Hallelujah Meeting till 10 o'clock. Then we commenced an All-Night of Prayer. Two hundred and fifty people were present till 1 a.m. ; two hundred or so after. A tremendous time. From the very first Jehovah was passing by, searching, softening, and subduing every heart. The power of the Holy Ghost fell on Robinson (a North Country pitman of specially powerful build,) and prostrated him. He nearly fainted twice. The brother of the Blandys entered into full liberty, and then he shouted, wept, clapped his hands, danced, amid a scene of the

most glorious and heavenly enthusiasm. Others meanwhile were lying prostrate on the floor, some of them groaning aloud for perfect deliverance. I spoke twice in the course of that night; so did Corbridge. He did well. ... It was a blessed night." Booth, B., Echoes and Memories, (Hodder & Stoughton Ltd., London, 1925.) (p.53)

⁵ In his lifetime he is estimated to have covered a quarter of a million miles, preached forty thousand times and discipled, trained and commissioned many lay-preachers. Apart from his theological studies at Oxford University, he learned several languages, wrote prolifically, published his own English Dictionary and a home medical handbook and was actively involved in social reform. One wonders what he did in his spare time!

⁶ "He visited this country ... twenty one times, embracing about five years and a half of his public life."

Crookshank, C.H., Days of Revival, Vol., 2, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 199
(First published in 1885 as The History of Methodism in Ireland.)

"Mr. Tyerman calculates that Wesley crossed the channel forty-two times, and devoted at least six years of his life to Ireland."

Telford, J., The Life of John Wesley, (The Epworth Press, London, 1947.) p. 278

⁷ Elizabeth de Wellesley of Dangan in Co. Meath, who married Sir Herbert Wesley.

⁸ Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 12
(First published in 1885 as The History of Methodism in Ireland.)

⁹ "On August 9th, 1747, Wesley, therefore, landed in Dublin. From this time the work rapidly spread throughout Ireland."

Telford, J., The Life of John Wesley, (The Epworth Press, London, 1947.) p. 278

NB. The Methodist Society in Dublin was already established before Wesley's arrival.

¹⁰ Lelievre, M., John Wesley, His Life and Work, (T. Woolmer, London, No date given.) Translated from the French by Rev. A.J. French B.A. p. 126

¹¹ **Idem.**

¹² **Ibid.**, p. 127

¹³ Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 25
(First published in 1885 as The History of Methodism in Ireland.)

¹⁴ **Ibid.**, Vol., 1, p. 124

¹⁵ Lelievre, M., John Wesley, His Life and Work, (T. Woolmer, London, No date given.) Translated from the French by Rev. A.J. French B.A. p.127

¹⁶ **Ibid.**, p.127

¹⁷ **Ibid.**, p. 127

¹⁸ Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 22
(First published in 1885 as The History of Methodism in Ireland.)

¹⁹ Lelievre, M., John Wesley, His Life and Work, (T. Woolmer, London, No date given.) Translated from the French by Rev. A.J. French B.A. p. 132

“**Mountebank**, any body who tries to deceive people by tricks, stories and jokes.”
(World Book Dictionary)

²⁰ **Ibid.**, p. 132

²¹ Ibid., p. 133

²² Cited in Lelievre, M., John Wesley, His Life and Work, (T. Woolmer, London, No date given.) Translated from the French by Rev. A.J. French B.A. p.133

²³ Crookshank, C.H., Days of Revival, Vol., 1 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p.51
(First published in 1885 as The History of Methodism in Ireland.)

²⁴ Neely, W.G., Be Thou My Vision, (APCK., Armagh, 1994.) p. 42

²⁵ "I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty to declare, unto all that are willing to hear, the glad tidings of salvation."

Telford, J., (Ed.,) The Letters of the Rev. John Wesley, A.M., (The Epworth Press, London, 1931.) 1, 286 (Letter to James Hervey, March 20, 1739).
Cited in Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.) p. 92

²⁶ Minutes of the Methodist Conferences, 1774 to 1798, pp. 35, 36

Cited in Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.) p. 72

²⁷ Wood, A.S., The Inextinguishable Blaze, (Paternoster Press, London, 1960.) p.165

²⁸ "The ministry was regarded as a profession, affording a suitable calling for the younger sons of wealthy traders or poor aristocrats; and was entered upon solely from pecuniary motives, without the slightest idea of devotion to, much less self-sacrifice for the interests of religion."

Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 15
(First published in 1885 as The History of Methodism in Ireland.)

"Rev. G. Whitefield could say, 'Not one clergyman in all Ireland is yet stirred up to come out singularly for God.'"

Ibid., Vol., 1, p.16

²⁹ "The Protestant state church of Ireland, always an anomaly in that it was the governmentally supported church of a minority of the population, was disestablished in 1869,"

Walker, W., A History of the Christian Church, (T. & T. Clark Ltd., Edinburgh, 1992.) p.643

³⁰ "The Established Church presented a most melancholy spectacle to the eye of the Christian observer. Being considered by British statesmen rather as a political engine than an instrument of instruction in evangelical truth."

Ibid., p. 13

³¹ Lelievre, M., John Wesley, His Life and Work, (T. Woolmer, London, No date given.) Translated from the French by Rev. A.J. French B.A. pp. 125, 126

³² *Ibid.*, p. 126

Whatever may have been the creed of the ancient Christian Church in Ireland, it is undoubted that, by a resolution of the Synod of Cashel in the year 1172, the Church was made subject to the see of Rome and a tribute known as Peter's pence became payable to the Pope." (The author goes on to speak of "the abrogation of the Papal supremacy over Ireland by the Irish Parliament in 1536, ...")

Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, 1987.) p.13

³³ Cited in Stewart, E., Streams of Life, (Ambassador Productions Ltd., Belfast, 1988.) p. 107

There is no suggestion here that Wesley's apostleship is on a par with that of 'the Twelve', or even Paul, for the word *αποστολος* ('one sent with a commission') in the New Testament has more than one application. It is used to refer to:-

• **Jesus Himself**

Hebrews 3:1 "Christ Jesus – The *Apostle* and High Priest of our profession."

• **The Apostles of the resurrection**

i.e., the 'Twelve', who were ordained by Christ after His resurrection, as listed in Matthew 10:2-4. (It is their lifetime to which we refer when speaking of the 'Apostolic age' of the Church.)

John 20:21 "As my father has *sent* me, even so *I send* (ἀποστέλλο) you."

Revelation 21:14 **The twelve Apostles** of the Lamb.

• **Matthias**

Acts 1:20 Referring to **Judas**—"Let another take his επισκοπεύ"

:21 "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us,

:22 beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection."

:24 "Lord ... show which of these two you have chosen to take part in this ministry and apostleship from

:25 which Judas by transgression fell, that he might go to his own place.

:26 and they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles."

(As listed in Acts 1:13)

• **Paul**

1 Corinthians 9:1 "Am I not an **apostle**? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

:2 You are the seal of my **apostleship** in the Lord."

Acts 22:14 "The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth."

1 Corinthians 15:7-9 "After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time. **For I am the least of the apostles**, who am not worthy to be called an apostle, because I persecuted the church of God."

2 Corinthians 12:12 "Truly the signs of an apostle were accomplished among you with all perseverance in signs and wonders and mighty deeds."

Galatians 1:1 & 11-17 Paul's defence of his apostleship.

• **The Apostles of the ascension**

(I.e., these apostles were not ordained by Christ until after His ascension and may have included people like Andronicus, Junia (Rom 16:7), James the Lord's brother (Galatians 1:19), Barnabas (Acts 14:14), and Apollos. There is no Biblical warrant for saying that such apostleship should not be found in the Church today. Indeed, men like Wesley carry the hallmarks of such a ministry.)

Ephesians 4:7 "When he ascended on high,
He led captivity captive,
And gave gifts unto men."

:11 "And He Himself gave some to be *apostles*, some prophets, some evangelists, and some pastors and teachers."

I Corinthians 12:28 "God has appointed these in the church: first *apostles*, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues

:29 Are all *apostles*? Are all prophets? Are all teachers?
Are all workers of miracles?

:30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

:31 But earnestly desire the best gifts. And yet I show you a more excellent way."

Revelation 2:2 “You have tested those who say they are apostles and are not and have found them liars.”

• **General use**

John 13:16 “Nor is *he who is sent* (ἀποστέλλο) greater than he who sent him.”

Philippians 2:25 “Epaphroditus, your *messenger*”
(*ἀποστόλος* meaning ‘sent one’ or ‘commissioned one’)

2 Corinthians 8:23 “... if our brethren are inquired about, they are the *messengers* of the churches.”

³⁴ Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.) p. 63

³⁵ Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 177
(First published in 1885 as The History of Methodism in Ireland.)

³⁶ Ibid., Vol., 1, pp. 180, 181

Commenting on a late twentieth century reaction to such phenomena from Christians in the Western world, John Wimber says, ‘Power encounters are difficult to control and are therefore hard for many Western Christians to accept, because phenomena that do not fit our patterns of rational thought are uncomfortable: they plunge us into a world beyond rationality in which we lose control of the situation. Events that do not fit our normal categories of thinking are threatening for us, causing fear, because they are unfamiliar – especially where spiritual power is involved.’

Wimber, J. & Springer, K., Power Evangelism, (Hodder & Stoughton, London, Sydney, Auckland, 2001.) p.61

³⁷ Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 183
(First published in 1885 as The History of Methodism in Ireland.)

As a point of human interest, a young evangelist from Portland Oregon called Dick Iverson preached in County Fermanagh in the 1950's, (probably not far from where John Smith had evangelised almost two hundred years earlier). Within a number of weeks approximately six hundred people were converted through Iverson's ministry. One of them was a thirteen-year-old girl who many years later I ministered to in Antrim and baptised in the River Jordan in July 1992 after she had recommitted her life to the Lord. I find it most encouraging to know that the Spirit of God is as ready and able to work in Ireland in our day as He was in Wesley's.

³⁸ In Wesley's day there was a group called 'the French prophets'. They were mostly made up of French Protestants, fleeing from persecutions in their own country, (two centuries after the St. Bartholomew's Day massacre of 1572). As their name would suggest, they claimed to exercise prophetic gifts, but were considered fanatics or "enthusiasts" by their peers. [**".. delirium was mistaken for inspiration; and the ravings of those who had lost their senses through grief and bodily excitement, were received as prophecies by their fellow sufferers."** (Southey, p. 168)] Even by today's reckoning they would be thought of as extremists. They do seem however to have rejected the Reformed doctrine of the cessation of the charismata. Southey tells of Charles Wesley's experience when he lodged with a convert of the sect in Wickham.

"Charles... was not aware that his host and chum was himself a gifted personage, till they retired to bed, when as they were undressing, he fell into violent agitations, and gobbled like a turkey-cock. 'I was frightened,' he says, 'and began exorcising him with "thou deaf and dumb devil!"' He soon recovered from his fit of inspiration. I prayed, and went to bed, not half liking my bed-fellow, nor did I sleep very sound with Satan so near me."

Southey, R., The Life of Wesley, Vol., 1, (Longman, Brown, Green, Longmans, and Roberts, London, 1858.) p.170

Southey's terminology may in the present day sound amusing, but not having the benefit of a twentieth century Pentecostal vocabulary clearly left him at a disadvantage when trying to articulate what had happened. Despite all his antics, or the fact that Charles Wesley interpreted his activity as demonic, it is quite conceivable that '**his host and chum**' from the French prophets perceived himself to have been speaking in tongues.

"Not that (John) Wesley was totally unaware of tongues as ecstatic utterance. In his reply to Dr. Middleton he refers to the outbreak of tongues and other gifts among a persecuted band of rural Huguenots in southern France (the 'little prophets of Cevennes'), beginning in 1688 [Jackson, T., (Ed.,) The Works of John Wesley, (John Mason, London, 1829-31) X, 56.] But little can be made of this, since Wesley gives no indication as to what his own attitude was regarding this instance. Further, some

scholars have contested the common claim that tongues speaking in this case was ecstatic utterance. Several authors claim however that this instance was the first recorded outbreak of glossolalia in modern times, after a 'silent period' of one thousand years."

Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.) p. 179

"Considering his reticence either to endorse or condemn rather unusual emotional manifestations in his own meetings, one may conjecture that he would have taken a similarly moderate attitude regarding glossolalia." *Ibid.*, p. 97

For further reading Howard A. Snyder recommends Dr. Vinson Synan as having dealt with the connection between Wesley and modern Pentecostalism in the following publications:-

Synan, V., The Holiness-Pentecostal Movement in the United States, (Eerdmans, Grand Rapids, 1971.)

Dayton, D.W., From Christian Perfection to the Baptism of the Holy Ghost and

Dieter, M.E., Wesleyan-Holiness Aspects of Pentecostal Origins, both in

Synan, V., Aspects of Pentecostal-Charismatic Origins, (Logos International, Plainfield, New Jersey, 1975.)

³⁹ Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 212
(First published in 1885 as The History of Methodism in Ireland.)

⁴⁰ Ibid., Vol., 1, p. 213

Gideon Ouseley (1762 - 1839) was an Itinerant Methodist evangelist, born in Dunmore, ten miles from Tuam, Co. Galway. Like Wesley, Ouseley covered many miles on horseback and preached in the open air. In about 1820, a strange phenomenon is recorded at one of his open-air meetings in Co. Limerick, Ireland, which, like John Smith's experience with Andrew Delap, may also have been indicative of the seeds of a prophetic ministry. Ouseley had been stoned for preaching near a butcher's stall, but after washing the blood off himself, resumed his spot and took up where he left off. When the stones began to fly again the ringleader said, "Let us not kill him" and seizing a pig, gagged its mouth and held it by the tail until its squeals drowned out Ouseley's voice.

"At length the pig became exhausted, and then Mr Ouseley began again, and, suddenly stopping, called the butcher to him, and said to him, 'My good man, the Lord will extort a cry from you as loud as the cry of that pig.' The man soon fell, and raised one of the most unearthly screams ever heard from human voice, and continued it for a considerable time. All thought he was possessed with an evil spirit, and strove to raise him, but could not. The priest was then sent for, who brought a whip, and laid it on him with all his might, but all to no purpose. He still roared aloud, until exhausted. He was at last dragged into his own house."

Arthur, W., The Life of Gideon Ouseley, (Wesleyan Conference Office, London, 1876.) p. 233

⁴¹ Even David Livingstone, arguably the best-known British overseas missionary of the nineteenth century advocated "**commerce and Christianity in that order**". In fairness to him it must be said that his philosophy was based on the purest of motives, for he felt that the advent of legitimate trade in the African interior would hopefully undermine and eventually supersede the slave trade.

Internet Website <http://atschool.eduweb.co.uk/blantyre/living/comm.html> 17/04/00

Main title 'Dr. Livingstone – Man of Africa'

Section title 'Commerce and Christianity'

⁴² Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 11
(First published in 1885 as The History of Methodism in Ireland.)

Although Patrick probably never thought of it at the time, part of the unplanned spin off from six years of slavery in Ireland was a fluency in the Irish language and an in depth understanding of the Irish culture. One of the characteristics of Patrick's missionary successors in the Celtic Church was their commitment to learning the language of the people they were trying to evangelise.

⁴³ Ibid., Vol., 1, p. 79

Preaching in Irish

There were of course others who preached in Irish, one of whom was Charles Graham, who subsequent to Wesley's departure from Ireland became a Methodist missionary to Co. Kerry. A typical occasion was in the open air at Milltown, when "**Graham took his stand on a block, opposite the market-house, and delivered his message faithfully, both in English and Irish, the latter being well understood.**"

Ibid., Vol., 2, p. 219

Charles Graham's partner in evangelism, Gideon Ouseley, also "sweetly used the Irish tongue, which won a way to the ear of the multitude as nothing else could do." Arthur, W., The Life of Gideon Ouseley, (Wesleyan Conference Office, London, 1876.) p.57

Even before Wesley's ministry in Ireland started, the leadership of the Presbyterian Church there must also already have been thinking along the same lines. According to nineteenth century church historian Thomas Hamilton, "**In 1710 the Synod of Ulster formed a plan for the preaching of the Gospel to the Irish-speaking Romanists in their own tongue.**" Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) p.114 First published c. 1887.

Their plan seems to have taken a long time to implement.

The Bible in Irish

"About the time of the Rev. J. Wesley's last visit to Ireland a most important movement commenced, which aimed at the conversion of the Roman Catholic population, by preaching to them in their own language. Although similar efforts had been put forth, attended with more or less success, they were unorganised, comparatively few in number, and exceedingly limited in their sphere of operation. A translation of the New Testament into Irish commenced by Bishop Walsh, and completed by William Daniel, was published in 1602. Twenty or thirty years subsequently, Bishop Bedell, being most desirous to provide the people with the whole Bible in their own tongue, engaged one of his best native scholars in the country to undertake the work, and so deeply was the good bishop interested in its execution, that at the age of sixty he commenced to learn the language himself, hoping to be able to render some assistance in the way of revision. He was not, however, permitted to proceed in his noble undertaking without disturbance. Romanists, of course, looked on it with aversion; but, strange to say, so also did some of his own brethren. Archbishop Laud, then in the zenith of his power, regarded it with disfavour, and prevailed on the Irish Viceroy to concur with him. The translator was subjected to annoyance and persecution, and the work when finished remained about half a century in manuscript."

Crookshank, C.H., Days of Revival, Vol., 2, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) pp. 201, 202
(First published in 1885 as The History of Methodism in Ireland.)

In 1806, Dr. Adam Clarke wrote to Methodist Evangelist Gideon Ouseley, arguing that such a translation would actually help preserve the Irish language. "**I am satisfied that any language in a civilised country, that has to cope with another at the same**

place, must soon perish if the Scriptures do not exist in it."

Arthur, W., The Life of Gideon Ouseley, (Wesleyan Conference Office, London, 1876.)
p. 161

Whether or not Clarke's hypothesis is correct, his thinking shows a genuine desire for the native Irish to have a translation of the Bible in their own language.

⁴⁴ **Telford, J., John Wesley – Into all the world**, (Ambassador Publications, Belfast, Northern Ireland and Greenville, South Carolina, 1999.) (First published in 1902.) p. 222

Apparently, Walsh had such a profound knowledge of the Greek and Hebrew texts of Scripture that after a moment's thought, he could tell how many times any word occurred.

⁴⁵ **Ibid.**, p. 223

⁴⁶ **A Short History of the People called Methodists – Works of John Wesley Vol., XIII**

⁴⁷ Gleaned from McCaverry, T., Newtown, A History of Newtownards, (White Row Press, Belfast, 1994.) p.88

⁴⁸ **Crookshank, C.H., Days of Revival, Vol., 1**, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 112
(First published in 1885 as The History of Methodism in Ireland.)

Today, on the hill that Crookshank describes as "the mountain", Scrabo Tower stands in memory of Charles William Vane, the third Marquis of Londonderry. In Walsh's day, a hundred years were yet to pass before its completion in 1857. In all likelihood, Scrabo Hill was the 'height' or 'Ard' that gave the Ards district its name.

⁴⁹ **Ibid., Vol., 1**, pp. 118, 119

⁵⁰ **Ibid., Vol., 1**, p. 122

“One of Wesley’s most promising disciples, Thomas Walsh, was forced to flee the town and spend the night on Scrabo after a ... riot on the Bowling Green in July, 1756. Wesley attributed his early death, at twenty-eight, to this incident. Two years later Wesley visited Newtown (sic) for the first time. He attracted the largest congregation he had hitherto preached to in Ireland.”

McCavery, T., Newtown, A History of Newtownards, (White Row Press, Belfast, 1994.) p.88

⁵¹ Sourced from a street map of Newtownards, “surveyed and drawn by John Sloaner, 1720”, contained in Glimpses of Old Newtownards, (Ards Historical Society, Publication No. 1) p.8

⁵² Dunn, S., Adam Clarke, Christian Theology, (T. Mason & G. Lane, New York, 1840.) p. 8

⁵³ **Idem.**

⁵⁴ Today in the twenty first century at Agherton, outside Portstewart (BT55 7SB) is a prestigious housing development named ‘Adam Clarke Gardens’, after Wesley’s celebrated protégé.

⁵⁵ Earle, R., (Ed.) Adam Clarke’s Commentary on the Bible, (Baker Book House, Grand Rapids, Michigan, 1989.) p. 6 [Sketch of Clarke’s Life]

⁵⁶ Interestingly, this same phenomenon was to recur some eighty years later in the Ulster Awakening of 1859.

⁵⁷ Crookshank, C.H., Days of Revival, Vol., 2, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 108
(First published in 1885 as The History of Methodism in Ireland.)

⁵⁸ "The time which Mr. Wesley spent in travelling was not lost. 'History, poetry and philosophy,' said he, 'I commonly read on horseback, having other employment at other times.'"

Southe, R., The Life of Wesley, Vol., 1, (Longman, Brown, Green, Longmans, and Roberts, London, 1858.) p.274

⁵⁹ Earle, R., (Ed.,) Adam Clarke's Commentary on the Bible, (Baker Book House, Grand Rapids, Michigan, 1989.)

⁶⁰ Crookshank, C.H., Days of Revival, Vol., 4, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 219
(First published in 1885 as The History of Methodism in Ireland.)

⁶¹ Emurian, E.K., Living Stories of Famous Hymns, (Baker Book House, Grand Rapids, Michigan, 2000.) pp.109, 110

⁶² Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 113
(First published in 1885 as The History of Methodism in Ireland.)

⁶³ Ibid., Vol., 1, p. 206

⁶⁴ Ibid., Vol., 1, p. 135

⁶⁵ Ibid., Vol., 1, p. 60

⁶⁶ Ibid., Vol., 1, p. 152

⁶⁷ Ibid., Vol., 1, pp. 153, 154

⁶⁸ The area within the Pale comprised Counties Louth, Meath, Kildare and Dublin.

⁶⁹ **Lelievre, M., John Wesley, His Life and Work, (T. Woolmer, London, No date given.)** Translated from the French by Rev. A.J. French B.A. p. 135

⁷⁰ Pertaining to the Council of Trent (1545-1563), which incidentally the Counter Reformation was largely based on.

⁷¹ World Book Dictionary.

⁷² 'This is my body.'

⁷³ **Ryle, J.C., Christian Leaders of the Eighteenth Century, (The Banner of Truth Trust, Edinburgh, 1978.)** (First published 1885.) p.89

⁷⁴ **Brown, R., Four Spiritual Giants, (Kingsway Publications, Eastbourne, 1997.)**
p. 179

⁷⁵ Instances of some of the phenomena experienced by two such contemporaries, George Whitefield and John Berridge the Vicar of Everton, are recorded in the Appendix 'D'.

⁷⁶ "ENTHUSIASM possession by the god – Term for religious ecstasy, or for a movement associated with such ecstasy, or for a religious stance considered extravagant."

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids Michigan, 1985.) p.170

⁷⁷ **Telford, J., John Wesley – Into all the world, (Ambassador Publications, Belfast, Northern Ireland and Greenville, South Carolina, 1999.)** (First published in 1902.) p.124

It is probably worthwhile noting that a similar conclusion was drawn on some of the phenomena that occurred over a hundred years earlier in the Sixmilewater revival.

⁷⁸ Crookshank, C.H., Days of Revival, Vol., 1, (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 153
(First published in 1885 as The History of Methodism in Ireland.)

⁷⁹ Ahlstrom, S., A Religious History of the American People, (Yale, 1972.) p.302
Cited in Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.124

⁸⁰ "ARMINIANISM - A Christian theological system emphasizing the freedom of man and opposing strict Calvinistic views of unconditional election and irresistible grace. Its influence has been strong on modern Protestantism, especially METHODISM."

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids Michigan, 1985.) p.43

'Arminianism' was so called because it was the teaching of Dutch Theologian, Professor Jacobus Arminius (1560-1609) of Leiden.

⁸¹ "ANTINOMIANISM – Rejection of the authority of the moral law on the grounds that Christian grace and freedom supersede the law."

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids Michigan, 1985.) p.35

⁸² "Reformed churches: those churches that accept the principles of the Reformation, especially those that were more Calvinistic in doctrine."

Kendall, R.T., Understanding Theology, (Christian Focus Publications, Fearn, Ross-shire, 1998.) p. 232

⁸³ Crookshank, C.H., Days of Revival, Vol., 1 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 145

(First published in 1885 as The History of Methodism in Ireland.)

On January 1, 1733, I preached before the University, in St. Mary's Church (Oxford), on 'the circumcision of the heart'; an account of which I gave in these words: 'It is that habitual disposition of soul, which in the sacred writings is termed holiness, and which directly implies the being cleansed from sin; from all filthiness both of flesh and spirit; and, by consequence, the being endued with those virtues

which were in Christ Jesus; the being so “renewed in the image of our mind,” as to be “perfect as our Father in heaven is perfect” (*Works*, vol. v. p. 203).
Wesley, J., A Plain Account of Christian Perfection, (The Epworth Press, London, 1970.) pp. 6, 7

It is interesting that ‘Wesley had held the doctrine of Christian perfection ever since the year 1733’ as this was almost five years before his personal conversion in Aldersgate Street, London in May 1738.

⁸⁴ Crookshank, C.H., Days of Revival, Vol., 1 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 150
(First published in 1885 as The History of Methodism in Ireland.)

⁸⁵ Ibid., Vol., 1, pp. 152, 153

Indicative of how the Holiness experience carried over into the nineteenth century, Methodist Historian George Brown writes in August 1801 of what he calls ‘revival in the Cavan Circuit’, that, among many other things, “**a few obtained the direct witness of a full sanctification.**”

Letter to Dr. Coke cited in Arthur, W., The Life of Gideon Ouseley, (Wesleyan Conference Office, London, 1876.) p. 120

⁸⁶ According to Dr. Vinson Synan, “**Practically all the hymns of the early Pentecostal movement were produced by holiness writers celebrating the second blessing as both a cleansing and an enduement of power.**”
Synan, V., The Origins of the Pentecostal Movement, (Oral Roberts University Library.) p.4 Website <http://www.oru.edu/university/library/holyspirit/pentorg1.html>

⁸⁷ Warrington, K., (Ed.,) Pentecostal Perspectives, (Paternoster Press, Carlisle, Cumbria, 1998.) p. 3

Synan says that it was Wesley’s successor, John Fletcher, who “**first called this second blessing a ‘baptism in the Holy Spirit’**”.

Synan, V., The Origins of the Pentecostal Movement, (Oral Roberts University Library.) p.2 Website <http://www.oru.edu/university/library/holyspirit/pentorg1.html>

88 Crookshank, C.H., Days of Revival, Vol., 1 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 153
(First published in 1885 as The History of Methodism in Ireland.)

89 "... after a time a cry arose, and (what a little surprised me) among religious men, who affirmed, not that I stated perfection wrong (sic), but that 'there is no perfection on earth'; nay, and fell vehemently on my brother and me for affirming the contrary. We scarce expected so rough an attack from these; especially as we were clear on justification by faith, and careful to ascribe the whole of salvation to the mere grace of God. But what most surprised us was, that we were said to 'dishonour Christ,' by asserting that He 'saveth to the uttermost'; by maintaining that He will reign in our hearts alone, and subdue all things to Himself."
Wesley, J., A Plain Account of Christian Perfection, (The Epworth Press, London, 1970.) p. 15

90 Crookshank, C.H., Days of Revival, Vol., 1 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 153
(First published in 1885 as The History of Methodism in Ireland.)

91 Pastor W.H. Holohan, whose skills in alliteration I always envied, but never managed to emulate.

92 In the early part of his ministry, Wesley's firm conviction was that only a recognised Anglican Bishop had the authority to ordain clergy. Writing to his brother-in-law, Mr. Hall, at the end of December, 1745, (almost two years before his first visit to Ireland), he had said, "We believe it would not be right for us to administer either Baptism or the Lord's Supper unless we had a commission to do so from those bishops whom we apprehend to be in a succession from the Apostles."

Telford, J., John Wesley – Into all the world, (Ambassador Publications, Belfast, Northern Ireland and Greenville, South Carolina, 1999.) (First published in 1902.) p.304

Indicative of the change in his thinking that almost forty years of releasing men into ministry had brought about, is this statement to his brother Charles in 1784. "I firmly believe I am a Scriptural *episcopos*, as much as any man in England or in Europe; for the uninterrupted succession I know to be a fable, which no man ever did or can prove." *Ibid.*, p.307

"Such facts effectually disprove the statement that to the end of his life Wesley was a High Churchman in the modern sense of that term. Within seven years after his evangelical conversion the prejudices of his earlier life had begun to yield." *Idem.*

⁹³ Crookshank, C.H., Days of Revival, Vol., 2 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) pp. 216, 217
(First published in 1885 as The History of Methodism in Ireland.)

⁹⁴ Ryle, J.C., Christian Leaders of the Eighteenth Century, (The Banner of Truth Trust, Edinburgh, 1978.) (First published 1885.) p.79

In 1 Corinthians 12:28 (NIV), Paul refers to "gifts of administration". Dr. Leon Morris says the word (κυβερνεῖσθαι) occurs only here in the New Testament and "denotes the activity of the steersman of a ship, the man who pilots his vessel through the dangerous shoals and brings her safe to port (a cognate word is used in Acts 27:11 (pilot); Revelation 18:17 (sea captain) of the 'master of a ship')."

Morris, L., The First Epistle of Paul to the Corinthians – An Introduction and Commentary, (The Tyndale Press, London, 1969.) p.179

⁹⁵ Cited in Ryle, J.C., Christian Leaders of the Eighteenth Century, (The Banner of Truth Trust, Edinburgh, 1978.) (First published 1885.) p.82

⁹⁶ Telford, J., John Wesley – Into all the world, (Ambassador Publications, Belfast, Northern Ireland and Greenville, South Carolina, 1999.) (First published in 1902.) p. 256

⁹⁷ Ibid., p. 246, 247

⁹⁸ Ibid., p. 246

⁹⁹ Ibid., p. 247

¹⁰⁰ Ibid., p. 247

¹⁰¹ Ibid., p. 247

¹⁰² Ibid., p. 248

¹⁰³ Reflecting years later on that night in 1709 when he was heroically rescued from the blazing Rectory, Wesley described himself as 'a brand plucked from the burning'.

¹⁰⁴ **Telford, J., John Wesley – Into all the world, (Ambassador Publications, Belfast, Northern Ireland and Greenville, South Carolina, 1999.)** (First published in 1902.) p. 250

¹⁰⁵ **Ibid., p. 252**

¹⁰⁶ **Crookshank, C.H., Days of Revival, Vol., 2 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.)** p. 199
(First published in 1885 as The History of Methodism in Ireland.)

¹⁰⁷ "PIETISM – PROTESTANT religious current emphasizing personal devotions, Bible study, evangelism, and the like. Largely inspired by the LUTHERAN Philipp SPENER in seventeenth-century Germany, it also influenced the Moravians and Methodism."

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids Michigan, 1985.) p.354

¹⁰⁸ **Snyder, H.A., The radical Wesley and patterns for church renewal, (Inter-Varsity Press, Illinois, 1980.)** p.143

¹⁰⁹ Cited in **Stewart, E., Streams of Life, (Ambassador Productions Ltd., Belfast, 1988.)** p. 107

¹¹⁰ **Crookshank, C.H., Days of Revival, Vol., 3 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.)** p. 76
(First published in 1885 as The History of Methodism in Ireland.)

¹¹¹ Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.99

¹¹² Crookshank, C.H., Days of Revival, Vol., 2 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 200
(First published in 1885 as The History of Methodism in Ireland.)

endnotes - Jeremiah Meneely

¹ Meneely was converted through the witness of a friend called James McQuilkin, who had only recently been converted himself. “**McQuilkin immediately began to meet for private prayer with one or two like-minded men, his first convert being one Jeremiah Meneely.**”

Coad, F.R., A History of the Brethren Movement, (The Paternoster Press, 1968.) p.169

Shortly before this, McQuilkin had been converted through a Mrs. Colville of Gateshead who “**laboured in and around Ballymena, co. (sic) Antrim about the year 1857, for six months, visiting cottages and talking with the people about personal knowledge of salvation.**”

Selected Letters with Brief Memoir of J.G. McVicker, (Echoes of Service, London, 1902.) p. 31

Commenting on the fact of Mrs. Colville being content to let God have all the glory for McQuilkin’s conversion, Brethren Evangelist (and former Cullybackey Presbyterian Minister) John Galway McVicker says “**When the Evangelical Alliance met in Belfast in 1859 I sat beside the sister with whose quiet labours it all originated. She was not mentioned. She got no honour and she was content to have it so.**”

Selected Letters with Brief Memoir of J.G. McVicker, (Echoes of Service, London, 1902.) p. 34

² “The term revival, ... is believed to have been first used by the American puritan Cotton Mather, in his *Magnalia Christi Americana* in 1702, in which he documented Christ’s great deeds in America”.

Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) pp.120, 121

³ “In America the word ‘revival’ is often used to describe a series of meetings whether or not the Spirit comes down in great power.”

Kendall, R.T., In pursuit of His Glory, (Hodder & Stoughton, London, Sydney, Auckland, 2002.) p. 251

⁴ Writers like Ernest Baker contend that the occurrence of such visitations are not a recent happening, but have been going on since Old Testament times.

Baker, E., The Revivals of the Bible, (First Published in 1906.) Republished by Rev. Stanley Barnes, (Ambassador Productions Ltd., Belfast, 1988.)

⁵ Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol 41, No.3, July 1990.) pp. 443, 444

Citing Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.121

⁶ My maternal grandmother, to whom this book is partly dedicated, was saved through the ministry of W.P. Nicholson.

⁷ Whittaker, C., Great Revivals, (Marshall, Morgan & Scott, Basingstoke, 1984.) pp. 75, 76

As a point of interest, the place where Jeremiah Lanphier prayed for revival in New York is not far from the area in Manhattan that has become known as 'Ground Zero'. Since the 11th September 2001, Christians have met in that same area to pray again for revival in America.

⁸ Similarly, writing in 1939, David Beattie gives the following account of "... the Revival of 1859, when there was peculiar evidence of a visitation, of the Lord, attended by a remarkable ingathering of souls. The land had lain in spiritual darkness for centuries, when, all unheralded, the light of a new era pierced the gloom and spread over the country, apparently with little human instrumentality. Very little clear Gospel truth was known save to a few who received the new birth about this time, or a little before."

Beattie, D.J., Brethren – The story of a great recovery, (John Ritchie, Kilmarnock, 1939.) pp.283, 284

The 'popular Evangelical folklore' version of events can be seen in the picture Beattie paints of the land lying "in spiritual darkness for centuries". He completely ignores the Sixmilewater Revival of the seventeenth century and the Methodist Revival of the eighteenth century.

⁹ Carson, J.T., God's River in Spate, (The Presbyterian Historical Society, Belfast, 1994.) New Introduction iv

¹⁰ Ibid., New Introduction v

¹¹ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.10

“It cannot be said that the awakening commenced suddenly. During the preceding year an uneasy attention to religious duties was visible in various districts and, at the annual meeting of the General Assembly in Derry, in the summer of 1858, it was publicly announced that a wonderful work of grace was going forward in the parish of Connor.”

Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, 1987.) p.79

¹² “About the middle of the eighteenth century John Cennick, sometime teacher in Wesley's school at Kingswood, Bristol, came to Ireland, where he founded settlements after the Moravian pattern. Wesley himself came over a score of times and preached up and down the land ...”

Scott, A.R., The Ulster Revival of 1859, (Mid Antrim Historical Group, Ballymena, 1994.) p.8

¹³ “The doctrine of justification by faith, the evangelical's message, was to receive its greatest exposition in Ireland in the sermons of Dr James Thomas O'Brien, afterwards Bishop of Ossory, ...”

Ibid., p.9

¹⁴ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.11

It was Professor William Gibson himself who was sent to New York with the Rev. William McClure to investigate reports of the revival and report back to the General Assembly. (Gibson was Moderator of the General Assembly in 1859.) According to Finlay Holmes, “.... in 1858 the Assembly took time to discuss, and pray for, revival, and J.H. Moore was invited to give some account of what was happening in Connor. The Assembly also heard a report on the Revival in the United States and Canada, which had begun in 1857, and Professor William Gibson and the Rev. William McClure, convenor of the Colonial Mission, were asked to cross the Atlantic to observe and inform the Church of what was taking place.”

Carson, J.T., God's River in Spate, (The Presbyterian Historical Society, Belfast, 1994.) New Introduction viii

¹⁵ Moore, S.J., The Great Revival in Ireland, (Written 1859. Republished by Rev. Stanley Barnes, Plantation Press, Lisburn, 1986.) p.20

¹⁶ “If the charge of genocide could be sustained simply by showing that blind adherence to the doctrines of laissez-faire led to countless thousands of deaths ... in Ireland during the late 1840s, then it may be taken as proven, But if ... there must also be a demonstration that British statesmen and their agents in Ireland were knowing and willing collaborators in a deliberate campaign of extermination, then the allegation of genocide is not only unproven but not even worth making.” (James Donnelly)

Vaughan, W.E., (Ed.,) A New History of Ireland, Vol., V, (Oxford, 1989.) p.330

¹⁷ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.194

¹⁸ “Although Ulster, the heartland of Irish Presbyterianism, did not escape the ravages either of the famine or the typhus and cholera which followed it, £16,000 for relief work was raised in response to John Edgar’s *Cry from Connaught: An appeal from a land which fainteth by reason of a famine of bread and of hearing the words of the Lord*, first published in the *Missionary Herald* in November 1846.”

Killen, W. D., Memoir of John Edgar, (Belfast, 1869.) pp. 226, 227 cited in Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) pp. 112, 113

¹⁹ Roman Catholic priest Father James Maher is said to have described such aid as “holding out relief for the body” in order to “infect the soul with impious heresies”. Writing in 1848 to his nephew, the Rector of the Irish College in Rome he says, “The famine, they assert, has afforded them many opportunities of impressing upon the poor their views of religion” and goes on to speak of “the wickedness and uncharitableness of the proselytisers”.

Bowden, D., Souperism: Myth or Reality, (Cork, 1970.) and Paul, Cardinal Cullen, (Dublin, 1983.) p.170 cited in Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.113

²⁰ Liechty balances his statement by saying that “Desmond Bowen’s study of *Souperism: Myth or Reality* demonstrates that clerical cooperation was the norm and that charges of souperism were exaggerated, but they were also extremely difficult

to prove or disprove, one person's souperism being another's disinterested benevolence."

Liechty, J., Roots of Sectarianism in Ireland, (Belfast, 1993.) pp.33, 34

Indicative of the depth of feeling and resentment that such activity left and to some extent still exists in the psyche of a few of the indigenous Irish Roman Catholic people, 'Sunday Times' Columnist and former IRA man Eoghan (pronounced Ian) Harris, writes on the 11 February 2001,

"Reagan is a souper. That was the slogan on a gable wall that greeted a puzzled international press corps when Ronald Reagan visited the birthplace of his ancestors at Ballyporeen Co. Tipperary in 1984. But when they asked around, they found that most of the Irish media were mystified as well.

Some of the Irish journalists, especially those from rural backgrounds, might have suspected what the slogan was trying to say. They may have recalled that 'souper' was a term of abuse reserved for Irish Catholics who had converted to Protestantism around the time of the famine, allegedly in return for soup supplied by zealous Protestant proselytisers. Even so, the slogan still made no sense. Why call an American Episcopalian like Reagan a souper?

At the time I was one of the few people in Ireland who could hazard a guess. During the Reagan visit I was putting the final touches to a play called Souper Sullivan, which was staged at the Abbey Theatre the following year. My play told the controversial story of how 600 Catholic spalpeens converted to Protestantism on Mizen Head during the Great Famine and, even more controversially, refused to return to Rome when it ended. (World Book Dictionary definition:- *spalpeen* *Irish*. scamp; rascal. [Anglo-Irish *spailpin* bully; (originally) migratory labourer])

Researching the play had taken me into deeper waters than the idyllic streams that run through Irish rural sagas like The Farm by Lough Gur. Instead, I found myself immersed in the dark rivers of sectarian prejudice that ran through many parts of rural Ireland. Like any messenger who comes back with a broken myth, I found it hard to get a hearing. Catholics found my story too disturbing and Protestants didn't want to cause even retrospective trouble.

At the time I suffered from the delusion – and to some extent, still do – that the republic was ready to listen to a more rounded version of its history. I thought my fellow countrymen might want to know that the source of the Reagan slogan probably went back to the 1820's, when the Roman Catholic Church was rolling back the efforts of Irish Protestant evangelicals. No prisoners were taken and those who converted to Protestantism were commonly called not converts, but perverts.

In my view, the rationale behind the slogan ran as follows. Reagan was a Roman Catholic name. But President Reagan was an American Protestant. Since no normal Irish Catholic could possibly have converted to Protestantism at a later period for reasons of religious conviction, it followed that the Reagan family must have converted from Catholicism at the time of the famine. Accordingly, the Reagans had to be soupers. And that fact registered until the end of recorded time.

This is 2001, not 1984, or even 1827 (sic). (He may mean 1847.) But some things have not changed as much as you might think.”

²¹ **Baptist Irish Society Thirty-third Annual Report (1847)**, p.26
Cited in Liechty, J., Roots of Sectarianism in Ireland, (Belfast, 1993.) p.34

²² Magee, H., Fifty Years in the Irish Mission, pp. 188-190 cited in Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.113

²³ Memoir of John Edgar, p.233 cited in Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.113

Holmes adds that “Edgar was naïve ... if he did not realise that preaching of this kind involved an implicit challenge to the teachings of the Roman Catholic Church.”

Ibid., p.114

²⁴ Kee, R., Ireland - A History, (Sphere books Ltd., Abacus edition published in 1982.) p.107

²⁵ English businessman Robert Raikes is accredited with starting the first Sunday School in 1783, but Scott's Doctoral research on eighteenth century Evangelical activity in Ireland shows that “About the year 1770, the Rev. Dr. Kennedy, curate of Bright, (near Ardglass) Co. Down began the first Sunday School.”

Scott, A.R., The Ulster Revival of 1859, (Mid Antrim Historical Group, Ballymena, 1994.) p.9

Interestingly, the townland of Bright is also mentioned in Patrician folklore. Ann Hamlin, writing in an informational leaflet on the *Tripartite Life* record of Patrick's activities in Co. Down, mentions an occasion when he travelled South from Saul and preached at Derlus. The tradition tells how Patrick baptised a young man he had preached to and prepared him for Celtic monastic life.

"The Church of Ireland parish church of Bright stands on a rocky height and is thought to occupy the early site. Immediately after this incident, the *Life* tells how Patrick met a youth herding swine, called Mochaoi (pronounced Mo-He). Patrick preached, baptised and tonsured him. This was Mochaoi of Nendrum, the island monastery in Strangford Lough, where there are extensive early remains."

Hamlin, A., St Patrick in Co. Down, (Historic Monuments and Buildings Branch, Department of the Environment for Northern Ireland, HMSO, 1987.)

²⁶ Scott, A.R., The Ulster Revival of 1859, (Mid Antrim Historical Group, Ballymena, 1994.) p.12

²⁷ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.10

²⁸ Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.47

²⁹ ".... ministers in Coleraine were meeting together and learning to pray together; a spirit of Christian unity was being fostered by the local branch of the Evangelical Alliance; there were practical results of that unity; the Bible and tracts were being circulated systematically prior to the revival; Prayer was offered for a year prior to the outpouring of that spirit."

Railton, N.M., Revival in Coleraine, (Christian Irishman, September 1997.) p.8

"The united prayer meeting in Coleraine seems to have been set up in the summer of 1858, shortly after news of the revival in America broke."

Ibid., (November 1997.) p.6

³⁰ Frederick Morgan Davenport is interpreted as depicting the members of the original prayer group in Connor as "primitive, an ignorant bunch, a blacksmith's boy and a stone breaker whose mother was the sister of a notorious pugilist."

Taken from an article in **The Anatomy of Madness: Essays in the History of Psychiatry, Volume 3, The Asylum and its Psychiatry**, Edited by W.F. Buyum, Roy Porter and Michael Shepherd, (Routledge, London & New York, 1988.) p.128

³¹ **Selected Letters with Brief Memoir of J.G. McVicker**, (Echoes of Service, London, 1902.) p. 33

³² Paisley, I.R.K., **The “Fifty Nine” Revival**, (J.C. Print Ltd., Belfast, 1981) p.18

³³ Railton, N.M., **Revival in Coleraine**, (Christian Irishman, September 1997.) p.7

³⁴ Much criticism was levelled at the Faith / Prosperity movement of the 1980's and 90's for their teaching that came to be known as 'name it and claim it', 'confess it and possess it', or perhaps less flatteringly 'blab it and grab it'. Yet even their critics at the time conceded that despite much of that movement's lack of balance and moderation, it had rediscovered a great Biblical principle. Namely, that we could not sit back and wait for the promises of God to happen automatically. They had to be claimed through faith. McVicker, reflects at the beginning of the twentieth century that as far back as 1859, one of the secrets of McQuilkin's success seems to have been that he grasped that principle and put it into practice.

"I would like to call attention to another of the secret causes of the blessing granted in that work – the *faith in God* that marked the workers. I never met anyone who seemed to have it so deeply settled in his heart as a principle, that the way to honour God and to please Him was to expect great things from Him, as James McQuilkin. He delighted to speak of the great things God was about to do, and spoke of them as if he saw them done." (Underlining mine)

Selected Letters with Brief Memoir of J.G. McVicker, (Echoes of Service, London, 1902.) p. 33

McQuilkin's understanding of putting faith into practice was influenced by the writings of George Muller, a leader in the Brethren movement in Bristol.

³⁵ Paisley, I.R.K., **The “Fifty Nine” Revival**, (J.C. Print Ltd., Belfast, 1981) p.17

³⁶ "The first of these [worldwide movements] began as a consequence of a small prayer meeting held in New York in 1858 ... Then like a great tidal wave it spread to the West Indies, and in 1859 leaped the Atlantic touching even the ships as it passed, and appeared in northern Ireland." (sic)

Elliott-Binns, L.E., Religion in the Victorian Era, (Lutterworth Press, London, 1936.) pp.212 & 215

³⁷ Myrtle Hill, commenting on the similarities in the phenomena of various revivals with those occurring in Ulster in 1859 says that "..... extreme expressions of religious fervour were by no means confined either to this district or to this period. During the Sixmilewater revival an observer commented, 'I have seen them myself stricken and swoon with the Word, Yea, a dozen in one day carried out of doors as dead'. Similar events occurred during the Great Yorkshire Revival between 1792 and 1796. Examples of physical prostrations during Methodist revivals in Ireland are numerous, particularly during the millennial excitement of the 1790's. While physical manifestations had been much less prevalent during the most recent American revival, Ulster's experience was often compared with that of the Kentucky revival at the turn of the century."

Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol 41, No.3, July 1990.) p.453

³⁸ Gibbon, P., The Origins of Ulster Unionism, (Manchester University Press, 1975.) p.44

³⁹ It is noteworthy that the village of Connor, where the 1859 Revival broke out, is in the Sixmilewater Valley. Perhaps the Holy Spirit was taking up where He left off in the 1630's, or had Jeremiah Meneely and his friends reopened a well that the 'Philistines' of the establishment had filled in?

⁴⁰ Presumably she means the third and fourth decades.

⁴¹ Presumably she means James Glendinning.

⁴² Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol. 41, No. 3, July 1990.) p.445

⁴³ "The Protestant state church of Ireland, always an anomaly in that it was the governmentally supported church of a minority of the population, was disestablished in 1869,"

Walker, W., A History of the Christian Church, (T. & T. Clark Ltd., Edinburgh, 1992.) p.643

⁴⁴ Railton, N.M., Revival in Coleraine, (Christian Irishman, February, 1998.) p.8

⁴⁵ Such preaching also has a potential weakness. Writing on the phenomenology of preaching, Samuel T. Logan Jr., outlines the school of thought, which majors on the communication of propositional truth, (i.e., simply putting across the facts). To bring a balance to this idea, Logan continues, "**Henri Bergson would dissent, as have many other theorists in the twentieth century. They would say to the preacher, 'Your task is not to tell your congregation about God; it is to cause them to know God – directly, immediately, rather than through the distracting abstractions of propositional theology.'**"

Logan, S.T., Preaching, (Evangelical Press, Welwyn, Hertfordshire, 1985.) p.136

⁴⁶ John Wimber also cites the instance of John the Baptist sending two of his disciples to ask Jesus if He really was the Messiah. "**Are you the one who was to come, or should we expect someone else?**" (Luke 7:19) Jesus did not reply by giving a set of logical proofs in the manner to which Western Christians are accustomed. Instead, he validated his ministry from the perspective of a power demonstration of the kingdom of God. Jesus demonstrated that he was the Messiah by the works he did that fulfilled the Old Testament messianic prophecies (in this sense, there is logic and rationality to his response to John's disciples): 'Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor' (Luke 7:22) Jesus was telling the disciples to reassure John by what they had seen and heard – the healing of the sick, the expulsion of evil spirits, and the raising of the dead."

Wimber, J. & Springer, K., Power Evangelism, (Hodder & Stoughton, London, Sydney, Auckland, 2001.) p.93

⁴⁷ McLeod, H., Religion and the People of Western Europe, 1789-1790, (Oxford University Press, 1981.) p.39

Cited in Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol. 41, No. 3, July 1990.) p.457

"W.T. Latimer claimed that ministers, as well as lay preachers, became increasingly emotional rather than intellectual in their presentation of the gospel after 1859. Traditionally they had aimed at 'bringing sinners to Christ, and building up believers in holiness, by instructing the understanding rather than by exciting the emotions'. In Latimer's view they had declared 'the whole council of God' but after the revival they appealed 'more to the feelings than to the intellect' and tended to emphasise 'only a few theological principles in their teaching'. Evangelicalism was to remain a very strong force in Irish Presbyterianism, nourished and refreshed by visits of Moody and Sankey in the 1870s, Torrey and Alexander in 1903 and 1904 and in the wake of the Welsh revival of 1904-5, and also as a result of evangelism by bodies like the Faith Mission, introduced from Scotland in 1890.

Latimer was expressing a common judgement when he charged revivalism with anti-intellectualism."

Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.125

⁴⁸ Scott, A.R., The Ulster Revival of 1859, (Mid Antrim Historical Group, Ballymena, 1994.) p.9

⁴⁹ Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol. 41, No. 3, July 1990.) pp.449, 450

⁵⁰ Railton, N.M., Revival in Coleraine, (Christian Irishman, September 1997.) p.7

⁵¹ Crookshank, C.H., Days of Revival, Vol. 6 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 184
(First published in 1885 as The History of Methodism in Ireland.)

⁵² Railton, N.M., Revival in Coleraine, (Christian Irishman, October 1997.) p.7

⁵³ The Religious Revival, Belfast Newsletter, Monday, 30th May 1859. p.3

⁵⁴ Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, 1987.) p.83

⁵⁵ Author Unknown, A Tract for the People on Revivalism and Mormonism by an Unbeliever in Both, (Mayne & Co., Belfast, 1859.) p.8.

⁵⁶ Railton, N.M., Revival in Coleraine, (Christian Irishman, February, 1998.) p.7

“Phoebe Palmer (1807-75) became the leading personality of the early holiness movement. Together with her husband, Dr Walter Palmer (1804-83), ... she attempted to make holiness teaching and experience accessible to others.”

Fiedler, K., The Story of Faith Missions, (Regnum Books International, Oxford, 1994.) p.212

It seems reasonable to say that Phoebe Palmer’s contribution to the teaching ministry in 1859 is indicative of a Holiness influence in the Revival.

⁵⁷ Railton, N.M., Revival in Coleraine, (Christian Irishman, November, 1997.) p.6

⁵⁸ Ibid., (October, 1997.) p.8

⁵⁹ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.189

⁶⁰ Lloyd-Jones, M., Revival: Can We Make It Happen?, (Marshall Pickering, London, 1992.) p.146

⁶¹ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.85

From the following description, William Booth’s son Bramwell must have seen something similar to the “sleeping cases” in the early days of the Salvation Army.

"In a certain number of (prostration) cases we had remarkable *descriptions of visions or revelations occurring during the period of unconsciousness*. These were, however, relatively few in number, for though I heard of many who had been conscious of remarkable things, they did not, as a rule, seem anxious to say much about them. There was a kind of restraint upon them. The impression they gave was akin to that expressed by the Apostle when he spoke of having been caught up into the third heaven, and being uncertain whether he was in the body or out of the body; being, that is, in some rapture or ecstasy which left him afterwards undecided as to where he was – and of hearing unspeakable words not again to be uttered.

... the case of a woman named Bamford, (a Salvation Army) Officer who came from Nottingham. *After a visitation of this kind which came upon her during an 'All-Night of Prayer,' in which she lay for nearly five hours unconscious, and during which her countenance was most evidently brightened, she gave a picture of something she had seen, relating chiefly to the felicity of the redeemed.* It made a profound impression upon my own heart, and I believe it afterwards helped her to win hundreds of souls for God, for she constantly referred to it in her work as (a Salvation Army) Officer. She died some years later with a glorious record of soul-winning behind her. In some of her Corps her name is still as 'ointment poured forth.'

There was also a similar instance of a man. He was undoubtedly an extraordinary person, in the sense that he always seemed to be living on the verge of considerable elation, so that he had to be scrutinized carefully. He had several visitations. In fact, he seemed a favourable 'subject,' and *when he came back to earth, so to speak, he had something wonderful to relate*, not perhaps wonderful in the sense of profundity or originality, but wonderful for the intensity with which it had evidently gripped his own soul." (Emphases mine)

Booth, B., *Echoes and Memories*, (Hodder & Stoughton Ltd., London, 1925.) (pp.55, 56)

⁶² Weir, J., *The Ulster Awakening*, (London, 1860) Republished as *Heaven came down*, (Ambassador Productions Ltd., Belfast, 1987.) p. 86

⁶³ *Ibid.*, p. 86

⁶⁴ *Ibid.*, p. 87

⁶⁵ The so-called phenomenon known as “the marks” became just such a freak show. Those who claimed to have experienced it had written messages appear on their bodies. Crowds of people gathered in their homes to read these supposed ‘messages from God’, (most of whom had to pay for the privilege!) On investigating these claims, and discovering that some of the words in the messages were “incorrectly spelled”, the Rev. William Breakey of Lisburn called a public meeting and “denounced the whole affair as an imposture, fitted only to delude the credulous, and bring discredit on the work of God.”

Taken from Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) pp.100-102

“Imposture also was at work; and persons awakened wonder and sometimes earned money, by exhibiting the name of JESUS, or the sign of the cross, rudely formed on a part of the body.”

Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.79

⁶⁶ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.194

⁶⁷ Ibid., p. 86

⁶⁸ Woolsey, A., Duncan Campbell – a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.135

⁶⁹ Ibid., p.182

⁷⁰ Ibid., p.136

In Duncan Campbell’s ministry “There were frequent prostrations, but these were noticeably confined to particular areas where people looked for them.” “.... there were more physical and supernatural manifestations in Christian work in the Highlands than elsewhere.” Ibid., p.108 Like the time when “... there was the butcher who prayed until his whole body vibrated with the power of God ...” Ibid., p.138

⁷¹ Dictionary of Pentecostal and Charismatic Movements, (Zondervan Publishing House, Grand Rapids, Michigan, 1996.) p.789

⁷² **Idem.**

One of those who experienced these phenomena that occurred in the Great Evangelical Awakening of the Eighteenth Century was the Vicar of Everton, **John Berridge (1716 - 1793)**. Something of his experience is included in Appendix 'D' at the end of Chapter 3. Bishop J.C. Ryle points out that, "it is only fair to Berridge to say, that he never encouraged these demonstrations, and certainly did not regard them as a necessary mark of conversion. That such phenomena will sometimes appear in cases of strong religious excitement - that they are peculiarly catching and infectious, especially among young women - that even the most scientific medical men are greatly puzzled to explain them, = all these are facts which have been thoroughly established within the last twenty years during the Irish revival (1859). To attempt to depreciate Berridge's usefulness because of these things, is simply ridiculous. Whatever the faults of the vicar of Everton (John Berridge) were, he certainly does not seem to have favoured fanaticism. That he was perplexed by the physical demonstrations I have described, and at first attached more value to them than they deserved, is the utmost that can be said against him on the subject. But, after all, the same may be said of many calm and sober-minded witnesses who saw the Ulster revival of 1858 (sic). In short, the whole subject, like demoniacal possession is a very deep and mysterious one, and there we must be content to leave it. But a minister ought certainly not to be put down as a fanatic because people go into convulsions under his preaching."

Ryle, J.C., Christian Leaders of the Eighteenth Century, (Banner of Truth Trust, Edinburgh, 1978.) pp. 228, 229.

⁷³ Wallis, A., In The Day of Thy Power; The Scriptural Principles of Revival, (Christian Literature Crusade, London, Washington, Sydney, 1956.) pp.62, 63

⁷⁴ Moore, S.J., The Great Revival in Ireland, (Written 1859. Republished by Rev. Stanley Barnes, Plantation Press, Lisburn, 1986.) p.20

Of the many references to the 'striking down' the following are only a token:-

"Infidels and scoffers went to see and ridicule the work, and instantly, without conscious preparatory states of mind, were stricken down."

Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.219

i.e., This was not confined to Christians or even those who could have been thought of as seeking after such an experience.

“The character of the people was exactly that from which you would least expect mere excitement. They were the very ones to suspect and resist all attempts to produce excitement.” *Ibid.*, p.218

“The bodily manifestations which have since characterised the wonderful movement first revealed themselves in Ahoghill. There individuals were suddenly arrested by conviction and so overwhelmed with terror, that they immediately fell to the ground. Some screamed out in extreme agony; whilst others, for a time, were so weak that they were unable to articulate and seemed scarcely conscious. In many sections of the country to which the awakening extended, the voice of the preacher was often drowned by the piercing cries of distress bursting simultaneously from various parts of the congregation. Sometimes those who were stricken down remained dumb for a time; some, through weakness, were obliged to remain in bed for several days; whilst, in one remarkable case at Moneymore, an individual who had hitherto laboured under a most pitiable stutter was completely cured, so that ‘the tongue of the stammerer was ready to speak plainly’. It was not strange that, during the extraordinary excitement, dreams and visions abounded.”

Author unknown, Buick’s Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.79

Writing a generation later, Presbyterian historian Thomas Hamilton describes the phenomena as follows.

“While a meeting was proceeding, perhaps in the midst of a sermon, a piercing shriek would be heard, and immediately it would be found that some one had fallen down, ‘stricken.’ Soon cry after cry of agony would be heard ringing through the church, until in some cases several scores would have been carried out, and stretched in some adjoining room, or on the ‘green’ outside. Here the affected person would lie in a state of semi-unconsciousness, strangely convulsed, and evidently in deep agony. By and by, cries of distress for sin would be uttered in agonizing tones, prayers of peculiar fervency would burst forth, and often, as minister or elder or godly layman conversed and prayed beside the penitent, peace would come into the distracted soul, and the man or woman would go home rejoicing. These strange manifestations were not exhibited in every instance. With very many there were no wild cries, no prostrations, nothing but an ordinary work of grace, only intensely earnest and concentrated. But, whatever the form which it took, the moment was attended with the most blessed results. No doubt evils were mixed up with it, as they will always be mixed up with all things that are good on earth. But that over the province there was an unwonted outpouring of the Holy Ghost, with the result that multitudes were deeply convinced of sin, multitudes converted, and that, wherever the movement

appeared, a change came over the entire face of society, the lapse of years has only made clearer than it was at the time."

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992. First Published c. 1887.) pp.181,182

⁷⁵ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.217

⁷⁶ **Idem.**

⁷⁷ Kent, J., Holding the Fort: Studies in Victorian Revivalism, (Epworth Press, London, 1978.) p.72

⁷⁸ Bishop McIlvaine of Ohio writes in a letter to the Bishop of Down and Connor, "The older counties of Kentucky were settled from Virginia, and from a part of Virginia which was peopled by the posterity of the Scotch-Irish (sic) Presbyterians, who originally went thither from Ireland. It was that Scotch-Irish (sic) posterity that settled Kentucky - a Presbyterian people chiefly - an intelligent, hardy, industrious, brave and quiet set of people. About the year 1804 there occurred a great revival among them, spreading over several counties, under the preaching of certain faithful men."

Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.218

⁷⁹ **Idem.**

"All the phases mentioned in Ireland took place in Kentucky, except that I cannot say anything of the visions," *Ibid.*, p.219

⁸⁰ Methodist Lorenzo Dow had attempted to import American style revival from across the Atlantic at the beginning of the nineteenth century, but his efforts at that time were comparatively unsuccessful. Perhaps he was before his time.

There is however reference at that same time to people being "struck" through the ministry of Irish Methodist itinerant evangelist Gideon Ouseley. "At Cootehill the Presbyterian church was granted to them (Charles Graham and Gideon Ouseley) to preach in – an early sign of liberal feeling which since then has blessedly increased.

About this time (1800) we find mention made of a woman who was 'struck' in the street. It is added also that her husband was 'struck,' and some others. These would appear to be cases in which spiritual sorrow of mind was attended by physical prostration, such as, in the extensive Revival in Ulster, in 1859, took place on a scale that excited much public attention."

Arthur, W., The Life of Gideon Ouseley, (Wesleyan Conference Office, London, 1876.) pp. 102, 103

".... on Mr Ouseley and Mr Graham's first visit to the north of Ireland, manifest tokens of the Divine presence invariably accompanied their ministrations; and, as in the late revival [that of 1859], it was no unusual thing, while they were holding their meetings, to see the people weep, fall down, apparently without sense or motion, for a considerable time, then suddenly rise up praising God for having pardoned all their sins, and given them an assurance of His love." *Ibid.*, p. 273

"When the missionaries began to preach, the people began to weep and pray, and numbers fell stricken to the ground, and amongst them Mr L___'s eldest son. This being a new thing in the country, and young Mr L___ lying in a swoon, with no appearance of recovery, the mother became alarmed, and inquired of Mr Ouseley the meaning of it. He told her plainly he had never seen anything like it; but he hoped the enemy had not got power to drive them out of the neighbourhood (as would have been the case had the young man not recovered). Not long after this, young Mr L___ recovered from his stricken state, and, rising up, praised God and exhorted the people." *Ibid.*, p. 274

⁸¹ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.219

⁸² Interview with Paddy Fitzgerald, Historical Librarian at the Ulster-American Folk Museum, Omagh, Co. Tyrone, Northern Ireland, on the 20th April '98.

⁸³ Cited in Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.175

⁸⁴ *Ibid.*, p.13

⁸⁵ Orr, J.E., The Second Evangelical Awakening, (Marshall, Morgan & Scott, London & Edinburgh, 1955.) p.193

⁸⁶ Jeffreys, G., Pentecostal Rays, (First Published 1933; Reissued by Henry E. Walter, Worthing, 1953.) p.153

⁸⁷ Sharing his own experiences of this phenomenon, Bramwell Booth says, "The first instances of manifestation (sic) to which I was introduced were seen in the extraordinary breaking down of ungodly persons in the presence of God. I have seen men in our Meetings, who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor, and after a time of silence, weeping, and penitence, they were confessing their sins and imploring the mercy of God. In many such cases the whole of their subsequent lives was changed, and no question could arise in the minds of any of those who knew them as to the reality of the experience."

Booth goes on to tell of other instances of this phenomenon he personally witnessed. The first was not within the context of the Salvation Army, but through the ministry of Robert Aitken, Vicar of Pendeen, in Cornwall.

"A number of men flocked to the door of a public-house and jeered him as he passed, one of them offering a pot of liquor. Mr. Aitken turned sharply round on this poor fellow, and said to him in his deep voice, but with extreme tenderness, '*Oh, my lammie! how will you bear the fires of Hell?*' At those words the man instantly dropped on the pavement. He fell like a piece of wood, apparently losing all consciousness for the moment. One or two people assisted him, Mr. Aitken looking on, and presently there on the sidewalk he came to himself and sought the mercy of God, afterwards, as I learned, becoming an earnest Christian man.

Later on, in Meetings of the (Salvation) Army, we had far more wonderful scenes of this nature. During an 'All-Night of Prayer,' for example, there would be a certain movement apparent among the people, and sometimes when prayer was being offered, and at other times during the singing or the address of a particular speaker, here and there among the audience people would be observed to fall to the ground. At times they appeared to fall with great violence, yet I have never known of anyone being really hurt. On some occasions there would be perhaps in a meeting of several hundreds of people only half a dozen such manifestations, although I have known as many as fifty or sixty in one gathering. ...

My own course, and the course adopted by most of our leaders in the presence of these influences, was, while never opposing or deprecating them, to take care to have the subjects of them immediately, or at any rate as soon as it was possible, removed from the public gathering. They were usually taken to adjoining rooms, the

men separate from the women, and quietly laid down. Wherever possible, especially in the early days when we were less accustomed to what afterwards became more ordinary, we had a doctor within call lest some ill effects should follow these experiences; perhaps also sometimes with a view to confirming their genuineness. ...

I must have heard hundreds of testimonies to the wonderful help received during or in consequence of these visitations. They were testimonies from people about whose absolute sincerity there could be no reasonable question, and of whose increased devotion in the cause of God there was abundant evidence. The explanation of these prostrations is difficult to frame. May it not be that, so far as the merely physical is concerned, certain Divine influences coming upon a crowd of people are specially attracted by those who might be described as spiritual conductors, and that such persons, being overweighted as it were on the side of the physical, lose their balance and fall down?"

Booth, B., Echoes and Memories, (Hodder & Stoughton Ltd., London, 1925.) (pp. 51-55)

"... Perhaps one of the least likely countries for such phenomena is Holland; yet there they have occurred, especially in connexion with the work for the thoughtless and the unsaved. Men have fallen on their faces as though stricken by some unseen Hand, and have cried aloud for the mercy of God." Ibid., (p.57)

⁸⁸ Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.80

Clearly, many in later generations in the Brethren Movement were uncomfortable with such phenomena and seemed not to know what to make of them. Writing eighty years after the Awakening, David Beattie infers that people 'being stricken' in the meetings was something other than "the real work for the Lord", but sees the genuine and the counterfeit as happening together. He goes on to quote a writer of the time saying that 'the work of conviction' often led to conversion outside the context of the meetings altogether.

"Side by side with the real work for the Lord, another element crept in. It was what became known as 'being stricken,' and rather took the form of an epidemic. For instance, during the course of a meeting, people in different parts of the building would suddenly fall down with screams and shoutings, and have to be carried out, many of them crying to God for mercy.

'It is well worthy of notice,' says a writer of that time, 'that in many cases, the work of conviction was carried on without reference to any special agency in the shape of ministry. In the field, by the wayside, in the home, souls were stricken in a moment, and led to cry, in excessive anguish, for mercy.'"

Beattie, D.J., Brethren – The story of a great recovery, (John Ritchie, Kilmarnock, 1939.) p.284

⁸⁹ Boulton, E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) p.34

Acknowledging the fact that there were those who did not continue steadfast, Professor R.F.G. Holmes quotes Pastor R.H. Carson of Tobermore Baptist saying in 1869 that, “**out of some 80 or 90 individuals received at that time, scarcely one remains to us at this moment. And what is worse than their exclusion or withdrawal, their evil conduct or spiritual apathy did not fail to meet its mark behind.**”

Carson, J.T., God's River in Spate, (The Presbyterian Historical Society, Belfast, 1994.) New Introduction xiii

⁹⁰ Phillips, T., The Welsh Revival – Its origin and development, (Banner of Truth Trust, Edinburgh, 1998. First Published 1860.) p.128

⁹¹ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.81

⁹² Ibid., p.92

⁹³ Chevreau, G., Catch the Fire, (Marshall Pickering, London, 1994.)

⁹⁴ Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) pp.173, 174

⁹⁵ “Hysterical laughter, and that laughter which is contagious as the act of yawning, when the company are in tune for it, (John) Wesley believed to be the work of the Devil”.

Southey, R., The Life of Wesley, Vol., 2 (Longman, Brown, Green, Longmans, and Roberts, London, 1858.) pp. 252, 253

“Charles Wesley ... regarded ‘the fits’ as a device of Satan to stop the work, and found that ‘many more of the gentry’ came when quiet was restored.”
Telford, J., John Wesley – Into all the world, (Ambassador Publications, Belfast and Greenville, South Carolina, 1999. First Published 1902.) p.124

⁹⁶ Davenport, F.M., Primitive Traits in Religious Revivals: A Study in Mental and Social Evolution, (The Macmillan Company, New York, 1905.) pp.82, 83

⁹⁷ Gibson, W., Present Aspects of the Irish Revival, (Evangelical Alliance, London, 1860.) p.3

Gibson describes the “**scene of wild commotion**” he saw and “**in some cases it almost seemed, of demoniacal possession**”. But why should it only have “almost seemed” so? I have personally witnessed on a number of occasions that when the anointing of the Holy Spirit falls on a meeting, one of the first reactions is a demonic manifestation.

⁹⁸ Gibson, W., Present Aspects of the Irish Revival, (Evangelical Alliance, London, 1860.) p.3

⁹⁹ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p.66

¹⁰⁰ Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.206

¹⁰¹ Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol 41, No.3, July 1990.) p. 452

¹⁰² Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.171

¹⁰³ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.65

¹⁰⁴ Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.167

¹⁰⁵ Carson, J.T., God's River in Spate, (The Presbyterian Historical Society, Belfast, 1994.) New Introduction xii, xiii

See also Bailie, W.D., The Six Mile Water Revival of 1625, (The Presbyterian Historical Society of Ireland, Belfast, 1984.) p.17

¹⁰⁶ Sourced from Blair, R., Autobiography of Robert Blair, (P. Kelso, Belfast, 1844.) p.89

Cited in Gillies, J., Historical Collections of Accounts of Revival, (Banner of Truth Trust, 1981. First Published in Edinburgh, 1754.) p.207

¹⁰⁷ Lloyd-Jones, M., Revival: Can We Make It Happen?, (Marshall Pickering, London, 1992.) p.146

¹⁰⁸ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.119

¹⁰⁹ Daniels, W.H., D.L. Moody and his Work, (Hodder and Stoughton, London, 1875.) p.313

¹¹⁰ John Pollock's comment is noteworthy. "He (Moody) made 'no attempt to awaken excitement or sensation' an Edinburgh divinity professor noted with satisfaction; provoked 'no articulate wailings, no prostrations, no sudden outbursts of rapture which we have heard in former revivals'."

Pollock, J., Moody without Sankey, (Hodder and Stoughton, London, Sydney, Auckland, Toronto, 1983.) p.109

There do however seem to have been instances of 'the falling' in his London campaign. "Women had a way of fainting" Jane Mackinnon recorded, "and the young gentlemen stewards – some of them athletes from Cambridge and Oxford – got opportunities of showing their prowess!" Ibid., p.217

In addition to this, Moody himself seems to have had a Pentecostal experience, not dissimilar to that of Charles Finney. "... he craved power. He began to pace New York streets at night, wrestling, panting for a Pentecost. In broad daylight he walked down one of the busiest streets. Quietly without a struggle he surrendered. Immediately an overpowering sense of the presence of God flooded his soul. 'God Almighty seemed to come very near. I felt I must be alone.' He hurried to the house of a friend nearby, 'I want to be alone. Let me have a room where I can lock myself in.' Moody locked the door and sat on the sofa. The room seemed ablaze

with God. He dropped to the floor and lay bathing his soul in the Divine. Of this Communion, this mount of transfiguration, 'I can only say that God revealed Himself to me, and I had such experience of His love that I had to ask him to stay his hand.' *Ibid.*, p.87

After that experience, "The dead, dry days were gone." Moody was later to say, "I was all the time tugging and carrying water. But now I have a river that carries me." *Idem.*

¹¹¹ Like the Ulster Awakening of 1859 there were a number of Welsh revivals (led by men like Daniel Rowlands and Howell Harris as far back as the Great Evangelical Awakening in the eighteenth century, David Morgan in 1859, Richard Owen in the 1880's and Evan Roberts in 1904). Dr. Eifion Evans is at pains to highlight the fact that there is a significant difference between those days of supernatural visitation and the 'unthreatening' evangelism of men like D.L. Moody, saying that "the intensity and reality of the spiritual experiences of those days distinguished them from the realm of ordinary campaigning evangelism, however extensive, and marked them out as extraordinary visitations of the Spirit of God. It is important to draw the distinction, for all too often the Welsh movements were wrongly interpreted in terms of Moody."

Evans, E., The Welsh Revival of 1904, (Evangelical Press of Wales, Bridgend, 1997. First Published 1969.) p.21

Perhaps the most disquieting phenomenon of all occurred in the early days of the Salvation Army as Bramwell Booth records, "Instances of levitation also took place in our services, and well authenticated stories came before me from time to time. Of these, however, I do not write now, except to say that I cannot doubt that everything was open and true."

Booth, B., Echoes and Memories, (Hodder & Stoughton Ltd., London, 1925.) (p.56)

C.S. Lewis betrays his intuitive insight into how the all powerful Christ refuses to be caged within the restrictions of our comfort zone, when in one of his allegorical Christian fables of 'the Chronicles of Narnia' Jewel the unicorn says to Tirian the last of the kings of Narnia, "(Aslan) He's not a tame lion."

Lewis C.S., The Chronicles of Narnia – The Last Battle, (Grafton, 2002.) p.24

¹¹² Although minor, they were significant enough to have him record them in his journal.

¹¹³ Paisley, I.R.K., Sermons by W.P.Nicholson; Tornado of the Pulpit, (Martyrs Memorial Productions, Belfast, 1982.) p.68

It is noteworthy that the absence of phenomena in Nicholson's ministry was not the case for all Holiness preachers, for there is evidence of isolated occurrences of phenomena in the ministry of Scots Holiness Evangelist Jock Troup. According to James Alexander Stewart, Troup and Nicholson were not only personal friends, but kindred spirits. **"Jock (Troup) worked in blessed fellowship with world-renowned evangelists among which (sic) was W.P. Nicholson. These two men became close friends. They had a kindred spirit; they both had that supernatural touch of God on their life. They both had laboured in spontaneous revivals and knew the secret workings of the Holy Spirit. They were both blunt and bold."**

Stewart, J. A., Our Beloved Jock – Revival days in Scotland and England, (Revival Literature, Philadelphia, Pa., 1964.) p.21

Going on to highlight what he calls "a definite experience" Troup had "with the blessed Holy Spirit", Stewart continues, **"Mrs. Troup has reminded me that the secret of all her husband's ministry was the mighty experience that took place in 1920 in the Fisherman's Mission at Aberdeen. Something glorious happened there that made him the man that he became. He entered into a definite experience with the blessed Holy Spirit. This experience was so sacred to him that he did not mention it often and then only to a few intimate friends. I am sure that our beloved brother would have called it 'a baptism of power for service.' In Bible conferences and revival rallies I have heard him again and again emphasize this belief that every Christian must have a definite dealing with the Holy Spirit for an effective witness for Christ."** Ibid., p.32

But this 'experience with the blessed Holy Spirit' appears to have been a "Holiness / Sanctification" experience, rather than a "Pentecostal / Tongues" experience, for Nigel Cameron describes it by saying that in 1920 when **"on his way to Yarmouth at the Aberdeen Fishermen's Mission, he (Troup) felt a deeper commitment and a fuller cleansing."**

Cameron, N.M.de S., (Ed.,) Dictionary of Scottish Church History and Theology, (I.V.P., under licence from T&T Clark, Edinburgh, 1993.) pp. 829, 830

Although as mentioned in a later endnote, Troup experienced such phenomena as 'visions' (Chapter 6), 'intense conviction of sin' and people 'falling' in his meetings (Chapter 5), terminology like **"a deeper commitment and a fuller cleansing"** would be more characteristic of the Holiness movement that W.P. Nicholson espoused than the Pentecostalism of George Jeffreys. It would also be consistent with Troup's Salvation Army background.

Thus we can see that although David Rea came from a late nineteenth century Brethren background and Jock Troup came from an early twentieth century Holiness

background, they both experienced phenomena which today would be more closely associated with Pentecostalism.

¹¹⁴ Woolsey, A., Duncan Campbell – a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.109

¹¹⁵ Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, 1987.) p.85

¹¹⁶ Brooke, P., Ulster Presbyterianism: The Historical Perspective 1610 - 1970, (Athol Books, Belfast, 1994.) p.159

N.B. This is not suggesting that the Baptist and Brethren movements came into being through this Revival. They were in existence long before 1859.

¹¹⁷ Hackett, T.E., Pentecostal meetings in Belfast, ('Confidence', April - June, 1918.) p.21

¹¹⁸ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.208, 209

Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.79

¹¹⁹ Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.48

¹²⁰ One wonders if that liberty and authority of speech described in statements like "*Very many of [the 'stricken' ones] received a marvellous fluency and power of prayer*" and "*Through the mighty working of the Holy Spirit God has bestowed on some of them power of prayer and fluency of expression*" could have been the result of a prophetic anointing, which the theologians of the day were still in the process of finding the vocabulary to describe.

See Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) pp.36 & 99

¹²¹ Brooke, P., Ulster Presbyterianism: The Historical Perspective 1610 - 1970, (Athol Books, Belfast, 1994.) p.159

¹²² Extraordinary Religious Excitement in Ahoghill, Ballymena Observer, 26th March, 1859. p.1

¹²³ Carson, J.T., God's River in Spate, (The Presbyterian Historical Society, Belfast, 1994.) New Introduction ix

¹²⁴ Ibid., New Introduction x

Adams, D., The Revival at Ahoghill. Its Narrative and Nature, (William McComb; C. Aitchison, Belfast, 1859.) p.5

Extensions of Religious Awakenings, Ballymena Observer, 2nd April, 1859.
p.1

¹²⁵ Brooke, P., Ulster Presbyterianism: The Historical Perspective 1610 - 1970, (Athol Books, Belfast, 1994.) p.159

¹²⁶ Orr, J.E., The Second Evangelical Awakening, (Marshall, Morgan & Scott, London & Edinburgh, 1955.) pp. 45, 46

¹²⁷ Taken from O'Faolain, E., Irish Sagas and Folk Tales, (Poolbeg Press Ltd., Swords, Co. Dublin, 1986.) p.53.

¹²⁸ Wagner, C.P., Territorial Spirits, (Sovereign World Ltd., Chichester, 1991.)

¹²⁹ Wagner, C.P., & Pennoyer, F.D., Wrestling with Dark Angels, (Monarch Publications, Tunbridge Wells, 1992.)

¹³⁰ Wagner, C.P., Warfare Prayer, (Monarch Publications, Tunbridge Wells, 1993.)

¹³¹ Wagner, C.P., Breaking Strongholds in Your City, (Monarch Publications, Tunbridge Wells, 1993.)

¹³² Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.54

¹³³ Latourette, K.S., A History of the Expansion of Christianity; Volume IV; The Great Century in Europe and the United States of America A.D. 1800-A.D. 1914, (The Paternoster Press, Exeter Devon, 1971.) p.238

¹³⁴ Gibson. W., - The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.195

¹³⁵ “Bedell was a Bishop in the days of Elizabeth, who at fifty years of age set to himself the task of acquiring a knowledge of the native Irish language (the mother tongue of the population, to which they clung, the use of which England foolishly proscribed), and preached to the natives with great acceptance.”

Weir, J., The Ulster Awakening, (London, 1860.) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.127

¹³⁶ **Idem.**

¹³⁷ Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol 41, No.3, July 1990.) p.451

¹³⁸ “Dr. Edwin Orr in his “Second Evangelical Awakening” comments; ‘Unlike the other northern counties, Fermanagh possessed 38 per cent Episcopalian and only 6 per cent other Protestants, chiefly Methodists, whilst there were 56 per cent Roman Catholics. an important factor when one notices that *the movement was generally approved among Presbyterians but only approved in part by the clergy of the Establishment*.’” (Italics mine)

Paisley, I.R.K., The “Fifty Nine” Revival, (J.C. Print Ltd., Belfast, 1981.) pp.125, 126

¹³⁹ **Ibid.**, p.21

¹⁴⁰ **Ibid.**, p.22

¹⁴¹ Nelson, I., The Year of Delusion: a review of The Year of Grace, (Alexander Mayne, Belfast, 1874.) p.25

¹⁴² Wallis, A., In The Day of Thy Power; The Scriptural Principles of Revival, (Christian Literature Crusade, London, Washington, Sydney, 1956.) pp. 25,26

¹⁴³ “17 ministers and their congregations withdrew [from the Presbyterian Church in Ireland] in 1829 to form the Remonstrant Synod which later united with the Presbytery of Antrim and the Synod of Munster to form the Non-subscribing Presbyterian Church.”

Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.102

The group of Ministers that eventually seceded were thought of within Irish Presbyterianism as the ‘Arian’ party and were led by the Rev. Henry Montgomery. It was over this period (1827 - 1829) that The Rev. Henry Cooke earned his reputation as a champion of Biblical orthodoxy, because of his monumental debates with Montgomery on Arianism. According to Professor Finlay Holmes, “Arianism was a classical Christian heresy deriving its name from Arius, a presbyter of Alexandria in the 4th century, who argued that Jesus could not be divine in the same way that God was divine; there was only one unique, self-existent God, the Father, from whom Jesus the son was derived. He was opposed by another presbyter of Alexandria, Athanasius, who insisted that only a fully divine saviour could save sinful men, and, after a bitter conflict, bedevilled by the interference of the Emperor Constantine and his successors, the 4th century church affirmed the full divinity of Christ and rejected Arianism as heresy.” *Ibid.*, p.101

¹⁴⁴ During that particular move of the Spirit, Fleming records instances of :-
- people seeing visions,
- hearing the audible voice of God,
- hearing a heavenly choir singing,
- two cases of prostration,
- trembling or shaking,

- experiencing an infilling of energy when weary,
- a few cases of divine healing, (p.26)
- a whole congregation praying aloud, during which “**There was no confusion, but a peaceful and joyful awareness of the presence of God.**” (p.27)
- two occurrences of “holy laughter”, (p.27)
- the challenge of God’s call to repentance and righteous living in Northern Ireland. (p.37)

Fleming further notes that “**The history from 1969 (sic)* to the present day** (meaning 1999) **testifies to the correctness of the impressions ...**” (p.38) [*Presumably he means 1959.]

Information taken from **Fleming, W., If my people – Demonstrating the Spirit’s Power in Revival, (Christian Focus Publications, Ross-shire, Scotland, 2000.)** (Page nos., as indicated.)

¹⁴⁵ Ibid., pp.41, 42

¹⁴⁶ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.131

¹⁴⁷ Ibid., p.208

¹⁴⁸ Ibid., p.196

¹⁴⁹ Perhaps similar strongly held convictions over issues like Sunday closing of pubs in Wales can be traced to the 1904 Revival in which Evan Roberts played a leading role.

¹⁵⁰ Gibson, W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.98

¹⁵¹ Killen, W.D., Memoir of John Edgar D.D., (Aitchison, Belfast, 1867.)

¹⁵² Confirmed in an interview with Nelson McCausland, formerly of the "Lord's Day Observance Society", on 9th April 1998.

¹⁵³ "The revival, too, has embraced those hitherto beyond the pale of the church altogether; and drunkards have been reformed, prostitutes reclaimed, thieves have become honest — Sabbath-breakers, (Emphases mine) and worthless characters of all descriptions have been awakened or converted. No sex or age has been exempt. Our converts include children of seven and old men and women upwards of seventy years of age."

Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.116

¹⁵⁴ The Rev. W. M. O'Hanlon's *Walks Among the Poor of Belfast*, was a series of letters to the *Northern Whig* published as a book in 1853.

¹⁵⁵ Bardon, J., Belfast: An Illustrated History, (The Blackstaff Press, Belfast, 1982.) p.102

¹⁵⁶ Gibson, W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.108

¹⁵⁷ *Ibid.*, p.55, 56

¹⁵⁸ See the third chapter of Andrew Boyd's book (Chapter title "Preaching on the streets") telling how a controversial sermon by the Rev. Hugh Hanna was thought to have started one of the many riots seen in 1857.

Boyd, A., Holy War in Belfast, (Anvil Books, Tralee, 1969.) p.46

Known as "Roaring" Hugh Hanna because of his style of preaching, he seems to have been still attracting controversy a century after his death, when his statue in Carlisle Circus, North Belfast, was blown up by Roman Catholics in 1970. Today in 2003, although a replacement statue has been cast in bronze, the Belfast City Council is understandably reticent about placing it on the original plinth.

¹⁵⁹ Gibson, W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.14

¹⁶⁰ Ibid., p.107

¹⁶¹ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.193

¹⁶² Gibson, W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.41

¹⁶³ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.201

¹⁶⁴ “During the seventeenth century predestinarian theology had facilitated the Protestant community’s perception of itself as ‘God’s people in Ireland surrounded on all sides by antichristian idolatry and superstition.’*** The rigidity of that doctrine was now in decline, but the interpretation of the Revival as a divine visitation - which had little or no impact on Roman Catholic areas - provided a nineteenth-century alternative. The Revival movement offered reaffirmation, justification and divine approval to a society which had undergone half a century of social, political and religious upheaval.”

Hempton, D. & Hill, M., Evangelical Protestantism in Ulster Society 1740-1890, (Routledge, London, 1992.) p.159

*** Citing Ford, A., The Protestant Reformation in Ireland, included in Natives and Newcomers : the Making of Irish Colonial Society 1534-1641, (Irish Academic, Dublin, 1986.) pp.66-67 & 74

¹⁶⁵ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) pp. 49, 50

¹⁶⁶ Ibid., p.196

¹⁶⁷ **Ibid.**, p.192

¹⁶⁸ There must surely be a notable comparison between this and the numerous instances in the Old Testament when Israel moved with incredible rapidity from revival blessing to idolatry.

¹⁶⁹ **McComb's Almanac for 1860**, p.89, cited in **Author unknown, Buick's Ahoghill**, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.80

¹⁷⁰ **Weir, J., The Ulster Awakening**, (London, 1860) Republished as **Heaven came down**, (Ambassador Productions Ltd., Belfast, 1987.) p.202

¹⁷¹ **Ibid.**, p.194

¹⁷² **McComb's Almanac for 1860**, p.89, cited in **Author unknown, Buick's Ahoghill**, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.80

¹⁷³ "There is reason to believe, however, that it (the 1859 Revival) has not been altogether confined to our northern province, but has to a greater or less extent, been taking a direction southwards. In the county of Longford, which is in Leinster, there are not wanting indications of its presence; and there too the brethren report that some of a higher class in the community have been brought under the gracious influence.

In the metropolis itself (meaning Dublin) there has been evidence of an unusual interest in the things of God. Meetings for prayer and fellowship on a scale unknown before have been lately held; and in the minds of the Protestant community there is a growing anticipation of better things to come.

In Munster also, although there is not a plenteous rain, yet drops of the shower are falling upon the pastures of the wilderness. In the city of Limerick, in particular, there would seem to be the commencement of a time of hallowed visitation."

Gibson. W., **The Year of Grace**, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.189

¹⁷⁴

Ibid., p.191

¹⁷⁵

Interestingly, Meneely and his friends were criticised for praying for 'an outpouring of the Spirit' in the little Schoolroom in Kells, Co. Antrim, before the Revival actually broke out. By this stage, no one seems to be objecting.

¹⁷⁶

Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.191

¹⁷⁷

"The re-birth of the (Brethren) testimony in Dublin may be traced to the days of the great revival (of 1859). Mention has frequently been made regarding the power of the Holy Spirit in those stirring times. As in Ulster, so this spiritual visitation was experienced in and around Dublin in a very marked degree, consequent upon which multitudes of souls in the bondage of sin, were brought into the conscious enjoyment of the peace of God, while many of His own people were awakened to a fuller knowledge of their spiritual blessings in the risen Christ.

J. Denham Smith - whose revered name will ever be associated with the '59 Revival - was at that time pastor of a Congregational Church in Kingstown. When this remarkable outburst of spiritual blessing swept across the land, it very soon made itself felt in the Kingstown church. Impelled by a loving desire and a yearning for souls, Denham Smith responded to the call of the Lord and left his church for Dublin, where the old Metropolitan Hall, Lower Abbey Street (on the site of which the Christian Union buildings now stand), was engaged by William Fry, a well-known and highly esteemed Dublin solicitor. Here with the help of friends of like mind, Denham Smith commenced evangelistic services such as had never before been known in the Irish Capital. It is said that 'thousands flocked together in the morning and remained hour after hour - many without refreshments - until ten and eleven at night. Careless ones were awakened, anxious ones led into peace, and persons of all classes rejoiced in a newly-found Saviour.'"

Beattie, D.J., Brethren - The story of a great recovery, (John Ritchie, Kilmarnock, 1939.) pp.307, 308

¹⁷⁸

There would also have been a historical influence most likely from Elizabethan times, when, within 'the Pale' (previously set up around Dublin by the Normans) an attempt would probably have been made to create a man made enclave of English Protestantism.

¹⁷⁹

Gibson. W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.192

¹⁸⁰ Railton, N.M., Revival in Coleraine, (Christian Irishman, September, 1997.) p.7

For several centuries, Ireland's greatest export has been its people, yet although they have left Ireland, they (and their descendants) usually like to retain their Irish identity, remain proud of their Irish roots and continue to take an interest in what is happening in Ireland. A twenty first century Irish revival therefore could have a significant influence on present day Irish immigrants and their descendants, from places as far apart as America and Australia.

¹⁸¹ Fiedler, K., The story of faith missions, (Regnum Books International, Oxford, 1994.) pp. 114, 115

¹⁸² Ibid., p.129

¹⁸³ Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.79

¹⁸⁴ Scott, A.R., The Ulster Revival of 1859, (Mid Antrim Historical Group, Ballymena, 1994.) p.56

¹⁸⁵ Despite the overtly reductionist tone of her writing, Hill concedes in the closing two sentences of her article that “**religion can never be reduced simply to sociological terms**” and that “**revivalism has an internal dynamic of its own, and an elusive quality which all too frequently defies historical analysis.**”

Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol 41, No.3, July 1990.) p.462

¹⁸⁶ Ibid., p.458

¹⁸⁷ Railton, N.M., Revival in Coleraine, (Christian Irishman, November, 1997.) p.8

¹⁸⁸ Gibson, W., The Year of Grace, (Oliphant, Anderson & Ferrier, Edinburgh and London, Jubilee Edition 1909. First Published 1860.) p.97

¹⁸⁹ Crookshank, C.H., Days of Revival, Vol., 6 (Tentmaker Publications, Clonmel, Co. Tipperary, Republic of Ireland, 1994.) p. 184
(First published in 1885 as The History of Methodism in Ireland.)

¹⁹⁰ Montgomery, H., The Children In '59, (Mourne Missionary Trust, Kilkeel, First Published in 1909.) Obtained from George & Jean McConnell, Kilkeel (028) 417 62248.

¹⁹¹ Ibid., p.13

¹⁹² Scott, A.R., The Ulster Revival of 1859, (Mid Antrim Historical Group, Ballymena, 1994.) p.216

¹⁹³ Hill, M., Ulster Awakened: The '59 Revival Reconsidered, (Journal of Ecclesiastical History, Vol 41, No.3, July 1990.) p.455

¹⁹⁴ Ibid., p.456

¹⁹⁵ Railton, N.M., Revival in Coleraine, (Christian Irishman, March, 1998.) p.7

¹⁹⁶ Beattie, D.J., Brethren – The story of a great recovery, (John Ritchie, Kilmarnock, 1939.) p.283

¹⁹⁷ Coad, F.R., A History of the Brethren Movement, (The Paternoster Press, 1968.)
p.170

¹⁹⁸ For a brief overview of their lives see Hutchinson, J.G., Irish Evangelists now with the Lord, (John Ritchie Ltd., Kilmarnock, 1969.) pp.186-192

Commenting on how the Presbyterian Church in Ireland actually lost members in the Revival, Professor Finlay Holmes says, “**Another problem which increased in the wake of the revival was the loss of Presbyterian Church members, particularly those affected by the revival, to denominations like the Baptists and the Plymouth Brethren who practised believers' baptism and were more enthusiastically conversionist in their preaching than many Presbyterian ministers.** R. Coad, in his history of the Brethren movement, claims that the 1859 revival 'marked the beginning of the main growth of the independent Brethren churches in the north of Ireland and he recounts how Jeremiah Meneely, one of those involved in the origins of the revival in County Antrim, and the Rev. J.G. McVicker, a Covenanting minister in Cullybackey, became Brethren evangelists.' Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.123

Citing Coad, F.R., A History of the Brethren Movement, (Exeter, 1974.) p.170

¹⁹⁹ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.206

²⁰⁰ As already noted, **Ulster had a tradition of revivalist enthusiasm upon which to draw.** Most of the leaders of the Sixmilewater Revival of 1625 had been Scots Presbyterians. But, unlike the early Methodists, this was a generation of Presbyterians who had never experienced revival first hand. Over fifty years before the Presbyterian General Assembly made its pronouncement on 'this time of special visitation', the 1801 Conference of the Methodist Church in Ireland had gone on record as saying that “**If weeping, trembling, and falling down in the streets be marks of being awakened, or at least of being affected, great good has been done.**”

Cited in Taggart, N.W., Gideon Ouseley, (Wesleyan Methodist Historical Society Publications, Emsworth, 2001.) p.23

²⁰¹ Weir, J., The Ulster Awakening, (London, 1860) Republished as Heaven came down, (Ambassador Productions Ltd., Belfast, 1987.) p.200

²⁰² Enter George Jeffreys (1915) and W.P.Nicholson (1920).

²⁰³ Gibson. W., The Year of Grace, (First Published 1860. Republished by Ambassador Productions Ltd., Belfast, 1989.) Foreword.

²⁰⁴ Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, 1987.) p.85

endnotes - David Rea

¹ "The Chapel Fields" was a site near the Belfast city centre whose proprietor was a Mrs. Copeley. It was hired out for the use of the general public and often could have temporarily housed anything from preachers to prize fighters. David Rea set up his own 'purpose made' three thousand seater marquee and missioned there on at least nine occasions that we know of. Local Belfast history records that beside St. Malachy's Roman Catholic Church (finished in 1844) "**lies the site of the Chapel Fields which is now built over, but famous in Belfast folklore, where throughout the slump of the 1930's anyone who could afford sixpence could see contests between such figures as Buckus McGahey and The Birdman in Ma Copeley's Tent.**"

Brett, C.E.B., The Buildings of Belfast 1700 - 1914, (Friars Bush Press, Belfast, 1985.) p.28

² **Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.)**

This is not a scholarly work, but what it lacks academically, it makes up for in integrity.

³ The populist view of Brethren history is that it traces its source to Plymouth, Cornwall, (in the south west of England). In actual fact Brethren meetings had started in Dublin several years before they commenced in Plymouth. Incidentally, John Nelson Derby, one of the early Brethren leaders who broke away from mainstream Brethrenism to become the leader of the Exclusive Brethren, also started out in Dublin as a Law student before becoming a Church of Ireland Curate in Wicklow. Ironside says that "**the true beginning of the (Brethren) movement seems to have been in Ireland in the year 1825. ... Though the name Plymouth early became prominent, it was not in Plymouth, England, but in Dublin, Ireland, that the first meeting of the kind was formed. Similar assemblies were shortly afterward found in Plymouth, ..."**"

Ironside, H.A., A historical sketch of the Brethren movement, (Loizeaux Brothers, New Jersey, 1985.) p. 8

Brethren historian David J. Beattie goes a step further than Ironside, saying that 'Brethren type' meetings had sprung up spontaneously even before the Dublin meeting was formed. Giving what he calls "a brief survey of the early days of a remnant of God's people, who came to be known by the sobriquet of Plymouth Brethren", he says, "**Years before what is now regarded as the first public meeting of Brethren, which, as we know, took place in Dublin in 1830, there were, in different parts of the country, many godly Christians, who, unknown to each other, had had their thoughts directed along similar lines to those eventually adopted, and, pursued by men of God who**

were to form the nucleus of a world-wide movement."

Beattie, D.J., Brethren – The story of a great recovery, (John Ritchie, Kilmarnock, 1939.) pp.3,4

⁴ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) pp.65, 66

⁵ An expression first coined by the *Sunday Telegraph* in June 1994.

⁶ Southey, R., The Life of Wesley, Vol., 2 (Longman, Brown, Green, Longmans, and Roberts, London, 1858.) pp. 252, 253

⁷ Reid, W., Authentic Records of Revival, now in progress in the United Kingdom, (Richard Owen Roberts, Publishers, Wheaton, Illinois, 1980.) p.232

⁸ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) pp. 51, 52.

⁹ The meetings Rea describes seem also to reach forward to the twentieth century, when Scots evangelist Jock Troup saw this same spontaneity in his meetings, as this entry in *The People's Journal*, a secular newspaper, dated 17th December, 1921 records:-
"There is no waiting for the fixed hour of beginning. Prayer is offered spontaneously, without a break, the worship switches again into hymn choruses. Voluntary testimonies are frankly and eagerly made by recent converts. Tales of drink and gambling, of domestic unhappiness, of soured existence flow from the lips of men and women who passionately plead with the unconverted.

The people refuse to leave the building. Once more the singing breaks out, as full throated as ever

Each centre is sending out its groups of God-fearing sturdy fishermen as day-missionaries to the immediate neighborhoods (sic), which in turn follow the same course."

Stewart, J. A., Our Beloved Jock – Revival days in Scotland and England, (Revival Literature, Philadelphia, Pa., 1964.) pp. 13, 14

Rea's meetings also seem to reach forward to that lesser twentieth century move of the Spirit in Kells in 1959 (endnoted in Chapter 4) with such occurrences as a whole

congregation spontaneously praying aloud, during which “There was no confusion, but a peaceful and joyful awareness of the presence of God” and two occurrences of “holy laughter”.

Fleming, W., If my people – Demonstrating the Spirit’s Power in Revival, (Christian Focus Publications, Ross-shire, Scotland, 2000.) (p.27)

As a spin off from the Welsh Revival of 1904, Welsh Calvinistic Methodist missionaries also witnessed similar phenomena as far away as India. Describing how the locals prayed “**O God! Pour out your Spirit upon us now; while you are blessing the people of Wales so richly, don’t let us go away empty-handed**”, Dr. Eifion Evans goes on to tell of a meeting in the Mawphlang district with “**all praying aloud at the same time**” and tells how “**a strange bright light filled the place and the mighty power of the Spirit came upon them. Oh! What a scene it was! the whole place was in confusion, some praying aloud, others confessing their sins, many of the heathen in agony appealing to God for pardon, some even fainted, so great was the power.**” Evans goes on to describe how they saw “**physical prostrations, dancing, and wild excitement**”.

Evans, E., The Welsh Revival of 1904, (Evangelical Press of Wales, Bridgend, 1997. First Published 1969.) p.156

On the subject of audible corporate prayer generally, R.T. Kendall asks “**is it not true that nearly all revivals have one ingredient in common: people praying aloud at the same time (Acts 4:24).**”

Kendall, R.T., In pursuit of His Glory, (Hodder & Stoughton, London, Sydney, Auckland, 2002.) pp. 170, 171

“... they raised their voices together in prayer ...” (Acts 4:24 - NIV)

Duncan Campbell, former principal of the Faith Mission Bible College, Edinburgh, was a frequent visitor to Ireland in the mid twentieth century, but also saw times of revival in the ‘Highlands and Islands’ of Scotland. Describing Campbell’s revival meetings, Andrew Woolsey says that “**At times the preacher’s voice was drowned with the sound of men and women weeping uncontrollably; on occasions he found it necessary to stop preaching because of the distress manifested by those whose consciences had been awakened. Men, broken in spirit wept openly over their sin.**” At times like this, Campbell would simply say, “**The Holy Spirit has taken charge of this meeting**”.

Woolsey, A., Duncan Campbell – a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.128 & p.87

Woolsey further describes a similar occasion in Campbell’s ministry when a meeting was over but the people did not want to go home.

"The entire congregation was lingering outside, reluctant to disperse; others had joined them, drawn from their homes by an irresistible power they had not experienced before. There were looks of deep distress on many faces.

Suddenly a cry pierced the silence; a young man who had remained in the church, burdened to the point of agony for his fellow-men, was pouring out his desire in prayer. He was so overcome that he fell into a trance and, as he lay prostrate on the floor, the congregation swept back into the church. The awful presence of God brought a wave of conviction of sin that caused even mature Christians to feel their sinfulness, bringing groans of distress and prayers of repentance from the unconverted. Strong men were bowed under the weight of sin and cries for mercy were mingled with shouts of joy from others who had passed into life." *Ibid.*, pp.117, 118

¹⁰ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p. 72

¹¹ *Ibid.*, p. 129

¹² *Ibid.*, pp. 56, 112, 113.

¹³ Author unknown, Buick's Ahoghill, Editor Dr. Eull Dunlop, (Mid-Antrim Historical Group, Ballymena, 1987.) p.79

"Dreams were a feature of early Methodism. Matthew Lanktree, Snr., for example, claimed to have dreamt of (Gideon) Ouseley, without knowing who he was, the evening before they met. In the dream the stranger intervened to overcome Satan's opposition to Lanktree's preaching. The next day Lanktree recognised Ouseley immediately as the person in his dream."

Taggart, N.W., Gideon Ouseley, (Wesleyan Methodist Historical Society Publications, Emsworth, 2001.) pp.41, 42

¹⁴ *Belfast Telegraph*, 26 June, 1897, quoted in Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p.142

Here, Rea's aspiration seems to reach forward in anticipation of the Pentecostal Movement of the twentieth century.

¹⁵ Entry in the *Belfast Evening Telegraph* Sat., 9 July 1904

**"Mr. D. Rea's Large Tent,
Templemore Avenue, Mountpottinger,
Meetings on Sunday next
July the 10th, at 4 o'clock & 8.15p.m.
Weeknights at 8 o'clock**

There will be no partyism or sectarianism countenanced at these meetings. We hope to conduct them on Pentecostical (sic) lines, when all that believed were together with one accord in one place, and great grace was upon them all. May it be so for Christ's sake so that the Spirit of God and the Word of God may have free course and that the Lord may be glorified and the people of this city blessed."

Quoted in Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) pp.153, 154

¹⁶ Rea, T., The Life and Labours of David Rea Evangelist, (The Hulbert Publishing Co. Ltd., Glasgow & Birmingham, 1925.) p. 159

¹⁷ Rea, T., David Rea, Pioneer Series, (Gospel Tract Publications, Glasgow, 1987.) p.146

¹⁸ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p. 66

¹⁹ Rea in turn clearly held the eighteenth and early nineteenth century Methodist preachers in high esteem and was happy to be identified with them, recording that while he was in Co. Donegal, that he "had the privilege of sleeping in the room in which dear Gideon Ouseley slept."

Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p. 53

Ouseley's biographer the Rev. William Arthur, records that Ouseley too had known meetings like those described by Rea in Dooran in 1877. Armstrong, the preacher of the Methodist Circuit in Ballinamallard, Co. Fermanagh, writes of such meetings he had experienced himself, saying that "When preaching, he had often been forced to stop, not being able to make his voice heard by reason of cries coming from the people. 'We often wrestled till the break of day.' He ... complains that at some of the love-

feasts his enjoyment was spoiled because some of the penitents would not quietly listen while others related what God had done for them, but would break out and cry aloud. During one of these meetings, Graham and Ouseley made their appearance. All order, he says, was laid aside. 'The spirit of deep conviction seized on the people; it was like the day of Pentecost.'

Arthur, W., The Life of Gideon Ouseley, (Wesleyan Conference Office, London, 1876.) pp. 110, 111

"A letter written to Dr. Coke in 1801 by the superintendent of the Clones circuit described the work of Ouseley and Graham in terms that give a flavour of the times:

'The mighty power of God accompanied their word ... I have seen the aged and the young falling prostrate in the most public places of concourse, cut to the heart, and refusing to be comforted until they knew Jesus and the power of his resurrection.'

Taggart, N.W., Gideon Ouseley, (Wesleyan Methodist Historical Society Publications, Emsworth, 2001.) p.23

The Rev. J. Poole records that in 1818 he heard Ouseley preaching to a packed house in Carnew on the borders of Wicklow and Wexford, saying "While the preacher was speaking of the indwelling of the Holy Ghost, such a power rested on the people as I never witnessed before or since". *Ibid.*, p. 211

Poole continues that Ouseley had to draw his sermon to a conclusion and come down among the people. "When he came to the Rev. Mr Ffrith, the curate of the parish, he said, 'Kneel down, my son in the gospel, and I will pray that the Holy Ghost may come upon you. God will make you an able minister of the New Testament.' Mr Ffrith, as far as was possible for the crowd, bent down, and Ouseley, placing his hands on his head, prayed. The curate testified boldly to the great spiritual good he believed that God had sent to him through the agency of the old evangelist." *Ibid.*, p. 212

(At this point Ouseley was 56 and lived for over twenty years.)

²⁰ Principal of Elim Bible College from 1947 to 1952.

²¹ The same location on which Rea had frequently conducted evangelistic tent campaigns. (Mentioned in Endnote 1)

²² Boulton E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) opp., p.53.

Neither Rea nor Jeffreys on their own made as significant an impression on Ireland as most of their aforementioned predecessors, yet together they represented a body of twentieth century Evangelical / Pentecostal evangelists who helped sow a crop that in a twenty first century harvest is yet to be reaped.

²³ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p. 20

²⁴ Enfield Connecticut, 8th July 1741.

“The district, apparently, was as yet untouched by the Awakening Edwards took as his text Deuteronomy 32.35, ‘Their foot shall slide in due time’, repeating a sermon which he had given in his own church shortly before on the subject, ‘Sinners in the Hands of an Angry God’. Wheelock reported to Trumbull how the people, whom he characterised as ‘thoughtless and vain’, were so changed before the sermon was ended that they were ‘bowed down with an awful conviction of their sin and danger’.”

Murray, I.H., Jonathan Edwards – A New Biography, (The Banner of Truth Trust, Edinburgh, 2000.) p.168

Eye witness Stephen Williams records in his diary that “... before the sermon was done – there was a great moaning and crying out through ye whole House – What Shall I do to be sayd (sic) – oh I am going to Hell – Oh what shall I do for Christ &c. So yt (sic) ye minister was obliged to desist – ye shrieks & cries were piercing & Amazing - ...” Ibid., p.169

²⁵ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p. 21

²⁶ Pickering, H. Home-call of a Warrior, (The Witness, Glasgow, October 1916).

The first preacher Pickering mentioned, (Richard Weaver, a former Lancashire coal miner and prize fighter), preached at Merrion Hall, Dublin, which was a centre of early Brethren activity and had his preaching material printed in *The Christian*, a Brethren publication of his day. The authors of obituary type tributes to his life and ministry and the list of men who honoured him by their presence at his funeral read like a ‘Who’s Who’ of Brethren leaders of the day. See Paterson, J., Richard Weaver’s life story, (Morgan & Scott, London, no date.) pp. 148,149; 249

Emily Halliday says of him, “I recollect Richard Weaver’s first appearance in Dublin. Whether it was in (18)’59 or ’60 I cannot say. It was during our time of Revival in Ireland..... The (Metropolitan) hall was crowded; in some parts there was scarcely standing room..... He swayed that vast multitude as one man.... The text, ‘How wilt thou do in the swellings of Jordan?’... As he paced up and down the platform, repeating it again and again, it just seemed as if there was a compelling power behind the words; so touching men’s hearts that they had to bow to an unseen but felt Presence.” (Underlining mine) *Ibid.*, pp.145, 146

{The ‘Metropolitan’ Hall Halliday spoke of was in Lower Abbey Street, Dublin and was procured as an evangelistic centre through the efforts of J. Denham Smith, who had formerly pastored a Congregational Church in Kingstown (known today as Dun Laoghaire [pronounced Dun Leery]) during the 1859 Revival. When through time it proved unsuitable, Merrion Hall was opened on the 26th of August 1863 “to be an Evangelising Centre for the whole country.”

Beattie, D.J., Brethren – The story of a great recovery, (John Ritchie, Kilmarnock, 1939.) p.308

I understand from a conversation with Derick Bingham of Christ’s Church, Belfast, that Merrion Hall was an exact replica of Spurgeon’s Metropolitan Tabernacle in London.}

Indicative of some of the things experienced in his meetings while in Scotland, Weaver says, “I went on preaching. The Spirit came 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 seemed to be unconscious of everything around them. One poor girl was laid on the floor of the church. A doctor felt her pulse and said, ‘She is not dead.’ By-and-by she sat up and said, ‘Christ for me!’” (Underlining mine)

Paterson, J., Richard Weaver’s life story, (Morgan & Scott, London, no date.) p.132

“The wife and daughter of a Dunlop publican had come to the meetings at Ardrossan. They went home to Dunlop new creatures in Christ Jesus. They began to sing ‘Christ for me!’ It was carried home by the power of God’s Spirit to the heart of the publican, and he fell on the floor as if dead. When he became conscious, the first words he was heard to utter were, ‘Christ for me!’” (Underlining mine) *Ibid.*, p.134

The previously mentioned Scots evangelist Jock Troup later saw similar phenomena in Scotland in the first half of the twentieth century. “One such night as several hundreds were listening in the open air, the mighty power of God came down upon them bringing great conviction of heart and distress of soul. It was revival-history in Scotland being repeated – as on the day when John Livingstone preached in the graveyard of the Kirk o’ Shotts outside Glasgow and 500 souls were smitten by the awful power of God.* It was like the time, when the people of Northampton

(Massachusetts) clung to the very pillars of the church while Jonathan Edwards, that mighty intellectual, preached the Gospel to them.** Strong, sturdy fishermen were literally flung to the ground under deep conviction of sin – ‘slain’ by the Spirit of the Lord. There were groans and cries of agony everywhere. Revival had come at last and it was only with great difficulty that the great meetings which were to follow, conducted by Jock Troup and his fishermen companions, could be drawn to a close, even at three o’clock in the morning! So great was the agony of soul among the workers after, that the foreman would often come to Jock and say ‘Go speak to that woman so she can get back to her work! Bring her through, for she is no good in such a state.’ For indeed, in every place convicted souls were weeping and breaking their hearts over their lost condition while they battled through for faith that would save them, through Jesus Christ.”

Stewart, J. A., Our Beloved Jock – Revival days in Scotland and England, (Revival Literature, Philadelphia, Pa., 1964.) p.8

* Referred to in an Endnote in Chapter 2.

** Referred to in an earlier Endnote in this Chapter

“During one of the meetings a young Methodist local preacher came forward to tell Jock how he was ‘one of the first to fall’ in the market square in Yarmouth. This was hard for me to understand, although I had read of this strange phenomena (sic) taking place in many revival meetings. I questioned him carefully.

‘What do you mean by “falling”?’ I asked. Did you literally fall to the ground under the mighty power of God?

‘Yes’, he answered quietly, with that simple earnestness of the simple fisherfolk of Scotland, ‘I was standing in the market square, having been attracted there by the thousands of other people who were listening. I had no great desire to be saved as I was a good religious boy who had not lived a life of outward sin. I was self-righteous because of my church connections. The moment I stood on the outskirts of the crowd, God began to strip me of my rags of self-righteousness, and I saw myself a guilty sinner naked before a holy God. So awful was the sight that I was literally ‘slain of the Lord’ and fell to the ground under deep conviction. At the same time many others were slain in the same way so that the ground about me was like a “slain battlefield”.’” Ibid., pp.10, 11

In the mid twentieth century, while missioning in Bernera, a small island off the coast of Lewis, Duncan Campbell was having difficulty breaking through in his preaching. He felt constrained in one particular meeting to stop and ask a young lad in the gathering to pray. After sharing that he seemed to be gazing through an open door at the Lamb in the midst of the Throne, the lad “began to sob; then lifting his eyes towards heaven, cried: ‘O God, there is power here, let it loose!’ With the force of a hurricane the Spirit of God swept into the building and the floodgates of heaven opened. The church

resembled a battlefield. On one side many were prostrated over the seats weeping and sighing; on the other side some were affected by throwing their arms in the air in a rigid posture. God had come.”

Woolsey, A., Duncan Campbell – a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.135

On a similar occasion, in the village of Arnol, Campbell asked a member of his congregation to pray. “With his cap in his hand John (the blacksmith) rose to pray, and in the middle of his prayer he paused, raised his right hand to heaven, and said: ‘O God, You made a promise to pour water upon him that is thirsty and floods upon the dry ground, and, Lord, it’s not happening.’” (Ibid., p.132)

After the blacksmith went on in his prayer to describe himself as an empty vessel, thirsting for God and for a manifestation of His power, he cried unto God to fulfil His promise. “Many who were present witnessed that at that moment the house shook. Dishes rattled in the sideboard, as wave after wave of Divine power swept through the building. A minister standing beside Duncan turned and said: ‘Mr. Campbell, an earth tremor!’ but Duncan’s mind, however, was in the fourth chapter of Acts, where the early Christians were gathered in prayer and, we read: ‘When they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost.’” Ibid., p.133

²⁷ Even though he appears to have used the terms ‘baptised with the Spirit’ and ‘baptism of the Holy Ghost’ to mean ‘a spiritual blessing’, Weaver’s terminology as well as Rea’s still shows the need for an emerging Pentecostal vocabulary to describe his ministry. This can be seen when Weaver, describes what happened when he preached in the Town Hall at Prescot by saying, “The power of God came down upon the gathering; saints were baptised with the Spirit; sinners were saved.” (Underlining mine)

Paterson, J., Richard Weaver’s life story, (Morgan & Scott, London, no date.) p.106

Writing from Belfast to his wife and daughters on 19th June 1885 Weaver says, “I hope you will have a good day on Sunday, and that you will all get a big lift heavenward and get a baptism of the Holy Ghost.” (Underlining mine) Ibid., p.215

Even his graveside orator, the Rev. John Robertson seems to be grasping for a Pentecostal vocabulary when he says, “Richard Weaver was second to none, and first to many, in natural gifts as an evangelist – apart of course, from the grace of Christ and the baptism of the Holy Ghost, without which all gifts are vain.” (Underlining mine) Ibid., p.249

Again, Weaver himself describes what happened when he sang to a disorderly gathering of chimney sweeps in Euston Road, London in 1860. “While I was singing that third hymn, I noticed tears running down the cheeks of some of them; so when the hymn was finished, I began to speak to them. The power of God came down on the meeting. I got down among them, and went from seat to seat, putting my hand on the head of such as were weeping, and speaking a word of comfort to them.” (Underlining mine) *Ibid.*, pp.117, 118

Incidentally, Brethren preacher and converted Lancashire pick pocket Henry (Harry) Moorhouse, who had a significant influence on the preaching of D.L. Moody was converted through Richard Weaver. The afore mentioned Rev. John Robertson, of the City Temple, Glasgow, speaking in tribute at Weaver’s graveside in 1896, said, “We owe, indeed, under God, the visit of Messers. Moody and Sankey to him whose body is about for a time to be enclosed in this grave in Manchester. Though strangely it is not mentioned in the published ‘Life of Henry Moorhouse,’ yet it is the fact that Henry Moorhouse was converted to God through the instrumentality of Richard Weaver; and it was Henry Moorhouse’s teaching and contact with Mr. Moody that sent him over to this country to tell the ‘old, old story’ with such great blessing from God, for which we would praise him: but in justice let the historical link be realised.” *Ibid.*, p.249

See also Pollock, J., Moody Without Sankey, (Hodder and Stoughton, London, Sydney, Auckland, Toronto, 1983.) pp. 70-74

Following on in that chain of events, it is noteworthy that one of Moody’s many converts was C.T. Studd who pioneered overseas missions in China, India and Africa. Douglas, J.D., & Comfort, P.W., (Eds.,) Who’s who in Christian history, (Tyndale House Publishers, Inc., Wheaton, Illinois, 1992.) p.645

Weaver himself was baptized by C.H. Spurgeon. Paterson, J., Richard Weaver’s life story, (Morgan & Scott, London, no date.) p.21

²⁸ Rea, T., Life and Labours of David Rea Evangelist, (John Adams, New King Street, Belfast, 1917.) p. 21

²⁹ Taken from Chapter 4 citing Gibson, W., Present Aspects of the Irish Revival, (Evangelical Alliance, London, 1860.) p.3

³⁰ *Ibid.*, p. 66

"Lifting his hands towards heaven [a young deacon] cried: 'Oh God, are *my* hands clean? Is *my* heart pure?"

He got no further, but fell prostrate on the floor. An awareness of God filled the barn and a stream of supernatural power was let loose in their lives. They had moved into a new sphere of God-realisation, believing implicitly in the promise of revival."

Woolsey, A., Duncan Campbell – a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.115

³¹ Perhaps it is worth noting that in the later years of Rea's ministry the Brethren did not seem to have such a tight rein on him. The same thing could be said of Richard Weaver and D.L Moody too, of whom it was said, "In his relations with the Brethren Moody showed his knack of drawing strength from a movement without becoming its slave."

Pollock, J., Moody without Sankey, (Hodder and Stoughton, London, Sydney, Aukland, Toronto, 1983.) p.74

endnotes - george jeffreys

¹ Jeffreys originated from Maesteg in Wales and was a product of the Welsh Revival of 1904. According to Dr. Eifion Evans, Jeffreys “had been converted under the ministry of Glasnant Jones, a Congregationalist in the time of the revival at their home in Nantyffyllon near Maesteg.”

Evans, E., The Welsh Revival of 1904, (Evangelical Press of Wales, First Published 1969.) p.192

It is worth noting the catalytic influence that mainland Britain has had over the centuries on the evangelization of Ireland, with (among others) Patrick coming from Roman Britain, the Dissenters from Scotland, the Wesleys from England and Jeffreys from Wales.

² Perhaps Ecclesiastes 11:4 would have been appropriate advice at the time. (“*He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.*”)

According to the record in the Minute Book of the Elim Evangelistic Band, (Thursday, January 7th, 1915), they “came together for the purpose of discussing the best means of reaching Ireland with the Full Gospel on Pentecostal Lines.”

Cartwright, D.W., The Great Evangelists, (Marshall Pickering, Basingstoke, 1986.) p.43

The outworking of that vision required Jeffreys’ sending E.J. Phillips to Armagh, Robert A. Mercer to Ballymena, G. Fletcher to Portadown, and detailing Miss Margaret Streight (who later married Mercer) to work with the newly established Elim Evangelistic Band. Typical of later Elim Publications is a black and white photograph of Jeffreys pictured with several young men round him and a caption reading, “**with the Principal is seen Messers. R.E. Darragh, J. McWhirter, and F. Bell.**”

Boulton E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) opp., p.276.

Fred Bell, who at a time was Jeffreys’ pianist and driver, (and also my wife’s uncle,) went to Toronto (and incidentally eventually became a millionaire). I say this to show that as a result of our being related by marriage, Fred Bell, who knew George Jeffreys personally, was a primary oral source to whom I had access.

³ Jeffreys, G., A prophetic vision fulfilled or How the Elim work in Ireland began, Elim Evangel, December 1921. p.6

⁴ In his autobiography, John Carter says, “I ventured to ask whether I might join the Elim Evangelistic Band, as I longed to do pioneer work. On receipt of (Mr. Jeffreys’) permission, I made arrangements to sail across the Irish Sea to Belfast at the close of 1919.”

Carter, J., A Full Life, The Autobiography of a Pentecostal Pioneer, (Evangel Press, London, 1979.) p.46

⁵ “I left The Elim Evangelistic Band in March 1921 and became co-pastor with my brother in the work of the Lee Assembly, as well as assisting with some lecturing at Hampstead once a week.”

Ibid., p.51

⁶ Dayton, D.W., Theological Roots of Pentecostalism, (Hendrickson Publishers, New Jersey, 1987.) p.9

⁷ *Ibid.*, p.74

⁸ Warrington, K., (Ed.,) Pentecostal Perspectives, (Paternoster Press, Carlisle, Cumbria, 1998.) p. 6

⁹ Author of original report unknown. Quoted from Peckham, C.N., Heritage of Revival, (The Faith Mission, Edinburgh, 1986.) p.1

¹⁰ Boulton E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) p.23, 24

¹¹ *Ibid.*, p.24, 25

¹² *Ibid.*, p.25

“In those days the members of the Band were not paid any salary, all were expected to live by faith.”

Carter, J., A Full Life, The Autobiography of a Pentecostal Pioneer, (Evangel Press, London, 1979.) p.46

The term *Jehovah Jireh* can be translated “The LORD who provides”.

¹³ Warrington, K., (Ed.,) Pentecostal Perspectives, (Paternoster Press, Carlisle, Cumbria, 1998.) p. 133

N.B. The J. J. Glass (James) quoted here is not to be confused with the present General Superintendent of the Elim Pentecostal Church (John), but they are related. James is John's cousin's son. On a personal note, I had the privilege of being James' Pastor in the early eighties in Armagh. He was then fourteen going on forty!

It is noteworthy that occurrences of the charismata were not confined to the Pentecostals, for although Holiness Evangelist Duncan Campbell was adamant that he was not a Pentecostal, he recalls an occasion when he and an Irish friend called George Dunlop were working as Faith Mission Pilgrims among the Scots Gaelic speaking people of the north of Scotland. Dunlop could only speak English, but Campbell, who was a fluent Gaelic speaker, would often talk with the locals in their ancient language. On one such occasion, he asked a local potato farmer to pray. “**The big, brown-bearded man in simple, unhurried manner lifted his voice to God in his native language and to George (Dunlop) every word became intelligible! He heard in his own tongue, as on the day of Pentecost when they were also with one accord in one place.**”

Woolsey, A., Duncan Campbell – a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.70

It is hard to describe George Dunlop's experience as anything other than the gift of interpretation. In addition to this, there were two occasions when Campbell experienced Divine Healing. The first was after a heavy spell of preaching on the Isle of Lewis he lost his voice. On returning to Edinburgh, he was told by a specialist that he would never preach again. On the advice of a friend, he visited ‘**a Christian voice therapist (sic) in London, who in his practice also relied on the healing power of God.**’ He massaged Campbell's throat for three days.

“**On the forth day they went to a large empty church in the city. The little man with a sweep of his hand said: ‘Mr. Campbell, this church is full of angels. You are going to preach to me and to them.’**

As Duncan entered the pulpit a text flashed into his mind. He opened the Bible and read a few verses, his voice barely audible in the vast building. But as he began to comment on the verse his voice returned in a torrent of words. The little man dropped to his knees in the pew and cried: ‘Thank you, Lord, for another miracle.’

When Duncan returned to Lewis those who heard him say that his voice was entirely different. It was a new voice. It had been ‘born again’, and never again did he have serious trouble with it.”

Ibid., p.149

Another occasion was in 1965, when 'Meniere's Disease' had left him with a loss of balance. While Campbell was struggling to minister in East Anglia, a local Minister visited him and asked, "**'Mr. Campbell, would you like to be healed?'**

'If it's the Lord's will I certainly would,' replied Duncan cautiously.

Placing his hand on the sick man's (sic) shoulder the minister prayed simply and earnestly: **'Dear Jesus, please heal Mr. Campbell, so that he can continue with his ministry.'**

Like an electric shock, the power of God went through his body; he was healed; his mental powers were so quickened that in the following weeks he prepared more new sermons than he had done in the previous few years. His secretary had to work overtime to keep up with him.

Later, writing to the minister who had prayed for him, Duncan records: **'I have had no recurrence at all of the disease since you prayed for me. There can be no doubt but that God miraculously touched me.'**

Ibid., p.175

It is hard to describe the two preceding incidents as anything other than Divine Healing. There may even be a case for saying that '**his mental powers**' being '**quickened**' was something similar to the '**intellectual quickening**' that happened in the Ulster Awakening of 1859 (mentioned in chapter 4).

¹⁴ Alexander A. Boddy was the Anglican Vicar of All Saints, Monkwearmouth, Sunderland. He was later to start Pentecostal Conventions and head up the production of a Pentecostal journal called "Confidence". Here is documented evidence (received from Jim Robinson, Holywood, Co. Down, who is presently writing his Ph.D., through Mattersey Hall - Sheffield) to prove that Boddy and his brother in law J.M. Pollock ministered in Belfast before Jeffreys' arrival in the Province. The following advertisement appeared in the *Belfast Newsletter* on the 14th of October 1905 :-

"Bethesda" Landscape Terrace, Crumlin Road.

Special Services

Sunday 15th at 11.30am., 3.00pm., and 7.00pm.,

Conducted by **Rev., A.A. Boddy F.R.G.S.** (Sunderland)

and **Rev., J.M. Pollock M.A.** (Glossop)

Closing Services of Mission

Monday 16th at 3.00pm., and 8.00pm.

Although this was almost two years before Boddy's Pentecostal experience in September 1907, it shows that he already had connections in Ireland. Subsequently, on hearing reports of the outpouring of the Spirit on his ministry, people from Ireland (eg., Robert John Kerr and Joseph H. Gray) travelled to the Conventions he convened in Sunderland. Jeffreys later tells of a Ballymena lady who made such a pilgrimage early in

1909. Sharing her experience with him she says, "I do praise God for answered prayer. About seven and a half years ago I paid a visit to England and stayed at a place called Whitley Bay. During that time I heard of great blessing in a Vicarage at Monkwearmouth, Sunderland, and was very anxious to meet with those who were the recipients of the blessing. Praise God, the way was opened, and I found myself in the midst of the happiest band of saints that I had ever met in my life. They had received the Baptism of the Holy Ghost, and were praising God in other languages. I recognized immediately that the Lord was doing a new thing in their midst, and oh, how a longing came into my heart that the blessing might reach my home in the North of Ireland. I made known my desire to the vicar and his wife, and we knelt down together and asked God to send the Pentecostal blessing to Ballymena. Ever since I have kept on believing that He would answer those prayers, and although it seems a long time since then, I do praise God because I am privileged to see the answer."

Jeffreys, G., Revival in Ireland, ('Confidence', August, 1916.) p.130

¹⁵ Interview with R.J. Kerr (Junior) on 5th. December '96, when John and his wife Joyce were members of Newtownards Elim Church.

¹⁶ Cartwright, D.W., The Great Evangelists, (Marshall Pickering, Basingstoke, 1986.) p.43

¹⁷ "Had not this outpouring of the Holy Ghost been sent for the specific purpose of gathering out a company of choice and chaste souls who in turn should be prepared for the imminent return of the Bridegroom? This and other kindred ideas and ideals gripped the mind and absorbed the energies of many of these disconnected companies of pentecostal believers. That these little gatherings were ofttimes characterised by much spiritual fervour and feeling cannot be gainsaid; that they experienced times of refreshing from the presence of the Lord is also admitted. (But they were) content to continue month after month and year after year in the enjoyment of the fellowship of the few."

Boulton E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) pp. 9, 10

¹⁸ Warrington, K., (Ed.,) Pentecostal Perspectives, (Paternoster Press, Carlisle, Cumbria, 1998.) p. 132

¹⁹ Interview with the Rev. D.W. Cartwright, author, retired Minister and Official Historian of the Elim Pentecostal Church.

It is only fair to say that the thinking of these groups could not have been representative of balanced mainstream Holiness teaching. The work of the Faith Mission for the past hundred years and more has consistently shown that Holiness theology and evangelistic activity are not incompatible. **“John G. Govan (the Mission founder) said ‘if the Faith Mission ceases to be a soul-saving agency it doesn’t deserve to exist’.”**

(Opening line of a prayer letter from David Bennett) **Monthly Prayer Focus**, (The Faith Mission, Belfast, October 2000.)

By way of personal opinion, I have often thought it a great pity that it was not the Faith Mission’s policy to follow its evangelism with an ongoing programme of Church planting.

²⁰ Kay, W.K., Inside Story, (Mattersey Hall Publishing, 1990.) p.277

²¹ Boddy, A.A., The Welsh Revivalists Visited, (‘Confidence’, March, 1913.) p.48

Jeffreys was at pains to point out that Pentecostals did not live up to everything their critics said about them. Yet even though their reputation was unfounded, they must have been finding it hard to shake off, for writing over three years later in Boddy’s magazine (‘Confidence’) Jeffreys said, **“We have up to the present witnessed one hundred and twenty conversions and still they come in. Hallelujah! This again proves that the statement some people make that Pentecostal Christians do not reach the unsaved is wrong. The desire to see souls saved is intensified in the experience of those who receive the blessing mentioned in Acts 1:8.”**

Jeffreys, G., Revival in Ireland, (‘Confidence’, August, 1916.) p.130

Clearly, Jeffreys defence of the Pentecostals was not unwarranted, for nearly ten years after his (above) comments in ‘Confidence’ magazine, Bramwell Booth, son of William Booth (founder of the Salvation Army) wrote, **“In Switzerland also similar wonders have been witnessed, and in some of the Scandinavian countries, where indeed we have had trouble owing to manifestations called the ‘Gift of Tongues.’”**

We have to be suspicious of any voices or gifts which make men indisposed to bear the Cross or to seek the Salvation of others; and although some of our own people have received what is spoken of as a gift of tongues, we have almost invariably found that one of the consequences has been a disposition to withdraw from hard work for the blessing of others and from fearless testimony to the Saviour, I recognize the dangers which attend the whole subject, and while I believe that these things, as I have witnessed them, are Divine in their origin, I do not forget that in some instances

they may have been mixed with what is the very reverse.” (Emphases mine.)

Booth, B., Echoes and Memories, (Hodder & Stoughton Ltd., London, 1925.) (pp.57, 58)

²² “.... a concentration on glossolalia among interpreters of Pentecostalism precludes an adequate understanding of the movement by encouraging the ahistorical claims of its advocates that Pentecostalism emerged *de novo* either about 1900 in a small Bible college near Topeka, Kansas, under the leadership of “Holiness” evangelist Charles F. Parham, or half a dozen years later in a black mission in Azusa Street, Los Angeles, Such an orientation to glossolalia has discouraged careful theological and historical analysis of developments in the late nineteenth century and has encouraged an immediate jump to such earlier antecedent movements as the “Irvingites” of the 1830s, among whom in Britain many Pentecostal-like practices and theological claims emerged.”

Dayton, D.W., Theological Roots of Pentecostalism, (Hendrickson Publishers, New Jersey, 1987.) p.16

For further information on the first part of the above quotation, the April 1996 edition of *Charisma* magazine, which follows the theme of “Ninety Years of Pentecost”, contains three useful articles with basic information on:-

Azuza Street

William Joseph Seymour

Aimee Semple McPherson

Charles Fox Parham’s Bible School, Topeka, Kansas

Agnes Ozman (Possibly the first to speak in tongues in the twentieth century)

Smith Wigglesworth

For further information on these items and a brief history of Pentecostalism generally, see also Dr. Vinson Synan’s article The Origins of the Pentecostal Movement, (Oral Roberts University Library) - Website address <http://www.oru.edu/university/library/holyspirit/pentorg1.html>

²³ Warrington, K., (Ed.,) Pentecostal Perspectives, (Paternoster Press, Carlisle, Cumbria, 1998.) p.4

It is only fair to say that the ‘hostility and ostracism’ Irving experienced was not all due to his teaching that the charismata had not been relegated to a bygone era. He propagated other doctrines, which would be rejected by present day Pentecostals, e.g., his Neo-Gnostic teaching that Jesus’ physical body was corrupt and his use of the expression ‘the sinful substance of Christ’. For a fuller explanation of this see *Accused of Heresy* –

'Christ's Sinful Flesh', Dallimore, A., The Life of Edward Irving – Fore-runner of the Charismatic Movement, (The Banner of Truth Trust, Edinburgh, 1983.) pp.77-84.

It is also fair to say that the early Pentecostals also taught doctrines which would be rejected by present day Pentecostals. Charles Fox Parham, for example, "taught that tongues was a supernatural impartation of human languages (*xenoglossolalia*) (sic) for the purpose of world evangelization. Henceforth, he taught, missionaries need not study foreign languages since they would be able to preach in miraculous tongues all over the world."

Synan, V., The Origins of the Pentecostal Movement, (Oral Roberts University Library.) p.6 Website <http://www.oru.edu/university/library/holyspirit/pentorg1.html>

²⁴ Drummond, A.L., Edward Irving and his circle, (James Clarke & Co., London.) p.148

²⁵ Jackson, A.T., Friends and Acquaintances of Henry Cooke, (Copyright A.T. Jackson, 1985.) p.51

²⁶ In the words of A.T. Jackson, 'Rev. McNeile attended a meeting in May Street church on 31st August 1837 at which he ... paid the following tribute to Cooke,' "We may truly affirm that Paul was not more suited to the Athenians, Luther to the Germans, Calvin to the Swiss; that Cranmer was not more suited to the moderation of England, [or] Knox to the single eyed determination of Scotland; that Neff was not more precisely the man for alpine hardships, or Chalmers for the Professor's chair, than Cooke is and has been, for the orthodox battles of the Synod of Ulster and the Protestant awakening of the Town of Belfast."

Porter, J.L., Life and Times of Henry Cooke, D.D., LL.D., (Belfast, 1875) p.282

Today, Cooke's statue stands facing down Wellington Place in the Belfast city centre, several hundred yards from the Presbyterian Assembly Building, and is known colloquially as 'the Black Man'.

²⁷ Writing in the *Banner of Ulster* on the 3rd May 1844, A.P. Goudy of Strabane said, "We shall never forget the gratitude that is due to (Cooke for purging the synod of Arianism)."

Cited in Holmes, R.F.G., Our Irish Presbyterian Heritage, (The Publications Committee of the Presbyterian Church in Ireland, Belfast, 1985.) p.105

In the 1827 Synod, which met in Strabane, “(Henry Cooke) felt that the Synod should purge itself completely, not of the presence of an Arian clerk (Rev. William Porter of Newtown-limavady), but of the whole taint of Arianism which clung to it. He accordingly moved that the members of the Synod should be called upon to declare whether or not they believed the answer to the sixth question of the Shorter Catechism, viz., ‘There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.’ A debate took place on this motion, which is admitted to have been one of the finest displays of oratory which ever took place in the Synod. The motion was carried by an overwhelming majority.”

Hamilton, T., History of Presbyterianism in Ireland, (Ambassador Productions Ltd., Belfast, 1992.) First Published c. 1887. pp.151, 152

“ARIANISM - The theological position that Christ is subordinate to the Father, created or begotten but not eternal. It was condemned at the First Council of NICEA in 325. Several shades of Arianism have appeared in church history, and its influence has been widespread.”

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids Michigan, 1985.) p.42

²⁸ Jackson, A.T., Friends and Acquaintances of Henry Cooke, (Copyright A.T. Jackson, 1985.) p.51

It is worthwhile noting that Cooke’s approval of Irving may have been due to Irving’s reputation as a preacher. Such was his renown that people like Whig Prime Minister George Canning and Upper House Tory Lord Liverpool had attended his meetings. Perhaps indicative of his outstanding oratory, such literary figures as William Wordsworth and Sir Walter Scott had also gone to hear him preach and Samuel Taylor Coleridge was a personal friend. William Gladstone, “writing in later life when he had become Prime Minister, told of attending the (Caledonian) Chapel as a boy.”

Dallimore, A., The Life of Edward Irving – Fore-runner of the Charismatic Movement, (The Banner of Truth Trust, Edinburgh, 1983.) p.33

²⁹ Hackett, T.E., Pentecostal Meetings in Belfast, (‘Confidence’, April-June, 1918.) p.21

³⁰ Jeffreys, G., Revival in Ireland, (‘Confidence’, August, 1916.) p.130

Visions and revelations were clearly not limited to the 1859 Revival, nor for that matter to Pentecostals, for Scots Holiness evangelist Jock Troup had such an experience

in the early twentieth century, when he was “in Yarmouth, at the beginning of the revival, while in prayer he saw a vision. In the vision he saw a man on his knees in Fraserburgh, praying to God. ‘Send Jock Troup to Fraserburgh’, he was saying. Jock, believing that this was God speaking to him, made haste to obey the heavenly vision. He immediately left Yarmouth for Fraserburgh, much to the surprise and amazement of his employers.

Upon arriving at Fraserburgh

..... at the door of the Baptist church. The pastor and deacons were just coming out, after having finished a deacon’s meeting in which it was resolved to write to Jock Troup and urge him to come to Fraserburgh for Gospel meetings! As Jock met the deacons he recognized among them the man whom he had seen praying in the vision, and he knew again that God was leading him in his path!”

Stewart, J. A., Our Beloved Jock – Revival days in Scotland and England, (Revival Literature, Philadelphia, Pa., 1964.) pp. 11, 12

In the mid twentieth century another Scots Holiness evangelist, the previously mentioned Duncan Campbell, was the beneficiary of someone having a similar vision or revelation, when miraculously he escaped death in a road traffic accident, while attempting to do a right turn on a motorcycle. “Duncan told no one of his escape, but some months later in a Highland village he was taken to visit a bedridden lady whom he had never met before. She surveyed him for a moment and said: ‘That’s the man I saw in my vision!’ Turning to Duncan she added: ‘One day you were in great danger. In a vision I saw all hell moved to destroy you and was burdened to pray. At two o’clock in the afternoon the burden lifted and I knew you were safe.’ It was the same day and hour on which Duncan had signalled a right-hand turn!”

Woolsey, A., Duncan Campbell – a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.109

On another occasion, one of Campbell’s prayer supporters, a lady called Peggy, prayed “Lord, You remember what You told me this morning, that in this village You are going to save seven men who will become pillars in the church of my fathers”. Campbell arrived that evening to find the bungalow he was to preach in crowded with people both inside and out. “When he had finished preaching a minister beckoned him to the end of the house to speak again to a number of people who were mourning over their sins – among them, Peggy’s seven men!”

Ibid., p.120

³¹ “It is clear that they had no intention of establishing a new denomination. It was their desire to be an evangelistic agency with the express purpose of reaching out into a needy district where they sought to win people to Christ.”

Cartwright, D.W., The Great Evangelists, (Marshall Pickering, Basingstoke, 1986.) pp.44, 45

In the light of earlier references to the origins of Pentecostalism being in the Holiness movement and the policy of the Faith Mission not to follow its evangelism with an ongoing programme of Church planting, it seems relevant to say that Cartwright's comments on the Elim Evangelistic Band could just as easily have been written about the Faith Mission Pilgrims. Another comparable observation being, "**The members of the Evangelistic Band were all 'on faith lines.'**"

Ibid., p.46

³² This information is drawn from the following primary sources:-

(1) In the mid seventies I knew people, (among whom were Mrs. Nan Ralston from Ballyholme, Bangor, Co. Down and her brother Mr. Leighbody, then in their eighties), who had attended the early rallies and campaigns George Jeffreys conducted in Belfast. They related numerous stories of the miracles of healing and salvation that had not previously been seen, but were experienced by many at those meetings.

(2) My wife's paternal grandmother (Granny Bell - Mother of Fred, George, John, etc.,) wore a built up boot to compensate for a short leg. Some time after attending George Jeffreys' tent meetings in Ormeau Park, (opposite the Ulster Temple, Ravenhill Road, Belfast,) her short leg grew to the same length as the other. She never had to wear the built up boot again until the day she died, (at over ninety years of age).

(3) My wife's maternal grandfather, (Edward McIlwaine) had T.B. While he and his wife were walking to one of George Jeffreys' meetings in Bangor, Co. Down, the power of God fell on him and he was completely healed as he walked along the Groomsport Road, (i.e., before he even reached the meeting).

N.B. Instances of Divine healing must also have occurred outside the Pentecostal movement, for Bramwell Booth records what he calls, "... well authenticated instances of Divine healing" saying how that "**The (Salvation) Army has ever had in its ranks in various parts of the world a number of people unquestionably possessed of some kind of gift of healing. If extravagances have gathered round the subject in some quarters, they ought not to be permitted to obscure the central fact, which is that the healing of the sick by special immediate Divine interposition, in answer to prayer and faith, has undoubtedly occurred.**"

Booth, B., Echoes and Memories, (Hodder & Stoughton Ltd., London, 1925.)
(pp. 56,57)

³³ "Not only in Britain but in mainland Europe Jeffreys was a great success. In Switzerland he had 14,000 converts (1934-36). He visited Sweden several times and was the chief preacher in the great European Pentecostal Conference in Stockholm in June 1939. From Holland in 1922 to France in 1950, his ministry was widely accepted."

Dictionary of Pentecostal and Charismatic Movements, (Zondervan Publishing House, Grand Rapids, Michigan, 1996.) pp.478, 479

Jeffreys also ministered in the USA and Canada.

³⁴ Jeffreys, G., A prophetic vision fulfilled or How the Elim work in Ireland began, Elim Evangel, December 1921. p.6

³⁵ Cartwright, D.W., The Great Evangelists, (Marshall Pickering, Basingstoke, 1986.) p.39

³⁶ Even with the end of World War 1, the country had still to face years of depression stretching into the "Twenties" and beyond.

³⁷ Wilson, B.R., Sects and Society, (William Heinemann Ltd., London, 1961.) p.26

³⁸ Commenting in his sociological study of the Elim Church, on that era of unemployment and uncertainty, when the future held such a sense of foreboding, Bryan Wilson says, "The period of successful revival coincided with the period of industrial depression. These were times when hopes and aspirations were transferred from this world to the next, or when the sudden termination of this dispensation by cataclysmic events was a more congenial prospect than it could ever be in prosperous times."

Ibid., p.42

³⁹ The claim of some, that the activity of the Charismatic Movement in the seventies and its involvement with (or influence on) the Roman Catholic Church was of equal credibility to the happenings of the early part of the century would be strongly contested not least of all by the Historical Pentecostal Churches themselves, for even among many "moderates" in the Classical / Historical Pentecostal churches in Ireland, the Charismatic Movement would still be thought of as a 'wheat and tares' field. Walter Hollenweger, in

his book "Pentecost between Black and White" cites a parallel situation in the Charismatic Movement in America, which bears an uncanny similarity to that existing in Ireland.

"..... amongst Pentecostals until recently the Catholic Church has been seen as a foreshadowing of 'the great whore'. The dialogue between Rome and Geneva was seen 'with great concern', 'because all that could lead to the uniform, worldly and anti-Christian Super-Church, which is foretold in the Revelation of John.' A reader from Maryland writes to the Pentecostal Evangel: *How can the Catholics receive the Spirit and 'still go to confession and still have their idols? Some of our people are going to Catholic prayer meetings and this disturbs me. As Christians we need the wisdom to discern the spirits in these last days.'*"

Hollenweger, W.J., Pentecost between Black and White, (Christian Journals Ltd, Belfast, 1974.) p.78

Picking up on the same apprehensions in Britain, Roman Catholic Priest Father Peter Hocken comments, "... while the charismatics were generally willing to enjoy fellowship with any Pentecostals, the Pentecostals were more reluctant to reciprocate. They were fascinated by the new developments, so unexpected and yet corresponding in many ways to their deepest longings. But they were concerned about the full authenticity of this new work. Most evident was their concern about doctrinal orthodoxy. This was not a question of whether charismatics accepted the dominant Pentecostal teaching tying tongues to baptism in the Spirit - the Elim Church had a more flexible position on this in any case - but concerned rather the issues between conservatives and liberals in the churches. The British Pentecostals did not readily accept the full message of David du Plessis, because he made a point of not excluding the World Council of Churches and Rome from the sphere of the Spirit's visitation. An editorial in the *Elim Evangel* in March 1962 had taken du Plessis to task for asserting that Pentecostals have much in common with Roman Catholics and that 'Pentecostals have always denied being Protestant'. Further sentiments of this kind were manifested when the almost universal mourning of the death of Pope John XXIII was filling the media."

Hocken, P., Streams of Renewal, (The Paternoster Press, Exeter, Devon, 1986.)
p.146

⁴⁰ Reid, P., A New Easter Rising, (Logikos Christian Publishing, Leigh, 1993.)
p.144

It is interesting to note that non-Pentecostal Evangelicals like W.P. Nicholson also experienced a similar pattern of geographical restriction to their evangelistic outreach. Nicholson preached about and testified to the experience of the Baptism in the Holy Spirit as a second work of grace but, although he trained in America as a Presbyterian Minister, his theological roots were in the Holiness movement. Consequently, he saw the Baptism

in the Holy Spirit leading to 'entire sanctification', rather than 'speaking in tongues'. Nicholson, who was notorious for his candour was publicly dismissive of 'tongues'. His popularity among Ulster's Evangelicals right across the board added weight to his opinions and contributed (with the Cessationists mentioned later) to the fledgling Pentecostal movement being looked down on with suspicion and disdain.

⁴¹ Boulton, E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) opp., p.232

According to the footnote below the chart, it was designed in 1926. It incorporates little sketches of the buildings or the big tent (where Revival meetings were held) superimposed on a map of the British Isles to show their location and a logo of a car set in each corner. Great Britain looks as if it has been well catered for, while Ireland has only one venue shown (in Belfast) and the rest of the island is noticeably empty. The whole of the West of Ireland has been cut off by an invisible North South line running from Buncrana in Donegal to Dungarvan in Waterford.

The bulk of the fairly substantial footnote under the chart seems more concerned with justifying the fact that George Jeffreys has a car!

⁴² Boulton, E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) p.22

⁴³ (The Confession of Patrick,) Holmes, J.M., The Real St. Patrick, (Irish Hill Publications, 1992) p.61

⁴⁴ **Ibid.**, p.63

⁴⁵ Minute book of Elim Tabernacle, Belfast (6 June 1922), Elim Archives, Cheltenham, Cited in

Warrington, K., (Ed.,) Pentecostal Perspectives, (Paternoster Press, Carlisle, Cumbria, 1998.) p.13

⁴⁶ Boulton, E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) p.48

⁴⁷ Jeffreys, G., Letter to E.J. Phillips, 15 October 1933.

⁴⁸ Phillips E.J., Letter to George Jeffreys, 17 October 1933.

⁴⁹ As well as the Pastors were a number of laymen, including George Bell, who was Fred's brother (and also my wife's uncle!). He had pioneered Elim Churches in Lisburn and Beersbridge Road, Belfast, but later left the movement and until his death in 1980 ran a meeting in his own home which never came to anything. (His widow died in 1999 at the age of 101.) I mention them because they were primary oral sources to whom I had access.

⁵⁰ For detailed documented information on the reasons for the split in Elim in 1940 see Dr. Neil Hudson's Doctoral Thesis on the subject.

A Schism and its Aftermath. An historical analysis of denominational discription in the Elim Pentecostal Church, 1939-1940. (Unpublished Ph.D., King's College, London, 1999.)

The World Book Dictionary defines the word 'discription' as 'the act of tearing apart into pieces'.

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⁵¹ Boulton, E.C.W., George Jeffreys - A Ministry of the Miraculous, (Elim Publishing Office, London, 1928.) p.24

⁵² Turnbull, T.N., What God Hath Wrought, (Puritan Press Ltd., Bradford, 1959.) p.60

⁵³ "Apostolic Churches in Ireland at the start of World War 2 were:
Gt. Victoria Street, Belfast - the first Apostolic Church in Ireland. Opened Jan. 1920;
Ava Street; Frankfort Street; Henry Street; Berlin Street (all Belfast); Bangor; Drumbo;
Lisburn; Larne; Ballymena; Muckamore; Portglenone; Coleraine; Lurgan; Portadown;
Moorehill; Battlehill."

(This list of seventeen churches, all of which are in Northern Ireland, was contained in a Fax received from Pastor Phil Cawthorne at the Apostolic Church International Administration Offices, Swansea, dated 18 July, 1997.)

⁵⁴ Numbers of churches for 1990 under the heading of "Pentecostal / Holiness Churches" are as follows :-

Northern Ireland

Apostolic Church	11
Assemblies of God	10
Elim Pentecostal Church	48
Church of the Nazarene	11
Other Pentecostal Churches	8

Republic of Ireland

Apostolic Church	1
Assemblies of God	1
Elim Pentecostal Church	6
Church of the Nazarene	2
Other Pentecostal Churches	1

Statistics taken from **Irish Christian Handbook, (Marc Europe, London, 1992.)** p.37

⁵⁵ Information taken from the **Dictionary of Pentecostal and Charismatic Movements**, (Zondervan Publishing House, Grand Rapids, Michigan, 1996.) pp.569 & 776, and **Cartwright, D.W., The Great Evangelists**, (Marshall Pickering, 1986.) p.80

⁵⁶ **Leonard, C., A Giant in Ghana**, (New Wine Press, Chichester, 1989.) p.v (Foreword).

⁵⁷ Information gleaned from Apostle Michael Ntumy, Chairman of the Church of Pentecost of West Africa, in an interview on 19th May 2000.
(E Mail:- cophq@ghana.com)

⁵⁸ **Leonard, C., A Giant in Ghana**, (New Wine Press, Chichester, 1989.) p.145

⁵⁹ **Boulton E.C.W., George Jeffreys - A Ministry of the Miraculous**, (Elim Publishing Office, London, 1928.) opp., p.68

⁶⁰ Gee, D., These men I knew, (Assemblies of God Publishing House, Nottingham, 1980.) p.49

⁶¹ "... the salient characteristic of Pentecostalism is its belief in the present-day manifestation of spiritual gifts, such as miraculous healing, prophecy and, most distinctively, glossolalia. Pentecostals affirm that these spiritual gifts (charismata) are granted by the Holy Spirit and are normative in contemporary church life and ministry."

Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.14

⁶² "Traditions from within the Reformation and the Scofield *Reference Bible* had produced a broad consensus among Evangelicals and fundamentalists (outside of charismatic and Pentecostal believers) that so called 'extraordinary' or miraculous gifts, such as prophecy, direct divine revelation, healings, miracles and the like, had ceased with the apostles or their writings (this view may be labeled (sic) cessationism)." *Ibid.*, p.7

The Pentecostals were probably the only challenge to cessationism since the Irvingites of the early nineteenth century.

⁶³ Proverbs 27:17

⁶⁴ Despite the fact that in Wesley's day, the 'Enlightenment' (c. 1650-1790) movement, was already up and running, it seemed to have no effect on the progress of the Great Evangelical Awakening of the eighteenth century. {Wesley personally felt that the ulterior motive of those advocating the 'Enlightenment' was "**to overthrow the whole Christian system**". Wesley, J., Journal of John Wesley, (ed. N. Charnock; Epworth Press, London, 1938) III, p.390 (entry for January 28, 1749).} Similarly, the publication of Charles Darwin's thesis 'On the Origin of Species' in 1859 had no influence on the Ulster Awakening of the same year. Their influence did however filter through to later generations of Evangelicals, like Warfield, who had been influenced by the writings of David Hume and his forerunner Conyers Middleton whose thinking had shaped the 'Realism' or 'the Scottish Common-Sense philosophy' of the aforementioned 'Enlightenment'. "**As Calvin's theological cessationism profoundly influenced him, Warfield claimed Middleton's skeptical (sic) historical methodology as his own.**"

Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.39

See Warfield, B.B., Counterfeit Miracles, (The Banner of Truth Trust, Edinburgh, 1986.) pp.6 and 28-31

N.B. Warfield was also influenced by Darwin. The following Email was in answer to something I queried in what was then called *Creation Ex Nihilo* magazine, Vol., 22, No. 3, June – August 2000.

Dear Pastor Carnduff,

Thank you for writing to Ken Ham, who has passed your letter on to me to answer. We appreciate your patience with the delay in our reply, as Ken has been out of the office for quite some time.

We again affirm that B.B. Warfield accepted evolutionism.

David N. Livingstone writes in 'B.B. Warfield, the Theory of Evolution and Early Fundamentalism': (Evangelical Quarterly, vol. 58, no. 1 (January 1986): pp. 69-83)

'Warfield had been a keen advocate of evolutionary theory at least since his student days at Princeton when a thorough reading of Darwin's Origin had persuaded him of the theory's value even before the arrival of the Darwinian James McCosh as Princeton's President' (p. 78).

'Dismissing as indefensible the genealogical method of dating the antiquity of the human race and stating that, in any case, it was a purely scientific matter that did not concern the theologian, Warfield turned to the question of mankind's unity as an issue of indubitable theological importance' (pp. 79-80).

*'It is no surprise then...to find Warfield describing Calvin's doctrine of creation as a "very pure evolutionary scheme" in that the primeval "indigested mass", created by divine fiat (decree), included within it the "promise and potency" of all that was yet to be. "But all that has come into being since-except the souls of men alone-has arisen", Warfield said, "as a modification of this original world-stuff by means of the interaction of its intrinsic forces." Of course the subsequent modifications took place directly under the governing hand of God, but this did not prevent Warfield from assuring his readers that "they find their account proximately in 'secondary causes'; and this is not only evolutionism but pure evolutionism" [quoted from Benjamin B. Warfield, 'Calvin's Doctrine of Creation', *The Princeton Theological Review* 13, 1915, pp. 190-255]' (p. 82).*

'My argument is, quite simply, that Warfield's scientific philosophy was thoroughly infused with evolutionary concepts, that his unease about the theory, where it existed, was almost exclusively over its anti-teleological implications, that his revisionist model was intended

to accommodate the argument from design, and most of all, that he saw no incompatibility between these scientific convictions and his doctrine of biblical inspiration' (p. 83).

From the 'Scandal of the Evangelical Mind' by Mark A. Noll:

'As we have seen, some conservative Protestants early in the century-like James Orr of Scotland and B. B. Warfield of Princeton Theological Seminary, both of whom wrote for *The Fundamentals* (1910-15)-allowed for large-scale evolution in order to explain God's way of creating plants, animals, and even the human body' (p. 189).

'What B.B. Warfield concluded about evolution in 1895-at a time when he was less certain than he would later become, that evolution adequately explained the divine creation of the world-states even more clearly "the better way" toward science that evangelicals, to their great loss, largely abandoned in the wake of fundamentalism' (p. 208).

We trust this is helpful. Thanks again for writing. If you have further questions or comments, please let me know.

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⁶⁵ "John Calvin (1509-64) was less rigid about cessationism than many of his followers in that he held to the tradition that in unevangelized areas, apostles and prophetic gifts could recur to confirm the Gospel."

Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.34

For Calvin's reference to the idea that apostles and prophets are extraordinary offices that the Lord "now and again revives as the need of the times demands"

see Calvin, J., Institutes, Book IV, 3, 4 [1056, 1057].

⁶⁶ "ENLIGHTENMENT – The period in eighteenth-century Europe when LESSING, LOCKE, VOLTAIRE, and others sought to emancipate men from prejudice and superstition. In the process, Rationalism and DEISM* attracted many away from traditional forms of Christianity."

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids Michigan, 1985.) p.169

*The idea that God created the world, but does not actively participate in its affairs.

⁶⁷ Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.36

⁶⁸ Ibid., pp.36, 37

⁶⁹ “Warfield’s polemic did not appear as an exercise in theological abstraction; it was precipitated by specific groups challenging Princetonian orthodoxy, all of which shared the claim to a religious authority based on performance of miracles.”

Ibid., p.110

⁷⁰ “The (British Israel) Federation believes that the Lost Ten Tribes of the Northern House of Israel’s descendants are to be found in the Anglo-Saxon-Celtic and kindred peoples of today. As the Federation believes in the whole Bible it therefore believes the Covenants made between God and Abraham, Isaac and Jacob (Israel) are everlasting and the British nation plays an important part of God’s plan. ...

It can be shown that the Royal House of Britain is descended from King David. ...

Lord Fisher once remarked ‘We are a wonderful nation. Astounding how we muddle through. There is only one explanation, we are the Lost Ten Tribes.’”

Taken from British Israel Website <http://www.britishisrael.co.uk>

Further information can be obtained from British Israel World Federation, 8 Blades Court, Deodar Road, LONDON, SW15 2NU Phone: (020) 8877 9010.

⁷¹ “Still another corollary of cessationism was the common tendency to transmute the ‘miraculous’ charismata of earlier times into the more ‘ordinary’ expressions of church ministry; for example, prophecy became preaching or teaching, or the various miracles of healing became metaphors for regeneration, such as the blind seeing the light of the Gospel or the lame walking the paths of righteousness.”

Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.31

Ruthven adds in a footnote to the above comment that “**This metaphorical treatment of miracles led easily to Bultmann’s program (sic) of demythologization.**”

For further comment by Bernard Ramm, on the development of Rudolph Bultmann’s *New Hermeneutic*, see **Ramm, B., Protestant Biblical Interpretation, (Baker Books, Grand Rapids, Michigan, 2000.)** p.83ff.

⁷² **Warfield, B.B., True Method, p.19, cited in Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.94**

⁷³ **Ibid., p.41**

“... for all his insistence that he was a fully orthodox follower of Calvin, Warfield is nonetheless criticized for contaminating his Calvinism with an Enlightenment-era rationalism based on Scottish common-sense realism.”

Ibid., p.44

One wonders if Warfield’s vociferous rejection of the idea of present day miracles was influenced by his own personal experience, for “***Counterfeit Miracles* was written shortly after the death of Warfield’s invalid wife, who had contracted a severe nervous disorder as a result of being caught in a lightning storm during their honeymoon in Europe many years previously. ... Warfield remained through the years almost constantly beside his wife We may only speculate on how this tragic long-term illness affected Warfield’s perspective on miracles and divine healing.”**

Ibid., p.56

“**“EPISTEMOLOGY – Theory or study of the method of knowledge, and of its limitations and validity. Epistemology is important in science, philosophy, and theology, for the method of acquiring knowledge affects the results.”**

Kauffman, D.T., (Ed.,) Baker’s Concise Dictionary of Religion, (Baker Book House, Grand Rapids Michigan, 1985.) p.172

⁷⁴ **Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.45**

⁷⁵ Warfield’s introductory remarks to F.R. Beattie’s *Apologetics: Or, the Rational Vindication of Christianity* (Richmond, Virginia: Presbyterian Committee of Publication, 1903), cited in **Ruthven, J. On the Cessation of the Charismata – The Protestant**

Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.50

“When [Warfield] deals with postbiblical miracles, ... he adopts the naturalistic background of his rationalistic critics. In this Warfield is ironically and profoundly unbiblical in his outlook. ‘The man without the Spirit’, St Paul wrote, ‘does not accept the things of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned’ (1 Cor. 2.14), that is, not by human reason but by revelation of the Holy Spirit.” (Emphases mine)

Ibid., p.71

“It is ironic that Benjamin Warfield, who to so many was a rock of orthodox stability in a time of dramatic theological change, used many of the same critical techniques on historical miracles that his liberal opponents had used on Scripture.”

Ibid., p.91

It is only fair to add that not all Cessationists agree with Warfield’s thinking, but men like Abraham Kuyper (former Prime Minister of Holland) and Cornelius Van Til, who held the ‘Presuppositionalist’ viewpoint would have shared my concerns about SCSP.

⁷⁶ It is worthwhile noting that this is not the case in the Republic of Ireland, where the predominant religious influence for hundreds of years has been Roman Catholicism, resulting in a population that has barely been influenced by the teachings of the Reformation, e.g., the cessationist ideas of Calvin. (In a sense it could be said that the cessationist egg was laid by Calvin and hatched by Warfield.) Calvin’s thinking on what became of the charismata with the passing of the original twelve Apostles was that, “... that gift of healing, like the rest of the miracles, which the Lord willed to be brought forth for a time, has vanished away in order to make the new preaching of the gospel marvellous for ever.”

Calvin, J., Institutes, Book IV chapter xix, Section 18.

Quoted from William DeArteaga, Quenching the Spirit, (Creation House, Florida, 1992.) p.80

In chapters 6 - 8, DeArteaga gives a very creditable critique of Cessationism, seeing it as a Pharisaical spirit, which has manifested itself in the Church in every age.

⁷⁷ “*Counterfeit Miracles* was written after an upsurge of faith healing activity in American Protestantism which had penetrated broadly across denominational lines in the last three decades of the nineteenth century.”

Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.53

⁷⁸ Warfield, B.B., Counterfeit Miracles, (The Banner of Truth Trust, Edinburgh, 1986.) pp.5,6

OF EXTREME UNCTION, SO CALLED

“But the gift of healing disappeared with the other miraculous powers which the Lord was pleased to give for a time, that it might render the new preaching of the gospel for ever wonderful. Therefore, even were we to grant that anointing was a sacrament of those powers which were then administered by the hands of the apostles, it pertains not to us, to whom no such powers have been committed.”

Calvin, J., Institutes of the Christian Religion, Book IV chapter xix, Section 18 (Sage Digital Library, Volumes 1-4; Sage Software, Albany, OR, USA; Version 2.0, 1996) p.1603

“The Lord, doubtless, is present with his people in all ages, and cures their sicknesses as often as there is need, not less than formerly; and yet he does not exert those manifest powers, nor dispense miracles by the hands of apostles, because that gift was temporary, and owing, in some measure, to the ingratitude of men, immediately ceased.”

Ibid., Section 19, p.1604

John Calvin was largely the Architect of the Reformation. It was his legally trained analytical mind that gave structure and expression to the greater body of Reformed doctrine and his barristerial style that enabled him to challenge the teachings of the Church of Rome. Despite the fact that an earlier footnote says he “**was less rigid about cessationism than many of his followers**”, it may still have been the inflexible, uncompromising nature of his unbending, legalistic mindset that rendered it inadequate to accommodate a theology of present day charismata. Professor Stokes says, “**In no age ... have lawyers succeeded in theology. Their training does not fit them for it. Their own peculiar subject develops a hard, sharp, legal tone of mind, which tolerates no mystery, no half-lights, no halting compromises; and in all true theology the mysterious element ever enters in, to disconcert that tone and to demand such compromises.**”

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p. 21

⁷⁹ Hodge. C., Systematic Theology, III, (New York, Charles Scribner, 1871-72.) p.452 cited in Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.99

⁸⁰ Dayton, D.W., Theological Roots of Pentecostalism, (Hendrickson Publishers, New Jersey, 1987.) p.45

Wesley reckoned that, "... a general corruption both of faith and morals infected the church – which by that revolution, as St Jerome says, lost as much of its virtue as it had gained of wealth and power."

Wesley, J., Works of Rev. John Wesley, (Carlton & Porter, New York, 1856.) V, p.706

Ruthven comments that "a challenge to the religious authority and legitimacy of a church without miracles" was implicit in Wesley's argument.

Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) p.75

⁸¹ Jeffreys, G., Healing Rays, (Elim Publishing Co., Ltd., London, 1932) p.111

Some of the early church fathers {Victorian of Petau (d. c. 304); Chrysostom (347-407); Isidore of Pelusium (d. c. 450); Ambrosiaster (d. 384)} were cessationist in their thinking, but even though Eusebius was semi-Arian, he believed "it is necessary that the prophetic charisma be in *all the Church until the final coming.*"

Cited in Ruthven, J. On the Cessation of the Charismata – The Protestant Polemic on Post Biblical Miracles, (Sheffield Academic Press, Sheffield, 1997.) pp.27 & 140

Augustine of Hippo (354-430) took a cessationist view in the early part of his ministry, but "later repudiated this position, and in chapter 22 of his *City of God* provides samples of over seventy miracles he recorded in and around his churches."

Ibid., p.30

John Wimber cites instances of early church fathers who were not cessationist in their thinking, some of whom were Justin Martyr (c. 100-165), Irenaeus (140-203), Tertullian (c. 160/170 – 215/220), Novatian (201-280), Antony (c. 251-356), Hilary (c. 291-371) and Ambrose (c. 339-397). Taken from Wimber, J. & Springer, K., Power Evangelism, (Hodder & Stoughton, London, Sydney, Auckland, 2001.) pp.215-220

⁸² Established by Rees Howells in 1924. See chapter 26 of Grubb N., Rees Howells Intercessor, (Lutterworth Press, Cambridge, 1989.) p.198. First published 1952.

⁸³ He was not to know it, but the street was Clarence Avenue in the Clapham district. Jeffreys lived at Nos. 8 and 10. Next-door was the Elim Bible College at No. 20, while No. 30 housed the Elim offices. Incidentally the parting between Jeffreys and Elim in 1940 had been so acrimonious, that despite the fact that he lived adjacent to the administrative heart of the Movement he had birthed and next-door to the College of

which he had been the first Principal, there was no contact between them. (Information gleaned from Desmond Cartwright M.A., official Historian of the Elim Pentecostal Church.)

⁸⁴ Bonnke, R., Evangelism by Fire, (Kingsway Publications, Eastbourne, 1994.) pp. 78, 79

⁸⁵ Jeffreys died on Friday the 26th January 1962, aged 72.

⁸⁶ Colin Whittaker relates this story in chapter 7 of his biography.

Whittaker, C., Reinhard Bonnke - A Passion for the Gospel, (Kingsway Publications, Eastbourne, 1994.) pp. 65-70

Des Cartwright's son Chris refers to Whittaker's account of the story in the Introduction to his own revision of "George Jeffreys - A Ministry of the Miraculous".

Cartwright, C., (Ed.,) George Jeffreys - A Ministry of the Miraculous, (Sovereign World Ltd., Tonbridge, Kent, 1999.) pp. 15, 16

⁸⁷ In conversation with Reinhard after that meeting, I asked him if he believed that Jeffreys' anointing had fallen on him. He was reticent to say that it had, but his answer was interesting. He said he felt that while one man could pass on the baton to another, the flame had to be lit by God. I.e., each one must get his own anointing directly from Heaven.

⁸⁸ Bonnke is by no means the only one to foretell revival coming to Ireland. "Evangelical witness in Ireland would be poorer today but for the frequent trips that Duncan Campbell made across the Irish Sea. He took a keen interest in Christian work there, and through his preaching many revival prayer-groups sprang up through the country. At a memorable Convention in Lisburn in 1964 he declared: 'Ireland will have riots and revival!' The first part of this prophecy has been grimly fulfilled ...

"God has given me a vision concerning revival for Ireland," he said, and described how God would visit the island through small bands of praying people in the country districts."

Woolsey, A., Duncan Campbell - a biography, (Hodder & Stoughton, London, Sydney, Auckland, Toronto, and The Faith Mission, 1974.) p.180

It is noteworthy that the riots Campbell prophesied did not start until five years later in August 1969. From my own personal recollection, there was nothing in 1964, on a natural level, through which he could have foreseen them.

Appendix 'A'

Reasons for challenging the "World Book" Encyclopedia's assertion that "Palladius, the first Irish missionary Bishop, died in 431. Pope Celestine I then sent Patrick to Ireland."

"World Book" Encyclopedia (Volume 15) - PATRICK, SAINT

Firstly, Scholarly caution

Note the cautious wording of David Hugh Farmer in 'The Oxford Dictionary of Saints'." **There was some connection with Gaul at this time and *perhaps* (Emphases mine) with the papacy, which had sent Palladius to be the 'first bishop of the Irish who believe in Christ.'**" Farmer then adds, "Palladius' mission does not seem to have lasted long and Patrick was in fact his successor."

David Hugh Farmer, The Oxford Dictionary of Saints, 'PATRICK', (Oxford University Press, 1978) p. 313

Secondly, Scholarly silence

George Otto Simms, Anglican Archbishop of Armagh, writing about early Christian influence in Ireland says that "**There were Christians in Ireland before Patrick's mission began. Prosper of Aquitaine in his (5th Century) Chronicle records: 'Palladius was ordained and sent as first bishop to the Irish who believed in Christ by Pope Celestine,' in the year A.D.431. (Emphases mine).** We do not know very much more about Palladius and the journey he took to his outpost of Europe. His name appears in one of the early Church calendars."

George Otto Simms, The Real Story of Patrick - Ch., 7 (In Ireland again) (The O'Brien Press, Dublin, 1993) p. 46

Simms, a reputable scholar, is specific on who sent Palladius to Ireland, but does not quote any source to say that Patrick was also sent by the Pope.

The Rev. W.S. Kerr, Archdeacon of Dromore, contending that 'Patrick came to Ireland as a missionary, without sanction from the Pope' says that "**Muirchu, like Patrick himself, like Sechnall and Fiacc, gives no countenance to the theory of a Roman consecration or commission. Not only so, but he affords positive evidence against St. Patrick ever having been at Rome.**"

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p.25

Kerr continues that “all the authorities up to the beginning of the ninth century – that is, for nearly four and a half centuries after St. Patrick – show no acquaintance with the legend of a commission from – much less a consecration by – the Bishop of Rome.

Warren claims the independence of the Celtic Church is proven by the absence of any allusion to a Roman mission or jurisdiction in the surviving writings of Celtic saints, Gildas, Fastidius, Aileran, Patrick, Sechnall, Fiacc, Columbanus, Columba, Cumminius, Adamnan. [*Liturgy and Ritual of the Celtic Church*, p. 36.]” *Ibid.*, p. 31

“The simple historic fact is that there is no record whatever of such a connection between our national saint and the See of Rome, and this fact goes to show that the modern claims of the Papacy were unknown in his times.

The Roman argument that St. Patrick would not have undertaken a mission to Ireland without Papal sanction is refuted by the undeniable facts that Columba undertook his mission to Scotland and Columbanus his mission to Gaul without such sanction.”

Ibid., p. 32

Thirdly, Scholarly denial

E. H. Broadbent, writing on the subject of Irish mission says here that the mission activity that went out from Ireland was independent of the Church of Rome.

“A purer form of missionary work, however, than that which went out from Rome, spread from Ireland, through Scotland to Northern and Central Europe... (Monks from the ancient Celtic church in Ireland) accepted the Holy Scriptures as the source of faith and life and preached justification by faith. They did not take part in politics or appeal to the State for aid. All this work in its origin and progress, though it had developed some features alien to New Testament teaching and Apostolic example, was independent of Rome and different in important respects from the Roman Catholic system.” (Emphases mine)

Broadbent, E.H., *The Pilgrim Church*, (Pickering & Inglis Ltd., 1981.) pp. 34, 35

See also Adam Loughridge’s article ‘**PALLADIUS**’ in the New International Dictionary of the Christian Church, (Zondervan, Grand Rapids, Michigan, 1978.) p. 744.

Fourthly, The silence of Patrick’s own writings (and the writings of the Celtic Saints)

It seems strange that if Pope Celestine 1 did send Patrick to Ireland, that he does not get as much as a mention in Patrick’s ‘Confessio’ nor in his ‘Letter to Coroticus’.

(Neither for that matter does Palladius.) So what did motivate Patrick to set out on his mission to Ireland? The only reasons he himself is on record as having given were firstly that he was ‘compelled by zeal for God’ and secondly that ‘the truth of Christ (had) aroused (him) out of affection for (his) neighbours and children’.

The consensus of scholarly opinion is that the main literary theme of ‘Confessio’ is Patrick’s defence of his calling. I am not aware of that view ever being challenged. Speaking of that missionary calling he says, “**Most assuredly I believe that what I am I have received from God.**” (‘Confessio’ [1]) In that light it seems highly unlikely that Patrick would not have drawn attention to a Papal commission, even to counter his critics accusing him of being an upstart. Although Patrick disclaims any scholarly merit for his Confession, being a primary source, it carries a lot of weight.

Commenting on the fact that some do contend for Patrick having been sent by Celestine 1, G.T. Stokes says that, “**Others deny with equal vigour that he [Patrick] had any commission from that pope [Celestine]. ‘The Confession of St. Patrick’ (says Dr. Todd, p.310, who strenuously upheld the latter view) ‘contains not a word of a mission from Pope Coelestine (sic). One object of the writer [Patrick] was to defend himself from the charge of presumption in having undertaken such a work as the conversion of the Irish, rude and unlearned as he was. Had he received a regular commission from the see of Rome, that fact alone would have been an unanswerable reply. But he makes no mention of Pope Coelestine (sic) or of Rome, and rests his defence altogether on the Divine Call which he believed himself to have received for the work.’**

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.47

Although Stokes says that, “The evidence on this question is very conflicting,” he confirms that Patrick’s own writings “undoubtedly contain not even the remotest hint of such a mission” and even that they use language “*apparently* though not *necessarily* at variance with such an idea.” [Stokes, G.T., p.47.] Contending for a Papal commission under such circumstances would surely be arguing from silence. Stokes goes on to say that “**documents and traditions**” which “**favour such a view**” (Papal commission) e.g., Annotations of Tirechan, “**date from the seventh century.**” [Stokes, G.T., p.48.] Patrick was fifth century. Stokes is unambiguous in stating his own view and clear in giving the reason why he holds it. “I do not, indeed, believe in the Roman mission of our national apostle, (Emphases mine) **not only because his own language appears inconsistent with it, but also upon broader grounds. People who read Church history through the spectacles of the nineteenth century [the time when Stokes was writing] are very apt to fancy that the pope occupied then for the whole Western Church the same position that he does now in the Roman Communion. at the beginning of the fifth century it was not so. The pope then neither exercised the control nor received the reverence afterwards yielded to him. Columba never sought papal sanction**

for the conversion of the Picts, (nor) St. Columbanus for the conversion of the Germans and Swiss. Each province claimed, the right to manage its own affairs, and to convert the heathen in its own neighbourhood.” [Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.49.]

Incidentally, Mairead Ashe FitzGerald’s comment on Columba appointing Aidan as King of the Kingdom of Dal Riada (referred to as an “archipelago” taking in parts of Northern Ireland, Scotland and the islands lying between) and actually crowning him on Iona (which was part of the Kingdom of Dal Riada), without the slightest reference to the Pope, further underlines the distinction between the Celtic and Roman Churches. “**The fact that a King should be chosen by a holy man of lesser rank than a pope, and ordained by him, was unheard of in the early Church and shows the strength and authority of [Columba] the first abbot of Iona.”**

FitzGerald, M.A., The World of Colmcille also known as Columba, (The O’Brien Press, Dublin, 1997.) p.95

The evidence from Patrick’s own ‘Confessio’ and his ‘Letter to Coroticus’ shows us that as far as Patrick was concerned, the one who called and commissioned him to leave his own local church in Britain and go to Ireland was in his own words “**Christ my Lord, who saved me out of all my troubles. Thus I can say: ‘Who am I, O Lord, and to what hast *thou* called me, ... ?”** (Emphases mine)

(The Confession of Patrick)

J.M. Holmes, The Real St. Patrick, (Irish Hill Publications, 1992) p. 60

Here again he says in his own words, “**I testify in truth and in joy of heart before God and His holy angels that *I never had any reason except the Gospel and its promises why I should ever return to the people from whom once before I barely escaped.*”** (Emphases mine)

(The Confession of Patrick)

J.M. Holmes, The Real St. Patrick, (Irish Hill Publications, 1992) p. 67

“**It cannot be thought that I came to Ireland without God or on purely secular business! *Who compelled me? I was bound in the Spirit* so as never to revisit any of my kinspeople.”** (Emphases mine)

(Patrick’s Letter to Coroticus,) Hanson, R.P.C., The Life and Writings of the Historical Saint Patrick, (The Seabury Press - New York, 1983) p. 66 - Section 10

N.B. Both Patrick’s ‘Confession’ and his ‘Letter to Coroticus’ are primary sources.

"Why was there no reference to the all-ruling Pope in the treasured writings of St. Patrick? Why was every ancient document of their Church silent about his supreme jurisdiction? – the hymns of Secundinus and Fiacc, the *Catalogus Sanctorum*, the biography by Adamnan or Columba? Muirchu and Tirechan do not mention the Pope's supremacy. Why had Columbanus threatened and denounced the Popes of his time? Why did the Celtic Churchmen so staunchly fight during the seventh and eighth centuries against being in communion with the Pope in the celebrating of Easter and the tonsure? Why, if all this were so, had no subjection to the Pope been practised heretofore in Ireland, all down the centuries so resplendent with learning and saintliness? Why had no Irish bishop ever received the Pall even up to that year of the twelfth century?"

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p. 141

Fifthly, The record of Church History

Kerr says that "The sending of Patrick is not recorded in any Roman chronicle" and in a separate footnote says that "There is no hint that Columba either asked or received any sanction from Rome for his undertaking any more than Columban [Columbanus] did for his missionary work on the continent. Columban's independence is the more remarkable as his missions were nearer to Rome."

Alfred Plummer, The Churches in Britain before A.D. 1000, vol. 1., p.89, cited in Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p. 35 (Columbanus reached Bobbio in Lombardy, Italy. There is no record of his ever having sought Papal approval to go there.)

Writing on the growing tensions between the Celtic Church and the Church of Rome, Stokes says "Here we come upon the first symptoms of those controversies which were so soon to rend asunder the Celtic Church in all its branches. Columbanus would never surrender his Celtic tonsure and his Irish method of celebrating Easter. The Gallic bishops followed the custom of Rome in both respects, and strove to reduce the fearless Irishman to conformity with their own practices. It was all useless."

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) pp. 140, 141

"The *Catalogus Sanctorum Hiberniae* (List of Irish Saints) clearly states that the first order of Irish Saints had one tonsure from ear to ear (*ab aure usque ad aurem*) and celebrated one Easter on the fourteenth moon after the vernal equinox. These Saints had one leader, Patrick. The force of this testimony to the tonsure of St. Patrick is conclusive."

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p.77

Debates over such things as the date of Easter, the formula for baptism and the shape that a monk's tonsure (haircut) should be, may seem trivial today, but they provide us with a verifiable historical record that the Celtic Church (which traced its roots to Patrick) was a separate entity from the Church of Rome (whose first Irish Bishop was Palladius). Commenting on the fact that these disagreements highlighted the independence of the Irish Celtic Church, Kerr says, "**The disputes in the plainest way involved the question of union with the Roman Bishop; and the then Irish Churchmen showed that they recognized no such duty, but at any cost maintained their own customs in utter opposition to Rome.**"

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) Author's Preface p.x

"One historian comments on the 'absence of a central authority and organization in the Celtic Church.' Indeed, one of the missionaries of the Church, Columbanus, who studied at Bangor, was not untypical in his refusal to acknowledge that the Bishop of Rome had any position of supremacy in the Church. N.K. Chadwick suggests that, 'Irish Christianity in the sixth century was monastic in organization and to all intents and purposes independent and self-governing, though perfectly orthodox in belief.'

The Presbyterian historian, J. S. Reid, is more enthusiastic in his description of the Church in this period. 'It is now generally admitted that the primitive Church in Ireland, though not free from error, differed most materially, and for a length of time, from that of Rome.' He adds that the important points of doctrine and discipline which were maintained and practised in the ancient Irish Church (free use of Scripture, marriage of the clergy, rejection of papal supremacy) clearly indicate its opposition to the papal system."

Hyndman, K., Saints and Scholars, (Covenanter Witness, April 1995.) pp. 12, 13

The fact that other Church historians confirm this is illustrated by these two items from Ray Simpson's brief historical overview:-

"597 AD

The Bishop of Rome sends a mission team led by Augustine which eventually develops a national organisation and a spirituality that seems oppressive to the Celtic churches.

(N.B. - This was the Augustine who became the first Archbishop of Canterbury [d. 604 AD] and not 'Augustine of Hippo' in North Africa who lived almost two centuries earlier, from 354 to 430 AD and like Patrick, believed in the doctrine of justification by faith.)

664 AD

The disastrous Synod of Whitby deals with the growing differences between Roman and Celtic ways by enforcing Roman regulations, e.g. about the date of Easter. Cuthbert and Hilda sadly accept these for the sake of unity, but maintain the Celtic spirituality. The Roman regulations are accepted in 696 in northern Ireland, 716 in Scotland, 755 in Wales."

Simpson, R., Exploring Celtic Spirituality, (Hodder & Stoughton, London, 1995.) xii

This Dictionary definition of 'AUGUSTINE OF CANTERBURY, ST. (?-604)' further highlights the distinct dichotomy between the two churches:-

"BENEDICTINE monk of Rome who led a mission of 40 monks to England in 597. ... became first Archbishop of Canterbury ... But the Celtic monks of Britain never accepted him and his efforts to unite the Celtic and Roman churches failed."

Kauffman, D.T., (Ed.,) Baker's Concise Dictionary of Religion, (Baker Book House, Grand Rapids, Michigan, 1985.) p. 52

"The Roman missionary bishop came with the direct commission of the venerable Pope Gregory. But Augustine found that the ancient Christian Church which survived among the dispossessed Britons had its own traditions and was not disposed to submit to him or Rome."

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p.49

"The British Christian representatives curtly declined union with him (Augustine of Canterbury). They answered 'they would do none of these things nor receive him as their Archbishop.' The conference broke up in anger, and it was said that Augustine denounced punishment upon them.

Now here we have a clear repudiation of Papal authority. The British Church may have been following wrong counsels in refusing compliance with Augustine's terms. The fact remains that they recognized no right of authority in the representative of Pope Gregory the Great." Ibid., p.50

Lucy Diamond says that "Augustine (of Canterbury) wished very strongly to join hands with those Christians who had for so long upheld the faith in Britain", telling how that in 603AD (the year before his death) he met at a place now known as Augustine's Oak near Cricklade, with seven bishops of the British Church from Cornwall, Devon and Somerset, but "their customs differed in some respects from those of the Church of Kent (meaning the Roman Church that Augustine had set up in Canterbury), and they did not feel disposed to give them up and ally themselves with this strange bishop. They looked upon him rather as an intruder. Augustine's manner seemed to

them too autocratic, and they imagined he was inclined to claim an authority over them to which they were not prepared to submit. So the meeting was fruitless, and the eastern and western Churches remained rigidly apart."

Diamond, L., How the Gospel came to Britain, (Oxford University Press, London, 1967.) pp.71, 72

Diamond, reflecting on this, as she moves on to describe the changes that took place in 664AD, says "that when, sixty years before, St. Augustine (of Canterbury - Church of Rome) had tried to join hands with the British Church, he had failed because the Britons would not change their customs and traditions, which differed from those he taught. We know, too, that the Irish and Scottish Churches held to the same rules as the British, and consequently were equally aloof from Rome." Ibid., pp.107,108

Diamond tells how that by the time Coleman became Bishop of Lindisfarne in 661AD many young monks and students were even going from Lindisfarne itself to complete their training in Rome. Referring to one in particular, she says "Wilfrid (sic) – one of the most brilliant men of his time – had gone from Oswy's court to study for the priesthood at Lindisfarne, and had then set out for Rome to complete his training there. During his absence abroad Wilfrid (sic) had thrown over the tradition of Lindisfarne, and had become a staunch adherent of the Roman customs." Ibid., p.109

Note also these clear and unambiguous statements from Dr. Bruce Reed Pullen:-

"The Celts kept the faith alive in Great Britain after the Roman army left in 410. Their centers (sic) at Whithorn, Iona, Lindisfarne, and Whitby planted Christianity so deeply it would never be uprooted again. But a challenge did come to the Celtic form of Christianity from Rome. In 597 Pope Gregory sent a missionary force, a party of Benedictine monks under Augustine, to the Angles in southern England. King Ethelbert, anxious to please his Christian queen, Bertha, agreed to grant land for a monastery at Canterbury in Kent. Augustine established a center (sic) there from which the form of the Christian faith shaped by Rome spread north.

.....
The two ways eventually clashed in the seventh century ... By now Rome was insisting on absolute authority and conformity, a request the Celtic communities resisted, preferring continuing autonomy and a relationship based on mutual respect.

... wily Wilfred, an ambitious bishop with powerful connections in Rome, who affirmed the current Roman church law ... argued that the Celts were opposing what the whole world was doing and demanded they recognize the authority of Rome rather than the guidance of God's Spirit."

Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) pp.125, 126

“By 630 Rome’s authority had been accepted in the southern part of Ireland. After Whitby, northern Ireland and then Scotland followed.”

Ibid., p. 127

W.S. Kerr’s comment on the implications of the Council of Whitby, was that, “The doom of the Celtic Church in Britain was pronounced. Rome had vanquished Iona in England.”

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p.67

“It seems that Ulster held out into the eighth century.” Ibid., p.91

Kerr further refers to “a plain distinct accusation of heresy made by the Papal throne against the Celtic Church”, saying that “the Church in Ulster does not seem to have been the least perturbed, and went on its old ‘heretical’ ways which it had learned from St. Patrick. Over half a century was to elapse before the resistance of the Ulstermen to Rome was broken down. Ireland had an ecclesiastical partition thirteen centuries ago! The Ulster Orangemen can claim high and ancient precedents for some of their antipathies” Ibid., p.84

“The stricter Roman Christianity of Augustine’s Canterbury was also spreading north and west through the English territories, and was bound eventually to meet Celtic Christianity, marching in the opposite direction. A clash of custom and sensibility was as unavoidable as it had been between Columbanus and the Burgundian bishops. It came to a head at a synod, held in 664 at the Abbey of Whitby in Northumbria, at which the Northumbrian king ruled in favour of the ‘Roman’ party – that is, the party who were heirs to Augustine’s papal mission.”

Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) p.200

“The Celtic Christians enthusiastically shared their faith with others. Their way eventually clashed with the ever expanding influence of the Roman Church. At the Synod of Whitby in 664 the king adopted the Roman order and the Celtic way soon became the ‘way not taken.’”

Reed Pullen, B., Discovering Celtic Christianity, (Twenty-Third Publications, Mystic, Connecticut, 1999.) p. xi

“Under Celtic influence, the Christian faith, separated from the continent during the Dark Ages, developed in ways different from the church of Rome. This eventually led to the clash between the two expressions of the faith that left the Celtic model ‘the way not to be taken.’” Ibid., p. 34

“What can we learn from these saints and their sites? Although their unique way of life has disappeared, destroyed by the Vikings and discouraged by the Roman Catholic church, its influence is found in the Reformation and the churches to which it gave birth.” *Ibid.*, p. 40

In the following quotation, G.T. Stokes also makes a clear distinction between the British Church (that Patrick came from) and the Roman Church (that sent Palladius). “**British Christianity was the Christianity of the Britons; it existed here for ages before Augustine, and must have been derived immediately from Gaul.**”

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.4

In 597AD Augustine (of Canterbury) was sent by Pope Gregory the Great to establish the Roman Church in Britain. Bearing in mind that Patrick was British and died before Augustine was born, then surely the above statement leaves the idea of Patrick’s affiliation to the Church of Rome, let alone a Papal commission, threadbare. Furthermore, if Patrick and Palladius were both sent by the same source, why does Farmer say of the work of Patrick in Ireland, that “**There seems to have been little contact with the Palladian Christianity of the south-east.**”?

David Hugh Farmer, The Oxford Dictionary of Saints, ‘PATRICK’, (Oxford University Press, 1978) p. 313

The late 9th Century *Tri Partite Life* says that Patrick “brought the men of Ulster by the net of the Gospel into the harbour of life.” (Underlining mine) Nor does it stop with there being “**little contact with the Palladian Christianity of the south-east**” for McCausland comments on Patrick, that “**the records of Pope Leo I (440-461) who was Pope during the time of Patrick’s ministry contain no reference to Patrick at all.**”

McCausland, N., Patrick : Apostle of Ulster, (GOLI Publications, Belfast, 1997.) p. 42

Hopkin goes further and comments on the Celtic church, “**It was more of an Irish church than a Roman one: there is no record of any written correspondence between the Pope and the leaders of the Irish church for over four centuries – from 640 to 1080.**”

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 54 (see also p. 72)

In stark contrast, the Papal commission from Gregory the Great, for Augustine (of Canterbury) to establish Romanism in Britain in 597AD is well documented. Cahill for example says, “**At Pentecost of 597, just days before the mighty Columcille breathed his last in his island monastery of Iona, an English king was baptized in his capital of Canterbury by a timid Roman librarian (Augustine), whom Gregory the Great had**

sent to evangelize the English. Though Patrick had brought the Gospel to the Irish more than a century and a half earlier and Columcille had departed to the Scots forty years previously, this is the first instance of a papal mission to the pagans." (Emphases mine)

Cahill, T.E., How the Irish Saved Civilisation, (Sceptre / Doubleday, Hodder & Stoughton, London, 1995.) p.199

"When we reach the tenth century we can see the complete subjugation of Celtic spirituality beneath Rome, an end to missionary endeavour and the presence of a rigid, hierarchical parish system. Something went wrong somewhere."

Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p.35

"The chief ground for claiming Papal commission for Patrick is the statement in the Additions to Tirechan in the Book of Armagh. (9th Century)

'In the thirteenth year of the Emperor Theodosius, Patrick the Bishop is sent for the teaching of the Scots by Celestine the Bishop, Pope of Rome. This Celestine was the forty-second Bishop from the Apostle Peter in the City of Rome. Palladius the Bishop is first sent, who by another name was called Patricius, who suffered martyrdom among the Scots as holy ancient men report. (The historical accuracy of this is disputed by some who say Palladius died in Britain on his way back to Rome.) Then Patricius the second is sent by the angel of God, Victor by name, and by Pope Celestine, through whom all Hibernia believed.'"

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p. 105

Kerr challenges the authenticity of the "Additions to Tirechan", arguing that their authorship cannot be attributed to Tirechan and saying that "the passage is not a genuine part of Tirechan's Memoir at all. It is one of a series of notes written by the ninth-century scribe after the termination of Tirechan's Memoir in the MS."

Idem.

Sixthly, The record of Secular History

If Pope Celestine 1 sent Patrick to Ireland as early as 431 (presumably to establish the Church of Rome there), why did English Pope Hadrian IV as late as 1171 see the request of Henry II (Roman Catholic King of England) to invade Ireland as an opportunity to "widen the bounds of his Church"? "**Thus, in the year AD 1171, Henry II landed at Waterford with the express purpose of conquering Ireland, not only for himself, but also for the Church of Rome!**"

Mawhinney, S., In Darkest Ireland, (Graham & Heslip Ltd.,) p. 7

(Incidentally, it was this Papal Bull issued by Pope Hadrian IV that imposed the annual payment to St. Peter of one penny from every house in the land.)

“There is controversy among historians as to just how effective the ecclesiastical reforms of the eleventh century were. Pope Hadrian IV, according to one school of thought, did not have much confidence in the ability of the Irish to reorganize their church. Either that, or he was misled by exaggerated reports from Irish pilgrims. Whatever the reason, in 1156 (sic) he gave permission for King Henry II to invade and conquer Ireland in the hope that the presence of Henry’s people would help in the reform and reorganization of the Irish church. This papal initiative was not without precedent: 90 years before, Pope Alexander II had authorized William the Conqueror’s invasion of England for similar reasons.”

Hopkin, A., The Living Legend of St Patrick, (Grafton Books, Collins Publishing Group, London, 1990.) p. 73

“It was through the Norman conquest that the Irish Church was in reality reduced to subjection. The way was prepared by ecclesiastics, but it was by the sword of the Normans that the resistance was overcome.”

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p. 154

Henry II’s Catholicisation of Ireland ultimately spelt the end of the Celtic Church.

“The records of the seventh century give impressive accounts of the conflict that the Celtic Church waged against the advancing power of the Church of Rome. They showed how the Irish, and the old British Christians, who were in intimate communion with them, stoutly maintained their traditional customs and refused to recognize any reason for changing on account of deference due to Roman authority. The independence of the Celtic Church could not be more vividly demonstrated than by its long-continued strenuous opposition to Rome, and its adopting a position of separation from, and definite breach of communion with, the Roman Church.”

Kerr, W.S., The Independence of the Celtic Church in Ireland, (SPCK, London, 1931.) p. 36

Conclusion

The “World Book Encyclopedia” is not on its own in claiming that Patrick was sent to Ireland as the representative of the Church of Rome. No lesser person than Eamon de Valera (first Taoiseach and President of the Republic of Ireland), **declared in a St**

Patrick's Day broadcast in 1935 "Since the coming of St Patrick, fifteen hundred years ago, Ireland has been a Christian and a Catholic nation."

Dwyer, T.R., De Valera - The Man and The Myths, (Poolbeg Press Ltd., Swords, Co Dublin, 1991.) pp. 297, 298

Despite the fact that De Valera's statement is historically untenable, it is still indicative of the Irish Catholic populist view that has existed for generations if not centuries (and continues to be perpetuated in Roman Catholic schools). Not only that, but the perpetuation of the idea of Patrick's Catholicism has the endorsement of the Roman Catholic Church in Ireland at the highest level. Nelson McCausland cites an occasion when Cardinal Cathal Daly, former Primate of all Ireland, spoke of "**the Roman faith that Patrick brought to Ireland**" saying that the "**Irish Catholic faith since Patrick has never separated Christ from Mary ... Devotion to Mary is part of the Catholic faith in which Patrick was approved by Pope Leo for his mission to Ireland.**" [Irish News 11 June 1984] McCausland continues "**But the Virgin Mary is not mentioned even once by Patrick in his writings. The veneration of Mary, which is an important part of Roman Catholic devotion did not develop until much later. The message that Patrick preached was a message of 'Christ alone' not 'Christ and Mary'.**" He later goes on to state that "**the records of Pope Leo I (440-461) who was Pope during the time of Patrick's ministry contain no reference to Patrick at all.**"

McCausland, N., Patrick : Apostle of Ulster, (GOLI Publications, Belfast, 1997.) pp. 38, 39 & 42

Commenting on the subject, Stokes says that "**With many it is a favourite idea that St. Patrick, St. Columba, and the other worthies who adorned the early days of Irish Christianity were Protestants of the most approved modern fashion, while with others these Irish saints were Roman Catholics of the most devout and obedient kind. Now in my opinion these early Irish Christians were neither Protestants nor Roman Catholics.**

Stokes, G.T., Ireland and the Celtic Church, (Hodder and Stoughton, London, 1892.) p.166

Patrick could neither be called a Roman Catholic, nor, since he preceded the Reformation by a thousand years, could he be called a Protestant. Commenting on the response to that idea from those who like to pin a denominational label on Ireland's patron saint, Stokes says, "**Partisans have not been pleased, but partisans are not competent judges of historic fairness.**"

Ibid., 'Preface to the third edition'

Explaining a prophecy given by Roger Mitchell, in which he exhorts the Church in the British Isles to sink wells and draw on its original Celtic roots, Chris Seaton says that "**The Celtic saints are ... the true aboriginal apostles – of Christianity in Britain**

today. They predate Roman Catholicism, Protestantism and all the radical movements as well."

Ellis, R., & Seaton, C., New Celts, (Kingsway Publications, Eastbourne, 1998.) p.16

The Celtic Church however, which is accredited with being the fruit of Patrick's ministry, did believe in justification by faith, a cardinal doctrine of the Christian Church which was almost lost throughout the dark ages but rediscovered at the Reformation. Dr. William Neely, commenting on the fact that Patrick quoted fifteen times from Paul's Letter to the Romans says, "**It was this that made it so easy for Archbishop Ussher, at the beginning of the seventeenth century, to discern in Patrick his own Protestant faith. The truth is, however, that he was neither a Protestant nor a Roman Catholic but a fifth-century Christian Briton.**"

Neely, W.G., Be Thou My Vision, (APCK., Armagh, 1994.) p. 13

In challenging the idea of Patrick's Papal commission, much of my reasoning has dwelt on highlighting the distinct differences between the Celtic Church and the Roman Church. Clearly they were two separate entities. The suggestion therefore that the man who birthed the Celtic Church could actually have been commissioned by the head of the Roman Church beggars belief.

Appendix 'B' the confession of "patrick"

*Translated from the Latin by Ludwig Bieler
(N.B. Other translations may show textual variations)*

I am Patrick, a sinner, most unlearned, the least of all the faithful, and utterly despised by many. My father was Calpornius, a deacon, son of Potitus, a priest, of the village Bannavem Taburniæ; he had a country seat nearby, and there I was taken captive.

I was then about sixteen years of age. I did not know the true God. I was taken into captivity to Ireland with many thousands of people—and deservedly so, because we turned away from God, and did not keep His commandments, and did not obey our priests, who used to remind us of our salvation. And the Lord brought over us the wrath of his anger and scattered us among many nations, even unto the utmost part of the earth, where now my littleness is placed among strangers.

And there the Lord opened the sense of my unbelief that I might at last remember my sins and be converted with all my heart to the Lord my God, who had regard for my abjection, and mercy on my youth and ignorance, and watched over me before I knew Him, and before I was able to distinguish between good and evil, and guarded me, and comforted me as would a father his son.

Hence I cannot be silent—nor, indeed, is it expedient—about the great benefits and the great grace which the Lord has deigned to bestow upon me in the land of my captivity; for this we can give to God in return after having been chastened by Him, to exalt and praise His wonders before every nation that is anywhere under the heaven.

Because there is no other God, nor ever was, nor will be, than God the Father unbegotten, without beginning, from whom is all beginning, the Lord of the universe, as we have been taught; and His son Jesus Christ, whom we declare to have always been with the Father, spiritually and ineffably begotten by the Father before the beginning of the world, before all beginning; and by Him are made all things visible and invisible. He was made man, and, having defeated death, was received into heaven by the Father; and He hath given Him all power over all names in heaven, on earth, and under the earth, and every tongue shall confess to Him that Jesus Christ is Lord and God, in whom we believe, and whose advent we expect soon to be, judge of the living and of the dead, who will render to every man according to his deeds; and He has poured forth upon us abundantly the Holy Spirit, the gift and pledge of immortality, who makes those who believe and obey sons of God and joint heirs with Christ; and Him do we confess and adore, one God in the Trinity of the Holy Name.

For He Himself has said through the Prophet: "*Call upon me in the day of thy trouble, and I will deliver thee, and thou shalt glorify me.*" And again He says: "*It is honourable to reveal and confess the works of God.*"

Although I am imperfect in many things, I nevertheless wish that my brethren and kinsmen should know what sort of person I am, so that they may understand my heart's desire.

I know well the testimony of my Lord, who in the Psalm declares: "*Thou wilt destroy them that speak a lie.*" And again He says: "*The mouth that believeth killeth the soul.*" And the same Lord says in the Gospel: "*Every idle word that men shall speak, they shall render an account for it on the day of judgement.*"

And so I should dread exceedingly, with fear and trembling, this sentence on that day when no one will be able to escape or hide, but we all, without exception, shall have to give an account even of our smallest sins before the judgement of the Lord Christ.

For this reason I had in mind to write, but hesitated until now; I was afraid of exposing myself to the talk of men, because I have not studied like the others, who thoroughly imbibed law and Sacred Scripture, and never had to change from the language of their childhood days, but were able to make it still more perfect. In our case, what I had to say had to be translated into a tongue foreign to me, as can be easily proved from the savour of my writing, which betrays how little instruction and training I have had in the art of words; for, so says Scripture, by the tongue will be discovered the wise man, and understanding, and knowledge, and the teaching of truth.

But of what help is an excuse, however true, especially if combined with presumption, since now, in my old age, I strive for something that I did not acquire in youth? It was my sins that prevented me from fixing in my mind what before I had barely read through. But who believes me, though I should repeat what I started out with?

As a youth, nay, almost as a boy not able to speak, I was taken captive, before I knew what to pursue and what to avoid. Hence to-day I blush and fear exceedingly to reveal my lack of education; for I am unable to tell my story to those versed in the art of concise writing—in such a way, I mean, as my spirit and mind long to do, and so that the sense of my words expresses what I feel.

But if indeed it had been given to me as it was given to others, then I would not be silent because of my desire of thanksgiving; and if perhaps some people think me arrogant for doing so in spite of my lack of knowledge and my slow tongue, it is, after all, written: "*The stammering tongues shall quickly learn to speak peace.*"

How much more should we earnestly strive to do this, we, who are, so Scripture says, "a letter of Christ for salvation unto the utmost part of the earth", and, though not an eloquent one, yet...written in your hearts, not with ink, but with the spirit of the living God! And again the Spirit witnesses that even rusticity was created by the Highest.

Whence I, once rustic, exiled, unlearned, who does not know how to provide for the future, this at least I know most certainly that before I was humiliated I was like a stone lying in the deep mire; and He that is mighty came and in His mercy lifted me up, and raised me aloft, and placed me on the top of the wall. And therefore I ought to cry out aloud and so also render something to the Lord for His great benefits here and in eternity—benefits which the mind of men is unable to appraise.

Wherefore, then, be astonished, ye great and little that fear God, and you men of letters on your estates, listen and pore over this. Who was it that roused up me, the fool that I am, from the midst of those who in the eyes of men are wise, and expert in law, and powerful in word and in everything? And He inspired me—me, the outcast of this world—

before others, to be the man (if only I could!) who, with fear and reverence and without blame, should faithfully serve the people to whom the love of Christ conveyed and gave me for the duration of my life, if I should be worthy; yes indeed, to serve them humbly and sincerely.

In the light, therefore, of our faith in the Trinity I must make this choice, regardless of danger I must make known the gift of God and everlasting consolation, without fear and frankly I must spread everywhere the name of God so that after my decease I may leave a bequest to my brethren and sons whom I have baptised in the Lord—so many thousands of people.

And I was not worthy, nor was I such that the Lord should grant this to His servant; that after my misfortunes and so great difficulties, after my captivity, after the lapse of so many years, He should give me so great a grace in behalf of that nation—a thing which once, in my youth, I never expected nor thought of.

But after I came to Ireland—every day I had to tend sheep, and many times a day I prayed—the love of God and His fear came to me more and more, and my faith was strengthened. And my spirit was moved so that in a single day I would say as many as a hundred prayers, and almost as many in the night, and this even when I was staying in the woods and on the mountains; and I used to get up for prayer before daylight, through snow, through frost, through rain, and I felt no harm, and there was no sloth in me—as I now see, because the spirit within me was then fervent.

And there one night I heard in my sleep a voice saying to me: 'It is well that you fast, soon you will go to your own country.' And again, after a short while, I heard a voice saying to me: 'See, your ship is ready.' And it was not near, but at a distance of perhaps two hundred miles, and I had never been there, nor did I know a living soul there; and then I took to flight, and I left the man with whom I had stayed for six years. And I went in the strength of God who directed my way to my good, and I feared nothing until I came to that ship.

And the day that I arrived the ship was set afloat, and I said that I was able to pay for my passage with them. But the captain was not pleased, and with indignation he answered harshly: 'It is of no use for you to ask us to go along with us.' And when I heard this, I left them in order to return to the hut where I was staying. And as I went, I began to pray; and before I had ended my prayer, I heard one of them shouting behind me, 'Come, hurry, we shall take you on in good faith; make friends with us in whatever way you like.' And so on that day I refused to suck their breasts for fear of God, but rather hoped they would come to the faith of Jesus Christ, because they were pagans. And thus I had my way with them, and we set sail at once.

And after three days we reached land, and for twenty-eight days we travelled through deserted country. And they lacked food, and hunger overcame them; and the next day the captain said to me: 'Tell me, Christian: you say that your God is great and all-powerful; why, then, do you not pray for us? As you can see, we are suffering from hunger; it is unlikely indeed that we shall ever see a human being again.'

I said to them full of confidence: 'Be truly converted with all your heart to the Lord my God, because nothing is impossible for Him, that this day He may send you food on your way until you be satisfied; for He has abundance everywhere.' And, with the help of God, so it came to pass: suddenly a herd of pigs appeared on the road before our eyes, and they killed many of them; and there they stopped for two nights and fully recovered their strength, and their hounds received their fill for many of them had grown weak and were half-dead along the way. And from that day they had plenty of food. They also found wild honey, and offered some of it to me, and one of them said: 'This we offer in sacrifice.' Thanks be to God, I tasted none of it.

That same night, when I was asleep, Satan assailed me violently, a thing I shall remember as long as I shall be in this body. And he fell upon me like a huge rock, and I could not stir a limb. But whence came it into my mind, ignorant as I am, to call upon Helias? And meanwhile I saw the sun rise in the sky, and while I was shouting 'Helias! Helias' with all my might, suddenly the splendour of that sun fell on me and immediately freed me of all misery. And I believe that I was sustained by Christ my Lord, and that His Spirit was even then crying out in my behalf, and I hope it will be so on the day of my tribulation, as is written in the Gospel: On that day, the Lord declares, "*It is not you that speak, but the Spirit of your Father that speaketh in you.*"

And once again, after many years, I fell into captivity. On that first night I stayed with them, I heard a divine message saying to me: 'Two months will you be with them.' And so it came to pass: on the sixtieth night thereafter the Lord delivered me out of their hands.

Also on our way God gave us food and fire and dry weather every day, until, on the tenth day, we met people. As I said above, we travelled twenty-eight days through deserted country, and the night that we met people we had no food left.

And again after a few years I was in Britain with my people who received me as their son, and sincerely besought me that now at last, having suffered so many hardships, I should not leave them and go elsewhere.

And there I saw in the night the vision of a man, whose name was Victoricus, coming as it were from Ireland, with countless letters. And he gave me one of them, and I read the opening words of the letter, which were, 'The voice of the Irish'; and as I read the beginning of the letter I thought that at the same moment I heard their voice—they were those beside the Wood of Voclut, which is near the Western Sea—and thus did they cry out as with one mouth: "We ask thee, boy, come and walk among us once more." *[N.B. It is possible that "the Western Sea" Patrick referred to was the Irish Sea, as he was probably using the terminology that the British used to describe it.]*

And I was quite broken in heart, and could read no further, and so I woke up. Thanks be to God, after many years the Lord gave to them according to their cry.

And another night—whether within me, or beside me, I know not, God knoweth—they called me most unmistakably with words which I heard but could not understand, except that at the end of the prayer He spoke thus: "He that has laid down His life for thee, it is He that speaketh in thee"; and so I awoke full of joy.

And again I saw Him praying in me, and I was as it were within my body, and I heard Him above me, that is, over the inward man, and there He prayed mightily with groanings. And all the time I was astonished, and wondered, and thought with myself who it could be that prayed in me. But at the end of the prayer He spoke, saying that He was the Spirit; and so I woke up, and remembered the Apostle saying: "*The Spirit helpeth the infirmities of our prayer. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings, which cannot be expressed in words*"; and again: "The Lord our advocate asketh for us."

And when I was attacked by a number of my seniors who came forth and brought up my sins against my laborious episcopate, on that day indeed was I struck so that I might have fallen now and for eternity; but the Lord graciously spared the stranger and sojourner for His name and came mightily to my help in this affliction Verily, not slight was the shame and blame that fell upon me! I ask God that it may not be reckoned to them as sin.

As cause for proceeding against me they found—after thirty years!—a confession I had made before I was a deacon. In the anxiety of my troubled mind I confided to my dearest friend what I had done in my boyhood one day, nay, in one hour, because I was not yet strong. I know not, God knoweth—whether I was then fifteen years old: and I did not believe in the living God, nor did I so from my childhood, but lived in death and unbelief until I was severely chastised and really humiliated, by hunger and nakedness, and that daily.

On the other hand, I did not go to Ireland of my own accord, not until I had nearly perished; but this was rather for my good, for thus was I purged by the Lord; and He made me fit so that I might be now what was once far from me that I should care and labour for the salvation of others, whereas then I did not even care about myself.

On that day, then, when I was rejected by those referred to and mentioned above, in that night I saw a vision of the night. There was a writing without honour against my face, and at the same time I heard God's voice saying to me: "We have seen with displeasure the face of Deisignatus" (thus revealing his name). He did not say, "Thou hast seen." but "We have seen." as if He included Himself, as He sayeth: "He who toucheth you toucheth as it were the apple of my eye."

Therefore I give Him thanks who hath strengthened me in everything, as He did not frustrate the journey upon which I had decided, and the work which I had learned from Christ my Lord; but I rather felt after this no little strength, and my trust was proved right before God and men.

And so I say boldly, my conscience does not blame me now or in the future: God is my witness that I have not lied in the account which I have given you.

But the more am I sorry for my dearest friend that we had to hear what he said. To him I had confided my very soul! And I was told by some of the brethren before that defence—at which I was not present, nor was I in Britain, nor was it suggested by me—that he would stand up for me in my absence. He had even said to me in person: 'Look, you should be raised to the rank of bishop!'—of which I was not worthy. But whence did

it come to him afterwards that he let me down before all, good and evil, and publicly, in a matter in which he had favoured me before spontaneously and gladly—and not he alone, but the Lord, who is greater than all?

Enough of this. I must not, however, hide God's gift which He bestowed upon me in the land of my captivity; because then I earnestly sought Him, and there I found Him, and He saved me from all evil because—so I believe—of His Spirit that dwelleth in me. Again, boldly said. But God knows it, had this been said to me by a man, I had perhaps remained silent for the love of Christ.

Hence, then, I give unwearied thanks to God, who kept me faithful in the day of my temptation, so that today I can confidently offer Him my soul as a living sacrifice—to Christ my Lord, who saved me out of all my troubles. Thus I can say: "Who am I, O Lord, and to what hast Thou called me, Thou who didst assist me with such divine power that to-day I constantly exalt and magnify Thy name among the heathens wherever I may be, and not only in good days but also in tribulations?" So indeed I must accept with equanimity whatever befalls me, be it good or evil, and always give thanks to God, who taught me to trust in Him always without hesitation, and who must have heard my prayer so that I, however ignorant I was, in the last days dared to undertake such a holy and wonderful work—thus imitating somehow those who, as the Lord once foretold, would preach His Gospel for a testimony to all nations before the end of the world. So we have seen it, and so it has been fulfilled: indeed, we are witnesses that the Gospel has been preached unto those parts beyond which there lives nobody.

Now, it would be tedious to give a detailed account of all my labours or even a part of them. Let me tell you briefly how the merciful God often freed me from slavery and from twelve dangers in which my life was at stake—not to mention numerous plots, which I cannot express in words; for I do not want to bore my readers. But God is my witness, who knows all things even before they come to pass, as He used to forewarn even me, poor wretch that I am, of many things by a Divine message.

How came I by this wisdom, which was not in me, who neither knew the number of my days nor knew what God was? Whence was given to me afterwards the gift so great, so salutary—to know God and to love Him, although at the price of leaving my country and my parents?

And many gifts were offered to me in sorrow and tears, and I offended the donors, much against the wishes of some of my seniors; but, guided by God, in no way did I agree with them or acquiesce. It was not grace of my own, but God, who is strong in me and resists them all—as He had done when I came to the people of Ireland to preach the Gospel, and to suffer insult from the unbelievers, hearing the reproach of my going abroad, and many persecutions even unto bonds, and to give my free birth for the benefit of others; and, should I be worthy, I am prepared to give even my life without hesitation and most gladly for His name, and it is there that I wish to spend it until I die, if the Lord would grant it to me.

For I am very much God's debtor, who gave me such grace that many people were reborn in God through me and afterwards confirmed, and that clerics were ordained for them everywhere, for a people just coming to the faith, whom the Lord took from the

utmost parts of the earth, as He once had promised through His prophets: "*To Thee the Gentiles shall come from the ends of the earth and shall say: 'How false are the idols that our fathers got for themselves, and there is no profit in them'*"; and again: "*I have set Thee as a light among the Gentiles, that thou mayest be for salvation unto the utmost part of the earth.*"

And there I wish to wait for His promise who surely never deceives, as He promises in the Gospel: "*They shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob*" —as we believe the faithful will come from all the world.

For that reason, therefore, we ought to fish well and diligently, as the Lord exhorts in advance and teaches, saying: "*Come ye after me, and I will make you to be fishers of men.*" And again He says through the prophets: "*Behold, I send many fishers and hunters, saith God,*" and so on. Hence it was most necessary to spread our nets so that a great multitude and throng might be caught for God, and that there be clerics everywhere to baptize and exhort a people in need and want, as the Lord in the Gospel states, exhorts and teaches, saying: "*Going therefore now, teach ye all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world.*" And again He says: "*Go ye therefore into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.*" And again: "*This Gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall come the end.*"

And so too the Lord announces through the prophet, and says: "And it shall come to pass, in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy." And in *Osee*, He saith: "I will call that which was not my people, my people; ...and her that had not obtained mercy, one that hath obtained mercy. And it shall be in the place where it was said: 'You are not my people,' there they shall be called 'the sons of the living God.'"

Hence, how did it come to pass in Ireland that those who never had a knowledge of God, but until now always worshipped idols and things impure, have now been made a people of the Lord, and are called sons of God, that the sons and daughters of the kings of the Irish are seen to be monks and virgins of Christ?

Among others, a blessed Irishwoman of noble birth, beautiful, full-grown, whom I had baptized, came to us after some days for a particular reason: she told us that she had received a message from a messenger of God, and he admonished her to be a virgin of Christ and draw near to God. Thanks be to God, on the sixth day after this she most laudably and eagerly chose what all virgins of Christ do. Not that their fathers agree with them: no—they often ever suffer persecution and undeserved reproaches from their parents; and yet their number is ever increasing. How many have been reborn there so as to be of our kind, I do not know—not to mention widows and those who practise continence.

But greatest is the suffering of those women who live in slavery. All the time they have to endure terror and threats. But the Lord gave His grace to many of His maidens; for, though they are forbidden to do so, they follow Him bravely.

Wherefore, then, even if I wished to leave them and go to Britain—and how I would have loved to go to my country and my parents, and also to Gaul in order to visit the brethren and to see the face of the saints of my Lord! God knows it! that I much desired it; but I am bound by the Spirit, who gives evidence against me if I do this, telling me that I shall be guilty; and I am afraid of losing the labour which I have begun—nay, not I, but Christ the Lord who bade me come here and stay with them for the rest of my life, if the Lord will, and will guard me from every evil way that I may not sin before Him.

This, I presume, I ought to do, but I do not trust myself as long as I am in this body of death, for strong is he who daily strives to turn me away from the faith and the purity of true religion to which I have devoted myself to the end of my life to Christ my Lord. But the hostile flesh is ever dragging us unto death, that is, towards the forbidden satisfaction of one's desires; and I know that in part I did not lead a perfect life as did the other faithful; but I acknowledge it to my Lord, and do not blush before Him, because I lie not: from the time I came to know Him in my youth, the love of God and the fear of Him have grown in me, and up to now, thanks to the grace of God, I have kept the faith.

And let those who will, laugh and scorn—I shall not be silent; nor shall I hide the signs and wonders which the Lord has shown me many years before they came to pass, as He knows everything even before the times of the world.

Hence I ought unceasingly to give thanks to God who often pardoned my folly and my carelessness, and on more than one occasion spared His great wrath on me, who was chosen to be His helper and who was slow to do as was shown me and as the Spirit suggested. And the Lord had mercy on me thousands and thousands of times because He saw that I was ready, but that I did not know what to do in the circumstances. For many tried to prevent this my mission; they would even talk to each other behind my back and say: 'Why does this fellow throw himself into danger among enemies who have no knowledge of God?' It was not malice, but it did not appeal to them because—and to this I own myself—of my rusticity. And I did not realize at once the grace that was then in me; now I understand that I should have done so before.

Now I have given a simple account to my brethren and fellow servants who have believed me because of what I said and still say in order to strengthen and confirm your faith. Would that you, too, would strive for greater things and do better! This will be my glory, for a wise son is the glory of his father.

You know, and so does God, how I have lived among you from my youth in the true faith and in sincerity of heart. Likewise, as regards the heathen among whom I live, I have been faithful to them, and so I shall be. God knows it, I have overreached none of them, nor would I think of doing so, for the sake of God and His Church, for fear of raising persecution against them and all of us, and for fear that through me the name of the Lord be blasphemed; for it is written: *Woe to the man through whom the name of the Lord is blasphemed.*

For although I be rude in all things, nevertheless I have tried somehow to keep myself safe, and that, too, for my Christian brethren, and the virgins of Christ, and the pious women who of their own accord made me gifts and laid on the altar some of their ornaments and I gave them back to them, and they were offended that I did so. But I did it for the hope of lasting success—in order to preserve myself cautiously in everything so that they might not seize upon me or the ministry of my service, under the pretext of dishonesty, and that I would not even in the smallest matter give the infidels an opportunity to defame or defile.

When I baptized so many thousands of people, did I perhaps expect from any of them as much as half a scruple? Tell me, and I will restore it to you. Or when the Lord ordained clerics everywhere through my unworthy person and I conferred the ministry upon them free, if I asked any of them as much as the price of my shoes, speak against me and I will return it to you.

On the contrary, I spent money for you that they might receive me; and I went to you and everywhere for your sake in many dangers, even to the farthest districts, beyond which there lived nobody and where nobody had ever come to baptize, or to ordain clergy, or to confirm the people. With the grace of the Lord, I did everything lovingly and gladly for your salvation.

All the while I used to give presents to the kings, besides the fees I paid to their sons who travel with me. Even so they laid hands on me and my companions, and on that day they eagerly wished to kill me; but my time had not yet come. And everything they found with us they took away, and me they put in irons; and on the fourteenth day the Lord delivered me from their power, and our belongings were returned to us because of God and our dear friends whom we had seen before.

You know how much I paid to those who administered justice in all those districts to which I came frequently. I think I distributed among them not less than the price of fifteen men, so that you might enjoy me, and I might always enjoy you in God. I am not sorry for it—indeed it is not enough for me; I still spend and shall spend more. God has power to grant me afterwards that I myself may be spent for your souls.

Indeed, I call God to witness upon my soul that I lie not; neither, I hope, am I writing to you in order to make this an occasion of flattery or covetousness, nor because I look for honour from any of you. Sufficient is the honour that is not yet seen but is anticipated in the heart. Faithful is He that promised; He never lieth.

But I see myself exalted even in the present world beyond measure by the Lord, and I was not worthy nor such that He should grant me this. I know perfectly well, though not by my own judgement, that poverty and misfortune becomes me better than riches and pleasures. For Christ the Lord, too, was poor for our sakes; and I, unhappy wretch that I am, have no wealth even if I wished for it. Daily I expect murder, fraud, or captivity, or whatever it may be; but I fear none of these things because of the promises of heaven. I have cast myself into the hands of God Almighty, who rules everywhere, as the prophet says: Cast thy thought upon God, and He shall sustain thee.

So, now I commend my soul to my faithful God, for whom I am an ambassador in all my wretchedness; but God accepteth no person, and chose me for this office—to be, although among His least, one of His ministers.

Hence let me render unto Him for all He has done to me. But what can I say or what can I promise to my Lord, as I can do nothing that He has not given me? May He search the hearts and deepest feelings; for greatly and exceedingly do I wish, and ready I was, that He should give me His chalice to drink, as He gave it also to the others who loved Him.

Wherefore may God never permit it to happen to me that I should lose His people which He purchased in the utmost parts of the world. I pray to God to give me perseverance and to deign that I be a faithful witness to Him to the end of my life for my God.

And if ever I have done any good for my God whom I love, I beg Him to grant me that I may shed my blood with those exiles and captives for His name, even though I should be denied a grave, or my body be woefully torn to pieces limb by limb by hounds or wild beasts, or the fowls of the air devour it. I am firmly convinced that if this should happen to me, I would have gained my soul together with my body, because on that day without doubt we shall rise in the brightness of the sun, that is, in the glory of Christ Jesus our Redeemer, as sons of the living God and joint heirs with Christ, to be made conformable to His image; for of Him, and by Him, and in Him we shall reign.

For this sun which we see rises daily for us because He commands so, but it will never reign, nor will its splendour last; what is more, those wretches who adore it will be miserably punished. Not so we, who believe in, and worship, the true sun—Christ—who will never perish, nor will he who doeth His will; but he will abide for ever as Christ abideth for ever, who reigns with God the Father Almighty and the Holy Spirit before time, and now, and in all eternity. Amen.

Behold, again and again would I set forth the words of my confession. I testify in truth and in joy of heart before God and His holy angels that I never had any reason except the Gospel and its promises why I should ever return to the people from whom once before I barely escaped.

I pray those who believe and fear God, whosoever deigns to look at or receive this writing which Patrick, a sinner, unlearned, has composed in Ireland, that no one should ever say that it was my ignorance if I did or showed forth anything however small according to God's good pleasure; but let this be your conclusion and let it so be thought, that—as is the perfect truth—it was the gift of God. This is my confession before I die.

Appendix 'C'

Letter to Coroticus

Translated from the Latin by Ludwig Bieler

(N.B. Other translations may show textual variations)

1. I, Patrick, a sinner, unlearned, resident in Ireland, declare myself to be a bishop. Most assuredly I believe that what I am I have received from God. And so I live among barbarians, a stranger and exile for the love of God. He is witness that this is so. Not that I wished my mouth to utter anything so hard and harsh; but I am forced by the zeal for God; and the truth of Christ has wrung it from me, out of love for my neighbours and sons for whom I gave up my country and parents and my life to the point of death. If I be worthy, I live for my God to teach the heathen, even though some may despise me.
2. With my own hand I have written and composed these words, to be given, delivered, and sent to the soldiers of Coroticus; I do not say, to my fellow citizens, or to fellow citizens of the holy Romans, but to fellow citizens of the demons, because of their evil works. Like our enemies, they live in death, allies of the Scots and the apostate Picts. Dripping with blood, they welter in **the blood of innocent Christians, whom I have begotten into the number for God and confirmed in Christ!**
3. The day after **the newly baptized, anointed with chrism, in white garments (had been slain) - the fragrance was still on their foreheads when they were butchered and slaughtered with the sword** by the above-mentioned people - I sent a letter with a holy presbyter whom I had taught from his childhood, clerics accompanying him, asking them to let us have some of the booty, and of the baptized they had made captives. They only jeered at them.
4. Hence **I do not know what to lament more: those who have been slain, or those whom they have taken captive**, or those whom the devil has mightily ensnared. Together with him they will be slaves in Hell in an eternal punishment; for who commits sin is a slave and will be called a son of the devil.
5. Wherefore let every God-fearing man know that they are enemies of me and of Christ my God, for whom I am an ambassador. Parricide! fratricide! ravening wolves that "eat the people of the Lord as they eat bread!" As is said, "the wicked, O Lord, have destroyed Thy law," which but recently He had excellently and kindly planted in Ireland, and which had established itself by the grace of God.

6. I make no false claim. I share in the work of those whom He called and predestined to preach the Gospel amidst grave persecutions unto the end of the earth, even if the enemy shows his jealousy through **the tyranny of Coroticus, a man who has no respect for God nor for His priests whom He chose**, giving them the highest, divine, and sublime power, that whom “they should bind upon earth should be bound also in Heaven.”
7. Wherefore, then, I plead with you earnestly, ye holy and humble of heart, it is not permissible to court the favour of such people, nor to take food or drink with them, nor even to accept their alms, until they make reparation to God in hard-ships, through penance, with shedding of tears, and **set free the baptized servants of God and handmaids of Christ**, for whom He died and was crucified.
8. “The Most High disapproves the gifts of the wicked ... He that offers sacrifice of the goods of the poor, is as one that sacrifices the son in the presence of his father. The riches, it is written, which he has gathered unjustly, shall be vomited up from his belly; the angel of death drags him away, by the fury of dragons he shall be tormented, the viper’s tongue shall kill him, unquenchable fire devours him.” And so - “woe to those who fill themselves with what is not their own;” or, “What does it profit a man that he gains the whole world, and suffers the loss of his own soul?”
9. It would be too tedious to discuss and set forth everything in detail, to gather from the whole Law testimonies against such greed. Avarice is a deadly sin. “Thou shalt not covet thy neighbour’s goods.” “Thou shalt not kill.” A murderer cannot be with Christ. “Whosoever hates his brother is accounted a murderer.” Or, “he that loves not his brother abides in death.” How much more guilty is **he that has stained his hands with blood of the sons of God** whom He has of late purchased in the utmost part of the earth through the call of our littleness!
10. Did I come to Ireland without God, or according to the flesh? Who compelled me? I am bound by the Spirit not to see any of my kinsfolk. Is it of my own doing that I have holy mercy on the people who once took me captive and made away with the servants and maids of my father’s house? I was freeborn according to the flesh. I am the son of a Decurion. But I sold my noble rank. I am neither ashamed nor sorry for the good of others. Thus I am a servant in Christ to a foreign nation for the unspeakable glory of life everlasting which is in Christ Jesus our Lord.
11. And if my own people do not know me, a prophet has no honour in his own country. Perhaps we are not of the same fold and have not one and the same God as father, as is written: “He that is not with me, is against me, and he that gathers not with me, scatters.” It is not right that one destroys, another builds up. I seek not the things that are mine.

12. It is not my grace, but God who has given this solicitude into my heart, to be one of His hunters or fishers whom God once foretold would come in the last days.
13. I am hated. What shall I do, Lord? I am most despised.
Look, **Thy sheep around me are torn to pieces and driven away**, and that by those robbers, by the orders of the hostile-minded Coroticus. Far from the love of God is a man who hands over Christians to the Picts and Scots. **Ravening wolves have devoured the flock of the Lord, which in Ireland was indeed growing splendidly with the greatest care**; and the sons and daughters of kings were monks and virgins of Christ - I cannot count their number. Wherefore, be not pleased with the wrong done to the just; even to hell it shall not please.
14. Who of the saints would not shudder to be merry with such persons or to enjoy a meal with them? **They have filled their houses with the spoils of dead Christians**, they live on plunder. They do not know, the wretches, that what they offer their friends and sons as food is deadly poison, just as Eve did not understand that it was death she gave to her husband. So are all that do evil: they work death as their eternal punishment.
15. This is the custom of *the Roman Christians of Gaul*: they send holy and able men to the Franks and other heathen with so many thousand solidi to ransom baptized captives. You prefer to kill and sell them to a foreign nation that has no knowledge of God. **You betray the members of Christ as it were into a brothel**. What hope have you in God, or anyone who thinks as you do, or converses with you in words of flattery? God will judge. For Scripture says: "Not only them that do evil are worthy to be condemned, but they also that consent to them."
16. I do not know what I should say or speak further about the departed ones of the sons of God, whom the sword has touched all too harshly. For Scripture says: "Weep with them that weep;" and again: "If one member be grieved, let all members grieve with it." Hence the Church mourns and laments her sons and daughters whom the sword has not yet slain, but who were removed and carried off to faraway lands, where sin abounds openly, grossly, impudently. There people who were freeborn have been sold, Christians made slaves, and that, too, in the service of the abominable, wicked, and apostate Picts!
17. Therefore I shall raise my voice in sadness and grief- O you fair and beloved brethren and sons whom I have begotten in Christ, countless of number, what can I do for you? I am not worthy to come to the help of God or men. The wickedness of the wicked hath prevailed over us. We have been made, as it were, strangers. Perhaps they do not believe that we have received one and the same baptism, or have one and the same God as Father. For them it is a disgrace that we are Irish.

Have ye not, as is written, one God? Have ye, every one of you, forsaken his neighbour?

18. Therefore I grieve for you, I grieve, my dearly beloved. But again, I rejoice within myself. I have not laboured for nothing, and my journeying abroad has not been in vain. And if **this horrible, unspeakable crime** did happen - thanks be to God, you have left the world and have gone to Paradise as baptized faithful. I see you: you have begun to journey where night shall be no more, nor mourning, nor death; but you shall leap like calves loosened from their bonds, and you shall tread down the wicked, and they shall be ashes under your feet.
19. You then, will reign with the apostles, and prophets, and martyrs. You will take possession of an eternal kingdom, as He Himself testifies, saying: "They shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." "Without are dogs, and sorcerers,... and murderers; and liars and perjurors have their portion in the pool of everlasting fire." Not without reason does the Apostle say: "Where the just man shall scarcely be saved, where shall the sinner and ungodly transgressor of the law find himself?"
20. Where, then, will Coroticus with his criminals, rebels against Christ, where will they see themselves, **they who distribute baptized women as prizes** - for a miserable temporal kingdom, which will pass away in a moment? As a cloud or smoke that is dispersed by the wind, so shall the deceitful wicked perish at the presence of the Lord; but the just shall feast with great constancy with Christ, they shall judge nations, and rule over wicked kings for ever and ever. Amen.
21. I testify before God and His angels that it will be so as He indicated to my ignorance. It is not my words that I have set forth in Latin, but those of God and the apostles and prophets, who have never lied. "He that believes shall be saved; but he that believes not shall be condemned," God hath spoken.
22. **I ask earnestly that whoever is a willing servant of God be a carrier of this letter, so that on no account it be suppressed or hidden by anyone, but rather be read before all the people, and in the presence of Coroticus himself.** May God inspire them sometime to recover their senses for God, repenting, however late, their heinous deeds - murderers of the brethren of the Lord! - and to set free the baptized women whom they took captive, **in order that they may deserve to live to God, and be made whole, here and in eternity!** Be peace to the Father, and to the Son, and to the Holy Spirit. Amen.

Translated by Ludwig Bieler, scanned in and made available electronically by Patrick J. McGuinness, with thanks, June 1997.

Appendix 'D'

References to phenomena experienced by:-

(1) John Wesley

““While’ he says ‘I was earnestly inviting all men to *enter into the Holiest by this new and living way* many of those that heard began to call upon God with strong cries and tears; some sunk down, and there remained no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them. I have seen many hysterical and epileptic fits, but none of them were like these in many respects. I immediately prayed that God would not suffer those who were weak to be offended; but one woman was greatly, being sure they might help it if they would, no one should persuade her to the contrary; and she was got three or four yards, when she also dropped down in as violent an agony as the rest. Twenty six of those who had been thus affected (most of whom, during the prayers which were made for them, were in a moment filled with peace and joy), promised to call upon me the next day; but only eighteen came, by talking closely with whom I found reason to believe that some of them had gone home to their houses justified; the rest seemed to be patiently waiting for it.””

Southey, R., The Life of Wesley, Vol., 1, (Longman, Brown, Green, Longmans, and Roberts, London, 1858.) p.166

One day after Wesley had expounded the fourth chapter of Acts, the persons present ‘called upon God to confirm his word.’ ‘Immediately,’ he adds, ‘one stood by, to our no small surprise, cried out aloud, with the utmost vehemence, even as in the agonies of death; but we continued in prayer, till *a new song was put in her mouth, a thanksgiving unto our God*. Soon after two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to *roar for the disquietness of their heart*. But it was not long before they likewise burst forth into praise to God their Saviour.’ ‘... a young man was suddenly seized with a violent trembling all over, and in a few minutes, the *sorrows of his heart being enlarged*, he sunk down to the ground; but we ceased not calling upon God, till he raised him up full of *peace and joy in the Holy Ghost*.’ Ibid., p. 150

“Immediately one, and another, and another, sunk to the earth; they dropt (sic) on every side as thunderstruck... One was so wounded by the sword of the Spirit, that you would have imagined she could not live a moment. But immediately his abundant kindness was showed, and she loudly sang of his righteousness.” Ibid., p. 151

When these things became public, they gave just offence; but they were ascribed to a wrong cause. A physician who suspected fraud, was led by curiosity to be a spectator of these extra-ordinary exhibitions, and a person whom he had known many years, was thrown into a fit while he was present. She cried aloud, and wept violently. He who could hardly believe the evidence of his senses, 'went and stood close to her, and observed every symptom, till great drops of sweat ran down her face, and all her bones shook. He then,' says Wesley, 'knew not what to think, being clearly convinced it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.' *Ibid.*, p. 151

(2) George Whitefield

To begin with, when these phenomena did not happen in Whitefield's meetings he was critical of the fact that they happened in Wesley's. Wesley says, "I had an opportunity to talk with him of those outward signs which had so often accompanied the inward work of God. I found his objections were chiefly founded on gross misrepresentations of matters of fact. But the next day he had an opportunity of informing himself better: for no sooner had he begun (in the application of his sermon) to invite all sinners to believe in Christ, than four persons sunk down close to him, almost in the same moment. One of them lay without either sense or motion; a second trembled exceedingly; the third had strong convulsions all over his body, but made no noise, unless by groans; the fourth, equally convulsed, called upon God, with strong cries and tears. From this time, I trust, we shall all suffer God to carry on His own work in the way that pleaseth Him."

Wesley's Journal, 1:210 (7 July, 1739.)

Cited in The Works of John Wesley, (Baker Book House, Grand Rapids, Michigan, 1986.)

"When similar things began to occur in Whitefield's meetings, he was inclined to silence the people or have them removed. But Lady Huntingdon, whom Whitefield greatly respected, saw things otherwise. This was the counsel she gave to the greatest preacher of that century: 'You are making a mistake. Don't be wiser than God. Let them cry out; it will do a great deal more good than your preaching.'"

Brown, M.L., From Holy Laughter to Holy Fire, (Destiny Image Publishers, Shippensburg, PA, 1997.) Citing Wallis, A., In the day of thy power, (Christian Literature Crusade, Fort Washington, PA, 1988) for the Countess of Huntingdon's comment.

N.B. Selina Hastings (nee., Shirley), the Countess of Huntingdon was a member of the English aristocracy who helped and encouraged the Evangelical preachers of Wesley's day and used her position in society to bring many of her peers under the influence of the Awakening. She personally financed and ran her own chapels.

“From 1781 ... the 67 chapels which she had established ceased to be societies within the Church of England and became ‘the Societies in the secession patronised by Lady Huntingdon’, or as it came to be known, the Countess of Huntingdon’s Connexion.”

Gentry, P.W., People called Methodists – The Countess of Huntingdon, (Foundery Press, Peterborough, 1994.) p.27

“... this defection, while it gave rise necessarily to a new order of ministers in the ‘connection,’ (sic) whose ordination placed them on a level only with the dissenting ministry, it took place at a time when no alternative was left to Lady Huntingdon’s congregations, but to seek protection under the Toleration act (1689) as dissenters.”

Knight, C.H., (Compiler) Lady Huntingdon and her friends, (Baker Book House, Grand Rapids, Michigan, 1979.) pp. 290, 291

On hearing that six young men had been expelled from St. Edmund’s Hall, Oxford University, for having “Methodistic” tendencies and talking of “inspiration, regeneration and drawing nigh to God”, she set up her own Theological College at Trevecca in Wales in 1768. Over the years, many evangelical preachers went there to receive training for the Ministry. On expiry of the lease on Trevecca in 1792 she moved the College to Hertfordshire, where it continued to function until 1905. Today, her stately home in England, Donington Hall, is the administrative headquarters of British Midland Airways.

Doctrinally, Lady Huntingdon identified with Whitefield’s Calvinism rather than Wesley’s Arminianism. Horace Walpole called her the “Queen of the Methodists”. Apart from stationing Ministers in the Chapels within her own Connexion, she sent evangelists to the place she described as “poor, wicked Ireland”.

Seymour, A.C.H., The Life and Times of Selina, Countess of Huntingdon, (London, 1839.) ii, 147

(3) John Berridge, Vicar of Everton

“It is undeniable that at certain periods of Berridge’s ministry very curious physical effects were produced on those who were aroused by his preaching. Some of his hearers cried out aloud hysterically, some were thrown into strong convulsions, and some fell into a kind of trance or catalepsy, which lasted a long time. These physical effects were carefully noticed by John Wesley and others who witnessed them, and certainly tended to bring discredit on the gospel, and to prejudice worldly people.”

Ryle, J.C., Christian Leaders of the Eighteenth Century, (The Banner of Truth Trust, Edinburgh, 1978.) (First published 1885.) p. 228, 229

This of course is Ryle’s opinion. It clearly differs from the Countess of Huntingdon’s.

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Pastor David Carnduff

David Carnduff has been an Elim Minister since 1981 and has a Masters in Applied Theology from Manchester University. He presently lives in Co. Down and leads the work of the Irish Pentecostal Bible College. He has been married to Deirdre since 1972. They have two grown up children, Samuel and Esther. David's heart's desire is to see Ireland experience another day of Divine visitation and to help God's people prepare for that day before it comes.



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