





*GEMS from  
ENGLISH REVIVALS  
1860 - 1862*

by  
Robert Evans

This book is a project of Research in Evangelical Revivals.

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## INTRODUCTION.

There is an extensive literature about the great Evangelical Revivals of 1857 to 1862 among things which were published at the time, or soon after. The literature which has been published about it in more recent years is more uneven in quality.

Dr J. Edwin Orr has been the main student of this great movement. Firstly he wrote a thesis about the American aspect of it, during the Second World War. This was upgraded posthumously in a book entitled “The Event of the Century.” In 1948 he wrote an Oxford thesis on the British aspects of the movement, and published it. In 1973 he published another book which was the first to present a picture of this movement as a world-wide thing, with sweeping results.

A stream of books have appeared up until this very day portraying the Revival which occurred in Ireland in 1859. Other books have appeared about the Revivals which have occurred in Wales at that time, and Tom Lennie has written about the Revivals in Scotland. But nothing has appeared about the English aspects of this Revival – until today. This book provides some insights into the English Revivals which

reached their peak in 1860 and 1861, through quoting original documents.

By a Providential series of events, copies of volume 1 through to volume 7, covering issues of “*The Revival*” for three and a half years, July, 1859 to the end of 1862, came into my hand, from which most of the present material has been drawn. Volumes one and two were borrowed from the Evangelical Library in London, and photocopied back in the 1970s. Following a stroke, in January, 2018, my research library was given away to Mr. Daryl Lightfoot, of Lake Macquarie, who has his own research library at Mayfield Uniting Church. But he had a friend who possessed copies of volumes 4, 5, 6, 7, and 16. All these were copied for my use. Then, my daughter, living in London, obtained volume 3 from the British Library. Only a few missing copies had to be covered, and the main research could be done. Each volume covers six months of weekly issues, whereas volume 16 covers the whole year of 1867. These copies, together, contain an enormous amount of information about the period. Of course, more thorough coverage would have been even better for me.

Robert Evans. Hazelbrook.

# **CHAPTER ONE**

## **SOME GLARING EXAMPLES**

Christians in England certainly had many examples set before them in the period around 1859-62. Some reacted to these examples, and others did not.

### **Commencement of the Work in America.**

Some two years have passed away since one solitary individual in New York had his spirit stirred in him to care especially for souls. It may be that many others, unknown except to God and to themselves, were secretly pleading that the Lord would revive his work. Current events too, the state of commerce at the time, and other circumstances, were probably, under God, preparing the people for the great awakening about to take place. God works secretly and silently. But neither agencies nor instruments are wanting, when He has a purpose to accomplish. The instrumentality is often weak and apparently inefficient. It is so, that it may be rendered more distinctly apparent, that “the arm

of the Lord" is being revealed. Whatever other agencies or influences might be at work, the prominent instrument was the one referred to. "J. C. Lanphier, - a good, loving, earnest, prayerful, man," writes Mr. Moore, of Ballymena. He was appointed lay missionary in the city of New York, on 1<sup>st</sup> July, 1857. He yearned for the salvation of souls; almost daily in the lecture-room of the old Dutch Church did he, quite alone, struggle in prayer. His cry was 'Lord, what wilt Thou have me to do?' The Lord showed him what He would have him to do. The work was simple; - to ask others, to unite in prayer with him. This was the idea presented to his mind, and on the suggestion he immediately acted. "A noon-day prayer meeting was announced" to be held weekly, from 12 to one o'clock. "On the 23<sup>rd</sup> day of September, 1857, at 12 o'clock was the door of the lecture-room thrown open for the first noon-day prayer-meeting. At half-past twelve the suppliant heard the steps of one person coming to join him; soon after another, and another, and another, and another; so that the now far-famed Fulton Street prayer meeting consisted, during the first half-hour of its existence, of one person, and at the close of its first hour, of six persons. The numbers gradually increased, many became interested; from being a weekly it became a daily prayer meeting; others were established, they soon pervaded the Union." The result is known,

new life and energy were imparted to the churches; those who had themselves tasted of the grace of God, became earnest and prayerfully concerned for the salvation of others. Souls in great numbers were gathered to Christ. There might be, unquestionably there would be here and there, in connection with such a movement, what would prove mere temporary excitement. There might be a breaking between the established order and quiet of the churches, which the fastidious would disapprove, But multitudes were brought to rejoice in God, to whom previously He had been unknown. The work, in short, as evidenced in its results, was clearly of God; He was, with a power and a testimony not to be resisted, manifesting the riches of His grace, and showing that Jesus is the sinner's only hope. He was making bare His holy arm in the eyes of the nations.

## **Commencement of the Work in Ireland.**

Just at the time when this great awakening was commencing in America, namely in September, 1857, four young men began to meet together for special prayer in the north of Ireland; this was at Connor, county Antrim. Their immediate object was to seek that the preaching of the Gospel might be eminently blessed to the Connor congregation, and that their

labours, and those of others, in connection with the prayer-meetings and Sunday-schools, throughout the district, might also be eminently owned of God.

Soon others joined them; prayer, fervent and persevering, was offered. For some time, it was simply the prayer of faith and hope; the answer was not as yet given; at length it came; one and another were converted; general attention began to be excited. It became known throughout the district that conversions, and these many of them striking in character, had taken place. The customary prayer-meetings were thronged, and others were instituted. A spirit of seriousness pervaded the neighbourhood, deep solemnity attended the religious services, numbers flocked to them, conversions multiplied. And as an almost necessary consequence, those who had previously been walking in the faith of our Lord, were refreshed and revived.

The great characteristic of this awakening from the beginning, as had been that in America, was prayer. Meetings for prayer were multiplied. The great thought among those awakened, seemed everywhere to be, that they should gather together for prayer. Such was the origin of what we may now speak of as the religious awakening in Ireland. The time of its commencement too, cannot fail to be observed. In the very month in which the work began in America, the

movement commenced in Ireland. In both countries the general features were the same; the work was one; surely the Lord was in mercy beginning to visit His people, that his salvation might with renewed vividness and power, be openly showed in the sight of the nations.<sup>1</sup>

This quotation brings us up to about April, 1859. It was after April that this Revival movement began to spread to other parts of Ulster, which we reflected in our next quotation. Dr Walter C. Palmer, American Methodist preacher, with his wife, Phoebe, also an American preacher, and well-known writer on Holiness, had newly arrived in England, after conducting special evangelistic meetings. Also a famous American evangelist, the Rev. Charles G. Finney, had recently arrived, and was soon to lead some special meetings in Bolton.

They were all hoping that, in some way, they may be used by God to bring the fire from America to the British Isles. They did not know anything about the beginnings of the Revival in Northern Ireland, until they had arrived.

The real news after April, 1859, was that the Irish Revival suddenly began to spread. It burst the bounds

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<sup>1</sup> *The Revival. Volume One. Issue No. 1. 30<sup>th</sup> July, 1859. page 2.*

of the Connor congregation, where it had begun, and steadily spread to other parts of Ulster. It is introduced, in this first instance, by a letter written by the Rev. H. Hunter. She eventually published it in a large book she produced about the four years she spent in the British Isles.

A notable revival had also started in certain parts of Scotland, as well as in parts of Wales.

## Rev H. Hunter's Letter to his friend in London.

Bellaghy, Co 25<sup>th</sup> June, 1859.

“It is now nearly five weeks since the Lord’s work commenced in good earnest in this neighbourhood. For many months previously, it was going on amazingly in the neighbouring county of Antrim, on the very borders of which this village is situated.

At first, the most unfeasible stories were put into circulation about the movement in the county of Antrim. Every day brought new tales of trances, sleeps, visions, dreams, and miracles; such as, that persons who never knew a letter of the alphabet could

read the Bible distinctly, sing psalms and hymns, preach and pray with ease, eloquence and fluency. Thank God, I was among the first, if not the first here, to look into the matter without prejudice; and in a spirit of honest inquiry, I went to my knees. I implored God's Spirit to guide me to a right conclusion regarding the origin and character of the work. The Spirit did enlighten me; and, upon the clearest evidence, I was enabled to come to the conclusion that God's Spirit was at work mightily, breathing upon the dry bones, and raising up an army of witnesses for the truth as it is in Jesus.

When convinced myself of the heavenly origin of the work, I preached upon the subject, conversing about it in the highways, and in the families of the neighbourhood. God acknowledged my humble teaching, for the people were stirred up to pray for the outpouring of the Holy Spirit; and, when it pleased the Lord to visit us with such a superabundance of spiritual blessings as I cannot attempt to describe, the people were neither alarmed nor astonished, but saw in the merciful visitation more than an answer to our united prayers. The Lord hath done great things for us, whereof we are glad.

On the first night of the meeting in an open field, we witnessed the wonderful doings of the God of grace.

While a young man was engaged in prayer, a cry was heard, - a piercing, agonizing cry, - 'Lord, be merciful to me a sinner!' Another and another. When prayer was concluded, and I looked around me, I could see, at a glance, seven of my people prostrate at the throne of grace, crying for mercy, and calling for me their dear minister. I thought I knew my privilege and my responsibility before; but, oh! never half till then. I cannot picture the scene; my heart is too full. Mine eyes swim when I think of it.

In the streets of London, you would not meet with a stronger-looking man than a member of my congregation, who was struck down under the mighty hand of God. I may say of him, he has gone through a very severe ordeal. He was under the cloud until Monday evening last, when he came, and taking me by the hand in my meeting, exclaimed, 'Thank God! I, at last, feel the ground on which I am standing. I have now found peace and joy in believing.' He is a noble fellow, an humble tradesman, but a glorious trophy of the power of God's grace. I have many such, in fact, a company whom we cannot now pretend to number.

For the past five weeks, meetings have been held regularly. First week, a meeting in my church every night. Met at seven p.m., separated at one in the morning, sometimes two, sometimes three and four,

and, in one case, six o'clock. After the meeting, and during the meeting, we attend to the converted. I was not in bed during the first week a single night. Each morning I got a sort of dreamy sleep, but I could not sleep, for my house was full each morning of anxious souls waiting for a word of Bible consolation. We have regular meetings still, - never fewer than five in a week. I open them all, and address them on some suitable subject. I am not a man of great bodily strength, though very healthy. I am only thirty years of age, though more than nine years in the ministry. The wonder with everybody is, how I get through so much labour. The secret is 2 Cor. xii.9.

Many a time I go with tottering limbs and confused brain to the meeting: but when I enter, and receive the warm welcome of the earnest souls, and hear them say as I pass, 'Lord, bless and strengthen thy weak servant,' I just feel my heart swelling within me, my arms grow strong; God's Spirit gives me a spirit and a tongue, and I can go on, with more than wonted power. I have been called popular; but I never preached till now; I never prayed till now. Oh! for more and more of the baptism of fire! – for more and more of the Spirit's gifts and graces! Oh for more humility! The devil every day tempts me to be proud.

Oh! pray for me, and, when you meet in solemn counsel on the 28<sup>th</sup>, pray for me.

Before this our day of merciful visitation, Bellaghy was the most degraded of Irish villages. Rioting and drunkenness were the order of each evening; profane swearing and Sabbath desecration, most fashionable sins; and such a place for lying and stealing I do not know. Many a time I longed to get out of it. Well, we have a change now that is truly gratifying. As you pass down the street, you hear, in every house almost, the voice of joy and melody. Stop on the way, name the name of Jesus, old and young will crowd around you. Raise the voice of praise or prayer, and every dwelling pours out its inmates to join the company of anxious hearers. Those who heretofore were at ease in Zion now tremble at the presence of God. A minister from a distance heard of the Lord's work in Bellaghy. He could not credit the extraordinary accounts he heard. He came, he saw, he heard: but he did not conquer; for he was conquered. King Jesus conquered him. Eternity alone will tell the results of that minister's visit to us that night. He went away from my house next morning, if not a new man, at least with the arrows of conviction in his heart. As I was conveying him out of the village, he exclaimed, as the holy sounds reached his ears from the humble

dwellings of the poor, “I feel as if I were breathing the atmosphere and treading the golden streets of the New Jerusalem.’

Among those who have been brought under conviction, we have some very old, at least some sixty years of age, and some very young, not more than eight years of age. We have persons of education, and persons grossly ignorant. We have persons of good moral character, as the world has it, and some of the offscourings of the earth. Nothing more vile in London than some converts I know. We have persons of all denominations in the neighbourhood, Prelates, Presbyterians, Baptists, Methodists, and Romanists, - yes, Romanists. Oh sir! If you could hear what I have heard, and see what I have witnessed! – poor, deluded Romanists casting their blessed beads, their manuals, their amulets, from them as polluted things, and crying, ‘No Priest, but Jesus, no mediator but Jesus; no purgatory but the fountain opened for sin and for uncleanness.’ They never go back to the priest for confession or absolution. They never go to mass again. Oh, No! they go to some of our Protestant places of worship, where they get a nourishing draught of the sincere milk of the Word. I am convinced as I am of my own existence that Romanists will be very large sharers in this blessing. The priests of Rome are utterly

confounded. First they scoffed, next they blustered, then they lost their temper. Now they are afraid, and at their wits' end. If I had your ear for an hour, I could tell you wonderful things about their doings.

Our meetings sometimes present a scene of great confusion; so people think that they know nothing about the movement. You can easily imagine what a noise it makes when fifty or a hundred men, women, and children begin to cry out in the most heart-rending accents for mercy. The physical phenomena are very startling. They lose all bodily strength, fall down and require much kind attention. Some of them waste away to a shadow; some of them are speechless for as long as twelve hours; some of them are fearfully wrought in their bodies, not convulsively, however. I find, as a general rule, that those who never read the Bible, or had any religious instruction, suffer most dreadfully. Those who have read the Word of God, generally don't suffer so much. I know those who have been under conviction, when I meet them. I would not know them after they have found peace. I can assure you, the countenances of every convicted sinner undergo a change, and so marked as not to be mistaken. My ministerial friend smiled when I told him this on Tuesday last; but he wept when I told him in brotherly

kindness that he had the same mark himself. He was thoroughly convinced of the truth of the matter.

Now, sir, what did my friend say at our little meeting? He said, if good men knew what is to be seen here, they would come from the ends of the earth to witness it. Now, why not come from London? This is a poor country village, and no accommodation therein for strangers, but I would rejoice to see and receive Christian friends, and give them a hearty welcome too, and, although no dainties would be over my table, they could get food for their souls of the most satisfying character.

Many a time, I am sorry to think that I cannot get to other fields of labour to tell of God's doings here: I wish I had three or four of my little lambs at your London meeting. The greatest, the wisest, and best of our city ministers would give place to them in praise and honour. It would astonish you.

It is a very nice matter to deal with the poor anxious souls as their state requires; first they are convicted: second, converted. The following are the portions of Scripture that stand us in good stead, and to which we confine ourselves, particularly in dealing with those under conviction: Isa. i:18 and iv:6, (possibly mistaken for vi:6.); Matt. xi:28; and, above

all, John vi:37. The words in which they delight to sing God's praises are Psalm xviii, xl first four verses, and cxvi: and the new hymn, if I may so call it, "What's the news?" Oh, if you heard them sing that! How hearty! How heavenly! The work is progressing, and will progress. Thy kingdom come!

Don't you want it in London? Well, I'll tell you how to get it there. Get up prayer meetings, and pray as we do, that God, for Christ's sake, would come quickly and pour upon the wealthy and populous but wicked city of London the light and life-giving influences of his Holy Spirit. But you must have meetings like ours in Bellaghy. Don't stand aghast at my presumption in asking the enlightened and pious devoted ministers and people of London to imitate the example of the uneducated and poverty-stricken people of Bellaghy! Ah! But we are before you now: "Not unto us, O Lord! not unto us, but unto thy name, give glory, for thy mercy and for thy truth's sake."

You must have a union prayer meeting: nay, meetings. Acts ii:1: 'one accord,' we have no *isms* in Bellaghy for the past five weeks. We have made no unholy compromises. We are parties to no patched-up peace; but the foot of the cross is our common ground, where we meet, and sing the one hundred and thirty-third Psalm; and a throne of grace is our meeting-place,

where with one heart and soul we say, “Our Father.” Well, meet in this spirit. Let some spiritually-minded man read and expound, in the light of the present times, the second chapter of Acts; and in connection therewith, let there be plenty of fervent prayer. Pray on. Think of the poor people of this and other neighbourhoods praying nightly till morning dawns. From not one of our meetings have we been sent away without the very blessings we agreed to ask, and in the very form we requested them....

I have written to you in the fullness of my heart, as if I were writing to my mother. I have written too much and too hastily, but with strict honesty and truthfulness.”<sup>2</sup>

## A LITTLE SCOTTISH REVIVAL

### Eyemouth.

Within the last ten days we have been visited with a most remarkable Revival of Religion amongst us. The Primitive Methodists have been most actively

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<sup>2</sup> *Quoted in Phoebe Palmer. Four Years in the Old Country. pages 76 to 83.*

engaged in the work. At the close of the usual Sabbath evening's sermons, it is customary to hold a short prayer-meeting. This announcement having been made on Sabbath week (27<sup>th</sup> ult.), the congregation seemed unwilling to retire, and they remained during the after-meeting; visible impressions seem to have been made. The truth burst upon the mind of one woman, as she sat in her seat; she had been in an anxious state previously, and could no longer contain her joy, as she then found peace in believing; but standing up in her pew, facing the people, she waved her handkerchief, exclaiming, "Glory to God! Jesus died for me!" The impression upon the audience was most solemn and affecting; anxious enquirers remained spell-bound, and were unwilling to retire until they were in the same joyous state. On the following night, a prayer-meeting was held by the members and friends of the church, there being no minister present. A deep solemnity seemed to pervade the minds of the people during the exercise of praise and prayer, and at the close, it was estimated, that if any felt anxious regarding their spiritual state, the friends would remain with them, and, as well as they could, direct them to "the Lamb of God, who taketh away the sin of the world." Many remained, and during the prayers that were offered up on their behalf, they could no longer contain themselves, but gave vent to their feelings in

crying to the Lord to have mercy on their souls. Some were stricken down, but after having been directed to Jesus as the sinner's Friend, they found peace in believing. I could give many interesting cases, but suffice to say, that these meetings are still carried on nightly, and cannot be dismissed until the people are entreated to leave. Think of a large band of those brave fishermen who used to be found on the side of the devil, now meeting in the house of God in the middle of the day, to pray, and praise that God who had often protected them from the dangers of the deep, pleading with Him now that He would guide them through the storm of life, and at last lead them into that haven of rest where no storm can overtake them. A deep solemnity pervades the entire community. Every day we are hearing of new cases of conversion; it is not confined to the places of worship, but men and women are affected in their own houses – fishermen in their boats on the sea. If the work goes on as it is doing just now, it will be the death-blow to the liquor traffic. Gladly will we help to bury the hydra-headed monster beyond the power of his resurrection. May God hasten the day.

– 7<sup>th</sup> Dec. 1859.

A correspondent under date Dec. 18, sends us the following extract from a letter: - "The accounts from

Eyemouth are truly marvellous. Nothing in Ireland could exceed it. Mr. Turnbull (Free Church clergyman in Eyemouth) spent three days in visiting, in the town, and in every house found souls rejoicing, or in great anxiety, or deeply solemnized. He feels that not a remnant but all Eyemouth will be saved. Public houses deserted, no swearing heard; churches open day and night, and all crowded.” Eyemouth is a small town a few miles north of Berwick-on-Tweed.<sup>3</sup>

## Eyemouth.

The following interesting letter, addressed to the Rev. Mr. Somerville, was read from the pulpit of Free Anderston Church

Free Church Manse, Eyemouth, 14<sup>th</sup> Dec. 1859.

My dear sir, - My heart is glad, and I would like to tell you why it is that I am glad. God has visited Eyemouth, in his mercy. He has revived and He is still reviving in the hearts of our people. It is just yesterday three weeks that a young man was struck down in my prayer-meeting. At that time (I cannot tell whether immediately before or after) some cases took place in the Methodist place of worship. The following

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<sup>3</sup> *The Revival. Volume One. 24<sup>th</sup> December, 1859. pages 174-175*

Monday our prayer-meeting started up from 16, 20, or 40 to 120, brought together, perhaps, by the idea that Mr.-----, the gentleman who had been struck down, would give some account of his experience, which he did briefly, and which I did more at large. The people were very much impressed and solemnized. Those who were going about among them thought that there was a growing seriousness, and that there was something like the expectation that the Lord would make bare his right hand and his holy arm and shew unto them his salvation. This impression was getting stronger towards the Saturday, on the afternoon of which day, my sister, who is here at present, said, I think you should have a prayer-meeting tomorrow evening. Though unwilling at first, on account of the fatigue to do so, yet the more I thought of it the more I was led to be of the same mind as her. Accordingly, next day the meeting was announced, and one also for the Monday – Tuesday being the day of our ordinary prayer-meeting, so that there were three days provided for. On Sabbath evening the church was well filled; it was fuller on Monday; quite full on Tuesday; crowded on Wednesday; on Friday the people were standing in the passages, - all impressed, anxious, prayerful. On-going among the people, I found a wonderful softening amongst the most careless. Towards the middle of the week, I went from morning to night, and did not enter

one house in which the people were not either mourning and weeping over their sins, or rejoicing that the Lord had had mercy on them, and given them his peace; and every day the work has been extending, till I may say, the whole town has been brought under its influence. Young careless lads sitting before you, with flushed face and heavy eye, not able to open their mouth because of their shame, - and young women, weeping as if their hearts would burst because they cannot see Jesus, and cannot taste the Lord's peace. God has been dealing very kindly with many of them. He has often taken the cloud off very quickly, and then their faces are shining as that of an angel, and the hand has been thrust out to grasp yours, as they haste to tell you what the Lord has done for their souls.

Just as a specimen: - I had three young ploughmen, who were to come to me for conversation previous to communion with us at the Lord's table. I gave them Thomson's Sacramental Catechism, and they brought their books one evening, and opened them to read a little. I spoke some few words to them, and immediately I found them in tears – tears which they confessed their sin was causing them to shed. I bade them lay down their books, and told them I would rather have them read to me out of the book of their own hearts; and so we began, and took sweet counsel

together concerning the things which belonged to their peace, and thus we prayed.

Another instance of the Lord's doings amongst us: - I have a young woman's Bible class. They meet at six o'clock on Sabbath evening. The usual exercises led me to speak of the Spirit's work, and how He had been doing that work amongst us during the week, and I put it to them, would they let Jesus pass by without crying, "Thou Son of David, have mercy on me?" I had to stop for one-half were soon sobbing and weeping. I said, "Shall we pray for you as a class this evening at the meeting?" "Yes," was the reply. I should have said that three of them, at least, before this, had sought and found the Lord.

A married sister of mine, in Dunbar, had come down to see what God was doing in this place, and to help us. She spoke of four Dunbar girls who are here as servants. That night, no sooner was the door of the room shut, and one word spoken to them, than they burst into loud crying and tears. I had to leave my sister with them to calm them down before they could be allowed to go away. Our young men are holding prayer-meetings in their boats, as they go out to sea. Some young women – ten or twelve – went out to a spot the other night, that they might try whether they could hold a prayer-meeting, before they ventured to do it in

their own houses. Nay, I have been told that the very children are praying at the shore, and the rocks. A ploughman a few days ago was at his work, and seeing two or three fishermen approach, he beckoned to them, and they knelt down and prayed together. When they had done, the U.P. minister came in sight, and they asked him, and he prayed with them. Several young married men with whom I have had dealings have been called to God.

Dear sir, rejoice with me, and let us both exalt the Lord for what he has been doing with you and what he has been doing with us. I am, ever yours,

John Turnbull.<sup>4</sup>

## **Eyemouth.**

The work spreads and deepens. One of the fishermen, going out in a boat, was so filled with concern about his soul that he sunk down on his knees and prayed before his companions in such a way that they were deeply affected. That evening, in the public meeting, he prayed in a most touching manner.

A woman, who had been convicted, and afterwards brought under a cloud, came to Mr. Turnbull

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<sup>4</sup> *The Revival. Volume One. Issue 23. 31<sup>st</sup> December, 1859. page 181.*

to ask advice. He pointed out the truth, advised, and prayed with her, and before he had time to rise from his knees, she began and poured forth a most impressive prayer. One day he came upon a young woman so weeping over the 51<sup>st</sup> Psalm that the page was all blotted with her tears. The Excise said that during a week there had only been about a bottle of whisky drunk in the public houses taking them all together.

On one occasion, when a boat was hauled up by, perhaps, 80 or 100 men, a gallon of whisky had been provided, according to custom; but the men turned their backs upon it, and ran off without so much as looking at it.

Whenever the fathers have been converted, family worship has been commenced. I visited a few houses on Tuesday forenoon, and in every one of them there was either someone rejoicing in the Lord, or some in deep anxiety about their souls. Those who are converted say so, humbly, but without hesitation, and those with whom it is otherwise plainly state that they have not yet received the blessing. *Scottish Guardian.*<sup>5</sup>

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<sup>5</sup> *The Revival. Volume Two. 13<sup>th</sup> January, 1860. Issue 25. Page 13*

## Eyemouth.

At this place, to test the work, a minister had visited a number of families, and was convinced that out of sixteen families, fifteen had had one or more conversions amongst them. One woman was weeping bitterly over her lost condition. “Mother,” said a little child, three years old, “why are ye crying? Didn’t Mr. Turnbull say that the blood of Christ cleanseth from all sin?” That word was her deliverance. One family whose members all professed to be converted save the father, propose to begin family worship. “I have no objections,” said the father, “but you won’t have it in my house. Ye may go where you please.” They went to a neighbour’s house to have it there, and to pray for their father. He sat down alone by the fire, and a strange trembling seized him. He rushed out to the garden, and fell on his knees a convicted sinner. He was enabled to lay hold of Christ, and ere his children had ceased their praying, he stood among them praising God.<sup>6</sup>

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<sup>6</sup> *The Revival. Volume Two. Issue 34. 17<sup>th</sup> March, 1860. page 85.*

## CHAPTER TWO

### The Prayer Movement Begins in London.

#### LONDON.

*Waiting for the Moving of the Waters.* A Christian labourer in the East End of London writes:- “From hearing and reading of the American, Irish and Scotch Revivals, I am encouraged to pray and labour now for the power of the Holy Ghost to be exhibited amongst the teeming population of the East of London, where so many sinks of demoralisation exist, to lure the young to serve the world, sensuality, and sin. Passing; a few weeks ago, a late Mormon Hall, then turned into a penny theatre, when a mob of young immortals were crowding round the doors, in all the heyday of youth and health of body, but the utmost depravity of mind and manners, I was led, when I got to the place to which I was going, to pour out my soul to God, with the teachers who were holding a Sunday-School meeting – then and there appealing to their Christ-taught sympathies, and imploring the Omnipotent One to stop the rule and riot of Satan at that penny theatre. A few

weeks after, that hall was fitted up, at a great expense, and opened by a group of Christian brethren, none of whom I then knew, who had been long in the neighbourhood praying and labouring for souls. We are making arrangements for holding ten Revival Meetings, for every morning and evening of the week, the particulars of which I enclose, and should feel obliged by your giving them publicity, as I have no doubt your “Revival,” which is longed for, will be in much request at every one of the same, and from which we shall all, no doubt, be greatly refreshed and encouraged. Please send me 50 copies weekly, as soon as out.”

After this letter, there followed a listing of where these meetings were to be held, which were mainly in halls other than church halls. There was no indication as to whether these meetings were to be prayer-meetings or preaching occasions or both. But the main reaction to this desire appeared in the few weeks following, with public prayer meetings which sprang up in various places around London, both daily prayer-meetings and weekly meetings.<sup>7</sup>

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<sup>7</sup> *The Revival. Volume One. Issue No.2. 6<sup>th</sup> August, 1859. page 13.*

## ENGLAND.

Prayer-meetings are increasing in the province in all directions – e.g. Daily, at Croydon, Weekly at Lymington, and many other places. We venture to suggest that where weekly meetings fail to awake interest, a daily one be tried instead.

## London.

Daily Prayer-Meetings. – the following have been announced since our last. From half-past twelve to half-past one, at Stafford-rooms, Titchbourne-street, Edgware-Road. From one to two at the Young Men's Christian Association, 37, Queens Square. From one to two, at Twig Folly Meeting House, 22, Glebe-road, Green-street, Bethnal Green; instead of from 6 to 7 a.m. as announced.

The daily prayer-meetings in London, at present five in number, as well as the weekly ones, of which there are several, bear witness that the Lord our God means to bless us. He pours out the spirit of prayer, and He will assuredly answer. Most encouraging are the earnestness and unitedness of these meetings, and we cannot doubt that our Father will “do exceedingly

abundantly, above all that we ask of think, according to the power that worketh in us.”<sup>8</sup>

## London.

As advertised, DAILY prayer-meetings in London – now **eight**.

Weekly prayer-meetings advertised now number **eleven**. Weekly prayer meetings for the outpouring of the Holy Spirit also taking place in Albany chapel, Regents Park, Hastings, Canterbury (daily), Brunswick-place chapel Newcastle (also daily), Tiverton, and Bridgewater (four evenings per week).<sup>9</sup>

By the 12<sup>th</sup> November, 1859, the number of DAILY, special prayer-meetings advertised had risen to **fifteen**. The number of prayer-meetings listed to occur **weekly** had risen to **thirty-two**.<sup>10</sup>

By the 17<sup>th</sup> December, 1859, the number of DAILY special prayer meetings for the outpouring of the Holy Spirit advertised had risen to **twenty-six**. The

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<sup>8</sup> *The Revival. Volume One. Issue 10. 1<sup>st</sup> October, 1859. page 77.*

<sup>9</sup> *The Revival. Volume One. Issue 13. 22<sup>nd</sup> October, 1859. page 102.*

<sup>10</sup> *The Revival. Volume One. Issue 16. 12<sup>th</sup> November, 1859. page 125.*

number of **weekly** prayer-meetings had risen to **FORTY-SIX.**<sup>11</sup>

## NEW UNITED PRAYER MEETINGS

These are examples only. There were many others.

### EXETER

Your “Revival” periodical is read and highly valued by many Christians in this city. One of them takes in 100 each week for gratuitous circulation. A united weekly gathering for prayer for a Revival commenced here in July, 1858, with 37 Christians of the different sections of the one church, and has continued ever since. The average attendance now is from 300 to 400. There has been three set-apart days, which have proved times of refreshing. On the 12<sup>th</sup> October, inst., there is a fourth, circular announcing which I send herewith. Will you kindly insert it in your issue of this week, and ask the Lord’s people to meet us in spirit on that day, at the Throne of Grace. A Friend of the Cross.

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<sup>11</sup> *The Revival. Volume One. Issue 21. 17<sup>th</sup> December, 1859. page 167.*

“United Meeting for Prayer for the greater manifestation of the power of the Holy Spirit in the Church of Christ, and for the Conversion of Sinners, held at the Athenaeum, Bedford Circus, Exeter. In connection with the above, Special Meetings of humiliation, prayer, and thanksgiving, will be held, D.V., Wednesday, the 12<sup>th</sup> of October, 1859, as follows:- At the Athenaeum, from 6 to 8 a.m., and from 10.30 to 11.30 a.m., from 12.30 to 1.30 p.m., and 3 to 4 p.m.; and (as affording the needful accommodation), at Providence Chapel, Northernhay-street.”<sup>12</sup>

## ROCHDALE.

We have much to cheer us. For some time past many earnest Christians have been praying for an outpouring of the Spirit. United prayer-meetings are held occasionally in the different places of worship; also weekly in connection with the Young Men’s Christian Association. Meetings are now being multiplied in various parts of the town. In four mills prayer meetings have been commenced, and are well attended. In one the attendance averages 250 at noon, and a large number at the breakfast hour. The word preached is as a “fire and as a hammer,” breaking the

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<sup>12</sup> *The Revival. Volume One. Issue 11. 8<sup>th</sup> October, 1859. page 84.*

hearts of stout-hearted sinners. Many are turning to the Lord with full purpose of heart. A little girls' prayer meeting has also been commenced in connection with a lady's establishment. It was begun entirely at the instigation of the children themselves. The spirit of prayer and the grace of supplication has been poured out amongst us.<sup>13</sup>

### **Albany Chapel, Regents Park.**

Special meetings for prayer have been held on Tuesday and Thursday evenings, from eight to nine o'clock, for the last two or three weeks, for the outpouring of God's Spirit; and a great and good work is going on, especially among the young.<sup>14</sup>

**Refuges for Homeless and Destitute Children.** – 19 Broad Street – for girls; 8 Great Queen Street, Lincolns Inn Fields – for boys.

A meeting of the teachers and friends connected with the above Refuges was held at the Boys' Refuge, as above, on Monday (10<sup>th</sup> inst.) to thank the Lord for the blessing He has already given to some of the

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<sup>13</sup> *The Revival. Volume One. Issue 12. 15<sup>th</sup> October, 1859. page 94.*

<sup>14</sup> *The Revival. Volume One. Issue 13. 22<sup>nd</sup> October, 1859. Page 102*

children in the Refuges, and to supplicate for a larger outpouring of his Holy Spirit. A correspondent says:- The work is steadily progressing and teeming with interesting detail. The number of conversions of boys and girls is between 40 and 50, and they are praying with, and for the indifferent. The work has also extended to the sick ward. The Woolwich boys came on Saturday (8<sup>th</sup> inst.), and held a prayer-meeting with them.<sup>15</sup>

## HASTINGS.

A weekly prayer meeting having failed, a daily one was commenced on Monday last. – Mr. Hitchcock of London, presided. It is held in the Music Hall; attendance on the first day between 100 and 200.<sup>16</sup>

## CANTERBURY.

A daily prayer meeting has been organised; Churchmen and Dissenters having united for this purpose.<sup>17</sup> .

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<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*

## **TIVERTON, Devon.**

Sir, It will be encouraging to your numerous readers to learn that weekly prayer meetings are held in this town under the superintendence of clergymen, for the special outpouring of the Holy Ghost on the town and neighbourhood, and on the world at large. The rooms, which are spacious, are so crowded that no moving room is left, and intense earnestness characterises the whole movement. We are waiting till God in his own time, and in his own wise way, shall answer our prayers with a blessing. I write this simply that others may be encouraged. James Bray. Scripture Reader.<sup>18</sup>

## **BRIDGEWATER**

The Lord has been pleased to excite in the breasts of his people here a desire for prayer. Meetings are held on four evenings of the week, in one or other of four chapels. At Gloucester-place his presence has been powerfully realized. During the last two weeks,

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<sup>18</sup> *Ibid.*

eight souls have been happily brought to God, while several others are anxiously seeking.<sup>19</sup>

## CROYDON

A daily prayer-meeting is held from half-past twelve to half-past one. In the Wesleyan Sunday-School many convictions have taken place and on Sunday (2<sup>nd</sup> inst.) five found peace; on the ninth two others were rejoicing. In the Friends' school some good work is going on 150 boys in the British school sent a request to Dr Cay to speak to them about their souls' eternal welfare. On the 29<sup>th</sup> September tea was given in the barracks to 180 of the Lord's people after which about 170 of the recruits of the Coldstream and Fusileer Guards sat down to tea while the guests went to the library to pray for the conversion of the soldiers. Tea over, addresses were delivered. After five minutes' silent prayer, the following notice was given, "We are going to engage in prayer, now soldiers, if any of you wish to be prayed for, come forward and state it." Several stepped forward, one especially felt as if Satan held him back, but all were under deep concern. Prayer was offered, many notes containing requests from civilians were handed in, and a solemn season followed. Eleven souls found peace, two of whom

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<sup>19</sup> *Ibid.*

were Roman Catholics, but are so no longer. “The Revival” has done much to stir up a spirit of prayer and of expectation.<sup>20</sup>

## KENTISH TOWN

A very blessed and powerful work of the Spirit of God is going on at the Congregational Church, Kentish Town. This is evidenced by the numbers that have recently been spiritually awakened and deeply convicted of sin – by the spirit of prayer that prevails among the people of God – and by the painful solicitude of believers on behalf of their unsaved relatives. Large numbers are especially prayed for each Sabbath, either at their own request, or that of relatives. The prayer meetings that are held on the Sabbath and Friday evenings are such as were never before known in connection with the congregation. This new and blessed state of things began with the pastor detailing what he had seen and felt of God’s work during a recent visit to the north of Ireland.<sup>21</sup>

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<sup>20</sup> *The Revival. Volume One. Issue 14. 29<sup>th</sup> October, 1859. page 111.*

<sup>21</sup> *The Revival. Volume One. Issue 15. 5<sup>th</sup> November, 1859. page 116*

## WOOLWICH.

Prayer meetings and religious services are being held in various parts of the town, at hours to suit the convenience of all persons; and many are the signs and tokens of good. Prayer meeting in the Temperance Hall, Powis street, four times a day; in the Primitive Methodist Chapel, Plumstead, three times a day; Queen street Baptist Chapel, at one o'clock every day, and also on Monday evenings; Wesleyan Chapel, Beresford street, twice a week; Rope-yard rails, every evening; At the City Mission Station, on Thursday evenings; preaching services in the open air, in Beresford square, at various times of the day; also a number of social meetings at friends' houses.

The Temperance Hall has become too small for the numbers who flock to the prayer meetings on Saturday evenings; and, consequently, the Town Hall, William street, has been engaged for that evening. It is not one sect or religious body at work alone, but all seem determined to labour in the good cause of promoting the glory of God and the salvation of perishing sinners around us. We are all looking, believing, and praying, for a Revival.<sup>22</sup>

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<sup>22</sup> *Ibid.*

## GLOSSOP, Derbyshire.

The first of a series of union prayer meetings for many of all denominations was held in the Church of England School-room, on Monday evening, the 24<sup>th</sup> ult. The minister of the place presided, and other ministers took part in the service. About 600 persons were present, and numbers were unable to obtain admission. Such an union of feeling – such earnestness of spirit – such an ardent longing for a revival of religion, was never before manifest in the town. There is a glorious prospect of a great work of God. Union prayer meetings are to be held in the adjacent villages.<sup>23</sup>

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<sup>23</sup> *Ibid.*

# CHAPTER THREE

## Walter and Phoebe Palmer and Charles G. Finney.

### Sunderland.

The good that has already been accomplished in connection with the Revival prayer-meetings, recently established here, is sufficient to call forth profound and adoring gratitude to the giver of every good and perfect gift. Prayer-meetings still continue to be held, morning, noon, and night which, as a general rule, are well attended, both by professing Christians and anxious enquirers after salvation. Many Christian ministers, with the most devout members of their congregations, have begun to labour and to pray most earnestly for the outpouring of the Holy Spirit on England, in such copious showers as it has been manifested in Ireland, America, and other parts of the world; and as the result of those labours, and in answer to those prayers, many have been led to seek salvation, and not a few have been savingly converted to God: but this is accepted only as the droppings before the teeming shower, and since God has said, "It shall come to pass, that before they call I will answer; and while

they are yet speaking I will hear." his people will continue to besiege the Throne of Heaven.

Lo, the promise of a shower  
Drops already from above,  
But the Lord will shortly pour  
All the Spirit of his Love.

### Newcastle.

Dr and Mrs. Palmer, from America, (the latter the author of various works on Christian Experience), have recently visited this country. Having spent some little time in the north of Ireland, they have now commenced Revival services in Newcastle. On Wednesday night (7<sup>th</sup> inst.) the first of these meetings was held at which Dr Palmer gave an account of the revival in America, which he stated commenced in the city of Hamilton. The congregation having met with a view to a Revival, pledged themselves individually to return to chapel next night and bring with each one an unconverted neighbour. The pledge was redeemed, the chapel crowded, and thus commenced the great Revival of 1857-1858.

Mrs. Palmer then, in language choice, elegant, and effective, addressed the meeting for about half-an-

hour. Several came forward and were conversed with about their soul's salvation. On Thursday night the services were resumed. Old and young came forward in such numbers as to crowd the communion table. Teachers wept over and prayed with their scholars, and fathers with their young children. On Friday the services were resumed, and will continue for some time.

Newcastle Guardian.<sup>24</sup>

### Newcastle-on-Tyne.

On Sunday week last, after the usual public service in the chapel a prayer-meeting was held, when a gentleman, a member of the Wesleyan Church, who had been connected with a large brewery in the neighbourhood, and is the owner of several public-houses in Newcastle, declared that his mind had been so impressed by what he had heard, that he resolved his connection with the liquor traffic should from that moment cease. The effect of this declaration, thus publicly made, was electrical. Loud ejaculations of praise to the Almighty were heard from different parts of the chapel, and the matter has become quite a town's

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<sup>24</sup> *The Revival. Volume One. Issue No. 8. 17 September, 1859. pages 62-63.*

talk. The movement itself is spreading to other denominations: The Rev. Rowland East, the incumbent of St Andrew's Church, commenced a series of "Revival" sermons in that church on Sunday evening. The subject chosen was the final judgment of the world. The rev. gentleman, in announcing the series, refers to the "awakening", which had already commenced in the town, and without ignoring what had taken place elsewhere he considers the Apostolic Church of England ought to participate in the earnestness which is now manifested on the subject of religion.

The Rev. Robert Young sends the following to the *Watchman* – For more than twelve months a united prayer-meeting for the promotion of a revival of religion has been weekly held amongst us; and in our own church; which for some time has been blessed with a gradual and encouraging increase of members, special prayer has been presented to God for a more abundant outpouring of the Holy Spirit. Sermons, too, on the subject have been preached, and a very general expectation was about to be realised, when Dr Palmer, and his excellent lady – distinguished instruments in the late American Revival – most opportunely arrived amongst us. Arrangements were at once made for special services, which, with marvellous success, are now being held, three times a day in our Brunswick-

place Chapel. Ministers of five denominations have already taken an active part in them, and members of various churches are manifestly receiving power from on high. Our own members are greatly quickened; and although these services have not been held more than ten days, the converts are already numbered by hundreds.<sup>25</sup>

## **PHOEBE PALMER wrote her own Introduction.**

Newcastle-on-Tyne. September 16, 1859.

The God of the armies of Israel has commenced to display his all-conquering power here in the north of England. A work is progressing, which, my heart seems to assure me, is destined to spread over England, provided human limitations do not obstruct, and the ministry and laity, as workers together with God, unite in spreading the flame.

We have been engaged in many revivals in America, and more recently in Ireland, and have seen thousands saved, but never remember to have witnessed a more glorious work than has been going on here for the last few days. We came last Wednesday evening. You are aware of the long-standing

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<sup>25</sup> *The Revival. Volume One. Issue 10. 1<sup>st</sup> October, 1859. pages 77-78.*

solicitations of the Rev. R. Young, that we should make an early visit to this place; but little did we know what an outpouring of the Spirit was awaiting us. We now apprehend the meaning of the inspiring assurance, "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not."

You will remember we told you how signally the Lord gave us this promise when we first set our feet in British soil, repeating it again and again in a most memorable manner. Oh! if you could only be here for a few hours, you would see how wonderfully the Lord is fulfilling the word on which he hath caused us to hope. Between three and four hundred souls, we have reason to believe, have been gathered out of the world, and translated into the kingdom of God's dear Son, during the last few days. Every day and hour, the work is increasing in power. Last night, I presume there were not less than seventy forward for prayers, and probably not less than fifty received pardon. The secretaries of the meeting recorded the names of forty-two. They took as many as they could; but the seekers were so scattered, and the interests of the meeting were otherwise so varied and engrossing, that they were not able to get all. Others also were blessed in the afternoon, whose names, I believe, were not recorded.

We are having four meetings per day. Here is one of the bills which are passed throughout the town.

“Seek ye the Lord while he may be found; call upon him while he is near.’ Revival services will be held every day during the present week in the Brunswick-place Chapel. Meetings will be held every day from twelve to one o’clock. Afternoon services will start in the chapel at three o’clock. Meetings of a more social character, for serious-minded persons, who may desire to inquire, ‘What must I do to be saved?’ will be held from six to seven o’clock. Public evening service in the chapel will commence at seven o’clock. Persons of all denominations are invited to attend. Dr and Mrs. Palmer, from America, will be present, and assist in the services. ‘And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will come also.’ (Zechariah). ‘The Spirit and the bride say, Come; and let him that heareth say, Come.’ (St. John.)”

Hundreds are coming out to the meetings. Have you ever been in the spacious Brunswick Chapel? Would that you could witness the multitudes which nightly congregate there! The place seems filled with the awful presence of God. Solemnity, deep and impressive as eternity, is depicted on every countenance. The expression of every face, young and

old, professors, and non-professors, ministers and laymen, seem to say, "Surely God is in this place." Again and again we have heard the solemn annunciation going from one lip to another, "The place whereon thou standest is holy."

Our first meeting was held on Wednesday evening in the Brunswick Chapel. This is the largest dissenting place of worship in Newcastle, and is considered the most commodious in the north of England. A large number of the people of the town and its surroundings were present. Our message was to the church. Dr Palmer gave out the hymn,-

Come, Holy Spirit, raise our songs &c.

We talked about the endowment of power, the full baptism of the Holy Ghost, as the indispensable, ay, absolute, necessity of all the disciples of Jesus, if they would be answerable to the duties of their high and holy calling in bringing this redeemed, revolted world back to the world's Redeemer. Many, by their intensely earnest, longing looks manifested the absorption of their desires for the reception of the grace; and not a few, by most decisive action, signified before the assembled multitude their resolve not to wait till the morrow but to seek the endowment of power *now*. A local preacher was the first to hasten to the communion-

rail, and was the first to receive “the tongue of fire.” Would that you could have heard his clear, unequivocal testimony, as with a holy boldness<sup>26</sup>

## Newcastle.

The following is from a letter addressed to the editor of the *Watchman*, by the Rev. Robert Young: - The Revival with which this town is favoured is advancing with increased power and glory. In Brunswick-place Chapel we hold a daily united prayer-meeting, from twelve o'clock to one; another meeting for exhortation and prayer, from three to five; and a similar service from seven to ten. Many seem “filled with the Holy Ghost,” and pray “as the Spirit gives them utterance.” All attempts to proselytise are utterly repudiated. Hence some designate the work “The Evangelical Alliance Revival.” The meetings, though often crowding our spacious chapel, are orderly, and generally marked by deep solemnity. It is true, that, occasionally there is the cry of the spirit-stricken sinner, and the bursting joy of the newly

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<sup>26</sup> W. C. Palmer and Phoebe Palmer **Four Year in the Old World.** pages 93 – 96.

emancipated captive, but that I “music to our ears.” Zion is putting on her strength.<sup>27</sup>

## Newcastle.

The Rev. Robert Young still reports favourably of this gracious visitation. Writing to the editor of the Watchman, he says: - By the blessing of God I can still report favourably of the Revival in this town. It continues to be marked by order and solemnity, and to be attended with satisfactory results. In a former letter, I stated that, from the beginning of the work, we placed on record the names and addresses of all persons who publicly professed to be awakened, and to be earnestly seeking salvation. On examining that record this morning, I find more than thirteen hundred names! We shall no doubt find that some, whose names have been thus recorded, will prove themselves to be but as “stony ground” hearers, that they will only endure for a while, and in time of temptation fall away; but as the work has been free from all extravagance and undue excitement, and as we know that in hundreds of cases it is manifestly deep and genuine; we confidently hope that the issue will be great and glorious. Every person

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<sup>27</sup> *The Revival. Volume One. Issue 13. 22<sup>nd</sup> October, 1859. page 102.*

whose name is on record, and who resides in the town, will, as far as possible, be visited.<sup>28</sup>

### **Probably Newcastle.** (Lines missing.)

Might enter every heart. On Sunday afternoon, October 16, our fine old Sans-street Chapel was crowded. After praise and prayer, conducted by one of the ministers, Dr Palmer gave out a hymn, read a portion of Scripture, with an occasional comment; then Mrs Palmer entered the communion enclosure, and with emotion portrayed in her countenance, great earnestness in her manner, and, I am sure, much of holy love in her heart, gave utterance to words bearing upon that plain Christian duty, ‘Entire consecration to Christ’ There could be no mistake as to her aim. The truth was uttered with that warrantable boldness which all may and ought to manifest who can truly say, ‘What we have felt and seen, that declare we unto you,’ Oh, what searchings of heart took place, what penitential tears, what longings of soul. Dr Palmer followed in a short address full of the tenderness of love. The best of all is God is with us.<sup>29</sup>

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<sup>28</sup> *The Revival. Volume One. Issue 16. 12<sup>th</sup> November, 1859. page 126.*

<sup>29</sup> *The Revival. Volume One. Issue 17. 19<sup>th</sup> November, 1859. Page 135*

## Sunderland.

The Rev. C. Rawlings, writing to the editor of the *Watchman*, says:- “You have received several interesting letters from the beloved chairman of this District (The Rev. Robert Young), concerning the glorious work still going on at Newcastle. Permit me, for the encouragement of all God’s people who may hear thereof, to say that a similar but still more extensive visitation has been thus far given to us in Sunderland. For several weeks additional morning and evening services have been held, suitable discourses delivered, and much earnest prayer sent up to the Throne, that ‘power from on high.’ ... (lines missing.)<sup>30</sup>

## Newcastle, etc.

Although little is heard in general society about the increased attention recently paid to religion, the work goes on quietly and surely. In many instances, the impressions made at Brunswick Place services may have passed away, but in others they have resulted in a changed course, and in a life of holy devotedness. The prayer-meetings, daily and weekly, continue. At the mid-day prayer-meeting in Blackett-street very

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<sup>30</sup> *The Revival. Volume One. Issue 17 Ibid.*

encouraging accounts were received, from day to day, last week, respecting the progress of the work. At Eyemouth, a small fishing village to the north of Berwick, the awakening has been of a very general and of a very extraordinary nature. The glorious work still goes on with great fervour. It appears that every week, for the last five years, a few Christians belonging to the village have met together to pray for the outpouring of the Holy Spirit. Their prayers have at length been abundantly answered. Some young men at Blaydon have, in a remarkable manner, through the reflex influence of the meetings in Brunswick Place, been led to decision and joy in religion, and are doing what they can to influence others. – At Ponteland, a place once sadly indifferent to Divine things, there has been a considerable quickening, partly occasioned by a most extraordinary answer to prayer, of which several of the inhabitants were witness. – As one of the signs of the times, and as betokening an increased general attention to religion, it may be observed that the announcement that Mr. Radcliffe and Mr. Brownlow North were to preach in Baptist Noel's Chapel, was on the previous day flashed by telegraph through the land; it was posted up in the Central Exchange News-room here, and would be displayed in many of the public news-rooms throughout the land. This is a new thing, and requires something more than the dearth of political news to

account for it. Mr. Brownlow North has expressed his intention to visit Newcastle on his return to Scotland.

Newcastle Daily Express.<sup>31</sup>

### Newcastle-on-Tyne.

A vast number of young persons belonging to the senior classes of Sunday-schools have been brought to decision, have confessed Christ, and are commendably zealous in seeking to win over their companions to the ways of God. A pious father, with much emotion, told the writer that four of his family, and also the servant of the house, had all been deeply impressed, and, he believed, truly converted. A young man of a literary bias, and who was preparing an essay on the human mind, went to a meeting in hope of procuring material for his dissertation, was impressed, and for a time rendered very unhappy, but is now rejoicing in the God of his salvation. An individual of some influence in the church and the world and with the press, and who had for many years a zealous and acceptable local preacher, stood up in the chapel, and, before two thousand people, bitterly bewailed his having long been identified with a commercial establishment (a

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<sup>31</sup> *The Revival. Volume One. Issue 23. 31<sup>st</sup> December, 1859. Page 180.*

brewery), which he felt he could no longer comfortably or consistently retain, and which he was fully resolved to abandon. A stranger stepped into a neighbouring chapel where a Revival meeting was going on. In one of the addresses the speaker with force and affection was setting forth the vast love of Jesus in bleeding and dying for sinners. The Word wielded with Divine power, smote his heart. He was distressed, writhed in mental agony, and before the close of the meeting was enabled by simple faith to look unto the Crucified One and find consolation. He rejoiced in God his Saviour, and thus gave utterance to his feelings, “O Jesus, if Thou hast indeed died for me, save me, and save all who by my example have gone astray.”

Correspondent of the British Standard.<sup>32</sup>

### Bolton.

A correspondent says; During a recent visit to Bolton, I was delighted to find that all the various denominations, with the clergy of the Church of England, were united in persevering efforts for the promotion of the spread of the Gospel and the conversion of that populous neighbourhood. Our

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<sup>32</sup> *The Revival. Volume Two. Issue 24. 7<sup>th</sup> January, 1860. pages 2-3.*

curate has three prayer-meetings a week in his own rooms. United prayer-meetings are increasing, and are well attended, and additional rooms and places are opened for preaching. A general seriousness prevails, and an expectation of blessing. I attended an Union prayer-meeting in the Temperance Hall; about one hundred and fifty were present, though it was a rough and wet evening. The previous Saturday the place was filled, and it is a commodious room. No doubt the blessing will descend, in answer to so many prayers, upon our land; and “such a blessing as there shall not be room to contain.” Nov. 4<sup>th</sup>, 1859.<sup>33</sup>

## Charles G. Finney in Bolton.

The Special Revival Services are still continued in the Temperance Hall, and the interest is manifestly on the increase. The attendance night after night is on the average than 1200 to 1400, while the hall is never large enough for the accommodation of the multitudes who wish to be present at the Sunday Evening services. Time after time hundreds have been turned from the doors unable to enter the building at all.

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<sup>33</sup> *The Revival. Volume One. Issue 16. 12 November, 1859. page 127.*

The ante-rooms, passages, and every standing place within reach of the preacher's voice have been occupied by anxious hearers of the word of salvation; and the breathless attention, the murmured prayer and response, and the falling tear, have shown not less the preacher's power over his audience than their earnest sympathy with his message.

The Rev. C.G. Finney, by whom these services are conducted, is a Theological Professor of Oberlin College, Ohio, United States. He is close upon seventy years of age; his style of address is singularly direct. There is a total absence of display, and a complete forgetfulness, on most occasions at least, of the graces of elocution. There is the most rigid exactness of statement, the severest simplicity, the closest reasoning, and the discourse proceeds step by step, the judgment of the hearer forced along with it, until the end. Having succeeded in this, the preacher appeals to his hearers at once to permit the practical power of his conviction.

The effects of these services, it need hardly be said, cannot be at once ascertained. It is cheering, however, to know that in many instances they have produced the most pleasing results both in individual cases and on whole families. Upwards of 400 persons have applied for advice or instruction in a single week.

Probably not less than 2000 persons have been awokened to the claims of God and religion; and of these large numbers have given up their evil course of life.

Mrs. Finney's meetings for ladies have been held in the Temperance Hall four times a week, at three o'clock in the afternoon; at six o'clock in the New Connection School-room; on Saturday evening in Duke's-alley School-room. The attendance has been from four to seven hundred on each occasion in the Hall. On Thursday afternoons her addresses have been mainly directed to mothers, and on Friday afternoons to young ladies, on their personal and relative duties. It cannot be denied that what has been heard in England of "woman's rights", and their advocates on the other side of the Atlantic, has created a prejudice against this particular form of usefulness here. No one, however, who has attended Mrs. Finney's meetings could for a moment identify her or her proceedings with those eccentric exhibitions to which we have referred.

A Christian lady, of gentle demeanour and winning address meets those whom she rejoices to call her sisters, whatever their rank or station in life, and after bending at the footstool of the Divine Mercy, and pouring out her heart in prayer for them, speaks with them of their common duties to husband, children and

home; of their common joys, their common sorrows, their common interest in the sympathy of the Divine Redeemer, the influence of the Gospel upon their position and prospects, and the claim of the Saviour upon their reverential love and service.

Nothing could be conceived of as more seemly and appropriate; and we are informed on unquestionable authority that the results of these meetings have been of the happiest character, both as it respects individuals and families.

There is one extraordinary evidence of the power which has accompanied some of the services, and to this we have more than once referred. We allude to the hundreds – indeed it is believed thousands – of pounds which have been restored to parties from whom they have been wrongfully obtained or withheld, since the delivery of Mr. Finney’s sermon on “Restitution.” It requires more than ordinary moral courage for a man to step voluntarily forward and confess himself to have broken no less a commandments than the eighth; and yet, in all honour be it said, scores of such cases have come under the direct and personal knowledge of gentlemen connected with the services, and restorations, in sums varying in amount from mere trifles to no less than 300 pounds at once, attest the

genuineness of the good impressions which have been produced.

Another significant feature we must not omit to notice, and that is the union of Christians of every denomination. Episcopilians and Non-conformists belonging to every branch of the Evangelical Church meet on common ground, and blend together their sympathies, prayers, and efforts on behalf of the moral and spiritual elevation of their fellow-towners. Minor differences are entirely lost to view, and men who have never supposed before that they would work together, now find themselves, without a semblance of difference; heartily engaged in a common cause, and in every practical respect, one. From a Bolton paper.<sup>34</sup>

## Manchester.

The Rev. C. G. Finney and Mrs. Finney – After a three months stay in Bolton, during which period hundreds were converted to God, the distinguished American evangelist, the Rev. C. G. Finney, and his devoted wife, were induced to visit Manchester. They were invited by a few ministers who had long lamented the coldness and deadness of the churches, the

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<sup>34</sup> *The Revival. Volume Two. Issue 34. 17<sup>th</sup> March, 1860. Pages 83-84.*

comparative rarity of conversions, and the vast numbers of non-worshippers around, and who had earnestly prayed for a general and genuine Revival.

Mr. and Mrs. Finney began their labours at the latter end of last April. Since that time Mr. Finney has preached twice on the Sabbath, and four times during the week. Mrs. Finney has held meetings five times a week, for females exclusively, has addressed “mothers” every Thursday, and unmarried females every Friday afternoon.

The season has, in some respects, been very unfavourable to Revival work. Trade has been brisk. The working and middle classes have been busily employed until a late hour. Many of the higher classes are out of town. Above all, *Whitsuntide*, with its peculiar associations in Manchester, as a season of Sunday-school festivity, has been a sad drawback; yet, in spite of all hindrances, much good has been done; and seeds are sown every day, which will spring forth and bear much fruit.

Mr. Finney is well-known in America and England. His preaching is marked by strong peculiarities. It is highly argumentative – keenly logical – yet, being composed of good strong Saxon, is intelligible to the common people. Boldness, verging

on severity, is one of the characteristics. Unpalatable truths are urged with a fearless courage. Human responsibility and the obligation of everyone to repent and believe the gospel are handled with a master's grasp. Professors are not suffered to hide beneath the covert of mere formalism, or an orthodox creed. Masks, pretexts, subterfuges of all sorts, are exposed; and the selfish, the worldly, the cowardly, the inconsistent, are driven from their retreats. Then comes the Gospel, with its full and free antidote to despair; its gracious invitations to the penitent; its pardon and peace for the believing. Mr. F. is sixty-eight years of age, and has been a laborious worker in the cause of God forty years; yet he preaches with wonderful energy six times every week, and after every service holds meetings for anxious inquirers. The meetings for inquiry have been attended variably as to numbers; but, altogether, some hundreds of anxious inquirers have been gathered on these occasions. Many striking instances of conversion have occurred. Many backsliders have been reclaimed. Many professors have been quickened with new life.

Selection is difficult. A respected man and his wife, sitting near each other one evening, were almost at the same moment melted down into penitence. That night the husband prayed really for the first time for

many years; and they have both continued to manifest the sincerity of their repentance and faith in Christ. A man who, for twenty years, never entered a place of worship, who has been an awful drunkard, and given up as hopeless by his friends, was converted to God last week; and his family can hardly believe their own eyes when they witness the change that has taken place in him. The writer noticed this man listening attentively to the truth of the gospel, while his face was wet with tears. A large number of the inquirers are men. One, who had been a Roman Catholic, and who came into chapel in his wedding clothes, was convinced and converted to God. The joy and gladness expressed by all who have yielded themselves to Christ, are wonderful to see. Rich and poor are all alike proving the power of truth. Cases of restitution are not uncommon. Merchants, tradesmen, servants who have robbed employers, have confessed and restored what they had dishonestly obtained. Nor are children wanting to complete the picture. Two little boys, last evening, were among the lingering inquirers; and, after manifestation of deep emotion, yielded themselves to Christ. Those two lads will never forget till their dying day, the prayer which the venerable man of God, in simple, melting, touching words, offered on their behalf, as he knelt at their side and commended them to the care of Jesus.

Mrs. Finney's meetings have also produced a considerable effect. They have had a salutary and blessed influence on many a wife and mother: many have been stirred up to pray for themselves; and their children and husbands have seen, in several instances already, the answer to their prayers. The work is thus going on. If ministers will only co-operate, throwing aside sectarian prejudices, the Revival will spread, and glorious triumphs of the Gospel will be seen "not many days hence."<sup>35</sup>

## Manchester.

The services conducted by the Rev. C. G. Finney continue to afford reason for gratitude and hope. A prayer-meeting is held before every service, beginning at half-past seven. It is free and open to all, and has been very useful in preparing hearts to receive the truth. Christians of almost all evangelical denominations have offered earnest prayer for the outpouring of the Spirit of God, and who shall dare to say that the petitions thus presented shall be fruitless?

The meetings for inquirers are still held every evening after service. The late hours to which many

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<sup>35</sup> *The Revival. Volume Three. Issue 50. 7<sup>th</sup> July, 1860. page 4.*

are kept at business interfere with week-night engagements; but a considerable number remain, and every night adds to the list of those who avow their repentance and faith in Christ. On Sabbath evening several young persons, male and female, yielded themselves to God. A young man who has long been “halting between two opinions” was brought into the midst of the inquirers by the friendly hand of a youthful companion, and in the presence of others consecrated himself to the Lord Jesus. A man of respectable position came forward on one occasion, and acknowledged to Mr. Finney that though piously trained, he had wandered from God into the cold death regions of infidelity. He had been a follower of Theodore Parker, Emmerson, &c., but he was now convinced of the folly of scepticism and henceforth would devote himself to the Saviour. On another evening, with joy in his countenance, he said he had begun family worship, and resolved to continue it.

About 130 persons on the average remain after service. Last evening (Friday), after the rest had departed, several lingered, and remained in the vestry to a late hour. Several young women had a violent struggle with self, and unbelief, but all, at length, found peace in Christ. One who had been, as she said, “reared a Roman Catholic,” and had already believed, was in

great trouble about her relatives who were yet slaves to that superstitious system, and prayed most fervently for them. It is no uncommon thing for professors of religion of various denominations to be found among the inquirers, declaring that they never before knew or realised the power of religion.

Mrs. Finney has conducted her meetings as usual for females only. On Monday last she held a service at Pendlebury, a village near Manchester. The chapel was quite full. Many were deeply affected, and powerful, and, it is believed, deep and lasting impressions were made by her touching appeals.

There are thus unquestionable signs of God's presence and power. His "hand" is seen. Soon may His "arm" be revealed! Come, Lord Jesus! Come quickly!

Mr. Radcliffe is to be here next Sabbath. S.C.<sup>36</sup>

July 7.

## **Manchester.**

I am happy to tell you that there seems really a deep feeling of desire after God in this city. Both Mr.

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<sup>36</sup> *The Revival. Volume Three. Issue 51. 14<sup>th</sup> July, 1860. page 13.*

Finney's and Mr. Radcliffe's labours have been blessed. We commence a daily union-prayer-meeting on Monday. The committee met today, and finally decided to commence in the name of the Lord Jesus. The brother we have selected to conduct the meeting for the first week desires to be remembered in the prayers of all God's children. Mr. and Mrs. Finney are just returning to America.<sup>37</sup>

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<sup>37</sup> *The Revival. Volume Three. Issue 56. 18<sup>th</sup> August, 1860. page 51.*

## CHAPTER FOUR

### Brownlow North and Reginald Radcliffe

Mr. North's work in Scotland during the previous three years (i.e. 1856-8) had prepared the way for the general wave of revival which in 1860 burst upon our land. Indeed, the springtide of blessing under his ministry, as attested by the letters of thanksgiving sent to him, reached its highest point in 1858 and 1859, and was therefore independent of the revivals in Ireland and America. It served at the same time as a providential preparation for that general awakening here, which in all human likelihood might otherwise have had as slight and partial effect upon Scotland as it had upon England and the Scottish Highlands; for in neither of these parts of the island had there been much deep ploughing of the soil of men's hearts which in the Scottish Lowlands had been stirred to its depth with the ploughshare of conviction under this Baptist-like preacher of Repentance.

When the news of this wonderful awakening in Ulster reached this land, many of our most experienced and godly ministers crossed over to witness with their own eyes this remarkable movement among a people sprung from our own, to form a judgment at first-hand as to whether it was genuine or spurious, to render what assistance they could to the over-wrought ministers there, and to seek to receive for themselves, and carry home to their flocks, a new baptism of spiritual life.

The following recollections of Mr. North's visit to Ireland are from the pen of his beloved friend, the late James Balfour, Esq., of Edinburgh.

“It was my privilege to accompany Mr. North to Ireland at the time of the revival of 1859. We sailed from Greenock on a fine summer evening, and paced the deck together most of the night, as we steamed down the Clyde; the water and the surrounding mountains being purpled by the fading light far into the night, and the coast of Ireland brightened as we approached it, by the early dawn.

In Ireland we were witnesses together of the physical prostrations that were the accompaniments of the revival there. Mr. North did not pretend either to explain them or to understand them; but he used to say, ‘Either they are of the devil, or of man, or of God.

They cannot be of the devil, for he never makes people anxious about their souls, or desirous of flying to God. They cannot be of man, for he cannot do it if he would. If he could, he oftener would. Then it must be of God.'

After staying a while in Ulster, we went to Dublin, and attended a meeting of the Irish General Assembly, and listened together for some hours to the ministers in private conference, telling the wondrous and thrilling stories of redeeming love in their various parishes, till every eye was moistened and every heart was swelling under the conscious influence of the Holy Ghost. Mr. North on a subsequent day addressed the Assembly, and was received with deep respect, and listened to amid profound silence.

During this first visit to Ireland in 1859, both before and after the meeting of the General Assembly he preached in various towns throughout Ulster, and not a few of those who were awakened under him were the subjects of physical prostrations, although Mr. North was far from desiring to foster these manifestations.

In the first week of August he preached in Londonderry. The newspapers reported that between 4000 and 5000 persons of all classes assembled to hear him in the Victoria Market on Sunday, on which

occasion he read and commented on the eighth chapter of Proverbs. After preaching in many other localities, he left for Scotland on the 26<sup>th</sup> of August.”

It was in the end of the same year, 1859, that Brownlow North first visited London on evangelistic work, where he was honoured to carry a light from the fire which was glowing with intense heat in Ulster, and had already begun to communicate its light and warmth to Scotland. His intimate friend, James E. Mathieson, Esq., thus describes his work in the Metropolis, in the organizing of which he himself took a leading part.

“Mr. North, accompanied by Mr. Reginald Radcliffe, came to London at the close of 1859, to address the Young Men’s Christian Association in Exeter Hall; and on 20<sup>th</sup> December, began a busy season which extended over five months. What had been intended for a brief stay became the first of a succession of prolonged visits to London, and is still felt to be memorable and precious by many grateful hearts. It was a time of blessing. The revival of religion which a year or two before had stirred the churches of America, and had next been manifested in signal awakenings in the north of Ireland, did not leave England and Scotland unmoved.

The thought happily suggested itself to some of Mr. North's friends, that advantage might be taken of his presence in London to try and reach some of the upper classes during the height of the season of 1860; and for this end, Willis's Rooms were taken for a series of services, at an hour in the afternoon likely to secure the attendance of that capricious class, 'society.'

The first of these meetings secured an attendance which encouraged its promoters, and paved the way for gradually increasing audiences during the succeeding weeks; and towards the close of the series, not only was there a crowded gathering, but a riveted attention; it was no longer the curiosity of idlers seeking a new distraction, and asking one another, 'What will this babbler say?' but rather the intense, if often unexpressed, heart-longing for higher and holier life, and the sometimes uttered repetition of the old anxious cry, 'What must I do to be saved?' for some were found to thrust aside conventional reserve, and seek in private conversation afterwards a solution of soul difficulties, and guidance towards deeper acquaintance with the way of peace. These after-meetings were at that time a novelty, but then, and ever after, they have been found precious seasons of opportunity for personal dealings with souls.

These meetings naturally brought forth invitations to take part in the services for the people, with which we are now so familiar, but which were still somewhat a novelty, held in theatres and great halls in various parts of London.

In St. James's Hall, Piccadilly, and in several of the theatres of the east and south of London, North was privileged again and again to deliver his testimony, and with his intense earnestness enforce the necessity of decision for Christ, and preparedness to meet God. He used sometimes to tell his hearers that he believed he was more anxious for their salvation than many of them were for themselves.

Mr. North himself felt that the advantages he possessed as an English gentleman, with access to certain circles of society, formed part of the gift bestowed upon him to be laid out for the Master's glory; nor did he shrink from giving his testimony in season, and out of season, in mixed company as well as amongst Christian friends; at the dinner table, and in the railway carriage, not less in the pulpit as on the platform.

In society he was fearless as a lion in rebuking any levity on religious subjects or any approach to profanity or scepticism. He did not care who the

defender might be, or what his position, he always checked it. In addressing individuals in private about their eternal interests, as well as at social gatherings, he was often called to bear the cross.<sup>38</sup>

## London.

Messrs. Reginald Radcliffe and Brownlow North, whose names are so well known in connection with the Revival, are at present in London. The former gentleman will preach (D.V.) at John-street Chapel, Bedford-Row, (Hon. and Rev. Baptist Noel's), on Sunday morning next, (18<sup>th</sup> inst.), and both are to take part in a Devotional Meeting in connection with the Young Men's Christian Association, at Exeter Hall, on Tuesday evening. (30<sup>th</sup> inst.)<sup>39</sup>

Mr. Brownlow North at the Riding-School, Bayswater. 30 December, 1859. — This Christian gentleman addressed many hundreds who assembled together on the above-named evening. There were many from town and country: ministers and people, clergy and laity, peer and poor, gentle and simple, learned and unwise, forming together a fair

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<sup>38</sup> *Moody-Stuart. Brownlow North – The Scottish Evangelist.*

*Kilmarnock. John Ritchie. 1904. pages 208-220.*

<sup>39</sup> *The Revival. Volume One. Issue 21. 17 December, 1859. Page 164.*

representation of our Christendom. Mr. North's address was largely in the form of an exposition of 1 Thess. 1, and more particularly he appealed to professing Christians.

It is not the theological correctness nor the ability and eloquence of these men which strike one. 'It' is the earnestness and the sense of the reality they feel in the matters they speak about. They are men whom God has chosen for a particular purpose, and designed for special services.

One says, Mr. ----- is so familiar, or Mr. ----- is so harsh and plain. I do not like such preaching. Another says, Such sort of preaching is irregular and disorderly. A third fears excitement, and many objections will naturally be raised. But let us remember, that our Christendom, our Protestantism, has been not very short of the dead state of things in Luther's day, or in the days of Wesley and Whitefield. In Israel's time God called Amos the herdsman, Ezekiel the captive, Ezra the Scribe, and Nehemiah the cupbearer. He also chose Jeremiah from the womb to be his prophet and speak his word.

In our Lord's day he calls the fisherman, the publican, or the Pharisee, just as seemeth best to Him, to accomplish his own designs. Luther was fitted for

*his* work, and so was Wesley for *his*. Thus in our own day. God fits vessels such as He pleases to accomplish his plans and purposes.

In the preaching of our brethren Messrs North and Radcliffe, we can only say that if God has singled them out for peculiar service, He will accomplish by them what He designs. It is no little service to arouse sleeping professors, dead protestants, from a name to live, from a lethargic sleep of awful danger. These men preach under a sense of reality. They see hell and heaven (as was observed in *The Revival* Vol.1., p.180) in stern and positive reality. It is no fiction or theory with them. They see false profession as a thing most hateful and dishonouring to God. Why should we mind plain language or close speaking, or what we may not think quite refined, when so much is at stake? Professors are to be shaken out of their double death: sinners are to be awakened out of their sleep and death of sin. These are great works. Let God choose His own servants, and let them be upheld by the prayers and sympathies of those who long for souls, and of those who sigh and cry for all the evils and abominations done in the name of Christianity. Dry orthodoxy **will not** meet the present state of things. The trumpet needs to be afresh sounded that men may prepare for the battle.

Well, the preaching at the Riding School, which I began upon, was plain, homely; it contained nothing new, but it was pungent, suited to the occasion; it was aimed at nominal and lifeless religion. God grant that it may be successful.<sup>40</sup>

## A LATER EXAMPLE

### Liverpool.

On Sunday, September 22, Mr Radcliffe addressed an immense audience at the Concert Hall, Lord Nelson-street. The spacious hall was crowded before the commencement of the service. The preacher's theme was "The Love of God." The business of the meeting was commenced by singing the well-known hymn,

"Come let us join our cheerful songs."

When the hymn was concluded there was some confusion at the doors, owing to the efforts to gain admittance of some hundreds of persons who were outside. Observing the difficulty, Mr. Radcliffe requested the congregation to sing another verse while seated, and in the meantime space was so economized

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<sup>40</sup> *The Revival. Volume Two. Issue 25. 14<sup>th</sup> January, 1860. page 10.*

as to admit of several hundred persons being admitted. He then referred to a letter which he had received from an unknown individual, who had promised to attend, and which letter he had been advised to read and reply to by some of his (the speaker's) Christian friends, while others had advised him to treat it with the contempt it deserved. He inclined to the former course, and therefore read the commencement of the epistle, which accused Mr. Radcliffe of hypocrisy in "going about preaching," when he let houses for immoral purposes in a certain street named. In reply, Mr. Radcliffe said he was not the owner of any house in the street referred to, nor was he the owner of any house in Liverpool. Mr. Radcliffe proceeded to say that he had been preaching for three years in Scotland, England, Ireland, London and Paris, but in no town but Liverpool could he address his hearers as his fellow-townsmen. "My fellow-townsmen," he said, "it is indeed a privilege to address you. The first thing we will do is to bow down and ask God to bless Liverpool." The speaker then requested three or four of his Christian brethren to offer up short prayers without being called upon by him. When the prayer was concluded the hymn commencing

"There is a fountain filled with blood,"

was sung. Mr. Radcliffe remarked that, when preaching at the Metropolitan Hall, Dublin, accompanied by his dear brother, Mr. Scott, the Chamberlain of London – a gentleman who had received benefit at the Great Revival in the north of Ireland, and was now doing all he could to advance the cause of Christ – a young lady who had been brought to the knowledge of the truth while the hymn was being given out, before any exhortation had been made. Mr. Radcliffe then said he wished his hearers to forget for half-an-hour that there were any but saved souls in Liverpool, and read some verses from John 17, commencing with the 11<sup>th</sup> verse, expounding each verse as he proceeded. His remarks upon the latter part of the verse, “That they may be one, even as we are,” was very impressive. He said the meaning of the prayer was that converted Churchmen should love converted Dissenters; that converted Methodists should love converted Calvinists; that converted Baptist should not be at variance with converted Infant-Baptists. It was one of his most earnest desires that he might be instrumental in promoting unity and concord among the members of the church of Christ. Whenever he was invited to preach at a town he wrote to ask were the different Christian denominations united and brotherly. For that reason he always selected large buildings for his preaching, which formed, as it were,

neutral ground, not connected to Episcopalian, Dissenting, or other denominational service, and he always endeavoured to enlist the sympathies of ministers of various churches.

At one of his meetings the chair was occupied by a venerable vicar, who was too infirm to do more than give out the opening hymn. Ministers of various denominations were on the platform. All was unity and brotherly love. The result was a large outpouring of the Spirit and a great Revival of religion in that locality. If the church was to be blessed it must be united. A prayer for the promotion of concord among the churches followed, after which a hymn was sung. Mr. Radcliffe next addressed himself to the unconverted. His style was most earnest, but free from that extravagance which is so inimical to the success of many preachers. Many were visibly affected, and the attentive and serious demeanour of all told how the speaker's words were sinking into the hearts of those present.

Another hymn was sung and prayer offered; after which Mr. Radcliffe said the most important part of the service would commence – the private intercourse with inquirers. But he cautioned his Christian friends who might assist him to avoid as much as possible noise and unseemly demeanour. On the Liverpool Exchange

were merchants transacting the most important business, all engaged in conversation; yet there was no uproar, no unnecessary noise. Many persons now left the hall, but a large number of anxious inquirers remained behind.

Liverpool Observer.<sup>41</sup>

## CHAPTER FIVE

### Liverpool Girl's Penitentiary

Last week a most important work of God the Holy Ghost took place in the Penitentiary at Liverpool. I spoke to 64 inmates about three-quarters of an hour chiefly concerning the Lord's work in England, Ireland and elsewhere. I then asked them if they meant to turn their backs that night coldly on Jesus, and said that I would give them two minutes to consider their answer. Silence had lasted about a minute and a half, when suddenly, one of them rose and cried out bitterly, "Oh Jesus. I'm lost, lost for ever," and fell prostrate on the floor. Others immediately cried out, and in a few minutes the whole number were sobbing in intense

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<sup>41</sup> *The Revival. Volume 5. Issue 116. 12<sup>th</sup> October, 1861. pages 117-118.*

anguish. I have never seen anything like it out of Ireland. I felt I could say and do nothing. The Lord has taken the thing into his own hand. I had to go away, and in about two hours I called at the Penitentiary, and found that they had continued in that state for nearly that time, till they went to bed. One who had before been seeking Jesus, found Him in the interval, and had been speaking to others about Him. This is the first quickening in Liverpool – and several of the ministers had been lamenting the absence of any. *Private Letter.*<sup>42</sup>

## LIVERPOOL.

The work of God in the Penitentiary of this town is very extraordinary. No less than fifty-five of the inmates give every evidence of true conversion. It is stated that so great is the manifestation of their love to the Lord Jesus, and to one another, that it is quite delightful to be in their society. They love much, having had much forgiven.

[We are desired to state that the paragraph from a “private letter” which appeared in our number for April 28, relative to this Penitentiary (and which,

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<sup>42</sup> *The Revival. Volume Two. Issue 40. 28<sup>th</sup> April, 1860. page 131.*

having heard read at a prayer meeting, we considered ourselves at liberty to publish), was printed without the knowledge or authority of the Writer. – Editor.]<sup>43</sup>

## LIVERPOOL

The following letter appears in the *London Messenger*: Dear Sir,- I must avail myself of this opportunity to tell you what I know you will rejoice to hear. In answer to prayer, united and persevering prayer, commencing about eight or nine months ago, the Lord has within the last few days been graciously pouring out his Spirit on an institution in this neighbourhood, the Girl's Reformatory, at Mount Vernon Green. The matron, a truly godly woman, is an intimate friend of ours, and has been most earnestly yearning over the fifty-five precious immortal souls committed to her charge, and at length, her prayers and the prayers of others who have agreed and united with her in asking, yea, earnestly pleading – wrestling for the blessing – have been answered, marvellously answered. Blessed be God for it. A week ago the matron was much cast down and depressed, almost ready to give up if she could have done so; Satan was raging horribly because his time was short, there had been quite an outbreak amongst some of the girls, and

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<sup>43</sup> *The Revival. Volume Two. Issue 43. 19<sup>th</sup> May, 1860. Page 156.*

she was under the painful necessity of calling in the police; three were taken into custody, and on the following day she had to appear against them; they were all sent to prison; one of the three had threatened her life. She came to tell us and to ask us to help to bear her burden, and sadly did she weep over these poor wretched creatures, who were so hardened by sin, and led captive by Satan at his will. But now, in a few days, oh! what a marvellous change has come over the institution. The Lord Himself has appeared for the rescue. He has cast out the “strong man armed,” and taken possession. There has been no human instrumentality beyond the regular instructions and constant exhortations of the matron. On Friday she had a letter from one of the girls, expressing sorrow for her sin and anxiety about her soul, and asking her to meet her and another one for prayer, which she did (this was the second letter, the first she took little or no notice of, fearing hypocrisy). To her surprise she found instead of two that eight girls were waiting for her at the appointed hour. They sang –

“There is a fountain filled with blood.”

She read and prayed with them, then one girl began to pour out her soul in such earnest, pleading, supplicating prayer, and then when she had done another began; “with strong crying and tears” they called upon the name of the Lord, they sobbed, they wept, they cried to Jesus to come and save them, to come then – just then;

they wanted salvation, salvation for themselves and their companions, and for those in prison. Others were standing outside the door, some of them were scoffing, but others were weeping, and many went inside, until at last twenty-one were assembled in the room weeping and sobbing. The two girls with whom this movement first commenced were amongst the worst in the institution. The tongues that had been wont to curse and blaspheme have now begun to pray. Oh! what hath God wrought! He hath granted my desire, bringing this blessed glorious work (of which I have long been hearing) within my own knowledge and observation, for tomorrow I hope to visit the institution. The work is still going on, and will go on, for we feel assured it is of God. Glory be to his holy name. What encouragement does this afford to continue in prayer, and if He tarry wait for Him, “in due season we shall reap if we faint not.” M.G.<sup>44</sup>

## LIVERPOOL.

### The Lord’s Work in the Penitentiary last Easter.

(The following thrilling narrative is by an eye-witness, a lady who had recently returned from the

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<sup>44</sup> *The Revival. Volume Three. Issue 51. 14<sup>th</sup> July, 1860. pages 12 – 13.*

scenes of the Revival in America, and who vouches for the unexaggerated truth of every word.)

On Easter Monday, April 9, 1860, the Rev. John Baillie, who was spending a few days in Liverpool, visited the Penitentiary and gave an address to the inmates. The whole service lasted but an hour; but the results were marvellous. Towards the close of his address he spoke somewhat to this effect:

“My dear young friends, - I propose a plain question to you: will you give yourselves to God or to the devil? I will give you three minutes to consider.”

A solemn silence followed; but before the time had expired it was broken by the sobs of the poor women, who fell on their knees all over the room, crying for mercy. Several were stricken to the ground and carried out senseless. All through the night the excitement lasted. The women, instead of going to bed, gathered in little groups for prayer; sobs and shrieks were intermingled, and the scene became fearful to witness. Mr. Baillie left on the Tuesday morning, consequently he never saw the inmates again; but between the Monday evening and the following Thursday, twenty-five of them were prostrated bodily, and the entire number seemed to be under the influence of deep feeling. I was myself spending the winter in

Liverpool, and had been admitted a visitor at the institution. I had twice addressed the women before the events I am relating, but was not present when Mr. Baillie was with them. It was on the Wednesday after that I called and learned what had taken place.<sup>45</sup>

[There follows, during the following weeks, a number of lengthy articles describing what this lady found, as she worked at the institution. They included many dramatic attacks which some of the women experienced from Satan, to contest the new spiritual ground which the women had gained through Christ.<sup>46</sup>]

## LIVERPOOL.

I have more than once felt thankful that I had been permitted to teach a few Revival hymns to the women before Mr. Baillie's visit. They had by that time become familiar with the Irish Converts' Psalm-

“I waited for the Lord my God,”

and with several others, such as,

“I do believe, I will believe.” &c.

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<sup>45</sup> *The Revival. Volume Three. Issue 57. 25<sup>th</sup> August 1860. page 60.*

<sup>46</sup> *The Revival. Volume Three. pages 60, 67, 76, 83, 101 and 107.*

all of which came into full and constant use as soon as the work really began among them. On my first visit to the house after that memorable address, I could not avoid being struck by the change in the women's manner. All faces glowed with pleasure to see me, and every hand was outstretched to give me a welcome. I wandered from room to room, scarcely knowing where I was, and marvelling at the wondrous revolution which had been effected in so short a time.

At about half-past nine in the evening the Matron came to me, saying that I had overlooked the women in the wash-house, and that they were grieved. I went there at once and found about a dozen women enveloped in a cloud of steam. No sooner did they see me enter than they simultaneously quitted their occupation, and flocking around me, without a single introductory word they began to sing, "Come to Jesus." "Ah," said one of them afterwards, "I never could sing until last Sunday, and I used to hate to hear the others singing; but now I am never tired of it."

The genuineness of this work was already proved by the alteration in the conduct of those who were the subjects of it. The most intense hatred of sin in every shape and form was wrought in every one who gave evidence of any real change. A little circumstance will serve to illustrate this. One of the rules of the house is

that no one shall carry any food away from the table unknown to the Matron. A number of them had made little pockets, which they wore for the express purpose of secreting portions of food; but no sooner had this work of grace declared itself in their midst, that they made these pockets into a bundle and took them to the Matron, begging her to burn them.

I was one day with them just after their dinner, when one said to another, “Did you see ----- put her piece of bread aside; it made her fairly shudder till she laid it down again on the table.”

As the cases of bodily prostration gradually improved, intercourse with the women became altogether pleasure, and some of the happiest hours of my life were spent with them. Their love for the Scriptures and for hymns, and their delight in talking or hearing about Jesus, made religious conversation perfectly easy and natural, though I was, perhaps, never before so much of a listener. The first fruit of the Spirit, as mentioned by the Apostle, is love; and it might be truly said of them, “Ye are taught of God to love one another.” I myself reaped a rich harvest in this direction, and was more than repaid by their love for the little services I had been permitted to render them. Leave-taking, though but for a few hours, was quite a serious matter, and I cannot easily forget their

warm squeezes of the hand and hearty benedictions. "Good-bye, Ma'am, and God bless you," was the universal salutation. "God bless you wherever you go, and make you a blessing. Go and tell sinners everywhere about the love of Jesus. Go and work for Christ. Tell them what great things He has done for us, and how His blessings are flowing in this house." Such were the benedictions and exhortations, with which they regularly dismissed me. To everyone who loved the Lord Jesus Christ their love overflowed, and the Matron they regarded as a Mother. Her office became one of loving labour, night and day she cared for them bodily and spiritually, and concerning many of them she truly did travail in birth until Christ was formed in them. Verily she hath her reward.

Not only towards their fellow-believers did their love manifest itself, but as strongly toward those who had not been made partakers with them of the grace of God. I used to receive daily requests that I would speak to some individual whose heart was yet untouched, but for whose salvation a sister was yearning. "Do speak to my companion, please," was the frequent entreaty; "I have said all I can to her, but maybe she would listen to you."

A visit to the house involved a whole round of parochial duties, all brought within the compass of one

building. Here in the work-room were a number of happy people entreating for a hymn or a little reading; in the laundry others were looking out for a passing word of encouragement and good cheer; and passing along the hall an earnest entreaty would take me into the pantry to speak a few words of prayer to an anxious one. The woman at the mangle would tell me as I went by her how happy she was all day long at her work, in the company of her newly-found friend Jesus, while another close by her would hang her head, and in reply to my inquiry whether she too had found Jesus, would answer with tears in her eyes, “I wish I had.” The time spent there always seemed to be divided between prayer and praise, and I never left them without being myself refreshed and stirred up.

Not to myself only was the season blessed. I believe that all who were helpers in the work received a confirmation of their faith and hope. My friend already alluded to would, I am sure, gratefully acknowledge the benefit she derived from witnessing the grace of God thus marvellously bestowed. She has repeatedly said to me that one visit to the Penitentiary did more for her than twenty sermons, and I can truly say the same.<sup>47</sup>

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<sup>47</sup> *The Revival. Volume Three. Issue 60. 15<sup>th</sup> September, 1860. page 84*

## LIVERPOOL

It may perhaps appear from the descriptions I have given as if the entire number of the inmates were brought under the power of God; if it should be so, this is a mistake I must hasten to rectify. I have never attempted to ascertain the precise numbers of those who were brought to believe in Jesus during this season of visitation. In the first instance, there was scarcely a woman in the house who was not impressed more or less; but gradually as the terror which had been produced by the stricken cases wore away, it became evident that many had only trembled like Felix, and had said with him, "Go thy way for *this* time."

The stricken cases themselves ceased within the first week, that is, no fresh cases occurred after that time, though many became anxious about their salvation, and sought Christ with more or less marked earnestness.

Whatever may be said as to sympathy and contagion in this matter, it remains nevertheless a fact that the bodily cases ceased to occur, as I have already stated, after the first few days, and that although the women acting as nurses were many of them unconverted, though most of them anxious, and though

some of them have told me that they longed to go through a similar kind of experience, yet none of them were ever stricken. There was at the first, indeed, a desire on the part of all who were seeking Christ to find Him in this especial manner; it was a feeling against which all their Christian friends warned them, and which in a short time they quite overcame. I freely confess myself, though I should be thought a fool for so doing, that I have looked on with a longing heart as I witnessed the strong faith, the overflowing joy, or the deep, settled peace, enjoyed by these poor women; and if by undergoing the same kind of experience I could have received as real an increase of my faith, as clear a revelation of the love of Christ, and as effectual a deliverance from the power of sin, I would cheerfully have submitted to it. Knowing as I did, however, that the grace of Christ is not communicated by any special means, or rather, that He gives it by *all* means in a variety of ways and freely to all who desire, I discouraged any such thought either in myself or others.

The world has yet had but *one* Day of Pentecost. Many a fervent appeal for Christ did Peter make after that day; many a time did Paul, with tears in his eyes, beseech men to be reconciled to God, and never did he speak, so far as we have any record, without some

result; yet only that once do we read of 3000 added to the Lord in one place and one day. We are looking for great things in these days, encouraged by the great things we have already seen, and our eyes may behold even greater things than Pentecost; but as yet the very largest shower of grace ever received has been only partial. It was thus here as elsewhere: the Lord's flock is still a *little flock*.

When quiet had once more settled down in the little world contained in that house, it was soon found that all were not saved – far from it. The prince of this world is not so easily shaken out of his dominions, and he returned to assert his power. It is hardly possible for anyone to pass through such a season as this and not to be either the better or the worse for it. Those who had felt and resisted the power of the Holy Ghost there, were no exception to this rule. I firmly believe, nevertheless, that impressions have been made then, the results of which will be known only in eternity. Some of them will be owned of Christ in the great day of His appearing, concerning whom much discouragement has been felt here.

## Letters by Inmates.

Dear Matron,-

On the 9<sup>th</sup> of April, when you came into the work-room at dinner-time to ask the women if we would work our recreation, as we were going to have a strange minister, and that he always left fruit after him, I felt a strange feeling come over me, and I asked myself if *I* would get any of the fruit. I remained for a short time that way, and then I could not sit, so I went downstairs and prayed to God to soften my hard heart and to show me myself that night. I kept on praying till the minister came, and when he gave out the text: "He brought me up out of the horrible pit," I will try and tell you how I felt. I felt that I was a sinner, and I prayed to Jesus that He would forgive me. I felt that if I did not pray to Jesus, I should be lost. When I was smitten that night I thought I was plunged into hell, and all the power left me. I thought when I was in my greatest agony that I saw a hand come down into hell, and when I looked at the hand it pulled me up. The next day when I got up I prayed to Jesus that He would show me Himself. That day there was a great terror over me, and I was trying to baffle all the thoughts that were in my heart and I could not. I thought I heard something say, "Don't let go, hold fast," and something else would say, "Don't go that way." This was on

Thursday night; between that night and Sunday the only thing I had to comfort me was that verse in the Bible, that it was not the righteous, Jesus came to save; but me, a wretched sinner. But now, dear Matron, I wish to tell you the way I feel now. I am sure that Jesus has washed all my sins away in his blood, and I am trying to keep Him in my heart at my work all day long. I have more temptations now than ever I had; but ***the things I once loved I hate now.*** I will keep on praying to Jesus for His Holy Spirit to keep me from all temptations or from ever offending him any more. You know when I came into this room I did not know how to pray; but I asked Jesus, and He taught me. Dear Matron, I know that ***your*** words have not gone to loss on my poor soul.- (the writer was a Roman Catholic.)

My Dear Mother,-

Since I received your letter I have passed through a great change; the Lord in his mercy has forgiven me all my sins. Such a change in this house. The Holy Spirit has come in a great measure over us all. The Revival has reached ***us***; and though many of us are prostrated in body, yet, blessed be God, our souls are safe in His keeping. It was on Thursday night that I was made to feel my state as a sinner. I was struck

down while the minister was preaching, and was unconscious for a time, till our blessed Saviour gave me a sight of Himself bleeding on the cross, and He told me my sins were all forgiven me. Oh my dear Mother, the happiness I feel now is more than I can describe! Oh that everyone felt as I feel; especially you, my dear Mother! I long to see you and tell you all about it, that I may try to persuade you to seek Jesus, that you might see Him as I have seen Him and do see Him still, though a dark cloud comes over the prospect sometimes, and Satan tells me that it is not right; yet Jesus shows his face again, and all is bright. Oh, my dear mother, won't you seek that precious Jesus, and love Him as I do now? I never thought it was such happiness to love Jesus; but now I feel it is so great that I would like to bring every sinner to Him. I am thankful I am getting strong in body. Many of my fellow-inmates have felt the same happy change. We are all prostrated for a time in body; but, blessed be God, our souls are happy. Why, dear mother, you cannot tell how different my love is for you now, ***because I love your soul!*** You cannot think of the kindness of our dear Matron and all the ladies. Oh, how different I see everything now!

Oh, shall I ever be thankful enough for coming into this blessed house, for here I have found my Saviour.<sup>48</sup>

## CHAPTER SIX

### Richard Weaver at Park-street Chapel.

#### Macclesfield.

On Tuesday, Wednesday, and Thursday evenings last, Mr. Weaver conducted special religious services in the Methodist New Connexion chapel, Park-street. The large and beautiful chapel was crowded each night with an attentive congregation. A most gracious influence attended the Word, and in the prayer meeting more than 100 persons from among all classes professed to obtain peace with God. The worst characters in the town have flocked to hear our dear brother; and, under his stirring and faithful appeals, those who came to laugh have stayed to pray... Three young men last night, while the friends were engaged in prayer, were seen by Mr. Weaver trifling. He went to speak to them, put his hands on their heads, and

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<sup>48</sup> *The Revival. Volume Three. Issue 62. 29<sup>th</sup> September, 1860. Pages 101-102.*

offered a most earnest prayer. God answered his prayer, for two of them went afterwards into the vestry to be instructed in the way of salvation, and before the meeting closed both found peace with God. Glory! Glory to the bleeding Lamb! Our watchword since Mr. Weaver came amongst us has been, “Victory, victory through the blood of the Lamb.” I trust that the readers of your excellent little paper will remember brother Weaver in their prayers, that God may still bless him with health, and fire his soul with *love*.<sup>49</sup>

January, 19<sup>th</sup>.

**Macclesfield.** About a month ago, at the request of the church worshipping in Park Street Chapel, Richard Weaver consented to spend two nights with us, promising that if God blessed him to the conversion of souls, he would prolong his visit. He came, and the Master came with him; for the first night he preached, the power of God came down like a mighty rushing wind upon the congregation, and in the prayer-meeting between forty and fifty persons were seeking the Lord. On the following evening the large chapel was again full, and power accompanied the word preached; persons on every hand appeared to be convinced of sin,

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<sup>49</sup> *The Revival. Volume Four. Issue 79. 26<sup>th</sup> January, 1861. page 31.*

and more than on the preceding evening found the Pearl of great price.

Thus encouraged, our dear brother consented to stay a few more nights, and in each succeeding service results were equally glorious. Every night the spacious chapel was crowded for at least an hour and a half before the time, and on several occasions, hundreds were unable to gain admittance. Some of the vilest characters, as well as the most intelligent, have found Christ; harlots and adulterers in large numbers have touched the hem of the Saviour's garment, and have been made whole. In one drapery establishment in the town ten young persons have been brought to Christ.

The whole town has felt the effect of brother Weaver's visit. Publicans are beginning to pull down their signs, and others have complained that they have had no customers since Mr. Weaver came. Policemen and magistrates have felt the blessed effects. One magistrate states that he has been to the bench twice during the last fortnight without having anything to do. A policeman tells us that in one street where there was perpetual brawling and fighting during the night, now you may hear nothing but the sound of prayer and praise. In this neighbourhood between thirty and forty of the worst characters in Macclesfield have been brought to Christ; and now a dear young Christian

brother goes and reads the Scriptures to them. Every Saturday night, since our dear friend came amongst us, a public fellowship meeting has been held in the chapel; and on each Sabbath afternoon a love-feast; in both of which numbers have testified to the goodness of the Lord.

Above a fortnight ago the friends at Park-street had a farewell party to Mr. Weaver. About 1,000 sat down to tea. The Rev. Thos. Guttridge, minister of the chapel, presided; and pointed addresses were delivered by Alderman Oldham, and Messrs. Jackson, Clarke, Chawler, P. Baker and Weaver. The latter spoke at length to the young converts.

Last Saturday he gave an address in the open air on Park-green, on drunkenness and its results, to a very great concourse of people. On Sunday he closed his labours for the present in Macclesfield by preaching, morning and evening, and conducting a public love-feast in the afternoon; and, in accordance with previous announcement, made collections for the poor of the town, which amounted to fifty pounds; thus showing that he not only cared for their spiritual, but temporal wants.

I hope that the readers of your excellent little paper, *The Revival*, will remember our friend and

brother Weaver at the throne of the heavenly grace. He needs the prayers and sympathies of God's people. Let us hold up his hands by faith and prayer.

J. G.

Feb. 13, 1861.

Mr. Weaver writes us:-

Dear Brethren, - You must excuse me for not writing before, but my head is so bad I cannot write. I have been to Macclesfield, and I have reaped a glorious harvest there; God has moved the whole town. In the three weeks that I have been labouring I had given to me the names and addresses of about 1,000 souls who have professed to have found peace through believing. As you said that you had got some money for me you can send it; as at my meetings at Macclesfield we have had two accidents, that is, a man and a woman have broken their arms in the crush, and I feel it my duty to do something for them.

Yours in Christ, Richard Weaver.<sup>50</sup>

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<sup>50</sup> *The Revival. Volume Four. Issue 83. 23<sup>rd</sup> February, 1861. page 62.*

## A Week with Richard Weaver.

### PART ONE.

#### Macclesfield.

Lest our faith in the reality of the Revival should flag, the Lord whom we serve by recording his glorious work, now and then brings us face to face in a way that leave doubt utterly impossible. Last week He sent us to Macclesfield to see what the name of Jesus of Nazareth had power to do upon the roughest and rudest men and women it would be possible to find. **Richard Weaver**, having been brought back from Ireland in consequence of the death of his little girl, paid a second visit to this place, and wonderful has been the use which God made of him. Since his former visit (see *The Revival*, number 83, p.62,) special meetings have been held nightly, and the names of upwards of 1,200 persons have been entered as professing to have found salvation.

If it be said that in all probability many of them will go back, on the other hand, many have been blessed whose names have not been given. God forbid that any who have put their hands to the plough should look back. We commend to the earnest and believing prayers of our readers those who have thus named the name of Christ; and who have, in many, many

instances, given the most living evidence of departing from iniquity.

For example; we spoke with one, a brawny, burly man, who had been a blackleg of the first water, a drunkard, a breeder of fighting dogs, who had sent his wife away and kept another woman. Being converted to God, he sent away the woman he had kept, and sent a friend to ask his wife to return to him. She refused, doubting his professions; but when he went himself to fetch her, she could not disbelieve her eyes, for the evidences of a great change were manifest in his appearance. He gave away a fancy dog of a very fine breed, and which he had much valued, and is beginning to pay off his old scores at the public-house. A friend called at his house a few mornings since, and his wife was teaching him his alphabet. There were several in the room and the friend prayed with them, in his prayer asking that the wife might not upbraid him with the past, and she sobbed out, "Lord, Thou knowest that I never will."

Another case:- a sailor. In India his wife had been seduced by an army officer. She became partially deranged, and murdered her infant child; and attempted to destroy herself, which her husband many times prevented. One night she tried to take *his life*, and at another time was scarcely prevented from murdering

her children. She is now in a lunatic asylum. Her husband purchased his discharge from the Royal Navy, and spent all his money in law proceedings against the villain who had so cruelly injured him. Three weeks ago he had determined, as he told us, to have his own law; and, in order that his friends might not know whither he was going, he got a friend to invite him to Liverpool, whereas his destination was Aldershot, where he intended to shoot the officer.

He got to Warrington, and was invited to Macclesfield; there he went to hear Weaver. At first no impression was made upon him, but at last, he said, “I told the devil if I went to hell I would go seeking mercy.” He heard Weaver again at Langley; and there, he says, the power of God came upon him, and he was forced to cry aloud upon God. After this he lost his voice, “and I thought and felt,” he says, “that I had a new inside; for it was just as if you had struck a bright light in a dungeon. The devil tried me not to forgive Major ....., but I do with all my heart, and I pray for him day and night.”

Parties of converts have gone through the town, singing hymn to the lively tunes, which some of our dear friends, who have not been to Macclesfield or in the East of London, have been offended with us for publishing. One evening two young men were sitting

over their beer at a public-house, and hearing the singing, went to the window to look; they went out and followed the crowd, and from that time have given up the public-house and become converted to God. Ten persons in one drapery establishment have been saved.

On Sunday night (17<sup>th</sup>) we spoke to a young man in the vestry, who told us that he had been as big a blackguard as a man could be. His parents and his wife are Christians. He had left his wife for five years, and all his time was given to gambling, sporting, drinking, and such like. He had come from Newcastle the day before on some sporting business, and had found his way to Park-lane Chapel. There was an “experience meeting” in the afternoon, where he heard a number of men and women and young people, of the same stamp as himself, tell what God had done for them. He went again in the evening and heard Weaver preach; “And oh,” he said, “how happy they will all be. I am happy now; my dog shan’t run in this match I came from Newcastle about. I’ll give it all up.” It would be very difficult to describe the countenance of this dear fellow. There were the unmistakable characteristics of a sporting man about him; and yet, like a sunbeam upon the dark waters, there were the brightness and joy of his newly-discovered rest. May the Lord ever keep him at his feet.

The Rev. T. Guttridge, to whom we are indebted for much Christian kindness during our visit, is a warm-hearted and indefatigable helper in the work.<sup>51</sup>

## PART TWO.

*The Revival* of Feb. 23 contained a short account of Weaver's visit to Macclesfield in January and February, which resulted in the conversion of many souls and special services were held every night after his departure. He then went to Dublin, whence he returned, as our readers know, in consequence of the death of his little child. He then visited Rochdale, and was made the means of blessing to many notorious sinners of all ages. But although I had heard this, I was not at all prepared for what I saw in Cheshire and Staffordshire during a few days I spent with Weaver, from 17<sup>th</sup> to 24<sup>th</sup> of March. Although a very wet day people were assembling an hour or more before the service commenced on the Sunday morning. Indeed, it was evident as soon as I arrived in the town, that an interest was excited of no ordinary character.

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<sup>51</sup> *The Revival. Volume Four. Issue 88. 30 March, 1861. page 103.*

## The Band-Meeting.

In the afternoon a band-meeting or love-feast was announced for two o'clock, and the chapel had hardly been cleared after the morning service before it began to fill again, and was densely crowded before the hour named. It was now that I best perceived the wonderful change that had passed upon many of the unlikeliest persons that could well be imagined. There is a class of people in one part of Macclesfield who are known as "Biddle" people. They come from Biddulph. Some of them make besoms, and sell them, from town to town; others travel with earthenware, &c. Most of our readers have, no doubt, met with some of them while vending their wares from place to place, and know them to be a peculiar race; the costermongers are the nearest approach to them we have in London. Numbers of these were present, and many of them, both men and women, told what God had done for them. Besides these, were people of all classes from the country round, as well as a multitude of young and old from the cotton-mills of the town. I never attended such a meeting before. Boys and girls, men and women, of all ages, and of all shades of character and varieties of condition, although principally of the poorer classes, united in declaring that they had found

the Pearl of great price, and in blessing God for ever sending Richard Weaver amongst them.

A staid man calmly said, “I feel to-day that I am going on my way rejoicing. Whatever all the infidels in the world may say, I know the blood of Jesus Christ cleanses me from all sin. May all feel as I do to-day, and we shall all meet above.” “Glory,” cries an old woman; “It’s the blood of Christ. I’ve got the blood of Christ upon my soul.” “Well,” said one of the Biddulph men, “It’s Christ for me. Oh Lord, revive the work amongst the Biddle folk. Bring ‘em to heaven. I’m for there.”

Another: “I used to be up to all sorts of devil’ work; but now it’s Christ for me too.” In a thin voice an old woman in a distant corner cried, “Bless God, I’ve two children in heaven, and I’m going after them. I want to live to Jesus Christ; I want my children and all my friends to go with me. May the blood cleanse me, that I may mount up on eagle’s wings.”

A reformed reprobate said: “I’ve been a great drunkard, a great sinner, sailing on a rickety old ship, called Destruction, with the devil for a pilot; but now I’ve got a new ship, called Faith, and Jesus Christ as my Captain.” An oldish woman; “I give myself, soul and body, to Jesus. I’m on the Rock of ages. I mean to

mount the upper skies. I mean to go to Jesus. Oh God, grant me to be stripped of all my sins.”

Then a young man: “I thank God for what He’s done for me. I’m glad to see so many people bound for glory. I long to be with Jesus, with them that are gone before. May the Lord bless our brother Weaver. I shall never forget him the longest day I live.” “Bless the Lord,” said another, “our house is a little heaven now. We can kneel down and pray, instead of cursing and damning one another. It’s about six weeks ago since I came to hear Mr. Weaver. He asked me to come into the vestry. I went, and I found peace to my soul through looking to Jesus. May the Lord bless that dear man.” Said one, “I met the parson one day, and I said, ‘Hey, lad, I’ve found the Lord; hast thee found him?’ He ordered the neighbours to keep a lookout on me, because he thought me mad; but no, I was just coming to myself.”

An old Christian man said, “I’ve been thinking I should like to see Mr. Weaver’s crown; it must be a very bright one. I shall be up there before many of you; but I hope you will be faithful. I’ve seen many start as fair as you young recruits, and in a week or two they’ve had the ale-cup in their hand, singing the drunkard’s song. Beware! The devil will raise up temptations from many places where you least expect it. Oh! watch

and pray, and always go to the word of God for counsel and guidance, and the Lord will keep you.”

A man in the gallery said, “There are fifty men among the Biddulph folk banded together for glory, and I myself have been quickened by the words of Richard Weaver.” A woman:- “Well I feel God good to me. May He keep me always abounding in the work of the Lord. It used to be pitching and tossing and drinking all the blessed Sunday through; but now the blood of Jesus has made ours a happy home. May He always keep us humble. And bless Richard Weaver, and bless us all, and bring us all to heaven.” A lad:- “It’s six weeks last Thursday since I found Him. I’ve got a brother in the gallery; and oh, I should like him to be saved.” A girl:- “Lord, keep me close to thy bleeding side.” Another:- “I wish I could see my Saviour; but I can’t see him, but I can feel Him.” One of the Biddulph lads; “I’m for heaven, I am; right straight away for glory.” Several attempts were made to close the meeting. One of them was interrupted by a young girl with a voice broken by strong emotion: “Well, I must say how good the Lord has been to me

‘once I was blind, but now I see.’

My mother is dead, and how did she die so soon? My father brought her to the grave before her time. In his

drink he would get her down on the ground and put his knee on her chest, and try to throttle her; but he is coming to hear Richard Weaver. Lord, save him.”

I have given a very feeble idea of this “band-meeting.” The above are but scattered fragments from a few out of thirty or forty speakers. I can but say I came away with the conviction that the Lord had done a blessed work of salvation, to which there were many witnesses; let me add a word, full of encouragement and full of warning, “He that endureth unto the end, the same shall be saved.”

After the evening service upwards of forty names were taken down as professing to have found their Saviour, and a great number left under deep emotion, which may God deepen into conviction and conversion. Weaver told the Biddulph people he should come and see them the next morning and accordingly on Monday, at eleven o’clock, we went up to “Biddle Hollow,” intending to call and converse with some of them. But we were met by a number of people, which increased to a crowd as we proceeded, and then we found that they had got a wagon in a field that Weaver might preach to them. The hands at the neighbourhood Mills were turned out, for the Masters knew they could not keep them at work within sound of his voice. I should say 2,000 or 3,000 people must have gathered there.

Amongst them I noticed the sporting man from Newcastle whom I mentioned last week, and others were there who had believed to the saving of their souls the evening before.

Monday evening was Weaver's last service at Macclesfield. When we came to the chapel, half-an-hour before the time, we found it had long been full, and the whole street round was thickly crowded. I do not think the people outside would have let Weaver go in, so he begged me to go and commence the service inside, while he preached outside. He did so, and then came and preached in the chapel afterwards. It was a time of great blessing, but I do not know the number of those who believed. A few days later I had the pleasure of meeting with a family of which the father and one daughter had received blessing a little while before, and the mother and another daughter got peace while we were there.

### **Henbury. –**

From Macclesfield we went to spend a few days with a dear Christian farmer at Henbury, four miles from Macclesfield. There we had a prayer-meeting on Wednesday night (20<sup>th</sup> ult.), and our host invited a few friends to his house on Friday night, supposing that as many as could come would find accommodation in the

four rooms on the ground floor, and that Weaver would be heard in each room. But by six o'clock the farm yard was nearly full of people, so we had an open-air meeting, with the moon for our lamp, and I suppose from 400 to 500 people heard the word of life. After the preaching thirty or forty remained to a prayer-meeting in the kitchen, and I trust ten or twelve went home with the burden of sin removed.<sup>52</sup>

## PART THREE.

### Congleton.

From Henbury our kind host drove us to Congleton on Saturday (24th ult.). This town is memorable in Weaver's history, for when the arrows of the Almighty were in him nine years ago, he fled from the presence of the Lord, and tried to drown his convictions of sin in drink, a public-house in Congleton being the scene of his impious but vain endeavour. As he staggered home to Biddulph he feared every moment he should drop into hell, and promised that, if spared till morning he would decide for God. And by the grace of God he has kept his word.

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<sup>52</sup> *The Revival. Volume Four. Issue 89. 6<sup>th</sup> April, 1861. pages 108-109.*

On the afternoon of our arrival, as he was passing by one of the public houses two men stood at the door, and one of them (belonging to the house) scornfully pointed him out to his companion. Weaver turned round and spoke to them, and asked if they would give a Sunday's dinner to the wives of the men whose money they took on Saturday night. He afterwards sent round the crier, announcing a lecture in a neighbouring field, on "Drunkenness and its effects" at five o'clock. Very quickly a congregation of 4,000 or 5,000 was gathered, and some who went through the town during the lecture said they scarcely saw a person in any public-house in the place. It looked to me as if half the town was there, and indeed, this was not far from the actual truth.

He told many a harrowing tale of the terrible effects of drink, which mightily moved the people. He had been sent for once to visit a dying publican. He kept the "Windmill," the sails of which were turned by a wing from hell; where men were ground into beggars, girls into harlots, and good clothes into rags; and whither men or women went with health and strength and good looks, and were sent away with a bag of bones. The mischief he had spent his life in doing so lay upon the conscience of the landlord when on his death-bed, that he could not rest in his house, and had

to be removed to die elsewhere. Weaver also told them that in a village in Scotland the children went through the streets singing, “Christ for me!” and a landlord’s wife hearing them was made to sing it too. The husband was very angry; but just now God spoke to him, and he got someone to help him pull down his sign, and when that was done he said, ‘Now jump upon it, and break it up, for its Christ for me!’” There was only one other public-house in the place, and the landlord said, now the other publican was converted, he should have all the custom. But very soon the Spirit of the Lord wrought such a change in his soul that he had to pull down his sign, and join the little singing band, that shouts aloud through the land, “Christ for me! Christ for me!” “I’ll tell you how to pull down the signs of the public-house. Do like Joshua and the Israelites did to Jericho, walk round the place, but never put your foot inside; and if all the people will do that, just now you shall see the ‘Pig and Whistle,’ and the ‘Boar’s Head,’ and the ‘Hole in the Wall,’ and all the rest of them, come tumbling down. But mind, I didn’t get delivered from the roaring lion by going to temperance meetings, but by coming to my Saviour.”

From the lecture in the meadow we adjourned to an experience meeting in the chapel, which was opened by Rev. Mr. Duke, the minister, who told the people

they didn't want preaching then, but to hear from one another what the Lord had done for them. Weaver told them of his visit at the farm we had left that day, how he had preached with a lamp called the moon, and a little star peeping out between the white clouds, as much as to say, "And I see thee, and just now I shall be up above thee." "They put me to plough," said he, and everyone could tell which was Weaver's furrow. And so I want to leave a furrow behind me; and an old drunkard turned up here, and a Sunday Saint and every-day sinner turned up there, and a publican in this place and a Pharisee yonder, shall mark Weaver's furrow. Let us be determined to live for a purpose, so that when we are taken away there may be a loss after us, as if the world was short of somebody."

A woman who had received blessing through Mr. Duke said, "I make a practice of talking in the house of the Lord. My soul delights to lean on Jesus, and rejoices in His all-atoning blood." A girl; "Two years ago I found Christ. But I was a backslider, till five months since I was restored through Richard Weaver. May the Lord help me to keep on. I feel Him nigh to-night." A young man; "I'm not ashamed of the Gospel of Christ

'My heart is fixed, eternal God; Fixed on Thee.'

I feel Christ has risen; I feel the power of His resurrection, and because He lives, I shall live also. Oh Jesus, I want to meet Thee! Show Thy power. Lord save just now!" A grey-haired man: "I feel for myself that Jesus Christ has power on earth to forgive sins. You know me; I was a backslider; then none need despair. What a mercy God didn't cast me to my own place when I turned my back upon Him." Another; "It's six weeks since Mr. Weaver came here, and I wouldn't give up what I had received through him for a million of money. I never intend to give my religion up."

A young man: "I have a sweet hope of glory in my soul. It was here," laying his hand on the communion-rail, "God pardoned my sins. It was the best day's work I ever did, to believe in Jesus. Some say it's excitement. But it's an excitement that lasts a long time, one that brings me to my knees. It's made an alteration in Joe Randall inside and out; in my home, my temper, my clothes, and everything."

"Six weeks to-night," said a girl, "Mr. Weaver asked for volunteers. I put up my hand May God keep me. I've a father and mother not brought to Christ; will you pray for them?" "I've been a great gambler," said one; "but, thank God, I've found Christ. I'm a happy man now, and I've got a happy home, which I never

had before these last six weeks. I can work with joy, now. It's a way I wish I'd got into twenty years ago. I don't think for ten years I ever got a Sunday's dinner at home; but now I get home on Saturday at two o'clock, and the wife knows the difference."

"Bless the Lord," said another, "for what he did for me six weeks ago. A friend asked me if I was one of Weaver's converts. I told him, "No; it isn't Weaver or any man that can save a soul. But I hope God will convert you, and bring you to heaven. Only believe and you shall be saved!"

A young man: "Can you remember, Mr. Weaver, what you said to me when I was standing by that door? 'My dear young fellow,' you said, 'What are you going to do with your soul?' 'I don't know.' said I. You asked me, 'Should you like to go to heaven?' I said I should, and you said, 'Come and we'll show you the way' Some here that night told me I ought to go to the gallows; but I found Christ my Saviour. Many of you are looking at me. You've seen me looking different; but you never saw me looking better, did you. One day since then a woman came and told me I ought not to smile; but I told her if my conscience was free to smile, I should smile. It's no good making a long face. I like to have it genuine.... If people want to argue with you, give them the logic of your heart. Tell them that Christ

is precious to you; you feel His love in your soul. They can't get behind that."

Quarterly Meeting report;- nearly 800 on trial for membership. (i.e. persons who have met in fellowship for eight weeks.) T. Guttridge.<sup>53</sup>

## PART FOUR.

### Biddulph.

On the Sunday morning we went to Biddulph where Richard was living at the time of his conversion. On the road we passed a cripple who had been brought in under him at Macclesfield. He was driving a velocipede made to work by hand, as he could not use his feet. He had come all the way from Macclesfield, about a dozen miles, on a rainy morning, along a heavy road. Weaver was to preach that day at Bradley Green, and, as we went to the chapel, he showed me the sand-pit where he wrestled with God till the day broke upon his soul. The chapel was crowded in the morning, and at night when we got there we found the place crammed and a thousand or two of people filled the road outside. So those in the chapel had to come out, and a wagon being procured, he preached in the field opposite. At

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<sup>53</sup> *The Revival. Volume Four. Issue 90. 13<sup>th</sup> April, 1861. pages 117-118.*

the close a number of anxious ones assembled in the chapel, and one of the first who came forward seeking salvation was the widow of Weaver's brother Thomas, who was killed in the coal-pit. She and many others found peace that night. In the afternoon there was a band-meeting similar to those at Macclesfield and Congleton. I have only space for the few sweet remarks made by Mrs. Weaver. I think she was the last who spoke. "I feel thankful to stand up and bear my testimony. I am nothing but Christ is all in all. Glory be to God for ever, he has kept me fifteen years and he can keep me to the end. A dear companion who set out with me is now in heaven. She said when dying, 'There's light in the valley.' Ay, friends, it's good to have light in the valley when we come to die. Let us hold fast living grace and he will give us dying grace. Let us live a day at a time. I've been glad to hear these dear young ones what the Lord has done for them. May God ever keep them. And keep my dear husband. I will bear him up, when he is far away from me."

I left Biddulph on the day after these meetings, and I have since heard of two very solemn occurrences; the sudden death of two men who had been affected under the preaching. The first was killed on the next day (Monday), in the coal-pit, and his body carried home in a bag. He had been spoken to by Weaver and

had promised to turn to the Lord. On the next Monday a backslider fell dead as he was going to the meeting at Withington, where he had heard Weaver preach three times the day before.

Since my return I have received an interesting account from a dear Christian brother (Mr. Hearpy, of Macclesfield) of the two last meetings held at Bradley Green.

“Good Friday. – It was a beautiful morning, and as I strolled along the lane leading to Bradley Green, I remembered hearing Weaver state that it was in a sand-pit here that the Lord pardoned his sins; I felt desirous to see the spot, when I heard singing, and as I went nearer, I distinguished the words of that blessed hymn, ‘Jesus the name high over all.’

I at last stood on the summit of the identical pit, where, to my agreeable surprise, I found between two and three thousand people assembled to worship God. And in a cart stood the “Converted Collier,” Richard Weaver, who, after prayer, and reading the Word, preached from Isaiah xxxv:10. It was beautiful to watch the effect of his address on his old companions. He told them it was not so much their heads as their hearts he wished to reach. ‘Ay, (said an old chum), thee’d’st used like fort’ give ‘em a tug under before.’

An old man who stood by my side, each now and then, heartily responded, ‘There’ – ‘Well done, Dick,’ – ‘That’ll do.’ – ‘It’s true.’ – ‘Go on, lad.’ It now began to rain, but the people stood, and he went on preaching until the storm abated. Many of those men were much affected. The tears stood in their eyes; their big chests heaved with emotion. Then the preacher asked whoever in that pit would now start for heaven and decide for Christ to hold up their hands. An old woman put up hers, and then another tottered to the cart and began to cry for mercy. A circle was formed of pious men, when several big rough colliers came forward to be prayed for and pointed to Christ by their fellow-workmen.

One man’s case was very interesting: he was one of the most notorious characters about the place for drinking, fighting, and other sins, although the father of a large family. I watched him as he came forward, holding his head down, with his hand clasped to his heart, when he fell like an ox to the earth, while the air rang with his cry, ‘Lord, have mercy upon me.’ ‘Lord save me.’ &c. At last, fixing his mind’s eye on Christ, he cried out, ‘I do believe he died for me. He does save me now.’ And then, oh, how beautiful was the scene. With their hands clasped in each other’s, several who had just embraced Christ stood up singing, nay, they

even danced for joy as they sang, ‘The Lord has pardoned all my sins.’ &c.

One man pointed me to a farmer seeking mercy, and said, he did not think that man had ever bent his knee in prayer in his life, though he seemed to be about sixty years of age. Another was a young man for whom his parents had pleaded for years. Oh, how happy would they be when they carried the tidings home!

I went to another sand-pit at night. The chapel would not have held a third of the number assembled to hear their old companion’s farewell address. When Richard Weaver asked who that night would start for heaven, hands were uplifted in every part of the assembly. Three large rings were formed by pious persons, and within these were led those seeking mercy. One of them was a tall man in ragged clothes – a backslider. He fell on his knees and cried earnestly for pardon. When he rose to his feet he praised God for having heard him, and afterwards ascended the cart, and said, ‘You all know me. I am no stranger to the religion of Jesus. You know that I have preached the gospel myself, and it has proved the power of God unto salvation to some through my instrumentality. But I was led away through drink, and you see the degrading state to which it has brought me..... But the Lord has

pardon me, I believe, nay, I am sure He has.' And tears of joy coursed down his cheeks.

As I entered the chapel I saw several of Weaver's old companions. I spoke to them of the importance of at once deciding to serve God, when a man requested me to speak to his wife who was crying for mercy. I recognised the man as one whom I had previously asked whether he had decided for Christ. He said, 'Ay, lad, I have, thank God. It was only a week since I was turned out drunk from the public-house, having spent all my money. I staggered home, but could not walk to bed, and lay on the cold stones all night. My wife, to prevent me going again, took my clogs from my feet. When I wakened next morning I asked her to bring me them. She refused, and with my fist I sent her staggering to the floor.... But it's all over now, lad. I have done with that work for ever.' He was the first pigeon-flier and dog-fighter about the place. But the pigeons are all gone, and all the dogs but one, and that was to be given up. I spoke to his dear wife, who found Christ that night to be her present Saviour, and they went home happy. She told me he took her and placed her among the penitents, and told her she must not come away until she was converted. And now the whole family are serving God. Another who found peace in believing was formerly Weaver's constant companion

in sin, and in whom he felt a deep and special interest. Many men who had never attended a place of worship, but had lived in the grossest ignorance, were wounded by the sword of the Spirit and healed through faith in the bleeding Lamb. M..<sup>54</sup>

## CHAPTER SEVEN

### William Booth, at Gateshead.

William Booth, who became the founder and the first General of the Salvation Army, was born in 1829. By various side-paths, he was brought up for part of his childhood by a couple who were Wesleyan Methodists. During this time, he was converted to Christ, and developed a talent for conducting special evangelistic meetings. For some reason he decided to leave the Wesleyans and became more allied with the Methodist New Connection denomination, and took steps to join the ministry of this group. During his early years of training, and probationary years in a circuit, training for

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<sup>54</sup> *The Revival. Volume Four. Issue 92. 27<sup>th</sup> April, 1861. pages 134 - 135.*

the ministry, he had some experience with leading and preaching at special evangelistic services, at which he became unusually successful for such a young person. This led him to believe that he had a special calling from God to be involved in this kind of work.

In the process of time, he fell in love with a young lady he met in carrying out this work. She was especially suitable to be his partner in marriage, in this work to which he believed he was called. Her name was Catherine Mumford, just about the same age as William himself. He had various opportunities to preach during the years of probation. As this training period proceeded, the day came for them to be married.

For the last year of probation, they were stationed in the Brighouse Circuit for one year. He had already developed somewhat of a reputation as an evangelist. This was followed by his ordination, and his appointment to the Gateshead Circuit as the superintendent minister.

In 1858, the Booth family took up their Conference appointment in July, and his fervid and direct evangelistic preaching produced a small stream of converts. Catherine Booth described some of the details in letter to her mother.

“The chapel is a beautiful building, and seats 1,250, they say. I have consented to meet a class again, provided I can have it at home, as the chapel is more than half a mile distant, and it is uphill coming back.

The bright anticipations with which the people met the new pastor were more than realised. The congregation began rapidly to increase. At the very first Sunday-night meeting six persons professed salvation, and the occasion was made the more interesting by what was then an unheard-of novelty- the minister’s wife leading off in prayer at the conclusion of the sermon.

Before many weeks had passed the attendance at Bethesda Chapel had doubled and quadrupled, till at length not only was every seat taken, but it was not uncommon for the aisles and every available spot to be occupied so that some two thousand persons were crowded within the walls. The fame of the work spread all around, and gained for the chapel the soubriquet of the ‘Converting Shop.’ If the title was not dignified, it was at least very significant, and served, perhaps, to pave the way for the similar commonplace epithets which were to distinguish the poor man’s cathedrals of the Salvation Army. The public-houses which cater for the taste of the very classes whom the Salvation Army was afterwards to reach, have long recognised

the value of this peculiar species of nomenclature, and it is interesting to trace thus early the introduction of the dialect of the common people. Neither was it confined to the names of places. The familiar phraseology of the taproom was hereafter to be adopted to an extent that caused considerable alarm among those who confound reverence with refinement, and who are more afraid of vulgarity than of sin. To such it has seemed little short of blasphemy to dub a church a “barracks,” to speak of a preacher as a “Hallelujah Lass” or “lad,” a “Happy Eliza,” or a “Glory Tom.” – to call a meeting a “free and easy,” and, in short, to adopt the everyday language of the poor.

It is worth noting, however, that nearly every such expression has been coined by the people themselves, often by the unconverted roughs who form the bulk of our open-air congregations. They have suited the popular taste, and thus have spread from one place to another, in exactly the same manner as the early Christians were derisively nicknamed in Antioch, or the Quakers, Methodists or Teetotallers in later days.”<sup>55</sup>

As the first year’s activities were reaching a climax, in the early summer of 1859:-

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<sup>55</sup> *Booth-Tucker. Life of Catherine Booth. Pages 318 – 320.*

“A series of revival services was inaugurated, commencing on Whit-Monday with an entire day of fasting and prayer, lasting from seven in the morning until ten at night – the first “all day of prayer” of which we have any record, and the precursor of the many “all days” “all nights,” and “two days with God,” which have since been made a blessing to so many thousands. And yet, from the very commencement of Mr. Booth’s ministry, Sunday has been practically spent as an “all day” The possibility of extending the idea to week days, and especially to holidays, was, however, a later development. Hence the first experiment in this direction is of special interest.

It was followed by ten weeks of special services, the whole town previously being canvassed with bills which were distributed from house to house, Mrs. Booth herself undertaking one district which contained about one hundred and fifty houses. As a result of this effort more than three hundred persons professed to be converted, many of whom were young men who not only became useful members of the church but afterwards rose to positions of distinction as mayors, aldermen, magistrates and ministers.

At the commencement of the revival Mr. Booth made out a long list of names of those for whose salvation he was especially solicitous, and it was with

great joy that he found at the conclusion of the meetings that nearly all of them had been converted. In one case there was a family of sixteen members, all of whom had professed to have found peace, and there were several other entire families of six or eight members. In one large workshop on the Tyne, the men in the cooperage department – an exceptionally drunken set – all professed conversion, with one solitary exception. And a number of men employed in a cement factory gave a similar testimony.”

The meetings are described by Mrs. Booth in the following letter:

“William is to conduct a union prayer-meeting next Friday night in the Wesleyan Chapel. The whole town is moved. His name is a regular topic of conversation in the large iron and railway works, some of which employ 1,200 men. On Tuesday night they had one man at the rail who said he was chairman of a public house ‘free and easy,’ but that he should drop it, go home, and burn all his song books. One of our people saw him the other day, in the place where he works, surrounded by a lot of rough fellows, who were ‘chairing’ him (carrying him around the works in a chair) in honour of his conversion. But, though they jeer and ridicule him in every possible way, he still holds on. May the Lord strengthen him.

We were never in a work where the cases were so satisfactory. Nearly all are adults, and many are intelligent, educated and respectable. Some single instances would satisfy many a preacher of the jog-trot sort for a whole year's labour. The congregations, too, have kept up amazingly. In fact they have continued improving, vast numbers of strangers coming every night."

The series of services closed with a "recognition meeting" for the new converts, at which Mrs. Booth was present, and of which she sends the following account to her mother.

"I ventured to chapel on Tuesday night to the public recognition service. The persons brought to God since we have been here were admitted by ticket into the body of the chapel, while the old members and the public occupied the gallery. It would have done your soul good to have seen the bottom of that large chapel almost full of new converts, most of them people in middle life, and a great proportion men.

William gave them an address composed of various counsels respecting their future course, which if they adopt they will do something for this poor world of ours.

On the whole it has been a glorious year for this circuit, such as nobody expected to see. And I believe William has become the most popular and beloved minister either in Gateshead or Newcastle. All praise unto Him, Whose doing it is.”

Another special feature of the Gateshead campaign was its open-air work. This was an entire novelty in the town. The members were organized into a procession every Sunday evening and paraded the streets from five to six o'clock, singing as they went, and stopping at suitable intervals for the delivery of brief and pointed exhortations to the unconverted persons who crowded round the ring. On several occasions bands of men were sent out by the publicans to sing down the processionists, who not unfrequently started singing a hymn to the same popular tune, thus defeating the would-be disturbers with their own weapons.

The spiritual revival was accompanied by an encouraging improvement in the financial position of the circuit. Not only were the old debts wiped off, but the funds became sufficient to support three instead of two ministers, and to meet with ease all the current liabilities.<sup>56</sup>

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<sup>56</sup> *Booth-Tucker. Op cit pages 322 – 325.*

The health situation altered after this campaign. Firstly Mrs Booth had a serious fall, and when she recovered from that, William Booth's health was affected in such a way that he had to take some serious time out of the circuit, and during that time Mrs. Booth developed her abilities as a preacher, standing in for her husband.

The appointment at Gateshead lasted until mid-1861, when a crisis point was reached with the Conference of the Methodist New Connexion denomination over the issue of William Booth's calling from God to enter full time evangelistic work. He had believed for some time that it was God's calling, but neither the Methodist New Connexion, nor the Wesleyans, had any capacity for someone to hold such a position. Finally, they resigned from the ministry, and therefore lost the house and income, the security, which holding such a pastoral position carried with it. From now on, God would have to supply all their needs. As William and Catherine, with their growing family, struggled to cope with this situation, the only call to conduct special evangelistic meetings came from the little Cornish town of Hayle, without any details about how he would be paid, or any effort being made by anyone from Hayle to pay his fares. So, with an extra

struggle, William found the money needed to pay his fare, and arrived at Hayle to conduct special services.

## CHAPTER EIGHT

### THE CORNISH REVIVALS

#### With William Booth.

#### HAYLE. (Cornwall.)

To the Editor of *The Revival*.

My dear Sir, - When in London, you requested me to send now and then a report of the Lord's working in connexion with my ministry, and thinking that the following account of the Revival now in progress here will be interesting to you, I forward it. We arrived here 10<sup>th</sup> inst., and commenced labour on the following Sabbath. The chapel was crowded. Gracious influences accompanied the word. Many appeared to be deeply convicted, but no decided cases of conversion that day. Monday afternoon we had a service for Christians, and spoke on the hindrances to

Christian labour and Christian joy. Evening chapel crowded. Very solemn season. Nearly all the congregation stayed to the prayer-meeting, and many appeared deeply affected, but refused to come out and seek mercy. A strong prejudice prevails here against the custom of inviting anxious inquirers to any particular part of the chapel. The friends told me that this plan never had succeeded in Cornwall; but I thought it the best, considering the crowded state of the chapel, and therefore determined to try it. Gave a short address, and again invited those who were decided for Christ to come forward. After waiting a minute or two, the solemn silence was broken by the cries of a woman who at once left her pew, and fell down at the anxious seat, and became the first-fruits of what I trust will be a glorious harvest of immortal souls. She was quickly followed by others, when such a scene ensued as is beyond description. The cries and groans were piercing in the extreme. And when the stricken spirits apprehended Jesus as their Saviour, the shouts of praise and thanksgiving were in proportion to the previous sorrow.

Tuesday evening – Congregation again large. Prayer-meeting similar to Monday night, and some very blessed cases of conversion.

Wednesday. – Chapel full. Mrs. Booth spoke with much influence and power. Glorious prayer-meeting. An old woman who found the Saviour jumped on her feet, and shouted with her face beaming with heavenly radiance, “He saved me! Glory to God! He saved me, an old sinner, sixty-three. Glory to God!” Other cases of great interest transpired, and the people, with swimming eyes and glowing hearts sing –

Praise God from whom all blessing flow.

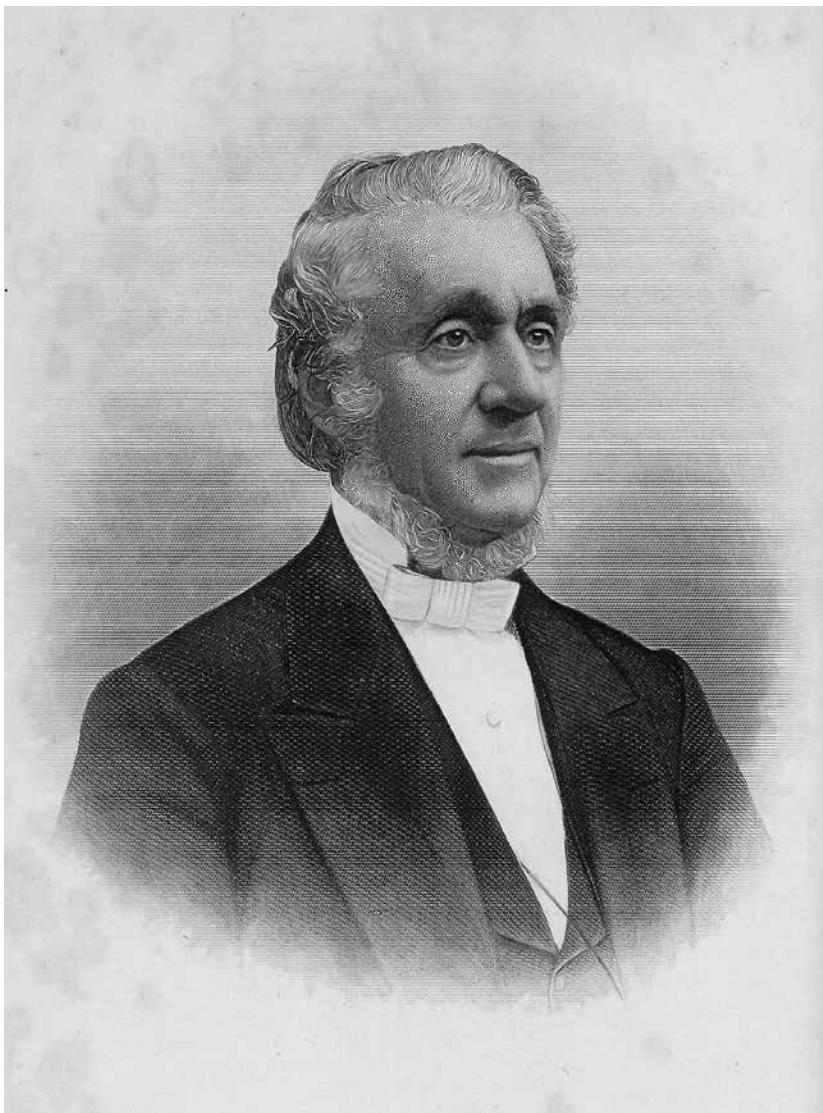
Thursday – Preached from “Him that cometh to me, I will in no wise cast out.” Had a blessed meeting. A woman who had herself found Jesus during the week pointed me to her husband. Found him fully enlightened and deeply convicted. Urged him to immediate decision and the full surrender of himself to God. He replied, came out, and fell down among the penitents. He was there about an hour. Late in the evening I knelt by his side. He was groaning. “Lord, have mercy upon me.” I whispered, “Did he not take your sins away?” He hesitated. I said, “The Bible says, ‘the Lord laid on Him the iniquity of us all.’ ‘Well,’ said he, ‘I believe the Bible.’ ‘Then,’ I said, ‘You believe the Lamb of God now takes your sins away.’ He replied, ‘I do believe it.’ Then I said, “Praise God!” and he replied, “Praise God! Hallelujah! Glory to Jesus!” and as his mind clearly apprehended

the glorious truth that Jesus had indeed become his salvation, he opened his eyes and looked around him as though awaking from a dream, and cried, “What? Is this conversion? Am I saved? One minute believing, and one of the greatest sinners saved?” Several others sought and found the Saviour. The meeting could not be concluded until near eleven o’clock, and many were very reluctant to retire then.

Friday. — The first thing this morning my host informed me that he had just heard of a man, a mason, who had been at the services every night, and who had resolved to strike work until he had found the Lord. Soon after, a young lady came in to tell us of a female who had found peace during the night. At the family altar this morning, a female in the employ of the gentlemen with whom we were staying commenced to bemoan her sinful condition and to cry for mercy. I asked her to remain, and pointed her to Jesus, and she soon found rest through believing. In the afternoon, met several anxious persons for prayer and conversation. In the evening we had announced a public prayer-meeting. Before we reached the chapel we could hear the cries and prayers of those already assembled. On entering, we found a strong man praising God at the top of his voice for hearing his prayer and forgiving his sins. It was the mason. He

had been three days under deep concern. Had not slept any the night before. After a day's agony, he had found Jesus; and such tumultuous rapturous joy I think I never witnessed.

Again and again, during the evening, he broke out in a voice which drowned all others, and rose above our songs of praise, ascribing glory to Jesus for what he had done for his soul. There were many other cases of almost equal interest. The meeting was not closed until eleven. About midnight, the Rev. J. Shone, the minister in charge of the church with which we are labouring, was called out to visit a female in great distress. He described her agony in seeking and her joy in finding the Lord, together with the sympathy and exultation of her parents and friends, together, as one of the most thrilling scenes he ever witnessed. The work is still progressing in great power. About forty have obtained mercy, but the number of the saved conveys no adequate idea of the number under conviction. The most gratifying union prevails among all sections of Christians. Baptist, Wesleyans, Churchmen, Bible-Christians, and New Connexion Methodists, all delightfully unite in the work, and all are of opinion that it is but the beginning of a very powerful and wide-spread Revival. Hope the good work is progressing in London. Will you request for us and for this county



*Dr. Walter C. Palmer*



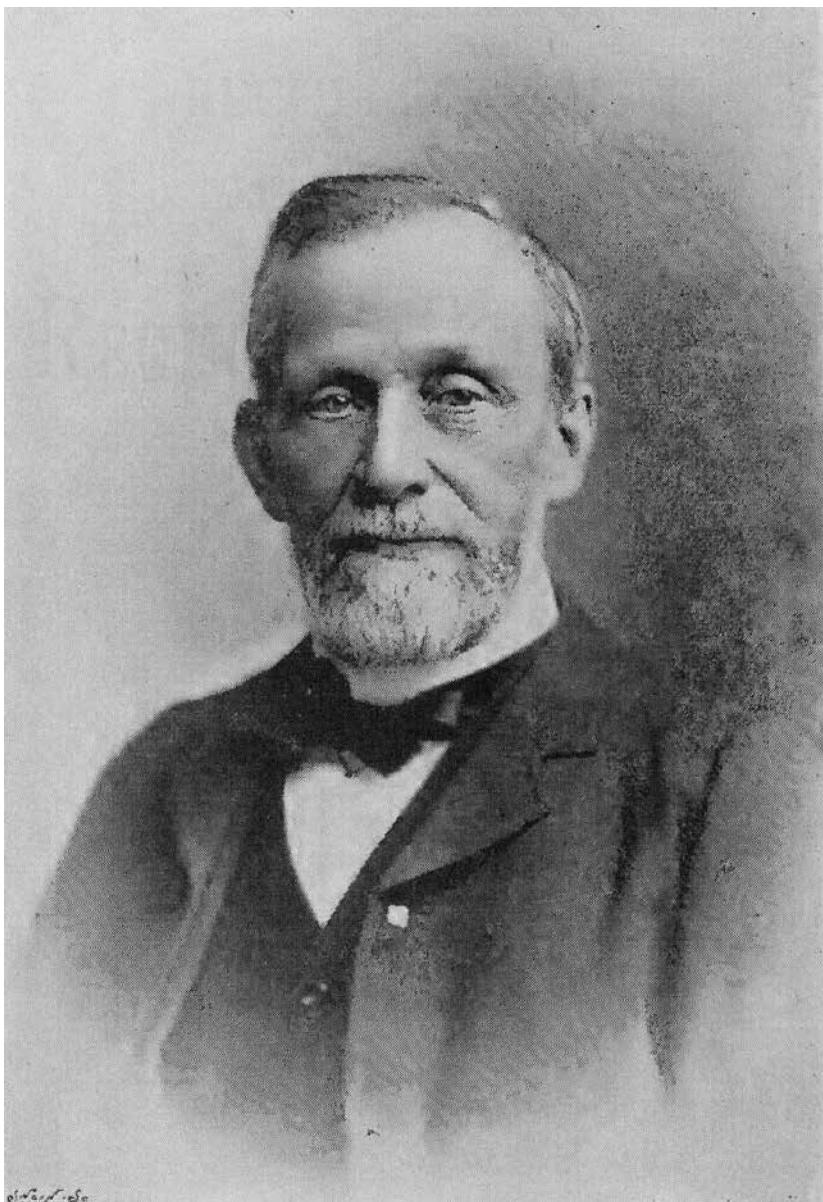
*Phoebe Palmer*



*Rev. William Booth*



*Catherine Booth*



*Reginald Radcliffe (in later years)*



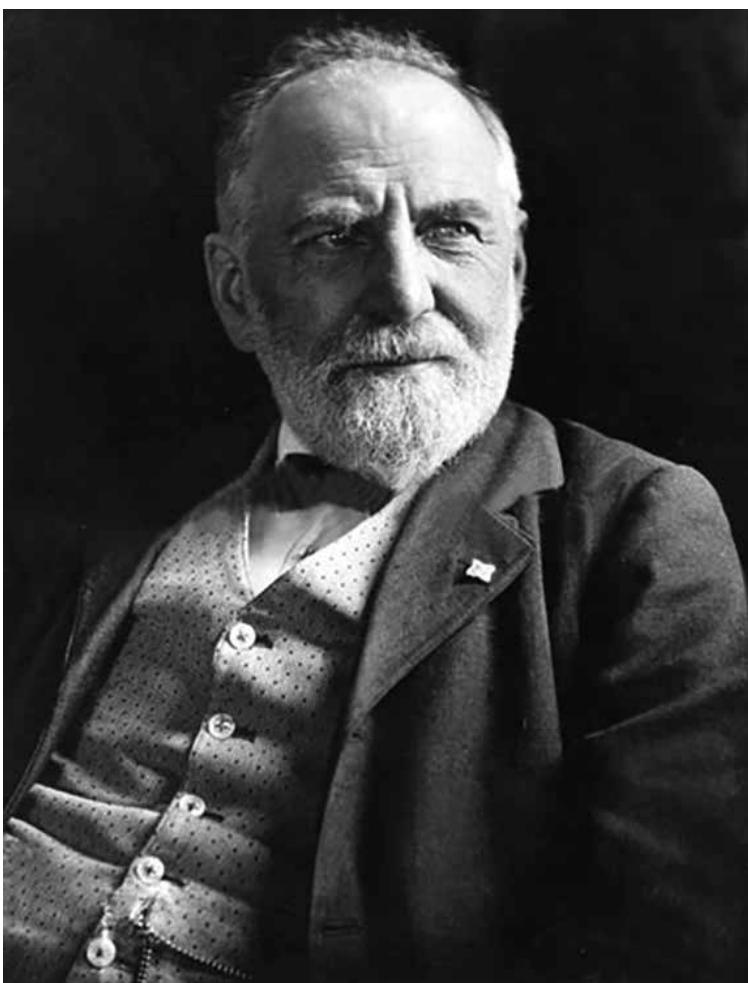
*Richard Weaver*



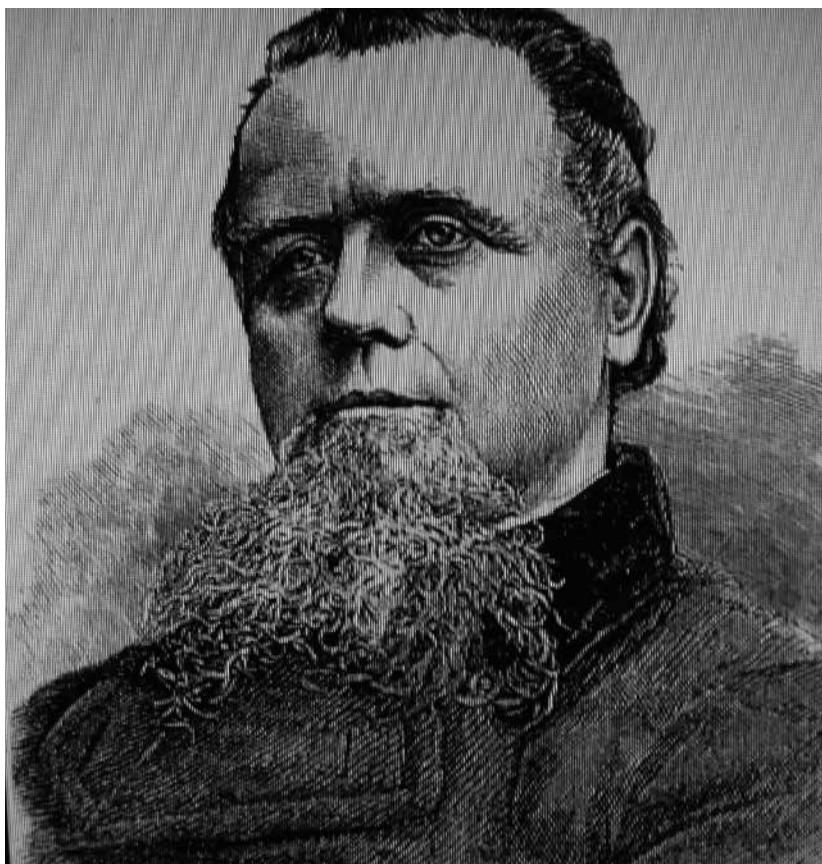
*Elizabeth and Charles Finney*



*Brownlow North*



*W. T. Stead*



*Joshua Poole*

the prayers of all who read your invaluable paper.  
Believe me, yours affectionately in Jesus.

WILLIAM BOOTH.<sup>57</sup>

### HAYLE, (Cornwall.)

My dear brethren, - The work of the Lord here goes gloriously on. The services have progressed with increasing power and success since I last wrote you, and now the whole neighbourhood is moved. Conversion is the topic of conversation in all company. Every night, crowds are unable to gain admission to the sanctuary. The oldest man in the church cannot remember any religious movement of equal power. During the second week, the Wesleyans opened a large room for union prayer-meetings at noon; afterwards, by their invitation, we have on several occasions, spoken in their chapels to densely crowded audiences; service at the same time being conducted in the chapel where the movement originally commenced. One remarkable and gratifying feature in the work is the great number of men who are found every night among the anxious. Never did I see so many men at the same time smiting their breasts, and crying "God, be merciful to me, a sinner." Strong men, old men, young men, weeping

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<sup>57</sup> *The Revival. Volume 5. Issue 110. 31<sup>st</sup> August, 1861. pages 69 – 70.*

like children, broken-hearted because of their sins. A number of these have been sailors, and scarcely a ship has gone out of this port the last few days without taking among its crew one or more souls newly-born for heaven.

Sabbath (18<sup>th</sup> August) was a blessed and successful day. Chapel full in the morning. Gracious influences attended the word, The Lord's people strengthened and refreshed. Experience-meeting in the afternoon. Blessed testimonies. Numbers of the new converts bore witness to the power of divine grace to renew the heart and transform the life. In the evening the place was crowded to excess. At the conclusion of the sermon, urged all present to go down before God and decide to give Him their hearts. Numbers immediately commenced crying for mercy; and we had a night of the passing-by of the Son of man.

The next morning, taking a walk before breakfast, a young woman came running out to meet me, and, with tears in her eyes, said, "Oh sir! Praise the Lord that I heard you last night. I found salvation, after seeking it for years." At the mid-day prayer-meeting an interesting youth found mercy; and as I journeyed home, a captain of a vessel in the harbour informed me that a sailor who had been under deep concern for some days had found the Lord on board his ship that morning.

At night, a mother and daughter sought Jesus side by side. The daughter's husband was saved last week. A sailor youth said, "Oh, it is good for Him to save such a sinner as me. I broke one of his commandments as I came into the chapel, and yet He has saved me! Glory be to his name." The concern of the Lord's people for their unsaved kindred and friends is increasing, and up and down the chapel, the night through, friends are pleading with friends for immediate submission.

Wednesday. On retiring from the union prayer-meeting, a captain, who had been at every service, working with all his might, came and told that he had been a professor for years, but had not realised the enjoyment of a full salvation, but that since the first service he had scarce ate or slept, but had been so full of love and heaven; and with the tears rolling down his face, he praised God for his goodness. He is now on the wide ocean – God's blessing go with him.

On Monday night, a man was groaning at the anxious seat about two hours. He cried again and again, "Oh, Lord, thou wilt not cast me out." I tried to make him understand the simple way of faith, but he either did not apprehend me, or he did not try it, for at the close of the service he was no more forward than at the beginning. On Tuesday, at the union prayer-meeting, he was still seeking. I kept him behind, and

amongst other things, I said, “Has He not given you eternal life?” He replied, “I don’t feel it.” I said, “That is not an answer to my question. Has He not given you eternal life? Say yes or no.” After some equivocation, he said, “No.” “Then,” I said, “You make God a liar, for the Book says, ‘He has given us eternal life, and this life is in His Son.’ and “Whosoever believeth on the Son hath everlasting life.” Yet he failed to see it, and apparently would not make any effort to obtain the blessing by faith. After this, I lost sight of him until the following night, when I saw him again at the altar of prayer. He was terribly in earnest. Oh, how he did pray! I never heard more earnest and affecting pleading. At length, he obtained the blessing, and sprang to his feet, and shouted aloud the praises of God; then going from one to another of his unsaved friends, he urged them to give themselves to the Lord as he had done.

Sunday (25<sup>th</sup> August.) The place was crowded at the experience meeting in the afternoon. Fifty-two spoke in an hour and a half; most of them the converts of the preceding fortnight. More straight-forward and affecting testimonies to the converting grace of God I never heard. It was indeed a blessed season. In the evening, the Rev. T. White preached outside to those who could not get into the chapel. Many came to Jesus

in the after service. Without further reference to date, I close my letter with two or three cases of special interest.

One night a man of interesting appearance came up, and in an agony sought the Lord. He was a backslider. I tried to show him the simple way of faith. He gradually took hold of the truth, and entered into liberty. He then sprang to his feet and shouted "I am saved! Praise the Lord! He has saved a backslider! I am not ashamed to confess to the world that He has saved a backslider!" As he stood there magnifying his Saviour, his unconverted wife down the chapel was stricken with conviction, and rushing up through the crowd, threw her arms round his neck, and began to weep and cry most bitterly. The friends who stood by, knowing that she was unsaved, urged her at once to submit, and give herself up to God; and in a moment or two she fell on the spot from whence her husband had risen, and found the blessing he had just obtained.

A very similar case transpired with a mother and her son. The daughter found the Lord on Thursday, and the son came up on Friday. He was a bright, intelligent youth, and deeply in earnest. When he obtained forgiveness he shouted with all his might, "Glory to God and the Lamb." His mother, who was not far away, could not resist this, and rushed forward,

and mother and son were soon clasped in each other's arms. "Mother," cried the youth, "give your heart to Jesus." "I will, my lad, I will." replied the Mother, weeping. "Do it now, Mother." "I will, I will." replied the Mother, weeping. "Nay, Mother, Now! Now!" "I will," again she cried, and fell, and gave herself to Him who had become the Saviour of her son. As she apprehended Jesus as her Saviour, she said, "Is this conversion? I do believe! I do believe!" and then, looking up, and pointing to a young woman standing by, she cried, "my daughter was born last night, my son tonight, and the mother now." And they embraced each other, and blessed the Lord. And so God's work goes gloriously on. To Him be the glory.

"All power is to our Jesus given;  
O'er earth's rebellious sons He reigns.  
He mildly sways the hosts of heaven,  
And holds the powers of hell in chains."

Again, most earnestly we request the prayers of all the Lord's people for this county. Yours in Jesus.

WILLIAM BOOTH.<sup>58</sup>

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<sup>58</sup> *The Revival. Volume 5. Issue 112. 14<sup>th</sup> September, 1861. pages 86 – 87.*

## HAYLE. (Cornwall.)

My dear brother: I feel impelled to send you some further account of this unquestionably great and glorious Revival. That it is a work of the Spirit, is admitted by all who have taken any part in it, or who have been at the trouble to inquire as to its results. Some there are, it is true, who mock, and one or two who scribble slanderous and lying letters to the papers. If it were not so, I should be inclined to the opinion that the devil was already chained, or that he could not find any willing tools to do his work. Notwithstanding mockers and scribblers, however, the work has progressed most blessedly and favourably since I last wrote you. Over 500 have professed to find mercy, and, if ordinary care be exercised over them by the Lord's people, I have no fear as to the stability of the great majority of them. Of course in all great Revivals there will ever be some who mistake temporary concern and awakening for conversion, and who, though unwilling to make the sacrifice Christianity requires, yet obtain a false hope, and only endure for a season.

Throughout society generally here there is an unquestioning faith in the reality of true religion.

Scepticism, with a creed and a name, is all but unknown here. So far as my intercourse with the people has gone, and it has been considerable, I have not heard a single person avow a sceptical opinion; and, although I have spoken to hundreds in the house of God and in the streets and highways, in many instances asking persons whom I have met with in my daily walk the most direct questions as to their conversion, I have not received a single unkind word, but, on the contrary, expressions of gratitude for the interest I have manifested. Deep lodged in the hearts of this people is the conviction that “except a man be born again, he can in no wise enter the kingdom of heaven.” They never prevaricate. While to other questions, such as, “Are you happy?” “Have you peace?” and “Do you love God?” I have received, in several instances, equivocal and even affirmative answers from the unregenerate, yet to the question, “Are you converted?” the answer has always been ready, “Yes,” or “No!”, according to the facts of the case. The great difficulty we have to encounter, in dealing with the anxious arises, as you will have perceived by my letter, in the undue importance attached to emotion, and, in most cases, the determination (I might almost say) not to believe on the Lord Jesus unto salvation until a sense of the removal of the burden of sin is experienced.

Take, for instance, the following case, which is only one of a large number I might describe. A captain who has himself, with wife and daughter, found Jesus during the Revival, came to me one evening and said, "See, there is the master of a vessel here in great distress, please speak to him." I did so. He was in a perfect agony. I held up before him the crucified, and explained how He was wounded for his transgressions. &c. But all in vain. He said, "He could not feel it, and he must not be deceived; he wanted to be right, and he would be right;" and then he prayed and struggled again. I left him, to speak to others. Friends gathered round him, and tried to kindle and encourage faith; but all failed. Some little time after, I met him going down the chapel. I stopped him with the question, "Have you obtained the blessing?" "No, sir," he replied. "I am going home to agonise for it in my own chamber." I said, "Well, let me speak to you before you go," and then again I explained to him in various ways and by different illustrations the simple plan of salvation by faith. But all in vain. Everything I said by either word or look which signified, "I cannot believe because I cannot feel the burden gone." As a last recourse, I said, "Well, He is your Saviour. Say, 'He is my Saviour,'" and hesitatingly he said, "He is my Saviour." A crowd was listening, and someone cried out, "Praise the Lord!" and then, apprehending the truth, he cried in

rapid succession, “Is he my Saviour? What! My Saviour? Did He die for me? He is my Saviour!” and he shouted and praised the Lord, and blessed His holy name; and we all united with him in ascribing all the honour to Jesus, the Saviour of the penitent and believing soul.

On Tuesday, the 17<sup>th</sup>, a tea-meeting in connexion with the movement was held in the open-air. The weather was delightful, and the people came flocking together in great numbers. There must have been at least a thousand at the tea. In the evening a meeting was held in the large Wesleyan chapel, and addresses delivered on the subject of Revivals in general. On Wednesday, I preached my farewell sermon in the same chapel, and thus closed my labours in the port of Hayle.

In looking back over the six weeks I spent here, my soul swells to my heavenly Father for so graciously owning and crowning his word. We go from hence to St. Ives, a town about five miles, where, with a larger chapel, and population, we expect to see still greater things. Pray for us. Affectionately yours in the fellowship of the Gospel. WILLIAM BOOTH.<sup>59</sup>

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<sup>59</sup> *The Revival. Volume 5. Issue 114. 28<sup>th</sup> September, 1861. page 102.*

As in the case of Hayle, so at St. Ives the invitation to visit the town came from the New Connexion congregation, and it was at their chapel that the revival services were commenced. The origin of both these societies was somewhat singular.

Some years previously there had been a powerful awakening which commenced with the principles of total abstinence. Not only were the public-houses forsaken, but about one thousand persons professed conversion. In the meetings that were held it was only natural that prominence should be given to the temperance question. This gave offence to the members and seat-holders who were non-abstainers, and some of whom were personally connected with the traffic. To put an end to the disputes the Wesleyan Conferences passed a general order prohibiting temperance meetings from being held in their chapels. This gave serious offence to the teetotal party, who were indignant at the action of the Conference, and argued that a law should rather have been passed making total abstinence a compulsory condition of membership.

Finding that their protests were ineffectual, they severed themselves from the Wesleyan body and formed the two societies with which Mr. and Mrs. Booth laboured at Hayle and St. Ives, and which had

meanwhile amalgamated with the New Connexion. Why they should have done so rather than return to the Wesleyan church is not quite clear, since, as we have already seen, the New Connexion had themselves adopted a policy of non-committal on the liquor question. But it was, perhaps, a case of Hobson's choice, as their continued isolation would probably have meant their ultimate extinction, and there was no church in which total abstinence was compulsory.

Already the work in St. Ives was giving promise of becoming as glorious in its character as any that had preceded it. Meetings were held in all the principal places of worship in the town, with the sole exception of the Established Church, the members of which, however, joined with the rest of the people in attending the services. In fact, there were scarcely any adults in the place who did not at some time or other come to the meetings and listen while the claims of God and the interests of their immortal souls were pressed upon their attention. The services commenced on the 20<sup>th</sup> September (1861) and closed on the 18<sup>th</sup> January following. During this time no less than 1,028 persons professed conversion, besides many children. The converts included 28 captains of vessels, two members of the Corporation, and three mine agents.

Many striking cases of conversion occurred, and from these we cull a few instances. A young man walked into the services from a village seven miles distant. He was deeply convicted, and after returning home, he sent for a friend to pray with him, and at length found peace. His father and mother were so affected by the prayers and rejoicings of their son that they in turn sought and found salvation. Then an aged grandmother, seventy-nine years old, submitted herself to God, and finally the young man's three sisters were saved. Thus the service of that night was indirectly instrumental in the conversion of this whole family.

Another remarkable case was that of a sailor who was a notorious drunkard. On reaching port he had gone as usual to the public-house, but to his amazement he found it deserted. On inquiring after his old mates the landlady informed him that they had gone to the Wesleyan chapel, and that if the revival went on much longer her business would be ruined, as she had not drawn a quart of ale since morning. Not caring to get drunk alone, and curious to see what could have so attracted and transformed his companions, the sailor started off for the chapel, was convicted of sin, and cried out in the middle of the meeting. "Preacher, is there mercy for such a wretch as me?" On being assured that he, too, might be saved, he came forward

to the communion rail, professed to find salvation, and became an earnest and consistent Christian, attended the services in other towns, and delivering his testimony with thrilling power.

One of the converted sea-captains was the means of the conversion of his *entire crew*.

Another case was that of a man who was awakened under a sermon on the sin of quenching the Spirit. He returned home without coming to a decision, and dreamed during the night that he was surrounded by demons who were endeavouring to force fire down his throat, but were prevented from doing so by the Saviour, who held them back and assured the dreamer that he would be safe if he trusted in Him.

At this point, alarmed by his outcries, his wife awoke him. He at once got out of bed, fell upon his knees, and cried to the Lord to have mercy upon his soul. His wife hurried on her clothes, and went out and fetched two or three praying men, who were only too glad to come and point him to the Lamb of God. After a long struggle, which lasted until five in the morning, he at length found peace, and was able to give a joyful testimony as to the saving power of Christ.

Sometimes, in trying to escape from the powerful influence of these meetings, people would fall down in

the aisles, in the lobbies, in their houses, or in the mines, and would shriek aloud for mercy, as though they were falling into hell, so intensely vivid were their realisations of the truths to which they had listened. Many of these cases were no less satisfactory and permanent than those of a quieter character.

As to the finality and permanence of the results accomplished during the excitement of revival services, it is sufficient to say that they will compare favourably with the results of ordinary ministerial routine. Moreover, there are countless numbers, all over the world, who trace their conversion to such seasons of spiritual upheaval, and multitudes of such are doubtless held fast their hope to the end and have finished their earthly course triumphantly. The very existence of the Salvation Army is an unanswerable refutation of the old calumny as to the evanescent nature of revival work. Born and cradled in a revival, it is, so to speak, a permanent embodiment of the revival spirit, and seeks to carry on continuously what seemed only possible by fits and starts.<sup>60</sup>

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<sup>60</sup> *Booth – Tucker. Op cit. pages 450 – 460.*

## **Hayle. (Cornwall.)**

My dear Brethren, in my last (Nov. 14) I gave you an account of the closing services at Hayle. You will be glad to hear that the fire is still burning and that souls are being saved in the various ordinary services of the different churches. As near as I can ascertain, about 480 persons have been gathered into church fellowship with the different denominations; and, considering that many who were saved came from other places, you will agree with me that this is a very gratifying result. An extra preacher has also been engaged to labour with the Methodist New Connexion, and they are proposing to enlarge their chapel immediately. To God be all the glory.

## **St. Ives.**

I commenced labour in this place, Sept. 30. St. Ives is a small fishing town very agreeably situated on the edge of a romantic little bay, and has a picturesque appearance looked at from the sea. It contains about 10,000 inhabitants, chiefly occupied in seafaring pursuits. This place is one of the chief seats of the pilchard fishery, and our visit, rather unfortunately for our object, has fallen on the month when the fish are most commonly obtained, and, consequently, the

people are more engaged then than at other seasons of the year.

In the year 1839, the town was favoured with a very great Revival, in which near 1,000 persons professed to obtain salvation. This movement, so far as human agency was concerned, is generally attributed to the first publication of the principles of total abstinence. Men abandoned the public-house with its filthy and soul-ruining associations, and betook themselves to the house of God; there the truths of his word, to some extent a novelty, were listened to with deep attention; conviction was produced, and crowds converted; as many as a hundred professing to find Jesus in one night. Multitudes of these have stood their ground, and proved the genuineness of their conversions. Many of them are safe landed in heaven; others are labouring for Jesus in distant parts of his vineyard; while a good number are now front-rank men in Immanuel's in their native town. Thus proving most conclusively that those brought to God in Revivals may and oft do endure unto eternal life. Many who would rejoice over a single conversion under the word, would, on the occasion of 100 coming to Christ at the same time, lose all gratification in the fear that they were fictitious cases, or that they would speedily fall away. Such fear must arise either from a want of faith in the

power of the truth, or the efficacy of the atonement, or from the narrow and limited expectations of success, in which Christians too commonly indulge.

Our services on the first Sabbath were solemn and well attended. Many were unable to gain admission at night for the crowd. The body of the chapel was packed with people at the prayer-meeting, but no conversions. Monday we had a good service; many people; two sought the Saviour. Tuesday, again a good audience, and it was evident that much conviction was abroad. Announced for a noon-day prayer-meeting from one to two, for special prayer for the outpouring of the Holy Spirit; urged all Christians to attend. Wednesday's and Thursday's services were much of the same character. Friday we had again a large attendance. I preached to professors on the importance of being well-grounded in the first principles of Christianity; that one great reason why so many professors are so useless in the world, and know so little about “rejoicing evermore, praying without ceasing, and in everything giving thanks;” and why so many fall away in the day of trial, is, because they are never thoroughly established. Many live on in the church anxious to do the will of God, and yet are perpetually harassed as to whether they are Christians; and the secret is, they have never given up the world,

and forsaken all to follow Christ. At the close of the sermon I invited those who wanted to lay a good foundation upon the Rock of eternal ages to come to Jesus. One young man came forward, but one only. We prayed and agonised for the people until half-past nine o'clock, when I said, "I must give you up," intimating with the same breath that it was a great mercy that it was not Jesus who was giving them up. However, I gave another solemn invitation. Again there was no response. I then lifted up my hands to pronounce the benediction, when a young man, a local preacher, came forward, saying aloud, "I come to consecrate my all to Jesus;" then another came, and then another, and then we had a glorious breaking-down all over the chapel. Many who had been resisting all week now yielded, and when once decided, ran rather than walked to the altar of prayer.

The following Sabbath was a high day. In the afternoon experience-meeting about 100 newly-converted were over from Hayle. They testified to the blessedness of their new-found salvation in the most effective manner, and we sung together –

"We'll stand the storm, it won't be long,  
And anchor by-and-by!"

That night and every night since numbers have stepped into the liberty of God's dear children. Mrs. Booth now commenced services for the children, and morning meetings for anxious inquirers, both of which have been largely attended and greatly blessed. Over 180 persons, exclusive of juveniles, have professed to obtain mercy; some of these have been among the most wicked people in the town. Old and young, and persons of different stations of society, mingle promiscuously together, all differences being merged in the one absorbing desire for a knowledge of Jesus as a Saviour from guilt and sin. Members of different denominations are acknowledging the hand of the Lord in the work, and coming up to our help. Nearly all the ministers of the town have been present at different times; last evening the Independent minister opened the service, praying with much sweetness and power for God's blessing upon the people. Will your readers take St. Ives on their list of special themes for prayer.

WILLIAM BOOTH.<sup>61</sup>

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<sup>61</sup> *The Revival Volume 5. Issue 118. 26<sup>th</sup> October, 1861. Page 135.*

## St. Ives. (Cornwall.)

Seeing a letter in *The Revival* from Mr. Booth, I thought a few lines from a resident in the town, who has watched the progress of the work, may not be interesting. I have heard Mr. Booth preach a great many times, and can therefore say something about him. He is the best I ever met with for riveting the attention of the ungodly part of the people: there has not been a minister in St. Ives for the last thirty years who could attract such congregations night after night for such a length of time. Very many souls have been converted to God, and many more seriously impressed. Those of independent means, mine-captains, tradesmen, as well as drunkards, swearers, and very many who have not been to a place of worship for years. Never was there such a change in a town in so short a time, and people from all parts have been flocking to hear. One woman had been coming to and fro for three weeks – a journey of twelve miles, and was set at liberty in a class-meeting. A young man had been coming from Gulval, distant seven miles, to hear Mr. Booth; the word went to his heart and he went home endeavouring to stifle conviction, but in vain – he had to rise in the night and cry for mercy. The work spread, his father, his mother, and an aged grandmother, as well as two or three sisters, were eventually saved. One

Sunday night a young man fell on his knees and cried for mercy in the open street, between eleven and twelve o'clock and found pardon too. Glory be to God! The next Sunday night a man had to rise from his bed and send for someone to pray for him; three came, and remained with him from one till five on the Monday morning, when he, too, found Jesus. I could go on to multiply cases, but I have said enough to prove that the Lord is eminently blessing the labours of the Rev. W. Booth at St. Ives. Another time, I will tell you something about Mrs. Booth's labours amongst the children and others. C. T. S.<sup>62</sup>

### St. Just. Penzance.

A series of Revival services have been held here with blessed success by the Rev. W. Booth, who commenced his labours on Sunday, January 26<sup>th</sup>, (1862), with an arousing appeal to the halting ones. From the commencement the meetings increased in interest and power; and at the evening's meetings was seen the result of the efforts put forth by God's people, who afresh consecrated themselves to God, and the work of saving souls. At one of the evening's meetings several of the young converts spoke with great

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<sup>62</sup> *The Revival. Volume 5. Issue 123. 30<sup>th</sup> November, 1861. Page 172.*

clearness and power. After some young men had spoken, an aged man arose to speak of the great things the Lord had done for him. He could remember thirty years ago he felt concerned about his soul's salvation. The devil then told him there was time enough yet, that it was too soon to give his heart to God, and very foolishly he had yielded to his influence, and now, when he resolved to seek the Lord, he told him he was too late, but he thanked God he had proved Satan to be a liar. He heard Mr. Booth preach, became aroused more than ever to see his danger, and when at the love-feast the Sunday before he went to the communion-rail, the Lord saved him, through faith in Jesus.

Another old man, with wrinkled face and grey hair rose next. Everybody, he supposed, knew him. He had been a notorious sinner and a backslider. He came to hear Mr. Booth, and the word reached his heart. He was distressed about his state two days, when he heard Mr. Booth preach from, "And he is able to save them to the uttermost who come unto God through Him." That discourse encouraged him to try, and he came to God through Jesus, and now he stood before them full of peace and joy, and with a bright hope of glorious immortality. The presence and power of the Holy Spirit was abundantly manifested by the numbers who realized peace and joy through a crucified Saviour.

During the time Mr. Booth has been labouring here many have gone away in a state of conviction, and have been converted in the other chapels in the town. To God be all the glory.<sup>63</sup>

### St. Ives. Cornwall. (editor.)

Our readers are aware of the work which has been effected by God's blessing on the labours of Mr. and Mrs. Booth, at St. Ives, (a full report of which has since been published by Mr. Stephenson, 54, Paternoster-row.) . We append the copy of a card which we have just received, and which shows that holiness of life and labour of Christ are sought after by those who have tasted that the Lord is gracious.

#### CHRISTIAN VIGILANCE BAND.

PURPOSE.- The promotion of the holiness of the Church and the conversion of sinners. FORM of AGREEMENT. – 1. To aim at the highest degree of personal devotedness to God. 2. To set our hearts upon the salvation of souls, and to put forth, when possible, some personal effort every day for the conversion of one or more individuals. 3. To cherish a special solicitude for the welfare of each member of the band.

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<sup>63</sup> *The Revival. Volume 6. Issue 139. 22<sup>nd</sup> March, 1862 page 95.*

4. To use no needless self-indulgence, such as drinking alcoholic liquors, taking snuff, or tobacco. 5. To discountenance by our example the worldliness so prevalent amongst the professed followers of Jesus. 1. By making religious worth the ground of our friendships. 2. By refusing in our dress to wear costly ornaments and apparel of gay and fashionable appearance. (1 Peter iii:3, 1 Tim. ii:9.). 6. To meet together every week for mutual counsel, prayer, devising plans, and reporting the efforts of the past week. 7. To contribute, according to our ability, voluntary offerings, to assist the band in its operations. 8. To seek the accomplishment of the purposes of the band – First by our constant testimony in Church meetings. Second, Writing letters and circulating publications. Third, holding religious meetings. Fourth, visiting the sick poor. Fifth, conversation. Sixth, Spending some portion of time every day in prayer.<sup>64</sup>

## St. JUST. Cornwall.

**Farewell Tea Meeting to the Rev. W. Booth.** – The Rev. W. Booth having laboured in this town most successfully for seventeen weeks, the churches

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<sup>64</sup> *The Revival. Volume 6. Issue 147. 15<sup>th</sup> May, 1862. page 171.*

resolved to meet him at a monster tea gathering before his departure for other spheres of labour. Whit Monday was the day appointed for the meeting. As no chapel in this neighbourhood is sufficiently large to accommodate the multitudes who were expected for tea, Mr. R. Boyns, Esq., kindly offered the use of one of his fields for the purpose.

At five o'clock Mr. and Mrs. Booth entered the field and were greeted with a hearty "God bless them" from many of the assembled multitude, as they moved up and down among the people they received the cordial greetings of the members of the different churches and especially those who have recently been converted to God. Here, in the vast assembly, were Christians of all denominations, but denominationalism was extinct. Wesleyans, Churchmen, Bible-Christians, and Reformers, lost sight of their distinctive peculiarities and vied with each other in giving expression to their gratitude to God for sending Mr. and Mrs. Booth amongst them, and for the unparalleled success which has crowned their labours.

The service commenced by singing the hymn –

"Come let us join our cheerful songs  
With angels round the Throne;

Afterwards three brethren connected with our churches engaged in prayer. When Mr. Booth arose to deliver his address, he evidently laboured under considerable emotion. He began by referring to the kindly feeling which had existed amongst them from the time he first came to St. Just. During his sojourn in the county, now of about ten months, God had signally honoured him in using him as the instrument for the conversion of upwards of three thousand souls; at Hayle, upwards of five hundred souls found peace with God; at St. Ives, upwards of one thousand took up the cross of the Crucified One; and the testimony of the ministers of all the denominations is that never did they see young converts stand so well; at Trewellard they were favoured with a most gracious outpouring of the Holy Spirit, and a large number of souls were saved; at Lelant, upwards of two hundred rejoiced in a consciousness of sins forgiven; and in this town upwards of one thousand souls have been washed in the blood of the Lamb. "You need not stop here," observed the reverend gentleman; "you may anticipate much greater success than has hitherto crowned our labours." After alluding to their speedy separation from each other, and urging his hearers to meet him on "the mountain top," Mr. Booth directed his remarks more especially to the young converts. Throughout his address, which lasted about an hour and a quarter, he

was listened to with the deepest attention. Before closing, he again referred to the unanimity of sentiment and feeling, and to the active co-operation of the people, and to this he attributed his unparalleled success amongst them. When his sermons were weakest, he said, their prayers were strongest, and God had, in a special manner, owned and blessed their united labours. A short prayer from Mr. Booth, and the singing of the doxology, terminated one of the most useful and impressive services we ever attended, and we believe that the influence of this service will be felt in St. Just for many years to come.

At present Mr. Booth is labouring at St. Buryan, a large village five miles from this town. An intelligent Wesleyan brother told us, that on the evening of the last Lord's day, an aged man of sixty-eight was seen at the penitent form and there received remission of sin. As soon as he felt pardoned, he arose from his knees, and clasping an aged neighbour around the neck, urged him to seek the Lord. The venerable men embraced each other and wept; and both found the Lord that night (or rather He found them). Surely this is the Lord's doing, and it is marvellous in our eyes.<sup>65</sup>

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<sup>65</sup> *The Revival. Volume 7. Issue 154. 3<sup>rd</sup> July, 1862. Page 257.*

## St. Buryan.

The following letter from a “Friend” appeared in the *Western Daily Mercury*.

Last fourth day (Wednesday) I was at (St.) Buryan, near Penzance, and found most unexpectedly that James Booth (sic), the principal instrument in the revivals in that part of Cornwall, was going to preach that evening, and had done so the evening before, being undeterred by the violent weather. The chapel gradually filled, many persons having come a long distance to attend; most knelt on entering, and then quietly took their seats.

On James Booth’s arrival, after singing a hymn, he requested that two prayers might be offered – short, and to the point. This was responded to by an earnest prayer from one, and an earnest and favoured prayer from an old and evidently experienced Christian. After this a portion of Scripture was read and expounded, about the disciples rebuking the man who cast out devils in Christ’s name, but followed not them, with the Master’s gentle admonition “Forbid him not.” (Mark ix:38-39.), and the exhortation contained in verses 43 to 48 of the same chapter: “If thy hand offend thee,” which he dwelt on for a short time very appropriately. He took for his text Heb. vii:25, “Wherefore He is able

to save to the uttermost.” This was the summing up of Paul’s argument of the superiority of Christ’s priesthood over the Levitical priesthood. He enlarged on the meaning of salvation – saving from the punishment of past guilt, from the power of sin, and from its ultimate result; he dwelt on the fullness of the expression *uttermost*.” – the most wicked might find pardon, the most difficult circumstances might be overcome. He then illustrated his subject by relating the narrative of the return of George Whitefield’s brother to Lady Huntingdon’s house. He then set forth the doctrine of justification by faith and the atonement clearly and with force, instancing Luther’s temptation of his sins being too many for forgiveness, and its vanishing in applying the passage, “The blood of Jesus Christ his Son cleanseth us from all sin.” He closed by remarking his own weakness, and said that those who would be saved must themselves come to Christ by the Holy Spirit, and, heedless of the world’s laugh, must confess Him before men, and He would confess them in heaven. He reasoned, as Paul did before Festus, of judgment to come. He dilated on the love of God, and told the congregation to kneel, which they did, and he prayed for a present blessing, followed by one or two brethren.

There were many full hearts and wet eyes, and when he invited those who would decide tonight to come forward, two or three, quite overcome, came sobbing as of old, when some said, “Men and brethren, what shall we do?” (Acts ii:32.), and the reply was, “Believe in the Lord Jesus Christ, and thou shalt be saved.” Seven or eight came forward, all under agony of soul, with conviction of sin, desiring, with full purpose of heart, to give themselves wholly to Christ, and to obtain joy and peace in his name; and, after some two hours wrestling in prayer, and by those whose hearts led them to, and by the congregation, five or six received liberty in spirit; felt their sins taken away; and they were washed, and made white in the blood of the Lamb; and had received the earnest of adoption by the Spirit, even joy in the Holy Ghost. I was obliged to leave at 10 p.m., as I had to reach Penzance the same night, and James Booth had dismissed the congregation, except those who were anxious and wished to stay, about nine, and had himself retired, having some distance to go.

I may truly say that, though this is a sort of thing to which I am quite unaccustomed, and while I believe my own soul grows most in our so-called ‘silent’ meetings for worship to the Father, in spirit and in truth, yet my heart did, certainly, go with the preacher with

his clear, intelligent review of the way of salvation; in his solemn and faithful treatment of the realities of futurity, and the responsibilities of the present; and though the noise of each one of a congregation giving way to his own feelings, was a manner or circumstance I am not prepared to offer any opinion on, yet, being determined not to allow circumstance or manner to distract my mind from the main point, i.e. “not to know anything but Jesus Christ, and Him crucified,” I must say my heart went with every prayer, and joined in every tribute of praise.

Of this I feel certain – there was no hypocrisy; at least, I could discern none; there might be rough and unpolished stones in the spiritual building – which is the church – but I think they were genuine, solid stones. There might not be much ornatation in tropes, &c., but the prayers came out warm from the human heart; and I am much mistaken if they were not kindled by the Holy Spirit. Lastly, I felt much love for the dear young people of both sexes who thus boldly made public confession of Christ, and offered themselves living sacrifices to Him. Oh may they live near His presence, endure unto the end, and finally receive the crown! They will need loving and large-hearted fathers and mothers in the churches to receive them – to lead them quietly along, and not let the good impression

evaporate like the morning dew; nor let that which grows of the good seed be burned up by the sun of persecution, that shall try every men's work of what sort it is.

I am given to understand that a real change, and a persistent one, has been effected in very many. God grant that it may be so, and at the same time repress any imitation of the good work by Satan.

Two or three things further I remarked; James Booth was careful to allow no interruption to his reading or speaking of any sort. and was careful to have the windows opened when necessary to prevent any faintness. A summary of the whole thing may be thus stated:- The gospel was preached with love, clearness, and faithfulness; and the people, instead of being apathetic or treating it as a fashionable farce, received it in earnest, as simple and divine. I do not say they were not fools, but we are enjoined to become fools that we may be wise, to be willing to be fools for His name's sake, and perhaps it is this same foolishness of preaching, and foolishness of the cross that stands in the way of many a wise man and a wise woman obtaining that which we allow to be infinitely valuable – “the peace of God which passeth all understanding:” for this foolishness of the cross is to the Jew a stumbling-block, and to the Greek foolishness, but to as

,many as are saved it is Christ, the power of God, and the wisdom of God.” Thine.

F. P. Balkwell.<sup>66</sup>

## PENZANCE.

The Rev. W. Booth’s services in this town have, during the past week, been crowned with still greater and more signal success. The power of God to save has been more strikingly manifested, converts have been more numerous, and burning zeal for souls has been more extensively manifested by the people of God. At each service the chapel was so completely thronged that hundreds were unable to obtain admission, and on Friday night – 19<sup>th</sup> – (the last of Mr. Booth’s services, for the present, in this place) the crowd was so great, that, it is estimated two-thirds of the people were unable to gain admission. The sermon was of a most powerful and subduing character, and was accompanied by the influence of the Holy Ghost. Two prayer-meetings were afterwards held, one in the vestry, the other in the chapel, and in each place hard hearts were softened, and many rebellious sinners were saved by faith in the precious blood of Christ.

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<sup>66</sup> *The Revival. Volume 7. Issue 154. 3<sup>rd</sup> July, 1862 page 257 – 258.*

Mr. Booth's labours in this town have been owned of God to the conversion of souls in a very remarkable manner. Much regret is expressed at his leaving, and it is hoped that, as early as possible, he will return, and his labours amongst us will be more protracted.

A good work has begun in the Primitive Methodist chapel. On Sabbath evening last a lay Primitive Methodist preacher, who has been actively assisting at the Revival services in the Free-church chapel, delivered an earnest and powerful discourse from the case of the Philippian gaoler. The power of God was manifested very strikingly. More than two-thirds of the congregation remained to the prayer-meeting, and seven adult persons wept bitterly before God on account of their sins. On the following day two of them believed on Jesus and were saved. Prayer-meetings are now being held every morning at half-past five o'clock, and every evening at seven o'clock. We trust an abiding Revival will be the result of these services.

P.<sup>67</sup>

## MOUSEHOLE, Cornwall.

The Rev. W. Booth took leave of his friends in this place at a public tea-meeting in the Free Church

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<sup>67</sup> *The Revival. Volume 7. 2<sup>nd</sup> October, 1862. pages 158 – 159.*

chapel on Saturday, the 20th inst. A goodly number, comprising persons from all denominations, were present, and also a quantity of strangers from Penzance, St. Just, and other places. After tea a public meeting was held, over which the Rev. J. Kennard presided, pertinent and animated addresses being given by Mr. J. Eddy and the Rev. J. Wittles. Mr. Booth addressed the meeting at some length. He reviewed his labours in Cornwall, and spoke of the encouragements and discouragements he had met with, and concluded by addressing himself more particularly to those who had recently given their hearts to God.

An incident connected with this meeting deserves notice. As we journeyed homeward in conversation with a good brother, our ears caught the sound of prayer. We hastened on, and by the wayside, on the edge of a high and perpendicular cliff, a group of people knelt in earnest prayer. We knelt with them; other groups joined; they knelt too; and soon a large concourse of people were kneeling on the dewy grass with their faces turned heavenward radiant with joy. Prayer after prayer was offered in quick succession, and the burden of each prayer was for Heaven's richest blessings to descend upon Mr. Booth, and that in all places a door may be opened unto him, that he may preach the unsearchable riches of Christ to a perishing

world. This service was, to all who were privileged to engage in it, peculiarly refreshing, and as we looked up into the clear blue sky studded so thickly and gorgeously with stars, and as they reflected their golden glory upon the waters which murmured gently far down beneath our feet, many exclaimed, "Surely this is the house of God; this is the gate of heaven." "Ah, sir," said a good man to us as we rose from our knees, "I have spent more than a thousand pounds in pursuit of pleasure; I have almost beggared myself and family in my search after it; but I only found happiness when I found my Lord, and my sweetest, happiest season I have now enjoyed."

Mr. Booth has now removed to Redruth where he has commenced to labour with much success.<sup>68</sup>

## REDRUTH, Cornwall.

The Rev. W. Booth has commenced his evangelistic work in the Free Church Chapel in this town, with the most cheering and happy results. During the past week, the first week of his labours, upwards of forty souls have publicly confessed faith in the Lord Jesus Christ. The services of last Sabbath

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<sup>68</sup> *The Revival. Volume 7. 9<sup>th</sup> October, 1862. Page 171.*

were truly times of refreshing coming from the presence of the Lord. The men of prayer pleaded earnestly for the outpouring of the Holy Spirit, and his saving and sanctifying influence was powerfully felt. The Sabbath morning discourse was well calculated to generate in the hearts of believers an ardent desire for a closer and sweeter intercourse with God, and to inspire an earnest purpose to realize that full salvation so earnestly and eloquently enforced by the preacher. So mightily were the people moved, and so frequent and fervent were their bursts of joy and praise, that the preacher requested they would suppress their emotions as well as they could while the sermon was being delivered. Quietness reigned for a time as the result of this request, but as the preacher described, in his own nervous and eloquent manner, the blessedness of those who hunger and thirst after righteousness, the pent-up fire could no longer be suppressed; shouts of praise and hallelujahs were heard in the chapel, and preacher and people rejoiced together. There was joy at this moment in the hallelujah land, over sinners resolving to be the Lord's.

A fellowship meeting was held in the afternoon. At an early hour the body of the spacious chapel was filled, and a large number had to be accommodated in the gallery. The experience of the new converts was

clear and highly satisfactory, and as they rose rapidly after each other, and with streaming eyes related what God had done for their souls, and told of the day when, and pointed to the place where, the blood of Jesus washed their sins away, it seemed as if heaven came down upon earth, and that God indeed dwelt amongst men. It was a time of rejoicing never to be forgotten – not only for the joy realized by the saints of God, but because of the deep conviction which was lodged in the hearts of sinners. Praise was at length hushed, and prayer was offered; the fellowship-meeting merged into a prayer-meeting. Many wrestled in agony of soul, and when the mists cleared from their minds, and the once-sorrowing One was presented to them as their loving Saviour and Lord, they trusted in Him; by faith they clung to Him, and they too, shouted and praised the Lord.

We were particularly struck with the fervent spirit of two young men in this prayer-meeting. They retired to a corner of the chapel where they were not likely to attract notice, and falling on their knees prayed most earnestly and importunately for their relatives and friends. They seemed unconscious of what was going on, being so wrapt up in their devotions and so engrossed in their intercessions before God. When the meeting closed, they knew it not, but with streaming

eyes, and faces radiant with joy, continued to urge their plea before the Lord. Verily prayers such as these must be heard and answered.

It was thought desirable to clear the chapel in order that it may be cooled for the evening service. The people, however, were unwilling to leave, so they retired to the school-room adjoining, and again earnestly engaged in prayer.

At the evening service Mr. Booth preached from the words of Joshua, “As for me and my house, we will serve the Lord;” and the voice of the preacher was often drowned amid the shouts and praises of the people; and amid all, we could hear the cries of the penitent in the adjoining school-room, as they pleaded for pardon, mingling most blessedly with the hallelujahs of the saints.

Will the readers of the *Revival* join the writer of this article in prayer, especially for God’s blessing upon the labours of Mr. Booth at Redruth, where he is subjected to a great deal of ridicule and opposition from the rough miners and others of this thickly-populated district? The first young man converted was pelted with turf the next day at the mine; others have suffered a vast amount of ridicule and persecution. They need our prayers. Brethren, shall we pray for them? The

writer has no interest in this matter besides seeing souls saved and God glorified. T.<sup>69</sup>

## HAYLE, Cornwall.

During the past five weeks many souls have been added to the Lord in this place, through the instrumentality of William Watkiss, a converted collier. The aged and the young have alike felt the power of God to the salvation of their souls, and joined in singing, “I can believe, I will believe, that Jesus died for me.” At the love-feast, held every Sabbath afternoon, many have testified to the power of God to forgive sin; some who were living in all kinds of wickedness a short time since, sang on these occasions, “I love the bleeding Lamb, so do I,” and “So do I.” resounded from numbers who have been washed and made clean in the blood of Jesus. On nearly every occasion that William Watkiss preached, the chapel was crowded to overflowing; and long before the hour of prayer every seat was filled, and then the long aisles and every available standing place taken up by anxious listeners. The blessings of many who were ready to perish are upon him. Some twelve months since William Booth was here, when a glorious revival took

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<sup>69</sup> *The Revival. Volume 7. 16<sup>th</sup> October, 1862. pages 181 – 182.*

place, and from that time to the present, sinners have been seeking and finding mercy. It is pleasing to see those who, previous to the visit of Mr. Booth, were frequenters of the ale-bench, and living a life of sin and misery, now walking in the paths of peace, as prayer-leaders and Sabbath-school teachers – ornaments to society, and examples worthy of imitation. The publicans have lost some of their best customers, and Satan his most earnest followers: but the church has found some worthy members, and Christ those for whom He died, and whose daily song is:

“I love Jesus, yes I do, Jesus smiles and loves me too.”

P.S.

Mr. Booth is now at Redruth, and I hear that numbers are being converted to God through his instrumentality. West Cornwall will long remember this holy man of God, for I have reason to believe that thousands have been, and will be, saved by believing in Jesus, who have had, or may have, an opportunity of listening to his thrilling appeals.

J. O. H.<sup>70</sup>

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<sup>70</sup> *The Revival. Volume 7. Issue 171. 30<sup>th</sup> October, 1862. page 207.*

## REDRUTH. (Cornwall.)

We are happy to record the glorious work that has resulted from the labours of the Rev. William and Mrs. Booth, who have, during a course of services extending over five or six weeks been instrumental of good to about five hundred souls.

Out of this number some of the very worst sinners of the neighbourhood are included, and also very old men and women. Some of our mines are now ringing with the voices of praise and prayer from lips which, a few months ago, breathed oaths and curses. We have just attended one of the mid-day prayer-meetings, and have listened with joy to the first utterances of some new-born subjects to Jesus.

The services of our beloved brother and his wife have been the means, under God, of reviving many a barren soul and of quickening many a drowsy spirit in the churches around us. May the Lord hear the united prayers of his people, and baptize our town and neighbourhood with the Holy Ghost and with fire.

J. D.

The *Wesleyan Times* has the following account:-

The blessed God is vouchsafing abundant signs of his presence. He is laying bare his holy arm, and

hundreds of dead souls have been quickened, and have risen to bear testimony to, and to do his work.

It has been said that “a man of one idea is terrible.” This witness is true. The Rev. W. Booth is terrible in the singleness of his purpose, in the concentration of his earnestness, in the firm, fixed direction of his will, and the convergence of all his powers and faculties on one point and the securing of one object. He aims at no less an object as the salvation of souls; he cherishes no lower a motive than the exaltation of his Master, the Lord Christ.

The morning of Sunday, the 2<sup>nd</sup> inst., will long be remembered by numbers. Mr Booth preached on the important subject of holiness. The power of the Holy Spirit was felt; the influence was deep, and the time was one of spiritual refreshment. In the afternoon Mrs. Booth preached. The admirable addresses given by this devoted lady form an important feature of the revival services; they have always been attended by much divine unction, and followed by the fuller consecration of many hearers to the service of the Lord. The chapel was crowded.

In the evening a densely thronged congregation listened to one of Mr. Booth’s searching discourses. Large numbers could not find admission. Many were

smitten with conviction, and several were made happy through believing.

At the experience meeting on the following evening, the testimonies given were of a very interesting kind; several of them showing that the converts had been manfully resisting temptation, and boldly engaging in active duty for Christ. One man said that he found it a cross to pray before his family, all of whom were unconverted; but he had been blessed in so doing. Another said he had been talking with the men with whom he works. One of them had asked him, "What are you going about quacking for?" but he was determined not to stop till some of them began to quack. A young man, a butcher, stated that, while at his employment he was tempted to swear, but he fell down on some straw that was there and began to pray, and he was enabled to conquer. A backslider, speaking of his former state, and of the repugnance he felt in meeting with his previous religious associates, said that, if he had eyes all around his body, they would not have been too many to enable him to avoid his pious acquaintances in the street; but now he was happy again. A man who had been saved during the revival, remarked that on going to his home he found angels in the room. A young man, who was unable to attend, sent a written copy of his experience. In it, he said, "I

have been tempted very strongly, but I prayed, and God helped me, and we have gained every battle. The meeting was one of very gracious and delightful feeling, and many precious souls found peace and refuge in Jesus.

Night after night the chapel was densely thronged; and the cries of penitents were mingled with the shouts of those who had obtained salvation. On Wednesday (5<sup>th</sup>) Mrs. Booth delivered a pointed and faithful address on the qualifications for Christian labour. A considerable number came forth for power to devote themselves more completely to the Redeemer's work.

On Sunday Mr. Booth preached in the morning, on the responsibilities of the church. A deep impression was evidently made; the serious truths which were advanced by him with his accustomed power produced a weighty effect.

A number of friends interested in the progress of the Revival met Mr. Booth by special request on Monday afternoon, to consider what means could be taken for the further promotion of the work. It was resolved to set apart a portion of each day for pleading with God in private prayer to pour out his Spirit still more copiously, and at the same time to labour more

diligently in seeking to bring sinners to the Cross. At the public service the same evening, the number of penitents and of converts was greatly increased, and the young and old members of the church, the babes and the fathers in Christ, mingled their joys. There were about twenty-five who professed to find pardon on Tuesday. One young man, who had been exceedingly profligate, remained in the chapel until one o'clock seeking mercy.

We must not omit to mention Mrs. Booth's children's service, which was held on Tuesday afternoon, and brought together quite a multitude of interesting little faces, that were lit up with animation as they listened to the remarks made to them. Nor must we overlook the address given by that lady to females on Wednesday morning. During the prayer-meeting that followed, seven souls were converted to God. One of these was a young man who had been famed as a song singer, and had come to the chapel to mock a night or two before. He was there on Tuesday night to pray, and not entering then into the blessing, he came again – in fact he could not work. His soul was now set at liberty "through Christ's love."

At night Mr. Booth preached, and thirty-one professed to be converted. This was considered the

most powerful and glorious service there had been during the Revival.

On Thursday, notwithstanding the heaviness of the weather, a great number came to hear. About twenty were brought to God, in addition to whom twelve found peace in the course of the day at prayer and class-meetings. The mid-day prayer-meetings have been signally owned of the Lord. Scarcely a day passes without some two or three finding salvation at them.

But a mere outline of services gives but a faint idea of the magnitude of this great work. In shops, and mines, and the houses of the people, it goes on, and the town seems full of conviction. It is spreading greatly too in the neighbourhood. Persons come a distance of many miles, get converted, and return happy in the Lord. To God be all the praise. Mr. and Mrs. Booth are doing a great work, and they give themselves to it in the spirit of faith, self-sacrifice, prayer, and dependence on the grace and blessing of God. -

Wesleyan Times.<sup>71</sup>

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<sup>71</sup> *The Revival. Volume 7. Issue 175. 27<sup>th</sup> November, 1862. pages 253 – 254.*

## CHAPTER NINE

### Later Reports from the Palmer's, And Others

#### STROUD, Gloucestershire.

Phoebe Palmer writes:

Dear Brother, The triumphs of the cross here are amazing. Yesterday was as one of the days of the Son of man, to a very extraordinary degree. He who is the Lord of the Sabbath drew great multitudes together from near and remote regions, and wondrous were the manifestations of his convicting, healing, and sanctifying power. Though the congregation was dense, and hundreds went away for want of room, yet there was no confusion. The solemnity of the felt presence of the High and Holy One seemed to be an outspoken realization depicted on every countenance.

Would that I could with my pen give you a conception of the solemn, stupendous, penetrating influences that pervaded the congregations of yesterday afternoon and evening, but more particularly the

evening. Said a Christian lady about this, “I opened my lips to sing, but I seemed so overawed with the solemnity of God’s presence, that I paused.” An experimental apprehension of the Divine presence seemed so to pervade my whole being, that the veil separating the two worlds seemed well nigh uplifted. My spirit looked out upon that vast concourse as standing upon the verge of eternity, many on slippery rocks, while fiery billows were rolling beneath, liable any moment to take the fearful plunge. Truth appeared to be invested with unwonted spirituality.

Dr P. then read the first forty verses of the 12<sup>th</sup> chapter of Luke, ending, “Be ye therefore ready, for in such an hour as ye think not the Son of man cometh.” We then talked about time as but the dressing-room for eternity; and the importance of laying up treasure in heaven, if we would not be hurried away, at an unlooked-for hour, from the shores of time, as the fool who said in his soul “Eat, drink, and be merry.”

It is my belief that there was not an unconvicted sinner in the house; and Dr P. desiring that not one might be permitted to leave without having an opportunity to strengthen those convictions by publicly acknowledging the work of the Holy Spirit on their hearts, asked that all in the house, who were resolved to seek the favour of God, and all that were enjoying his

favour, would signify it by rising, when nearly all the people in the gallery and below, rose simultaneously to their feet. He then asked that all those who were seeking pardon, and those only who desired to go and help these seeking ones to the cross would accompany them. Immediately the vestry was crowded with seekers. Before the meeting closed, we have reason to believe that the largest portion of those who sought obtained. The work seemed to be only bounded by our want of room to meet the emergency, and labourers to point them to Christ, the crowd being so dense as to render it seemingly impossible to converse with all the seekers.<sup>72</sup>

## LYNN.

Extract of a letter to a friend by Mrs. Palmer (Nov. 6):-

“If we should refrain from giving God the glory due to His name in view of the work of the Holy Spirit witnessed in Lynn, we should grieve our Lord.

The work was not confined to those who had hitherto been under Wesleyan influence, but was

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<sup>72</sup> *The Revival. Volume Three. Issue 66. 27<sup>th</sup> October, 1860. Pages 133-134.*

general in its character, taking in persons under various sectarian influences. What a levelling system is our blessed Christianity. If access to the throne of grace were to be purchased with money, thousands would come, who now remain away, and tens of thousands who have within the last year or two found their way to the mercy seat, would have been repelled. Here high and low, young and old, have knelt together, and in humble, tearful implorings, supplicated the God of all grace for pardon and purity.

I witnessed one evening a sight, over which, I am sure, the angels must have lingered, and carried blissful reportings to the heavenly world. An interesting lady with her five children, from the blooming young lady, to the boy of ten or twelve years, all earnestly seeking the Saviour, and all, ere they left the altar of prayer enabled to rejoice in Jesus as a present Saviour. When I witnessed the deep penitence and the overflowing tears of the mother of this lovely group, and then saw the power of faith, as she began to trust in the word of Him who hath said, ‘Him that cometh unto me I will in no wise cast out.’ My heart exclaimed –

“What a change His word can make,  
Turning darkness into day;  
Ye who weep for Jesus’ sake,

He will wipe your tears away.”

We are informed that about three hundred names were recorded by the secretaries as special recipients of grace during our two weeks' visit.<sup>73</sup>

## LEAMINGTON.

The Lord has greatly blessed the labours of Dr and Mrs. Palmer in this town: a great many who, three weeks ago, were in darkness, are now light in the Lord, and, instead of spending their nights in the public-house, spend their time and talents in the service of the Lord.

Dr and Mrs. P. have left us, but we still keep up our daily meetings, and the Lord Jesus is with us, according to His promises, and makes the place of his feet glorious.

I have heard of several who have been benefitted by reading your valuable paper in this town. That this good work may spread more and more is the prayer of your constant reader.

G. T. B.<sup>74</sup>

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*The Revival. Volume Three. Issue 71. 2<sup>nd</sup> December, 1860. pages 172-173.*

<sup>74</sup> *The Revival. Volume Three. Issue 74. Op cit. page 199.*

## BANBURY.

The coming of Dr and Mrs. Palmer among us has been much blessed. Their visit has been a time of rejoicing from the hands of the Lord to his servants, and of confusion to the Prince of darkness.

On the 8<sup>th</sup> of December, they commenced a series of services in the Wesleyan Chapel by a fellowship-meeting in the vestry in the evening. On Sunday afternoon (the 9<sup>th</sup>), a public meeting was held, when Dr Palmer read a portion of Acts xi. Mrs. P. afterwards addressed the meeting, followed by Dr P. A sermon was preached at night, after which Dr P. addressed the congregation. The chapel was crowded both afternoon and night. Public meetings were held every night until the 19<sup>th</sup>, during which the chapel was crowded to excess, the vestry and even the school-room being obliged to be used. A mid-day prayer-meeting was held daily, which was well attended, and where the gracious influence of the Holy Spirit was especially felt. People came from all the villages round to hear the gospel. A large number have professed to rejoice in the knowledge of sins forgiven, and, though some cases may prove spurious, yet a vast amount of good has been done, and many perhaps who have not yet

openly come forward and given in their names may have really found Christ to the joy and satisfaction of their souls. Some of the converts, who were noted as servants of Satan, have occasioned town-talk, and the world is expecting them to fall, while the public-house ever presents its allurements to them. We would request prayers for them, as well as for some who have backslidden since last winter.

The meetings were kept on till eleven o'clock sometimes, all denominations participating, and will reap the fruits thereof. To God be all the thanks, who alone hath given us prosperity, and may his rich blessings still be granted to us and the whole world.

Yours in Christ.      A. F.<sup>75</sup>

## ROCHDALE.

Dr and Mrs. Palmer have been here. 570 names have been enrolled for visitation and pastoral care, the fruit of their visit; they have now left us, and Richard Weaver has been preaching to 2000 every night. Old and young, notorious sinners and backsliders, are yielding to the truth. The church is stirred up. To come to the help of the Lord against the mighty is felt to be a solemn responsibility. "Each one must build against his own house, and each one must do his own

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<sup>75</sup> *The Revival. Volume Four. Issue 79. 26<sup>th</sup> January, 1861. page 31.*

work," and wait daily upon God to know what that work is, and, with willing hearts, seek for the grace to do it. Sinners are feeling that Christians are in earnest.

D.<sup>76</sup>

## DOUGLAS, ISLE OF MAN.

During the past week, several revival services and prayer-meetings have been held in this town by Dr and Mrs. Palmer, from America, accompanied by Mr. Pennell, of Liverpool, which have been attended by many gratifying results. The above parties arrived here from Liverpool on Tuesday evening, in the Sailor's Bethel, North Quay, which was filled to overflowing, although a few hours' notice only had been given. On Thursday evening a meeting was held in St. James's Hall, Atholl-street, which was densely crowded, many having been unable to obtain admission. At mid-day on Friday a prayer-meeting was held in the same room, and was well attended by persons of all religious persuasions. Similar services were continued on Saturday; and many were unable to obtain admission at the evening service. On Sunday, at three o'clock, the room was densely filled, while hundreds were compelled to return home from the eight o'clock

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<sup>76</sup> *The Revival. Volume Four. Issue 88. 30<sup>th</sup> March, 1861. Page 103.*

evening service, from want of accommodation. The aisles and all the vacant spaces were crowded with parties who stood during the whole service. Similar services were repeated on Monday and yesterday, when they were intended to terminate; but a numerously signed solicitation having been presented, - urging upon Dr and Mrs. Palmer the reconsideration of the subject, and expressing a conviction that there was much more to do in Douglas, they have consented to remain three days longer than it was their original intention, - namely, until Friday evening.

To say that their labours and teaching in divine things have been the means of enlightening and benefitting hundreds of persons in Douglas, would but convey a faint idea of these services, and of the power which has accompanied them. That sinners have been awakened, backsliders reclaimed, mourners comforted, believers justified, and doubting and struggling souls sanctified and brought up into a higher state of grace and holiness, are self-evident facts manifest to all; and that hundreds of nominal Christians have been stirred up to the examination of their condition in reference to eternal things, we feel fully justified in stating, not only from our own observations but from other sources – personal conversations with scores of our fellow-townsmen and women, of almost every grade in

society, and every shade in religious opinion. We understand that Dr and Mrs. Palmer were associated with the American revival at an early period, and have been labouring in England during the last two or three years; and go hence to Ireland via Liverpool, on Saturday morning. We sincerely wish them God-speed, and hope their labours may be crowned with great and abundant success.

- Isle of Man Advertiser.<sup>77</sup>

## CHAPTER TEN

### **The Secularist/Infidel.**

The following is from a printed paper which has been circulated in Leeds.

Five individuals, possessing strong confidence in the Saviour's word in regard to the power of prayer, in February last obtained the use of Ebenezer Chapel for special religious services. The Chapel having been closed for four years, there was no church or congregation connected with it. Those five individuals

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<sup>77</sup> *The Revival. Volume Seven. Issue 156. 17<sup>th</sup> July, 1862. page 25.*

had no influence beyond that which God always connects with a consistent piety and persevering prayer and faith. After announcing the services by placards, on Sunday, March 3<sup>rd</sup>, the first service was held: only a few persons came, but out of those few the Lord saved two. This was an evident and sufficient token of the Divine approval. A mid-day and other prayer-meeting were established. The congregations continued to increase, though not to fill the chapel, to the end of May, up to which period about 140 persons had professed to receive good. The Lord then in answer to the prayers of His people, sent them a labourer, - the Rev. J. C. Milbourn, a man in every way adapted for the work.

From Sunday, June 1, when Mr. M. commenced his labours, to the present time, crowds have flocked to hear the word of life from his lips; and truly the gospel preached by him has not been in word only, but in demonstration of the Spirit and of power. Out of 1,000 persons who have professed to receive good during the services, 180 were backsliders. Three intelligent persons, two of them backsliders, and the other a Secularist, who were meditating self-destruction, have been mercifully saved out of the snare of the devil. Some who had been seeking the Lord for years, and others who were in despair, and considered themselves

for ever beyond the reach of God's mercy, have been saved. Many living at a distance, hearing of God's gracious work, have come, desiring salvation, and have returned rejoicing in God their Saviour. Fathers, mothers, children, in the same home have bowed together, and found mercy. Persons connected with nearly every Christian denomination in the town have been saved. Persons invited to the chapel have been awakened and converted at the first service they have attended. Some who have sat under the gospel unsaved for twenty, thirty, and even forty years, have found their long-neglected Saviour.

The Open-air Services in Vicar's Croft, on Sabbath afternoons, at five, drew hundreds to hear the word of life, and Secularists and others who never went to the house of God have been induced to come to the chapel, and some who came to scoff remained to pray. Two aged men, who were thus drawn from the Croft, obtained mercy. One of them rose in the crowded congregation whilst Mr. Milbourn was preaching, and said, "I beg you will bear with me – I must speak. I have committed every sin it is possible for a man to commit, except murder. Do you think the Lord will have mercy on me?" The man sought and found the Lord that night. At one of the meetings, a man, forty-five years of age, rose and said, "For twenty-seven

years I have been in bondage, seeking justification by my own works; during that period, I have imposed upon myself such bodily suffering that my health has become permanently injured. I was invited to this chapel, and I thought I would come to gratify the person who invited me. I came, and for the first time was awokened to see that notwithstanding all I had done and suffered, I was still a guilty and condemned sinner in the sight of God. I became very miserable. I borrowed a Bible. I found that I must believe in Jesus, and in Him alone, in order to be saved. And a few days afterwards, whilst engaged in prayer, Jesus spoke peace to my soul, and I can now rejoice in Him as my Saviour.”

On a week evening, during prayer, after the sermon, a young man rushed to the communion-rails, and seizing Mr. Milbourn by the hand, exclaimed with great fervour, “I can believe, I can believe, O how mysterious! I have been a secularist five years – a more daring infidel than Mr. Gordon. I was a founder of the Society at T...n, where I was piously trained, but was seduced by the writings of Paine and Voltaire. I could not tell why, but I was involuntarily drawn to this chapel at noon, though I had no idea that it would be open. When I got to the chapel gates, I heard singing. I ventured to come in, and found the people were praying very fervently. I knelt down among them. I

went away very miserable. I came again this evening, and whilst Mr. Milbourn was preaching, the word came with power to my heart, and I now feel that I do believe, and that God for Christ's sake has pardoned all my sins. But I must tell you something more; I paced the streets the whole of last night, and at 12 o'clock I went to the Leeds bridge with the intention of drowning myself. I placed my hand on the keystone of the bridge, looked down into the cold stream, made a spring, and, but for a merciful interposition, of Divine Providence, I should, in a few moments, have been in the hell of suicides."

Some have attended the services who went to no place of worship; others, who, from their *destitute* condition, could not have been induced to go elsewhere. Numbers living without God, and without hope in the world, have been converted, and have since connected themselves with various Christian churches. Men and women of infidel principles, and corrupt lives, have found the Saviour. Few aged people are saved, even in Revivals, but God has set His seal upon this work, by saving many. Indeed, it is no exaggeration to say that any have been saved whose age, habits, and circumstances have placed their salvation beyond the reach of all ordinary agency. Who, that has a heart to pray, or feel for the good of others, can withhold their

prayers, sympathy, and support from such a work as this? The work has been accomplished, by the blessing of God upon a gospel means, without interfering in the least with the services of other churches, and without any church or individual having been asked to contribute a farthing towards the expense.<sup>78</sup>

## LEEDS.

Dr and Mrs. Palmer are now conducting services in Ebenezer Chapel, Leeds. Our readers will find a deeply interesting account of the Lord's work in this chapel in *The Revival* No. 171. In reply to a note from the publisher of the Wesleyan Times, Dr Palmer supplies the following:-

“Mr. G. J. Stevenson. Dear Sir, - Yours of the 4<sup>th</sup> inst. is at hand. The work is still rapidly increasing in interest, and the friends here are strong in faith that it will permeate the whole town if they can in answer to their prayers succeed in detaining us. The chapel was densely crowded both afternoon and evening yesterday, and the Spirit of the Lord seemed to be amongst the people as a burning flame. Truth was intensified to an

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<sup>78</sup> *The Revival. Volume 7. Issue 171. 30<sup>th</sup> October, 1862. page 206.*

extraordinary degree, and we have reason to believe that many more than came forward to the Communion-rail received the blessings sought.

“The people are not only coming from other chapels in the town, but from miles around, and are catching the Revival flame, we trust to carry to their chapels and towns. Several were enabled to testify to the reception of pardon or purity in the afternoon, but the greatest move amongst the dry bones was in the evening. In all, twenty-six of those who came forward as seekers were enabled to testify joyfully in praise of the Divine faithfulness, ‘He that seeketh findeth.’ Glory be to God in the highest!

Another of the results of the services held in Ebenezer Chapel is thus stated in a pamphlet, just published, of the reasons which led to the conversion of Mr. W. S. Ellison, the secularist. He had returned from America, wanted employ, could not find it, was in distress of both body and mind; he was unhappy and poor, a stranger and destitute. The events which led to his conversion he thus stated in a meeting in Ebenezer Chapel, Leeds, Oct. 8, 1862; - “My spirits, too, were greatly depressed, and I was indeed a most unhappy being. I was a perfect stranger, and I felt so physically and mentally prostrated. ‘The whole head was sick, and the whole heart faint.’ Though in the very midst

of this social hive – this great emporium of industry and enterprise – I felt a chilling sense of desolation. The night grew on apace, shutters were closed, and the streets were soon deserted by all except a reeling bacchanal or two, and here and there perchance ‘a frail thing of womankind.’- painful evidence of vice. I began to drag myself drearily through the maze of many streets, without aim or object, save that of ‘wearing on’ the heavy hours. Those silent sentinels, the gas lamps, failed to cheer my devious wanderings, and only served to discover my forlorn and solitary condition. When the world ‘was left to loneliness and me,’ my remaining fortitude utterly forsook me, and left me a prey to despondency, and at last to despair. I was without God and without hope in the world. My secular philosophy availed me nothing! – it afforded me no consolation in dire extremity, when my mind was tortured into frenzy by racking doubts and fears as to the future. At this juncture I found myself on Leeds Bridge. I had never before thought of self-destruction, but at that moment the hellish idea suggested itself. The evil genius whispered, ‘Death is nothing, and after death is nothing. That dark water below can at once and for ever rid thee of thy cares. Plunge into it and

“Swiftly be hurled Anywhere! Anywhere! out of the world.”

An insane impulse urged me to the parapet over the centre of the arch. I looked nervously and apprehensively about to be certain that I was not observed. No one was near. I thought I could there and then annihilate my being. It would only be a momentary spasm, and all would be over. But a vague mistrust about the future still hovered in my delirious mind. As I gazed down into the turgid stream

“My doubts and fears  
Start up alarmed, and o’er life’s narrow verge  
Look down – on what? A fathomless abyss –  
A dread eternity! How surely mine!”

A thousand memories rushed through my brain at that critical moment; reminiscent of early days brought again the pangs of remorse. Fool that I am, thought I, to suffer thus. End it at once! What if there be a hell, it can’t be worse than this. Half-consciously I drew my cap over my eyes, clenched my teeth, and was about to spring over the parapet! An invisible hand arrested me, and a voice seemed to echo through my very soul, ‘What wouldest thou do?’ I was irresistibly impelled away from the spot, nor could I stop till I was out of the locality of ‘that bridge of sighs’ – that horrible scene of temptation. I was seized with

a trembling from head to foot. Every limb seemed paralysed, and my brain began to swim from the effects of excitement, and I was obliged to sit down in a doorway and await composure. I gradually grew collected, and the terrible conflict of emotions subsided before morning dawned. I could not help thinking that something supernatural had interfered with my suicidal purpose of the preceding night, and yet I did not like the idea of being superstitious. However, I felt glad that I was still an inhabitant of earth.

“The forenoon was occupied by seeking work, though I verily believe, if I had obtained it then, I could not have set about it. I happened to be in the vicinity of Ebenezer Chapel between twelve and one o’clock at noon, but I had not the slightest idea of going to a place of worship, even if I had known there was one so near; and had I been aware of its existence, I could not have dreamt of its being open for religious purposes at that unusual hour of the day. I however felt an unaccountable inclination to go in the direction of this chapel – an involuntary tendency towards it. By mere accident, as I then considered it, I saw it, but certainly cared nothing about it, and should have passed on, had I not heard the sound of praise to God issuing therefrom. Noticing a small bill upon the door, I went up to read it. It began with the word “Friend.” That

word struck a sympathetic chord in my soul. It seemed to cheer me and inspire me with hope. The bill informed me that Revival services were held every night, and prayer-meetings were held every day in that place. One was then being held, and I was constrained to go in. My mind had been rendered very susceptible by the ordeal I had experienced, and I was much impressed with the fervour and earnestness with which all pleaded for the conversion of sinners, and especially for infidels like myself. I felt my conscience pricked, but when I got out reason began to attribute it to a sort of enthusiasm – a mere mental delusion. However, I determined to go again in the evening, and I bless the Lord that I did. Whilst the Rev. J. C. Milbourn was preaching I was awakened to a full sense of my perilous position. His text was Matt. xi:25, 26, ‘Lord, save; we perish,’ &c. I will not detail the points of the sermon which was not an elaborate argument addressed to reason, but was a powerful, an awakening appeal to conscience, accompanied by an extraordinary influence evidently Divine. My conscience was awakened! It rose in majesty, and asserted its imperial prerogative. Reason was humbled and reduced to its legitimate function and sphere. The moral revolution however was not effected without a terrible struggle within. It was indeed a mighty struggle! My whole nature was convulsed. Tongue cannot describe my sensation at

that critical juncture. It was during prayer the victory was won. The Saviour prevailed; my doubts and fears fled away. I believed on the Lord Jesus Christ as my Saviour. I did indeed believe on Him with all my heart; and at that moment the talismanic words, “Peace, be still.” were spoken to my inmost soul. The tempest subsided, and the Comforter whispered –

“The light is come.  
Glory Divine is risen on thee,  
Thy warfare’s past; thy mourning’s o’er,  
Look up, for thou shalt weep no more.

The great moral incubus, scepticism, was effectually removed, and I awoke to newness of life. Faith had found her lamp, and hope her anchor, and a genial ray of love was shed abroad in my heart. Up to this period no one had spoken to me, nor did anyone present know me, or anything respecting my state of mind. When I felt the full influence of Divine grace upon my soul, I was constrained by an impulse of ecstasy to rush from the pew in which I sat to the communion, where Mr. Milbourn, Mr. Mackson, and others were engaged in prayer, and with them I knelt and “owned my Saviour conqueror.” I then stood up, and before the meeting declared what the Lord had

done for me. Yes, it was the Lord's work, and marvellous in my eyes. I saw clearly that through His inscrutable providence I had been snatched from perdition, and led to the rock of salvation.

“For myself, I am perfectly satisfied with the choice I have made. My conscience and reason approve it. I can now say what I could never say before – ‘I am happy.’ I have at last attained the great object of my being – the knowledge of salvation through faith. Here I rest with safety, and rejoice in hope of the glory of God.”<sup>79</sup>

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<sup>79</sup> *The Revival. Volume 7. Issue 179. 25<sup>th</sup> December, 1862. pages 199-200.*

## CHAPTER ELEVEN

### The Revival in London.

### Summary Articles 1 & 2.

#### Past, Present and Future.

About the middle of 1859 or earlier, tidings of the work of God in America, Ireland and Scotland, and occasional similar news from one or two places in England and Wales, attracted notice in London, that is, such notice as led to decided steps on the part of Christians there. Intelligence had come from America long before, but not till the period mentioned did London Christians begin to act. In June, 1859, the narration by a Christian brother of what he had seen in the north of Ireland suggested the idea of a weekly record of what the Lord was doing, and *The Revival* was accordingly commenced in July of that year.

Addresses were given by eye-witnesses of the special work of God in converting sinners elsewhere, and prayer-meetings were begun to be held first in the east of London (Vol. 1, Page 54. *The Revival*.), then in

Crosby Hall, about the third week in August, daily. Facts as to prayer were noticed, earnest prayer for special subjects began to be believed in and sought for, and special answers to prayer became known, encouraging the hearts of God's waiting people. About this time, some simple, stirring works appeared both from America and Britain: the contents of these proved alike strengthening and suggestive. Then about September a work commenced at Woolwich which issued in considerable blessing in that town and in the neighbourhood around.

The second week of September a daily union prayer-meeting was begun at a public room in Wellbeck-street, which has been continued uninterruptedly; also in Great Marlborough-street, besides weekly prayer-meetings in other places of the metropolis; then at the Stafford rooms, Edgware-road; at Queen-square, &c.; increasing in number until winter, when the union prayer-meetings, known as public meetings, amounted to something below 100.

At this period, viz., the winter of 1859-1860, the Revival, doubted by some, seemed to be established as a fact in the minds of many Christians in London, and it's being declared as such by fresh eye-witnesses, led to a more decided interest in it. The union prayer-meetings – that is, meetings on neutral ground, where

all Christians might meet without reference to any views or church distinction – were held both in private and public places, sometimes at mid-day, or in the morning or evening; they were eagerly attended, and the peculiar joy experienced of such meetings from the fact of Christians meeting as Christians, and coming together on the common ground, remains as a happy remembrance of 1859-1860.

At these meetings there was a good measure of freedom from form and restraint: brethren were not called upon by name to engage in prayer; rich and poor met together; Calvinist and Primitive called each other “Brother,” and prayed together.

Besides the above-mentioned places, prayer-meetings, either daily or weekly, were held in other parts of London and in the suburbs, as Exeter Hall, East of London, Islington, Bayswater, Kensington, Notting Hill, &c., &c. At these meetings the peculiar petitions sent in, and the number of them, was a sign of the powerful working of the Spirit of God. And many remarkable answers to prayer were granted, causing faith and love on the part of believers to be re-kindled and revived, and to lead to increased devotion and service to God. (see *The Revival* issues for Nov. and Dec. 1859.)

About this period, the ever-to-be-remembered second week of 1860, prolonged in some instances to another week, was a means of strengthening the hands of believers (see *The Revival*, January 7<sup>th</sup>, 1860). Prayer was then made for a proposed visit of Messrs. North and Radcliffe to London, and news and glad tidings from America, Ireland, Wales and Scotland further gladdened Christians' hearts in London, and helped keep alive the spirit of prayer and faith.

Here and there in England movings of the Spirit took place, either in congregations, schools, refuges, or in low neighbourhoods. Messrs. North and Radcliffe came to town; they came in the spirit of prayer, upborne by many prayers of believing men and women.

The services of these brethren in John-street Chapel, at the George-street Presbyterian Church, at Bayswater, in halls, school-rooms, and in private, in and about London; their presence, the power of God with them, their testimony to the realities of the Gospel, were of especial use and blessing; a telling impression was made (see reports in *The Revival*, January, 1860); some men of God were revived in spirit, and came out boldly to the help of the Lord, and have waxed stronger and stronger.

The visits of these brethren were short, but God was with them, and the right of the Holy Spirit to raise up and use such instrumentality as He pleased, was acknowledged by many. Power once commenced, the Divine impetus given, tributary streams now poured themselves into the current, and early in spring, 1860, Midnight Missions, and various other schemes, considered by some utopian, were set on foot for the salvation and rescue of the outcast and those not hitherto met by ordinary methods; the preaching of the gospel became more pointed, clear and simple; improved and shorter gospel tracts and hand-bills were circulated; suited hymns with suited tunes appeared; theatres were subsequently opened, and at some of the services what have been called “after conversations” were established.

As the tide was rising in London, notices of reviving in the provinces served to swell it; “laymen,” so called, in town and country, were becoming zealous in the Lord’s service, and the winter of 1860-1861 saw a new phase of the work in the sudden raising up of a multitude of labourers in the gospel – men from all ranks and classes, men more or less peculiar as to their past history, men of character in many instances, and admirably suited to address the masses.

Ere this it must be noticed that Richard Weaver – one raised from the coal-pit, and who had been much used of God among the working-classes in the north – visited London. His visit was remarkably blessed in the rescue of souls from sin and iniquity. He preached at St. Martin's Hall, and was acceptably received, especially by those of his own class. To workmen of the lowest orders, to the ignorant or depraved, he proved most useful.

Thus, Mr. North to the upper classes, Mr. Radcliffe to the middle classes, and Richard Weaver to the masses, were the men chosen of God to begin the work, which now went on, others being raised up, not only for every class, but for almost every trade and sort of men, women and children. The summer of 1860 was occupied by a good deal of open-air preaching, and the 'winter campaign' set in with especial prayer to God for blessing to souls during the coming season. Additional halls, rooms, theatres were rented, and services multiplied; labouring men came forward to preach, and many souls were converted.

Christians now looked round and saw that God was working of a truth; they saw men singularly raised up to preach, and they were made wise to win souls for Christ; Christians felt love increasing the one to the other, and they found that over and above and outside

their party distinctions, they could pray together, preach together, and serve together. The winter of 1860-1861 was a good time. Midnight Missions were blessed; some notorious sinners were singularly converted in theatres, chapels or rooms. Not only were thieves, harlots, drunkards saved, but many self-righteous and formalists were brought to Christ. Some high and low became followers of the crucified Saviour, and thus were the servants of Christ encouraged.

The preaching of William Carter and of many others was much owned of God, and numbers of new converts in and around London appeared, some of whom speedily became preachers. Female helpers, lads and boys, the Woolwich and other boys, had no small share in the movement. The notices and articles in *The Revival* and other periodicals must not be omitted as means used by God: as well as the days of prayer at Great Marlborough street, the fellowship meetings of labourers for prayer and conference in Marlborough-street and Crosby Hall.

Mr. Radcliffe visited London again during the winter of 1860-1861, and made a long stay; his labours, his humility and service helped to develop gifts amongst many who were idle or doing but little. Labourers were brought out for every sort of service;

there were the outside and hard-workers, gatherers, preachers, nursing fathers and nursing mothers, builders up, pastors, promoters of love and union, helps, &c. This was a rapid development. All this while, prayer which had been so general in the past year had resolved itself into work and service. Union prayer-meetings were less numerous and less frequented, but it is believed that the spirit of prayer was not lessened. There were many special prayer-meetings; every service was undertaken and carried on in prayer. There were theatre prayer-meetings; and prayer went on secretly and unitedly while preachers preached. Christians owned their dependence upon God by a spirit of prayer and trust in Him.

The nights of prayer have not been noticed; but God saw his people assembling on those nights from 10 p.m. to 5 a.m., and He heard and answered, and since they could not meet by day, He honoured their meeting by night. The second week in January, 1861, was helpful, and especially so were the Barnet Conferences of 1860 and 1861. Both public and private meetings partook of new energy, love and Christian unity increased and by the end of the summer of the present year it was evident a good work was going on; and that many souls had been saved during the past winter.

Those who have taken an active part in the operations of the last two years are bound to confess, whilst it must be acknowledged that little comparatively has been effected, that events of the weightiest importance have been made to pass before their eyes like a grand diorama; and inasmuch as these events have rapidly succeeded each other, the vision has been more like a series of dissolving views, one dissolving into the other, only that, being of eternal and divine importance, the sight has left indelible photographs behind. That Satan has been busy, that some mistakes have been made, who will deny? But when we reflect on the work noticed here; when we look round upon a host of willing workers, and a large number of converts; when we regard the present state of the church, whether of active desire for more love and service, or of expectancy as regards the future, we must say that we live in a moment of deep and stirring interest. It may be solemnly asked, Is not the conversion of sinners and is not the union of believers a great work?

Just now, beholding the willingness of workers, the increased union of Christians, with a deeper sense of undying realities pressing upon their hearts, we cannot but expect that the coming winter will be a season of great ingathering of souls in London.

London is not like other towns. As to its commerce, its population, its calculating business ways, its sin and iniquity, its profession of Christ, it does appear that a steady, quiet, and but little apparent work is more likely to be permanent and enduring than of more warmth and display. Thus we have great cause of thankfulness at the absence of all excitement. To know the work of God in London, we must take time and pains to inquire and search; thus a stranger, or even a resident, may say that nothing is doing. But for the coming winter let prayer be increased, both individual and united special prayer; let hearts be more loving; let Christ be all and in all; let Christians unite; let new converts be fed and nourished; let souls be still sought after, and we shall see a blessed harvest.

In conclusion let us stop and reflect upon the tender, gentle way of our God with his reluctant people. The origin of all this blessing was his purpose and grace. He allowed eye-witnesses to tell of the work, then he put desires deep into the hearts of his people, they expressed these in prayer, little knowing what they asked for – souls were converted, saints were quickened afresh, union and love came about. Oh, how gracious is our heavenly Father! He “remembered us in our low estate, for his mercy endureth for ever.” The means, the plans, the men raised up, were all of his

own ordering and devising; He opened his hand and supplied means; He opened his heart and shed abroad love in the hearts of his chosen; and He, by his Spirit, caused the preached Word to be effectual: and how Christ has been set forth “evidently crucified” amongst us. How have the sent-servants preached realities; not by words of eloquence, but often with stammering lips they have set forth the love and holiness of God, his goodness and severity. The awful sin of rejecting the Gospel, the blessings of the believer, have been plainly told out with strong appeals both to heart and conscience. A Gospel of reality, of love and persuasion, has gone through our land, in place of a dry doctrinal statement. Christ, his person and work, have been fully declared; whilst it must be admitted that most of the preachers who have been raised up are no divines, and make no profession of being preachers; only that being raised up and thrust out, they say, “Woe is me if I speak not to perishing men, and warn them of the coming judgment.”

It must not be supposed that this is by any means a perfect view of the work in question, it is but a glance; twenty different writers would have written differently and still something would be left out. Some errors from partial information may be found in the foregoing, but it is true in the main. Many facts and details are

omitted, many names of individuals used are left out. It would have been invidious to have given some and not others, and impossible to have named all those blessed men of catholic spirit who have come to the help of the Lord. Mention has not been made of the preachings in Willis's Rooms, at the Polytechnic, more private meetings for prayer, conference, &c. They are recorded above.

Those who have been most useful, after all, may have been least known, the Epaphrases and the Marys and the Annas, and the hidden ones, perhaps far from the scene. Those who have wrought and those who see not their names in print will rejoice in the omission, for if they work for God, their record and their reward is with Him. To God be all the glory. Amen and Amen.

S.<sup>80</sup>

## Second Article.

Six important and eventful months have rolled by since a notice of the special work of God in London appeared in the pages of *The Revival*. That article, “The Revival in London” (Sept. 14<sup>th</sup>, Issue 112.)

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<sup>80</sup> *The Revival. Volume Five. Issue 112. 14<sup>th</sup> September, 1861. Pages 81-83.*

favoured the expectation that the winter of 1861 – 1862 would be a season of peculiar blessing.

Though the blessing may not have come exactly in the way we might have expected, and it seldom does so, it has come, and the winter has been wonderful in results.

The work of Revival in London has, from the first, been slow, and without much demonstration or excitement. If slow, it has been steady and deliberate; and this has been no disadvantage if it has indeed advanced, as is believed it has. There has been, as it were, the hiding of God's power, save to such as have sought to mark narrowly and distinctly what has been going on.

The winter of 1861 – 1862 began with a sober, solemn business of prayer, and with a loving co-operation of labourers of all classes and shades of service. There was not a few remarkable meetings which might be called preliminary and preparatory. It was soon evident that God had answered thousands of prayers already offered, and that He who had poured out the spirit of grace and supplications, had also, in measure, given the “spirit of power, and of love, and of a sound mind.”

In former times a spirit of separation prevailed so as to hinder united operations; now, a spirit of attraction was most manifest. Brethren of different communities felt compelled to draw together, labourers in the different spheres and fields of operation seemed forced into a union of love, an union of which Christ was the real though the invisible centre and magnet. This union was as easy, God having wrought in the work, as it was difficult or impossible heretofore. The kind look, the warm greeting, the fervent prayer for each other and for all workers, told that God's power was for, with, and in His people. Undenominational prayer-meetings, conferences, and labours were hailed as right things and pleasing to God, and these served to refresh many weary workers who had "borne the burden and heat of the day." Occasions were taken to multiply opportunities of Christian union and association; and a brother or a sister in the Lord, a servant of Christ, was hailed as such with no narrow or mean thought in reserve, "he followeth not with us."

Special power was given to preachers of the gospel, and the spirit of prayer was greatly increased; labouring-men preachers preached well, and of many used last year, as of others newly raised up, such was the gospel they bore, and such the grace they exhibited, that it might emphatically be said, "How beautiful.....

are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." A steady conviction prevailed that God was about to do great things, and a quiet faith in this led on to successful labour. Theatre and other special services and meetings were well attended to by bands of true, diligent, Christian workers, regardless of personal loss and difficulty; shades of opinion merging in the one great and all-important business of the gospel, and of Christian love and unity.

The wave and tide of blessing continued to rise; remarkable links of associations were riveted; men used by God in humbler spheres were kindly looked upon and respected by some of standing in higher places, who were not ashamed to own their work and to stand beside them. Such were brought together in mutual respect and love, the rich rejoicing in being made low, the poor in being exalted. These associations were not in name, nor were they sustained by effort, but more than at any previous time for ages, different servants of Christ were brought into united service. What was this but the power of God? We seemed to live at a solemn moment. Whilst the will of God in the salvation of sinners was the crowning idea, the union of believers, warmed by the fire of the gospel,

came out by the way. Notable men, of special power, or grace, were still as heretofore, wanting – the best labourers were ordinary Christians. Servants of Christ, looked for and longed for, were absent. Prayer made in London for Mr. Brownlow North was answered, but he was not able to come to help. Mr. Radcliffe, long expected to hold meetings in London, was kept away; and when he did come, weak and exhausted, he spent but a few days. In this way the Lord was pleased to show his wondrous power and to exercise his sovereignty in using men without any special distinction; thus hindering the gathering round some great person or name. Still there were great men and great names, as there ever will be in such a place as London; there were controversialists of distinction and good preachers, but such were not put prominently into notice in the work; they had their own spheres and occupations, and in London this alone is work sufficient for a man. Leaders of parties, or theory men, found no place; they were in the descendant; Christ, and his gospel, his work, his people, were the prominent themes. The cement and mortar of parties, as it regards the work and workers in question, appeared to crumble as a more normal Christianity developed itself. One striking thing was that simple working-men, young and inexperienced converts, were more used than older and better instructed believers. There was a lesson,

doubtless, to be learned in all this, for the absence of leaders and men of powerful mind led to more dependence and prayer. Not only amongst many newly-converted, but especially amongst older believers, there was a willingness to learn, there was really a striving who should be the least, and some who had been in stiff harness for a quarter of a century, came out as if newly touched by grace. God had been preparing such for present usefulness by long years of patient service and experience. We will be united, we are one, we will take the lowest place, we will hide behind Christ, we will rejoice more in our brother's honour than our own, - were truths, if not expressed, practically carried out. Humility and self-judgment were manifest acts of faithful service, happy faces, The Rev. J. Denham Smith's short visit in November was helpful, it proved that many who heretofore were not seen in the work, were believers in the reality of it, and would co-operate. The meetings held at Freemason's Hall, both by Mr. Smith, and by Mr. Radcliffe, demonstrated the possibility of enlarged Christian love and co-operation where least expected. Then the Marlborough-street Conferences showed how many there were of non-official, devoted, intelligent, labourers in the Gospel, both young and old, high and low. These meetings (*Revival*, No. 124.) must be considered as remarkable and singular. The voice

seemed to cry, “Enlarge the place of thy tent, lengthen thy cords, and strengthen thy stakes.” Satan, however, was not idle; whilst God was blessing, he sought to hinder and cast down. There were fears and temptations; but the Spirit of God wrought, and every meeting was felt to be blessed. Union meetings of every kind were dotted over the great metropolis, and the ramifications were many: the masses, so difficult to get at, seemed to heave as they came under the sound of the gospel, as the work of evangelizing began to tell, and as diligent workers went forth with steady purpose. Many eyes were gazing for manifestation; but in this case the kingdom of God did not come with observation; God appeared rather to be working in the lower strata, and multitudes, who would not be publicly known, were converted.

There was much that is satisfactory to those who promoted special prayer-meetings, and to those as believe in God’s present readiness to hear and to answer their petitions; they saw the work doing, they marked the increase of ready workers for the occasion, such as open air or in door preachers, praying men and women; and when they beheld development of love and Christian union, they thanked God and took courage. The great principles which had been set forth had taken effect; some were led onward into the current of

blessing; and sweet was the season of united communion at Freemasons' Hall at the end of the second week in the year, to remember the Saviour's death till He comes again. Striking conversions refreshed evangelists, and very distinct answers to prayer encouraged praying ones; while it is to be noted that few, very few indeed, in comparison with the numbers supposed to be converted, had fallen back.

“Lay” preaching became more than ever an established and recognised fact, both by the thing being done, and by the results of it. Not only “every man a missionary” but every missionary up and doing and at work, was seen, and extended spheres of operations were engaged in. There were the services for police and cabmen, for lamp-lighters, postmen, sweeps, dustmen, and scavengers, boatmen and bargemen; the outsiders were not forgotten, and men who by profession cast off all fear of God were sought. The “Fancy,” fighters, libertines, thieves, and such like, shared in gospel sympathy. And God raised up men for almost every class and from almost every class. As before, there were those high in life, some from the noble, and rich, others from the army and navy, some from the law, some newly converted ministers, helping in the good work. There were also converted stage-players, infidels, blasphemers, thieves, drunkards,

pickpockets, and roughs, preaching the word. There was an acrobat and a conjuror, besides miners, colliers, pugilists, &c.; and not a few converted Roman Catholics came to the help of the Lord. The Midnight Mission was busy and successful. Thus there was a peculiar extension of preaching, and an interlacing and dove-tailing of work and workmen. Truly it was a new phase of the church which we saw. For all that was being done, means were provided, and liberal bounty continued to be poured into the treasury of the Lord. The suburbs of London, in some instances, manifested interest in the good work; but, on the whole, many of them would appear to be backward, and are subjects of continued prayer at united prayer-meetings. Still, preaching was diligently going on and conversions were taking place.

So also in country towns round London, and in the provinces. Notices of blessing in the metropolis stirred up Christians in the country; they acted and reacted on each other, and blessing in the country animated workers in London.

It would be impossible to go fully into detail as to the religious progress in London during the past season. Even the effect of theatre-preaching alone (many theatres and halls all over London having been filled with attentive, and often riveted listeners, week

after week, month after month), must be considerable; but even some of the striking results must be passed by here. The character, style and simplicity of preachers in general, the advance of new converts, the grace of older believers, the general growth and development of truth, were all signs to be rejoiced in. Then every incident or circumstance was hailed as an occasion for glorifying God. The Hartley accident was much made use of. The International Exhibition, as it might offer opportunities for preaching and for Christian intercourse, has been peculiarly taken up by almost all Christian societies and Christian individual labourers. The first question was, “How shall we all work in concert, so that there may be harmony and unity?” and interesting meetings on this subject were held, as well as meetings of a variety of kinds, to take every advantage of the coming influx of English and foreigners. Other services of importance were entered upon in the same spirit of enlarged love and unsectarian fellowship. Here let us notice that 1859 – 1860 was the praying winter; 1861 – 1862 has been the ingathering winter; whilst the intermediate one of 1860 – 1861 may be considered as a transition or preparatory time, mingled with many foretastes of future blessings (see Report, page 82, Vol. 5.).

A strange feature of the Lord's sovereignty must not be passed by here. As we see in the Book of Acts, certain persons were called from one place to a work when others who might do it were near, and those others called to another special work, so it has pleased God to send chosen men from one neighbourhood into quite another, in order to bear their testimony to His grace. Some, for instance, from the north of London have worked in the south or east, whilst others from the west and south have been ordered in an opposite direction. Each one seemed to know his work, and quietly to do it. Nor, perhaps, ought the Scripture-reading at Crosby Hall, opened about March, to be omitted in this detail. It may be considered strange that such a meeting has not been before held. There have been united prayer-meetings, united preachings and conferences, but never until now an united Bible-reading.

In concluding this imperfect sketch of wonderful works of God in our days, it may be interesting to trace to the Lodiana Invitation, dated November, 1858. Though all may not agree in everything contained in that invitation, we must admit that there was a mighty stretch of faith in the request. It was addressed to “the church of Christ throughout the world.” It acknowledged gratitude to God and obligation to live

for Him; it spoke of spiritual necessities and the want of the perishing millions; of God's readiness to answer prayer; and then invited believers "of every name and nation, of every continent and island," to unite in special prayer during a certain week.

At the special united communion, held in Freemasons' Hall, Sunday, Jan. 15, 1860, the subjects of prayer were, that God would make his people "of one heart and one mind, that they may do one thing, forget the things which are behind and press forward to those things that are before; growing up into young men and fathers in Christ, and going everywhere, teaching and preaching Jesus Christ." The subjects of praise were no less striking: "that God had brought his people into greater union, had revived the faith of many Christians, and had been adding to his church such as should be saved."

And now, what have we to do but to bow ourselves in adoring gratitude and praise to "the God of all grace," the God and "Father of our Lord Jesus Christ, the Father of mercies," for all that He has done before our eyes?

Let us praise him for all that is past,  
And trust Him for what is to come,"

being resolved to spend the rest of our time to his glory, in seeking the blessing of our perishing fellow-men around, and striving to promote and increase, in every way, the unity and edification of our fellow-members of the one church, the body of Christ; as a command of the risen and glorified Head, and as well-pleasing unto Him.

The foregoing notice comes, as it were, at a halting time, at the close of the theatre services in London, and at the commencement of open air preparations and operations. In addition to this, the visit of Richard Weaver has had a considerable effect upon many of the working classes. To enable him to exercise such power over classes that no ordinary preacher can reach, or if reached, can control, a man must have no inconsiderable amount of individuality, whether in the working-class preacher or in the bishop, exposed the subject of it to a good deal of what will prove trying to many who may come within his reach.

We believe that great good has been accomplished, not only among the masses, but amongst others, by Weaver's visit. He believes his testimony; he believes in heaven and hell as distinct realities; he in common with many working-men evangelists, has a firm hold of the gospel for himself; he would give his life for souls; he is earnest; he can tell a sinner where

he is; he illustrates his earnestness by suitable and vivid illustrations. The poor understand him, the working-men eagerly listens to his rapid and almost breathless discourses. If the refined do not like him, let them stay at home and leave room for the outcasts; though some of the highly-educated, no less than porters, coal-whippers, fighters, men and women of toil and difficulty, claim Richard as their friend. His language suits them, and they don't mind his manner and oddity: they see that he is a real man.

It is not everybody that would be so honoured as to hear from the pit such words as these from a poor, sorrowing mother: "I say, Richard, pray for my son." This may be familiar and unusual, but it is real. We talk of preachers for London – and what is London? – The squares, the parks, the polite, the church-goers and chapel-goers, are not London. Few people who live in London know much about its three millions of souls. True, our theatres have been thronged during the winter by thousands who never attended ordinary the means of grace; but they are but a few units amongst the swarming populations of Spitalfields, Bethnal-Green, and Whitechapel, Clerkenwell, Drury-Lane and Westminster. It is masses such as these we want to reach; and Richard Weaver has a power over them, not only to get some to see their need and to show them

Christ, but he has a power from God to help many of them forward out of their sin to serve God and become preachers. Passing by failures, and praying God to over-rule them, we hope, during the coming months, to meet in the battle-field many who will be bright examples of the Christian life. Backsliders have been restored, notable sinners have been saved, and an immense number of letters have been received from persons testifying of God having saved their souls under the preaching of the converted collier.

Scarcely had Richard Weaver left than Mr. Denham Smith paid us a second visit. Freemasons' and St. James's halls were thronged on the occasions of his addresses, and numerous letters from those who have been brought into liberty under his preaching testify that the power of God accompanied his visit.

The meetings at Willis's Rooms, at which, in former seasons many amongst the higher classes have been brought to Christ, have again been blessed to souls during the present series. We have just heard of three conversions as the result of one of the most recent of these gatherings.

We cannot better conclude this notice of the last six months' indoor work, than by recording a meeting which we hope will prove to mark an era in the history

of this Revival. It was held at Great Marlborough-street, on the 3<sup>rd</sup> inst., for the following objects:-

1. Praise to the Lord for past manifestations of His favour and blessing in the conversion of many souls.
2. Prayer that He may be pleased to continue His blessing, and to give a right direction to the efforts proposed to be made during the Great Exhibition.
3. That a large measure of brotherly love and forbearance, and a spirit of deep humility, may be given to those who are seeking to make known the gospel of the Lord Jesus Christ to unconverted sinners.
4. That the Lord may direct us respecting any further Conference in furtherance of His work amongst us.

Captain Trotter conducted the meeting, and the Rev. C. Hargrove gave an address on Luke xi:1-13, the special object of which was to force the a fortiori argument of the Lord Jesus, “How much more shall your heavenly Father give the Holy Spirit to them that ask Him.” But this article has already been too extended to allow of our following this subject further at present.

May the blessing of the Lord, which has so richly rested upon His people during the past winter, still more

abundantly come upon us during the momentous season which we are just entering.

S.<sup>81</sup>

## THIRD EPISODE of “The Revival in London.”

### Issue 168.

This article is a worthy successor to the first two, but will not be included here, as it is too long for the space available. Issue 168 of *The Revival* contains several other news items about aspects of the Revival in London.

Among these, there is a long article about the need for a dedicated preaching hall for people living in the East of London. The suggestion of this need had been made earlier by Richard Weaver. There are also short reports from several countries, and another series of long articles about the Y.M.C.A. in London, special theatre services, the Home of Hope, The Open Air Mission, and St. James’s Park. These are followed by a number of reports from country towns and London suburbs.

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<sup>81</sup> *The Revival. Volume Six. Issue 142. 12<sup>th</sup> April, 1862. pages 113-116.*

## THE REVIVAL IN THE COUNTRY.

All tidings of the work of God in London in the pages of the *Revival* have been read with the deepest interest in town and country places. Every movement in the great city is watched all over the kingdom. There, wickedness and sin are concentrated; thence, great operations of God, and schemes of enterprise proceed. It is not therefore to be wondered at, that country readers mark each indication of the hand of God in our city of two millions and a quarter of souls.

Many will have read with thankfulness and pleasure the Report of London, (No. iii, in No. 168.) They must not be discouraged as it regards their own state and condition in country districts. It is true that there are places where apparently no dew has fallen; but there are numbers of places where it has, and where the same results, though perhaps not so full, have been granted. Let town and country labourers look, in the spirit of faith, and enquire whether the same kind of blessing they read of, is not going on around them. Gifts often lie strewed at our feet, in the way before us, or hid in the thicket near us; but we have not eyes to see them. It needs the eyes to be opened to behold what

God is doing, and to have revealed to us things which, by nature, we cannot see.

It is believed that the same heavenly gifts which have been noticed as given to believers in one place, will be found in measure, more or less, in many places. It will be found, for instance, in most places, that secret or known workmen and workwomen, longing, expecting, praying souls, perhaps a few have been steadily praying on there three years and more, waiting for the blessing. Or, it may be, there have already come answers to those who pray day and night; and evangelists, workers, men and women, have been raised up independent of ordinary means. Let us look and see.

Evangelists have been raised up in London, it is true:- but it is a fact that in the provinces, evangelists are not only very numerous, but oft-times not in any way inferior to those in the metropolis. There are multitudes of hard-working preachers, men who travel and labour for souls, open air preachers and unsectarian men ready to every good word and work, these are coming out into prominence more and more. They are usually met when servants of Christ or other evangelists visit their towns or districts, and they gladly lend their help at preachings, special services, after-meetings, or open air services; only it is too often true that a prophet

is not of much honour in his own country. These workmen are much cheered by the visit of a stranger, even as many from the country have strengthened the hands of those in London.

There is then evidently a drawing together of believers in Christ for Christ's sake, and precious ones converted to the Lord, the fruits of prayer and seeking after souls in love, It is not only hoped this is the case, but it is fully believed, and from inquiry and visitation in many places, it is known to be so; visits from cottage to cottage, in towns near London, as well as in towns and hamlets more remote, have proved the fact. Happy faces, joyful hearts, and warm greetings have told the stranger that London labourers who have visited those towns have not laboured in vain. When many have been asked of their conversion and blessing, it is often dated to hearing Mr. ----, or to some particular meeting held or text spoken, in the Town Hall or Market-place, or in the Corn Exchange, or Temperance Lecture-room.

Unless great mistake is made in what is here said, it is confidently believed that not only in Herts, Essex, Kent, Surrey, Middlesex, easily reach from the great metropolis, but in counties more distant – in Norfolk, Suffolk, Cambridgeshire, Sussex, Gloucestershire, Hants, Dorset, and Somerset, Devon and Cornwall, Yorkshire, Cheshire, Staffordshire, Derbyshire,

Westmoreland, Salop, Warwickshire, &c., it will be found that similar reports might be given concerning many towns and hamlets, as have been given concerning London.

Have we not read of petitions and requests for prayer, ardent desire for place after place to be visited by God's rain? And has prayer been asked in vain? Surely not; nor have reports of conversions, of Christian union and fellowship, or ***united*** prayer, ***united*** preaching, ***united*** communion, in large centres been read in vain.

Country Christians pray for London. London workers pray for country places. The sweet reaction of love and prayer tells, and thus firm links of true Christian union have been cemented. In London we have had close fellowship with what has gone on at Birmingham, Liverpool, Manchester, and at many other large manufacturing towns where the same blessings are in measure realized. Theatre services, special services, missions, and loving visits of interchange, help in uniting us closely together.

It is believed that the work of God will spread widely and steadily through the land, and that distant towns, remote villages and hamlets, will more generally resound with our sweet hymns of praise:-

“I do believe, I will believe, That Jesus died for me.

That on the cross He shed his blood From sin to set  
me free.”

“Happy day, when Jesus washed my sins away.”

“My happy soul is free, For the Lord has pardoned  
me, Hallelujah to Jesus’ name.”

“I hope to meet you in the promised land, At Jesus’  
feet a joyous band,

We’ll praise Him in the promised land.”

May God grant it, for his own glory.<sup>82</sup>

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<sup>82</sup> *The Revival. Volume 7. Issue 172. 6<sup>th</sup> November, 1862. Pages 214-215.*

## CHAPTER TWELVE

### “Fiddler Joss,” and a few others.

Today, he is entirely forgotten, like most other men in the Nineteenth Century. In his own day, he was very famous, a house-hold name on the lips of a great many people. His conversion to God, and the early times of his ministry to the derelict people in the north of England, had happened before, but his great fame occurred in the years just after the Revival had finished. He became one of the most famous men in England. The Lord seems to have made it so.

#### The Life and Labours of Joshua Poole.

Most of the readers of *The Revival* are familiar with the name of Joshua Poole (Formerly known as “Fiddler Joss”), and probably many have read brief notices of his extraordinary conversion from a life of almost unsurpassed degradation and wickedness. A full and reliable account of his career has just been issued. After perusing its deeply-interesting pages and following the career of the once-besotted and

murderous drunkard, till he becomes the devoted and eminently-blessed servant of the Lord Jesus, we are constrained to exclaim, like some of old, “This is the finger of God;” for only the Almighty One, who changed the fierce Saul of Tarsus into the humble, loving, and zealous Apostle of Christ, could have effected so astonishing a work as this biography portrays.

After depicting the scenes of his youth, it shows us his seventeen-years’ career of drunken riot as a fiddler, wandering from beer-house to beer-house, and from fair to fair, constantly engaged in fights and savage revelry, and daily seducing others to the same ruinous courses. Often his life was endangered by the blows, falls, and illnesses encountered in this miserable career, during which he was repeatedly laid on a sick-bed for weeks and sometimes wholly dependent for a livelihood on the exertions of his first wife, a virtuous, amiable girl, who, although dying of a broken heart, and far gone in consumption, brought on by the neglect and cruelty of her husband, saved him from starvation by her own self-exhausting efforts for his support. But she and her child soon sank into a premature grave, leaving the wretched father unawakened by the melancholy results of his wickedness.

For years after marrying his second, and present, wife (a pious young woman), he was rarely sober for a single day. Again and again he attempted to murder her with a poker or a razor, and was only prevented from so doing by the constant vigilance and interference of the police and the neighbours.

He was aroused to a very brief condition of repentance by the death of another child, his little Tommy, who, when dying, raised his hands in prayer, then looked in his father's face, and exclaimed, "Daddy, will you go with me?" Joshua replied, "I cannot, love; but I'll try to follow thee." He says: "About five the next morning, the little lamb went home to be with Jesus, and among the last words he uttered before his eyes closed in death were, 'Daddy, will you go with me?' To this day, the remembrance of Tommy's dying moments, makes me tremble and weep, for the dear little fellow was fond of me, and I of him in my sober moments, which were few during the whole of his short life. None could sooner tell than he when I was drunk or sober. When sober, with little sunny face he would toddle out to meet me and kiss me. When drunk, the remembrance of kicks and blows made him timid, and, hiding in his mother's clothes, he would cry, 'Hide me; here's daddy coming!'"

Nevertheless, after Tommy’s death, Joshua became worse than ever, and at last his wife was compelled (after a narrow escape of murder by him) to bring him before the magistrates, by whom he was committed to Wakefield prison for six months. There the Lord met with him, and, through the instrumentality of two pious officials, the one sovereign remedy for intemperance, as for all other evils, was applied and received – the gospel of the blood of Jesus, the Divine Redeemer of infinite compassion and power.

How the power of the Holy Spirit has since wrought in him and in his faithful wife, is known to multitudes. Their labours in the West Riding, in South Lancashire, in Warwickshire, Scotland, Dublin, and London, are so fresh in the memory of our readers that we need not recur to them here; but they are described in the work just issued, and with many interesting details.

We will only allude to one of the various branches of service entered upon by Joshua Poole. At Halifax, in 1864, he erected a Bible stall every Saturday night in the market-place, where, in less than a year, he disposed of about 7,000 Bibles and Testaments. In the intervening days, he preached, as usual, in town and

village, with much blessing from the Lord. Who can estimate the value of such efforts? W. T.<sup>83</sup>

## Examples.

### **Joshua and Mrs. Poole at West Bromwich.**

These earnest labourers have continued their labours in this town with much blessing. Many poor sinners have been rescued from the depths of sin, drunkards have abandoned the drink, have signed the total abstinence pledge, and have professed to believe in the Lord Jesus Christ. Many wretched homes have been made happy, down-trodden and ill-used wives are made glad by the reformation of their husbands, neglected and starving children are also rejoicing over the fact that their parents have abandoned the public-house, where they used to spend their hard earnings, and now bring them home to supply their wants. The full amount of good done at these services the judgment-day alone will reveal.

A man, whose wife is a member, sharpened a knife with the intention to murder her for coming to the hall. He came to hear out of curiosity, and the word went home with power to his heart. He professed to

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<sup>83</sup> *The Revival. Volume 16. Issue 424. 5<sup>th</sup> September, 1867. page 503*

find Jesus, signed the pledge, and is now clothed and in his right mind. When relating his conversion to God, with the tears rolling down his cheeks, he said he was never in God's house but twice; then it was to be christened, and to be married.

Another man had been a great drinker, he came to the services with a patch on his cheek, and apparently soddened with drink. The Spirit of God awakened him; we stood round him, and spoke to him about Jesus, but his countenance was sad, and he would scarcely speak to us. A few nights afterwards he professed to find peace, the sadness has been removed from his face, and better clothes have been put on his back; the change was so great that we scarcely knew him.

A large number of other cases might be given if space would allow. The meetings have been well attended, the hall has been filled, and the doors locked long before the appointed hour to commence the meeting, and hundreds have frequently been outside unable to get in. On several occasions, hymns have been sung through the streets at half-past six o'clock in the morning, and a love-feast has been held in the hall at seven o'clock. One morning thirty gave a testimony for Jesus; many of them a month ago were drunkards; twenty-nine of them have signed the pledge. God has owned the labours of his servants greatly. Sinners of

all classes have come to hear the experience, blended with Gospel truths, of “Fiddler Joss” and his wife, and have gone away rejoicing in the God of their salvation.

Upwards of 300 persons have professed to find peace in Jesus, and more than 400 have signed the total abstinence pledge. Joshua says, he finds that about ninety cases out of every one hundred of backsliders go back through the drink.

We thank those Christian friends who have remembered us in their prayers, and ask that they will still pray for the Lord’s blessing upon the work, and also upon Joshua and his wife. If any of the readers of *The Revival* could send us a few thousand tracts, to set the new converts to work, I would esteem it a favour.

On Thursday, January 3<sup>rd</sup>, a farewell meeting was held, when a large number of persons crowded the hall in every part. Valuable presents were made to these servants of Jesus in remembrance of their labours. The meeting will be long remembered. May the Lord long spare the useful lives of “Fiddler Jos” and his wife.

T. Whitehouse.<sup>84</sup>

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<sup>84</sup> *The Revival. Volume 16. Issue 391. 17<sup>th</sup> January, 1867. Page 33.*

## **Joshua and Mrs. Poole at Derby.**

It will have gladdened the hearts of God’s dear children to hear of the blessing that the Lord gave recently at West Bromwich, when a large number of persons professed to find peace in believing in Jesus, and upwards of 550 signed the pledge. At Bloxwich and at Wellington there were many tokens of blessing. A Working Men’s Temperance Society was formed, which, I pray, may be of benefit to the town.

We again visited West Bromwich for two nights on our way to Derby, when a great crowd assembled to hear the word. Oh, for more simple gospel preaching and fireside discourses that the poor may understand us! Oh, for a single eye to the glory of God, and hundreds would be brought to the feet of Jesus.

We commenced our labours in the Theatre Gospel Hall, Derby, on Jan. 27, and truly God has been with us. I find that backsliders are many in this town, and when I ask, “How came you to fall?” the answer is, “Drink did it.” During three years’ labours in the vineyard, ninety-nine cases out of every hundred of backsliders that I have met with are directly or indirectly owing to strong drink. During the week the theatre has been crowded to hear the gospel, souls have professed to find peace every night, and large numbers

have signed the pledge, among them a great many believers, who have signed for the drunkards' sake. On Sunday four services were held; large crowds assembled, and souls were made happy through believing in Jesus. We have had opposition, as usual, from landlords, who find their tap-rooms getting emptied. Oh, my brethren in Jesus, rejoice with us that a time of awakening has come to Derby.

I ask the prayers of God's children for a young woman, converted from among the Catholics. She has given me her prayer-books, and others her rosaries, beads, and crosses, and a large image of the "Virgin and child." The Romanists are now watching her up and down. She is a servant who can do anything, and has a good character, and she wishes to get away from Derby into a pious family. If any of God's children know of such a place, I should be glad to hear from them, of from you. I have given her a Sabbath-school teachers' Bible, which she seems to prize very much. I find my Douay Bible a great help amongst the Romanists, as it has silenced them many a time.

Many of the Romanists have attended our meetings, although the priest has cursed the theatre from the altar. I trust that, by kind words, and pointing them to the finished work of Jesus, much good will be done among these poor priest-ridden people. Will the

Lord's people pray for us that God may strengthen us in the work. Joshua Poole.<sup>85</sup>

## **Theatre Gospel Hall, DERBY.**

Our beloved brother and sister Poole, who have laboured with very great success at the Theatre Gospel Hall for six weeks, have now left us. We had earnestly sought the Divine blessing on their visit, and our faithful God has given more than we asked or thought. The meetings have been crowded, many of them to inconvenience, and we have been told that in some instances as many went away after the doors were closed as obtained admittance. The labours of our dear friends during their stay with us have been most arduous. The numerical results of the Lord's blessing on their efforts can only be roughly estimated; that hundreds of persons have been revived, restored, or brought to "the fountain for sin," we safely may write, and to our gracious Lord be all the praise. No less than 1008 persons have signed our temperance pledge book, very few of whom are under sixteen or eighteen years of age; the majority are grown-up persons. Brother

<sup>85</sup> *The Revival. Volume 16. Issue 395. 14<sup>th</sup> February, 1867. Page 90.*

Poole has inaugurated a temperance life-boat crew, which numbers nearly seventy members.

During their stay we held a supper for drunkards and their wives; upwards of three hundred sat down to beef sandwiches and coffee. From this supper nearly sixty signed the pledge, and many have yielded themselves to Christ. Prostitutes and adulterers have been drawn to Jesus, and wife-beaters, and almost murderers, can testify that Jesus has made them whole. We rejoice at these blessed facts, but there are others who do not rejoice.

There has been a considerable amount of persecution, both from professed Christians and the publicans of the town, whose craft has certainly been in danger. On March 8 above 800 persons sat down to a farewell tea-meeting in the hall, after which farewell addresses were delivered by “the fiddler and his wife,” as they call themselves. Mr. Thomas, of Clevedon, and Mr. Boughton, of Birmingham, also took part in the meeting. The proceedings did not close till nearly eleven o’clock.

On the 9<sup>th</sup> there was another “taking leave” at the hall, and from thence our friends went to the railway station, accompanied by the temperance life-boat crew, and many other persons. They have left us for

Wednesbury. We breathe our loving “Mizpah,” and commend them to the prayers of all who love our precious Saviour. George Wilkins.<sup>86</sup>

## WEDNESBURY.

Joshua and Mrs. Poole, after six weeks’ labours, and amidst great opposition, have left this town for their home at Bradford. May the Lord give them renewed strength during this little season of rest. In order to show the amount of persecution they have met with at Wednesbury at the hands of the publicans, I may mention that one landlord in Wednesbury sent Mr. Poole a letter threatening his life, and swore with an oath, but for his own wife and children’s sake, he would shoot him. The publicans also gave away beer and spirits, stimulating ungodly men to lay violent hands upon these two servants of God, and some took beer and liquors into the theatre to annoy them whilst preaching. But the most daring act of malignity was the removal of the cap and pins from one of the wheels of a cab which was hired for the use of Mr. and Mrs. Poole; but the hand of the Lord overruled this attempt,

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<sup>86</sup> *The Revival. Volume 16. Issue 400. 21<sup>st</sup> March, 1867. page 161.*

and caused the wheel to come off just before his servants entered into the cab.

During their visit, many remarkable conversions took place, and a number of men, who a few weeks since were lost and degraded members of society, are now clothed and in their right mind, and go out themselves into the lanes and alleys of the town and speak to the people in their own language. Hundreds of children are now being fed and clothed by their parents who were the lost Arabs of our streets, and many an humble dwelling is now rejoicing and blessing God that ever “Fiddler Joss” came to Wednesbury. Mr. and Mrs. Poole held, during their stay, a children’s meeting, when more than 2,000 children were in the theatre, and as many more outside could not get in; also two mothers’ meetings in the afternoons, and the theatre was each time filled with mothers and daughters, and much good was done. They also went down into a coal-pit and preached the gospel to the miners, and the Lord blessed the word. Such was the eagerness of the people to hear the word, so that night after night, and week after week, the theatre was crowded to excess, and sometimes many had to go away, and could not gain admittance. The poor heard them gladly, and on one occasion about 3,000 persons

followed them to their home, after their services were over, singing a hymn.

About a thousand persons signed the pledge of abstinence, including some of the worst drunkards. Before their departure on Good Friday, a farewell tea-meeting was given, and the large school-rooms of the Wesleyan chapel were twice filled, and a large gathering afterwards took place in the theatre.

W. Somers.<sup>87</sup>

## **Joshua Poole at Norfolk.**

This servant of the Lord came into Norfolk at the invitation of Sir Thomas P. Beauchamp, Bart., of Langley Hall, and a few friends at Yarmouth. During his visit, he gave addresses at Norwich, Yarmouth, Lowestoft, Langley, and many villages near the centre from which he worked, especially in those places where a pleasure-fair was held. His appearance proved a counter-attraction, and, in many instances a great blessing followed his visit.

On Sunday, June 16, he gave three addresses in Yarmouth, when thousands listened with deep interest

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<sup>87</sup> *The Revival. Volume 16. Issue 407. 9<sup>th</sup> May, 1867. page 261.*

to his life-story and conversion. The after-meeting, held in the Sailors' Bethel, was a scene of much breaking down amongst sinners, and many professed to find Jesus.

On Monday, Joshua preached on the beach, when about 4,000 of the beachmen, fishermen, and sailors, and they some of the roughest order, listened with great attention, and many were touched to the quick. In the evening the large market-place was quite a cheering sight; some 6,000 to 7,000 gathered together in one place to hear words whereby they might be saved, and many drunkards and men of the worst characters acknowledged the truth of his words, although he tells them plainly of their evil doings. It was most touching to see the tears trickling down the faces of those to many of whom weeping must have been quite a new sensation.

The Rev. Mr. Betts, of Bradford, was present at one of the above meetings, and testified to the good done in his own neighbourhood by the efforts of Joshua Poole. This was satisfactory to us, especially this being Joshua's first visit to Norfolk. The Lord has revived his work amongst us, dead souls have been brought to life, and those that were ready to perish have been quickened. Many can say, with the blind man, "Whereas I was once blind, now I see."

Joshua has now returned to his home for a little rest, after seventeen days of heavy labour amongst us, principally out of doors, and he asks the prayers of God’s people. S. W. Page.<sup>88</sup>

## Revival Services at Great Yarmouth

Mr. and Mrs. Poole, from Bradford, have visited Yarmouth again. The large circus, a very commodious building, was engaged, and on November 17 they commenced to labour amongst us. Three services were held during the day, and some 9,000 persons heard the gospel, including many who seldom, or never enter a place of worship, and some, I rejoice to see, were deeply impressed by the word spoken.

Many persons have received benefit through the instrumentality of Joshua Poole at his last visit, six months since, and several drunkards who were then reclaimed now came forward to thank him for his former visit; the majority of them have given their hearts to God. The work is of the Lord; to Him be all the praise!

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<sup>88</sup> *The Revival. Volume 16. Issue 416. 11<sup>th</sup> July, 1867. page 385.*

During the week many of the chapels of the town were opened to Joshua Poole; all the services were well attended, and at the after prayer-meetings many professed to find Jesus.

A gathering of 1500 children, chiefly from the Ragged School at the north end of the town, were addressed by Mr. and Mrs. Poole at the Primitive Methodist Chapel kindly lent for the occasion. The children listened with great attention, and the tears were seen streaming down their little faces, whilst the love of God was set before them in sending His Son Jesus to die for them.

Mr. and Mrs. Poole have left us, having been invited to other parts of the country. Sir Thomas Beauchamp, of Langley Hall, interests himself in this good work, and has invited them to hold meetings in the parishes around. Our prayer is asked that great blessing may attend these labours. S.W.Page.<sup>89</sup>

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<sup>89</sup> *The Revival. Volume 16. Issue 438. 12<sup>th</sup> December, 1867. page 694.*

## OTHERS

### **John Hambleton, the converted actor.**

#### **Abergavenny**

Believers have been praying nearly two years that the Lord would revive his work in the souls of his people, and for the conversion of sinners in this town and neighbourhood. One week of prayer passed off without any visible good, still the cry was, “Lord, revive Thy work in our midst.” Truly we can say that we have not been left without help. The Lord sent us Messrs. Venn, Pugh, and Mason, and Mr. Holms, who did much in awakening some of the sleeping ones, and many sinners were seen to tremble under their word. It was like the first sound of the ram’s horns round the city. Through the Lord’s mercy, we have had a short visit from Messrs. Hambleton and Lear, men chosen of God and sent forth to preach the living Word to dead sinners, and blessed has been the results. Believers have been stirred up to a sense of duty, many backsliders restored, and sinners converted to God.

I only mention one case of an poor woman; it was most solemn. After the exhortation was over, an invitation was given to those who felt the need of Christ. The poor broken-hearted one came forward

and fell on her knees. Her tears, confession of sin, and crying for mercy, was such as I would have the world to have heard. Satan did not like to lose a subject. She was prayed with, and Scripture put before her, such as to meet the state of her soul. At last, like her sister in the days of Jesus, she laid hold of the hem of his garment and was made whole. As soon as she felt the pardon of her sins, she commenced praying aloud for God to have mercy on her husband. Her prayer was most solemn, such as, “Save him from the flames of hell.” She went home, and not finding him there, she went to the drinking shops, no doubt to get him home, and like the king of old, to tell him what God had done for her soul. She was at the meeting the next night, and her countenance seemed to say all was peace within. Some came to sneer at the weeping that night. I think there were sixteen crying for mercy: one of those that came in for a laugh went out with tears. A kind word was spoken to him, we hope to be seen after many days.

This is a short sketch, but I purpose, the Lord willing, in a month or six weeks, to let you know more particulars. Hoping wherever your *Revival* goes it may stir up believers to pray earnestly that the Lord of the harvest may raise up more Hambletons and Lears to go our caring for the souls that are lost. —W.C.

Mr. Hambleton writes:- Amongst the inquirers who were wrought upon at Abergavenny, was a young female who had known the peace of God in her soul and was happy in the love of God, but had become so hard in heart as to be under the impression that the Lord would not be willing to receive her back again. I asked her the cause of her first leaving the path of truth. She told me her history during the past twelve months; her backsliding career was owing to the religious formality of the profession at the college where she had been under study for a professional school-mistress.

She had been as much or more attending meetings than before she went to college, in fact, her time was always engaged at religious tea-meetings, bazaar-meetings, excursion-trip meetings, and anniversary meetings. She had obtained prizes for her theology, but lost her peace with God. The Lord gave me a word for this poor soul, something such as follows: “My dear sister, you are not the only one in these days of eating and drinking, buying and selling, building and planting, marrying and giving in marriage, in whom the pleasures of the flesh and the gratification of sense is manifest under the garb of religious profession – the hollowness of sounding brass, lulling the foolish virgins to sleep, while, for the want of watchfulness, wise ones have slumbered with them.

Before you went to college, God had opened your eyes to see yourself as a lost sinner, and for the sake of his dear Son, through the shedding of His precious blood, your sins were pardoned. You knew that, and were happy; but you did not know the hollowness of fleshly religion and outside formality, whose faith is standing on the wisdom and learning of human intellect, instead of the power of God; so the Lord has permitted you to see such vanity, and is now calling you, as well as thousands beside you, to look to your oil as well as your lamp. The form of godliness without the power, is the lamp of the foolish – let the wise look to that power which lifts them out of the worldly, fashionable hypocrisy of these last days, lest the door of eternal life should be for ever shut.”

The drooping heart of this young woman felt a chord of hope vibrate through her precious soul, and after prayer she grasped me by the hand, with thankfulness to Almighty God for the ray of shining love which she felt was given from the Sun of Righteousness.

The morning we were leaving the town, she sent to tell us her desire was to see us before we departed. Brother Lear and myself called to say farewell. Her countenance told the tale. She had been in her closet in prayer after our inquirers' meeting, and the Lord

again spoke peace to her troubled soul, and her face was the index of her mind, and she mourned now for others whom she knew were at college under study for teachers, but had lost their peace.

I hope every young convert who may read this will turn to 1 Cor. ii., and study in that college, and especially the 5<sup>th</sup> verse, “That your faith should not stand in the wisdom of men, but in the power of God.”<sup>90</sup>

### Concluding Comment.

Eternity will probably reveal that the rewards of God will go to people whose names were never known, or were not widely. God’s “scale of values” are often different from ours, which makes us poorer. Other well-known evangelists in England during this period were Henry Moorhouse and William Carter, who was a converted highly respectable chimney-sweep. But there were many others. There were others who mainly worked in Scotland, such as, Gordon Forlong, Hay MacDowell Grant, Duncan Matheson. There was also Dr Henry Grattan Guinness, who spent most of the time overseas, and J. Denham Smith, who worked much of the time in Ireland, but later moved to London.

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<sup>90</sup> *The Revival. Volume 16. Issue 116. 12<sup>th</sup> October, 1861. page 118.*

The very young D.L.Moody, not yet established as an evangelist, was working in London briefly during this period, in aid of the Y.M.C.A.

## **CHAPTER THIRTEEN**

### **William T. Stead's Testimony.**

William T. Stead was a famous London journalist, who lived from about 1839 until he died when the “R.M.S. Titanic” sank on its maiden voyage in 1912. He published his Christian testimony in support of the Welsh Revival, early in the year 1905. The conversion had occurred during the 1860 Revival, and had governed his life and work ever since.

He said:-

“This is the reason why this little book is written:

I am a child of the Revival of 1859 – 1860. I have witnessed the Revival in South Wales (1904), and it is borne in upon me that I must testify as to what I have seen and heard.

I have been urged and entreated to speak in public on the subject. I have refused, although sorely tempted to comply. But though I am not physically strong enough to face the immense strain which public speaking always makes upon my nervous system, I cannot keep silent. Woe is me if I bear not my testimony, and bear it now! For never is it so true as in times of Revival that "Now is the accepted time. Now is the day of salvation."

That is not a mere hackneyed text; it is a somewhat awe-inspiring fact. A fact, not a theory. The importance of the psychological moment so much insisted upon by Bismarck is as true in religion as in politics. It is the familiar truth, which all admit in other departments of life.

'There is a tide in the affairs of men  
Which, taken at the flood, lead on to fortune.  
Omitted, all the voyage of their life  
Is bound in shallows, and in miseries.'

Let me preface my narrative, as is the custom in all meetings when the awakened soul cries for facts from the experience of living men rather than for things at second-hand, by stating briefly how I came to be able to speak with knowledge of the mysterious force

operating upon the heart of men which is in action at times of Revival.

I first woke up to a sense of my own sinfulness when I was a child of eleven. I was a child of the Manse. My father was an Independent minister, and both my parents were earnest, devoted Evangelical Christians. Independents at that time were more Calvinistic than are their present-day representatives, and a sense of the exceeding sinfulness of sin and of the grim reality of the wrath of God permeated the atmosphere of our home. The higher the ideal of life and conduct to which we were taught to aspire, the more bitterly and constantly we were compelled to realize by every childish fault of selfishness or of temper how true it was that we had all sinned and come short of the glory of God. We were condemned by own consciences. Even when we would do good, evil was present with us. How could we, with all our imperfections, our sins, and our shortcomings, think without a shudder of the day when all secrets were revealed, and the soul, stripped bare of all wrappings and pretence had to render account to its Maker for all the deeds that had been done in the body? It is the fashion of our day to regard such striving after the Ideal as morbid; but although the phraseology may need revision, the essential truth remains the same.

It is not surprizing, then, that one night, at eleven years of age, when I went to bed, I was seized with an appalling sense of my own unworthiness, my own exceeding sinfulness. God was so good, and I was so bad – I deserved to be damned. I accepted as a postulate the infinite goodness of God, and I knew only too well how often I had done the things I ought not to have done, and left undone the things I ought to have done, and that there was no strength in me. I sobbed and cried in the darkness with a vague sense of my own sin and of the terrible doom which awaited me.

I had a passionate longing to escape from condemnation and be forgiven. At last my mother overheard me, took me into her arms, and told me comforting things about the love of God, and how it was made manifest by Jesus Christ, who had suffered in our stead, to save us from condemnation, and make us heirs of heaven. I have no remembrance of anything beyond the soothing caress of my mother's words. When she left me the terror had gone; and although I had not in any way experienced the change which is called conversion, I felt sufficiently tranquil to go to sleep. When I woke the memory of the previous night's alarm was but as the remembrance of a thunderstorm when it is passed.

This was in the year 1860, when the Revival which had begun in the United State of America in 1857 or 1858 crossed the Atlantic, traversed the north of Ireland in 1858, covered Wales in 1859, and then moved into England, where its influence was felt all through 1860 and 1861.

In July, 1861, I was sent to a boarding school for Congregational ministers' sons, to which some sons of laymen were also admitted, at Silcoates Hall, near Wakefield. There were about fifty of us boys, from ten years old to sixteen or seventeen. The tradition of the school in the fifties and 1860 had not been distinctly religious. All of us came from Christian homes, but as a school it was very much like other schools.

About a month after I entered Silcoates some of the lads started a prayer meeting of their own in a summer-house in the garden. They asked me to join, and I went more out of curiosity, and to oblige my chum, than for any other motive. There were about half-a-dozen of us, perhaps more, none of us over fourteen. We read a chapter in the Bible, and we prayed. No master was present, nor was there any attempt made on the part of the masters to encourage the prayer meeting. One master, indeed, was frankly contemptuous. The majority of the boys had nothing to do with "the prayer-meeting fellows." One or two

of us were under deep conviction of sin, and we talked among ourselves, and read the Bible, and prayed.

Suddenly one day, after the prayer-meeting had been going on for a week or two, there seemed to be a sudden change in the atmosphere. How it came about no one ever knew. All that we did know was that there seemed to have descended from the sky, with the suddenness of a drenching thunder shower, a spirit of intense seeking after God for the forgiveness of sins and consecration to His service. The summer-house was crowded with boys. A deputation waited upon the Principal, and told him what was happening. He was very sympathetic and helpful. Preparation class was dispensed with that night; all the evening the prayer-meeting was kept going. There was no singing, only Bible reading, a few brief words of exhortation, a confession of sin, and asking for prayers, and ever and anon a joyful acknowledgement of an assurance of forgiveness. Those of us who could not find peace were taken out into the playground by one or two of their happier comrades, who laboured with them to accept Christ. How well to this very day do I remember the solemn hush of that memorable day and night, in the course of which forty of the fifty lads publicly professed conversion. Only half-a-dozen out of the whole school, and these exclusively of the oldest

boys, held aloof from the movement, and were prayed for jointly and severally by name by the converted comrades.

I remember the way in which it came to me that my sins were forgiven, and that from being a rebel against God I was admitted into the family of the redeemed. I had no ecstasy. Alas! my temperament is not subject to ecstasies. My friend, a lad of my own age, was walking by my side plying me diligently with texts and appealing to me to believe only in Christ. As we walked and talked together it slowly seemed to dawn upon my mind that I had been saved all the time, and had never known it until just then. Saved not by any merit of my own, but because in some mysterious way, positively asserted in the New Testament, and verified by the experience of all the best human beings whom I knew or had heard of, the death of Christ had reconciled the world to God. He had borne my sins, therefore they were no longer on record against me. There was no condemnation for those who were in Christ Jesus. And who were “in Christ Jesus?” The whole human race, excepting those who thrust themselves out of His fold, and would none of Him. In short, it seemed to me that I had always inverted the position. Instead of thinking I had to do some strange spiritual act described as “coming to Jesus,” when my

sins would be forgiven and I would be adopted as a son of God, I came to see that Christ had already reconciled me to God, had forgiven my sins, thousands of years before they had even been committed, and I had just to accept the position in which He had graciously placed me. Of my own self I could have done nothing. I was a sinner, not only in the sight of God, but in my own inner consciousness. I had been made in the image of God, and had unmade myself into the image of a very ordinary, bad-tempered, selfish lad, not perhaps more bad-tempered and selfish than other twelve-year-old lads, but a very ordinary sinner, not by any means the saint and the hero which I ought to have been. I was a poor wretch, but God in His unspeakable love and mercy had blotted out my sins, and taken me into junior – very junior –partnership with himself. The terms were, on my side, that I had to do as He told me, and, on His side, that He would tell me quite clearly what He wanted me to do. And although I had no ecstasy, and was gladdened by no heavenly vision, a sense of great peace and deliverance settled upon me.

I was seized with the longing to tell others of the discovery I had made – that we were saved all the time if we only knew it, and that God was a good deal more anxious to take us into partnership than we were to accept so gracious an offer. Writing was a sore cross

to me, at age 12, but I wrote to my parents and told them the good news. I wrote to my elder sister, urging her to be converted. We had prayer circles for the conversion of our unconverted comrades. In the fervour of my boyish zeal I decided to be a missionary, and applied myself all the more diligently to my lessons. About twenty of us joined the Church as communicants. Every night during the two years I was at Silcoates the prayer meeting was kept up by the lads. Half an hour after tea, before preparation, was given to the prayer-meeting.

But – and this brings me to the point of all this confession of personal experience – although the tone of the school was kept up at a high level, and although the prayer-meeting was kept going, and the solid fruits of the Revival lasted all the time I was there, we never had another conversion after that strange outpouring of the Spirit which overwhelmed us all, unexpected, at the beginning of the term. Those who were brought in during the Revival week stood for the most part firm; those who stood out against the Revival never came in afterwards. Neither, so far as I remember, with perhaps one or two exceptions, did the new lads who entered school later on seek or find conversion.

I am not setting forth the conception of the relation between man and his Maker embodied in the

foregoing narrative as if it were the truth of God for any other soul excepting my own. And for those who deny both God and the soul, I am willing, for the sake of argument, to admit that the whole episode in my life was nothing more or less than the delusion of something that imagined itself to be a soul as to the reality of its relations with a nullity which it imagined was its Creator. The truth or the falsehood of my notions is, in this immediate connection, immaterial. For what I am wanting to insist upon, first, that these seasons of spiritual exaltation which we call Revivals are realities to those who come under their influence, permanently affecting the whole of their future lives; and, secondly, that they come like the wind and vanish as mysteriously, and that those who resist them may never again feel so potent a call to a higher life.

It is this sense of the fact that the Revival, when it comes, does not stop but passes on, which fills me with such a sense of the infinite importance of this present time, that I feel I must do what I can to bring to the knowledge of as many persons as I can reach, the glad tidings of great joy that a Revival of Religion is once more in our midst.

The old story of the man who was gathering eggs from the face of a precipitous cliff always occurs to me at such seasons of opportunity. The man, clinging to

a rope, had lowered himself from the overhanging edge of a beetling cliff, till he was opposite the ledge on which the sea-birds laid their eggs. Owing to the extent to which the brow of the cliff overhung the sea, whose waves were dashing 200 feet below, the egg-gatherer found himself some ten feet distant from the ledge of the nests. By swaying to and fro, he was able to make himself swing as a pendulum, outward and inward until at last the extreme inward swing of the rope brought him to the ledge, on to which he sprang. As he did so, he lost hold of the rope. There he stood for one awful moment midway between sea and sky. The rope swinging outward after he had quitted his hold was returning like a pendulum. It came, but not so far as to enable him to clutch it from where he stood. Outward it swung again, and he realized with agony that as each time it swayed to and fro it would be further and further off, until at last it would hang stationary far out of his reach. Breathless, he waited until the rope was just about to pause before swinging back, then, knowing that it was now or never, he leapt into space, caught the rope, and was saved. Another second and he would have lost his chance. It is just so, it seems to me, with Revivals. They come and they go, and if they are not utilized the opportunity goes by – in some cases for ever.

For the churches the Revival is like spring. The good seed sown then springs up and bears fruit, whereas ten times the quantity of seed sown in winter's frost or summer's heat would simply perish. But in these prefatory observations I am not thinking of the Churches so much as of the individual reader who does not believe, who is not converted, and who is only idly curious as to whether there is anything in "this Revival business," or whether there is not. It is for them that I have told, for the first time in my life, the story of how a Revival affected me, and what I know of it at first hand.

And there is one other point upon which I think I may fairly claim to speak at first hand, and that is as to the effect of that experience at Silcoates in 1861 upon my own life. Whatever may be the objective reality of the altered relations which I then recognised as existing between my soul and its Maker, there is absolutely no question as to the abiding nature of the change that it effected in my life. It is forty-three years since that Revival at school. The whole of my life during all these forty-three years has been influenced by the change which men call conversion which occurred with me when I was twelve.

My views as to many things have naturally broadened much in these forty-three years. But that

was the conscious starting-point of everything that there has been in my life of good and of service for my fellow-creatures. It was my first conversion. Other spiritual experiences, involving a wider conception of the reality of God in man, a deeper sense of the need for self-surrender, I have had, and hope yet to have. But the fundamental change, the conscious recognition of the fact that I had been most graciously allotted a junior partnership with God Almighty in the great task of making this world a little bit more like heaven than it is today, came to me then.

My life has been flawed with many failures, darkened with many sins, but the thing in it which was good, which has enabled me to resist temptations to which I would otherwise have succumbed, to bear burdens which would otherwise have crushed me with their weight, and which has kept the soul within me ever joyously conscious that, despite all appearances to the contrary, this is God's world, and that He and I are fellow-workers in the work of its renovation – that potent thing, whatever you may call it, and however you may explain it, came into my life then, and abides with me to this hour; - my one incentive and inspiration in this life; my sole hope for that which is to come.

Therefore, I hope my reader will understand how it is that I, being a child of the Revival of 1858 to 1861,

should hail with exceeding great joy the re-appearance of the Revival in 1904. For as the mysterious outpowering of the blessing forty-three years ago has been of permanent help and strength and comfort to my own life ever since that time, so will this Revival in the West change, transform, inspire, and glorify the lives of multitudes who at present know nothing and care nothing for the things that make for their own peace and the welfare of their fellow-men.

And the thought that haunts me and will not let me rest until I send out this little book is that if I do not write it, and write it now, you, my reader, may not hear the bugle call which is sounding in the West; the Revival may pass by, and, too late, you may awake to discover that you have missed the gift of God which it bore for your soul.

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