Christ unsuited to that office. I am called rich, and consider myself worth $250,000; but no dollar of it was ever paid me by the Church or for any service as a minister of the Everlasting Gospel. I lost nearly all I had when we were broken up in Missouri and driven from that State; I was nearly stripped again when Joseph Smith was murdered and we were driven from Illinois; but nothing was ever made up to me by the Church, nor by any one. I believe I know how to acquire property and how to take care of it.

H. G.—Can you give me any rational explanation of the aversion and hatred with which your people are generally regarded by those among whom they have lived and with whom they have been brought directly in contact?

B. Y.—No other explanation than is afforded by the crucifixion of Christ and the kindred treatment of God's ministers, prophets and saints in all ages.

H. G.—I know that a new sect is always decried and traduced—that it is hardly ever deemed respectable to belong to one—that the Baptists, Quakers, Methodists, Universalists, &c., have each in their turn been regarded in the infancy of their sect as the offscouring of the earth; yet I cannot remember that either of them were ever generally represented and regarded by the older sects of their early days as thieves, robbers, murderers.

B. Y.—If you will consult the cotemporary Jewish accounts of the life and acts of Jesus Christ, you will find that he and his disciples were accused of every abominable deed and purpose—robbery and murder included. Such a work is still extant, and may be found by those who seek it.

H. G.—What do you say of the so-called Danites, or Destroying Angels, belonging to your Church?

B. Y.—What do *you* say? I know of no such band, no such persons or organization. I hear of them only in the slanders of our enemies.

H. G.—With regard, then, to the grave question on which your doctrines and practices are avowedly at war with those of the Christian world—that of a plurality of wives—is the system of your Church acceptable to the majority of its women?

B. Y.—They could not be more averse to it than I was when it was first revealed to us as the Divine will. I think they generally accept it, as I do, as the will of God.

H. G.—How general is polygamy among you?

B. Y.—I could not say. Some of those present [heads of the Church] have each but one wife; others have more: each determines what is his individual duty.

H. G.—What is the largest number of wives belonging to any one man?

B. Y.—I have fifteen; I know no one who has more; but some of those sealed to me are old ladies whom I regard rather as mothers than wives, but whom I have taken home to cherish and support.

H. G.—Does not the Apostle Paul say that a bishop should be "the husband of one wife?"

B. Y.—So we hold. We do not regard any but a married man as fitted for the office of bishop. But the Apostle does not forbid a bishop having more wives than one.

H. G.—Does not Christ say that he who puts away his wife, or marries one whom another has put away, commits adultery?

B. Y.—Yes; and I hold that no man should ever put away a wife except for adultery—not always even for that. Such is *my* individual view of the matter. I do not say that wives have never been put away in our Church, but that I do not approve of the practice.

H. G.—How do you regard what is commonly termed the Christian Sabbath?

B. Y.—As a divinely appointed day of rest. We enjoin all to rest from secular labor on that day. We would have no man enslaved to the Sabbath, but we enjoin all to respect and enjoy it.

—Such is, as nearly as I can recollect, the substance of nearly two hours' conversation, wherein much was said incidentally that would not be worth reporting, even if I could remember and reproduce it, and wherein others bore a part; but, as President Young is the first minister of the Mormon Church, and bore the principal part in the conversation, I have reported his answers alone to my questions and observations. The others appeared uniformly to defer to his views, and to acquiesce fully in his responses and explanations. He spoke readily, not always with grammatical accuracy, but with no appearance of hesitation or reserve, and with no apparent desire to conceal anything, nor did he repel any of my questions as impertinent. He was very plainly dressed in thin summer clothing, and with no air of sanctimony or fanaticism. In appearance, he is a portly, frank, good-natured, rather thick-set man of fifty-five, seeming to enjoy life, and be in no particular hurry to get to heaven. His associates are plain men, evidently born and reared to a life of labor, and looking as little like crafty hypocrites or swindlers as any body of men I ever met. The absence of cant or snuffle from their manner was marked and general, yet, I think I may fairly say that their Mormonism has not impoverished them—that they were generally poor men when they embraced it, and are now in very comfortable circumstances—as men averaging three or four wives apiece certainly need to be.

If I hazard any criticisms on Mormonism generally, I reserve them for a separate letter, being determined to make this a fair and full exposé of the doctrine and polity, in the very words of its Prophet, so far as I can recall them. I do not believe President Young himself could present them in terms calculated to render them less obnoxious to the Gentile world than the above. But I have a right to add here, because I said it to the assembled chiefs at the close of the above colloquy, that the degredation (or, if you please, the restriction) of Woman to the single office of child-bearing and its accessories, is an inevitable consequence of the system here paramount. I have not observed a sign in the streets, an advertisement in the journals, of this Mormon metropolis, whereby a woman proposes to do anything whatever. No Mormon has ever cited to me his wife's or any woman's opinion on any subject; no Mormon woman has been introduced or has spoken to me; and, though I have been asked to visit Mormons in their houses, no one has spoken of his wife (or wives) desiring to see me, or his desiring me to make her (or their) acquaintance, or voluntarily indicated the existence of such a being or beings. I will not attempt to report our talk on this subject, because, unlike what I have above given, it assumed somewhat the character of a disputation, and I could hardly give it impartially; but one remark made by President Young I think I can give accurately, and it may serve as a sample of all that was offered on that side. It was in these words, I think exactly: "If I "did not consider myself competent to transact a "certain business without taking my wife's or any "woman's counsel with regard to it, I think I "ought to let that business alone." The spirit with regard to Woman, of the entire Mormon, as of all other polygamic systems, is fairly displayed in this avowal. Let any such system become established and prevalent, and Woman will soon be confined to the harem, and her appearance in the street with unveiled face will be accounted immodest. I joyfully trust that the genius of the Nineteenth Century tends to a solution of the problem of Woman's sphere and destiny radically different from this.

H. G.

FROM PHILADELPHIA.

DRILLING THE VOTERS—STREET LOCOMOTIVES—THE STATE FAIR—A NEW SOUTHERN STAPLE—VARIETIES.

From Our Own Correspondent.

PHILADELPHIA, Aug. 18, 1859.

While the political campaign of last October was raging here, the Sham Democracy packed some 1,600 working men and loafers into the Navy-Yard, being full three times as many as there was any employment for. The scenes then enacted were so shameless that they rung through the newspapers, and cannot have been forgotten. It is now ascertained that the number has been reduced to about 500, though there is almost as much real work to be done now as there was then. The difference is that votes must be had at that time, no matter how, while just now no election is coming off. Yet the abuses of last year, though widely ventilated by the press, will have to undergo a more effectual exposure in the House this Winter, when the contest to unseat Mr. Tom Florence comes up. In spite of this impending exposure, an official drill has been going on for weeks past, in which the Navy-Yard and Custom-House workers are required to act a prominent part. All the Government employees, Mint and Post-Office included, are required to participate. The office-holders are the leaders, and the object is to control the nominations this Fall. You have no idea how systematic the espionage over every man's conduct has become, and how certain he is to be turned out of his position unless giving in his adhesion. A prominent part of the game is to secure Buchanan delegates, and a re-nomination of that functionary. You may rely on it that Mr. Buchanan's declination is only a sham. He is really as much a candidate as ever. Indeed, it is roundly asserted here by the friends of Governor Wise that the former was the author and contriver of the trap set to catch the latter in the Barney Donnelly affair, believing he could be killed off in no other way. These suspicions of foul play have caused new heart burnings among the party, which will require years to heal, unless a community of public plunder should be agreed on and secured as a pacification. While this new family feud is thus producing new alienations, we long on with quiet exultation, happy in the great fact that nothing but minor differences exist among us, and in the confidence that even these will be healed over by the cementation which the developments of the coming year are pretty certain to produce.

What a peculiarity of mechanics it is that one adaptation soon leads the way to the others. Progression is indeed the order of the day. Twenty-five years ago the man who introduced the omnibus among us was hailed as a public benefactor. But the omnibus is now obsolete—we hate the very sight of it. The city railroads have inaugurated a new era of social comfort, but even they are threatened with revolutionary tendencies, though barely one year in use. The New-York locomotive fire-engine performs so well whenever it turns out, that it has set our inventors and mechanics to thinking, planning and devising how to extend its great capabilities to new purposes. One is seeking to construct a machine for common roads, and has made some improvements in the axles. Two others are engaged in making light engines to supersede horses on the city roads. One of these, with vertical boiler, consumes its own smoke, and is managed by a single driver. It will be a sort of locomotive dummy, as it is boxed up so as to look like an ordinary car, with a small stove pipe in the top, and will condense its steam without noise. It will occupy the space on the track now filled by two horses, will heat the cars in winter and cool them by a fan in summer, besides raising no dust. The maker claims that it will consume less feed than a pair of horses, and last four times as long. Another inventor proposes to place his engine under the car instead of before, which he can do without elevating the latter more than six inches, thus saving the space occupied by the horse. Noise and smoke will both be dispensed with by peculiar contrivances and the use of coke. What is to become of the heat from the boiler we don't know unless it be driven out of the car by a fan, an event likely to happen to passengers also in case of a blow up. This engine is to cost no more than a pair of omnibus horses, and so comes very cheap. These several contrivances have been brought to the notice of the city roads officials, and the prospect is fair that something may grow out of the matter.

The State Agricultural Society gives note of preparation for its annual exhibition, to be held here on the four last days of September, and as many of your readers will be interested as exhibitors, some items of information may be acceptable. Exhibitors must be members of the Society, for which they pay $1. They can enter their names as such any time after the first of next month, as the competition for prizes is open to all the Union. All the railroads to this city will bring and return, free of charge, whatever freight may be intended for exhibition. A new feature, and highly promotive of good, will be a daily public sale of stock, implements, and farmers' and gardeners' books, while for each of the leading articles exhibited, sweepstakes premiums will be permitted to those who choose to go in for them. Premiums will not be given as formerly, in imitation of the English fairs, for merely over-fed cattle which are on their way to the butcher, and the cash for every award will be paid on the spot as soon as made. To close up, the managers will fit up a spacious tent exclusively for reporters and representatives of the press, in which they may meet, talk, and write long letters to headquarters. The list premiums fills 40 pages octavo.

While on this subject, let me mention that a new agricultural curiosity is just fully developing itself, and likely to turn out as great a wonder, in its way, as guano.

We are actually beginning to import our cattle feed from the cotton States, in the shape of cotton seed, oilcake, and meal. Within a short time a process has been devised by which the oil contained in cotton seed is extracted in large quantities. The residuum is an oilcake which has been found on examination and trial to be richer in albumen and mucilaginous and saccacharine matters than the far-farmed linseed oilcake, so long a staple article of export from this country to England, where it is a main dependence of the farmers for increasing the yield of milk in cows, as well as for feeding and fattening. Chemical analysis proves it to be 25 per cent richer in oil, and 50 per cent richer in albuminous matter than cake from linseed. Quantities of the new oilcake are being ordered for England, where, as well as here, it has been used with satisfactory results. One of our dealers has just received several tuns from New-Orleans, and henceforward will keep himself regularly supplied. Mountains of this cotton seed have been thrown away or burned during the last fifty years, as it could be applied to no useful purpose. But from present indications a very extensive trade, both foreign and domestic, is likely to grow out of it.

New wheat is coming in freely, and the price has gone down some six to eight cents more, foreshadowing a continued decline. So with cattle, another product of the farmer, the supply is increasing, the stock on hand large, and prices declining. Our butchers are clubbing together to compel a further reduction. There is no shipping demand for flour or beef, and prices fall off in consequence. All but four of our banks report a new contraction of loans, equal to near a quarter million. They see squalls ahead, and are wisely taking in sail. Money being thus made scarce at bank, becomes scarcer still in the street. Gilt-edged paper may be correctly quoted at 7 per cent, but paper, with less general reputation, though quite as certain to be met, can be had with prime collateral at 10. There has been a great hardening of rates within the last few months. One cheering sign, however, is visible. The State is paying off its indebtedness at the rate of a million annually, and the Treasurer is now advertising for proposals to sell him $250,000 of State Fives. This foundation comes of getting rid of the canals. The moment we parted with that drag, the public finances assumed a healthy condition. In another month cool weather and the musketoes will drive home to business the thousands who are now away at the watering places, and better times will be realized. Already the hotel registers contain the names of many buyers from the South and West. The South has had so great a cotton crop, and been so well paid for it, as to be able to buy largely and pay well, whether here or in New York. The West being crippled and in debt, we don't expect her to do much. But between all these strings to our bow, we hope to bear up, rub along, and come out right side up—with care—in spite of all misgivings as to the future. The Fall business has opened with considerable energy, and this city will sell its full share both South and West. There was a failure in the grocery trade this week, with liabilities amounting to $75,000.

FROM BOSTON.

From Our Own Correspondent.

BOSTON, August 18, 1859.

The Democratic State Convention is to be held at Worcester on the 15th of September. A few delegates have been chosen, but there does not appear to be any great degree of excitement in the party. Gen. Butler seems to be the favorite for the Gubernatorial nomination. He represents the Outs. Mr. Hallett is also talked of, and what is singular, he, though an out-and-out Out himself, is supposed to represent the Ins. There are rumors that a compromise candidate will be brought forward. Perhaps it is Ridgie, the horse-monger. I think that Butler will carry the day against all competitors. I hope so, at all events. We have had enough of the Heavies, such as Bishop and Beach. Let us have one of the light-weights, now. The General is a member of the Legislature, which holds an extra session in September, and he can do his stumping there, without being at the expense and trouble of visiting the various parts of the State. And if the Republicans do not prepare several uncomfortable issues for him to vote upon or to dodge, they will be deficient in tactics. He has already indicated his purpose to lead the way in the repeal of the law of last winter, by which the School District system was abolished. There are some signs that the Republicans, following the cowardly example of the Whigs twenty years ago, who repealed the Fifteen Gallon Law because there was a clamor against it, will restore the School District system, in obedience to mutterings in certain quarters. There was some excuse for cowardice in 1839 and 1840, when the opposition was 50,000 strong, but now that it is 20 years later, and that party is not so numerous by at least 10,000, to show the white feather would be unpardonable indeed. I see no reason for believing that the change in the law is extensively unpopular. The town of Mansfield, where resides an uncomfortable person by the name of Foster Bryant, seems the seat of the discontent. Bryant has called a State Convention to consider the subject, and he proposes to lead the onset in the spirit of the Cornishmen, when Trelawney was in peril.

"And shall the districts die?
And shall the districts die?
Then twice two hundred Mansfield boys
Will know the reason why."

Gen. Butler is nominally a "Douglas man," but this designation means but little. A "Douglas man" means simply an Out. I don't think the "Douglas men" care anything about Douglas, or have much expectation of seeing him nominated at Charleston. They will go for the man who seems most likely to transform them from Outs to Ins after 1860. But the Ins are not idle by any means. Now that they are absolved from allegiance to Mr. Buchanan, half of them are "Douglas men." The strife to be chosen Delegates to the Charleston Convention has already commenced. Among the candidates are John T. Heard, Gen. Whitney, Superintendent of the Armory at Springfield, Isaac Davis, of Worcester, Live Oak Swift, and A. H. Howland, of New Bedford, and plenty more. Some of the candidates are officeholders under Mr. Buchanan, but have no notion of following the example of their illustrious chief, and declining to have their term of office renewed. They are administration men, but not so much *present*-administration men as *future*-administration men. Some of these chaps over at the Charlestown Navy Yard, held a meeting about this time last year, and denounced Douglas by name as a traitor. A fortnight ago they met and resolved that popular sovereignty had been the guiding principle of their lives, alpha and omega, meat, drink and lodging, palladium, pole-star, and ever so many other figures of speech; meaning only that Mr. Buchanan's administration was a twelve-month nearer its end. Gen. Butler is not fairly amenable to the charge of belonging to this tribe of disreputable turncoats. He was a coalitionist, and has never professed to repent of his connection with the Free Soilers. He has never, like Hallett, been very solicitous for the safety of the Union, and has not, like Cushing, sat up o'nights to curse the Garrisonians. Consequently, he is pretty well thought of by the Free Soilers, though he has never done them any special service. Hallett deserves far more at their hands. The services of Hallett in the Burns Rescue cases ought not to be overlooked by the Abolitionists. Lord, in his palmiest days, could not have committed greater blunders. If Butler had been District Attorney, there would have been no flaws in the indictment. Yet, strange to say, the Abolitionists like Butler very much more than Hallett.

Since the above paragraphs were written, I have been assured that Mr. Hallett has made up his mind that he is "nowhere" in the race for the Gubernatorial nomination, and that he is about to decline publicly. Gen. Cushing and Wm. E. Parmenter (the chairman of the State Committee) are the leading candidates for President of the Convention. Probably Gen. C. will succeed.

The death of Horace Mann has excited a feeling of sorrow deeper and more lasting than that raised by Mr. Choate's death. He was far less distinguished as a lawyer, though I believe he was a successful practitioner in his younger days. But he chose a broader and more honorable field, that of practical statesmanship and philanthropy, and his name is identified with our schools and hospitals, and indeed all the movements which constitute the chief glory of the State. In politics, he has left a most thorough and exhaustive demonstration of the unconstitutionality of the Fugitive Slave Act; but his great service in this line, was his courageous and successful resistance to Mr. Webster's attempt to make Massachusetts follow him in his apostacy. To use Mr. Adams's language (I think) "he took the great Massachusetts "traitor by the throat," and he never let go his hold. The spirit in which he carried on his controversies sometimes seemed harsh enough almost to justify the definition of a philanthropist as a man who loves the whole human race, but hates every individual member of it. But his method in Mr. Webster's case was none too severe for the emergency. It was not a time for rose-water sentimentalism, when an attempt was made to debauch the political and religious opinion of the people, and make the Commonwealth false to all its history and traditions. An effort is to be made to procure money enough to raise a monument or statue in honor of Mr. Mann. I hope it will be placed in the yard of the State House. A writer in one of the papers thinks that Mr Mann, if he could speak, would protest against any statue. That may be, but Massachusetts should do something to show the people that she has not forgotten his services, nor ceased to appreciate his labors in the cause of liberty, education, and good morals. Dr. Bellows in his recent letter to the editor of *The Christian Inquirer*, suggests that Massachusetts should lavish her gratitude upon Antioch College. Massachusetts, as a State, will not of course give anything to Antioch College, and a good many of Mr. Mann's admirers will be apt to wait until they see whether the suggestion recently made, that Dr. Bellows shall be President of the College, is likely to be carried into effect. The Doctor's severe, and (apparently) malignant attack upon Theodore Parker, in the letter I have alluded to, is not calculated to commend him, or his educational and religious processes, to the favor of a portion, at least, of those who would be likely to contribute toward some testimonial in honor of Mr. Mann, and who wish well to Antioch College. Some people here always laugh at Dr. Bellows's assumption of a superior religious character over Mr Parker, and think that to worship God in the temple of nature or of reason, is quite as strong evidence of piety as worship of Him in the temple of Thespis.

The Committee on the Revision of the Statutes has nearly completed its labors, but its report will not probably be ready until just before the meeting of the Legislature, on the 7th of September. The thirteen hundred pages of the report of the learned Commissioners have been carefully gone over, first by Sub-Committees, and then by the General Committee; the laws of 1859 incorporated therein; a great number of amendments of style adopted, and such changes in the existing law as commended themselves to the Committee have been adopted and will be recommended to the Legislature. The amendments will all be put separately and intelligibly before the members, who can accept such as they see fit, and reject the rest. There is considerable clamor against the Committee for presuming to recommend changes in the law. They were, however, fully authorized to do this, and they have not exercised their privilege to any very great extent. Most of the changes they suggest will probably meet with no opposition. It is not difficult to trace the clamor to which I have referred, to interested parties, lawyers and others, who wish the whole scheme of revision to fail, so that the old statutes may still be in demand, and painful and lengthy legal opinions may still be asked for by a perplexed people.

THE IRISH REVIVAL

GREAT AWAKENING

IN THE NORTH OF IRELAND.

ITS HISTORY IN ELEVEN CHAPTERS.

Tremendous Religious Excitement.

40,000 People Praying Together.

Dancing, Drinking and Fighting Abandoned.

PHYSICAL AND SPIRITUAL PHENOMENA.

Correspondence of The New-York Chronicle.

DUBLIN, July 30, 1859.

As I see some statements in relation to the great religious excitement in Ireland which are not very accurate, I will devote the whole of this letter to that subject, and will lay before your readers as accurate a view of it as I can gather from the published documents within my reach. I do this the more readily, as it is, by the confession of all, the most wonderful religious movement in the Church's history in modern times. There has been nothing like it in the past. It is changing the social, the mental and moral aspects of society where it prevails; and onward the tide of holy influence is rolling with increasing power.

This work at present, then, is confined to the North of Ireland. It extends over five counties in that part of the island. Belfast, Coleraine, and Londonderry are the center of its influence, though not of its origin, but the small towns and villages for miles around are under its power. There is nothing impassioned, excitable, or superstitious in the character of the people. Unlike the Celts of the South and the West, who are full of these elements, they are the descendants of the men of the "English pale," and exhibit many of the features of the Saxon character. It is the stronghold of Protestant influence, and Presbyterianism is the prevalent ecclesiastical element among the dissidents from the Church. The latter has great weight, the churches of the body are numerous, the ministers men of mental power and rich and varied culture. Nothing can be farther from enthusiasm than the ministry of these men. I only need mention the names of Dr. Cook, Professors Edgar, Gibson, McCosh and others, who have uttered their solemn convictions that the work is of God, and are giving now their whole soul to its guidance and advancement.

ORIGIN OF THE MOVEMENT.

The origin of this movement is of singular interest. The same agency in the main as marked more or less the commencement of your great work has been employed here. Prayer in both cases was the spring from which these streams of blessedness flow. Not the gathered hosts of God crowding his hallowed court, but the few quiet, modest, humble, hidden ones who were sighing and crying in secret before the Holy One. Nothing in the state of the Church to warrant the expectation. Everything was going on as usual; the same usual round of formal services; ministers met their people and preached. A few attended prayer-meetings; congregations in many places small, and a cold, dead formality reigned more or less in all sects. No special means were employed to disturb this spiritual repose—no particular waking up of minister and people marked it; God would work in his own way, showing us that by the feeblest agency he could accomplish the most marvelous moral effects, and that he could dignify faith and prayer. As far as I can gather from the printed accounts which are before me, the origin was as follows:

In one case a pious lady is on a visit to the North. She becomes deeply interested in the spiritual condition of a poor old man. She visits, reads, and prays with him. Again and again she does. The dark mind at last opens to the light, and the hard heart is touched by the Savior's love. He is converted. Within his own heart a deep anxiety springs for the conversion of his wife. He cannot repress it. Under the influence of the same truth she is brought, and her aged spirit rejoices in Christ. They tell their new-born joys to others. They invite their neighbors and friends to pray with them and share their happiness. The revival in that locality was begun. In another part four young men were converted. The condition of the Sunday school and the prayer-meeting soon fixed their attention. To pray for their success and improvement was their immediate resolve. Month after month, though anxiously they watched for signs of improvement, still they saw none. Delay did not quench their zeal. Faith in the Divine promise sustained them, and they prayed on till the Spirit came with power, and the revival began.

CHARACTERISTICS OF THE WORK.

In many points the characteristics of this work bear a striking resemblance to some of those which marked your own religious awakenings:

The union of all ministers and Christians in the work. Ministers of the Episcopal sect, who would not a few months ago unite with a Baptist, or recognize his ministerial claim—Presbyterians, Methodists of various sects—all mingle and cordially cooperate. "We have no isms in this town at present," says a correspondent, "nothing but Jesus, the Savior of sinners." Asperities, jealousies, unkindly feeling, are melting down. One of the Bishops has presided at a large united meeting, and uttered sentiments in his address worthy of the Christian, if not in harmony with the lofty pretensions of Episcopacy.

The action of the laity in this movement is of singular interest. Elders, deacons, leaders, and members, are very prominent. In prayer-meetings, and visiting the awakened, they are very active. They originate and lead meetings, they address the assembled crowds on the great and absorbing verities of faith, they deal with the awakened, and in other ways are filling up various departments of Christian labor from which many of them had been shut out.

The spirit of prayer evidently marks it. It is the most prominent. Never was there anything like it. In many places, every second house in the streets is a bethel. In houses, shops, ware-rooms, squares, school-rooms, churches and chapels, they meet for prayer. They gather in thousands. Every place of worship is opened almost from morning till night. Only the other day the beautiful Botanical Gardens at Belfast were visited by about forty thousand people, who in different groups spent the day in various acts of religious services. A week or two ago the new court-house at Coleraine was to be opened to the people. Arrangements were made for celebrating the event in the usual manner. As the day approached no one could be found to open or attend the ball. Meetings for prayer were proposed. They were hailed by the community, and the place was crowded from morning till night by thousands of devout and interested persons. Over the whole population a deep and absorbing religious feeling is spread. Trade is interrupted. Mills sometimes cannot goon. Editors apologize now and then to their readers that their paper is delayed on this account, and markets are scarcely attended—while railway directors are putting on special trains, and allowing them to run till a late hour, for the convenience of parties attending religious services from a distance. All churches are sharing in this tide of blessing. None are exempt.

PHENOMENA OF THE REVIVAL.

I have alluded once and again, I think, to some phenomena which mark this religious movement. They mark it more or less everywhere, and I must mention it again, though at some risk, for the sake of completeness in my outline. In all the town, in many cases, persons are struck in a moment with the most overwhelming sense of sin and danger. Sometimes it is followed by the most entire physical prostration, and in all cases by the most acute anguish. In the shop, the mill, the field, the streets, the houses, the chapels, this occurs. In a moment the most piercing cry is heard, and insensibility follows. It affects all classes—the gray-headed man and the child; the stalwart artisan and the young girl; the lady of social position and culture, and the ignorant old woman; the young and virtuous, and the reckless prostitute. The cries of these for mercy are appalling; the witnesses of them say, Let me select an example or two. I do not give them as worse than others, but as fair samples of a class continually occurring.

"In the vestry room," says a spectator, "we beheld a scene which it would be impossible to forget, and equally impossible to describe. The apartment was filled with persons of both sexes who had been borne from the church under the most excruciating agonies of strong conviction—some of them in a fainting state—some prostrate and moaning heavily—some shuddering in every muscle from mental excitement, which they found it impossible to restrain—some calling on the name of the Lord Jesus—some ejaculating prayers for grace and faith, and others crying aloud in frenzied supplication for heaven's mercy. In one corner of the room we observed a gray headed old man, trembling in every limb, and regardless of all around him, fervently and audibly imploring God to pardon his manifold transgressions for the Redeemer's sake. A boy some fourteen years of age was writhing in fearful agony on the floor, calling incessantly for mercy and for deliverance from the expected torments of an anticipated hell.

"'Oh, Savior of sinners,' he exclaimed, 'deliver me from this horrible pit! Oh, Jesus of Nazareth! set my feet upon that rock.'

"In another part of the room a young man was reclining in a state of stupor in the arms of a more aged supporter, who was earnestly laboring to tranquillize his mind with words of Gospel consolation."

Take another example:

"In one of these circles we noticed a case of terrible severity—one in which visions of unspeakable horror must have been pictured to the imagination of the unhappy sufferer. A young woman lay extended at full length—her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest, arch like, upon her heels and the back portion of her head. In that position she lay without speech or motion for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from her uncovered head. Extending her open hands in a repelling attitude of the most appalling terror, she exclaimed:

"'Oh, that fearful pit! Lord Jesus, save me! I am a sinner, a most unworthy sinner—but O Lord, take him away! take him away! O Christ, come quickly! O Savior of sinners, remove him from my sight!'

During this paroxysm three men were hardly able to hold her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrieking from some fancful inward visions."

The following is another. It is narrated by Dr. Carson, a medical man of some eminence, a calm, Christian, philosophical man—the son of our own Dr. C.:

"A poor child about seven or eight years of age came to my house one night at a late hour, and asked to see Mrs. C., who had gone to her bedroom. The interview was readily granted. The child became affected. Her imploring and heart-rending cries for mercy—for she said she was a sinner on the brink of hell—were so absolutely distressing that I had to leave the house for a time, as I could not bear to listen to the melancholy tones of her infant voice. The expression of deep despair and sincerity on her countenance could not be imitated by the best actor I ever saw on the stage. It was a dreadful scene. In a few hours the poor child got the most perfect relief, and her countenance appeared almost superhuman with delight. She began to pray, and her prayer would have melted the heart of a rock. It was so powerful, so fluent, so accurate, so intense, and so full of thought, that it almost looked like an inspiration in a child so young. I am sure the scene will never leave the eyes of those who witnessed it."

I repeat, that these are samples of what is occurring more or less everywhere where the revival extends. In all cases, whatever may be the degree of physical effect, the most deep and overwhelming consciousness of sin exists.

From the British Messenger, Aug. 1.

CHAPTER I.—ITS COMMENCEMENT.

As our readers are already aware, a great awakening has been going on for some months in the North of Ireland.

It commenced in the District of *Connor*, a place, which, it is said, has been privileged to have an evangelical ministry for the last hundred years. Four men, comparatively young—met for prayer in the Autumn of 1857. They continued to pray for the Holy Ghost and the revival of the work of God. Others joined them. They were instrumental in the conversion of members. The Rev. Mr. Moore of Connor must have been also very cordially and earnestly engaged in forwarding the work there; for one of his elders writes, that in his congregation "there are believed to have "been from 300 to 400 genuine conversions, and still the "Spirit is being poured out in rich abundance." Writing again, May 23, the same correspondent tells of the outpouring of the Spirit on *Ballymena*.

"During the past week *Ballymena* has been visited in a remarkable manner. Hundreds have been struck down by the mighty power of God, and constrained to cry out, 'What must we do to be saved?' Many, very many have found peace, and are now rejoicing in the liberty wherewith Christ makes his people free. The first crops seem to have fallen on Sabbath evening, that is, at a revival meeting held in a Sabbath-School room, by the Rev. J. S. Moore, and to have made rapid progress from that time."

But prayer preceded; for in another letter from a young man we are told that he and others had commenced a prayer-meeting with an attendance of about seventy the first night. On the second, he says, "two "young men from Connor came in to assist us; the "schoolroom was crammed, and a deep impression "was made on many of those present." Toward the close he says, "Ballymena is dry as yet. Surely we "will not be passed by without enjoying this shower. "Do, I entreat you, pray for us! Ask God to cause "religion to flow down our streets as a mighty stream! "'Shine forth, O thou that dwellest between the che-"rubim!'"

CHAPTER II.—ITS PROGRESS.

In *Ahoghill* and surrounding district, it seemed to be as sudden and rapid as the conflagration on the American prairies. As the work was going on one said, "If this movement continue, all the public-houses in Ahoghill may shut up." In all the towns and villages where the revival has come, the public-houses are emptied and the churches and prayer-meetings are crowded.

In *Ballymoney*, at the earlier stages of the awakening, while a man was praying with great earnestness, for a direct manifestation of the Spirit as on the day of Pentecost, fifteen individuals in the crowd were simultaneously prostrated, and with loud cries for mercy, borne off the ground or prayed over by ministers and friends. At Rasherkin, while one prayed that the Holy Spirit might descend as with fire, a flash of lightning, which filled the building at the moment, struck the congregation with awe, so that trembling with terror, they prostrated themselves upon the floor, and, out of a congregation of 500 there were 100 cases of decided conviction.

About the beginning of June the awakening commenced in *Coleraine*, and advanced with remarkable rapidity, as if it were to embrace the whole community. At the first meeting held more people assembled than ever attended any meeting in town, either for instruction or amusement. The day after the meeting not fewer than 150 cases of decided conviction were known, and on the evening of that day the conversions were more numerous still. In one week the whole place seemed to be turned upside-down; young and old were affected, and business, except in bibles and testaments, which was unusually large, was well nigh paralysed.

CHAPTER III.—THE REVIVAL IN BELFAST.

The movement was in full force in Belfast about the middle of June. Churches, chapels and schoolrooms were thrown open for daily meeting, and crowded. Multitudes assembled for preaching and prayer. Converts from Connor and Bedmeen delivered addresses, and persons were "struck" down in numbers, while a deep general impression was produced. The ministers of all evangelical denominations went cordially into the movement from its commencement, and, by the help of God, they have reaped a mighty harvest of precious immortal souls. Hundreds—yea, thousands—were brought under deep conviction of sin, and immense numbers have become hopefully converted.

One Lord's day afternoon, during the sitting of the Wesleyan Conference, a large field-meeting was held in the immediate vicinity of Belfast, which was addressed by a number of the ministers attending the Conference. It is believed that about fifteen thousand persons were present on that occasion.

The ministers of Belfast have been fully but delightfully occupied for many weeks. Besides being almost daily employed in speaking in public and presiding over prayer meetings they have been much engaged in ministering to "stricken" ones at their own houses. As an instance of this, it was stated in the columns of a Belfast paper, "that one minister, since the com-"mencement of the awakening, had visited no fewer "than 200 stricken individuals."

Some of the lowest districts of the town have been remarkably moved, spiritually regenerated, and morally reformed, by the visitation of the Holy Spirit.

CHAPTER IV.—FRUITS OF THE REVIVAL IN BELFAST.

The fruits are numerous and various. "Thousands," writes a minister of the Established Church, "have been added, not merely to the Churches, but "to *the Church*." Prayer-meetings are held everywhere: by work people in the mill or manufactory before the hour of labor in the morning; by young men in stops and offices and in their own rooms—by neighbors in each other's dwellings—by ministers and Sabbath school teachers with the young, as well as in the churches, every evening. These young men and women who were wont to crowd out of town on the Lord's day evenings for pleasure, are now found in the house of prayer and many of them at the feet of Jesus; and those who lived by the disreputable employment of selling death-dealing drinks to those who were so deluded as to buy them, now find their traffic so greatly reduced that some of them are giving up their houses and betaking themselves to other occupations. Drunkenness has mightily decreased, and crime and pauperism are also greatly reduced; while "*the sale of the* "*highly objectionable cheap London publications*—"chiefly purchased and read by the young, greatly to "the injury of moral principle among them—*has been* "*very largely diminished*." The duties of the police are rendered very light, savings banks receive augmented deposits, and masters find their full muster of "hands" on the first day of the week's toil. Fallen women are lifted up to holiness by the power of the Holy Ghost; the poor priest-deluded Romanist is enlightened with reference to the "glorious Gospel;" the swearer has forgotten his oaths, and declares that he can never swear again; and the drunkard has forsaken his cups, and is now drinking from the refreshing stream of his Saviour's wounds.

These conversions are by no means confined to the poor and illiterate, but are to be found among all ranks and classes. Professional men, merchants, farmers, artisans, factory girls and laborers, are alike stricken down, screaming for mercy, and obtain that peace which passeth the understanding of the natural man.

Nor are these conversions to be found only among the Presbyterians, Episcopalians, Presbyterians, Moravians, Roman Catholics, and Unitarians are alike affected."

CHAPTER V.—CHRISTIAN UNION PROMOTED.

Dr. Cook of Belfast, in a lecture he gave on revivals, said, that "*the great end of them was to counteract* "*all sectarian spirit*, and to show that God appeared "in all sections of his Church, and performed a com-"mon work in them: and that it was their duty to "teach in that spirit of truth and mercy which He had "inculcated upon them." This spirit appeared early in the movement. A meeting of ministers was convened to consult about a forenoon prayer-meeting. The following week the first meeting was held in the Music Hall, presided over by the Mayor, and about 80 ministers of various denominations were on the platform, while the hall was so densely crowded that the lower room had to be opened also to hold the overflow. A minister of the Established Church writes thus, on having witnessed this soul-thrilling meeting: "God "grant that it may be the inauguration of a new epoch, "when Christians will show the world that, however "they may differ in non-essentials, they agree in fundamentals, and can love as brethren."

CHAPTER VI.—40,000 MEETING FOR PRAYER.

A great union prayer meeting, in connection with the present remarkable movement, was held in the open air in Belfast, on Wednesday, June 29, at 11½ o'clock. In order to accommodate all parties, the use of the spacious grounds of the Royal Botanic Gardens was obtained for holding the meeting; and, as it was well known that many persons from the surrounding country were desirous to be present, special trains of uncommon length were run by the different railway companies. Some idea of the interest felt in the proceedings, may be imagined when we state that it is computed that no fewer than 15,000 individuals arrived in Belfast, and that from 35,000 to 40,000 persons in all were present at the services. The leading streets of the town presented, during the midday, a most remarkable aspect, particularly after the arrival of trains. The footways were literally thronged with well-dressed and respectable looking people from the country—not passing along with the negligent and easy-going air of pleasure seeking excursionists, but staid and solemn in demeanor—the younger as well as the older; and the majority with Bible or Hymn-books in their hands, as if proceeding to Sabbath services. On they pressed toward the place of meeting, past the glittering rows of gorgeous shops, and through the fashionable thoroughfares. Thus the living stream—such a stream as was never before witnessed in Belfast—poured onward for at least two hours along both sides of the streets. The scene in the garden grounds is said by *The Banner of Ulster* to have been one of the most striking, as well as impressive and animating, ever witnessed in the province. The whole space within view from any point was as closely packed as it was well possible for it to be. Even the branches of the trees were taken advantage of by numbers of the junior members of the audience, as the most suitable situations for seeing or hearing. Nothing of holiday levity—nothing of the thoughtless mirth of youth—was manifest among these; their attention to the proceedings was as marked and their conduct as well ordered as that of any persons in the vast assemblage.

Both as regarded its magnitude and the deep solemnity and earnest spirit that pervaded it, the meeting is said to have recalled vividly the historic days and scenes of the signing of the "Solemn League and Covenant." The Rev. J. Johnston of Tullylish, ex-Moderator of the General Assembly of the Irish Presbyterian Church, presided, and he was supported by the ministers of the different Protestant denominations in and around Belfast. After prayers, the Chairman read a chapter from the Holy Scriptures, and then gave out the 100th Psalm; and never before did so many voices unite in such hearty accord in singing this favorite song of Zion. Scarcely had the first note been raised on the platform when it was caught up by the immense assemblage, the majority of the voices combining in surprising and unexpected harmony; and as each stanza closed, the dying away of the cadence in the far distance of the throng had an effect at once solemn and thrilling. Short addresses were delivered by ministers and others. Prayers were also offered up, and verses from hymns sung. As it was impossible