

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *Irish Biblical Studies* can be found here:

[https://biblicalstudies.org.uk/articles\\_ibs-01.php](https://biblicalstudies.org.uk/articles_ibs-01.php)

REPERCUSSIONS IN ULSTER OF THE 1904-5 REVIVAL IN WALES

Joseph Thompson

Revival as particularly exemplified in the 1625 and 1859 revivals is a subject to which Dr. John M. Barkley gave attention in his book, "A Short History of the Presbyterian Church in Ireland". In the early days of Presbyterianism in Ireland he records the story of God's moving in revival in this way.

The first Presbyterian ministers in Ireland, as we have seen, entered into a none too promising field, but God blessed their labours, and this resulted, in 1625, in the Six-mile Water Revival, which spread throughout a great part of Antrim and Down. God's chosen instrument was the godly but eccentric Rev. James Glendinning, of Oldstone. He preached the terrors of the Law with such force that the careless were aroused, and many were "prostrated" by a conviction of sin. Neighbouring ministers came to Glendinning's assistance. Finding that while he could preach the terrors of the Law he could not expound the Gospel of the love of God, they reformed the work in harmony with God's redemptive purpose, and rooted out the excesses and abuses. (1)

In order to build up the converts in knowledge and grace, the Antrim Meeting was formed, when people gathered on the first Friday of each month. Four sermons were preached in the morning and in the afternoon to help converts in their understanding of the Faith, and in the evening the ministers informally discussed and arranged the affairs of the Church. This Antrim Meeting became instrumental in the supply of Gospel ordinances in many areas.

Concerning the 1859 Revival, he quotes the opinion of J.E.Davey (2) as a fair minded summary. He himself

compresses an amazing amount of material in an article in a newspaper article (3) in 1959. In this, he argues for a deepening of spiritual life for some ten to twenty years prior to 1859, and discusses "prostrations", "number of converts", results both positive and negative. He concluded "We, in 1959, ... can best celebrate the centenary of the Revival by praising God for its blessing, by learning the lessons of the past, and by praying for the renewal of the Holy Spirit".

Biblical emphases from these two revivals might be summarised as follows: that there was strong preaching of the terrors of the law, which resulted in conviction of sin, and especially in 1859, in the assurance of salvation, that the gospel of the love of God which was in harmony with God's redemptive purpose was proclaimed, and that converts would be built up in knowledge and grace so that God's people might be more effective in their service for Him.

It is interesting to note that the quotation mentioned above from J.E. Davey relating to the 1859 Revival extends it to the Moody period. It reads thus, "the wave and enthusiasm it begot were renewed some fifteen years later when Moody and Sankey visited Ulster, and a second wave of revival swept through the land, to be renewed yet later by a second visit". From what we have previously cited regarding the 1625 and 1859 Revivals and the latter's extension to the end of the nineteenth century it is reasonable to argue that the subject of Revival receives fair treatment from J.M. Barkley. The subject of this essay - "Repercussions in Ulster of the 1904-5 Welsh Revival" - follows in the next decade after the Moody era.

#### GLAD TIDINGS FROM WALES

In 1905, The General Assembly received this report from the Rev. Dr. Charles Davey,

"Of the reports received from Presbyteries and Synods not a few betray a consciousness that there has been a special movement of the Spirit of God not far away. It is not that they have much to say on their own account of the workings of this great

Divine Agent. But it is something to have had it brought home to us in such a way as the reports indicate, that there is a spiritual power outside ourselves, available for our help and all sufficient that this power is operating now in a striking and gracious manner almost beside us. The thought has given birth to hopes that struggle for expression here and there. Were not some of us beginning to be a little uncertain about the supernatural? Would God ever come again to His Church as He is said to have come in her past history? Would the cry for mercy and the shout of victory be once more heard within her? Some were doubtful. We have had the answer in a manner that cannot be mistaken. And already some are on the mount in prayer; and some are looking towards the sea for the rising of the cloud, the precursor of the heavenly rain that is to put an end to the drought". (4)

How thrilling it must have been both to read the report of the Welsh Revival and to hear Dr. Charles Davey speak of it. The hearing of the "glad tidings from Wales" was in itself a repercussion of the revival. We need to look a little more closely at what was happening in Wales. Of necessity, this will only be the barest outline.

The story of the Welsh Revival has been ably and critically recorded in the last twenty years by Dr. Eifian Evans and Dr. J. Edwin Orr, (5) the former within the context of revival in the "land of revivals", and the latter within the context of a twentieth century world revival. Of the theological state of Wales at the time, it might be said that there was a tension in the Church between theological liberalism evidenced in "higher criticism", and a longing for the prosperity of evangelical religion evidenced in the adherence to the "fundamentals of the faith". In this general theological background the Revival came in 1904. It is generally accepted that the main human instrument was EVAN ROBERTS. As a young teenager he was challenged by something said in a

fellowship meeting by one of the elders: "Remember to be faithful. What if the Spirit descended and you be absent? Remember Thomas! What a loss he had!" From that moment, Roberts determined to be faithful to the means of grace and to pray for the Spirit, and that solemn vow was adhered to for the next twelve years. By the end of 1903, Roberts, aware of a constraint to preach, left the coal mines, where he had worked from before he was twelve, and began to prepare himself for the ministry. This time was both a time of intellectual preparation and also a time of spiritual preparation. Through Rev. Seth Joshua (who was to address the Irish Presbyterian General Assembly, but because of illness, was unable) Roberts entered into a fuller and deeper consecration through a prayerful desire for God to "bend him". In an awesome description of this encounter between a soul and God we are given a glimpse of a man crying to God, "Bend me! Bend me! Bend us! Oh! Oh! Oh! Oh!" In this state Roberts was aware that it was God's love which bent him, of the fearful bending of the judgement day and the need of the salvation of the human soul. "I felt", he related, "ablaze with a desire to go through the length and breadth of Wales to tell of the Saviour, and had it been possible, I was willing to pay God for doing so." (6) This experience of that "most terrible and sublime day" of his life was not only compelling, it was inescapable.

From college Roberts came home to see his home ministers in Loughror and its daughter church in Gorseinon. He felt that he was under a deep constraint of the Holy Spirit, and so we find him telling his brother-in-law : "I have a vision of all Wales being lifted up to heaven. We are going to see the mightiest Revival Wales has ever known - and the Holy Spirit is coming soon, so we must get ready... Do you believe that God can give us one hundred thousand souls now?" His home ministers gave him permission to start a youth meeting after the prayer meeting. Thus this mission commenced in an after meeting with only 17 present. He recounted his recent experiences and visions and called upon all to make public profession of Christ and to prepare for the baptism of the Holy Spirit. During a

long and protracted appeal all present submitted and this initial triumph was the first fruits of the 1904 Welsh Revival. Dr. J. Edwin Orr wrote of this mission; "It is an established fact that he believed this to be the beginning of a movement which would win a hundred thousand people to vital Christian faith, in the little principality of Wales alone - not to mention its impact farther afield"(7). The revival from this point spread throughout Wales. It was very widely reported in the secular as well as the religious press. This also obviously helped to spread the knowledge of it, which in turn brought visitors to see for themselves. Included in the visitors were ministers from Ireland, e.g. Rev. Dr. R.B. Wylie of Terrace Row, Coleraine and Rev. R.M. Kerr (Methodist)(8) and these in turn reported back to meetings in Ireland.

What of RESULTS? We will cite those quoted:- (i) A great number of conversions - over 100,000 (ii) Devotional results may be cited, e.g. prayer meetings, Bible study, Family altars, (iii) Great changes in morals and honesty and a decline in the consumption of alcohol, (iv) A decrease in crime, (v) A fresh concern for the salvation of souls, (vi) Greater attendances at church services, (vii) Payment of debts, (viii) Many of the converts were willing "to do anything and everything for the glory of their Redeemer" (9).

What were the BIBLICAL EMPHASES? First, those doctrines characteristic of periods of revival were evident, viz. sin, repentance, faith, heaven, hell, judgement and the incredible love of God in Christ. In the second instance guidance by the supernatural became a feature for some, e.g. in the experience of Evan Roberts visions of the reality of Hell, Christ's victory over the devil and of the moon (10). Such were viewed as a fulfilment of Joel 2:28. Leading on from this, a third Biblical emphasis was the question of the Holy Spirit - the questions of the reception of the Spirit, the baptism of the Spirit, the fulness of the Spirit and the direct guidance of the Spirit. Consideration of this would involve Biblical exegesis and the historical interpretations akin to it as evidenced in the Wesleyan emphasis on sanctification,

the Keswick teaching, and subsequent development of Pentecostalism. Fourthly, an emphasis on prayer, which also included repetitive ejaculatory prayer as the Spirit's simple instrument. A fifth consideration is that the revival was trinitarian in its view of the Godhead. This may be seen in the report given to the Irish Baptist Assembly. "One felt on entering an overwhelming sense of the presence of God, while on every hand one heard the cry "O, that I were like Jesus!" Indeed, this magnifying of Christ was evident everywhere, being manifestly the work of the Holy Spirit." (11). These Biblical emphases provide ample scope for work!

Of the Revival, there were CRITICISMS that were contemporary and subsequent to the time. A Congregational minister, Peter Price, comparing the Roberts movement with one from his own church calling it "a sham...a mockery, a blasphemous travesty of the real thing." He was repudiating Roberts' claim to being under the sustained guidance of the Holy Spirit and also he dismissed the physical manifestations as sheer exhibitionism. As Dr. Eifion Evans commented, "Neither phenomenon was new in the history of the Church, and while the first implied the possibility of delusion, the second raised the question of excesses" (12). Supporters of the Revival rallied in defence of Roberts. Amongst those criticism which Dr. Eifion Evans cites is that "there was during the revival a culpable neglect of the divinely ordained instrument of preaching" (13).

Notwithstanding these and other criticisms, the overwhelming view was that the Revival in Wales would stand the test of time and eternity. These "glad tidings from Wales" were gladly welcomed in Ulster. The BAPTISTS heard their president say, "The Revival in Wales, like summer sunshine, is its own evidence" (14). The METHODISTS read in 1905 of a largely attended meeting of ministers in the Grosvenor Hall to make arrangements for special meetings for united prayer for the extension of the Welsh Revival to Northern Ireland (15). The CHURCH\_OF\_IRELAND read in their Gazette of the Church of England being "in full sympathy with all

that is best in the remarkable religious "revival" of the last few months." It goes on to quote that the Archbishop of Canterbury does not think that "there is any room for doubt as to the blessing which has attended the special evangelistic efforts in the London and Welsh counties" (16). Other sources could also be quoted, but let us hear as the PRESBYTERIANS heard the the Rev. Dr. R.B. Wylie of Coleraine urge prayer for Revival. He ended an article with a plea that upon the Irish Presbyterian Church, the power of God and the fire of God might come, "so that our song and our prayer should be, as often heard in Wales, 'Send the power. Send the power. Just now send the power'." (17) These quotations reflect two repercussions of the Welsh Revival in Ulster, viz. an earnest desire for it and that prayer would be the means, under God, of its outbreak.

#### TIMES OF REFRESHING

Refreshing Revival blessing, as we have seen, came to Wales in 1904. The question we must ask is, "What were the repercussions of the 1904-5 Welsh Revival in Ulster?" Before examining the evidence we might suggest some possible interpretations of this period, which we shall define as 1900 to 1910. In this period there were at least three evangelistic emphases:- (i) the Welsh Revival, (ii) a great number of evangelistic missions, and (iii) the celebration of the Golden Jubilee of the 1859 Revival. These emphases can be separately identified but they are inter-related. How has this period's evangelism been interpreted? On the one hand, it has been mainly interpreted, if at all, as a period of spiritual blessing or just as part of the ongoing life and work of the Church. This explains the lack of comment about it in the histories of Irish Presbyterianism by J.M. Barkley, J.E. Davey, R.F.G. Holmes, and in an essay, "Irish Methodism and Evangelism" by W.L. Northridge. Dr. J. Edwin Orr, who argues that in this period there was a world-wide awakening, judges that whilst the story of the Welsh Revival has been often told, "most Christian people, including scholars, have been unaware of the extent of the Awakening which followed in the English-speaking



world - in the United Kingdom, the United States, Canada, South Africa, Australia and faraway New Zealand" (18). This quotation introduces us to Orr's judgement and conclusion after a world-wide survey that there was a world-wide awakening at this time, and this constitutes on the other hand an alternative interpretation to the evangelism of this period. He wrote: "The worldwide Awakening of the early twentieth century came at the end of fifty years of evangelical advance, following outpouring of the Spirit far and wide in 1858-59 and in the sixties. Thus it did not represent a recovery from a long night of despair caused by rampant infidelity, as was the case in the days of Wesley. It seemed, rather, a blaze of evening glory. at the end of the Great Century." (19) The task before us is to judge, if we can, whether there was Spiritual Blessing or Revival in this area of evangelism in Ulster. To do this we need to briefly survey this period. We stated above that in this period there were three evangelistic emphases. (i) The Welsh Revival. That there were repercussions from Wales to Ulster we have already seen, but as to whether this Revival extended to Ulster we will defer judgement to our conclusion. (ii) Evangelistic Missions. In the period just subsequent to, and contemporaneous with, the Welsh Revival there was a hive of evangelistic activity, which also included the 1859 Golden Jubilee Celebrations. To list some of these gives some indication of their extent: Killymurriss, Ballymoney, Clough, Buckna, Cloughmills, Belfast: Shankill Road Mission, Broadway, Assembly Hall with Rev. John McNeill, etc. Londonderry had much activity in prayer meetings, preparation services for winter's work in Carlisle Road and Great James Street Churches, and a week of prayer in Waterside. In 1907 there was a mission led by Rev. John McNeill in First Derry and in 1908 there were united services in Waterside and Ebrington Churches, Lisburn, Maguiresbridge, Magherafelt, Portglenone, Broughshane, Ahoghill, Duneane, Lylehill, Castlederg, Dublin. In 1908, the States of Religion Report indicated that they had supervised services in some thirty centres conducted by

our "own ministers". Added to this list, the Ballymena area had "Gospel meetings" all over the district in 1909, the Newry area had in 1910 many missions conducted by Mr. A. Irwin (B. & F. B. S.), all but three congregations in the Carrickfergus Presbytery had missions in 1908, and there was a remarkable number of evangelistic missions in the Donegal Presbytery in 1908. These various centres indicate the regular ongoing evangelistic work which was steadily going on in the Presbyterian Church. To these most probably others could be added as they certainly could in other Churches (20) and para-church evangelistic organisations like The Faith Mission (21). (iii) The Golden Jubilee Celebration of the 1859 Revival.

This celebration involved commemorative rallies, special united services, e.g. Newry, and a commemorative Revival sermon was preached from almost all Presbyterian pulpits (22). In 1909 there were examples of Simultaneous Missions, e.g. Dublin Presbytery had services in all their congregations. It was reported that "the missions in country churches were held earlier and attendances were reported from 60 up to 200 in places where the average Sabbath attendances would be 20 to 40. City Churches had not as high attendances proportionately but they were none the less very good, and, in the estimate of the conveners, fully justified the effort to commemorate the Jubilee of the Revival of 1859" (23).

The striking uniform general judgement of the evangelistic work of this period is that it was very fruitful. In some cases, there was a very rich ingathering into the Kingdom and some of these particular places must be considered.

CULLYBACKEY is an example of a fruitful harvest amongst Presbyterians. The Minister, the Rev. William Corkey, was ordained in Cullybackey in 1904. He preached a carefully prepared exposition of Christian truth in the mornings, whilst in the evenings "he tried" he said "to give a warm evangelical message preaching the good news of Christ's salvation as earnestly as I could." (24) He had visited the Welsh Revival which no doubt added to his fervour. In 1907 a

deep yearning after God became evident in many people. Corkey began an exposition of Romans 1-8 and large crowds attended on a weeknight and there followed on Sunday evenings exposition of St. Mark and First Corinthians. Older members of the congregation began to conduct prayer meetings and at some of these found many eager and willing to accept Christ. Upon returning to the Manse, and recounting the events to his wife, he recalled that the Rev. Dr. John Stuart of Derry had once said to him: "A minister cannot start a revival, but if you feel the breath of God among your people, you should spread your sails". He was convinced that this was happening, and so on the following Sabbath he invited all who wished to take part in prayer to remain after the evening service. He was amazed at the response, and after explaining that he felt that there were many anxious about their souls, he invited any who felt moved to offer prayer for the work of God. "Thereupon followed a most marvellous succession of earnest prayers mainly from the younger members of the audience... I was now assured that there was an awakening in the hearts of the people." (25) From this followed:- many seekers after Christ especially amongst the young people, open air meetings, many gathered into a Sabbath Morning Bible Class; a new interest was shown in Church Services and young converts were invited to come to the Communicants' Class.. The memory of those days was handed down to the present writer some 65 years later; and remembered with great joy.

BANGOR provides an example of a United Mission in which the Methodist and Presbyterian Churches were involved. This mission continued for a number of weeks and was held in Hamilton Road Presbyterian Church and to it crowds flocked nightly, including a vast number of young people. Amongst the preachers was the Rev. R.K. Hanna of Whiteabbey Presbyterian Church, of whom it was said that he preached with power and acceptance and Mr Arthur Parke (Irish Evangelical Society). The Methodist Church was the centre for Children's meetings, Bible Readings on two afternoons per week, a Men Only meeting on Sunday afternoon; and also meetings for converts. It might be pointed out that this

arrangement was similar to the earlier Moody missions in Belfast. The Methodist Irish Christian Advocate reported: "During all these hours it is to be hoped that the revival influences now so prominent in Wales will spread and grow till the blessing is world wide. The ministers of the three Presbyterian Churches and the two Methodist Churches are joined in the glorious work, and the town seems to be a great deal the richer in spiritual awakening. Through the agency of the mission may the blessing continue till all have been reached in Bangor and to God we give all the glory." (26) We might note the unity evident in evangelism, the continuation of the Moody Missions, the awareness of the Revival in Wales and the fruitful harvest of converts.

TOBERMORE is the setting for our last example of very fruitful evangelism described as "a religious awakening" and "a tidal wave of revival." (27) This movement included Presbyterians, Baptists and the Church of Ireland, with the leader the Rev. F.C. Gibson. Gibson was ordained in Tobermore in 1905 and judging the village spiritually and morally dead, preached earnestly the gospel of repentance. His message was resisted and "absenteeism" from Church on the part of many was the result. Officebearers expressed their intention of leaving. During an illness Gibson came to the conclusion that Tobermore needed revival and that the fault lay with himself and Christian people. Thus was born a desire to work for revival. In his outlook was a mixture of thought which embraced Revival and Revivalism. Two interesting experiences - a dream about the cross, and his vivid sense of meeting Satan and defying him in the name of Christ - provide possible links with Evan Roberts' dreams and visions in Wales. Gibson, because of his battle with Satan, was convinced that Revival was coming.

To further his objective Gibson achieved unity and co-operation with the Church of Ireland rector and the Baptist minister, the Rev. George Marshall. Such co-operation with the Baptists was remarkable in that they were a secession from the Presbyterian Church,

with their minister the Rev. Dr. A. Carson, a century before (28). There was prayer preparation and area weekly gospel meetings in preparation for a special mission which lasted six weeks. Those who took part in the mission were Rev. Dr. John Stuart of Derry, Rev. Charles Davey, Rev. Dr. Thomas A. Smyth, Rev. Dr. R.H. Hamilton, Rev. William Corkey, and the Rev. William Witherow. The Meetings were free from extravagance and unhealthy sensationalism but in them there was an intensity of religious feeling. Individuals and the community at large were affected. Both inside and outside the Church men and women cried to God for mercy and were savingly converted. Gibson lists four noteworthy features of this Revival.

1. Practically all the meetings were conducted by our own, and most highly esteemed and richly gifted ministers.
2. The meetings were practically all held in Churches and people were converted in their own Churches and often in their own pew. Thus a new love for their Church was born.
3. The revival services were kept as near as possible to the ordinary services of the congregation where the meetings were being held.
4. The very personal part played by the ministers in their own congregations was not only noteworthy but crucial for the development of the revival. (29)

Without doubt, Tobermore in 1908 had a rich ingathering into the Redeemer's Kingdom. Christians, too, as the Baptist Minister George Marshall said, "received a great uplift". It had ties, to some degree, with Wales, e.g. dreams and the emphasis which Gibson noted as "the uplifting of Christ and him crucified", which emphasis had been specifically mentioned by Rev. Dr. D.A. Taylor in his account of the Welsh Revival to the Irish Presbyterian General Assembly in 1905 (30).

These three centres - CULLYBACKEY, BANGOR, TOBERMORE - are examples of a very rich spiritual harvest. We could cite others, including Manchuria (31), which is of Irish Presbyterian missionary interest, but space forbids. It is necessary to attempt to assess results in this "Time of Refreshing".

(i) There was a steady ingathering into the Kingdom of God through conversion.

(ii) Many lives were rededicated to Christ and from them the Christian leaders emerged.

(iii) Some non church attenders were reached and brought to Christ. Some young fellows who were given to drinking on the Sabbath "are now seen going, with their families and friends, Bible in hand, to some place of worship" (32).

(iv) Bible Classes Flourished, especially in the Ballymena area.

(v) Prayer was often married to Bible Study.

(vi) There was Outreach evangelism through open-air meetings.

(vii) Some places recorded great increases at Communion, and Tobermore Baptist recorded exceptionally large numbers of baptisms.

(viii) The Temperance movement grew.

(ix) Great growth of the Christian Endeavour movement in some places, e.g. after the Corkey Mission in Wellington Street, Ballymena, there was a phenomenal increase in the C.E. to a membership of 360. (33)

Viewing these results, it might be fairly claimed that this period 1905-1910 was indeed a "Time of Refreshing". We must now return to the question raised earlier - what were the repercussions of the 1904-5 Welsh Revival in Ulster? In answering this question we will examine reasons for stating that the Welsh Revival did extend fully to Ulster, and then consider why it might be argued that it did not, and from these two areas of examination attempt to seek a resolution as to what the repercussions were.

What has been presented thus far is relevant in an argument that Revival came from Wales to Ulster. In Lurgan, W.B. Sproule had no hesitation in saying that there had been "a real revival of religion" (34), in Cullybackey W. Corkey was convinced that Revival was taking place (35), and similarly F.C. Gibson in Tobermore, which J.E. Orr cites as a typical example of what happened in Ulster (36). It can be argued that the results, quoted above (37), in the ethos of the Unity of Christian people so evident in Revival, is a strong

case for Revival in Ulster in the twentieth century. Added to the three cited above, there could be mentioned the mission in Ballymena, conducted by William Corkey, in which there was, as an eyewitness described, "a spirit of Revival", and a host of other missions. J.E. Orr cites the resolution emerging from the State of Religion Report of 1909, "The Assembly records its devout thankfulness to the God of all grace for the many tokens bestowed on the Church as a whole, and several parts in particular, which reminds us in some measure of the marvellous Year of Grace, 1859. In these places the Spirit of God has been exercising His gracious agency in deepening the religious life of the people of God: in bringing to open decision the anxious and the enquiring; and in quickening the careless and godless. It is believed that no such spirit of earnestness has been manifested since the revival of '59" (38). These arguments, together with what has been stated above, constitute the case for Revival.

An alternative view to the case for the Welsh Revival extending as a full Revival is that this era was one in which there was extensive spiritual blessing in Ulster. The places cited as examples and proof of Revival may be accepted as places where spiritual blessing occurred. They can be viewed as particular revivals in defined areas which never were formed into a general movement. The Church at this time was not aware that there was a general revival, and many expressed this opinion (39). To the present writer it is inconceivable in a closely knit community like Ulster that a Revival was unknowingly progressing throughout the province. From such contemporary judgement, the argument for particular revivals is more convincing than that for a general movement.

As against this viewpoint of particular revivals, the host of missions, which can be cited from all Churches, argues for a wider movement and gives weight to this view of a general revival. It is both interesting and instructive to compare this period with that of 1885 when a similar situation existed, e.g. 235 evangelistic missions in one year, with much evangelistic activity and fruitful response. Of this,

the Rev. Dr. William Rogers stated, "If we cannot chronicle anything like what might be called a religious awakening, still we have to note in many parts of the Church the existence of great religious earnestness and the presence of much blessing. If we have not had the floods, we have had the showers" (40). It is at least arguable that the period 1905-1910 is not different as far as spiritual response was concerned from around 1885 and consequently that the judgement applied, without debate, for the earlier period applies also to the later one.

The wave effect of spiritual blessing moving from place to place can be illustrated from place to place, e.g. Cloughmills to Killymurriss, but it does not appear to be the onward movement that is generally evident in Revival.

Again, whilst it is true that prayer increased in particular places, this claim must be viewed in the context of the decreasing number of prayer meetings - in 1900 there were 902 in Presbyterian Churches, whilst in 1914 there were 578. Whilst there were new communicants in goodly numbers, there was not an overall large increase in communicant membership in the Church. The same position applies to Sunday School scholars and Bible Class members. What can be argued for this period is that the evangelism of the period enabled the Church to hold her ground. Preaching constitutes a major difference between the Welsh Revival and the time of blessing in Ulster. There is no argument against Dr. Eifion Evans' judgement that there was a "culpable neglect" of preaching in Wales and visitors from Ulster reported this. In Ulster, the evangelistic services were centred on preaching and examples of this (with strong Biblical emphasis and content) may be seen in Tobermore and Ballymena, etc.

That the case for a period of Spiritual blessing as against that for a Revival is strong, will, to the present writer, be judged as plain. How do we resolve it?

That "much can be said on both sides" is a safe saying when faced with a dilemma, but yet resolution of this question is possible. Before finally seeking to do



this three additional things need to be mentioned. Firstly, a definition of what revival is and what its extent needs to be reconsidered. To me, Revival is that which is comparable to that which took place in 1859 or 1625, but perhaps Revival could be defined as having taken place on a smaller area. My position has been challenged through reading the life of D. Martyn Lloyd-Jones. The following passage makes the point: "The same Holy Spirit as may be known by a single Christian is then 'outpoured' upon a multitude." (41) So a time of revival is a multiplication of divine grace. If this is the case then the rising tide of blessing in Lloyd-Jones' ministry in 1931 could understandably be called "revival". Is not perhaps here a key to an understanding of those who view that the blessing in Ulster in 1905-1910 was Revival? The present writer would argue for particular revivals. Secondly, the difference between Revival and Revivalism ought to be at least recognised. The latter trend runs through Moody, and then Torrey and Alexander in the period under consideration, to be followed by Chapman, etc. F.C. Gibson came to a Finney-type view of revival, that the fault lay not with God, but that the Church could work for it. Thus evangelism began to be called revivalism and an Evangelistic Campaign became a Revival Campaign. A recognition of this trend is valuable in judging what happened. Thirdly, the inter-action of the Golden Jubilee of the 1859 Revival commemoration with that of the Welsh Revival needs to be recognised. Consequently, the reporting of 1909 must be viewed very much in reference to this Jubilee, albeit influenced by the Welsh Revival, but not a direct result of it. With these three qualifications, how do we propose a resolution? Increasingly we view the discussion not as an EITHER-OR situation, but as a BOTH-AND one. With this comment let us formulate a resolution of our discussion:-

In this period 1905-1910 in Ulster, there were particular revivals in certain places, e.g. some would claim Tobermore, others Lurgan and others Cullybackey, etc. and simulataneously with them periods of spiritual harvesting due to evangelistic missions. Professor

George M. Marsden makes this comment of the years after the Welsh Revival; "In the years immediately following, sparks from the Welsh awakening seemed to kindle flames of revival around the world." (42) Some of those sparks ignited particular revivals in Ulster. There was no widespread Ulster Revival, but if someone takes the view that a particular revival is revival and that that substantiates the thesis that the Welsh Revival was extended in this way, the present writer would graciously disagree and still assert that there were both particular revivals and fruitful harvesting from evangelistic missions at this time. Disagreement as to how we describe these days of spiritual blessing is amongst friends. Whatever our disagreements, we would gladly sing that hymn of Bessie Porter Head, a recorder of some of the events of 1905:

O Breath of Life come sweeping through us,  
Revive Thy Church with life and power;  
O Breath of Life come, cleanse, renew us  
And fit Thy Church to meet this hour.

O Wind of God, come bend us break us  
Till humbly we confess our need;  
Then in Thy tenderness remake us  
Revive, restore, for this we plead.

Revive us, Lord! Is zeal abating  
While harvest fields are vast and white?  
Revive us, Lord, the Church is waiting  
Equip Thy Church to spread the light.

1. Loc. cit., p.5
2. Ibid, pp.57-58 cf. Davey, J.E. The Story of One Hundred Years, pp 41-45.
3. Barkley, J.M. in Belfast Telegraph. Telegraph Captio "Revival of 1859 was a planned operation".
4. R.G.A. 1905 p.57 cf. The Witness, June 13th, 1905, Thompson J : "Repercussions in Ulster of the 1904-5 Welsh Revival" pp.44-56.
5. Evans E. The Welsh Revival of 1904 and Orr J.E.

The Flaming Tongues.

6. Evans, E. op.cit., p. 70.
7. Orr, J.E. op.cit., p. 7.
8. The Missionary Herald, May 1st, 1905, pp 106-7; Irish Christian Advocate 1905, p. 64.
9. Thompson, J. op.cit., pp 48-49, 51, 55-56.
10. Evans, E. op.cit., pp 77-81.
11. The Irish Baptist Magazine, 1905, p. 169
12. Evans, E. op.cit., pp 132-133
13. Ibid., p. 184 cf. Orr, J.E., Evangelical Awakenings in Southern Asia, p. 103.
14. The Irish Baptist Magazine, 1905, p. 112ff.
15. The Irish Christian Advocate, 1905, p. 61.
16. Church of Ireland Gazette, 28.4.1905. I am indebted to the R.C.B. Library, Dublin, for this information.
17. The Missionary Herald, May 1st, 1905, pp. 106-107.
18. Orr, J.E. Evangelical Awakenings, p. 103.
19. Orr, J.E., The Flaming Tongue, p. 187.
20. Methodist: Irish Christian Advocate, 1905 and following years, Daily Christian Advocate 23.6.1905, etc.; Baptist: Irish Baptist Magazine, 1900-1910, cf. Church of Ireland Gazette, May 1905 carries two articles on "Revival and religious apathy" by the Dean of Belfast.
21. Bright Words, 1900-1910.
22. M.G.A. 1909, p. 8433.
23. The Irish Presbyterian, Dec. 1909, p. 176.
24. Corkey, W. Glad did I live, p. 82.
25. ibid., p. 87
26. loc.cit. 17.2.1905, p. 84.
27. Irish Presbyterian, Mar. 1908, p. 46 and Irish Baptist Magazine, 1908, p. 96.
28. R.G.S.U. pp 385, 389, 411-12, 441, 446, 468. cf. Thompson J. "The inter-relationship of the Synod of Ulster and the Secession Synod", p. 370ff.
29. Gibson, F.C. "An Abundant Ministry", being diary extracts by his son, F.R. Gibson.
30. The Witness, June 13th, 1905.
31. Thompson, J. "Repercussions in Ulster", pp. 81-82.
32. The Irish Presbyterian, May 1909, p. 80.

33. Thompson, J. "Repercussions of the Welsh Revival", pp.83-84.
34. The Witness, 7th April, 1905; 13th June, 1905.
35. Thompson, J. op.cit., pp. 74-76.
36. ibid., p. 95. Orr. J.E. ibid., p.32; A.H.O.C., p.781.
37. In section on "Time of Refreshing".
38. Orr, J.E.: op. cit., p.31. Orr follows Gibson F.C. "An Abundant Ministry", p.12 cf. M.G.A. 1909 (2) p 843 for the first sentence. R.G.A.,1909, p.59 for second sentence. Location of third sentence unknown to writer.
39. The Irish Presbyterian, Jan 1909, p.1. cf. Gavan, I.R. Spirit of Revival, p.137. cf. Thompson, J., op.cit., pp. 96-97.
40. The Witness, 11th June, 1886. cf. Thompson, J. op.cit. pp. 97-98. cf. Thompson, J. "Aspects of Evangelization in Irish Presbyterianism", pp. 54-123.
41. Loc. cit. p.203; cf. pp. 214, 217, 225.
42. Marsden, G.M.Fundamentalism and American Culture, p.98.

The Rev. Joseph Thompson, B.A. B.D., M.Th., Ph.D. did his M.Th and doctorate on "The Inter-relationship of the Secession and the Synod of Ulster" under the supervision of Dr. Barkley. He was Honorary Secretary of the Presbyterian Historical Society from 1982 till 1991.