

**GOOD WILL TO MEN: A
NARRATIVE OF THE
EVANGELISTIC LABOURS
OF E. P. HAMMOND**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649595501

Good Will to Men: A Narrative of the Evangelistic Labours of E. P. Hammond by Elis & W. M. Hetherington

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ELIS & W. M. HETHERINGTON

**GOOD WILL TO MEN: A
NARRATIVE OF THE
EVANGELISTIC LABOURS
OF E. P. HAMMOND**

Good Will to Men:

A NARRATIVE OF THE EVANGELISTIC LABOURS

OF

MR. EDWARD PAYSON HAMMOND,

AND OF THE

BLESSED RESULTS WHICH ATTENDED THEM DURING HIS VISIT
TO GLASGOW IN THE SPRING OF 1861.

BY "ELIS."

With Introductory Note,

BY THE REV. W. M. HETHERINGTON, D.D.,
Professor of Theology, Free Church College, Glasgow.

"Fear not, O land; be glad and rejoice: for the Lord will do great things. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else. And I will pour out my Spirit upon all flesh, and whosoever shall call upon the name of the Lord shall be delivered."—*Joel ii.*

LONDON: JAMES NISBET & CO.

EDINBURGH: ANDREW ELLIOT. GLASGOW: DAVID BRYCE.
ABERDEEN: GEORGE DAVIDSON. DUNDEE: W. & J. MIDDLETON.
DUMFRIES: J. G. MONTGOMERY. PAISLEY: ALEX. GARDNER.

MDCCLXII.

" All prone to error—none set wholly free
From the old Serpent's soul-ensnaring chain,
The truths one child of God can clearly see,
He seeks to make his brother feel in vain;
But all shall harmonise in heaven's full chord,
'So shall we be for ever with the Lord.'

" O precious promise, mercifully given,
Well may it hush the wail of earthly woe,
O'er the dark passage to the gates of heaven
The light of hope and resurrection throw!
Thanks for the blessed, life-inspiring word,
'So shall we be for ever with the Lord.'"

—MRTA HÄUSER.



Introductory Note.

As the term *Revival* may, perhaps, be somewhat liable to be misunderstood, a few words may be useful in stating its proper meaning. The word itself is often used in Scripture, and as so used it generally implies the reproduction of a spiritual life which had almost died away. It is not, however, strictly synonymous with the term *conversion*; for while *revival* implies the renewal of a life which had almost died away, *conversion* strictly means the conferring of a spiritual life on those who were previously "dead in trespasses and sins." Yet, in the more common and usual meaning of the terms *revival* and *conversion*, they may be regarded as almost identical. In truth, it so happens that revivals and conversions commonly accompany each other; so that, where *conversions* are frequent and striking, many will be re-quickened or *revived*. The term *revival* may therefore be appropriately used to indicate the whole direct agency of the Holy Spirit, whether in giving new spiritual life to souls for the first time, or in renewing it when sunk into a state of comparative deadness.

Circumstances over which I had no control, especially a somewhat shaken state of health, prevented me from taking much direct part in any of those revivals which have recently taken place in various parts of Scotland; but I have viewed them with the greatest possible in-

terest, regarding them as instances of refreshing from the presence of the Lord. When Divine Providence sent Mr. Hammond to Glasgow, I felt intense interest in the event, and took every opportunity in my power of witnessing, or inquiring into, the progress of the religious awakening which accompanied his labours. I am entitled, therefore, to say that I regard this little volume as containing a true, vivid, and interesting account of the leading events which it records with such graphic force and strict fidelity. Very sincere is my desire and hope that it may, by the Divine blessing, be instrumental in carrying forward the Lord's work throughout our beloved native land—throughout the world, wherever it may be His good pleasure.

W. M. HETHERINGTON,
Professor of Theology, Free Church College,
Glasgow.

INTRODUCTION.

"SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD."—*Exodus xiv. 15.*

"The origin of all reform is in that mysterious fountain of the moral sentiment of man, which amidst the natural, ever contains the supernatural for man." That is the form in which a transatlantic writer has chosen to present his thought. Perhaps the essence of that thought might be more easily apprehended by some of us (we mean the young) if cast in a more familiar mould. It is but enunciating the old truths, that man is endowed with capacities which suit him for a higher life than that which is merely natural—merely human; and that that higher or supernatural life lays hold upon, and plants itself in the moral sentiments, as being the very deepest and strongest part of man's original nature, and, through the medium of the natural, exhibits its own presence in man. As the supernatural never could, by any amount of culture, be evolved from the natural, it must be a thing superadded to the nature of man by a power superior to himself. It is, in short, a new nature descending from above, and taking into union with itself man's existing nature, and, by that union, purifying and exalting it. The outward form of the life resulting from that union may be called "reform," but the new principle in the soul which generates that life, is not natural, but supernatural—not human, but divine. It is not a life different in *degree*, but

wholly different in *kind* to what went before, therefore is it more justly a *renovation*. It is the old Scripture story of the gift of God to man—"eternal life." It is "God with man."

It is the impartation of the supernatural, this giving of eternal life to man on earth, that is the sublime idea presented in all revivals. There has always been periods in man's history when it seems as if the Lord would make a "short work" of it—give a mighty impulse forward—send his people at a bound to greater heights. We are in the midst of such dealings even now. Yet we have only to look back over a triad of months, when the spiritual refreshment which so many are still enjoying did not exist in the quarters where it is now known. We are all so prone to receive and become accustomed to the very best of God's gifts, using them as if we had always possessed them, that we cease to be thankful. There is a desire, therefore, among those who are most deeply interested in the present revival, that some REMEMBRANCE of the way in which God the Holy Ghost has brought us should be made, and it is thought that this could be most vividly given from the writings which chronicled many of the events as they transpired. The several papers which compose the present brochure, appeared at different times in the various public prints, and the selection has been made as seeking to avoid mere accumulation, and to give, as far as possible, the best reflection of the conditions and progress of the work.

As might be expected, the largest portion of these writings present Mr. Edward Payson Hammond as the foremost personage among the band of labourers; indeed, the

whole work gathers round him in its earliest stages, and receives its impress and complexion from his genius and piety. We cannot then, if we would, separate the work from the workman. "What God hath joined together, let no man put asunder." We are very fearless of the charge of man-worship, hero-worship, in this; on the contrary, we would rather draw attention to one and all of God's chosen workmen. It is our faith that whatever bequest of spiritual truth the Sovereign Master would make to men, His plan is to embody it first in large and conspicuous measure in some individual who is thereby appointed His disposer. Shall we then value or depreciate those whom (probably all unconscious to themselves) the Great Master has prospectively endowed and trained for some special work of goodwill to men?

We have many proofs that Christians have not yet learned well enough the "new commandment," "love one another." While the tendency of a worldly and false condition of society is to invade the sanctity of personal integrity of sentiment, the only power to stem and counteract that is boldness to obey the gospel law—"Let love be without dissimulation." The "Spirit" declares—"Better an open enemy than a secret friend." What Christians need at this moment for the Church's strength and adornment, is Christian magnanimity.

There are two things noticeable throughout the Holy Writings—first, the dire judgments God has linked with every species of idolatry; second, the emphasis put upon the obligation to love our fellows perfectly. The effect of idolatry is to contract, degrade, and deaden the soul. It is essentially a reflex image of self that, in