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REVIVAL REPORTS IN 1818
Compiled by Duane V. Maxey

Taken from issues of
THE METHODIST MAGAZINE
During the year 1818

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Part 1

REVIVAL OF THE WORK OF GOD IN A SCHOOL

To the Editors of the Methodist Magazine:

Brethren,

The request of a respected friend, rather than a confidence in my own abilities, has induced me to furnish the enclosed communication. Perhaps however, I may be enthusiastic, and if you think so, I shall consider it an act of friendship in you to suppress the enclosed.

If I know my own heart, I am actuated by desires to promote the interests of religion. Preserved, almost by miracle, from the vortex of infidelity, and as I humbly trust brought to the enjoyment of that love that casteth out fear, gratitude impels me to devote my small abilities to the service of my God. In the fellowship of the Gospel of Jesus Christ, I subscribe your friend and sister,

C. M. T.
Canandaigua,
Ontario County,
Nov. 1817.

To the friends of Jesus, no intelligence is more welcome than that which relates to the conversion of sinners, and the enlargement of the Redeemer's kingdom. Fully convinced of this truth, I shall offer no other apology for presenting the following little narrative, which you are at liberty to insert in your magazine. In the Autumn of the year 1816, I was induced, by the earnest solicitation of my friends, in the neighborhood where I then resided, to take the charge of a small District School.

Although the business of school-keeping was perfectly familiar to me, having been engaged in it for several years, I entered upon this task with great reluctance. My school had been of a private nature, and composed of select individuals, and I thought myself incompetent to the government of such a promiscuous number as would attend a District School, in the winter season, especially, as a considerable proportion of my pupils were males who had passed the years of childhood.

Yielding, however, my own judgment to that of my friends, I accepted the proposal, and entered upon my arduous I employment. My school consisted of about thirty, from the age of ten to twenty; and for the first few weeks, I noticed nothing remarkable, except that I found myself imperceptibly contracting an affectionate attachment to my pupils and experienced an uncommon anxiety for their eternal interest. I found great enlargement of heart in pleading for their eternal salvation, and often experienced sweet, refreshing seasons, when I remembered them in secret before my God.

One evening, in particular, the neighboring youths had convened for a party of amusement, and as many of my scholars as were entitled by age to be present at such convivial meetings, were of the company. This evening God was pleased to grant me near access to his throne. My tender anxiety for the dear youth, who were wasting their precious time in vain amusement, and particularly for those who were immediately under my tuition, I have no language to describe. My memory recurred to the period of my life, when like them, I was running the mad career of folly, careless and thoughtless of hereafter, and I fervently besought the God, who, in infinite mercy snatched me from irretrievable ruin, to awaken their minds to a discovery of their awful danger. Let Christians triumph, for there is a God who hears and answers prayer. At the same time that I was pleading for them in secret, God, with whom is the residue of the Spirit, was pleased to touch some of their hearts, and turn their mirth to seriousness. The next evening, our little Society convened for prayer-meeting. In the afternoon I invited my pupils to attend, and while I was speaking to them of the importance of "remembering their Creator in the days of their youth," I observed several in tears. This was truly animating, and I attended the prayer-meeting, with confident expectations that my covenant Redeemer would crown the meeting with his special presence. My pupils were generally present, and an unusual solemnity appeared to rest upon the little congregation. Towards the close of the meeting a youth of nineteen, and one of the number for whom I was so particularly interested, arose, and informed us in broken accents, interrupted by many tears, that last evening while at the party he became convinced of the necessity of religion; -- that he had now made the solemn resolution to seek the Lord, and requested an interest in the prayers of God's people. The youth present were affected to tears, and never did my heart feel a more refreshing season, it seemed like a prelude to a Pentecostal shower, and if I ever prayed with fervor I was then enabled to do so for the outpouring of the Holy Spirit. From this period my task of instructing was indeed delightful; not a day passed for a considerable time, but brought some new display of convicting mercy.

In a few days, some were brought to rejoice in a sin pardoning God; and Oh! how sweet to hear the high praises of Jehovah chanted by infant voices! The change was truly great. All amusement, in the intervals of school hours, was entirely laid aside, and the time wholly occupied in reading the Scriptures, singing hymns, and religious conversation. Even little children left their sports and listened with profound attention, while the starting tear frequently indicated the tenderness and sympathy of their hearts. Some, who at first ridiculed their serious companions, were made conspicuous examples of the power of regenerating grace. For three days, during the height of the attention, the usual business of the school was almost wholly interrupted. It was vain to attempt to call their attention to science, when so fully occupied with the "weightier matters" of eternity; but when the peace of God visited their hearts, their minds appeared to have attained new vigor, and their progress was rapid.

The adversary of souls stirred up some of his children, to oppose the work, on the ground that it was improper to attend to religion in a school; but the uncommon improvement of the serious scholars, soon put to silence the mouths of gainsayers, and even the enemies of the cross were constrained to acknowledge that a most happy change had taken place in the school. The most exact order and decorum were observed, and I seldom had occasion to notice the least impropriety of conduct.

Twelve, out of this little school, in the course of the quarter, publicly professed the religion of Jesus. Several others, in the judgment of charity, were the subjects of regenerating grace, and some remained under serious impressions when I left them.

The work was principally carried on in prayer-meetings, which were held twice a week, and was remarkably free from extravagance and enthusiasm.

Sometimes the voice of praise, and the cries of mourning penitents were mingled; sometimes the redeemed of the Lord shouted for joy, and the convinced sinner cried aloud for mercy; but the passions seldom appeared to be much excited, and the Divine influence seemed to descend, more like the gentle fertilizing dew than like the resistless shower. The subjects of the work appeared to be deeply and rationally convinced; but in the pungency of their convictions, as well as in the length of time, before they obtained the witness of pardoning love, there was considerable diversity.

Some, like Saul, were suddenly and powerfully arrested, perhaps in the very act of persecution -- others, by slow degrees, and gradual progress, were brought to discover their need of a Saviour. Anxious for advice, they appeared to look to me to direct their inquiries in religion as in literature -- and never did I more feelingly realize my need of the "wisdom that cometh from above." But, thanks be to God, Jesus was my support, and his grace was sufficient. From time to time I was enabled to impart such advice and instruction, as were owned and blessed of him who "giveth the increase."

I yet cherish the consoling idea, and shall carry it with me to my grave, as the dearest reward for all my sufferings, that in the great day of accounts, the efficacy of these instructions will appear, and that some redeemed souls will bless God in eternity for this quarter's tuition.

My uncommon exertions in inclement weather, being engaged almost every evening, as well as attending school by day, so impaired my health, that at the close of the quarter, with extreme regret, I relinquished the school.

It has pleased my merciful Creator to raise me again to health and strength. O that my usefulness may increase, my gratitude heighten, and my spared life be devoted anew to the service of my God.

In witnessing the events, thus imperfectly narrated, I had frequent occasion to notice how wonderfully religious feelings expand and elevate the human mind, even in the early stages of youth.

Children of limited education, and by no means extraordinary capacity, discovered on some occasions a pertinence of thought, and accuracy of judgment, that would not have disgraced a theologian.

With a lad, aged eleven years, I had one morning the following conversation:-- "My dear Alfred, why did you weep last evening; were you afraid that God would send you to hell?"-- "I was, for I thought I was the greatest sinner in the world, and I had lived so long in sin, that I

thought I could not be pardoned." -- "Do you now feel distressed on account of your sins?" "I am sorry I ever committed one sin, because God is holy and I wish to be like him, but I hope he will forgive me." "And what is the ground of your hope?" "Jesus." This reply was inexpressibly affecting. -- "My dear child," I replied, "trust in Jesus; he is able to save to the uttermost all that come to God through him; but tell me what has produced this change in your feelings?"

"Why last night, I thought I could take no more comfort in my wicked plays, and if God did not save me, and make me a Christian, I should be miserable as long as I lived, and when I died go to hell; so I thought if I died praying, and went to hell praying, it could be no worse for me: so after I got home from meeting, I went by myself and kneeled down, and thought if God would not save me, I would die on the spot. I could not speak a word, but my heart prayed, and God heard me, and sent the Comforter to my soul. I had new thoughts and new hopes -- I felt that the blood of Christ could wash all my sins away, and I praised God for salvation by Jesus Christ; and was so happy, that I cried as much because I had found Christ, as I did when I was distressed. It was very odd that I should cry when I was so happy."

This simple detail, uttered with all the pathos of genuine sensibility, was extremely pleasing, and I made a memorandum of the conversation in my Diary, from which I have now copied it verbatim. For my own part, however, "odd" the little Alfred might think it, I could not help weeping too; but my tears were the expression of grateful transport.

On another occasion, I said, to a youth of fourteen, "Do you feel willing to leave all your young companions, and join the despised followers of the lowly Jesus!" "Oh, no, no," he answered with quickness, "I want they should all go with me. -I am sure they would, if they knew how sweet the love of Jesus is.-- But Oh if they will not --." The gush of sensibility prevented his finishing the sentence. Surely these children were taught of God -- and surely there is a divine reality, in the blessed religion of Jesus.

The limits of this communication will not permit me to detail farther particulars. I could write a volume of the interesting occurrences of this winter. If at any time, I am depressed with the weight of the trials which I have since been called to encounter, I can look back to these events, for consolation and support -- and Oh! what is it to me, whether my path through this dreary world be smooth or thorny, while I can humbly indulge the dear idea, that I have been, in the hand of the Almighty, an instrument of some little good, to the souls of my fellow creatures?

From this narrative, let teachers of youth be encouraged to persevering exertions, for the spiritual good of their pupils.-- Let them present the young immortals, committed to their charge, to the mercy of God, in frequent prayer, and never fail to improve every opportunity, to impress the value of religion on their tender minds; and let youth and children learn, that the God who sent his Son to redeem their souls from endless woe, is well pleased with an early dedication of their ransomed powers to his service.

With most ardent wishes, that this little narrative may be useful to some of the readers of the Magazine, I submit it to you for publication, and with it transmit my best wishes for the success of your exertions in the cause of God. While your extensive labors, it is hoped, with the blessing of

the Almighty, may bring many souls to embrace a crucified Redeemer, I also in my humble sphere may emulate the plaudit, "Thou hast been faithful over a few."

Accept, my brethren, the assurance, that while no one more truly needs, none will more heartily reciprocate your personal intercessions at the Throne of Grace, than your friend and sister, in our common Saviour. -- C.M.T.

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Part 2

REVIVAL OF RELIGION

Extract of a letter from the Rev. S. G. Roszel to the Editor:

Baltimore, January 10, 1818

The following, if you think proper, you may insert in your magazine, as religious intelligence is always acceptable to the pious. There has been an uncommon display of divine mercy and power in the conversion of souls to God in Stephensburg, Frederick County, Virginia. This place has long been blessed with the gospel. A small society was, many years since, raised there; but for a length of time past it has been in a dead, barren, and unhappy state. It seemed that all labor was lost upon them. The presiding elder of the Potomac district, brother Joseph Frye, appointed a quarterly meeting to hold four days in the place. In the course of this meeting the Lord visited the people in a most glorious manner. Such were the displays of divine power, that they continued the meeting more than a week; and after many from the country, who had happily been converted to God, had returned to their homes, I think they received upwards of sixty converts into society in the town. I suppose the whole amount of the converts from that meeting would be more than one hundred. Their next quarterly meeting was appointed in Winchester, to continue four days.

This place was also in a lifeless state. The Lord owned the labors of his servants. The meeting continued above a week; and I have been lately informed that one hundred in that town have joined the society. The present revival at Fell's Point, in this city, exceeds description. The stationed preacher (Brother John Davis) shortly after the August camp-meeting, appointed each Friday for all who would fast, or abstain, to meet in their meeting-house, and join in prayer for a revival. Their number at first was small, but continued to increase and God in mercy, in answer to their humble prayers, gave intimations of his gracious designs. About Christmas, the general display of his power became visible, and in three Sabbaths, more than one hundred have been added to the church. The meeting house is crowded to overflowing, but scarcely an individual is found to oppose the work. This work has continued every day, and every night until eleven o'clock for more than ten days past. It is not uncommon for the altar to be crowded with mourners; and numbers in all parts of the congregation, young, middle aged, and old, are the subjects of divine influence; and many very respectable citizens.

Our prospects are very promising in the city, in all our houses; and we are looking for great displays of Divine power. Our classes, generally, are unusually engaged for sanctification; continuing in holy struggling on their knees after the meeting is closed, covenanting not to rest until

God blesses them with the desire of their hearts. I have never felt more athirst for a revival of the work of God. -- Surely we shall not be disappointed if we live and labor for it in faith and prayer.

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Part 3

A SHORT SKETCH OF THE REVIVAL OF RELIGION IN THE CITY OF TROY, A. D. 1816

At the annual Conference held in Albany, 1815, I was appointed to labor in Troy, where I arrived with my family, May 25, 1815. At this time the state of religion was rather low here.

Some time in the month of February following, the Lord began to revive his work among us. Among the first instances of conversion that occurred was that of a young man, who in one of our prayer-meetings said he believed God had converted his soul the day past. That in the morning he was making some unfriendly observations to a young woman of the family where he boarded, who exhorted him to seek the Lord. He set out for the shop, (being a journeyman saddler) but the exhortation fastened conviction on his mind. He stopped in the street, and said within himself, Why should I labor, as long as my soul is exposed to hell? He repaired immediately to a wood about a mile distant, resolved never to return until he found mercy. Here he continued nearly all the day, sometimes on his knees; sometimes walking, and sometimes prostrate before the Lord, until he found peace. This account was somewhat extraordinary: but the circumstances attending it, and the manner of his relation, left not a doubt of the reality of the work.

At our fourth quarterly Meeting, which was held February 25th, an unusual number of serious persons were admitted into Love-feast. It was a precious time. At the close of which we invited such as were determined to seek the Lord, to come forward to the altar, that intercession might be made for them at the throne of grace. Upwards of thirty persons came forward, and kneeled around the altar, for whom earnest prayer was made. Several of whom not long after found peace.

From this time the work spread in different families. The different congregations began to be crowded and solemn. The prayer-meetings, especially, were much attended. Weeping and sighing, were heard in all parts of the assembly. No private rooms could be obtained sufficiently large to contain the people. We found it necessary to resort to our meeting-house, to hold our prayer-meetings; and for two or three weeks, almost every evening the lower seats of our church were filled, and there was scarcely a meeting but one or more were either awakened or converted to God.

In the Baptist congregation the case was very similar. No rooms were large enough to hold the multitudes which attended their evening conferences. They also repaired to their church, where every evening in the week, for some time, was devoted to converse on the thing of God, joined with singing and supplication. In the former part of the revival they seemed to take the lead of the other denominations. At their first baptismal occasion, thirty-eight persons were baptized, in the presence of such a concourse of people as perhaps no occasion had ever called out in this place before.

Great attention was also among the Presbyterians. Their congregation was crowded, their meetings were solemn; their conferences or prayer-meetings, were frequent and profitable. This great and good work embraced people of various descriptions: both rich and poor, masters and servants, aged and young; from children of eight or ten years old, to the hoary head of eighty-four. One instance at least, of the latter occurred. A Mr. W. H., an old gentleman, a constant attendant of our meetings, was powerfully awakened one Sabbath. The next Tuesday I called to see him, and found him despairing of mercy; "Because," said he with eyes full of tears, "I have sinned so long." I called on him several times afterward. The last time I visited him, I found him in a very comfortable state of mind verily believing he had found the Lord. His soul was filled with gratitude, while his trembling voice pronounced accents of praise to God, whose stupendous mercy had reached his seemingly desperate case. He joined the Presbyterian church, and in a few weeks departed this life in peaceful triumph.

I believe there were but a few instances of awakening under the preaching of the word. The Lord seemed to show us he could work without us. Many were awakened in their minds at home, while about their work: others, perhaps, while walking the streets. But the greatest number were awakened in the praying, or conference meetings.

I might here detail many circumstances which took place, but I forbear. I would, however, observe that great union among the different denominations throughout the whole revival. There was but very little persecution; owing partly to the genius of the people; but principally to the influence of the divine Spirit, which seemed for awhile to awe the most abandoned sinners.

The remarkable outpouring continued for the space of seven or eight weeks; during which time I believe the number added to the different churches was as follows:

To the Baptists, 58

To the Presbyterians, 98

To the Methodists, 107

And through the ensuing summer, many more were added to the different churches, several of whom were fruits of the revival.

Upwards of a year has elapsed, since this good work commenced, and but few as yet have turned back, at least of those who have joined us. With the state of the other churches I am not particularly acquainted. When I consider how many of the subjects of this work were young people; the many temptations to which they are exposed in a place like Troy; and how few have turned back; I am compelled to say, "It is the Lord's doing, and it is marvellous in our eyes."

I left Troy in June 1817, having labored there two years; in which time, in the two societies, Troy and Lansingburgh, both being included in the station, we received on probation two hundred and seventeen, of which only seventeen have been dropped. During which time three have died, four were expelled, one withdrew, and forty-one have removed to other societies. Leaving a net increase of one hundred and fifty members. I exceedingly rejoice in hope of meeting, at least, the largest part of these in the kingdom above. -- T. Spicer

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Part 4

EXTRACT OF A LETTER FROM THE REV. A. G. ROSZEL

To the Editors of the Methodist Magazine
Baltimore, February 16, 1818

I think it a duty I owe to God, the church, and the world, to forward to you an account of the late revival of the work of God in this city, to be published in our Magazine.

In the month of September brother Davis, who was stationed at Fell's Point, and who had for some time religiously observed each Friday as a day of fasting and prayer, proposed in one of his love-feasts that all who would keep each Friday as a day of fasting and prayer, should meet together in the church, and spend an hour or more in solemn worship. A number of the members at once came into the measure, and sacredly regarded the day as an occasion of dedicating themselves more fully to God. The happy effects of this were soon realized in those who assembled together. They were instructed by their pastor in particular, to pray for a revival of religion in their own souls, in their families, classes, and congregations. With encouraging appearances among themselves, they went on in this good work, until about the commencement of the new year, when it pleased almighty God to show them that their prayers were heard, and that they should not eat their morsel alone; but that their neighbors should be brought in to share with them the rich repast, and taste the wonders of redeeming love.

An inquiry was waked up among the unrenewed, to know what they should do to be saved: the keenest conviction seized their minds, and they began to turn to the testimonies of the Lord. This pleasing change in individuals was only as the refreshing drops before a plentiful and glorious shower. In a few weeks the congregation became uncommonly crowded. Solemnity sat on every countenance, and all felt more or less, the mighty power of God. Conviction so powerfully seized the minds of many, that they evidenced their determination to be on the Lord's side, by pressing through the crowd to the altar, that through the instruction and prayers of the pious, they might be assisted to put their trust in God, and find redemption in the blood of the Lamb. They found it not in vain; but, in many instances, returned from the sacred spot, giving glory to God, in possession of an evidence of sins forgiven. In the course of six or seven weeks, five hundred whites, and nearly an hundred colored persons, have, in that charge, been added to the church of Christ.

About the time, or shortly after the appointment of brother Davis to keep Friday as a day of fasting and prayer, I went with my family on a visit to Virginia, and was absent about three weeks. On my return, myself and colleagues moved on in town in the usual way: and for several weeks considered our prospects rather discouraging; as the evening congregations appeared, from some cause, to decline. New Year's eve we held a Watch-night in all our houses of worship, which was owned of God: several were awakened and converted to God. Our prospects became encouraging.-- The congregations began to increase, and the work of God powerfully commenced in all our houses. Penitents began to press through the crowd to the altar, crying for mercy, and in earnest prayer seeking the Lord. Thus encouraged and still longing to see greater displays of the

power of God in the conversion of sinners, and sanctification of believers, we appointed, for all who would religiously observe Friday as a day of fasting and prayer, to meet in our churches alternately, and join in humiliation, confession, and earnest supplication to God, to revive his work more gloriously among us. Hundreds gladly joined; and we have regularly met on each Friday in one of our churches, and our gracious Lord has been with us. The members are of one heart and soul, praying for the religion of Jesus to revive in their own souls; in their families, classes, congregations, city, and throughout the world.

The work continues to go on, and I think is increasing. Our congregations are crowded, to exceed anything I ever saw, except on some special appointment. I have seen more than an hundred, (some suppose nearly double that number) in distress at a meeting: our altars crowded, and all through the churches, above and below, sinners crying for mercy. We were soon blessed to see the work spread as fire through dry stubble. Our prayer meetings were so visited of God that the private houses could not contain the numbers that assembled to join in addressing a throne of grace, and we were under the necessity of opening the churches for them. The church on the Point has been opened and generally filled almost every night for five or six weeks and the church in Old Town has for the last two weeks been filled almost every night, and hundreds attend; and I believe there have been but few, if any meetings, but what more or less have been converted to God.

Our class-meetings surpass anything I have ever known. In some cases, after the leader has closed by prayer, the members continue for a considerable time on their knees, praying for a present and full salvation from sin. In one case, a class that meets at three P. M. did not close until ten o'clock in the evening. Some who had come to the meeting in distress, were crying for mercy; some shouting glory to God for pardoning grace, and others earnestly seeking to be filled with all the fullness of God. In another case, the leader was obliged to desist from speaking to the members, and attend to those who, under conviction for sin, had come to his class.

Private families are also graciously visited of God. In one, between midnight and daybreak, the cry for mercy was heard in the garret, which soon called the family together. They joined in humble addresses to the throne of grace, and before the material sun arose to chase away the darkness of night, the Sun of Righteousness arose with healing in his wings, and brought salvation to the diseased, sin-sick soul.

The abodes of human degradation and woe, have been visited by an all gracious God. The heavenly fire has been kindled up in the Penitentiary. A number of the criminals profess to know God in the pardon of their sins. More than fifty came forward, on Sabbath, the 8th inst. after preaching at the institution, professing a determination to seek religion, and desiring religious instruction. I have thought it improper in their situation to admit them into society, but have requested our local brethren who preach to them, to give them all the religious instruction in their power, by speaking to them individually, and by this means to search them to the bottom; and to desire the keeper to have, at all times, a watchful eye over them. I rejoice that the ministry of the Methodists is owned of God in the redemption of these sons and daughters of human wretchedness.

I have never known so general an inquiry waked up among the people. Doctor Roberts observed to me a few days since, that during his residence in this city, he had never known any thing like it: that in his professional duties he was frequently called out in the night to almost every

part of the city; that he frequently fell in with persons in passing the streets, who knew nothing of him, nor he of them; and that he found the topic of their conversation generally to be the revival of the work of God among the Methodists. Such have been the displays of divine power, that in four weeks past, we have received, in the town, between three and four hundred white people into the church; and still the work is going on. It is thought that this Sabbath night exceeded any thing we have had since the revival commenced among us.

It is a little remarkable that there has been less extravagance in the work, and less opposition to it from those without, than I ever knew in any revival. Both the members, and those under distress, appear to know well what they are about. There is less of man and more of God in this revival, than I have ever known.

The subjects of this work are persons from twelve, to eighty or ninety years of age. Many heads of families, of respectable standing, and a great number of young men and women of good families and promising in their appearances are of the number: and in some instances, sinners of the deepest die have witnessed that Christ could save the chief of sinners. Grace is as much displayed in the redemption of the vilest of the vile, as in the salvation of those who have walked in the more refined and honorable paths of life.

In the commencement and progress of this great and blessed work, the plain truths of the gospel have been declared and enforced. The corruptions of human nature have been exposed -the universal atonement has been exhibited -- the infinite sufficiency and willingness of Jesus Christ to save every child of man, have been declared; and on this ground all have been invited to take the water of life freely. The nature, and necessity of repentance, justification by faith, regeneration, and all the branches of experimental and practical godliness, and especially that holiness of heart, without which no man can see the Lord, have taken precedence in all our public and private ministrations; and blessed be God, the labor has not been in vain. Zion has shaken herself, and travails mightily in spirit. The wicked themselves can but notice the very great change that has taken place among us since the commencement of the revival. On Fells Point, where our class used to be assailed with oaths and imprecations, you will now scarcely hear an improper word. The Sabbath, instead of being spent, (as in many instances it formerly was) in rioting, is regarded generally as a day of religious solemnity, and thousands flock to the house of God, to join in his holy worship.

In some cases, the work has been progressive, in others, instantaneous. Some have drank the wormwood and the gall of repentance for weeks before they found peace. Others have in a few hours found salvation in Jesus, the forgiveness of their sins. God works in his own way; to him may all the glory for given.

If there is a revival of the work of God in other churches, to any considerable extent, I know nothing of it. I did hear that a few had been converted in the Rev. Mr. Henshaw's congregation, but for the truth of this I cannot vouch. I have not heard of any revival in any other instance, among the other churches. -- S. G. Roszel

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Part 5

REVIVAL OF RELIGION IN SUFFOLK CIRCUIT

To the Editors of the Methodist Magazine
Smithtown, Long Island, April 2, 1818

Dear Brethren,

By the request of brother Jewett, I forward to you the following account of the revival of religion on this circuit; which, if you think it will be acceptable to the friends of Zion, you are at liberty to insert in your Magazine. -- F. Reed

It was with evident marks of approbation, that the Lord manifested himself at our Camp-Meeting in June last, at Cow-Harbour. Though some dawnings of the late revival had appeared. previous to this, it was here the day began to open with peculiar luster. A number who attended from the circuit with apparent carelessness, returned home, either rejoicing in a sin-pardoning God, or groaning under the heavy load of guilt, seeking for deliverance. From such unusual appearances it was evident that the great Head of the Church was preparing the way for a special manifestation of His grace. Our places of worship were much thronged, where the people clearly expressed the anxiety of their minds by the solemnity of their countenances. Conviction gradually gained upon them, till no longer able to suppress their feelings, they were seen flocking to the altar with weeping eyes, entreating us to pray for them.

It was with peculiar emotions of pleasure, that we beheld the pious parent rejoicing over a son or daughter, crying for mercy, or testifying of the goodness of God in their late conversion;-- or perhaps a child praying over a weeping, broken-hearted parent. The joyful tidings of the conversion of souls, while it served to strengthen the confidence and rejoice the hearts of Christians, struck with amazement those who hitherto had manifested no concern.

Haupogues was the first place that shared in the gracious visitation. A number who experienced religion at Camp-Meeting, joined society the first opportunity. Meetings were attended almost every evening; and scarce one was concluded but more or less were made the happy subjects of converting grace. -Dwelling houses were not sufficiently capacious to contain the people who assembled to witness the marvelous displays of the power of God. They seemed to forget or pay but little attention to their ordinary concerns, while the more important business of eternity engrossed their thoughts. The fruits of the revival in this town were principally youths; though some in a more advanced age have found that God is able to save to the uttermost all that come unto him among the latter is a man about fifty years of age, once notorious for profaneness; but now a new man in Christ Jesus.

Under preaching, the word seemed to be as eagerly received as a morsel of meat by a hungry man. Such pleasing appearances could not but encourage us in the labor of the vineyard. Other societies, hearing what God was doing for the people in this place, were quickened in their importunities, that they might be visited with the same blessings.

Westfield was the next that was favored with the effusions of the Spirit. though it was some time in a doubtful case. The teeming cloud seemed long to hover over them, till suddenly it poured forth its rich treasure; and the day so much desired, was now realized. Seven or eight souls were converted in a prayer-meeting one evening, and many returned home under a consciousness of their guilt and absolute need of a Saviour. This was the beginning of good days. Thence followed such scenes as will be indelibly portrayed upon the mind of every one who witnessed them. Frequently after preaching the congregation would remain upon their seats, as if unwilling to leave the consecrated spot. -- Prayers have generally succeeded, in the time of which many have been brought to sing redeeming love. Not only were sinners awakened and converted, but Christians were built up in the Lord, and backsliders reclaimed from their Laodicean security.

Soon after this, the work began in Patchogue; a place once notorious for inattention to religion, especially among the youth, who were much given to the vain recreations of life and professors in general had become formal and dead. But suddenly the place assumed a different appearance, and the people in general became alarmed. The youth who were once so eager to pursue their vain delights, now saw their frivolity, and deeply bewailed their folly and mis-spent moments. Instead of the nightly revel and unprofitable conversation, companies met together to pray with and for each other, and improve their time with reference to a future state. Conversions were numerous. and many of them clear and convincing. Within the space of a few weeks, upwards of one hundred souls, it was thought, made the happy subjects of pardoning grace.

In Moriches the work commenced under the preaching of brother M. Some young women were awakened and converted the same evening, and soon after many others became the subjects of the work. Though it was not so general as in many places, it was observed to be very genuine. In a place so long destitute of religious revivals as this, such a work was much needed, and was peculiarly interesting and pleasing to the children of God.

In Iship, Babylon, and Stony-Brook, was a similar work for several weeks, and many were brought from darkness to light, and from the power of Satan unto God. Since the commencement of our labors on this circuit, we have added to our societies one hundred and seventy members and have had occasion to expel but very few.

Though this part of God's heritage has heretofore been favored with the out-pouring of the Spirit, this is thought to be the most general and powerful that ever was known by the most aged inhabitants among us.

And, considering the greatness of the work, but very few have manifested much declension. Convictions have generally been deep and pungent, and conversions clear and satisfactory. -- Other denominations have, in some places, shared in the gracious visitation. How many have been added to them I know not.

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Part 6

A SHORT ACCOUNT OF A CAMP-MEETING HELD AT COW-HARBOR, LONG ISLAND,
WHICH COMMENCED AUGUST 11th, 1818

An unusual number of people were assembled on Tuesday, when the exercises began under the most favorable auspices. The word of the Lord which was delivered, was received by the people with apparent eagerness and delight. Great peace and harmony prevailed; and the prayers of God's people were fervent and incessant. In the evening there were some conversions.

There were between forty and fifty sloops in the harbor; and it was judged that there were from six to eight thousand people on the encampment; and what was most desirable, great order and solemnity prevailed.

According to the order of the meeting, the people, this night, retired to rest at ten o'clock. The next morning opened a delightful prospect to a contemplative mind. The rising sun in the east, darting his lucid beams through the grove, which was now rendered vocal by the voice of morning prayer in the several tents, announced the superintending care, and proclaimed the majesty of Him who maketh his sun to rise on the evil and on the good. The gentle zephyrs softly whispering through the foliage of the beautiful grove, now consecrated to God, was an expressive emblem of that divine Spirit, which so sweetly filled the soul, and tranquilized all the passions of the human heart. Not a turbulent passion was permitted to interrupt the sacred peace and divine harmony which the heavenly dove had imparted to God's beloved people. The exercises of this day were solemn, impressive, and divinely animating. The falling tear from many eyes witnessed the inward anguish which was produced in the hearts of sinners by the word of eternal truth. Those trembling sinners, groaning under the weight of their sins, were encircled by God's people, and lifted to His throne in the arms of faith and prayer. Some were disburdened of their load; and their shouts of praise testified that Jesus had become their friend.

The departure of the sun under the western horizon indicated the time to have arrived for the intelligent creation to loose themselves once more in

"Tired nature's sweet restorer, balmy sleep."

But while some obeyed the impulse of nature, and suffered the soft slumbers of the evening shades to lock up their external senses, others, animated by the love of God, and attracted by the sympathetic groans of wounded sinners, whose piercing cries ascended to heaven, committing themselves to the protection of God, assembled in groups, and united their petitions and intercessions to Almighty God, in behalf of themselves, and their mourning fellow creatures. Neither did they labor in vain; for some of these mourning penitents emerged into the liberties of the Gospel. About midnight I was attracted by the shouts of an intimate friend, who had been for some time overwhelmed upon the stand with the power of God. In company with some of the young disciples of Christ, I drew near, while he proclaimed the wonders of redeeming love. I at first looked on with the criticizing eye of cool philosophy, determined not to be carried away with passionate exclamations. Bracing myself as much as possible, I was resolved my passions should not get the ascendancy over my judgment. But in spite of all my philosophy, my prejudice and my resistance, my heart suddenly melted like wax before the fire, and my nerves seemed in a moment relaxed. These devout exercises were finally interrupted by a shower of rain -- but the showers of grace descended so plentifully that sleep could not be persuaded to visit many of our eyes. So we sung,

"With thee all night I mean to stay,
And wrestle till the break of day."

This many did.

The next day was remarkable on account of the presence of him who dwelt in the bush. The sermons were pointed, lively, and solemn. The prayers were ardent, faithful, and persevering. The singing melodious, and calculated to elevate the mind to the third heaven. The shouts of redeeming love were solemnly delightful: and the cries of penitent sinners, deep and piercing.

Notwithstanding the almost incessant labors of the last twenty-four hours, when night came on many seemed determined not to intermit their religious exercises. Their souls knit together by divine love, they persevered in their prayers and exhortations; some heavy laden sinners, delivered from their sins, were enabled to praise God for his pardoning mercy.

Friday was the day appointed to close our meeting. It had been unusually solemn, and profitable to many, very many souls; and the hour of separation was anticipated with reluctance. The exercises of this day were attended with an uncommon manifestation of the power and presence of God. The mournful cries of penitent sinners, were many and strong: and the professors of religion were ardently engaged in praying for them and not a few were groaning for full redemption in the blood of the Lamb. While engaged in this exercise, some of the preachers were baptized afresh with the Holy Ghost and fire; and their cup run over with love to God, and to the souls of men.

After the meeting was closed, circumstances rendered it expedient, for the people from New York, and some others, to remain on the ground another night. This news was received by most of the people with delightful sensations. Indeed the place had become a sanctified Bethel to our souls.

At six o'clock, P. M. the people were summoned to the stand for preaching. The preacher who was to address them, after singing and prayer, read the following text: "God, who at sundry times and in divers manners, spake in time past unto the Fathers, by the prophets, hath in these last days spoken unto us by his Son." He was so filled with a sense of the overwhelming presence of God, that he could only say, "It is a good time." -- not being able to proceed, he simply repeated the text, changing the latter part of it thus, "hath spoken unto YOU by his Son;" and therefore there is no need for me to say anything" -- and he sat down bathed in tears. These words were like a two-edged sword -- They seemed to penetrate every heart; and tears, sobs and groans, shaking and trembling were beheld in every direction. A preacher, standing near one of the tents, perceiving his situation, went on the stand, took the text which had been read, and made some observations upon it, which were attended with divine authority, and with the unction of time Holy One. Many fell to the ground under the mighty power of God, while the shouts of the redeemed seemed to rend the heavens, and to be carried on the waves of the undulating air to the distant hills -- and in their rolling melody proclaimed the praises of Him who sits upon the Throne, and of the Lamb.

This was one of the most awfully solemn scenes my eyes ever beheld. Such a sense of the ineffable Majesty rested upon my soul, that I was lost in astonishment, wonder, and profound adoration. Human language cannot express the solemn, the delightful, the deep and joyful sensations which pervaded my soul. Nor me alone. It was a general shower of divine love. It seemed as if the windows of heaven were opened, and such a blessing poured out that there was scarcely room to contain it. -- The glory of the God-Man shone with divine luster all around, and filled every believing heart. Singing, prayer, and exhortation were continued more or less until three o'clock next morning, the hour appointed to prepare to leave the consecrated ground. Many were the subjects of converting grace; and great was the joy of the happy Christians.

About eight o'clock, A. M. Saturday, those of us from the city, embarked in the Steamboat Connecticut, Capt. Bunker, whose polite attention deserves our warmest thanks. It seemed like leaving the place of the divine Shekinah, and going into the world again -- but still, the presence of our God rested upon us.

I trust the fruits of this Camp-meeting will be extensively witnessed. Not only sinners were awakened and converted, but very many believers were quickened, the work of grace was deepened in their hearts; and some who had been languid in their spiritual enjoyments, formed resolutions to be entirely devoted to God. May they never violate their solemn vow, nor suffer their serious impressions to be effaced. Let no vain amusement, no trifling company, nor any worldly concern divert your attention, ye young professors of religion, or ever efface from your minds those solemn impressions of God, and of his goodness you have received.

The writer of this imperfect sketch, feels as if he should praise God in eternity for this Camp-meeting. What a sacred fire has been kindled at this holy altar. May many waters never extinguish it. It is not a transient blaze, or a sudden ecstasy. No; my soul bows with submission to my God, and thankfully acknowledges the continuance of his loving kindness. The bare recollection of that solemn pause -- when Jesus spoke -- with a voice more melodious than all the harps of the muses -- fills my soul with solemn delight.

Some times when I have indulged in the cool speculations which worldly prudence would suggest, so many objections have been raised in my mind against Camp-meetings, that I have been ready to proclaim war against them: but those objections have uniformly been obviated by witnessing the beneficial effects of these meetings, while attending them. My theories have all been torn to pieces while testing them by actual experiment, but never more effectually than by this last. This is more convincing than all the arguments in the world. What I experience I know; and hundreds of others, equally competent to decide, would, were they called upon, bear a similar testimony. O ye happy souls, who were bathed in the love of God, at this meeting! May you ever evince to the world by the uniformity of your Christian conduct, that such meetings are highly useful.

An indescribable pleasure is even now felt from reviewing those moments of solemn delight, while our kindred spirits, attracted by the love of Jesus Christ, joyfully adored the God of our salvation. May such seasons of refreshing often return. O! the depth of redeeming love.

"Angel minds are lost to ponder,

Dying love's mysterious cause."

One thing which contributed greatly to the promotion of the cause of God at this meeting, was the order and regularity which prevailed. There was little or no disturbance from spectators; and but little confusion in any of the religious exercises. Some times, indeed, the ardor of the mind, when powerfully operated upon by the Spirit of God, would lead it to break over the bounds of moderation; but in general the exercises were conducted with much decorum and regularity. Hymns were selected which were solemn and impressive; and the prayers and exhortations, as well as the preaching, all indicated that the mind was under the direction of grace.

How many were brought to the experience of redeeming grace, cannot be correctly ascertained; but the number must have been very considerable. New York, as well as other places, will, I trust, be greatly profited by means of this meeting. A general quickening is already witnessed, and some sinners have been awakened and converted since our return. May their numbers be continually multiplied. -- Evangelus

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Part 7

REVIVAL OF RELIGION IN SOUTHOLD LONG ISLAND

To The Editors of The Methodist Magazine

Dear Brethren,

The following letter, giving an account of the revival of the work of God at Southold, Long Island, if you think proper, you are at liberty to publish.

Samuel Merwin
New York, November 3, 1818

Southold, October 21st, 1818

Dear Sir,

I embrace an early opportunity, to present you with the statement of a few particulars respecting the late revival of religion in the town of Southold, Long Island, which, you may doubtless recollect, was the subject of a recent conversation. The joy, with which you regard every increase of pure and undefiled religion, especially in that part of the Church of Christ over which you are placed in charge; together with the gratification, which I myself receive as the bearer of good tidings, will, I trust, be a sufficient apology for this intrusion upon your time and attention.

The Methodist preachers who have labored on the Suffolk circuit, have long looked with deep interest upon the town of Southold. Situated in the extremity of the circuit, and almost of the northern branch of the Island, it has suffered much from a neglect, which, in a more central relation

might have been avoided. For many years, the smallness of the Society, and the general prejudice against Methodism, exposed the preachers, who visited the place and its vicinity, to very considerable embarrassments -- But more lately, these difficulties have been lessened by perseverance and exertion. The activity of Brother Reynolds especially, whose labors are much spoken of in this part of the Island, contributed, under the divine blessing, in no small degree, to remove the imaginary scandal of Methodism and pave the way for the future extension of its influence. But to circumstances relative to this place, which have transpired within the last four years, I need not particularly advert, as your Presidency over the New York district, including this circuit, has perhaps given you a much better opportunity to become acquainted with facts, than I can possibly have. I will hasten therefore to the primary object of this communication.

The late work of God in Southold, commenced about the end of July last. The first dawn of its gracious rise, appeared under the exercises of a minister of the Baptist denomination, who had come upon a visit from Connecticut. His labors were chiefly confined to the upper part of the town, where the members of that church principally resided. It was not long, however, before the work found an easy transition into the meetings of our society, in consequence of the awakening and conversion of some, who were partial to the Methodist preaching, and had been in the habit of attending our ministrations. The first instance in which the symptoms of a real concern visibly appeared, was on the evening of Saturday, July 25, when brother Jewett preached; and after preaching five young men, groaning under the burden of sin, came forward to be prayed for; but the meeting concluded before any of them received the assurance of pardon. Upon remarking these favorable occurrences, it was thought expedient to commence the exercises of the following day, with a prayer-meeting at eight o'clock. At this hour the house was unusually crowded, and the congregation deeply solemn and engaged. The order of preaching was conducted as usual, and accompanied with the administering of the Lord's supper. After the close of the afternoon preaching, the unwillingness of the congregation to retire, the attentive seriousness of all present, and the distress for sin with which many seemed to be affected, suggested the propriety of prolonging the meeting, with the exercises of singing and prayer. These exercises had not long continued, before the anxious conviction for sin which before was silently moving, like an insinuating and searching flame, through every bosom, now burst forth, no longer to be repressed, in loud cries and earnest prayer. A general and powerful descent of the Holy Spirit, rendered the place awful, and astonished even the pious servants of the Lord who were pleading before the throne of grace, in behalf of the penitent. But it was an astonishment of joy. A rapid series of conversions took place; and before the meeting concluded, not less than nine young persons gave glory to God, and declared they knew, that for Christ's sake, their sins were pardoned. Many more left the house under deep exercises of soul, and earnestly groaning for deliverance. The occurrences of this Sabbath will long be treasured up in the memories of those who were present, and who shared in its glorious result. Many who came in the morning at eight, did not leave the sacred spot until eleven o'clock at night, the hour when the meeting finally closed. And it may not be unnecessary to add, that the suddenness of the commencement of this work, and the rapidity of its procedure, exceeded what has generally been observed on similar occasions. "This is the Lord's doing, and it is marvellous in our eyes."

During the following week, Brother Jewett labored in the place, favored likewise with the assistance of Brother Reed, who kindly crossed over from Sag-Harbor, for that purpose. The ordinary temporal concerns of those, who were particularly engaged in the work were almost

entirely suspended. -- Meetings for public prayer or preaching were held every evening; and occasionally during the day, in different private houses social companies met together to unite their hearts and voices, in fervent and affecting addresses to heaven. Indeed, for many weeks, scarce a solitary evening was permitted to pass away without being improved in the manner just stated.

The subjects of this gracious visitation, near its commencement, were principally young persons both male and female: but after a partial cessation of the work, it broke out afresh, among those who were farther advanced in life, or were heads of families. As to the number of converts, it is difficult to ascertain it with precision; but at far as I have been able to learn, the number is not short of seventy: of these I believe eight have united themselves to the Baptist, five to the Presbyterian, and thirty five to the Methodist Church. We have good reason to believe that a few more will join us, which may perhaps make our increase rising forty. In such a place as Southold this number of additional members is of considerable importance. Among those who have during this revival, openly witnessed a good profession, are many whose parents have long been useful and pious members of our church and it is to be hoped, from the circumstance that parental example and instruction, united with divine grace, will tend much to fortify their minds against any disposition to "turn away from the Holy Commandment," and renounce their religion.

The urgency of circumstances rendered it necessary, that one of the preachers on the circuit, should be located to the spot, during the continuance of the work. This appointment devolved, principally to Brother Jewett, whose attentive and vigorous exertions are mentioned with grateful affection, by the friends and members of our church in Southold. By this arrangement, it is not unreasonable to suppose many inconveniences were avoided, and a proper direction given to the proceedings of those engaged; and we are happy to observe, that the different meetings were conducted with remarkable regularity and decorum. The public preaching and prayer-meetings were chiefly held in a commodious apartment, appropriated solely to that purpose, at the house of Sister R. Peters, to whose kindness we feel ourselves peculiarly indebted. The preaching room was always filled, and very often crowded to overflowing: so that on some occasions, many of our hearers were under the necessity of leaving the house, or standing without.

Instances of deep awakening, leading to unusual exercises were not infrequent. I should, with pleasure, notice some particular facts of this nature, did the present opportunity permit, but I wish, to reserve what room I have left for the purpose of giving a brief sketch of the introduction of Methodism into this place. A relation of the circumstances connected with this event, I think cannot fail to be gratifying to one who delights to trace the finger of God, amidst human occurrences.

In the year 1794, Mrs. Moore, long a worthy member of our Church, but who is now praising God, with the church triumphant, and a few other pious females, residing in the town of Southold, severely felt the want of religious privileges: the congregation to which they were united, being too far distant for their attendance and the then resident minister of the parish, being in their view, not sufficiently interested in the spiritual welfare of the people. In this state of things, they agreed to meet together on the Monday evening of every week, for the purpose of a prayer-meeting; in which, they made it a subject of their petitions that God would send them a godly and qualified minister, to cheer their drooping souls, and dispense to them the pure word of life. Two Monday evenings successively, in pursuance with this agreement, they met at the house of Brother P. Vail, the present leader of the class, who joyfully united in the same pleasing task,

and at that time, though living in the enjoyment of religion, was not attached to any religious denomination. But on the third, having repaired to the usual place of meeting they were greatly disappointed, upon learning that our brother was indisposed, through the excessive fatigues of the day (it being about the beginning of harvest in the month of June) and had retired to rest. This circumstance threw a temporary damp upon their efforts. They were fearful that the pious servant of the Lord had become discouraged; but unwilling altogether, to relinquish their design and return home without the accustomed exercises, after a short consultation in the street, they resolved to resort to a pleasant and retired grove in the vicinity, and there continue their fervent application to a throne of grace. To this spot they accordingly went; and there, while engaged in solemn devotion, Sister Moore felt convinced, that her prayer was accepted, by a deep impression of these words upon her mind, "I have heard thy cry, and thy groaning, and am come down to deliver thee." (See Exod. 3 ch.) Persuaded of a divine answer, the little company received the communication with joyful gratitude and left their evening retreat, giving glory to God, under the pleasing expectation of better days.

The counterpart of this relation changes the scene to New London. Here the late Wilson Lee had been stationed, to whom invitations had been occasionally sent, to visit this quarter of the Island; but, from causes unknown, those invitations had never been accepted. By the Conference this year, he received his appointment to the city of New York, and prepared accordingly to leave New London. He had already engaged a passage, put his trunk on board the packet on Monday morning, and was ready to embark, when, in consequence of a contrary wind, it was thought necessary to defer the departure of the vessel until the next day. Brother Lee returned, and spent the evening in his room. While pouring out his soul in secret devotion, he felt in his heart an unusual glow of love to God and concern for the salvation of men, an impression, which no reasoning could remove, weighed with force upon his mind, that it was his duty immediately to visit Southold, and there proclaim the crucified Saviour. The struggles of his mind, kept him awake the greater part of the night, but at length he yielded to the sacred impulse of duty: The state of Long Island, being presented to his view, in a point of light, so vivid and interesting that he determined, forthwith to pursue the path which divine wisdom appeared to designate. To excite your admiration of the disposals of an all intuitive and superintending providence, I need only remark, that these exercises of the zealous minister of Christ took place exactly at the same time, and on the same evening, that the little company were pleading with God in the grove at Southold. How nearly parallel with the case of devout Cornelius related Acts 10.

In the morning Brother Lee applied to the presiding Elder, or more probably to Bishop Asbury, who it is supposed was at that time in town, for permission to change his destination and make a visit to Southold. This permission obtained, he crossed the sound on the same day, landed a short distance from the town, and was soon conducted to the house of Mrs. Moore. His arrival was no sooner announced, than the pious lady came herself to the door, and welcomed him with the Christian simplicity of former times, "Come in thou blessed of the Lord, come in." Brother Lee entered, but his heart was too full for utterance, he could only vent his feelings with tears of wonder and joy. After the lapse of a few minutes, he related the manner and cause of this unexpected visit; and heard, from the lips of Sister Moore, a recital of what had occurred relative to herself and those associated with her, particularly on the previous evening. Both, struck with the remarkable coincidence of facts, united with grateful praise to adore the astonishing goodness of God.

Brother W. Lee spent four or five weeks among the affectionate friends, which he found in this place, and then repaired to his station in New York. In the following Spring, Brother J. Clark formed a class of about twelve members, some of which remain to the present day, but others have departed to a glorious reward in the skies. The little band struggled for many years through innumerable difficulties. But the auspicious day has arrived. "The set time to favor Zion has come," and the happy remnant, who went forth with weeping, bearing precious seed, return with rejoicing, bringing their sheaves with them. From this beginning arose the present society of sixty members.

The gospel of the Kingdom flourishes. I have told what God has done only in one solitary corner. But it is no new thing to hear that God pours out his Spirit upon his people, in these latter days. The tidings of new accessions to the cause of religion, daily, salute our glad ears, and add fresh vigor to exertion. I cast my eyes with interest, over the wide field. Delightful prospect! Abundant harvest! Honored reapers! Honored to serve the King of kings. Happy do I feel myself, very Dear Sir, if even permitted to follow the more skillful and experienced reapers, and collect the gleanings of a Harvest so glorious.

I am Dear Sir,

Respectfully Yours, &c.
Rev. S. Merwin

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THE END