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EXTRACTS
FROM
ORIGINAL LETTERS,
TO THE
Methodist Bishops,
MOSTLY FROM THEIR
PREACHERS AND MEMBERS,
IN
NORTH AMERICA:

GIVING AN
Account of the Work of God,
SINCE THE YEAR 1800.

*Prefaced with a short History of the spread and
increase of the METHODISTS;*

WITH A SKETCH OF THE
Camp Meetings.

By LORENZO DOW.

The profits, arising from this Publication, are intended to aid in building a
Meeting House, in the MISSISSIPPI TERRITORY.

Liverpool:

PRINTED BY H. FORSHAW, EDMUND STREET.

1806.

EXTRACTS

FROM

ANNUAL LETTERS

TO THE

MEMBERS OF THE

AMERICAN ASSOCIATION

OF THEOLOGICAL STUDENTS

AND

MINISTERS OF THE

CHURCH

OF THE UNITED STATES

AND

OF THE CANADIAN PROVINCES

AND

OF THE WEST INDIES

AND

BY

JOHN W. ALLEN, D.D.,

REV.

PRINTED BY H. W. SHAW, EDINBURGH STREET,

1860.

A concise Sketch of the Rise and Progress of the Methodists, in America.

THE first Methodist Meeting House built in New York in 1763
 or 1769. 1773--1160 members in and about New York city, and in New
 Jersey, Philadelphia, Baltimore, Norfolk, and Petersburg,
 which may be divided thus: New York, 180; Philadelphia,
 180; New Jersey, 200; Maryland, 500; and Virginia, 100;
 (a small part of five states) and ten travelling preachers.
 1774--17 preachers in all; 2073 members. State of Delaware
 not taken in this year.
 1775--20 preachers in all; 3148 members. North Carolina
 taken in this year. Members.
 1776--9 preachers admitted on trial; 4921.
 1777--14 preachers received on trial; 6968.
 1778--9 appear to be admitted on trial; 6095.
 1779--7 } 8577.
 1780--5 } 8504.
 1781--8 } admitted on trial; 10539.
 1782--7 } 11785.
 1783--14 } 13740.
 1784--11 } 14988.
 1785--This year the Methodist episcopal government was form-
 ed; and Dr. Coke and Mr. Asbury were the two bishops;
 and there were twenty elders, and thirty-five deacons. South
 Carolina and Georgia were visited this year. 18000 in society.
 1786--There were about 120 travelling preachers. Kentucky
 was visited this year, and Mr. Garrettton, &c. visited Nova
 Scotia. 18791 whites and 1890 blacks.
 1787--35 young preachers admitted on trial. Tennessee and
 Ohio visited this year. 21949 whites and 3893 blacks.

- 1788---48 admitted on trial. Vermont and Connecticut visited this year. 30809 whites and 6545 blacks.
- 1789---42 admitted on trial. 35019 whites and 8243 blacks.
- 1790---47 admitted on trial. Boston, in Massachusetts, visited this year. 45949 whites and 11682 blacks.
- 1791---50 admitted on trial. Upper Canada visited this year.---63269 whites and 12884 blacks.
- 1792---39 admitted on trial. 52109 whites and 13871 blacks.---This year I first saw the Methodists, as they visited my place of nativity; and, glory be to Wesley's GOD! Rhode Island was visited by them.
- 1793---44 admitted on trial. Province of Main visited this year. 51416 whites and 16227 blacks.
- 1794---40 admitted on trial. New Hampshire visited this year.---52794 whites and 13814 blacks.
- 1797---About 300 travelling preachers. 46445 whites and 12218 blacks.
- 1800---This year Mr. Richard Whatcoat was ordained bishop, which makes the third.
- 1801---55 young preachers were received or admitted on trial.---57186 whites and 15338 blacks.
- 1802---67 admitted on trial. 68075 whites and 18659 blacks.
- 1803---50 admitted on trial. 81617 whites and 22453 blacks.
- 1805---about 440 travelling preachers, and about 2000 local ones. Including 31 districts. 95629 whites and 24316 blacks.

There are seven annual Conferences held in America. The bishops appoint the times, and have the sole power of stationing the preachers; and are accountable to the general conference for their moral conduct, &c. which is held once in four years. Mr. Asbury generally attends all the conferences; but if no bishop attend, a chairman is chosen for that time.

In each district there is a presiding elder, who is chosen by the bishop, who hath power to alter the stations, or remove the preachers as often as he pleases, and to take out young men to travel in the interval of the conference. He generally attends all the quarterly meetings in his district.

A young preacher first is recommended by a society to a quarter meeting; 2dly, from the quarter meeting to the district conference, where he is examined by the bishop before the conference; and by a majority received or rejected accordingly. After two years trials, he is admitted into full connexion, and ordained deacon, and hath power to marry people; and after two years more, ordained Elder, and can administer the Lord's supper. Eighty dollars is a preacher's salary, and his travelling expences. A preacher can receive members into society, but cannot turn any out without the consent of the majority of those members the offender is tried before. They do not wear the gown and bands.

Thus

Thus the Methodists, in the course of a few years, have spread from Nova Scotia to the Natchez, on the Mississippi river; which the following Letters will shew, (as it respects the jurisdiction of the United States) how the work of God hath flourished in all directions, particularly within about four or five years past. And, as the reader will see the name of CAMP MEETINGS frequently mentioned, I think it will not be disagreeable, to be informed of their origin, &c. which I will preface with a few reflections.

The Gospel, which began in the *East* (where turkish darkness, or heathenish idolatry now prevails, and liberty of conscience too much prohibited) came as far *West* as it could, and find civilized informed people, viz. the most westerly village of Kentucky, where the present revival of religion, which now extends over the United States, first began; and from thence spread abroad. The gospel put down its foot as on the day of Pentecost, where the Methodists and Presbyterians communed together as united brethren. The latter of which, at their "sacramental meetings," so called, had a day for examination, and another for communion; and though the meeting would be intended to last only two days, yet, beyond their expectation, they would get detained all night; and on Monday the congregation would become larger than either of the preceding days, from the following circumstances: Perhaps a man who had brought his family in a waggon, a number of miles to meeting, and would be taken under conviction, and his wounds so keen, that he would be constrained to cry aloud for mercy.—Others would be seized with the *Power*, and fall, and appear lifeless. The former brought through happy; and more would be taken in a similar way, and thus would be detained; and after a short space find peace with God; and some would lie for hours; some would begin to feel the Power, and through shame or alarm attempt to go off, and fall by the way, or in the woods, and cry out; even professed deists were not exempt.

These strange things brought out such flocks of people from the adjacent places, that no building would contain them; so they would be necessitated to go to the neighbouring forest; and as the circumstances were such, it was found necessary to carry provisions, so as not to burthen the vicinity too much; and also to make preparation against the inclemency of the weather, by sewing coverlets together or blankets, and preparing tents or marquees; and some would make small wooden tents or bowers, &c. Thus the name of "Camp Meeting" was first derived from the necessitated order of the meeting, by the providence of God, (beyond man's expectation) instead of human wisdom.

Those companies which came from a distance by curiosity or some other motive, would return home, some mourning under conviction, and some would find peace by the way; whilst others would be rejoicing in God, to the surprize and alarm of their friends and neighbours; and this would be the beginning of good

times

times in their vicinities. When sacramental occasions would be there, it would be found equally expedient to prepare for encampment, so the CAMP MEETINGS spread abroad into the three eastern and southern States. Rumours reached the North, but people considered the reports as vague and false.

Many and various were the stories about this new religion, so called, as I passed from New Jersey to Georgia, but particularly when I got to Virginia; but I was determined not to form my judgment *pro* or *con* too quick; and in the Carolinas, I saw many who had attended them, and acknowledged that many of their bad neighbours were altered for the better; yet that the meetings were productive of much evil, which I could not then contradict; but the accounts to me appeared contradictory, as though the same fountain would send forth sweet and bitter water.

However, I was determined to see for myself; and accordingly, on my arrival in Georgia, I attended one, in February, 1803, on Shoulder-bone Creek. I walked the camp at all seasons of the night, but saw no such improper conduct as was frequently alledged, but to the reverie; shouting and praising, singing and prayer; which convinced me that through the enemies of the gospel of Christ those false reports were raised, to bring a stigma on the cause of religion.

Here judge STIRN, who once was as noted a deist as was ever in the State; and being one day provoked, made a rash promise, that he would not go to meeting again until his wife got converted; which term of time was about four years, when she attended one of the CAMP MEETINGS, and found a happy consequence to result to her soul; and writing home to her husband that she had now got converted, and he could come without breaking his promise. He knowing her sense and veracity, was convinced it was no imposition, and came without delay. His deism fled, and conviction seized on his mind, that there was a reality in the Christian Religion. Some months passed away, and though he was one of the great ones of the earth; yet, at this cold season of the year came, and pitched his tent on the ground, and before the meeting broke up, found peace to his weary soul, and came forward with two of his adopted daughters, and publicly testified what God had done for his soul.

After attending some other meetings, and seeing the happy consequences that had resulted in the western country, I felt it in my heart to introduce them into the centre of Virginia, and accordingly made the appointment in Bedford County, in the woods, on the ground of a man of no religion, in a Calvinist settlement; and no methodists nearer than six or eight miles, and but few families short of twenty. However, at the time appointed, a number of preachers fell in, though my discouragements were great, as I previously had engaged no help; the weather appeared threatening,

threatening, but in the morning God sent off the clouds, and a beautiful sun appeared, and many came out, and God gave us a token for good the first day; and from thence the work spread abroad; and as prejudice from the minds of the people against Camp Meetings, which had been great, after this wore off, I held four more in other parts of Virginia; and since they have become more frequent, and a glorious work is now almost over the state, more than was ever known before.

Thence I introduced them first into New York State, then into Connecticut, and after that, into Massachusetts; and I understand that they since have made their way through the Province of Main and Vermont; and from the best judgment I can form, it is my opinion that those meetings, as means under God, have been the cause of the awakening and conversion of more souls to God than all the other means besides in North America, for the time these have been in vogue; and this flame which once was at old Jerusalem, and again broke out in the wilds of America, in the *West*; and is running Eastward, is the fulfilment of the prophecy of Daniel; and of course, the flame must cover Palestine again; and if any one should ask me what I think of the signs of the times, I answer, that God hath a controversy with Zion, and is sweeping off the wicked, by sword, famine, and pestilence, and will not withdraw his judgments, but rather increase them, until the wickedness of the wicked comes to an end, and the kingdoms of this world become the kingdom of God, and of Christ, and the nations learn war no more. — And also, I believe that Buonaparte is the second beast spoken of in the Revelation, * which came up out of the earth. (Asia, which is surrounded by land, as Europe is by water). And I also think JOHN WESLEY is the first messenger * which is called an angel, having the everlasting gospel to preach. And if so, it is probable, perilous times are at the door, therefore I wish all the pious in this country to take the alarm, and serve God with their whole heart, that it may be well with them in the day of evil.

LORENZO DOW

LIVERPOOL, 2d January, 1806.

The second book of Esdras, 11th and 12th Chapters; and Rev. 13th chapter, and 11th verse; and the 14th chapter, and 6th and 7th verses, I think are explanatory of each other, &c.

Rome, or Babylon, in scripture, is said to be the mother of harlots, if so, who and what be her daughters?

*Extract of a letter from the Rev. John Wilson,
Book Steward to the Methodist Connexion in
America, to his Brethren, Mr. Edward Wil-
son, Attorney at Law, and Mr. Thomas Wil-
son, Local Preacher, in Liverpool.*

"Dear Brethren, Edward and Thomas,
"The purpose of the present is to introduce to your friendly attention and
"assistance the bearer, Lorenzo Dow—who is one of your extraordinary men.
"He was raised in christian experience among the Methodists, and early in
"life became a travelling preacher here. Very uncommon revivals accompa-
"nied his labours, according to the most authentic testimonies of his fellow
"labourers; but by some impulse of mind, he was continually driven to abound
"in labour, as to surpass all the limits of his appointments, and indeed of his
"bodily strength. He has been in Ireland; and many times has traversed the
"United States from end to end, and from side to side; and unconfin'd by
"boundary lines of states or nations, he has entered into the savage haunts of
"Indians. These sallies are so contrary to the regularity of our method and
"system, that his name was necessarily dropped as a preacher, but without the
"least blot or stain on his moral character; and by various and incontestable
"vouchers, it appears that his usefulness as an irregular methodist preacher
"still continues to be much more than ordinary. While these things are so,
"it must be acknowledged that his irregularities, however well meant by him,
"and owned of God, may do hurt to the untutored minds of young and un-
"experienced preachers and people; who may by his example, but not poss-
"essing his piety and humility, be led after strange impulses into such disorders
"as to destroy, within the precincts of their influence, that blessed regularity
"of methodism by which so many thousands have found their way to heaven.
"—— His talents are by no means splendid: his preaching abilities are
"considered here as rather less than moderate; and yet partly perhaps be-
"cause of his singularities, and partly through his faith. His congregations
"are commonly very large. He is altogether divested of worldly considera-
"tions: to my knowledge, he might have possessed thousands, and I know
"not but millions; but where he might chuse, he has uniformly refused, ex-
"cept what would barely supply his present wants; and where it came to him
"necessarily, he has with all dispatch scattered it in building methodist churches
"or in hiring people to serve the Lord. In aiming at one thing, no dangers
"deter him, no difficulties retard him; his eye looks right on, and like an
"arrow glancing by obstacles, he fixes with inconceivable swiftness in the ob-
"ject. As a good and pious man, I love him; as an eminently useful man,
"I honour him; concerning his singularities, I suspend my judgment; and
"upon the whole of the man, I am willing to take his character as written by
"the Lord through him on so many hearts, and sealed with so many seals of
"his ministry. Thus I recommend him to you, to assist him as an individual
"in all things, as a public character, as far as your wisdom may direct you.

I remain, dear Brethren,

Your's, affectionately,

New York, 5th

JOHN WILSON.

Nov, 1806.

EXTRACTS, &c.

Duck-Creek, (Delaware) June 20, 1800.

ON the sabbath after you left here, abo't one hundred and nine came forward, and begged to be admitted to our society. They were directed to meet two days after, to be taken in; when they, and six others, joined society; many of whom were soundly converted to God, and the principal part of the others deeply penitent, and seeking for mercy; since which two others have applied, making in all one hundred and seventeen souls, in and about this little village. We have previously joined fifty souls since the commencement of the New-Year, making in the whole one hundred and sixty-seven: so that we have now about three hundred members in this small town, and the work still going on. And who can calculate the great good done at our late conference, when we discover such prodigious advantage to the inhabitants here. There is also a great ingathering in all the societies near this place. In one small neighbourhood fourteen were joined last week.

GEORGE KINARD.

Cumberland Circuit, (Virg) August 20, 1800.

I HAVE been round the district, and, glory be to God, I have seen very good and gracious times in all the circuits. There are prospects of a good revival; but in many parts of Bertie and Cumberland, they have great and powerful times, and many have been awakened, converted, and added to the church; I expect not less than two hundred. The preachers were all able to labour, and much engaged in the Lord's work. The local-preachers in general seem to be very zealous and useful. We have great peace and union in this district. I have not heard a murmur from any of our brethren.

JONATHAN JACKSON.

Tennessee, Settlement of Cumberland, Oct 27, 1800.

LAST June, at a sacramental meeting of the Presbyterian society, at Red River meeting-house, when the preachers present were Mr. McGready, Mr. Rankin, Mr. Hodge, Wm. McGee, and myself, four or five hundred people attended with great seriousness. The Lord's servants preached with much light and liberty, and the people felt the truth and power of the word each day; but the last, which was Monday, was truly a great day: one sermon was preached with the Holy Ghost sent down from heaven: the cry of distressed sinners for mercy was great, while the Lord's people were filled with unspeakable joy: a few souls professed to find peace, and gave glory to God, and a great number went away pleading for mercy. A few weeks after this was another sacrament meeting, in Mr Rankin's congregation, on Gasper river, at which it was computed forty souls were born of God. Shortly after this there was another meeting of the same kind, on Muddy river, at which a very exact estimate was made of forty-five souls, who gave in a rational and scriptural account of their conversion to God, during that meeting. I was not present at either of these two last meetings, therefore cannot give you a particular detail of the work. In the latter end of August, a quarterly meeting was held at Edwards' chapel, on the Cumberland side of the ridge, where myself, with four or five of my brethren of the Methodist ministers were present; at which time many cried aloud, from the bitterness of their souls for mercy, a few struggled into spiritual life, while many went away with burthened and sin-sick souls. The next Friday began another sacramental meeting, on the Ridge, about ten miles from the above place. This was the most glorious meeting that ever my eyes beheld: it continued four days and nights, during which time, from the best accounts we have collected since, there were more than one hundred souls converted to God. It was truly affecting to hear the groans of the spiritually wounded, intermingled with the shouts of heaven-born souls. Two weeks after was another sacramental meeting on Blidsoe's creek, called Shiloh sacrament. Here was great opposition, chiefly from old professors and deists: nevertheless the Lord worked like himself, in power. Sinners were cut to the heart, and falling to the ground cried for mercy, as in the agonies of death, or from the brink of hell, till God spoke peace to their souls; then rising from the earth, with angelic countenances and raptures of joy, gave glory to God with a loud voice. The number converted we are not able to ascertain, but from the best calculation, there could not be less than sixty or seventy souls. There have been two other meetings since, at each of which there was a goodly number of souls brought in. This work is the Lord's, and to his great name be all the glory. Amen and amen.

JOHN McGEE.

September

September 19th, 1800.

AT Vershire quarterly meeting the Lord was present indeed; at this meeting there were about fifteen hundred people. On the sabbath we had to preach in the open air: several found Jesus, and others, who had already believed, were overwhelmed with his power. At Weathersfield we had a good time, the work had begun on that circuit; a goodly number have joined. At Chesterfield quarterly meeting some appeared to be awakened; I have heard since that seven have been converted in that place. — At Pomfret quarterly meeting, the power of the Lord was felt indeed, and one or two found peace with God. New London quarterly meeting was still greater; sinners were awfully alarmed; and I think four mourners professed to find the Lord. At Tolland quarterly meeting it was a great time; the Saturday meeting lasted till three o'clock on Sabbath morning; some professed to experience sanctification, and during the quarterly meeting several were awakened; I believe much good was done. The preachers are all in middling health and good spirits, looking with pleasing expectation for greater and more glorious times: On every circuit there is some revival.

JETHRON TORRIS

JOHN BRODHEAD.

Albany, September 23d, 1800.

ALBANY circuit does tolerably; Saratoga does well also. S. Arnold hath been near death, the doctors said he would die; he said "no, I shall live, God hath more work for me to do;" he recovers. Mohawk has some prospect of a spreading, deepening work. On Chenango, while we were at conference, the Lord greatly revived his work: there was at least one travelling preacher on every circuit. One of the local preachers, brother Kollock, was led to catechise the children at nine o'clock, which has proved a blessing; here several old and young have set out fair for heaven, and are now happy in God. Seneca revives of late: of Delaware I can say but little as yet, there is a body of real saints among those wild hills.

Wm. Mc LENAHAH.

Baltimore, December 12th, 1800.

GOD has spared me through a perilous affliction: hundreds fell on my right hand, and on my left; and nothing but a sense of duty to my station, prompted me to stand to my post; I think none the less of those who removed. But when I reflect upon the sweet communion I had with God, and that our church was the only one open for worship; that hundreds flocked to hear me, that never were accustomed to our church before, and the most of them continue steady hearers ever since; when I look around

now at our congregations, and find in Light-street, that we have more than two thousand steady hearers, while the houses of other denominations are comparatively deserted; and when I reflect that a few, in the tremendous hour of death, were hopefully set at liberty, to praise the God of their salvation; finally, when I think of the testimony of some, that I was serviceable to their bodies, as well as their souls, when they were deserted by their dearest friends, in that dreadful hour; I do not regret that I stayed in the city, but feel thankful to God that inspired me with the resolution. The most moderate estimate, from the first to the last of the sickness, will allow us to calculate upon the death of fifteen hundred, but the returns from the 18th of August to the 26th of October, were twelve hundred and eleven. We have lost very few of our society. Perhaps you have heard of the death of aged brother Andrews, and brother Tollison, the former died with the bilious, and the latter with the yellow fever; and both, I understand, died very happy.

In Philadelphia, it is said, there is a very great revival of religion, and that near one hundred have been added to the society in two weeks.—We have a considerable ingathering in this society, and more or less are hopefully converted every week.

GEORGE ROBERTS.

GEORGE ROBERTS.

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New-London, December 10th, 1799.

THE Lord has honoured us with some of the most glorious times since conference, that I have seen in New-England! At our Middle Haddam quarterly meeting, which was the first for this circuit this year, the Lord came down in mighty power! Many were struck and fell from their seats prostrate upon the floor, crying in bitter agonies, some for converting, and others for sanctifying grace! It happened well, that brother McCombs and myself had been formerly favoured with such scenes in the South, and well knew what to do. The New-London friends carried the flame into the city, and this brought on a quickening there; about sixteen members joined in one day, and many more in the circuit. Our second quarterly meeting for this circuit was at Canterbury, and a great time it was; two precious souls professed to be converted, and the meeting continued nearly all the Sabbath night. Upon the whole, this circuit in general is in a beautiful and prosperous way. Old Tolland circuit, that formal dry one, has taken the start. Our first quarterly meeting was at Hartford five miles; the power of the Lord came down, and scarcely left a dry eye in the house! two or three professed to be converted, and five continued on their knees, begging for mercy, for near three hours. The work has spread rapidly in South Willbraham: about twenty souls have been brought into liberty there, and still the Lord is working; and we have formed a little

society there. Our second quarterly meeting in that circuit was in North Wilbraham chapel, and truly, it was a time of joy and rejoicing. Three professed to be converted, and the whole congregation appeared to be melted into tears. The work has so increased and enlarged, that we have made a four weeks circuit of it. We have had a precious quarterly meeting in Pomfret circuit: our prospects are encouraging in this circuit also; there have been some conversions and some additions there. Chesterfield circuit is in a far better way than it was last year: some revivals; and at one of our quarterly meetings, two professed to be brought into liberty. Vershire circuit seems still travelling, and many precious souls are born into the kingdom. Our quarterly meetings have been rendered singularly useful there this year, and our friends seem much united, both to their preachers, discipline, one another, and to their Lord.

I have the happiness to inform you, that a spirit of love and union, both to doctrine, discipline, and each other subsists amongst all our preachers in this district: I have conversed freely and particularly with them, and I believe there is not a jarring string.

From yours in sincerity.

S. BOSTWICK.

North-Carolina, Gates county, Knotty-pine chapel, March 17th, 1799.  
 WHEN you were with me last, you desired I would give you an account of the dear saints who are fallen asleep in Jesus, in this place. I will give you a list of their names, with a sketch of some of their characters.

Elizabeth Norfleet, one of the first that embraced religion after the gospel was preached here; she was one of the meekest women, a pattern of piety to the end of her days.

Ann Gipton, converted from the height of pride and vanity to a humble lover of God and man; full of good works.

Mary Hays, a dear simple, humble, tender, affectionate woman.

Moses Kittrell, a man of great stability; when living, he kept up Joshua's resolution; his wife, children and servants bade fair for the kingdom of heaven, some are faithful yet, and some have turned out of the way.

Mary Parker, who had much forgiven, and loved much.

Mary Richardson, a good young woman.

Susannah Benton, an honest hearted christian, I believe; she went through the water and fire of affliction unhurt! such she continued unto her end.

Mary Haslett, a faithful follower of the meek and lowly Jesus.

Sophia Hunter, former wife of brother Isaac Hunter; a very pious precious woman.

Mary Fugwell, her life was upright, she married, and died soon after the birth and death of her first child, and was much afflicted



afflicted five or six months, and though she was so weak she could not sit up, yet she would rise off her bed and praise God for the sweet manifestations she had of the love of Jesus.

Henry Smith, and his son Thomas Smith, who were said to be good men.

Milberry Billips, a tender hearted, loving woman, her husband a gross backslider; he brought his family to poverty: she died a few days after her husband, of a broken heart, as was supposed. Oh the few happy matches!

Mary Hays, she lived happy with her good old Methodist husband, and died in peace.

Rachel Lawrence, a harmless, inoffensive person, under great affliction a long time; very patient and much resigned to God.

Mary Parker, former wife of brother Thomas Parker; she professed religion ten or twelve years.

Priscilla Graham, a dear, lovely, meek woman, she lived about fifteen months after she professed religion; her humble, pious walk, manifested to all that were acquainted with her, that she had been with Jesus; and when she was on her death bed, her dove-like innocence and lamb-like patience were admirable: she had an unshaken confidence in God. One asked how she was, she replied, "O yes, I must go to Jesus:" She then intreated her husband not to be excessive in grief, but to prove faithful a little time, and they should meet in heaven to praise King Jesus. She soon became delirious: she would often say, "I am ready," and whisper "Jesus," as long as she could speak! One week after the birth of her first child, she fell asleep in the arms of her Saviour.

Mary Duke, she walked in honour to her profession for near fifteen years; in life she was blameless, in death triumphant and glorious.

Christopher Reddick, a man truly converted from the error of his ways, too manifestly to be denied by the worst of enemies; he never was ashamed to own his Lord, or to defend his cause; a peaceful man in his family, and useful in his neighbourhood: in his last hours he appeared to be in peace, and much resigned to God.

Hardy Brown, a bright and shining light; an Israelite in whom there was no guile; an example of true piety: he had but short notice of his death, suffocated with the quinsy in a few hours; he exhorted his wife and all about him, to serve God; and cheerfully, with a smile on his countenance, left this world of sorrow.

Mary Gregorie, a daughter of sister Glover's, thirteen years of age; she came to live with me in April and died in October following; seven or eight weeks before she died, she became very serious, and often was much pleased to talk with me about religion; she was powerfully converted on her death-bed, and the Lord opened her mouth to speak and sing his praise. She would beg

beg the sinners to look at her and repent. I believe she had a vision of angels just before she died; she lifted up her eyes and said, "O you pretty creatures!" and breathed her last in three minutes.

O, my dear brother, while I write and think of the dear saints in glory, how it fills my heart with joy! Oh, the time will shortly come, when these eyes shall weep no more; this heart, which is now the seat of sorrow, shall cease to flutter and beat, and not a wave of trouble roll across my peaceful breast! I hope the Lord will renew your health and strength, that you may live long to water his vineyard. Pray for me, that I may be more holy, and more heavenly minded. Give my love to brother Lee: Mr. Baker and the children join me in sincere love to you.

Your affectionate sister.

I. BAKER.



Baltimore, December 30th, 1800.

I HAVE now visited my charge. I requested the preachers to give me the numbers that had found peace with God since conference; some did, and others could not. In Frederick circuit about three hundred and thirty-two have professed to find peace with God through our Lord Jesus Christ: whites one hundred and fifty-three, and blacks one hundred and seventy-nine. In Montgomery, from last conference to this time, three hundred and thirty. And the work of God is still going on in power, in both of the above circuits. The preachers in Baltimore circuit, were not able to give me their number; but I can inform you, we had a good time at quarterly meeting. We began at nine o'clock in the morning, and ended at four o'clock in the afternoon; in which time seven souls were brought to the knowledge of the truth, by the forgiveness of their sins. In Baltimore the work is moving on; they have great and good times. In Federal circuit they have had a small move in the camp, and some souls converted. In Hartford, I am informed, about sixty souls have been brought to the Lord since conference; and the work is still going on. We had two converted as I went through that circuit. In Carlisle they have had a little move in one place. I have had good times around the district among the preachers.

All Glory be to God.

W. LEE.



Duck-Creek, March 4th, 1801.

I HAVE now been three times round my district, and have had an opportunity of knowing the people with regard to times and seasons; and am of opinion that I have not known a people, take them collectively, so completely methodized as these: what would they not have been, had slavery never been introduced amongst them?

The

The preachers have been sickly, so have the people; this, together with the cold open houses, has militated against the work since the commencement of winter: Nevertheless, we have had a good work on most of the circuits. On Dover, Milford, and Somerset, we have had about fifteen hundred added since conference.

THOMAS WARE:

Dartmouth College, December 30th, 1800.

THE preachers in both districts, at present, are in health, happy, and, we believe, considerably useful. There is a glorious prospect in both districts of a plentiful harvest. In the Essex circuit, which extends to, and includes part of the British dominions, there are more than eighty members added, and but few expelled: the greater part of the new members, have professed, and evidence a change wrought by grace.

The Plattsburgh circuit, which lies on the west side of the lake Champlain, is all on fire; there have been singular displays of God's converting and sanctifying power, in this circuit, which is only a two weeks circle; and about sixty members added.

The Pittsfield circuit has felt a shock of the Divine power; at our last quarterly meeting, some, both of the wicked and the wise, fell to the floor. Some were converted, and six professed sanctification. About seventy-three members added, including the Whittingham circuit, which is much alive; and the work is enlarging still, and is in a flourishing way.

The Granville circuit has been, and still is favoured with a revival in two towns, viz. Westfield and Chester. We believe about eighty members have been added. We have lost a few members in each circuit, but the precise number we have not been able to ascertain. But upon the whole, we feel as if Zion was gaining ground, through her Redeemer's blood; and blessed be the Lord, the preachers seem encouraged to pray, and believe the Lord will give them thousands, as seals to their ministry this year yet, as he has given them about three hundred and seventy already in this district. We have had a fruitful increase of preachers in this district this year already.

There is a good prospect in Landaff circuit: about sixty members have been added there, and the work increasing still. - Vershire circuit has been blest with an extraordinary work of sanctification; about fifty members added. - Weathersfield circuit has been prospered with the addition of about forty members. The work is gradually spreading and the circuit enlarged from two to four weeks. There has been, and still is a revival in Chesterfield circuit, particularly in Charlton; about forty members added.

There has been a great work in Tolland in the old town; but it afterwards broke out in another part of the town, and about sixty-five members have been added.

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The New-London and Pomfret circuits being united, we give you the account together. The work is promising, and about forty members added. We have reason to believe the work of the Lord is more prosperous this year in these circuits, than ever we have known it to be in New-England.

Our quarterly meetings on both sides of the Connecticut river, have been singularly distinguished by our Lord and Master, and great blessings have followed them. We believe, had we obtained accurate accounts from the preachers, the numbers would have far exceeded what we have mentioned. Adieu.

S. BOSTWICK.  
JOHN BRODHEAD.

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Chesterfield, May 18th, 1801.

I CAN inform you that I have been an eye, an ear, and heart-felt witness of the work of God on Landaff, Vershire, and Weathersfield circuits. Near four hundred have joined in society, the year past, on the three circuits; and the work goes on still in a most glorious and remarkable manner. Landaff circuit is all in a flame; upwards of one hundred have been converted to God: Our quarterly meetings are generally attended with the power of God, like a mighty rushing wind. On Vershire circuit there is a good work: more than one hundred have joined society, and the power of the Lord is remarkably displayed; many fall down overwhelmed with the power of the Lord, and great is the Holy One of Israel in the midst of them.

Weathersfield circuit has been gradually gaining ground the whole year, and now, at the close, the times of refreshing are come from the presence of the Lord. I spent a few days on the circuit. We had a number of lively meetings, and some joined society; but nothing remarkable happened till we came to the little town of Athens. Here I preached on Tuesday to a large congregation in the open air: they heard me with great attention—there had been no society formed—it was proposed for me to preach again the next day, read the rules, and form a class. We had a most melting time: the power of the Lord was present to heal, and eighty-three came forward and joined society. Their eagerness to join alarmed me before they had all joined. I was afraid they had not considered sufficiently what they were doing. I rose up and poured in upon them a very warm exhortation, and told them we wanted none but such as were determined to save their souls, and would evidence it by walking according to the rules of society. As soon as I ended, they came forward with streaming eyes, and desired to join, till we made up the number of eighty-three.

On Chesterfield circuit near one hundred have joined society, and the prospect is brightening.

In Pomfret and New-London, nearly one hundred have joined
society.

JOHN BRODHEAD.

Baltimore, March 18th, 1801.

I HAVE had it in my power, since my last letter to you, to take a full view of the state of this district; we have had more or less converted to God in every circuit and station, unless it be in the Federal City.

From what I can gather from preachers and leaders, there have been more than one thousand in the winter and summer past within the lines of this district, and the work is still moving on in power. The preachers appear to be drinking into the spirit of the work, and the old friends follow on in love. It would have done your heart good to have seen the old friends weeping and praising God, with a loud voice, when the work of the Lord broke out in Shippensburg the last visit.

I want you to know the Lord is building up the waste places in Zion, by raising up young men full of faith and the Holy Ghost, and sending them out in his cause.

I humbly hope you will make as general a change as you can in this district, in order that the men who are fully in the work, may spread the flame, and the preachers, who have not got fully into the spirit, may get into the fire; and that all, who are good hands, to draw the line and keep rules, may move on through the district. We have crowded houses. I never saw the people turn out to hear preaching so generally. All glory to God.

W. LEE.

A letter from Martin Baem, a German preacher.

Lancaster County, (Penn.) May 27th, 1801.

I AM thankful to God for what he has done for me, my children, and grand children. Many of my neighbours have found the Lord, and I hope for better times yet in our parts of the vineyard.

I am happy to hear of what God is doing in many parts of America and in Europe, by the preachers called methodists. It has pleased God to call my son Henry away from me for seven months past, to preach the gospel; I expect he intends to take a circuit next year, if he is received by the conference. You will do me a great favour if you appoint him to Strasburg circuit. I have been very poorly, but am something better at present, yet I do not expect to continue long in this world. If it should please God, I wish to have my children with me when I die.

Your sincere friend, and loving brother in the gospel of Christ,

MARTIN BAEM.

Dover,

Dover, June 15th, 1802.

OUR annual meeting commenced on Friday evening, the 5th inst; being the evening before the time intended. At candle-light our house was filled, and the word of God began to be dispensed. It was a solemn time among the people professing godliness. Prayer meeting next morning at sun-rise, a large meeting and a gracious time; many of God's people were filled with his goodness. Preaching at eleven o'clock, and four in the afternoon, and at candle-light to crowded congregations. Not less perhaps in the day time, than from four to five thousand souls; and at night, the house was filled. This also was a gracious day and night with the professors of religion; and some considerable impression was made upon the people of the world. Sunday morning at sun-rise the black people's love-feast began; and a precious time it was amongst them; a vast body of them were collected, and their conduct was unexceptionable; God verily is no respecter of persons.

Love-feast for the whites, commenced at half past eight o'clock, and our holy and good God was in the midst of us; Oh the wonders of redeeming love! without controversy, great is the mystery of godliness. Public preaching at eleven and four o'clock, and at candle-light. I conceive I am within bounds when I say the congregations this day had they been numbered were seven thousand souls. I say congregations; for such was the multitude it was found necessary to have three preachers engaged at the same time: The congregations at a proper distance from each other, and this was not enough, a fourth congregation might have been found. Surely the scene was awful; a time to be remembered, and a day of great solemnity. The divine power of God was great amongst saints and sinners. We had also a glorious day and night, both in the house of God, and my own house, several were powerfully awakened, at private houses, in times of singing and prayer. On Monday sinners began to be greatly alarmed and powerfully agitated in mind. On Tuesday after preaching, the sacrament was administered; this was the most gracious, solemn, and rejoicing time I ever saw. I conclude there were not less than between twelve and fifteen hundred came to the Lord's table, white and coloured people. In this exercise many sinners were cut to the heart, and powerful convictions took place; most of which I believe ended in sound conversions; and many backsliders were reclaimed. Oh! the astonishing goodness of the all-working God. I presume there were not less than from twenty to thirty souls converted or sanctified in my own house, during the meeting: blessed be God for it, I know you will say in your heart, amen. The two last days our meeting was the best; I mean Wednesday and Thursday, and so it was the last yearly meeting: our blessed God in both instances kept the best wine to the last. I am well assured if the meeting could have continued

longer, our meeting house would have been more than filled, day and night : but as the quarterly meeting began on Saturday morning at Milford, and the preachers few in number, were much wearied, it was thought best to conclude our annual meeting on Thursday night ; but we continued till three o'clock on Friday morning. It gave me some grief that we did not hold out longer, because I saw such an uncommon thirst in the hearts of the people of God. How far, and extensively useful, this meeting may have been, we are not yet able to say ; but we have taken the most eligible steps in our power to ascertain it, by the medium of the preachers in the different circuits in the Peninsula. By what I heard, Thomas Smith published two weeks after our meeting at Dickenson's at a quarterly meeting, I should suppose, there must have been some hundreds, either awakened, brought to God, or to seek the Lord at our annual meeting. Thomas Smith observed that he had not been half round his circuit, that he discovered a hundred or upwards that professed ; and he believed most of them were soundly converted to God.

I am with the greatest regard,

Your brother in Christ.

RICHARD BASSETT.

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 Camden, South Carolina, June 30th, 1802.

HELL is trembling, and satan's kingdom falling. Through Georgia, South and North Carolina, the sacred flame and holy fire of God, amidst all the opposition, is extending far and wide. I may say with safety, that hundreds of sinners have been awakened and converted this year in the above named states.

The general meeting held at the Waxaws, was on the last of May. Five methodist, five baptist, and twelve presbyterian ministers officiated : the Lord was present, and wrought for his own glory : sinners were convicted on all sides, and numbers found the Lord. One, among many remarkable cases, I will relate, of a professed atheist, who fell to the earth, and sent for brother Gassaway to pray for him : after labouring in the pangs of the new birth for some time, the Lord gave him deliverance : he then confessed before hundreds, that, for some years, he had not believed there was a God, but now had found him gracious to his soul.

Not far from Rutherford court-house, there was another general meeting the first of June, 1802. The same power attended the meeting—thousands were present ; many poor sinners felt the power of God, and were raised up to testify that he had forgiven their sins.

The methodists had another general meeting a few days past at the Hanging Rock ; fifteen ministers—methodists, presbyterians and baptists, with about three thousand people. The work be-

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gan in some degree on Friday night. The preachers were singing, praying, or preaching all the night. Saturday evening it began again at the stand. Sabbath evening, at the close of the sacrament, some fell to the earth, and the exercise continued the whole night. Monday morning the people came together again, and began singing and exhorting : the Lord wrought again, and this was the greatest time. They were crying for mercy on all sides. One man, that had, on sabbath evening, been in a dreadful and unreasonable rage, at the close of this meeting, the power of God brought to plead for mercy. I found him weeping ; he had watered the ground with his tears. We judged twelve or fifteen found peace. A letter from Daniel Asbury, informs me he never saw such a work, and that he had joined fifty in going round the Yadkin circuit.

Brother Mead informs me the work is still going on in Georgia. We have a revival in Anson and the upper part of Santee. Brother Gaffaway joined at one time nineteen, and at another seventeen. There is also a revival at Bladen, Kingston, and several other places.

JAMES JENKIN.

Maryland, August 16th, 1802.

IN this circuit, God has been good and gracious, and hath wrought for his own glory ; as you will find in a short account of a few meetings which I have attended.

The first time I came to brother Leakingst's, there were two professed to be converted, and several others awakened. The second time I came round, the congregation was greatly increased : in the time I was preaching to the people, the power of the Lord came down in such a manner, that they had never seen in that part of the circuit. The unconverted cried aloud for mercy, several kneeled down that prayer might be made for them. The Lord in answer to our petitions, delivered the souls of five or six and gave them hearts to love, and tongues to praise him. The third visit I made to that place, the Lord owned his word, and blessed the labours of the day, there were about seven professed to find mercy. Meeting continued about four hours. The fourth visit was in the time of harvest, the congregation was not so large ; but the arm of the Lord was made known in a more powerful manner than at former times. From the beginning to the end of the sermon, the power of the Lord was very present, and a general meeting went through the congregation : after I ceased preaching, we began singing : I pressed through the crowd to several souls crying aloud for mercy, and exhorted them to look to Jesus as their only Saviour. One man, to be distinguished from the others, was sitting with his back towards me ; I laid my



my hand on his shoulder ; I asked him, if he felt the necessity of giving his heart to God : his answer was, that he was one of the worst of sinners, he immediately arose, and turned his face towards me, and in haste put one of his hands into one of his pockets ; and to my surprize drew out a pistol, and held it in his hand for a short time : then laid it down upon the seat, on which he had been sitting ; and putting his other hand into another pocket, drew out a second pistol, and as he laid that down, I believe the Lord blessed his soul. He then cried out, " O the goodness of the Lord, in sparing my life, and bringing me to this place, and blessing my soul." He also declared when he left home he had no intention of coming to this meeting ; but said, " I came filled with the devil and malice in my heart ; for I had loaded my pistols and was determined to kill a man, and if I had laid my eyes upon him, I would have taken his life, if I had been sure of going to hell for it the next morning." He then praised God that he had filled his heart with love, and said, " I now love every body." And notwithstanding his former prejudices, as soon as the Lord had blessed his soul, he went to the mourners, exhorting and praying to God for them : at this meeting I think there were five or six professed to find the Lord, and several went away greatly distressed. The last time I was there, the congregation was large and we had much of the presence of the Lord, both in preaching, and the administration of the sacrament. I believe at this meeting, four or five were converted, and many others wept much.

One thing is very observable in this place, there is no opposition ; the people, (if we may judge by their countenance) think it to be the work of God, and what they must experience in their own souls. In this circuit, in many places, sinners are awakened and converted.

The Lord hears our prayers for some who will not come to hear preaching ; at one prayer-meeting, they were earnestly pleading for their neighbours ; and the Lord granted them their request, and sent conviction to a sinner's heart, at his own house, and he began and continued praying till the Lord blessed his soul : and when some of the brethren were going home from prayer-meeting, they heard him praising God, and saying, who has been praying for me ? as if he had a witness in his own soul that prayer had been made and answered for him. Another man of the world, that would not go to hear the word, as he was lying upon his work-bench, conviction seized him in so powerful a manner, that he was constrained to come to the people he once despised, to take counsel of them.

I have the happiness to inform you, that within about ten months past, my eyes have been blessed with the sight of as many as thirty souls who professed to find the Lord at one meeting.

I am yours,

C. WILLIAMS.

North

North Carolina, June 1st, 1802.

ON the second Sabbath in September, after preaching at South-River, I rode to lawyer Sharp's, to attend prayer-meeting in the evening; many appeared to be deeply affected and cried for mercy; and I suppose there were about a dozen deeply wounded; and Monday evening, at family prayer at my father's house, there was a serious cry for mercy, until twelve o'clock. On Tuesday evening a number of the neighbours collected: Immediately as meeting commenced, the cry of distress arose in every part of the house. In this meeting two gave glory to God for redemption in Jesus. The Saturday evening following, I visited the Snow-Creek neighbourhood again, and a large congregation attended; And in the course of the meeting, eight or ten professed deliverance from the guilt and burden of sin.

I held meeting as often as my strength would admit: the presence and power of God attended the meetings, and from three to four, and from seven to eight, were brought to the glorious liberty of the children of God, at each meeting. I formed a society of about fifty members, at my father's house; on Snow-Creek near about the same number joined in society. Numbers of the awakened and converted continued in the societies where they held their birth-right and education. The presbyterian preachers in Iredel county, were in favour of the work, and invited me to assist them at a sacramental occasion, to be held by encampment, near Stateville, about the middle of February, 1802. They met at the time and place appointed. On Friday there were present seven or eight presbyterian ministers.

From Saturday till Tuesday ten o'clock, the cries of the wounded, prayers, shouting exhortation, and singing continued without intermission: near one hundred were apparently under the operations of grace at a time. But it was not possible to ascertain the number that found peace and deliverance; the probability is, if the meeting had continued longer, the consequence would have been wonderful.

The public congregation was dismissed at ten o'clock on Tuesday. It was a common circumstance for companies to retire from the camp for private devotion, and some of them to be struck down in the woods, and for single persons when thus retired to alarm their friends in camp with their cries. On Monday evening numbers left the camp, and I suppose not more three or four hundred remained.

I agreed to continue with them as did two or three other ministers; I told some of the mourners if they would come to the tent where I was, I would spend the whole night with them in prayer. Soon after they came together, a young man told us, he, with his companions, had left the camp in the morning and went to a whisky-house, and while one of the company was blaspheming, he was struck with such dread and horror, that he quit his wicked companions,

companions, and returned to the camp, and joined in with the first praying company he met with, and the Lord manifested his pardoning love to his soul. This simple relation had the most surprising effect on the congregation. A young woman who was taking some refreshment cried out that she was feasting her body, and her poor soul was in danger of perishing to all eternity. The cry for mercy became general throughout our large tent, and fifteen or sixteen rose before morning, shouting, praising, and giving glory to God for pardoning mercy: at the same time the work was carrying on in the other tents. Through the course of the meeting, many old professors who had been in full communion for years in the regular congregations, were stripped of the garments of their own making, and cast away their old religion, as it was termed, and, with repenting publicans, began to cry aloud for mercy, until they had found the sinner's Friend. After this meeting was dismissed, some were found by the way-side, others were struck in the waggons; some returned home praising and shouting, others crying for mercy. This may serve as a sample of the work that God is carrying on in this once abandoned part of the country: where thirty years ago, a living minister and a living christian could scarcely be found, now there are scores of ministers and hundreds of christians.

I am yours,

In the gospel of our Lord Jesus Christ.

PHILIP BRUCE.

July 13th, 1802.

AT the quarterly meeting in Swannino, May 1st, and 2nd, Mr. Newton, a presbyterian attended, and assisted me in the administration of the word, and the ordinance of the Lord's supper. It was a solemn time; thought by some to be the greatest meeting ever held in Buncombe county. At the quarterly meeting in Morganton the 8th and 9th of May, we had a very large congregation, a solemn time, and some very powerful convictions. At the Yadkin quarterly meeting, the 15th and 16th of May, we had also a gracious season. At the quarterly meeting in Guilford, which began on Friday the 21st, and continued until Monday the 24th of May, we had the greatest time, and the most powerful work that I ever saw. The work broke out on Saturday, about four o'clock in the afternoon, and there was no intermission till after two o'clock in the afternoon on Monday. I think there were (at times) during this meeting, upwards of an hundred souls down at one time crying for mercy; between forty and fifty professed to be converted. At the quarterly meeting in Caswell, at Edmund Taylor's, junr, brother Jackson met me.



On Sabbath-day under preaching, the work broke out; perhaps five professed faith, while several others were struck to the earth, and cried aloud for mercy. At the quarterly meeting in Haw-River circuit, held at the Hickory mountain meeting-house, which began on Friday the 11th of June, and continued until Monday the 14th. We had the greatest time that had ever been seen there: The power of the Lord came down on Saturday like a mighty rushing wind, and appeared to rest on the congregation during the meeting. The number of converted could not be ascertained. The work of the Lord at this time is reviving in a most pleasing manner in all the circuits in the district except Franklin. I pray God to send it there, and every where till the earth is filled with the knowledge and glory of God. The preachers in the district are all able to travel and preach, although some of them complain, and are greatly weakened by excessive labours.

I am your son and servant,

in the gospel of Christ,

JAMES DOUTHITT.

October 10th, 1802.

THROUGH mercy my life is yet spared, and notwithstanding the labours I have to perform, and the sickness of some part of my district, I enjoy almost uninterrupted health, for which I desire to be profoundly thankful.

To give you a particular account of the work of God in the western country, would exceed the bounds of a letter, and swell into a pamphlet. I can therefore give you but a general view of what God is in mercy doing for this people.

My Spring visit ended at our old friend Phillip Gatche's, Little Miami, on the third Sunday in June, which was the thirteenth Sabbath in continuity that I attended meetings from two to four days each. Our congregations were generally large (in places where fifty formerly made a respectable congregation, a thousand is now a tolerable gathering), and blessed be God we were generally favoured with distinguishing marks of the divine presence. I introduced the lime-stone quarterly meeting with Rom. i. 16. The Lord was present indeed; we had a most solemn meeting time. At the Sacrament on the Lord's day (which was administered out of doors of necessity); the Lord was powerfully present; the place was so awful, that the looks of the by-standers visibly proclaimed, "God is here, and we are afraid." — Psalm lxxxiv. 11. was the subject on Monday: The sermon that day imperceptibly led my mind back to the day of Pentecost; for truly, the burst of joy, when it could be restrained no longer, was as the voice of a rushing wind. A few appeared to be angry and withdrew, but

the work continued till near sunset. It would be mere conjecture to give the number converted.

People came from far to the Miami quarterly meeting. I heard of women that walked thirty miles to it, so that our congregation was very large for that new country. On the first day we were favoured with the presence of the Lord in a singular manner, and I think I may safely say it increased throughout the meeting. On Sunday two young women of genteel appearance fell not far from the stand, but were presently taken off by some men, (their brothers as I was informed). The Spirit of God, like a sword, pierced one of the men, and about ten steps from the stand, he suddenly fell to the earth, together with his weeping charge, and cried aloud for mercy! The other was graciously visited in like manner; thus were four instead of two deeply engaged; this attracted the attention of many, so that there were many convicted through their means, and I am informed they never rested until they found peace; by which means religion was carried into other parts and the work of God continued to spread.

The last thing respecting this meeting, which I shall mention, is a case of natural simplicity which deeply affected my mind. An old woman, sitting just behind me, while brother Smith was speaking, began in a low and mournful manner, and expressed herself to the following purport:

“Lord, I have heard about these people, and walked a long way to hear them. Yesterday while the man was speaking I felt very bad, and thought I should fall down, but Lord I was ashamed that the people should see me cry and fall down, so I was about to get into the woods and hide myself, for I did not know that it was the Lord. But I could not walk, I fell down among all the people, and all my shame went away! and now I am happy! bleis the Lord he has converted my soul! Oh how light my heart is now, Glory! Glory to King Jesus! but oh Lord my husband is wicked, my children are wicked! and they must be converted, and there is no religion in the neighbourhood. No one to tell them how to get converted! Lord send some of these preachers that have the Spirit of God in their hearts, into our neighbourhood; to my house, to tell the people the way to heaven.”

This prayer so affected me, that, at that time, I felt willing to preach the gospel to the poor in every disconsolate corner.

Our Fall-quarterly meetings for certain reasons, have uniformly commenced on Friday, and continued until Monday. The congregations have been large, and I trust the meetings truly profitable to many. We have an addition of three thousand two hundred and fifty; thus we find that our labours in the western conference have been, in some degree blessed this year.

The travelling and located preachers are sweetly united, and in the spirit of the work. In the judgment of many, methodism never was in so good a state in the western country as it is at present.

There



There is still a very encouraging prospect of religion in some of the presbyterian congregations. Some of the ministers and members of this order are sweetly united to us in heart and affection, some are friendly, others keep at a distance; and we move on in our order, glad to meet them at all times on proper ground of friendship, but when this is denied us, we commit the ark to God, and still drive on.

About two years ago, there was a great ingathering among the baptists: but they are a strange people. When there was a work among them it was of the Lord, when it is with the methodists and presbyterians, it is of the devil, in the judgment of some of them. They unchurch all others, consider them as unbaptized heathens, refuse communion with them, and still if they can get one of these into the water, upon his present experience, they roundly assert he is as sure of heaven as the happy angels are, and thus make a Saviour of water.

There is one thing more which I think deserves a thought. According to the reports, there is a great revival of religion in this country; and we are great enemies to slavery, but alas! as yet their united strength is utterly too weak to abolish it in Kentucky and Cumberland.

Yours, in much love.

W. M. KENDREE.

Caswell, North-Carolina, June 5th, 1802.

IN Roanoak circuit there is a glorious revival: there have been additions to the societies, and some have professed converting grace. We had great congregations when I visited the circuits. At a quarterly meeting at Malory's meeting-house, it was the most awfully glorious season that I ever saw among sinners. I judged the congregation was about fifteen hundred. There were few sinners but what were stricken with the power of God; and many of the saints of the Most High shouted as if they had taken the kingdom. Tar River quarterly meeting also was attended with the power and presence of the Most High God.

JONATHAN JACKSON.

Iredell, North-Carolina, September 8th, 1802.

SOMETIME past, I gave you an account of the work of God in this circuit: Jehovah is still working in great power: sinners are coming home to Jesus day and night. I believe that since the formation of the Yadkin circuit, there has not been such

a glorious revival, and for great a cry for mercy among sinners. Glory! glory! glory to the God of all grace for the many souls that have been born of God this year. Now we reap the fruits of our hard labours, our former prayers and supplications. I am nearly broken down: my breast is weak, but my faith and love are strong. I want to do good, and receive more grace.

I am thine in love, till death.

DANIEL ASBURY.

Baltimore, November 14th, 1802.

AFTER I had the pleasure of seeing you at Henry Willis's, I was confined for near three weeks with a fever. The first quarterly meeting I attended, after my recovery, was on the Federal circuit. We had a glorious season of refreshing from the presence of the Lord: six souls professed to be converted. I have been able to visit my whole charge, and to preach as much, or rather more than common upon my quarterly visitation. It has been one of the greatest seasons of grace to my own, and the souls of the preachers, and ancient members of the church. We appear to have taken a new start for the kingdom: sinners are coming bowing and kneeling to Jesus.

In Little York they have now one hundred in fellowship, and the work still prospers. In Carlisle we had the greatest quarterly meeting the people of God ever knew in that town. We went out into an adjoining lot, where I felt a heart to preach to the people, as if it was my last, like a dying man to dying men. The God of matchless power came down: sinners fell to the earth, and the saints of the Most High shouted like men taking the kingdom of God. The whole town appeared to be alarmed at the loud sound of praise and prayer. I am not able to tell how many were justified or sanctified. Numbers were down, crying to the Lord for these blessings. I have made it a point to preach perfect love and holiness every Saturday of our quarterly meeting; and the Lord hath blessed this word of his grace, with the witnesses of it.

I hope to write more fully in my next letter. Present my christian salutations to the ministry, and believe me to be your's in the bonds of a pure gospel.

WILSON LEE.

Iredell, December 12th, 1802.

AS I think it probable that you may not have had any accurate account from Virginia since we parted, I give you the following.

The

The meeting we had the pleasure of opening at Rockingham, continued nine days, that is, until the Sunday week after it began. During that memorable week, business was wholly suspended, both merchants and mechanics shut up shop; and nothing was attended to but waiting on the Lord; and there was also a constant crowd from the country round about. On Sunday, the last day of the meeting, the door of admission was opened, and one hundred and seven joined the church, of the new converts who lived in and near the town. The number of those who lived at a distance, and shared in that gracious visitation, has not been ascertained; but it is probable it bore a full proportion to those in the town. The postman carried the news to New-Town, while brother Samuel Mitchell was there, and it gave them such a spring in that barren place, that when my information came away, about fifty souls had happily found redemption in the blood of Jesus; and the prospect was growing in that quarter of the vineyard, as our old Steadys had caught the flame. But to return to Rock-Town; there were some particular cases that deserve a place in my letter, especially the work among the professed deists, among whom was young Mr. Cocran, merchant, Major Harrison, and a companion of theirs. Cocran, on the Thursday, determined to satisfy himself as to the work; took his stand in the gallery, where he could have the whole scene under his eye. He felt unusual and concluding it was from the heat of the crowded house, determined to walk out and take the air. As he slipped out of the house, he felt an impression like a voice speaking to him—"Turn and seek the Lord," he turned, but concluded it was the force of imagination. He went to the door a second time and the impression came more powerfully than at first, "Turn and seek the Lord." He turned into the congregation, and soon fell helpless on the floor; he continued in that helpless state until next morning: while prayer was making for him, the Lord set his soul at liberty; his companions as mentioned above, were struck about the same time. And next morning, Cocran's friend at his request supported him to meeting, that he might tell the people what God had done for his soul, he met the Major and their companions, witnesses of the same salvation. They rushed to each others arms, and such a shout of Glory! Glory! was seldom heard.

PHILIP BRUCE.

Albany District, November 26th, 1802.

AT our first quarterly meeting on Albany circuit, three professed to experience sanctification; and two to be justified; and I believe a number convicted that we have no account of.

On Harkness circuit on Sunday morning, a little heaven was opened



opened in love-feast, after which we were enabled to speak with a degree of life and power: but at the close of the administration of the sacrament, the Lord made bare his arm, and sinners were convicted, backsliders were reclaimed, mourners were converted, and many brought to struggle for full redemption in the blood of Jesus. The meeting began at eight o'clock in the morning, and such was the engagedness of the people, that it did not end until the setting of the sun on the 20th.

Aarkmer and Mohawk, being a six weeks circuit, we held another quarterly meeting in it at Salisbury. There was nothing very remarkable at the time, but since, the preachers have told me that they believe it has been a means of an hundred souls being converted.

From Salisbury I advanced toward the head-waters of the Mohawk river to Floyd western circuits, and here (glory to the Most High) many could say, "This is none other but the house of God and this is the gate of heaven. The congregation being large; we repaired to the lovely shades of the towering tops and spreading branches of the beach and maple, where from a waggon, to a listening multitude, seated on chairs, benches, logs, stumps, &c. we proclaimed salvation in the name of a Saviour who died for all: the Lord owned his word, and many were brought on their knees to cry for mercy.

WM. COLBERT.

Bethel, December 28th, 1802.

I SHALL, in compliance with your request make an attempt to give you some accounts of the instances of divine power which were displayed more immediately under my own observation during the last Summer and Fall.

It may not be amiss, however, to begin farther back, in order to set things in a clearer point of view. At the time when I came to Bethel in 1799, religion was in general very languid. We had indeed some refreshing seasons, but awakenings were rare.—Last winter (1801,) when you came through this neighbourhood, the account you brought us, together with various circulating ones, revived our hopes, and we waited with anxious expectation of having a gracious visitation. About the second Sabbath in July, the presbyterians appointed a camp-meeting at the Grassy Spring, upon Tyger River, to which the methodists were invited and made welcome. The people collected on Friday, and formed a small square camp, in a well covered forest: here we had a season of mercy indeed. On Friday afternoon there were some tokens of the divine presence. On Saturday afternoon several were struck to the ground and made to cry bitterly for mercy. Sabbath after-  
noon

noon was also a gracious season; some were laid low by the power of God, and several professed justification. The old methodist's children shared largely in the blessings of this meeting. About this time our quarterly meeting was appointed to commence on Friday 17th of September near Hendrick's mill, (now Herndon's) upon Enoree-River. We had however, several intermediate meetings of less importance, particularly at Bethel and Tranquil; these were solemn seasons; many will sing of them I trust in the day of eternity. The work was pretty general through the circuit, by the time the quarterly meeting commenced. On the day appointed, I was on the ground by ten o'clock; the people were then collecting and forming camps. The plot of ground was generally descending and in some places rather steep, which rendered it somewhat disagreeable, however it was more than filled. By ten o'clock we repaired to the lower stand, making only one congregation, as the concourse of people was not so large as to make it necessary to divide: The camp enclosed about five acre, and there were about one hundred and forty waggons, &c.

During the first service there were two fell to the ground; the day was hot and clouds were gathering: the rain came on and the people fled to their tents; the storm was heavy and lasted a considerable time. It ceased towards evening, and I was surprised to see with what alacrity all descriptions of people attended the evening service. The congregation was now divided, and the work was considerable at the lower stand. On Saturday morning we began early, and presently the sacred flame, which had seemed suspended for a while, was rekindled and burned with increasing strength. This was the most awful day my eyes ever saw: there was but little intermission through the day. In the afternoon we returned to some distance from the camp, to do the business of quarterly conference, leaving Mr. Canady a presbyterian minister and several of our preachers to attend the stand. The work now became very general at the upper stand. The evening was calm, the horizon free from clouds, but rather dusky, which gave additional solemnity to the scene. The shrieks of the distressed, the shouts of those who were just raised from the depth of misery, together with the animated exhortations of the preachers rent the air, and was reverberated by the surrounding hills. During the afternoon and night, it is said, about one hundred and four were struck down at the upper stand, and more than forty at the lower. The number converted could not be ascertained. On Sabbath I think there were about two thousand souls collected, some thought a much larger number. The various services were lively, and many through the day were stricken, and many I suppose quickened. It rained in the afternoon, but did not detain us long from public devotion. This evening was attended with some peculiar circumstances. There was much noise in the forepart of the night, in the latter, much silence. I went through the camp late, and truly

truly it was an interesting scene ; here and there were candles burning ; upon going to one of those companies you would find, perhaps several lying silent as death and their friends wailing round them with solemn care depicted in their countenances. This night, late, a man who had cast himself away in a manner, as a reprobate, requested our old brother Crowther, to explain the potter and clay : he accordingly did, and some time after the poor despairing sinner was delivered from the load of guilt, but so excessive was his joy that he brake forth in loud songs of praise ; he leaped, he shouted free grace, free grace ; he went round the camp still spreading the sweet sound of free grace. It was now near the break of day, and though few had taken much refreshment by sleep, the greater part of the people left their tents to participate in the joys of several just now snatched from the gates of hell. More instances I need not relate ; it may suffice to say that this also was a day long to be remembered. We have seen and felt the blessed effects of this meeting, and I trust, when the spring shall open so that it will be practicable to meet in large numbers, to see great things.

I remain, as ever, your sincere  
though unworthy friend,

MARK MOORE.

Alexandria, February 7th, 1803.

THE Lord hath heard prayer, and we have felt the benign influences of a glorious Redeemer. Sinners have cried aloud for mercy, and have not cried in vain : for he that wounds, heals ; and he that kills, also makes alive. From the time I took my appointment, till Christmas, (which time I laboured under fore-exercises) there were about thirty joined society, and fifteen converted to God. The prospect was sometimes pleasing, and at other times very discouraging.

At Christmas our quarterly meeting began. We commenced the siege, which lasted sixteen days, during which time one hundred and ten joined society, and, on a moderate calculation, one hundred found the Lord precious to their souls. Since that time, there have been one hundred joined, and I calculate seventy converted to God. This work of God has been principally among the young men and women.

The children have wonderful displays of the power of God among them : upwards of thirty have joined the society, between the years of seven and fourteen, and the fourth part hopefully converted to God.

The Lord has paid me a thousand times for all my sufferings in this work—Glory be to his name,

The



The prospect now before us is very pleasing, and the greater part of our friends are in the spirit of the work. We have but little opposition from the world.

Your unworthy son in the gospel of Christ,

JOSEPH ROWEN.

Yadkin Circuit, North Carolina, Aug. 20th, 1802.

A GREAT and glorious work has taken place in this circuit since conference. The number converted I cannot tell. I have seen and felt more since I saw you, than ever I did before. Many stout-hearted sinners have turned to the Lord: and at our common meetings, loud cries and shouts of praise are heard. It is not uncommon for meetings to last from twelve o'clock in the day to twelve at night. At a quarterly meeting held in Iredell county, which began the 30th of July, and continued four days, the power of the Lord began on Friday about sun-set, under an exhortation, and continued till Monday twelve o'clock, without intermission. The groans of the distressed went up on Friday night from all parts of the camp, and increased till ten o'clock the next day, when many found the Lord precious in the pardon of their sins.

On Saturday afternoon, while brother Douthit was at prayer, the mighty power of the Lord came down: many hard-hearted sinners fell to the ground, and cried to the Lord for mercy, as from the belly of hell. The slain of the Lord were many, and numbers that fell, rose again with the new song. The next morning was an awful time—some shouting praise to God, others crying for mercy, and the whole congregation seemed thunder-struck.

On Sunday evening, after brother Ormond's sermon, under prayer, the Lord displayed his power in an increasing manner.—The heavens were black with clouds; the thunder and lightning was awful, and the ground seemed covered with sinners. The wounded were taken to the tents, but some stayed at the stand in the hardest rain, and pleaded with the Lord, and about midnight they were delivered. The storm of rain was so powerful, that the wicked were obliged to keep close to the tents, and the Lord mowed them down on every hand. Mr. Hall, Mr. King, and myself continued the whole night in prayer, for the mourners.—Next morning I preached, and notwithstanding the rain, they heard with the greatest attention. Among the subjects of this work was a doctor, who came with the salts of heartshorn to apply to those who fell: but the Lord brought him down, and many others with him, who went home praising God. This is a little of what I have seen in Yadkin circuit. I am more than ever bound for glory.

Your's,

DANIEL ASBURY.

Fells

Fells Point, January 6th, 1803.

IN the Baltimore circuit we have had one or two that professed to be converted at quarterly meeting. In Baltimore town we had a good meeting upon the whole, and some professed to find peace with God. At Fells Point we had a glorious time, it was thought as many as eight or ten were brought to the knowledge of religion.

At quarterly meeting in the federal circuit, five sinners came down to cry for mercy. Three of them found peace; and we had a shout among the children of the Lord.

In Prince George's circuit we had one powerfully converted in the time of family prayer, on Sunday evening, after we closed our quarterly meeting.

At quarterly meeting in Calvert circuit, we had a very great and good season, the meeting lasted three days; nine or more professed to find the Lord. I am, as ever, thine, &c.

WILSON LEE.



March 12th, 1803.

WE have at present some little revivals in several places.—Boston, Lynn, and Marblehead have been favourably visited.

At Boston, I think, there have been eighty added to the society—about forty at Lynn, and about thirty at Marblehead.

This seems to us great doings in this part of the country; but to you, who are accustomed to greater things, it must seem as nothing.

Convictions among us, in some instances, have been lively and affecting: but in general, we are pretty still. May the time come quickly in which we shall see and feel more power.

I went once round the district of Maine, as you directed me, and I saw several conversions at quarterly-meetings. Since I came from thence, I have been informed that the work is prospering.

In Bristol, on Union circuit, brother Baker informs, that one hundred and forty have been converted in less than three months. The work in Bristol has perhaps been more powerful than any heretofore experienced in the east. They have frequent instances of persons, after groaning for some time, under the power of conviction, to rise in the congregation and give glory to God for pardoning love.

Brother Baker writes, "Last Tuesday evening I had an appointment to preach in the school-house, but was agreeably disappointed. When I entered the house, it seemed like the gate of heaven. I never felt such power, such an awful, solemn sense of God before. A crowded assembly all deeply engaged. I began to pray, and felt my soul drawn almost to the third heaven. As soon



soon as I had ended, one, who for some days had been on her knees almost half the time, arose, and shouted *Glory to God*. Many cried aloud for pardon: and it was not long before another praised the Lord for pardoning love. Our meeting continued till late, and I suppose nine or ten were converted that happy night."

From Bristol the fire appears to have spread into different parts of the circuit, so that backsliders are reclaimed, lukewarm professors quickened, and hardened sinners, in some instances, have fallen under the word, as if they had been shot.

Could I once see such a work as this, become general in New-England, like Simeon of old, I could depart in peace.

I remain, as ever,

JOSHUA TAYLOR.

Fredericksburg, March 15th, 1803.

SINCE my last to you, we have had glorious times in truth. On Christmas day we began our meeting in Alexandria; we had crowded congregations; there were a few converted on Saturday night and Sunday night; this, with the solicitations of the friends, induced me to stay longer in town than I intended. We went on, and continued to have meeting every evening for sixteen nights, at which time, there must, at a moderate calculation, have been from eighty to one hundred happily converted to God, and more than one hundred added to the society. The work still goes on there. The other day, I was in, and preached to them, when brother Rowen told me, that, including what I admitted when there before, they had taken in upwards of three hundred, far the greater part of whom profess to be converted; among which number there are between forty and fifty children, from the age of seven to fourteen years; many of whom will give a very rational account of the work of grace upon their souls: the others appear to be thoroughly convinced of their lost and undone situation by sin, and earnestly engaged for redemption in the blood of the Lamb.

On the fifth of February the quarterly meeting for Rockingham circuit began in Harrisonburg, which continued for four days and nights, with but little intermission. It was impossible correctly to ascertain the number converted, but I think there must have been thirty or upwards, with a number of sanctifications. I was very much pleased to find in the friends, such a hungering and thirsting for the mind which was in Christ Jesus. I think there are no surer marks of a genuine work, than to see them eager to be made perfect in love. From what the preachers tell me, I suppose they have added between three and four hundred since the conference.

In Pendleton circuit, the Lord gave us five or six souls happily converted to himself.

At last there is a very good move in part of Alleghany circuit. Br. Jacobs wrote me, that about the mouth of the south branch, and Pool's neighbourhood, they have added from sixty to eighty members: and the work goes on still.

At Shepherd's Town quarterly meeting for Berkeley circuit, the Lord gave us twelve or fifteen souls. At Leesburg, the Lord was with us of a truth. Glory to his dear name. Both on Saturday and Sunday, some professed to be converted—Monday and Tuesday, brother Stier and myself staid in town, and went about to different houses, to talk, sing and pray with the distressed. It was only to begin singing and praying, and you would soon have the room crowded with people. On Tuesday and Tuesday night, we were singing, praying, and exhorting for sixteen hours, and the Lord gave us fifteen conversions. This more than makes amends for all our labour. It was pretty correctly ascertained, that in the course of this meeting, there were forty or upwards converted.

Yours, in the Lord,

DANIEL HITT.

Hampshire County, (Virginia.) March 21st, 1803.

ON Saturday, December 19th, we had preaching at Old town, but no move; but in the class, the Lord was powerfully and graciously present. Tuesday night, prayer meeting at Cresap's; we had life and power and some awakenings. Wednesday night at 'quire Martin's, four or five were converted, and many awakened. On Sunday, at 'quire Martin's, we had a great day. There was trembling and quaking among sinners on every side, and bursting praises from the christians. On Tuesday night, we had meeting at sister Breeze's, there was a goodly company, much weeping, some rejoicing—many awakened, and four or five professed faith. On Wednesday, prayer meeting at I. Cresap's. We had a gracious season on Thursday night, at Luther Martin's—a time of great awakening among sinners, and much rejoicing among christians. On Friday we rested; but two or three got together at 'quire Martin's, and one soul was set at liberty.

On Saturday, January the 1st, 1803, we had meeting at brother Mc Laughlin's, a crowded house, and much of the sweet presence of Jesus; we continued the meeting at night, the flame rose higher and higher—about nine o'clock, I invited the weary and heavy laden to come home to the Redeemer and join the fold of Christ; they did not want much inviting, but came forward boldly to the number of twelve. They all came and kneeled at the table. On Sunday, we had meeting at William Pool's: the

new

new converts carried the flame with them. Perhaps it was the greatest day I ever saw, the Lord was of a truth in the midst, the solemn air that sat on all faces—the floods of tears and lamentations, the shouts of praise, and almost general spirit of prayer among all sorts of people, made this a day never to be forgotten. This day twenty-one new members were added to the church. The meeting, with small intermission, continued till past nine o'clock at night, when brother Martin and myself, having no help, were obliged to send the people home, being quite exhausted.

From what has been said, you have had a view of the beginning of this glorious work, I shall now confine myself chiefly to those times when new members were added, as this will give you an idea of its progress. The Sunday night following, we had prayer meeting at 'quire Martin's; one converted, and nine added. The next night we had two converted. The Thursday week after, two were added: on Saturday one was converted in my own house, and many awakened. On Sunday, at Mc. Laughlin's, the largest congregation by far that ever was seen here. Sinners trembled on every side. It was a day of remarkable power, and nine were added;

On Monday, January 31st, we had a love-feast. It is impossible to describe the inexpressible sweetness of that day. The young converts spoke to admiration; two or three were justified by faith this day. At night we had prayer meeting at T. Cresap's; and two were added.

Sunday, February 13th. Preached at Mc Laughlin's, and seven were added. Sunday 20th, meeting at Old town, we had a gracious day, four were added. On Thursday, at Luther Martin's, one was added. On Sunday 27th, at Pool's, we had a glorious day, nine were added here, and three at Old town.

Thursday, March 3d, in my own house; we had such a time in family worship, as I never saw before. The next Wednesday night, at the widow Breeze's, two were added. Saturday, we had meeting at Mc Laughlin's, in the day, and at S. Taylor's, at night, five were added this day and night. Thursday, March 17th, we had meeting at brother Martin's, two were added.

Thus I have given you in as few words as possible a sketch of the beginning and progress of the most remarkably gracious work among us. It has not reached far as yet, but appears to be spreading.

Yours,

I. I. JACOB.

*Extract of a Letter from a little boy, to Bishop Asbury.*

March 20th, 1803.

Dear Pappa Asbury,

I TAKE the opportunity by Mr. Matthews, to let you know that I am bound for heaven and glory; and inform you of the blessed



bleſſed treasure I have found ſince I ſaw you ; that is, the love of God in my ſoul ; Glory ! glory to my bleſſed Jeſus ! that he gave me to ſee that I was a ſinner, and that I now feel his love in my ſoul ; and by his grace, I am determined to ſerve and praiſe him while he gives me breath.—There is a great revival of religion in and about New-Town, ſince you paſſed this way. It commenced about that time and ſtill goes on : ſinners are coming home to God.

I ſhould be very happy to ſee you, this Summer : we have happy times, my dear Pappa. Preaching, praying, ſinging and ſhoutiug ; my ſoul is filled with joy, eſpecially at theſe reſreſhing ſeaſons : hoping that one day I ſhall meet my dear Pappa in heaven, who is gone before me.

I hope you will excuſe my liberty in writing, for I love you, and I want you to know how good the Lord is to poor unworthy me. Pleaſe to remember me in your prayers, that I may be faithful unto the end.

I remain, your unworthy boy.

JOHN TALBUTT.

Georgia. April 21ſt, 1803.

TO give you a narrative of the work of God, in its remarkable occurrences, ſince my letter to you, I cannot be done with eaſe ; it may ſuffice to ſay, that the firſt general camp-meeting that I attended, in the Georgia diſtrict was at a quarterly meeting held for Little River circuit, and commenced on Friday the 8th ; and cloſed on Tueſday 12th of October, 1802, at Rehoboth Chapel, Warren county. The ground was opened at the meeting houſe in an oblong of near a quarter of a mile, with two ſtages at ſuitable diſtances, having the meeting houſe in the miſt ; the people began to pitch their tents as early as Thuſday night : by Sunday the carriages were computed at upwards of one hundred ; the number of people at ſeven thouſand ; the Communicants at ſix hundred ; Preachers at twenty-fix. Viz. eighteen Methodiſts, three Preſbyterians, and five Baptiſts. Preaching at the ſound of a trumpet at the hours of eight, twelve, three ; and at night, the exerciſe of ſinging, and prayer ; in the intervals pointing ſouls to Chriſt through faith. Family worſhip alſo attended by the preachers, night and morning, at ſuch tents as were moſt convenient, where ſeveral families might unite. Souls were converted on this ſecond day. On Sabbath a maſterly diſcourſe by Hull, preparatory to the ſacrament. The two crowds from each ſtage marched to the houſe, which was like the meeting of two armies, and the ſhouts of the redeemed were heard in the miſt. At the table my own ſoul feaſted on the riches of Paradise ; my cup was filled, yea



it ran over, while I proclaimed aloud, and concealed not the truth, no, not in the great congregation. On Monday the exercise increased greatly, and Monday night was the greatest I ever saw. The engagement was general. I laboured by moon-shine, under the trees, wet with sweat, and with the dew of the night until two o'clock. On Tuesday before the close, the wife of Col. William Stith, judge of civil law, being powerfully converted, lifted up her voice with strength, and shouting among the thousands, came near the stage (himself present,) to render thanks to God for converting her soul at that meeting. This made way for one to propose that all remaining on the ground (for numbers had gone away) who had attained the like blessing, during the same period, would stand forth with Mrs. Stith: a cloud of witnesses stood forth; I suppose above fifty. I have concluded on a moderate scale there might have been one hundred converted during the meeting. Thursday and Friday 14th and 15th of October, I attended a presbyterian camp-meeting, with Robert Cunningham, and had the pleasure to hear several openly testify, they had obtained a saving religion at the Warren meeting, several I trust at this meeting obtained religion. From thence I passed on and attended a quarterly meeting for Appalatche circuit, Saturday, Sunday, Monday, 23d, 24th, 25th of October, at Pentecost meeting house, and although we were surrounded with meetings by other denominations, yet the Lord gave us a large audience, and a great time, with saints and sinners, ten converted and nine joined: from thence I attended a quarterly meeting at Cold-Water meeting house in Broad-River circuit, where your appointments entered on the district, your being hindered from us through affliction, brother N. Snethen came and we had a good meeting, four were converted. From thence we proceeded to the place where your appointments were formed into a joint camp meeting with the Presbyterians, which commenced on Thursday the 11th, and closed on Monday, November 14th, near Lexington Ogle-Thorp county. The outlines of this encampment were near a mile round. The first day was mostly taken up in pitching the tents, some cutting down trees, some carrying off, others rising boards. About noon I was directed to open meeting, which I endeavoured to do from Rev. xiv. 6, 7. at one stage; and Henry Moss at the other. Friday night the bounds of the ground was thickly stowed with camps. The number that attended on this occasion is computed from eight to ten thousand; the number of carriages at two hundred and fifty: Preachers twenty-five, Methodists fifteen, Itinerants five, Local ten, Presbyterians four, Episcopalians one, Baptists five; the conversion of souls began on Friday night, and the exercise increased day and night, during our stay on the ground. It is impossible to ascertain with any degree of precision the number converted on this occasion; but I suppose from one to one hundred and fifty. During this exercise, Gen. James Steward discovered a mark of

generalship,

generalship, in the conversion of his brother-in-law, Capt. J. Floyd. Some time previous Capt. Floyd appeared under the alarms of a guilty conscience, but threw off his conviction, and came to this meeting, only to gratify the wishes of his wife. Gen. Steward watching an opportunity, invited Mr. Floyd apart, telling him, he believed him to be a man of honour, candour, and truth, and that what he undertook he was faithful to perform, therefore desired he would then give him his hand in confirmation, that he would pray to God with him during life, for salvation, and if they went to hell to go with a prayer in their mouths: which proposal Capt. Floyd acceded to, and after brother N. Snethen had preached a sermon, and brother Hull had exhorted, from the Valley of dry bones; (or rather under the administration of the word) in the presence of thousands, Capt. F. fell among others, into an agony of convictions: I stepped to him in full faith, for I felt the sanctifying power of the Spirit in soul and body, and while I was praying, and pointing him to Jesus, he was visibly delivered, and praised God in an extacy of joy. He called for his wife, the partner of his bosom, who came weeping and fell into his arms, saying, are you going to leave me? after this, passing through the crowd he cried out to Gen. Steward, don't you remember the bargain we made this morning (being the Sabbath). Many at the close, unable to help themselves, were put into waggons, and carried home.

At the time of the appointment at Washington, we had a warm time in the academy, and I received thirteen members into society. At the quarterly meeting, in your appointment at Augusta, we had a profitable time—one converted.

I attended a temporary camp-meeting in Hancock county, at a presbyterian meeting-house, called Ebenezer, which commenced on Friday the 11th, and closed Tuesday the 15th of February, 1803. This being a vacated congregation, the meeting was appointed and directed by brother Hull and myself. Brother Hull not attending, nor any presbyterian ministers, the management fell on me; and, notwithstanding the weather was wet and cold, we had about three thousand hearers.

Our first general camp-meeting, for the year 1803, was at our quarterly meeting for Little River circuit, at James Chaple's, near Scotts, on Little River, Columbia County, which commenced on Friday the 25th, and closed on Tuesday the 29th of March, 1803—six thousand were supposed to be present. The exercise quickly began by the happy salutation of the Stith family, this being the first camp-meeting since several of them were converted. The conversion of souls began on the first day, which continued, I believe, every day and night, during our stay. The great utility of this meeting, was, in brightening the evidences of the young converts; for many had become flat and dull in the interval of conference, for want of religious exercises. Our meeting closed by

by having a love-feast at sun-rise at the stage, in the open field, under the trees, in presence of about five hundred people, chiefly professors—a glorious time we had—the christians spake with life, while stout-hearted sinners were melted into tears. I do assure you, the sweet union contracted at such meetings, and enjoyed for days together, like a heaven upon earth, makes solemn impressions on parting with each other. On the Sabbath of this meeting we had a trial of our faith, by a thunder storm, wind and rain, which appeared to threaten, and, for a small space, excited the fears of some, as we were dwelling in tents: but he that said to the sea, when troubled, ‘peace, be still, and there was a calm’ quietly broke the clouds, which passed by with very little rain, considering what clouds attend on these occasions. We have very little disorder; but it is owing to strict and good economy. I have confined my descriptions principally to great meetings, and have omitted a number of remarkable occurrences which have appeared at the intermediate meetings, class meetings, love feasts, prayer meetings, &c.

There had been several camp-meetings in Georgia, that I was not at, previous to those mentioned, where Jehovah presided in majesty and power, and many were brought to God.

The prospect of union between the presbyterians and methodists, still bears a pleasing aspect, as you may see by the copy of a letter at our last camp-meeting, from one of their principal ministers.

Ogechee, March 26th, 1803.

I RECEIVED your friendly epistle, requesting my attendance at the camp-meeting: I hope you are satisfied that I have manifested a wish from principle and practice, to cultivate a friendly intercourse between the two societies, and unite our strength against the common enemy. It is providentially out of my power to attend your meeting, for some of the following reasons: first, family inconveniences; second, congregational inconveniences. I have not been a sabbath at home, since January, and must soon leave home to attend a Presbytery. These two reasons, with others I could mention, will stand with you, as a sufficient apology. It has been, and is my prayer, that God may make your meeting the occasion of much good to Zion, &c.

Your friend and brother,

In the gospel of our Lord,

ROBERT CUNNINGHAM.

Your brother, friend, and

Well wisher in Jesus Christ;

STITH MEAD.



Alexandria District, September 1st, 1803.

AT Berkeley we had a large concourse of people; the power  
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of the Lord was present : believers were much refreshed and quickened ; ten or twelve professed to find him of whom Moses in the law and the prophets did write. Here we measurably lost our conquest, by ending the meeting on the Sabbath afternoon.

In Fairfax, the quarterly meeting was held at Rector-town, a place famous for wickedness and the neglect of religious duties. On Saturday and the Sabbath, we had a powerful time. Five or six professed, these were all from a distance. We continued the meeting Monday and Tuesday, when the Lord gave us five or six more, these were people of the neighbourhood.

When I returned to the neighbourhood of Rector-town, I found the good seed sown springing up, and bearing the precious fruits of repentance, faith and holiness, several more were converted, and many others were under good impressions when I was last there : the work appears still to be going on, the society had increased nearly three times the number it had been formerly.

On the 20th of August, I met the preachers and people in quarterly meeting at Bull's-Skin in Winchester circuit, here we had a kind of camp-meeting which lasted four days ; numbers stayed on the ground Saturday and Sabbath night, the Lord was with us of a truth, at a moderate calculation we think there must have been from forty to fifty converted, and a number professed to be renewed in love. The week following I went on to the Alleghany quarterly meeting, here we continued three days and the Lord greatly blessed us with success, there were from twelve to fifteen who professed to be converted.

DANIEL HITT.



August 22nd, 1803.

I AM happy to inform you that the Lord is doing wonders in Limestone circuit. We have added near three hundred, about fifty of which number, have come in within a few weeks past. This is the last day of the quarterly meeting in Limestone circuit. Our meeting has continued day and night with but little intermission. Sinners are flocking home to God by hundreds : Glory ! Glory to God, my soul is on the wing !

WILLIAM BURKE.



State of Tennessee, Summer circuit, September, 1803.

UNTIL now, I never had a convenient opportunity of sending you a line since your departure from the country. At that time our presbytery sat. A vote was carried by a majority of the members



members for the . . . of three unlearned men to preach the gospel. The Lord has graciously owned these licenciates by making them instruments in the conversion of many. The Lord's gracious work goes on amongst us, though sometimes apparently at a stand. Last spring it seemed somewhat to increase, and is now gloriously reviving.

In a frontier society south of Cumberland River (a settlement little more than two years old) the Lord's supper was administered a few weeks past, fourteen professed during the meeting, and several immediately after.

At the Ridge sacrament upwards of twenty professed. Last Sabbath at Goose-Creek we had as great a meeting for the number of people as we have ever had in this country; many think it was the greatest. There were between thirty and forty professed. One stubborn infidel was made to own the Lord who bought him. The Lord remarkably smiles upon the season of giving and receiving the elements in all our sacramental and quarterly meetings. The gracious reviving influences of the holy Spirit flow so copiously, that there is frequently a general shout among the communicants from one end of our long-tables to the other. With unutterable pleasure I can assure you, our blessed union increases, Glory to God! there is not jar, a word, nor look unkind among us, but the most sincere and growing affection: Ministers and people speak the same things, and act towards each other as children of the same family. When a gale from the heavenly hills blows on the great assembly, O how delightful to see preachers and people fly into each others arms with transports of joy and affection.

WILLIAM HODGE.



Cumberland, September 6th, 1803.

I AM happy to inform you that we are in common health: thanks be to God, he is yet carrying on his work. Sinners are yet coming home. I believe we have not had one sacramental meeting since you was here, but what has been crowned with the conversion of souls, and of late we have had three powerful meetings. The first, about twenty, the second, upwards of thirty professed to find Jesus. The last, a goodly number, we cannot tell how many. Glory to God for ever, he works wonders!

JOHN Mc GEE.



Winchester circuit, August 18th, 1803.

SUNDAY, April 17th, I preached at Davenport's chapel,  
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the Lord was present in public, and we had also a precious time in class-meeting; four joined society. Tuesday, May 3rd, I preached at brother Scarp's, a few miles below Battletown, where Satan long had his seat. My congregation was small, but serious, one of the congregation came to spend the evening with me; at the time of family prayer, the power of God came down upon us. The man cried out for mercy and in a very little time the Lord blessed him. He shouted glory, glory to God, for nearly four hours with very little intermission. Next a little girl (brother Scarff's daughter,) cried out, "what shall I do, Oh what shall I do," I exhorted her to give her heart to Jesus, she then cried, Lord here is my heart! O Lord take it; and so continued till the Lord blessed her also. She then ran to her mother and sisters, shouting and praising the Lord.

Not long after three of her sisters, all older than herself were brought to the floor and cried aloud for mercy, I can truly say I never saw persons in deeper distress. About twelve o'clock the eldest rose with a bright evidence that God had forgiven all her sins, and then another, and then the fourth; so that before two o'clock in the morning they were all rejoicing in the Lord. A greater time of power I have seldom felt. Wednesday 4th, we had prayer meeting in the same neighbourhood. In the evening the news spread; so that a whole house full came out to see the wonder. The power of the Lord came down upon us again. Two young men, a lad, and four or five women appeared to be in deep distress. Some ran away, others stood amazed. One woman continued to cry for mercy till after midnight. Her cry was, "Can you all go away and leave a poor sinner in distress? O friends pray for me a poor sinner. Jesus died for poor sinners, and he died for me." I was so exhausted that I could scarcely speak to be heard, but my heart was moved at such a cry of distress, and I felt a degree of faith. I went to her and asked what do you want the Lord to do for you? her answer was, to sanctify, to justify me. I told her I hoped the Lord had justified her if she could but believe it, and I exhorted her to praise the Lord for what he had already done for her. That moment she rose and shouted glory to God! glory to God! she still retains a firm confidence that God has justified her soul. The lad got converted since, and four of the above mentioned women, a month after, in the same house. The work is still going on in that neighbourhood, the place is greatly reformed.

Saturday the 7th, our quarterly meeting began at Front-royal, that afternoon the work broke out in a private house under singing and prayer, the house was soon filled with people, when four were converted. Next morning the work went on gloriously in love-feast, several more were converted, and the Lord's saints shouted aloud for joy.

Sunday the 29th, I preached at Front-royal. It being a rainy day,

day, our congregation was but small, we had a very solemn time. Ten or twelve who were not members staid in class. I opened a door to receive members, but none seemed disposed to join. On which I proposed to pray for them, if they would come forward, eight or ten came and fell upon their knees, we joined in prayer for them, and the Lord's converting power came down, and the one that came up first, rose praising God, and then another. I turned to the men, four or five of whom were down, and exhorted them to look to the Lord. One of our friends observed another man in another corner of the house, wrestling in prayer, he got him to come up to the rest, he came, fell down on his knees and cried aloud for mercy. In a few moments one of them arose and shouted glory, and then another, and then the one that came up last. One poor young man remained in distress. I do not recollect ever being at a meeting where so many got converted in so short a time, six professed to find the Lord, nine joined society, who also were much refreshed on this occasion. The work has since gone on most gloriously in that place, &c. &c.

At our quarterly meeting which began last Saturday, we had a glorious time—many sinners were awakened, and at least twenty converted. We added to the society about one hundred and twenty or thirty the last quarter.

HENRY SMITH.



Georgia District, November 11th, 1803.

AT Broad River and Apalachie quarterly meetings, about thirty or forty were converted at each.

The quarterly meeting for Oconee circuit was at Harris's chapel: about two or three hundred souls assembled: fourteen methodist preachers, and a number of lively exhorters: about thirty waggons, and many other carriages, and about thirty tents. Conversions at this meeting were clear and powerful; and as to numbers, not many short of one hundred professed converting grace: among these was a poor Indian. The flame spread in different directions; some were converted in their waggons, and others after they returned home.

At the camp-meeting in Stenhecombs chapel, forty or fifty found the Lord.

At the camp-meeting near Liberty chapel, many were awakened and fifty converted.

I am, &c.

STITH MEAD.



Alexandria District, near Fredericksburg, Dec. 6th, 1803.

THE quarterly meeting at Leesburg continued until Tuesday

day between two and three o'clock in the morning, in which time, at a moderate calculation, there must have been forty converted, and about four blest with sanctifying love.

I am,

Your's in the Lord,

DANIEL HITT.

October 25th, 1803.

I SUPPOSE you wish to hear of our camp-meeting which began on Friday, and as particulars may be agreeable, I will give you them. From Friday evening till Saturday morning there were ten converted—from Saturday morning till Sunday morning there were twenty—from Sunday morning till Monday morning there were twenty—from Monday morning till Tuesday evening, when we were obliged to break up, there were forty or upward. Upon the whole, I think there were about one hundred and ten professed faith; though some would place the number at one hundred and fifty.

One circumstance took place on Monday afternoon at four o'clock, which I must particularly mention—After sermon, one of the preachers gave a short exhortation, and called upon the members to be prayed for; twenty or thirty came running to the stand, like souls running from the jaws of death. Without any intermission, the cries continued till dark, and then we had to move them off to another part of the encampment, where others were crying for mercy. Few, I suppose, ever saw such a sight as was then to be seen. The mighty fell—the cries increased—and about twenty were raised to the liberty of God's children.

Nor is this the only meeting that has been thus remarkably noticed by the Lord. We held a camp-meeting at Pike-run last August, at which many, very many souls were set at liberty. I was told by one of the preachers, that in his circuit he had found fifty who were converted at it; and another preacher, that he found in his circuit twenty. At love-feasts or class-meetings, in that part of the country, it is no uncommon thing to hear them blessing God for Pike-run meeting. The change that has taken place in these parts, is pleasing. I can pass through this country and see what a rapid progress the gospel has made in two or three years, in spite of all enemies. O! may it go on and prosper more abundantly, is my prayer.

THORNTON FLEMING.

Newbern district, December, 16th, 1803

THE greatest times we have had, have been at our camp-meetings. Great pains have been used to prevent irregularities and disorder,



disorder, which has so far won the hearts of the people to them that they want camp-meetings almost every where. It is impossible to tell the good which has been done at them; for while some have been crying for mercy others have been shouting the praises of the Most High; there would not be a sinner found who would open his mouth against the work. At the first camp-meeting, I suppose there were twenty-seven converted. Several at the second and third, about ten at the fourth; and about sixty-seven at the last, which was held in my district. In the lower part of the district, we have had the greatest seasons that have been ever seen; and I hope the work will go on and prosper.

I am, &c.

JONATHAN JACKSON.



Baltimore district, December 6th, 1803.

I have been confined by sickness for many days, but am now in a way of recovery. The work in the city and circuits has been moving on in power. In the Federal City and George-town a goodly number have joined society. In Prince George and Calvert circuits, seven hundred and seventy-two joined in the first six months after conference; and from the information I received, in two rounds afterwards, upwards of one thousand joined. In other places the work has been going forward, without any visible declension.

I am thine in the Lord.

WILSON LEE.



Baltimore, December 8th, 1803.

THE auspicious twenty-fourth of September at length arrived; the ground was cleared, the stand was erected, &c. for we had spent three days in the work. On Saturday, about fifteen miles from Baltimore, a little to the east of Reistertown road, we commenced public exercise, on as handsome a piece of ground, as perhaps, you ever saw for the purpose. Several converts hailed the beams of the Sabbath morning, and the brighter beams of the Sun of Righteousness. The congregation on Sunday was vast indeed. About noon, the work became visible, and general, in that part of the crowd where the christians stood. Three o'clock on Monday morning, put a period to the public exercises. But we all welcomed the first dawn of the day, with joyful hearts. O! Happy day! O day of mercy and salvation, never to be forgotten! Twice I fell prostrate upon the stand, beneath the overwhelming power of saving grace.\* The day is canonized—it is memorable in the church, to numbers, as the happy Monday, the blessed 26th of September, 1803. The number converted

\* This man had been opposed to a noise before.

cannot

cannot be ascertained; but all will agree that there were an hundred or upwards, who were subjects of an extraordinary work, either of conviction, conversion, or sanctification. The Sunday following I took my leave of Baltimore; having deferred my departure so long on account of the camp-meeting. On my way to the Potowmac, I attended Montgomery and Frederick quarterly meetings. The former was a glorious season. Saturday, Sunday and Monday were days of the Son of Man.—Hallelujah! O glory!

I am, &c.

NICHOLAS SNETHEN.



Camden District, July 28th, 1803.

AFTER attending several camp-meetings, the particulars of which I will not detail; but contenting myself with saying the Lord was with us at every one, I will proceed to give you an account of one held in Sandy-River circuit, which began the first day of July. I have seen, in my travels many good and great times; but among sinners, I think this was the greatest I ever saw. On Saturday, the Lord began to shake satan's kingdom in a glorious manner. On this day, a man was struck with the power of God, who tried to get off the ground, but got only about three hundred yards, when he fell and cried for mercy. Another such case happened on Sunday. One of the brethren and myself retired into the bushes for private devotion; scarcely were we there, when a man came along, lamenting his wretched case; two men following him, with whom he pleaded, to stay behind, while he should go and pour out his soul to God. We stood and listened at him; it was truly affecting; he confessed his sins in these words, "O God, I have sinned against thee, and dared thee to thy face; and I deserve nothing but hell; yet I plead for mercy!" And I have no doubt but he obtained that mercy he pleaded for. On Sunday, and Sunday night, the power of darkness gave back. Many sinners were on the ground crying for mercy, and many believers crying for perfect love. About twenty found redemption in the blood of Jesus at that time.

I next attended a camp-meeting in Union circuit; the Lord was with us indeed; many were convicted, and several converted, and the shouts of his people were heard afar off. At the Waxaws also I had a very remarkable and gracious time; though this was chiefly among believers. Several spoke in love-feast and testified that the blood of Christ had cleansed them from all sin. Eight more professed to have received the same blessing and the same witness at this meeting. Thus the work goes on. May it spread more rapidly is my fervent prayer.

I am &c.

JAMES JENKIN.

New-

New-London district, December 5th, 1803.

THERE has been an extraordinary work in the city of Middleton. It began at a kind of field-meeting they had in that circuit in September last. As it was down Connecticut river, about fifty went from Middleton by water. Some of them were awakened at the meeting, and eight or nine were converted, on their return, before they got home. The city was soon alarmed, and from that time the work began to spread. About forty, it is supposed, were brought to the saving knowledge of the Lord in about six weeks. The spirit of persecution is much awake. The houses where they assemble are frequently stoned, and the windows broke to pieces, but all this does not move the young converts, who are as bold as lions.

DANIEL OSTRANDER.

Baltimore district, February 9th, 1804.

IN answer to your's which came last night to hand, I will give you some account of the state of my district and of the work in other parts. The work still goes on in almost all the circuits and towns in the district. There was a glorious season at the camp-meeting at Reister's Town, and there are great times at most or all the quarterly meetings.

Brother Rowen informs me that at a quarterly meeting at Leesburg, about fifty souls found peace with God. And brother Ward had a camp-meeting in his district, which lasted nine days, at which two hundred were converted to God. Brother Hitt informs me that the quarterly meeting in Alexandria, lasted a week. All glory be to God for what he is doing for saints and sinners.

I am &c.

WILSON LEE.

Baltimore, October, 1803.

I HASTEN to give you some account of our glorious camp-meeting; but alas! all description fails. It would take an Addison or a Pope to give you even an idea of the lovely grove, particularly in the night, when the moon glimmered through the trees, and all was love and harmony. The stand was placed at the bottom of several small hills, on which our tents and waggons were placed. The meeting began on Saturday, and was very lively.

On Sunday morning, Mr. S—called his family to prayer-meeting. At ten o'clock public preaching began, and great was the power of God. There were scarcely any intermission day or night. It looked awful and solemn to see a number of fires

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burning before the tents, and the trees with lanterns and candles suspended to them. No sound was heard, except Glory to God in the highest! or, mercy! mercy! Such a night, my father, I never saw or felt before. Many souls were converted, and many witnessed that God was able to cleanse from all sin.

On Monday morning there was such a gust of the power of God, that it appeared to me, the very gates of hell would give way. All the people were filled with wonder, love and praise. Mr. S——came and threw himself in our tent, crying, "Glory! glory! this is the happiest day I ever saw." He says he never knew such a continual power and increase of the love of God for three days and nights. We call it "the happy Monday." Yes, it was a happy, happy Monday! a day long to be remembered, and a night never to be forgotten. O! how I longed for you, that you might share in the happiness of your unworthy child. Nor was our parting less glorious than our meeting; for several received perfect love after the congregation broke up. They were under the necessity of dismissing the people for want of preachers; all that were present were worn out. Truly the harvest was great, but the labourers were few.

Those who were absent, know not what they have lost; nor can they form any idea of what we enjoyed: It was none other than the gate of heaven.

Where! O! where shall we begin to praise redeeming love, for the peace and comfort and assurance our souls felt in realizing the promises of an unchangeable Jehovah. Camp-meeting! why the very name thrills through every nerve! and almost makes me think I am in the charming woods. Every foot of ground seemed to me sacred. I saw nothing, heard nothing to molest my peace: Not one jarring string. Every thing seemed to combine together to promote the glory of God, and his gospel.

Such indeed, my dear father, was our meeting; and I can but lament my inability to give you an account of it; but it was better felt than expressed. Sometimes you would see more than one hundred hands raised in triumphant praise with united voices, giving glory to God, for more than one hour together, with every mark of unfeigned humility and reverence.

The time between services was not taken up with "what shall we eat, or what shall we drink;" but in weeping with those that wept, and rejoicing with those that rejoiced, and that had found the pearl of great price.

The preachers all seemed as men filled with new wine. Some standing crying, others prostrate on the ground, as insensible to every earthly object; while the Master of assemblies was speaking to the hearts of poor sinners, who stood trembling under a sense of the power and presence of a sin-avenging God. They seemed unwilling to move from the spot where they stood, with their eyes fixed on them that were rejoicing in God their Saviour.

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After all was over, I walked over the ground by moon-light—the scene was solemn and delightful. When I left the place, I cannot describe the emotion I felt. It was something like parting with all that was dear to me. My foolish heart kept saying, adieu ye sacred groves, adieu—never, never shall I see you more.

I am your dutiful

And affectionate daughter,

FANNY LEWIS.

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Lexington circuit, Kentucky, March 20th, 1804.

I HAVE seen some very wonderful displays of divine power in this circuit since conference. About twenty joined society at Mount Gerizzim, the first time I was there, great part of whom professed to be converted. About the third time I was round the circuit, I held a watch-night at brother G——'s, in Scott County, near George-Town, where the Lord poured out his Spirit in a very pleasing manner; mostly among the young people; the slain of the Lord were many, and two or three children, about ten or twelve years of age, appeared to be converted.

The work spread from that meeting all through the neighbourhood. Prayer meetings were kept up, and by the time I came round to that place again, numbers more were convicted and converted. I now had a gracious time in preaching, the fire was kindled, sinners wept, saints rejoiced. I then proposed to join those in society that desired to flee from the wrath to come; and fourteen came forward and joined that day, a great part of whom I believe enjoy religion. The work is still spreading in that part of the circuit. The old professors in general are stirred up to seek for perfect love, I have frequently tried to preach on it latterly. Numbers have obtained it, and are now flaming in religion, while others are pressing after it.

LAUNER BLACKMAN.

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Limestone, April 13th, 1804.

AS I cannot attend the general conference, I think it my duty to observe to you, that the Western conference is, in my judgment, of much more importance than many think it to be. Methodism appears to be established in the hearts of our people throughout our district. We enjoy confidence, peace, and love. And while the neighbouring churches experience some serious distresses, church business goes on smooth and agreeably with us. O that it may ever continue so! the work is extending from the centre to the circumference, in almost every direction.

WM. M'KENDREE.

Cumberland District, March 27th, 1804.

**THERE** has been and still is a pleasing union between the methodists and presbyterians, in Cumberland. It has been established on christian principles, and stands on good ground. There is a wonderful sameness of sentiment, together with a firmness and integrity on both sides to support the union, and to press after vital holiness. It has been productive of great good. Where they are thus united, pure religion is attended with ardent desires for Zion's prosperity, and the salvation of sinners, (without the least degree of party zeal) while brotherly love reciprocally glows in their hearts, every thing must give way.—Infidels are confounded—the mouths of gainers stopped—the work prospers, and I hope will prosper.

LEWIS GARRETT.

Portland, August 2d, 1804.

**THE** subjects of the great work which you witnessed, lived chiefly at a distance from the place of our conference; and of consequence when they were to separate with the rising of the conference, it was like pulling apart the fuel of a large fire. The heat abates upon the spot, where it had been kindled; but I hope in this instance the several brands will be a means of kindling fires in various parts of the country. I have not ascertained the exact number who were converted in the time of the conference, but from the best account that I could get, it appears that between forty and fifty professed to find peace with God; besides a number who were awakened. It was, I believe, the greatest time that we have ever seen in New-England. Every day was interesting and powerful, as there were more or less awakened, or converted every day. But among all the days, Monday appears to have been the most conspicuous for the displays of divine power: several who fell to the ground on that day under the power of the word, appear now to be shining lights. I will mention one instance of which I did not know the circumstance fully 'till after your departure. Mr. Roberts, of Gorham, who had led a very wicked life, and from the distress which he had occasioned his father, was called "trial Roberts" came from home on Monday morning in a very high mood, as if he had been going to a frolic. When the work began to be powerful, he opposed it, and having a sister in the crowd, he attempted to go in to bring her out: he had but taken a few steps before he fell to the earth, and began to cry for mercy. Others united in prayer for him, and before he left the place he found some comfort. He was, however in great distress afterward, but was delivered in answer to prayer; when with two of his neighbours in a field of corn. After which he went round among his acquaintances and connections, confessing his

his former sins, and proclaiming what great things God had done for him. At this, the people have been struck with astonishment, (for all, I believe, acknowledge it to be the power of God in him) and some have been awakened through his means.

JOSHUA TAYLOR.

Mississippi Territory, March 20th, 1804.

THROUGH divine mercy my life has been preserved. I have enjoyed my health this winter rather better than usual. Praise the Lord, O my soul, and forget not all his favours.

It was not convenient for us to come here by water; therefore we set off through the wilderness on the last day of October, and, after thirteen days and twelve nights toil, we came safe to this place. I have formed a four weeks circuit and called it Washington. A revival has taken place among the poor black people, and it increases every round: About thirty of them have joined the society, and the greater part of them are, I believe, happy in the Lord. In various places our white congregations are serious and attentive. Some are like Agrippa, almost persuaded to be christians; but pride, and the honour of the world, have hitherto hindered them. Thank the Lord, I have, however, seen blossoms and a little fruit in this remote part of the vineyard of the Lord. Our brethren seem stirred up to seek their first love, and sinners weep before the Lord. O that God would turn our captivity as the streams of the south.

Brother Gibson was sick when we came here, and still continues so: his legs are swelled up to his knees, and he has also a violent cough. He has not preached more than seven or eight times in nine or ten months. He told me, a little while past, that he was willing to meet with death. He and other friends urge me to stay in this place a year or more; and, from the situation of things, I suppose it will be best for me to continue. Tell my dear brethren (the young preachers) not to be afraid of this place, for God is here, and souls have been converted this winter in public and private, and others are enquiring the way to heaven. Here are also a great many souls that must die like heathens, except they are visited by faithful ministers of the gospel.

There are various places in the country, which Congress purchased from the French, where scarcely a faithful sermon was ever heard.

My hope revives in secret, and in public preaching, that God will pour his Spirit on us more abundantly, and that our brethren will come and help us.

HEZEKIAH HARRIMAN.

Mississippi



Mississippi Territory, April 9th, 1804.

SINCE I wrote to you last, some things have occurred, which move me to trouble you with another letter. Brother Gibson has gone to his long home. He preached his last sermon on New-Year's day, and it was profitable to a great many souls: since that time he has not been able, at various times, to hold family prayer. I was with him four weeks before his death, and he informed me that he was not afraid to die, and seemed to wish for the hour. I visited him again about seven hours before he expired, but he was then speechless. On the fourth day of April, he was taken with a high fever, and about midnight he began to vomit blood and in a short time lost his senses. He was restless in the forepart of the day, but grew weak and calm in the evening, and about eight o'clock he resigned his spirit to God in peace. He died at the widow Gibson's near the Walnut-hills, Claiborne County, on the 5th day of April, 1804. He was exemplary in his conduct, and useful in his ministerial labours. He continued labouring in the vineyard of the Lord as long as he was able to preach or pray. He expressed some time before, and in his last illness, a great degree of humility, patience and resignation to the will of God; though much debilitated with the consumption for two or three years past. He was esteemed a real christian in this territory, by the righteous and the people of the world. His work of faith and labour of love is still prospering in this place. "His heart is no longer the seat of trouble and torturing pain, it ceases to flutter and beat, it never shall flutter again."

The Lord has made bare his arm, in another part of the circuit, a few days past, and some have tasted of the good word of God and the power of the world to come, and others seem deeply awakened.

HEZEKIAH HARRIMAN.

Wilmington, North Carolina, October 18th, 1804.

OUR first camp-meeting began the 22nd of June, in Bladen circuit, about ten miles from Wilmington. The power of God was present to wound and to heal. The cries of the distressed and the shouts of joy from those that were healed, was truly awful and pleasing. The work broke out the first day, and increased until Sunday evening and Monday morning, when God seemed to bow the heavens, and come like the rushing of a mighty wind. The slain of the Lord were many, every mouth was stopped and confessed that it was the power of God. On Monday morning we had three persecutors struck with the power of God, two fell and never rose until God spoke peace to their souls. We suppose that there were seventy souls found peace with God through our Lord Jesus Christ.

Our



Our next camp-meeting was in Pee-Dee circuit, at brother E. James's. Upon this occasion, God made bare his arm, and worked for his own glory. Some fell under the power of God, and others found redemption in the blood of the Lamb. There is still a blessed work in that circuit. There was a camp-meeting at the Hanging-rock, on Santee circuit. This was a time of refreshing from the presence of the Lord, to the souls of believers. Sinners were awakened, mourners converted, believers sanctified, and backsliders reclaimed.

The next camp-meeting was at the Beauty-spot, 21st September; ten preachers and numbers of people: we had some stir on Friday night; but was interrupted by the rain. We began the exercise after breakfast, and continued nearly till night, with very little stir; but under the last prayer the power of God came down among the people. The saints began to shout aloud and praise God. And sinners began to cry for mercy. In a little time, there were many agonizing on the ground. Some found the pearl of great price. The work lasted nearly all night. In the morning I gave them my farewell, from 2 Tim. 12 verse. This was the greatest time that was seen among the preachers, they were filled with the Holy Ghost. The last camp-meeting is just over last Monday, in Bladen circuit, by brother Gauteer's; ten preachers, and about sixteen hundred people. This exceeded all that I ever saw. The work broke out the first day, and increased rapidly until we left the ground. The Lord rode forth conquering and to conquer. The devil's kingdom fell like lightning to the ground. Many sinners fell under the sense of guilt and danger, and cried aloud as if in the agonies of death. Many praising God for pardoning love. It was truly affecting to see parents, with their children in their arms, crying over them, and pleading with them to serve God. Children pleading with their parents, to flee from the wrath to come. All souls were made subjects of the work, male and female, whites and blacks, rich and poor. From the hoary-headed sinner, to children of nine years old, were the subjects of this blessed work. Many sinners had to fly from the ground or fall under the power of God. One sinner that had been burning the negroes that were down, at last fell himself, and never rose till he was happy in God. We suppose that there were three or four hundred christians. About twelve hundred sinners, and out of twelve hundred, one hundred found the Lord. We left the ground about two o'clock in the afternoon, and then several lay on the ground like dead men. We suppose since our first camp-meeting, in June, there have been three hundred souls converted in and about Bladen circuit. We had a powerful time last night in this place. Some awakenings in this town, this year.

I have laboured under great weaknesses for two months; colds and fevers latterly, and now a sore leg, but have kept along hitherto.

hitherto. I do not expect much to take a station next year. I expect to meet you in Camden. I am as much as ever thine to obey.

JAMES JENKIN.

Norfolk district, Virginia, October 11th, 1804.

GOD is doing great things for us in this district; Portsmouth circuit is in a flame. From eight to fifteen are converted, almost every day in some neighbourhoods. We had a camp-meeting, about six weeks past, near the town of Suffolk, where we had a great time of the power and presence of God; we had upwards of six thousand hearers; the meeting began on Friday and continued day and night without intermission till Monday evening: during which time we had upwards of four hundred souls, including the blacks, I trust, truly and powerfully converted to God. Glory, Glory, Amen! There were some of the first characters in those parts made the happy subjects of converting grace. Lawyer Y.—is happy in God, as is also Col. R.—and his wife, and many others, which would be too tedious to mention. I preached in Suffolk on Tuesday after the camp-meeting, and added twenty-two to the society in that place. Old brother Potts is all on fire, and many souls have found the Lord. There was a pleasing prospect in Camden circuit. Several souls have latterly been converted there.

The work is going on gloriously in some parts of Bertie circuit, and has been powerful in Amelia circuit, and good times in Greenville and Mecklingburg circuits: and Old Brunswick has been visited with a gracious shower.

DANIEL HALL.

Newbern district, North-Carolina, November, 1804.

THERE has been a small revival of religion near Trenton, Trent-River; perhaps nearly one hundred added in that neighbourhood; also Queen's-Creek near Swan's-Bridge, also some at Yelverston's Cotentney. There have been some revivals in many parts of Roan-oak circuit, and the upper part of Tar-River circuit; especially about Shous Church, the work goes on well, among the rich and great.

At a camp-meeting, October 23rd, Ebenezer meeting-house, twelve miles above Halifax, it was supposed we had about forty souls converted to God.

At that awful place, Partridge's, we held a camp-meeting on the first Friday in November; we had a most powerful awakening time;

time ; we suppose twelve found the Lord on the ground, and we heard of some others, who professed, after they left the encampment.

PHILLIP BRUCE,

Alexandria district, Frederickburg, December 3rd, 1804.

SOON after the general conference, I commenced my first rout of quarterly meetings, at Fort-Royal, in Winchester circuit, on the 2nd and 3rd of June ; where we had a very gracious visitation from above ; and the Lord shewed his approbation by the renewal of nine precious souls, transforming them into his own image and likeness. From thence the week following we were at a place called Hedges chapel, in Berkley circuit : here we had a sweet and precious time among professors, and about six or seven professed to find the pearl of great price : praised be the name of the Lord.

I commenced my second rout of quarterly meetings with a regular camp-meeting, on Bull-skin, near the white house in Jefferson county ; this began on 11th of August, and continued till the morning of the 20th, and was conducted under the following regulations : at sun-rise, each day, at the blowing of the trumpet, the people assembled at the stand for morning prayer : after morning prayers, I detained all the official characters in council : the design of this council was to correct any improprieties that might appear, and suggest any thing that might be adopted to the advantage and prosperity of the meeting. From morning prayer, till 10 o'clock, we got breakfast ; at ten o'clock there was preaching ; at 3 o'clock we took a cold cut ; then sang, prayed, and preached again.

As soon as evening preaching began, certain men, before appointed for the purpose, took their station, some round and through the congregation, and some others about the tents and waggons ; the former of those continued their station during public exercise. The latter, with substitutes, continued (generally) through the whole night. The business of those men, was to detect any and all misconduct in their power ; by this means we kept very good order : and thus we continued (with but little variation) from the 11th to the morning of the 20th day, when we struck tents, blew the trumpets and journeyed ; in which time we calculated on, about sixty-four or sixty-five converted. Hallelujah, praise the Lord. It seemed as if I could live and die, at such a place, and in such exercise.

On the 13th of October, we had another camp-meeting at Pipe-Creek in Maryland ; here we were frustrated with rain, early on Monday morning, so that we were obliged to end the meeting that day : notwithstanding it ended so soon, it is thought, at a moderate



rate calculation, we had from twenty-five to thirty converts; with eight, ten, or twelve sanctifications: Hallelujah, again and again!!! I think a well regulated camp-meeting, is one of the best institutions in the world, to quicken and stir up believers, and to get souls converted. I would give it as my opinion, not to continue nor have a sabbath day in the time of a camp-meeting. Whenever I have attended, there has been more mischief on that day, than in a whole week besides, and generally less good done. At all events, the conductors of those meetings should be very strict, and keep the greatest decency and order possible.

DANIEL HITT.

Baltimore, October 10th, 1804.

I HAVE nothing to inform you of that will be so pleasing and interesting to you as the camp-meeting we lately held on Hampton ground, near General Ridgley's; the spot of ground was furnished us by the General. The meeting was held, September 20th, 21st, 22nd, and 23rd, about ten miles from this city.

It commenced on Thursday about ten o'clock: We had not more than about five hundred hearers. Our commencement gave us some encouragement of the future success of the meeting. The Lord was present with us, and his children were uncommonly happy. Some were awakened, and I believe, through the night, a few converted. By ten o'clock, on Friday, our congregation had increased to about one thousand. No sooner had our exercises began, than the Lord was in the midst of the assembly: many fell to the ground and cried aloud for mercy. I never saw christians appear more fervent and interested for mourners; their prayers and supplication were almost without intermission throughout the whole day and night: Numbers found the Lord. Saturday was, if possible, a more happy day than the preceeding. Our congregation amounted to fifteen hundred at least, all appeared serious and attentive, the word of the Lord had free course, it ran and was glorified in the conviction of many, and in the conversion of some, while numbers professed to experience a deeper work of grace. Through the night numbers were brought into the happy liberty of the children of God. But the Sabbath, I believe, was generally considered as the greatest day: We met the rising sun by administering the sacrament to about one thousand communicants, all of whom were in extacies of joy. By ten o'clock, we had at the lowest calculation, eight thousand souls on the camp-ground. All the ministers of God, of whom there were thirty, local and travelling, appeared to see eye to eye, and lifted up each other's hands.

While our hands were constantly held up by the prayers of thousands,



thousands, the most unexampled solemnity rested on the whole congregation, and every countenance appeared to express these words, "All that the Lord hath done, will we do." Our strong lunged men exerted themselves until the whole forest echoed, and all the trees of the woods clapped their hands. God came near, sinners fell in abundance, christians rejoiced and shouted, and a glorious sacrifice of praise ascended to God. I am confident there were not less than fifty converted through the course of the meeting, though some suppose more. Often did I think of your words, "Extraordinary exertions must be used to call up the attention and awaken the minds of men in extraordinary times." I am reconciled to camp-meetings fully; but it was what I saw and felt of the great things of God's power that reconciled me. I have not been so happy for five years past, to God be all the praise. On the Monday morning we struck our tents and departed.

Yours, in much love,

THOMAS SARGENT.

Mississippi Territory, December 17th, 1804.

BROTHER Barnes and myself left Kentucky conference, the 4th of October, and arrived at this territory the 4th of November. We had appointments given out, &c. We have visited the circuit, and have found some kind friends and very attentive congregations, and numbers have wept under the word. The Lord was with us at our quarterly meeting. Numbers I believe were powerfully awakened.

We appointed a camp-meeting at Washington, in Adams county. It commenced last Friday, and ended to-day. On the Sabbath, I suppose it was attended by near two thousand people. I have reason to believe that five were converted, and twenty or thirty powerfully awakened at this camp-meeting.

Methodism is in its infancy in this country; but I have no doubt that it will prevail in this, as well as in the other parts of America. The language of my soul is, Victory or Death. I had rather die than go to a circuit and not see souls converted to God. I can say, here is my time, my talents, my life, and all a sacrifice to promote the cause of religion.

In coming to this country, we had to endure hardships. We slept nine nights in the open air.

I am, yours, &c.

LAUNER BLACKMAN.

Richmond district, April 4th, 1805.

I HAVE been in the habit of communicating to you, the remarkable occurrences which have fallen in my way from time to time:

time: but your being kept from us in the south by sickness, I have been at a loss where to direct my intelligence. Being informed you will shortly be in Baltimore, I shall endeavour to throw the following narrative in your way; but passing over a great number of pleasing scenes which might be noticed, for brevity sake, I shall confine myself to the giving you a list of the camp and other meetings of magnitude, with their immediate effects, and then, in an aggregate, the consequences of the meetings will be seen on a more enlarged scale; though still much of their fruit will be unnoticed, being scattered generally over the circuits.

| <i>Dates of meetings.</i> | <i>Places.</i>                      | <i>Converted.</i> | <i>Joined.</i> |
|---------------------------|-------------------------------------|-------------------|----------------|
| 1804.                     |                                     |                   |                |
| March 23---27             | Bedford County,*                    | 50                |                |
| April 21---23             | Campbell County,                    | 24                | 40             |
| -----                     | Goose Creek,                        | 16                |                |
| -----                     | Lynchburg,                          | 16                |                |
| May 5---11                | Tabernacle,                         | 100               |                |
| -----12---15              | New-Hope Chapel,                    | 100               | 49             |
| -----17---21              | Tabernacle,                         | 150               | 140            |
| -----                     | Flat Rock,                          | 20                |                |
| -----30                   | Lynchburg,                          | 50                |                |
| -----31 June 1            | New-Hope Chapel,                    | 40                | 49             |
| June 3                    | Tabernacle,                         |                   | 48             |
| -----8---12               | Charity Chapel, Pouhatau,           | 100               | 60             |
| -----                     | Bethel Chapel,                      | 50                |                |
| July 20---24              | Leftwich's Chapel, Bedford circuit, | 100               | 60             |
| -----28---29              | New-Hope,                           | 30                | 19             |
| Aug. 3---7                | Bottetourt,                         | 50                |                |
| -----8                    | Fincastle,                          | 20                | 7              |
| -----17---21              | Ebenezer Chapel, Bedford,           | 50                | 17             |
| -----31 Sept. 3           | Tabernacle,                         | 20                |                |
| -----7---11               | Oaks, Amherst,                      | 40                | 13             |
| -----21---25              | Brown's Chapel, Campbell,           | 30                | 12             |
| Sept. 23 Oct. 1           | Chestnut Chapel, Franklyn,          | 10                | 11             |
| 1805.                     |                                     |                   |                |
| March 29 April 2          | Oarley's Chapel, Bedford,           | 20                | 13             |
|                           |                                     | 1036              | 538            |

In this great and glorious work, it may be observed, that at the close of two months, I numbered six hundred converted, and five hundred and twenty added to the church: and in the six months, and that principally at the meetings, the number converted amounted to eleven hundred and seventy-six; and eight hundred and

\* Referred to in the Preface.



fifty joined the methodist episcopal church. With the preachers in the five circuits, Bedford, Bottetourt, Amherst, Cumberland and Franklin, each having one or more camp-meetings, hundreds are brought to God, and into his militant church; and other denominations have shared largely the fruits of our labours.

In this work it may be remarked, that I have baptize near one hundred adult believers, from ten to twenty at a time; and after giving them the choice of the mode, there has not been one instance wherein they have chosen immersion; and the blessing of God has visibly attended the ordinance by effusion: and these are but a few who have joined, but what professed saving religion previous to their joining. Persecution has raged in proportion to the revival; but hitherto the Lord has helped us—and we can say with the apostle, 2 Cor. vi. 8. “By honour and dishonour, by evil report and good report: as deceivers and yet true: as unknown and yet well known: as dying and behold we live: as chastened and not killed: as sorrowful yet always rejoicing: as poor yet making many rich: as having nothing, yet possessing all things.”

STITH MEAD.

Baltimore, December 4th, 1803.

THIS letter is chiefly intended, to give you an account of a camp-meeting recently held about fifteen miles from Baltimore. It began on the 24th of September, and continued three days and nights with scarcely an hour's intermission. In order to give you a proper narration, we shall divide it into parts: It was held in a grove or forest in a very retired situation, with only one blind road leading to it. There was a stand erected in the midst of a piece of ground containing three or four acres; and round this, the tents, waggons, carts, coaches, stages, and the like were arranged in a circular form; and fires were kindled at the front of the tents to accommodate those who lodged in them.—The number who encamped on the ground, were not more than two or three hundred; this was owing partly to a fear of catching cold, and partly to a prejudice they had taken against camp-meetings. From these considerations (it is possible) we had not as many preachers as we otherwise should have had: But there were twenty or more, travelling and local. Our number of people on the week days, were from one thousand, to fifteen hundred; and about five thousand or upwards on the Sabbath. And although there were so many, I never saw better order in a crowded concourse in any place. It appeared that they were awed into reverence; for although there was a great shout of a king in the camp, I turned my eyes in every direction over the whole multitude, and could scarcely perceive a smile upon one countenance. The order of our religious exercises

was

was as follows. A horn was blown in the morning to collect the people to a general prayer-meeting at eight o'clock. After this was ended, preaching at ten o'clock, in the afternoon, and at night. One sermon was preached at each time, and two or three exhortations were delivered: during which time, the Lord in a most extraordinary manner was working with the people; many fell down slain with the sword of the Spirit, and groaned like men dying in the field of battle, while rivers of tears ran down their cheeks: we had a number of souls blessed on Saturday and through the Sabbath. But on the evening of the Sabbath, and the Monday following, were the most glorious times my eyes ever saw. If we spoke to any of the bye-standers, they were melted down like wax before the fire. It seemed that all their opposition fled, and their souls were stripped of every plea, but, God be merciful to us sinners. I seldom or ever saw a more remarkable hungering and thirsting after holiness of heart among the professors. They were deeply and powerfully convinced of the necessity of sanctification. And this greatly increased the convictions among sinners. O my brother, if you had been there, you would have been pleasingly astonished! On the one hand, you would have seen a poor sinner leaning with his head against a tree, with tears running from his eyes like drops of rain upon the ground, and somebody going and pointing him away to the bleeding Lamb of God upon the cross. And on the other hand, you would have seen a whole group of people, and from the midst of them, you would have heard the piercing out-cries of the broken-hearted penitent. And to turn your eyes in another direction, you would see a grey-headed father and his children, crying to God to have mercy on their souls. And in the mean time, you would have seen some groaning under as deep distress and agony of heart, to be cleansed from all unrighteousness, as ever you saw any under the guilt of unpardoned sin. I could have led you from that, to a place where the divine blessing was manifested similar to the glory which appeared in the tabernacle of the congregation, when the wandering Israelites fell down upon their faces and shouted: it was a tent filled with happy souls, to the number of fourteen or fifteen, who had either been converted, sanctified, or had received some remarkable blessing that day. And while standing near that favoured spot, you would have beheld a sight enough to transport the mind of an angel. The crowd parting, you would have seen three or four persons advancing towards you, bearing along a poor heavy-laden sinner, who had been lying helpless upon the ground, groaning bitterly to heaven, being overwhelmed with grief and sorrow of heart, and the dreadful onsets of guilt and fear. You would have seen him or her with the head hanging upon one shoulder, borne along by the arms, with the tears streaming copiously, crying, "Lord, save, or I perish—save or I sink into hell!" At length in one of those highly favoured tents, where the glory of God was manifested,



manifested, God would break the bars of iron, and cut in sunder the gates of brass, and set their souls at liberty from every bond and fetter, and fill them with a holy triumph: and in the mean time, the song of the Lord would be raised, in such melodious melting strains, from every glad heart and tongue, that for a few minutes, you would be so absorbed in contemplation, and lost in the vision of God's presence, that you would imagine yourself already in Paradise. *Hosannab in the highest! Hosannab in the highest!*

“Prayer ardent, opens heaven, lets down a stream

“Of glory, on the consecrated hour

“Of man, in audience with the Deity.”

No human language is sufficient to describe the joyful emotions that were raised on that occasion, and the glorious displays of the power of saving grace. I was informed that there were not three minutes for one whole night, but what they were in the exercises of singing or prayer. So it continued nearly through the whole meeting, except in time of preaching. But as to the number that were convicted, converted and sanctified, we cannot certainly determine; but we may be safe in conjecturing, that there were as many as one hundred or upwards. These camp-meetings are the best calculated to rid the mind of the world, to strip the soul of pride, and to work upon the tender feelings of the heart, of any thing I ever saw in the whole course of my observation and experience. The appearance of the place, at night, was truly solemn, and at the same time romantic. While going to it, along a meandering path through a thick wood, you would hear the preaching, singing, and other exercises, some distance off: but at length, all of a sudden, you would be struck with the sight of a large congregation of people, a whole train of fires around, candles and lanterns hanging to the trees in every direction, and the lofty oaks, with their spreading boughs, forming a canopy over your head, and every thing conspiring with the solemnity of the night to make the place truly awful.

This is but a faint description, the rest I leave to your own imagination, to paint out in livelier colours.

I remain yours, affectionately,

SAMUEL COATE.

New-Jersey, June 7th, 1802.

IN order to raise the people from their Laodicean state, I used to tell them what God was doing to the south, where I had been travelling, and telling them the necessity of experiencing something of the kind among themselves, and that a religion which could

could not be felt so as to make the soul happy, would not support us in death. I found the people began to give a serious attention to the word, and one here and another there, would be cut to the heart, and added to the society.

God attended the word with power—about six fell. The people seemed stricken with great amazement at this new work as they called it; and many continued in the house and prevented me from meeting the society, with any regularity. This being the case, I spoke to the members generally, that if there were any witnesses for Jesus, they would come forth; they arose and spoke, and Christ sealed the testimony by a manifestation of his power, cutting down upon the right hand and on the left.

I sang and prayed, and dismissed the congregation: there was a small space of silence, but God did not dismiss them, but laid to his mighty hand, and continued to kill, and make alive through the whole night, till breakfast time next day.

Since this time, the work of God continues to attend our feeble performances, both at preaching, class and prayer meetings, and a general alarm has taken place.

Blessed be God, notwithstanding, some have been expelled, and others have died, and a considerable number have moved to the western country, we have nearly doubled the number of members this year. But still it may not be amiss to observe, satan rages, sinners and formal professors oppose the work, but God's power is evidently manifested.

The work of God still prospers in this place, and also communicates to different societies in the circuit. In Rookaway Valley, the work is powerful, and many are added to the church. The Lord is thrashing the mountains, and driving sinners from their lurking places to seek a shelter in the Rock of eternal Ages. At Sister Meads, near Pumpton in our class room, the power of the Lord fell on about ten professors, and the most of them professed sanctifying faith. I am now impressing the necessity of holiness of heart upon those that profess justifying grace.

WILLIAM MILLS.

June 2nd, 1802.

AT Harford quarterly meeting, three were converted. At Little York, we had a gracious time: the Lord was with us in love and power. On Saturday our meeting concluded with a shout for joy. On Sabbath morning we had as great a time at the Lord's supper, as I have seen for the number. The aged men fell from their knees prostrate on the floor, and gave glory to God for what their eyes had seen, and their hearts had felt. In Huntington circuit there is a great and good work. The preachers and

and people are happily united. In Frederick circuit, sinners are converted. In Montgomery circuit, I was not able to attend the quarterly meeting, but I am told they have a growing work of God. In the city of Baltimore, they have had some ingathering of souls since conference, and many quickening seasons.

WILSON LEE.

Baltimore city, August 10th, 1802.

THE parish church at Chester town, east shore, is under the care of the Rev. Mr. Dushields.

Their pastor has introduced, in addition to the usual established forms of the episcopal church, prayer-meetings, and an association meeting for those who feel disposed to join in a more close union and fellowship.

Being at Chester on Friday night, the 9th ult. (the night of their association meeting) observing their meeting continued unusually long, and hearing them sing and pray alternately, I went to the church between nine and ten o'clock—finding the door open, went in—two women were in distress, crying to God for mercy: the Rev. Mr. Dushields, and the members of the association, alternately exhorted them, prayed for and with them, and sang the hymns and tunes generally sung at our places of worship, at those seasons of refreshings from the presence of the Lord.

While I was present, one of the women, Mrs. N—, publicly proclaimed that the Lord had spoken peace to her soul—she rejoiced aloud, declaring that she came there in distress—was then happy in the Lord: a song of praise immediately was sung, descriptive of the pleasing change. They continued praying with, and exhorting the other woman in distress, to believe in the Lord Jesus Christ, and the Lord would convert her also: she did not profess to find peace that night—the meeting was dismissed about half past ten o'clock.

O that God's ministers and people may see eye to eye, and unite in the promotion of the Redeemer's kingdom, and the destruction of the kingdom of the grand enemy of man.

ISAAC BURNISTON.

Hartford circuit, July 15th, 1802.

SINCE I wrote to you last from Baltimore circuit, I have visited the south part of my charge, and can inform you with pleasure, that the Lord is still stretching out his hand to save in some favoured places.



In George town and Federal city, we have had a gracious season ; three sinners cryed for mercy: The love-feast was one of the best seasons I have had at any of the quarterly meetings. On the Wednesday night following, we had a shout in the city : one of the three that had been in distress found peace with God. The meeting continued till twelve o'clock at night.

In Calvert, the preachers have joined one hundred and fifty in the society, since the conference held in April, and some are converted every visit the preachers make. Ten or twelve whites found peace at the quarterly meeting, and about twenty blacks. The preachers are upon the mountain top. At the Annapolis quarterly meeting, we had three or four converted.

WILSON LEE.



Rhinebeck, July 26th, 1802.

IN the morning our love-feast began, and God was with us: the fire burnt higher and higher, till it burst forth in a flame, so that the rejoicing and prayers of many were heard through the town. The church windows were open—many spectators were around, and many, who were not members, within. The power was so great and genuine, that the whole seemed to be awed: I do not recollect to have seen a smile on one face. This power continued through the love-feast and sacrament. At eleven o'clock, preaching began—we had a good time, though the power was not so apparent. I cannot testify that any were born again; but I have reason to believe sinners were awakened: and we are under lively hopes that we have seen the beginning of glorious times in Rhinebeck, for which blessing we have been praying upwards of eight years.

FREEBORN GARRETSON.



I BLESS God for the glorious display of his power, which I have felt and seen. Many fervent prayers have been put up for Rhinebeck; God has heard and is answering them. Four persons in our house on the Flats are under powerful awakenings. The face of the christians shine, and their hearts are full of expectation that this is only the beginning of good days. Sunday was a day of power. A little boy in love-feast spake like a man of forty: and such a power attended every word, that there was a general move among the whole congregation.

I am, dear sir, your friend and sister,

CATHARINE GARRETSON.

Pittsburg,



Pittsburg, August 10th, 1802.

I BLESS the Lord, his work continues to spread and grow with very pleasing prospects, but in some circuits more extraordinary than others. Our congregations are larger this summer than the last, particularly so at our quarterly meetings. Prejudice falls, yea, melts like the snow in the opening spring. The congregations are deeply affected—whilst many cry out, “What shall I do to be saved?”

I am exceedingly pleased with the prospects on the west of the Ohio. On a late visit to that country, my soul was exceedingly comforted with the young converts: love and union rule in the hearts of preachers and people. We have had a considerable addition of members, this last quarter, and some very glorious and profitable quarterly meetings.

I am your's, in the gospel of Christ,

THORNTON FLEMING.

September 16th, 1802.

I RECEIVED yours from Philadelphia, and was made glad to hear of the great things that God was doing in the north. You can recollect with pleasure, the glorious things that are wrought in this district, in the year 1789, but the unhappy division which took place soon after, chiefly by one man, to the injury of many precious souls, was one grand hindrance of the work. But the Lord has given some late gracious intimations of his presence amongst us once more: may we hope never more to leave us, as a people; the work began on Whitsuntide, at a quarterly meeting at Mabry's chapel, at which time and place about ten souls professed to be converted; and from thence it spread through many parts of the circuit; and I humbly hope from that time one hundred and fifty souls have been brought to God. It will give you great consolation to hear that God has visited the families of the ancient methodists, especially in the young and rising generation: among these are Dromgooles, Wyches, Hobbises, and Pelhams. We had thirteen that professed converting grace at Merit's chapel, Brunswick circuit. At Ira Ellis's meeting house, at the last quarterly meeting, we had twelve converted, if no more, among these, Edward Dromgoole's second son and daughter, professed to be born again. In short, the Lord is bringing home abundance of the ancient methodist children. Sussex, that you recollect was favoured in the last revival, is visited in this; I understand that about one hundred have been converted in the space of six weeks. It began at Jones's chapel, at our quarterly meeting, sixteen souls professed to have found a change. You well recollect how it was at this chapel in the year 1787, and God is gracious still. In the

settlement of Lloyd's chapel, numbers have been brought to Christ. There has been a great and gracious work in the Amelia circuit. There is a revival in some societies in Cumberland circuit. The work is considerably great in Bertie circuit. There is a small revival in Portsmouth circuit. Camden circuit has gained a little. I hear that John Chalmers, sen. has been at Norfolk, and the flame is kindled, and many are converted. Remember me in all your prayers.

I am, sir, your's in love,

JESSE LEE.

Union Town, (West Pennsylvania) November 27th, 1802.

IT will give you pleasure to hear of the prosperous state of the Pittsburg district, which I will joyfully communicate.

Our congregations, in general, are large, serious, attentive, and affectionate, even to weeping before the Lord.

Our last quarterly meeting upon the Ohio circuit was a time of great power. The work of the Lord began upon Saturday night, and continued till the breaking of day upon Sabbath morning. Three professed sanctifying grace, and several were converted. Sabbath day at the supper of the Lord, the power of God came down to my astonishment, I was an eye-witness to the conversion of souls, but what manner I cannot say: indeed you might look in almost every direction, and you would see poor sinners, and the worst of all sinners, backsliders, crying to God for mercy.

The work has broken out in Clarksburg circuit; but in a most eminent manner about Martin's meeting house. It seems as if God was about to convert all the people in that settlement. In Union-Town, we have had a gracious quarterly meeting, and a goodly number professed to be converted to God, at that meeting; the work continued from the morning till sometime in the evening. In Pittsburg, there is a steady progress of the work of the Lord.

In West-wheeling circuit, many are added and numbers are converted; four and five at a meeting; with a happy continuance.

I am, dear sir,

Your affectionate son.

In the gospel of Christ.

THORNTON FLEMING.

November 13th, 1802.

I AM now at the quarterly meeting in the Yaddin of Brother Mc Kendree is with us. The Lord has been powerfully present this

this day, and we are looking for greater times to-morrow and the next day; the Lord is doing wonders throughout the district: the holy flame has caught and is going on very considerably in all the circuits. I suppose at the several quarterly meetings, the second time I went round the district, not less than five hundred souls professed to find the Lord. Hail Jesus! thou art our king, and we will praise thee.

JAMES DOUTHITT.

Near Fredericks-bay, December 14th, 1802.

PERHAPS I now take up my pen with more cheerfulness to write to you than ever before, inasmuch as I have it in my power to communicate more pleasing and interesting intelligence relative to affairs in the district. When I parted from you in August, you requested that, if any thing extraordinary should occur, you might hear of it by letter. The Saturday after leaving you, the quarterly meeting for Fairfax circuit was held in Leesburg, at which time and place there was a vast concourse of people collected. In the course of this meeting there were two professed to be converted, and one sanctified. At the meeting for Stafford and Lancaster circuits there appeared to be a considerable move, but there were none converted. In Alexandria, we had a move in the congregation, and it was thought there were six or eight conversions among the blacks. From the appointment you and Philip Bruce attended in Harrisonburg, the work went on with success for the space of nine days, in which time it is thought, there could not have been less than one hundred and fifty conversions. Finding I could not attend the October quarterly meeting for that circuit, I requested brother Jefferson to supply my place there, and at Pendleton. He tells me, that their meeting lasted three days, and there were about twenty converted, and not less than six or eight sanctified, and at Pendleton there were eight or ten converted.

In November, at the Alleghany quarterly meeting, I met our venerable old friend bishop Whatcoat, who has stood his frontier rout through New York and Pennsylvania to admiration. He tells us the prospects through that part of the work are increasing. At Alleghany we had a considerable move, but none converted. The week following at Winchester, there were eight or ten conversions. The next week we were in course at Fairfax old chapel, here there were twelve happily converted to God, and one sanctified.

In the course of the last quarter, from the best account I have, there must have been one hundred and fifty or upwards added to the society in Rockingham circuit. If brother Ward's account should differ from this, you must make this submit to his. There have been a few added in Pendleton.



In the Berkeley and Winchester circuits, I suppose there have been one hundred and fifty added in the course of last quarter, nearly all of whom profess to be converted, and the work still goes on.

In and about Charlestown, in Jefferson county, the prospect seems to be increasing ever since the August quarterly meeting there.

In Old Fairfax, there is a very pleasing work going on. There has been a number of conversions in the course of the year, and I think the work is on the increase.

John Pitts is on his station in Fredericksburg. There is something doing among them there. He tells me that they have had twelve or fourteen conversions there since his arrival, and a number appear to be under deep awakenings.

When I was last in Lancaster, about fifty had been added since the conference.

These accounts, compared with many others, are very small, yet I cannot but view them as something very great for this part of the country. I flatter myself with having still greater times.

DANIEL HITT.

Alexandria, April 1st, 1803.

THE Lord is still with us. Monday, in the young women's class, two found the Lord:—Tuesday night our meeting continued till two in the morning. God spoke peace to ten; four out of the ten conversions were very powerful. I think I never saw so much of heaven, as I saw in their countenances. One found the Lord on Wednesday night. Glory to God! the prospect is pleasing; God has blessed us far beyond our most sanguine expectations; but we are looking for far greater things yet. The thousands and tens of thousands of prayers daily going up to God, like clouds of incense, will, we make no doubt, prevail with the Master of assemblies.

Your's,

JOSEPH ROWEN.

Rockingham, (Virginia.) October 23rd. 1802.

THE work continued the day you left us till one o'clock Tuesday morning, without intermission; and as we had no intention of continuing it longer, no appointment was made; yet, through the mistake of a bby, word went to Lenvil's creek that the meeting continued, and several came in on Tuesday. Brother Castle being still in town, they concluded to hold a prayer-meeting,

ing, and the Lord was with them of a truth, several were converted and gave glory to God.—The meeting continued till three in the morning, and appointment was made for meeting at one o'clock, I went and preached, the meeting continued till eleven o'clock at night; the power of the Lord was present to heal. The next day at four o'clock, we met again, and continued till ten at night, which was truly a great time. The next day, (Friday) we met at eleven o'clock, in order to receive members, we read and enlarged upon the rules, then gave liberty to those who desired to join, to come forward, and fifty-two were admitted, the most of whom professed conversion at that meeting; we then had a powerful time, and meeting lasted till four o'clock. We met again at candle-light, at which time I intended to have preached in defence of the work, but the Lord came down in mighty power, and defended his own work. In the time of the first prayer, the work broke out, and many of the Lord's people became prophets, and a number of new ones were raised up. Meeting continued till next morning. This was thought to be the most powerful time, and the greatest number converted, that had been, for the time, through the meeting. We had intended that this night should close the meeting, but seeing such mighty works were done through the name of Jesus, we were constrained to continue on Saturday and Sunday. We began on Saturday at four o'clock, by singing and prayer and admitting members, and continued till eleven o'clock at night. Sunday at eight was our love feast, at eleven was public meeting and continued till eleven at night. And this truly was a great day, a memorable time, these two last days we joined fifty-five persons, so that the whole number admitted was one hundred and seven, the most of whom professed justifying grace; besides the number converted, that were in society before, and numbers that did not join, being members of other societies. During the course of the meeting, such power attended, that numbers were struck down quite inactive, and some in a measure convulsed; one lay more than six hours before he arose; a number of others not so long. It is remarkable, that there were many more men than women, thus struck down, some of whom came, as they said, to make sport; and one, sent as a spy, became the subject of this work. I hardly need to tell you, that generally when they rose, it was with a new song in their mouths, even praise to the Lord, with clapping of hands, leaping and shouting aloud; and exhorting others to turn to the Lord, who had shewed mercy unto them.

Blessed be the Lord, the work still goes on in several parts of the circuit, and is spreading more generally. Our quarterly meeting, which was since, was held in the woods, several came in waggons; it lasted three days, and the last day and night was the greatest time; great good was done—several professed justification. At our common preaching, prayer and class meetings,

the Lord pours out his Spirit, so that we have many times of refreshing from the presence of the Lord. From what has been done and is still doing, we are encouraged to hope for great times still; and have therefore appointed a meeting at Christmas for three days, at ~~the house of~~ Your's, in much love,

JAMES WARD.

Mayfield, December 11th, 1802.

I HAD, for a considerable time before you were here, been under deep conviction of sin, and was made deeply sensible of my fallen condition, and of the necessity of the merits of a Saviour. The observation which you made when you left us, expressing your fears that I should halt at being an *almost christian*, made a deep and lasting impression on my mind. It was made to double my diligence, and cry continually to God for his redeeming love, thro' the all-atoning blood of the Lamb.

On the first day of October last, it pleased God in his great mercy, in a considerable degree, to manifest himself to me, and to relieve me from the load of sin under which my soul had been so long oppressed; and on the eighth of the same month, at the camp-meeting at Rehoboth, it pleased God, in his infinite mercy, and all-redeeming love, to give me a glorious manifestation of his love and power, that my sins were forgiven, through the merits and blood of the dear Redeemer. O help me to praise and magnify the holy King of Righteousness, for his great and unmerited goodness.

I have great reason to thank the Lord that I have continued to feel much of the power of his love. I every day experience more of his loving kindness and see new beauties, and feel new pleasures in a religious life. I pray to be humble, and to seek continually to possess the meek and lowly spirit which characterized our great Master. Remember me, dear and reverend sir, in your prayers, that I faint not.

We have abundant reason to praise and glorify God for the great and wonderful revival of religion in our neighbourhood and county. The Lord has been pleased to pour out his Spirit in an extraordinary and wonderful manner, since your last visit to this part of the world. Many have come to God and been made happy, and having the witness of his holy Spirit, and very many are strongly convinced of sin, and are crying to God for the faith that is in Jesus. May the Lord mightily pour out his Spirit on all who seek his love to know. Indeed Georgia appears to be alive to God. Accounts from almost every part of the state, bring the glad tidings of the manifestations of his love to sinners. May his gospel run and be glorified until it shall cover the whole earth, as the waters cover the great deep.

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The Lord has begun a glorious work in our family, and I have much reason to hope, through divine mercy, that the time is not far distant when we shall praise and adore his holy name with one heart and with one voice.

O may God in his infinite mercy and goodness, hasten the happy period. Dear sir, assist my feeble prayers for myself and them; believe me your obliged and affectionate servant,

MILLY STITH.

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WE enjoy great peace and harmony through the circuits, and the work of the Lord prospers. We have had some of the greatest meetings of late that I have seen in the western country. At the sacrament in Limestone and the quarterly meeting in Miami circuit, the power of God was awfully manifested among the people. Some of the worst sinners and most violent opposers to religion, were subjects of the work, and we hope, were happily converted from the error of their ways.

WM. Mc KENDREE.

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Greenbrier circuit, April 2nd, 1804.

IN June, 1803, brother W. with brother L. C. visited my school, and glory to God, many both old and young felt the power of convicting grace. On Friday, Saturday, and Sunday, they held quarterly meeting: on Friday, many converted; on Saturday, some; Sunday, the way seemed open for the work to go on. And in September, brother J. W. with brother W. C. came again—at my school, some converted; on Friday, at Gilboa, many converted; on Saturday, Sunday, and Monday, at Mount-Tabor, fourteen or more professed faith. From this time, the work went on with and without preachers.

From September, to the 19th of November, we supposed one hundred were converted, in the big and little levels. On the 19th of November, our camp-meeting began at Gilboa, which lasted nine days and nights, with very little if any intermission. The number attended was from five to fifteen hundred. The number converted, supposed from one hundred and eighty to two hundred.

JOHN PINNELL.

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Extract of a Letter from WILLIAM HEATH, to
EZEKIEL COOPER.

Lynchburg, July 25th, 1804.

TO you, I suppose, it will be matter of joy, to hear of the prosperity of Zion in these parts of the Lord's vineyard.

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The camp-meetings, which have been usual, in the south and west, for some years, never began with us, till the last spring.

On the 23rd of March, a camp-meeting was held by Lorenzo Dow,* in junction with a number of other preachers and ministers; at which, fifty souls professed to find peace with God; from this, the work of God spread, in almost every direction; for many were awakened at this meeting, who, afterwards found the pearl of great price. At the several meetings, which were held at Flat-Creek meeting-house, by the 16th of April, twenty-four souls professed converting grace; and the work has continued more rapid at that place ever since: forty have joined the church there; and sixteen in the neighbourhood above that, have professed conversion and planted a society among us. In the town and vicinity, from the beginning of the work, in April, until now, from six, to twelve, and sixteen, at a meeting, have professed to find the pearl of great price; so that from a class of twenty members, we have now one hundred and sixty.—Bless the Lord, O my soul! and let all the people magnify his holy name!

On the 5th of May, a meeting was appointed at a place, fifteen miles above us, called the Tabernacle, to be held three days; but the work was so great, that it continued five days, day and night, with very little intermission: in which time, one hundred were thought to obtain true conversion. From the 12th to the 15th of May, at a place called New-hope, five miles from town, we had another meeting, which continued also day and night, at which, there were about one hundred professed to get converted; and many are daily added to our numbers. From the 17th to the 22nd of May, meeting again, at Tabernacle meeting-house, at which place the people encamped on the ground, and continued preaching, praying, and other godly exercises, night and day, for the five days, in which time, one hundred and fifty were thought to be savingly converted; and one hundred and forty joined the methodist church at that time and place. From the 8th to the 12th of June, another camp-meeting was held at Charity Chapel, Powatan, at which, one hundred souls were thought to obtain saving conversion; and sixty joined the methodist church. From the 20th to the 24th of this month, we had a camp-meeting in Bedford, at Leftwich's meeting-house, at which, one hundred and ten came forward, and gave testimony of their faith, that God had converted their souls. Very many are the prayer, class, and preaching meetings, not mentioned here, at which the Lord pours out his Spirit in a wonderful manner. Considering the low ebb of religion among us, before the revival began, I can truly say, that I never saw or read of greater times: true, the times mentioned by brother Cox, in his letter to bishop Coke, in 1787, were great; but I was in the whole of that revival, as well as this, and it is my opinion, that this revival far exceeds that.

The glorious work is spreading in various directions, and extensively.

fively. It is chiefly among the methodists; though our presbyterian brethren are very friendly, and labour mightily with and among us. Indeed my brother, we hope, and, at times, are almost led to believe, that the glorious millenium is ushering on! Proclaim at your pleasure the contents of this, or any part.

I am, in the best of bonds,

Thine, &c.

WILLIAM HEATH.

The Experience of Richard Greaves, of Dinwiddie County, state of Virginia, who departed this life in the month of May, 1800. Transcribed from his own writing.

IT has been about twenty years since I have been acquainted with the goodness of God, and nearly the same time since I had reason to believe that I stood in a state of acceptance with God. Still I have felt the war between nature and grace so strong, that I was afraid, many times, I should fall by the hand of my enemies, without some greater deliverance. I have many times had a pleasing view of a field of religion before me, of loving God with all my heart, but when I attempted to come to God for it, that I might rejoice ever more, pray without ceasing, and in every thing give thanks, it appeared to be something at a distance that I could not lay hold of. So I have been for seven or eight years praying for a clean heart, and power over my enemies; sometimes hoping, sometimes despairing, till about the first of last June, when I was well convinced that I did not fully believe the doctrine of sanctification, for I thought, if I believed that there was such a blessing for me, and it was absolutely necessary for me to prepare for heaven, I could not rest without it; that I should go into despair if I did not receive it, and now I began to pray in earnest, that God would open my understanding, and give me to see and feel the need of pure love, and discover to me, as I could bear, the depth of inbred sin, that I might not rest satisfied with any thing short of that perfect love that casteth out fear. God did soon discover to me, as I had never seen before, the depth of my corruptions, and gave an inward hungering and thirsting after full salvation: I saw such a fulness in God's word, and such a willingness in him to give his love, that one evening after I had been pleading his promises, I felt a peace and strong confidence in him; an hope sprung up in my heart that God would cleanse me from my sins, and give me power over my enemies: In this hope I went to bed and felt my heart still breathing after full salvation, where he poured down such love as I never felt before. In an extacy of joy, the language of my heart was, Is God come to cleanse me from sin? The impression was so great, that it affected my body

as I lay. The next day I felt such joy and peace, yet I was not assured that the work was wrought; only one text ran greatly in my mind; I did not know where to find it, till one told me that it was in the 17th chapter of John—"sanctify them through thy truth—thy word is truth." I read the chapter, and found such a fulness in it of what my heart desired, that if ever I felt hunger for food, or thirst for water, I now truly hungered and thirsted after full salvation; my faith was strong: but though I saw believingly such a fulness in God's word, and had such a taste and relish for spiritual things, yet I was not established in the faith. The language of my heart was, "give me love or else I die." Indeed God did create in me such a hungering and thirsting after perfect love, that nothing could satisfy but God himself. For near four weeks I felt such keen pain within, that I could almost say, I prayed without ceasing, but with little joy, only sometimes I rejoiced in hope, that God was near to cleanse me from my sins; it appeared to me worse than death, my God to love, and not my God alone. I thought my state was singular; I had such confidence in God: I believe, I never had such power over sin nor lived so near to God, for the time before. The things that I saw and had to do with in the world, had no weight at all upon my mind, yet something kept me from stepping into the full liberty of God's children, till I was brought into such distress as I never had felt: it was on Monday, the 2nd day of July, 1799, the Lord poured down his blessing into my heart. In the evening, my happiness increased till I went to bed, with raptures of joy unknown, by an application of these words, "As far as the east is from the west, so far hath he separated thy sins from thee." I slept but little that night, my joy was so great. I had no doubt then of God's hearing my prayer and filling my heart with pure love: I could truly say, that Jesus was mine in all his offices, and I was his: in a few days my rapture of joy abated, and I had some temptation and struggle; not that I had any reason to doubt of the work being wrought, but if it was consistent with such a work of grace for me to have such feelings; but I soon discovered the device of the enemy to rob me of my confidence, and the Lord multiplied my peace. I now, notwithstanding temptations, feel the abiding witness: my mind is stayed on God: Christ is my object: I am willing to take him for my portion, he is the fairest among ten thousand, he is altogether lovely.

FINIS.





