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A NARRATIVE

OF THE

LATE REVIVALS OF RELIGION,

WITHIN THE BOUNDS OF

✓
GENEVA PRESBYTERY.

PUBLISHED BY ORDER OF PRESBYTERY.

GENEVA:

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1832.

AT a stated meeting of GENEVA PRESBYTERY, held at Geneva, February 7th, 1832, it was

Voted, That Rev. Messrs. ELIAKIM PHELPS, HENRY P. STRONG, and ANSEL D. EDDY, be a committee to prepare a narrative of the late revivals within our bounds, and report the same to the Presbytery during its present session.

February 10th, 1832.

The committee appointed to prepare a narrative of the late revivals within our bounds, made their report, which was adopted.

On motion, *Resolved unanimously*, That the narrative be re-committed to the same committee, to be revised and published; and that Rev. Messrs. A. G. ORTON, C. EDDY, M. BARTON, THOS. LOUNDSBURY, J. F. BLISS, and S. M. WHELPLEY, be added to the committee.

C. EDDY, *Clerk.*

Extract from the minutes.

A. D. EDDY, *Stated Clerk.*

The following narrative is compiled from the written statements prepared by the pastors or elders of the several churches, and submitted, according to a standing rule of the Presbytery, at the stated meeting in February. From some of the churches, the statements are not as full as could be desired. For the facts, the committee are indebted wholly to the written documents which have been put into their hands. For the correctness of the statements given, the pastors and elders, who have furnished them, are responsible.



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NARRATIVE.

The year past has been to the churches within our bounds, emphatically a year of the right hand of the Most High. In no year, since the settlement of our country, have we witnessed so many and such signal triumphs of the Redeemer's cause; or recorded so large an accession to the number of his professed followers, as the year which we are now to review. All our churches which have enjoyed the stated means of grace, have been visited with revivals during the past year.

The first special indication of a work of grace, appeared in Geneva, early in the month of June, 1830; and the first subjects of it were members of the Female Seminary: At the close of the first week after the attention became general, eight or ten were rejoicing in hope, and an unusual seriousness pervaded the minds of all. A weekly meeting was appointed for personal conversation with those who were inquiring, another for those who were indulging a recent hope, and a season of prayer was observed at the same time by a small number of the church. Others, not connected with the Seminary, soon became interested in the work, and though it was not powerful nor general, it continued with various degrees of interest through the summer and fall—every week furnishing some new cases of hopeful conversion to God. Several seasons of prayer and religious conference were observed by the church, which were generally well attended, and apparently happy in their results, yet the members generally did not take that deep interest in the work which they ought to have felt, and which might have been expected. The revival,

however, continued slowly, but steadily, to advance until December, when the number of hopeful converts amounted to more than forty. About this time, the church adopted a resolution to unite with the Temperance Society, and to pursue a more active course of measures to advance the Temperance Reformation. In this they were so nearly unanimous, that two only declined a formal assent. This effort in the cause of Temperance is regarded as holding an intimate relation to the revival in the subsequent stages of its progress; for the number of inquirers in a short time increased from eight or ten to one hundred and twenty.

From the middle of January until near the last of March, the number of conversions was from twelve to twenty in a week; but notwithstanding the power of the work, no irregularities were witnessed, no crying out in public worship, no boisterous expressions of joy, no audible sighing or groaning, and, indeed, little else than the natural expressions of a soul deeply impressed with its guilt, or calmly reposing by faith upon the Lord Jesus Christ. From the last of March until the first of May, the work was less powerful, though no week passed without witnessing some new cases of conversion. It was about one year from the time of its commencement before it entirely subsided. The whole number who have expressed a hope of renewing grace, is about two hundred and seventy; of these, forty or fifty were members of the Female Seminary, most of whom, residing in other places, did not unite with the church in Geneva. The number who have united with the Presbyterian church is more than two hundred, making the whole number of the church at the present time, five hundred and fifty-one.

The *means* that have been most blessed in the progress of the work, have been the preaching of the gospel on the Sabbath and at the stated lectures, and the ordinary performance of parochial duty; to which may be added, special meetings for prayer and religious intercourse. The course of weekly labor has been, three services on the Sabbath; a meeting for inquiry, and another for prayer, on Monday evening; a service, addressed more particularly to the unawakened, on Tuesday evening; social prayer

meetings in different sections of the village, and lectures in the more distant neighborhoods, on Wednesday evening; the Bible class, followed by a season of prayer, on Thursday evening; a meeting for the instruction of the young converts, and another for prayer, on Friday evening; and on Saturday evening, a prayer meeting for a special blessing upon the labors of the Sabbath. The day was principally employed in visiting from house to house. The meeting of young converts was one of peculiar interest. Its object was *instruction* in the leading evidences of christian experience and the practical duties of the christian life; not only to guard young christians against self-deception, but to imbue their minds with religious truth, to instruct them in doctrinal knowledge, and thus to lay a broad, and deep, and permanent foundation of christian character. This service has uniformly been performed by a clergyman, and is still continued.

To these general means may be added the personal exertions of many members of the church, and of the young converts, generally in a way of individual influence. This influence was exerted not in the public meeting, but in the private interview. The young converts did not become exhorters, nor arrogate to themselves the prerogatives of teachers, but testified their interest in the cause by their personal exertions to bring others to a knowledge of the truth. A protracted meeting, of three days continuance, was held about the middle of April. The services were ably conducted and well attended, and the interest for the time was considerable; but so far as the conversion of souls is concerned, the permanent results, if any, were very small. It is now more than a year and a half since this work commenced, and from eight to ten months since the greater portion of its fruits were gathered in, and thus far the subjects generally appear well. In the admission of members to the church, it has been a general rule for the pastor and some of the elders to acquaint themselves, by personal interview, with the case of each individual previous to his examination by the session. In all cases several weeks, and in most cases from two to three months, have elapsed, after they experienced hope, before they were admitted

to the church. All have been publicly propounded, and have been received in the presence of the congregation. In testimony of the increased interest which has been excited in the cause of Christ, it may be observed that the appropriations for religious charity have been nearly doubled the last year. The church now sustains one Foreign Missionary, in aid of the A. B. C. F. M. at an expense of six hundred and sixty-six dollars ; thirteen Home Missionaries, at one hundred dollars each ; nine scholarships of the American Education Society, at seventy-five dollars each ; which, in addition to the appropriations for the Bible, Tract, Sabbath School, and other objects of benevolence, amounts to more than *forty-five hundred dollars* the past year.

The present state of religion is in some respects quite interesting ; several conversions have recently occurred, though there is not properly a revival. The public services are well attended ; entire harmony of sentiment and feeling prevails in the church ; the Sabbath School has about three hundred members, and the several Temperance Societies in the town more than eleven hundred. Four or five young men have commenced study, with a view to the ministry. The Female Seminary is flourishing, and several hopeful conversions have occurred recently among the pupils. A Manual Labor School has been opened in Geneva, with peculiarly favorable prospects. It has now between sixty and seventy members ; about forty of whom may be regarded as the fruits of the late revivals, and are in a course of preparation for the gospel ministry. Most of the young men sustain themselves at an expense not exceeding from fifty to seventy-five cents per week ; and facilities are afforded them to earn, by their own labor, more than sufficient to defray this expense. The Lyceum is not a theological nor a collegiate institution, but strictly a preparatory school, designed to fit young men for an advanced standing in college, or for the counting-room, or for any other situation in which a thorough, systematic, and practical education is required. It promises results highly interesting to the church of Christ.

C A N A N D A I G U A .

Some time in November, 1830, an unusual seriousness was observed in Canandaigua. An increased attention to the ordinary means of grace was manifest, and some of the church were encouraged to increase their efforts for a general revival of God's work. Special seasons for fasting, humiliation, prayer, and religious conference were observed, with obvious benefit. The work did not become general till about the middle of January. It continued with various degrees of interest until the approach of summer, and resulted in the conversion of about one hundred.

The means adopted in promoting this work, were simply the public preaching on the Sabbath, and meetings on two or three evenings in each week. Family visiting was not enjoyed to any great extent, on account of the ill health of the pastor. An inquiring meeting was held each week, and a meeting of the church for prayer at the same time. The converts were, as far as practicable, instructed in the doctrines of grace, taught the danger of being deceived, and allowed sufficient time to try the genuineness of their hopes, before making a public profession of religion; and no one of those who have been admitted to the church has required correction or censure. All were examined not only respecting the evidence of their experimental piety and their views of christian doctrine, but also respecting their views of practical godliness; the various private and social duties; the great cause of christian benevolence in all its departments; and their entire abstinence from ardent spirits. Although there is no rule of the church on this latter subject, we are happy to find that in no case was there any desire expressed to continue the use of intoxicating liquors.

In the month of March, the labors of the pastor were entirely suspended by sickness. Many of the converts, who were connected with the Academy and Seminary, have professed religion in the places to which they respectively belong. The whole number who have been added to the church in this place, is about seventy. This work, though not so extensive as has been before

enjoyed in this place, is still one, in many respects, of a very precious character. The church sustains one Missionary in the foreign field ; and the enterprises of christian benevolence generally receive increased attention. About two thousand dollars annually are appropriated to these objects. This church is Congregational in its form of government, and is not connected with this Presbytery ; but as it is embraced in our territorial limits, and as its pastor is one of our members, we are happy to record the dealings of God's grace with this sister church.

C A S T L E T O N .

Previous to the revival in Castleton, the church consisted of thirty-four members, and was aided by the American Home Missionary Society. The first favorable indications appeared in an increased spirit of prayer among a few female members of the church, at their weekly prayer meeting. In November, 1830, a Temperance Society was organized, consisting of forty-two members. This number was soon after increased to more than one hundred. About this time an increasing seriousness was visible in the congregation, but nothing very special appeared till about the middle of December. At this time, a few persons were known to be inquiring, and a meeting for such as desired personal conversation on the subject of religion, was appointed. From this time the work became general. The subjects were of all ages, from the child of ten years to the man of seventy. The means which were employed in this revival were essentially the same which God has blessed in former years : preaching, inquiring meetings, prayer meetings, and visiting from house to house. In the spring the work declined, and through the summer no special interest was manifested. Early in the autumn another effort was made in the cause of temperance, and a large accession obtained to the Temperance Society. In October, a protracted meeting was held, when several more professed to embrace the Saviour. The whole number who have united with this church during the last year, is one hundred and six.

It is not yet four years since this church was organized : it was set off from the church of Geneva, and consisted at first of nineteen members. It owes its existence and its present prosperous condition to the blessing of God upon the labors of the American Home Missionary Society. It now consists of one hundred and forty-six members, and is not only able to sustain its own institutions without missionary aid, but it has raised more than sixty dollars in aid of foreign missions. The Sabbath School has about eighty members ; all the teachers, and about twenty of the pupils, are hopefully pious.

P E N N - Y A N .

Early in February a favorable state of religious feeling began to be apparent in Penn-Yan. Several days of fasting, humiliation and prayer were observed ; and the church renewed their covenant with God and each other. One individual before the first fast, and two soon after, gave evidence of a change of heart. The next week an inquiry meeting was appointed, at which ten or twelve persons were found anxious for their salvation.

The meeting for inquiry was continued weekly, and meetings for prayer and religious instruction were attended almost every evening. The meetings for prayer were, for the most part, strictly prayer meetings. Sometimes a word of exhortation, or a hymn of praise, occupied a moment between the prayers ; but usually the meetings which were appointed for prayer were employed chiefly in that exercise. The work continued with undiminished interest till the opening of the spring, when, by the pressure of wordly business, it began obviously to decline. At this time a protracted meeting of four days continuance was tried with happy effect. Ten or twelve were added to the number of hopeful converts as the result of this meeting ; and a much larger number from neighboring congregations professed to have been born again.

The services of the protracted meeting were a season of prayer at sun-rise, three sermons each day, and a meeting of inquiry,

and another for prayer, at the close of the second service. Prayer meetings were also attended in smaller circles in different places in the village. During this meeting, and through the whole revival, all the services have been characterized by perfect order and regularity, both as to time and manner. No public meetings have been continued after nine o'clock in the evening. In the instructions that have been given to the young converts, great care has been taken to guard them, if possible, against trusting in a false hope. Many, whose hope at first was strong and sanguine, were, on being instructed in the nature and evidences of a change of heart, induced to relinquish their hope entirely, and have since given conclusive evidence that it was at first but a delusion. This course of instruction and personal examination has, in all cases, been previous to their presenting themselves for admission to the church. The number received to the church, is one hundred and twenty-three, and there are probably twenty more who will unite at a suitable time. The work, in all its leading features, has been of a most precious character. While members of the church have been active and engaged, they appear to have manifested a deep sense of their dependence and unworthiness. In the early stages of the work, and while the church seemed relying on an arm of flesh, a desire was expressed by some to call in the aid of some itinerant evangelist, and that a course of measures might be introduced, which had been said to have been employed with success in other places. But the people of God were soon brought to see and to feel that in God alone was their hope, and no wish was afterwards expressed for any other means than the means of God's own appointment, nor any other aid than the aid of the Holy Spirit; and, with the exception of a morning prayer meeting, they enjoyed neither in preaching, nor measures, nor manner, nor means, of any kind, any thing, different from what has been common in the churches for many years.

When we compare the present condition of this congregation with what it was six years ago, the change is surprising. Then but one family, where prayers were regularly attended, was

found in the whole village ; but one man, except the minister, to lead in a public prayer meeting ; no Sabbath School, no religious association of any kind, except a small female prayer meeting, and the church was then so small and scattered, that twenty-five could hardly be collected. Now there are more than fifty praying families ; more than fifty who can lead, in an acceptable and edifying manner, in public prayer ; a flourishing Sabbath School ; an auxiliary to almost every benevolent society in the land ; and a church of more than two hundred members. The church is happily united in sentiment and measures, and the various objects of christian benevolence are sustained with increased interest and efficiency. In September, 1831, the pastor relinquished the charge of the congregation, being called, in the providence of God, to another department of christian labor. The church have, with entire unanimity, elected another pastor, and have the prospect of soon enjoying again the privileges of a settled ministry.

U L Y S S E S .

Early in December, 1830, a work of grace commenced in the church of Ulysses, and continued until May following. It was more powerful in January than in any other month of its continuance. At no time was there more than a minority of the church much engaged in religion. The revival was at no time general throughout the town, but was almost wholly suspended in one neighborhood when it became general in another. The means which have been owned and blessed of God in promoting this work, have been essentially the same that have been employed in other places : the exhibition of divine truth ; enforcing the sinner's obligation immediately to submit to God ; keeping constantly in view the necessity of the Spirit's influences, and the ability and the obligation of the sinner to yield to them ; and to choose, without delay, the Lord Jesus as his God and Saviour. Much, also, was attempted to impress upon the church a sense of responsibility ; and to detect and expose their lukewarmness and

formality. A meeting of the church on each alternate Saturday was held, for the purpose of free conversation on personal religion, embracing external duties, as well as religious experience, and whatever else might conduce to edification. This meeting was most salutary in its results. Some time in April, a protracted meeting was held, which appeared for a time to give a new impulse to the work; but soon after, it subsided altogether. The number added to the Presbyterian church by profession, is one hundred and twenty-five.

SEN E C A F A L L S .

The state of religion began to assume a more interesting aspect in Seneca Falls early in the autumn of 1830. For two or three years previous to this, the prospect had been gloomy in an unusual degree. Several perplexing cases of discipline had occurred, one after another, in rapid succession, till it seemed as if the very foundation was parting asunder, and the whole fabric crumbling down. But even then there was praying and weeping in secret places. Some there were who even then could look through the darkness and the storm, and could lay hold upon the promises of God. A female prayer meeting, the monthly concert, and some other meetings, called together a few constant souls, who knew where their strength lay, and there they were strong in the Lord.

For a year or more previous to the close of 1830, favorable appearances had been witnessed, and some hopeful conversions had occurred. An increasing sense of the necessity of a revival was manifested on the part of christians, and a kind of expectation was entertained by some that the blessing was in store and would be bestowed soon. A general impression prevailed that something must be done, and done soon. At an evening prayer meeting, it was proposed that each christian present should engage to converse faithfully with at least one impenitent sinner the next day, and several engaged to do it. The result was manifestly favorable. Some time in December, at a little prayer

meeting, an unusual spirit of prayer, an earnest wrestling of the soul with God, was manifest. Towards the close of the meeting, a request was made to the impenitent who were present, and who desired an interest in the prayers of God's people, to signify it by rising. Five or six arose. This was the first *public* expression of anxiety on the part of the impenitent. A general visitation of the congregation was now commenced, and many were found anxiously concerned for their souls. The meetings became crowded, attentive, and solemn. On one occasion, near the close of the evening service, it was proposed to such as were resolved to submit to God that night, to signify it by rising; seven arose, and all but one were the next morning rejoicing in hope, and that one embraced a hope soon after. The same experiment was tried two or three times afterwards, but not with the same success. It was, upon mature consideration, judged more safe, and more in accordance with apostolic usage, to press upon sinners the duty of immediate submission, and to do it without delay; to surrender themselves at once to the Lord Jesus Christ, and leave it there. Meetings for the anxious inquirers, conducted in the usual way, were attended with very favorable results. These meetings were evidently much blessed. The work soon extended to other parts of the town, where frequent meetings were held, and the same general course of measures pursued. The work continued through the winter, and resulted in the addition of one hundred and twenty-seven to the church.

In April, a protracted meeting of three days continuance was attended, it is thought, with *some* good fruits. The preaching was designed to urge upon sinners the duty and the reasonableness of immediate repentance, and the renunciation of every self-justifying excuse. "But," says the pastor, "I am afraid that the sovereign efficacy of divine grace and the reason of its necessity, were presented with less frequency and plainness than I now think should have been done." Though these truths were often exhibited, illustrated, and enforced with the greatest plainness, yet it is now believed that a still greater prominence should have

been given them. Females never were requested nor encouraged, by the pastor, to speak or pray in promiscuous assemblies, and never, but once, did such a thing occur when he was present. Lay brethren were encouraged to take part in meetings, and were, no doubt, the means of doing good, especially where the pastor could not be present.

P H E L P S .

About the last of December, 1830, a revival commenced in the northwest part of the town of Phelps, and continued till near the first of March. The usual methods were adopted; inquiring meetings were appointed, meetings for preaching and prayer, and conference, were attended during the week, and at one period, fifteen or more hopeful conversions occurred in a single week. By the first of March, the number who had expressed a hope was not far from fifty.

The congregation had hitherto worshipped in two places, three or four miles distant from each other. The inconvenience of this began now to be more sensibly felt, and it was proposed to organize two distinct congregations. The agitation of this question, and of another, consequent upon it, viz. the dismissal of the pastor, evidently had an unfavorable influence upon the progress of the revival, and though it did not, as it is believed, wholly subside, cases of conversion were very rare for two or three months. In May the congregation was divided, and a new church organized, called the church of Vienna. It was organized with ninety members. Soon after its organization, the Lord was pleased to visit it in mercy, and thus own it as a branch of his own planting. In June a protracted meeting was held, with happy effect. The whole number added to the church since its organization, is eighty-eight. A second protracted meeting was held in December last, but nothing of special interest resulted from it. The cause of Temperance is flourishing; Bible Class and Sabbath School instruction is enjoyed; and the various ob-

jects of christian benevolence receive increased attention. In the east congregation, now called the congregation of Phelps, the work continued through the summer, and forty-seven have been added to that church. Both churches now enjoy stated preaching.

L Y O N S .

Some time in January, 1831, favorable indications were observable in the congregation of Lyons. A few members of the church became more engaged, and began to manifest a deeper interest in the cause. The impenitent soon began to be alarmed. The anxious room became thronged, and sinners were daily born into the kingdom. "The means which have been most blessed," says the pastor, "were the plain exhibition of truth from the pulpit, in the Bible Class, and in the Sabbath School, and at the fire-side;" visiting from house to house, prayer meetings, &c. The first convert was a member of the Bible Class and a Sabbath School teacher. Most of the converts were in early life. More opposition has been manifested towards this revival, than towards any other within our bounds. This opposition has appeared from the commencement, and is still continued. The whole number who have united with the church, is one hundred and six. Recently, an increased degree of interest has been manifested in this congregation, and a number of hopeful conversions have taken place. A favorable state of religious feeling still continues.

H E C T O R .

At the commencement of the year 1831, nothing of special interest was apparent in the congregation. In addition to the stated labors of the Sabbath, and occasional lectures at other times, weekly prayer meetings were maintained, and two Bible Classes, in different parts of the congregation. The appearances under these means were various. Sometimes deep solemnity was manifested, at other times nothing special was noticeable.

About the last of March a protracted meeting was held, of three days continuance. The services of each day were, a prayer meeting at eight in the morning; preaching, followed by an exhortation, at ten o'clock, and again at two in the afternoon; and a similar exercise in the evening. At the close of the evening service a season of prayer was observed, and those who desired a special interest in prayer, were requested to signify it by rising. In the seasons for prayer, the ministers and laymen led in the services as they were called upon respectively by the pastor. The exercises were well attended, the congregation was large and solemn, and a few persons were hopefully born again. The seriousness continued but a short time. Twenty-four have united with the church on a profession of their faith; ten of this number are heads of families. It is worthy of notice, that almost all the youth who have been the subjects of this revival, were members of the Bible Class or of the Sabbath School. A small number indulge a hope, who have not yet united with the church. At present the state of religion is low. The ordinary means of grace are sustained. The various objects of benevolence receive attention, and a large addition to the Temperance Society has been made. But the special influences of the Holy Spirit, in the conviction and conversion of souls, are not now enjoyed.

J U N I U S .

A revival commenced in this place some time in March, 1831, and continued about three months. Its first indications were an increased spirit of prayer among the members of the church. A protracted meeting was held about the last of April; but from this meeting no special results were witnessed. It was at no time very powerful. About thirty have embraced a hope in Christ. The objects of christian benevolence receive attention. The Temperance Reformation is advancing, and the cause of truth and righteousness is gradually gaining ground. The church now contains about eighty members.

G O R H A M .

A revival of religion commenced in this place in March, 1831, and continued about three months. Forty-one, as the fruits of it, have been added to the church. The means which were employed, were those which God in every age has blessed; the exhibition of divine truth on the Sabbath, frequent meetings for prayer, and visiting from house to house. During the summer and fall, the state of religion was less interesting. Recently a protracted meeting has been held, and it is believed that some souls have been born again. Twelve or fourteen are rejoicing in hope, and many more are now inquiring what they shall do to be saved. Bible Class and Sabbath School instruction has been successfully pursued. The monthly tract distribution is prosecuted, and the cause of temperance is advancing.

R U S H V I L L E .

It was not till some time in the month of March, 1831, that the state of religion in Rushville assumed the features of a revival. There was, indeed, much *conversation* about a revival previous to this, and a solicitude was often expressed to call in such foreign aid as some imagined would secure the desired result. At one period, the solicitude on this subject was considerable; but in all this it could be distinctly seen that there was little or nothing of that deep self-abasement, that humility and dependence upon God alone, which are ordinarily the first indications of a work of grace. They did not go directly to the throne of God, and with the Psalmist exclaim, "Wilt not *thou* receive us again, that thy people may rejoice in *thee*?" but there was manifestly an unwarrantable reliance upon an arm of flesh. It was going "down to Egypt for help, staying upon horses and trusting in chariots," instead of looking "to the Holy One of Israel, and trusting in the Lord." And it was not until all expectations of this description were cut off, and the church brought to realize that all their strength was in God, and all

their hope was in his mercy, that the work of divine grace actually commenced. This was about the first of March. The meetings for prayer and religious conference, as well as the public services on the Sabbath, became crowded and solemn, and, for about three months, the work continued without any apparent diminution of interest. The number who hope that they have embraced the Saviour, is about fifty.

The means which have been most obviously rendered instrumental in the work, have been those that are usually employed in revivals: teaching "publicly, and from house to house," frequent meetings for prayer and conference, and meetings for inquiry and religious instruction. The general influence of this revival upon the church and congregation has been happy. An increased interest has been excited in the cause of benevolence. The Temperance Reformation is advancing, and peace and order and kind feeling pervade the church. The Sabbath School and Bible Class are flourishing, and the services of the Sabbath and weekly lectures are well attended.

W E S T D R E S D E N .

This church was organized in 1830, and in the spring of 1831 enjoyed a revival of religion. The church has increased during the year from eight to twenty-seven. The congregation is small. The monthly tract distribution is adopted. The cause of missions receives attention, and more than sixty dollars are subscribed for the present year, in aid of the A. B. C. F. M.

O V I D .

God has been merciful to the church in Ovid the year past. Though he has not made those displays of his mercy which have been witnessed in some other churches, yet some precious manifestations of his grace have been enjoyed. The services of the Sabbath have been well attended, and an increased interest felt in the discussion of gospel truth. Two weekly prayer meetings

have been constantly maintained, and have often been seasons of special interest. Bible Class and Sabbath School instruction is enjoyed, and there has been much visiting from house to house. These means have been blessed to the awakening and conversion of some souls. Thirty-eight have united with the church during the year, and there is now cheering evidence that God is near, and is still waiting to be gracious.

W I L L I A M S O N .

The church in Williamson has been for many years in a low and feeble state ; often destitute of any preaching, and at no time since its organization has it been favored with a settled ministry. A revival commenced in this place in March, and continued until May. In September, a protracted meeting was attended in one part of the congregation, which was well attended, and was successful in its issue. The whole number who have united with the church during the year, including those who have joined by letter, is about eighty. A convenient house of worship has been erected during the last year. Weekly lectures and the Bible Class are attended with a good degree of interest.

S O D U S .

The revival commenced in this place the latter part of winter, and continued through the spring. On the first Sabbath in May, eighteen, and on the first Sabbath in June, seventeen, were admitted to the communion of the church. Since then, eight others have been received ; in all, forty-three. A protracted meeting was held in the month of May, which was interesting in its character, and favorable in its results. The narrative from this place further states that the labors of an itinerant preacher were employed, and the method of calling on the awakened " openly to come forward, as a testimony of their determination to renounce sin," was adopted with success. " Although," says the narrative, " the work of God among us has been small, compared with

the rich displays of his power towards sister churches ; still we would not be unmindful of the day of small things. And while we acknowledge the good hand of God in the bestowment of his blessings upon an undeserving people, we still ask an interest in your prayers that we may be more faithful in the cause of Christ.”

N E W A R K .

From the church in Newark no report has been received, except for the last four or five months. An extensive revival is said to have existed there during the last spring, and a large number was added to the church. The measures said to have been adopted there were different from those which have generally been employed in this Presbytery. Since the revival, the state of religion, according to the report before us, has been on the decline, and there is much to be deplored in the present state of things.

P A L M Y R A .

The revival in this place commenced near the last of September, 1830. No extraordinary measures were used to rouse and quicken the church. A few individuals began to feel and deplore the state of spiritual declension which at that time existed ; the spirit of prayer began to revive in the church, and its members, one by one, came up to the help of the Lord. No uncommon measures were adopted to produce excitement : the principal means used were the preaching of the word and prayer. There was very little exhortation from the lay brethren. In social meetings, most of the time was spent in prayer. As the spirit of prayer and active exertion increased, souls were hopefully converted. In the early part of the revival, a day of fasting and prayer was observed with good effect. The meetings were multiplied, not by design, but unavoidably, through the force of circumstances. The meetings were characterized by great stillness and solemnity. Christians were fervent in their prayers ;

the word preached became more and more effectual, and a deep solemnity pervaded the whole community: few remained wholly unconcerned. Eighty-two have united with the Presbyterian church, some of whom were heads of families. The latter part of February, the work began to decline; at no time, however, has the spirit of prayer wholly declined, nor have christians reverted to that state of lukewarmness which existed before the revival.

R O S E .

The state of religion in this place, at the commencement of the last year, was unusually low. The church consisted of only twenty-two members. During the spring and summer a revival of religion was enjoyed, and seventeen have been added to the church. Meetings for conference and prayer are well attended, and the congregation is as large as can reasonably be expected. The labors of a minister, one half of the time, for the last six months, have been bestowed on this congregation. A Temperance Society has been formed here, which is doing much good; and the cause of truth and righteousness is gradually gaining ground.

W O L C O T T, (*Second Church.*)

A "season of refreshing" has been enjoyed in this place during the last year, and sixteen have professed their faith in Christ. A few more are cherishing a hope. The congregation is small and feeble, but increasing in strength and efficiency.

P O R T B A Y .

The state of religion in Port Bay has been unusually interesting the last year. The church are united and harmonious, and the Lord has been with them by his spirit and grace. Twenty-five have been added to this little church as the fruits of the late

revival; twenty of whom have been, or now are, members of the Sabbath School. A large accession has been made to the Temperance Society, and the state of morals, as well as of religion, is greatly improved.

E A S T B L O O M F I E L D .

Although this church is now Congregational in its form of government, yet, as their pastor is a member of this Presbytery, and as their reports are not made to any other body, it is thought proper to include the notice of the late revival there in this narrative. The work commenced in one section of the town, in October, 1830, and by the middle of December it became general throughout the congregation. The services of the Sabbath, the weekly lectures, and meetings for social prayer, were crowded and solemn. Christians appeared to feel for sinners, and sinners to feel for themselves. The means employed, were the stated services of the Sabbath, meetings for inquiry and religious conversation, prayer meetings, and visiting from house to house. In all the services, a special prominence was given to the doctrines of the gospel. The number added to the church is one hundred and eleven. A new impulse has been given to the cause of benevolence, and the congregation have raised for Education, Home and Foreign Missions, Sabbath School, and Tracts, more than nine hundred dollars.

F A Y E T T E , (*First Church.*)

This church has not enjoyed the labors of a settled minister since 1828. Although they have had preaching at different periods, and for the greater part of the time they have had no stated laborer, the consequence is, that the church has diminished from seventy-six to fifty-two. They had no share in the revivals with which all our sister churches were visited during the last year, and, until within a few weeks, the prospect has been peculiarly gloomy. About the first of January, 1832, the church

began to awake from her slumbers, and since that time a state of religious feeling and action has existed, which may be denominated a revival. Twelve or fifteen have recently expressed a hope, and twenty-five or thirty more are awakened. Meetings for public and social worship are well attended, and a good degree of interest pervades the congregation. A Temperance Society has been formed, of about fifty members, and the cause of Home and Foreign Missions is aided to some extent.

F A Y E T T E, (*Second Church.*)

Some attention to religion was manifested in the second church of Fayette during the last winter, and a small addition was made to the church. A state of religious feeling, more favorable than is usual, exists there at the present time.

W A T E R L O O.

Early in February, 1831, an effort was made in Waterloo to advance the cause of Temperance, and almost immediately a revival of religion ensued. An unusual interest began to be felt on the part of christians, and it was soon ascertained that the impenitent were beginning to inquire what they must do to be saved. A state of religious feeling was soon indicated of a highly interesting character. The work was general, and for a short time powerful. About one hundred have professed religion. Some additional interest has been exerted in the cause of benevolence. The Temperance cause has excited a new interest, and the condition and prospects of the congregation are in many respects improved.

G A L E N.

The state of religion in Galen began to assume a more favorable aspect early in the spring of 1831. A protracted meeting was held in April, which resulted favorably. During the sum-

mer and fall a great declension was manifest. Another protracted meeting was held in December, and some additional interest excited. The number added to the church is about one hundred. This church still remains without a pastor, and has only occasional preaching. There are three Sabbath Schools within the town; a Bible Society, which has supplied all the destitute families in the town during the last year; a Tract Society, which, however, has done but little the past year; and a Temperance Society of between three hundred and four hundred members. About forty dollars have been subscribed for Foreign Missions.

B E N T O N.

An increased attention to religion began to be manifested in this place about the first of March. An usual spirit of prayer was enjoyed by the members of the church, and meetings were attended by greater numbers, and with unusual interest. The work, however, did not assume the features of a revival until May. From this time cases of hopeful conversion were frequent for several weeks, and between forty and fifty have professed their faith in Christ. In November, the Rev. Mr. Clary was called home to his reward. He fell a martyr to his zeal in the cause of Christ, in the labors of a protracted meeting in a neighboring congregation. *The memory of the just is blessed.*

R Ó M U L U S.

In January and February, 1831, an unusual fervency and importunity in prayer was evident among the people of God. In March, an awakened anxiety began to be manifested among the impenitent. Meetings were thronged; the word of God was quick and powerful; and many were brought to submit themselves to the Lord Jesus Christ. In three weeks, fifty were cherishing a hope in the pardoning mercy of God. The work continued about three months, and eighty-nine, as the fruits of it, have united with the church. Among the subjects are many

of the youth, some of middle age, but none in advanced years. The means employed have been no other than those with which the Presbyterian church has been long familiar. "To the honor of God and of his truth," says the pastor, "I must observe, that in no year since my connexion with this church, have the distinguishing doctrines of the gospel been so often exhibited and so much insisted on as during the last year, and the divine blessing has evidently sanctioned this course." The monthly Tract distribution has been adopted, Sabbath School and Bible Class instruction successfully pursued, and a liberal attention paid to the benevolent operations of the day.

From this detail it appears that all our churches which have enjoyed the stated ministrations of the gospel, with two exceptions, have shared in a greater or less degree in this work of grace. The whole number added to the church within our bounds, as the fruit of these revivals, is about two thousand two hundred and fifty.

This precious work, in its general features, has not been essentially different from former revivals, except that it has been more powerful, more extensive, and has enrolled among its subjects an unusual number who had been openly hostile to the truth. Less opposition has been manifested than is usual in revivals of so much power, and less, perhaps, than is usual has occurred in its progress in which a captious, unbelieving world would find occasion to complain. The doctrines which have held a prominent place in the preaching generally, are the plain and humbling doctrines of the orthodox faith; the doctrines of our standards; of the reformation, and of the bible. These have been exhibited, not as matters of controversy or as problems, but as matters of fact and of faith. While sinners have been taught to regard the depravity of their hearts as total, they have been also taught to regard it as consisting in their own voluntary rebellion against

God, "whereby," as our confession of faith expresses it, "we are utterly *indisposed* to all good," "and wholly *inclined* to all evil." Not the want of a power, but the want of an inclination to do the will of God. The inability predicable of the sinner in his depraved condition has been represented, as the standards of our church very forcibly express it, as an "inability of *will*," regarding the sinner as bound at all times to keep the whole law and to do the whole will of God. The doctrine of divine sovereignty and divine decrees, the doctrine of election and effectual calling, of regeneration by the Holy Spirit, justification by faith, and the final perseverance of the saints, together with all those leading truths which have long been designated, by way of distinction, the "doctrines of grace," have been constantly kept in view as the fundamental articles of the christian faith, and the only permanent foundation of christian character.

The labor generally has been performed by the pastors and stated ministers; assisted in prayer meetings and parochial visiting by the elders and other members of the church. The young converts also have exerted an important influence, by personal conversation, and in meetings for social prayer. It may be mentioned, as one distinguishing feature of this revival, that the converts generally seem to have imbibed, in an unusual degree, the spirit of missionaries. No sooner did they indulge a hope that they had themselves accepted the invitation to the marriage feast, than they were ready to go out into the highways and hedges, and compel others to come in, that the house might be filled, and the table furnished with guests. In some instances the labor of itinerants was employed, but, with few exceptions, with no very obvious success. Seldom, perhaps, has the case been known, in which God has so obviously honored the means of his own appointment, in distinction from those of human invention, and the labors of a stated ministry, in distinction from those of itinerant evangelists, as in the revivals within our bounds.

The means which have been most commonly employed and most obviously blessed in these revivals, have been, in general, no

other than the ordinary means of grace. In several of our churches protracted meetings were held; in some instances with desirable results, but in others without any apparent effect, other than might be expected from the preaching of the word in other circumstances. In some places the practice of calling out those who were awakened, at the close of public worship, to take what was called the "*anxious seat*," was adopted. This practice was by no means general at any period of the revival and in some instances, where it was at first introduced, it was afterwards discontinued, from a full conviction that so soon as it ceased to interest by its novelty, no beneficial results were accomplished by it. In most of our congregations the usual method of holding "*inquiring meetings*," for personal conversation and instruction, has been found to secure the attendance of a much larger number; to afford greater facilities for instruction suited to the condition of each individual, and to be, all things considered, the "*more excellent way*."

The religious services generally have been orderly, still and solemn. Never interrupted by loud and boisterous expressions, either of grief or joy; never rendered offensive to the ear of refinement by low allusions or coarse and vulgar expressions, nor painful to the ear of piety by an irreverent and affected familiarity with sacred things. No quaint and questionable expedients have been resorted to for the purpose of effect; no audible praying of females in promiscuous assemblies; nothing, in short, in the way of means or measures, except as above specified, which has not been common in conducting revivals of religion since the days of Edwards. From some of these remarks a few of our churches are to be excepted. These churches, however, were, with perhaps one exception, without pastors, and the innovations which have been made upon the ordinary modes of worship, have been introduced by itinerant preachers, who do not belong to this Presbytery. But few, if any, of these innovations are now regarded as improvements, and facts have shown that generally, if not universally, the revivals have been most powerful, of the longest continuance, and most desirable in their results,

in those places where there has been the least departure from the ordinary methods of conducting revivals in the Presbyterian church.

It is obviously one distinguishing feature of these revivals, that an unusual proportion of *young men* are among the converts. This circumstance has been regarded as an unequivocal indication, in the providence of God, that an increased effort was called for to provide the means of education for those who might be disposed to prepare for the gospel ministry. An arrangement has accordingly been made to employ an additional agent, to forward the objects of the American Education Society in the western counties of the state, and one of the members of this Presbytery is now actively engaged in visiting the congregations, collecting funds, &c. and in various ways promoting this important object.

An auxiliary to the A. B. C. F. M. has just been organized within our bounds, and about three thousand four hundred dollars subscribed in aid of its funds. The cause of Home Missions, of Education, and Tracts, has received an increased degree of attention. A new impulse has been given to the cause of Temperance, and from sixty to eighty young men have commenced a course of study, with a view to the gospel ministry, the past year.

These revivals have been most happy in promoting a spirit of harmony and christian love in our churches. At no time have our churches been in a condition apparently so favorable for vigorous, systematic and united action as at present. Entire harmony of sentiment, feeling and action prevails among the ministers. No collisions of any kind are known to exist, and in several of our congregations, revivals are in progress at the present time. May the triumphs of truth and righteousness be perpetuated and increased, until the *knowledge of the Lord shall fill the earth as the waters fill the seas*; until the *kingdom of Christ shall come, and his will be done on earth as it is in heaven.*

P O S T S C R I P T .

As the publication of this narrative has been unexpectedly delayed for several weeks, it may not be improper to add, that since the meeting of Presbytery early in February, several of our congregations have been visited with the special influences of the Spirit. In some, protracted meetings have been held with success; in others, such meetings are still in progress. The churches in which the work of grace has been most powerful since the first of February, are Seneca Falls, Palmyra, Rushville, Canandaigua, and Geneva. In Canandaigua, the number who are cherishing a recent hope is between sixty and eighty. In Geneva, the work is too recent in its origin to admit of an accurate estimate at the present time.

Geneva, March 28th, 1832.

