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NARRATIVE

OF THE

Revival of Religion,

IN THE

COUNTY OF ONEIDA,

PARTICULARLY

IN THE BOUNDS OF THE

PRESBYTERY OF ONEIDA,

IN THE YEAR 1826.



UTICA,

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1826.

AT a meeting of the Presbytery of Oneida, held in Whitesborough, September 8, 1826—

The Rev. JOHN FROST, Rev. MOSES GILLET, and Rev. NOAH COE, were appointed a committee to receive communications from ministers and others, respecting the late revivals of religion in this county, particularly within our bounds; and to publish a narrative of the same, accompanied with such remarks as they should deem proper, and such suggestions, as, in their judgment, are calculated to sustain and increase the spirit of religion in our churches.

NOAH COE,

Stated Clerk of Oneida Presbytery.



SOME may think that the following accounts are too long, and that there is much unnecessary repetition. To such the Committee would observe, that they should have abridged them more than they have done, were it not for the fact, that so much has been said at home and abroad, both by friends and enemies, respecting this revival; that so many false reports have been circulated, and such various opinions have been formed. The Committee have thought, that the plain unvarnished narratives of those who were eye-witnesses, would on the whole be the most satisfactory to the public.

Narrative, &c.

VERNON.

IN this town there are two Presbyterian Societies, designated by the names of Vernon Centre, and Mount Vernon.

VERNON CENTRE.

The Rev. Mr. Barton, under whose labours the revival in this place commenced, being absent, the following facts were communicated by a respectable member of the church, in September last :—

The revival commenced here in August, 1825. The number of hopeful converts is not far from one hundred and sixty-four. The number admitted to the church is one hundred and three. Twenty-seven of these are heads of families. The converts are among all classes and all ages, from 8 to 70. The youngest admitted to the church is about ten years of age. Several of these formerly professed to believe in universalism, and two were Roman Catholics. Only one among the hopeful converts, to my knowledge, has turned back.

The means which have been blessed, were fasting and prayer, preaching the plain truth and the whole truth of the bible, visiting from house to house, and meetings of inquiry. The church have been united in the work, with the exception of one member, who has since proved that he is not a member of the church of Christ. Great care has been taken to have the rooms, in which meetings were held in the evening, well lighted, and furnished with convenient seats. Means have been varied according to circumstances. Sometimes a dead silence in a conference meeting for two or three minutes, when Christians offered up one united supplication for the out-pouring of the Spirit, has been greatly blessed. But what has appeared to me most useful, is a humble reliance

on the Lord, an undoubting faith in his promises, working just as though we could convert sinners; knowing and feeling at the same time, that it is Christ alone who can change the heart, and giving to him *all* the glory.

Our meetings of inquiry have been continued up to the present time, and of late have much increased in numbers and solemnity. Several instances of conversion have recently occurred. Appearances are favorable, and we are still hoping to see great things among us. The opposition is great. It seems as though Satan had here centered his legions. Our minister has been threatened with horse-whipping. The active members of the church have met with personal abuse, and the worst of Billingsgate language. Among the most violent in the opposition are two *peace-officers*! But none of these things move them. They still live and pray; and some of the church manifest an increasing zeal in the cause of God. Numbers attend our anxious meetings, and many of them are under deep impressions.

MOUNT VERNON.

The following particulars are from the Rev. Calvin Bushnell, pastor of the Presbyterian church, received about the 1st of October:—

The revival commenced among my people about the middle of November. It was gradual, and did not become general, till the latter part of December. The number of hopeful converts is about one hundred and forty. Fifty-nine have united with the Presbyterian church; about thirty with the Baptist church; and some with the Methodists. A number have not yet united with any church. The means are essentially the same as in former revivals, viz: preaching, fasting, and prayer; visiting from house to house, meetings of inquiry, and conference meetings. Among Christians, a good degree of harmony and brotherly love prevails, considerable fervency in prayer, and fidelity. There are fewer symptoms of apostacy among the hopeful converts, for the time, than I have witnessed in any former revival among this people.

The revival, at its commencement, was characterized by a remarkable tenderness of spirit among Christians, and a disposition to confess their faults one to another. There was a season of great searchings of heart, such as I never before witnessed. Many old professors were so tried as to give up their former hopes, and, as it was said, obtained new ones. The work was also characterized by a more ardent and persevering spirit of prayer, than I had ever before witnessed. The converts.

who have united with the church, I must say, give as good evidence of deep and thorough conviction of sin, and real conversion to God, as in any revival with which I have been acquainted; and nothing of an opposite character has as yet appeared. Whether they are real converts or not, God only knows.



WESTMORELAND.

THE Rev. Mr. Crane being absent on a journey for his health, the following facts were communicated in October, by a respectable young man, a member of Hamilton College, who spent some time in this place during the revival:—

During the summer of 1825, the state of religion in this town was very low. A dark and gloomy cloud had gathered, and was hanging over it with discouraging aspect. The wicked had become bold in their transgressions, and the friends of Zion had “hung their harps upon the willows.” While in this situation, the joyful tidings came, that the church at Vernon Centre was enjoying “a refreshing from the presence of the Lord.” A few went over to see, and returned with a new spirit. Christians began to pray with more fervour. About the 1st of November, the church set apart a day for fasting, humiliation and prayer. The searching influences of the Spirit were felt by many of the brethren and sisters. Our conferences and prayer-meetings soon became crowded and solemn. Numbers were deeply convicted, and the work of grace steadily progressed through the winter. The pastor and some of the members of the church visited from house to house. In all our meetings the distinguishing truths of the bible were urged with all possible plainness. The instructions of the Sabbath school have been blessed. Eight of the teachers, and thirty-four of the scholars, have become pious. The whole number of hopeful converts is about eighty. Sixty have united with the Presbyterian church; and a few with the Baptists and Methodists. The work, we believe, has not wholly subsided. There are Christians who are pressed in spirit, and pleading with importunity that the Lord would continue his work of grace.



SKENANDOAH.

THE revival in Vernon extended to the little church in this place, under the preaching of the Rev. Phineas Robinson, who in September communicated the following facts:—

The village of Skenandoah participated in some degree in the divine influence which has of late been so signally enjoyed. The heterogeneous character of its population renders it an unpromising field for moral cultivation. The church has ever been weak, and few in number. The moral and religious aspect of the church and society, in November last, was deplorable. This was made the subject of animadversion in public discourses at that time. Professing Christians were warned of the danger of self-deception. The great responsibility connected with their profession was repeatedly enforced. They began to examine themselves, and to manifest increasing sensibility. Discipline was administered, a day of fasting and prayer was observed, and a spirit of inquiry began to extend among those, who hitherto had been unconcerned. Plain and solemn addresses to church members, respecting their sins and obligations, had more effect on unbelievers than any other means whatever. During the excitement there were frequent meetings in the week, as well as on the Sabbath. They were characterized by a great stillness, and a deep and awful solemnity. Fervent prayer, and visiting from house to house, were among the means most blessed. Many, by being visited, were led to attend upon the means of grace, who had wholly neglected them. The number of hopeful conversions were indeed few, in comparison with the rich harvest of souls gathered in many larger societies. About fifteen is the probable number. Most of these were heads of families, from 30 to 40 years of age. When it is considered, that this little number was gathered from a small obscure village, which had enjoyed few religious privileges; that most of them were heads of families, training up a numerous offspring; that most of them were Dutch families, without an English education, and never before visited by a clergyman with a view to their spiritual interests—the heart of piety will surely derive no small pleasure from the fact, that this little number have been translated from the kingdom of darkness into the kingdom of God's dear Son.



WESTERN.

THE following facts respecting the revival in Western, were furnished by the Rev. George W. Gale, who, on account of his health, removed there a little more than a year ago, and whose counsel and occasional labours have been a great blessing to the people:—

The moral condition of this town, which has always been dark, was

unusually so previous to the late revival. People might be seen in almost every direction, pursuing their business or their pleasure on the Sabbath, while few repaired to the house of God, to offer their devotions to him who hath said—"Thou shalt keep my Sabbaths, and reverence my sanctuary." The establishment of a flourishing Sabbath school, and of prayer-meetings, were regarded as favourable tokens, by those who observed the signs of the times, that God was about to "turn the captivity of Zion."

On the last of September, 1825, the Rev. Charles G. Finney arrived in town, (after a short visit to recruit his health in this county), on his way to the county of St. Lawrence, where he had been labouring with success, and where the people were anxiously waiting his return. The urgent request of those who were mourning over these desolations, that he would tarry here for a season, induced him, after some deliberation, to stay. He commenced preaching three times on the Sabbath, and almost every evening in the week, in different parts of the town, besides visiting during the day from house to house. Professors of religion were urged to "pray without ceasing; believing the words of our Lord, that he is more ready to give the Holy Spirit to them that ask him, than earthly parents to give good gifts to their children." Sinners were pressed with the duty of immediate repentance, by every truth and motive which the word of God presents, in language plain and pointed. These efforts were not permitted to be made in vain, even in this unpromising field. Christians were humbled for their past unfaithfulness, and led to pray as they had not prayed before. Sinners began to enquire what they must do. Convictions and conversions multiplied and spread through the town. In some instances whole households were converted.

In this interesting state of things, the overwhelming influences of the Spirit of God in Rome, rendered it necessary for Mr. Finney to spend all his time in that place. He spent twelve weeks here; after which his labours were required in other places; and there has been only occasional preaching with us. But meetings on the Sabbath have been kept up, and prayer-meetings in the week in different parts of the town. Convictions and conversions through the winter and summer have been frequently occurring. The number of converts in this town, and that part of Lee where the people attended meetings here, is supposed to be about one hundred and forty. Thirty-seven have united with the Presbyterian church on confession of faith; a number with other denominations; and many have not yet united with any church.

The great variety of denominations in this town has seemed to distract the minds of those who have indulged a hope of an interest in Christ, and prevented many from uniting with any church. This, together with the prevalence of universalism, unitarianism, deism, great ignorance of divine things, and the habits of utter neglect and even contempt, with many, of the institutions of religion, present powerful obstacles to the progress of vital godliness. The moral aspect which this town has presented, and which it still presents, and must for generations to come, speaks more than volumes could, the importance of "home missions," and of making the *earliest efforts* to establish the preaching of the gospel in every settlement in our country. It is now more than thirty years since this rich and populous town was first settled, and only nine years since the Presbyterian church was organized, and a house erected for public worship; and this was done through the labours of a missionary. The means which God has blessed here, have been similar to those employed in adjacent places. Prayer has been signally answered. While Christians have been praying, convicted sinners have frequently found peace in believing. Most of those who give evidence of reconciliation to God, are among that class who have revered the institutions of religion, and the greater part are among the young. Several are quite young, even down to ten years of age. Most of them were religiously educated. A few advanced in life give satisfactory evidence of a saving change, which, while it shows the danger of delay, teaches us not to limit the grace of God, nor wholly to despair even of the aged.

One instance has occurred in this town worthy of notice. It is the widow of the late Gen. Floyd, who was known as a revolutionary officer and signer of the declaration of independence. The General was skeptical on the subject of religion. Mrs. Floyd, till of late, entertained similar views. For a year or two past, her sentiments have changed, and she has felt the importance of an interest in the Saviour. But it was not until the late revival, that she has been enabled to cast herself upon the grace of a Saviour. And now, with a mind remarkably preserved and vigorous, though nearly eighty years of age, and perfectly blind, she grasps firmly the promises of God, and rejoices in the hope of salvation through the Redeemer.*

* Deceased since the above was written.

LEE.

THE revival extended from Western into Lee. The following facts were communicated by the Rev. Mr. Snow, in October :—

The revival commenced here about the first of January. Many young people were deeply impressed under the means of grace. Requests for the prayers of Christians, from those under conviction, were frequent. At a prayer-meeting one evening, the Lord was in the midst of us of a truth. It was the most solemn meeting I ever witnessed. Ten or eleven were in deep distress. Prayers, which seemed to reach within the veil, were offered for them, and the mourning of several was turned into thanksgiving before the meeting closed. There are about fifty hopeful converts; ten only have yet united with the church.

We request Christians to remember us in their prayers, that God would not take his Spirit from us, but revive his work, and cause his people to rejoice.



ROME.

THE following account of the revival of religion in Rome, is from the Rev. Moses Gillet, pastor of the Presbyterian church, dated October 30th :—

Gospel ordinances have been stately administered here almost twenty years. Several seasons of revival have been enjoyed, and the church increased from fourteen members to two hundred and twelve. The fruits of these revivals have been manifest in the christian deportment of the subjects. For a considerable time, however, previous to the late outpouring of the Holy Spirit, we had been in a cold, formal state. Meetings were well attended, and discipline administered. Still we ought to confess with shame, that there was much formality in our worship, and many faithless prayers were offered up to Him who requires us to believe with the heart.

In October, 1825, a revival took place in the town of Western, under the preaching of Mr. Finney, the influence of which was felt here. The latter part of November, the influence of the Spirit was visible in the conviction of sinners in the eastern part of the town, called Wright's Settlement. Meetings soon became very solemn. In about four weeks, forty might be numbered as hopeful converts to Christ. On the last Thursday but one, in December, a church prayer-meeting was held in

the meeting-house, which was very solemn and interesting. Great searchings of heart prevailed among professors. In the evening a few individuals agreed to meet at a private house, half a mile out of the village. The house was crowded. After prayer, and reading a passage of scripture, a few remarks were made. One young man was so distressed as to be unable to suppress his feelings. He was heard to utter broken sentences of prayer. We united in our supplications at the throne of grace, and the spirit of the Lord appeared to come down suddenly in the midst of us, and to fill the room in an astonishing manner. All present appeared confounded. Old professors stood and trembled. There was a death-like stillness, or solemn awe, such as I never before witnessed. Little was said, except in prayer. The young man was in great distress till toward morning, when he found peace in believing. Great seriousness from this time was manifested.

Monday evening, the last week in December, a meeting of inquiry was held for convicted sinners. Mr. Finney came here that evening, and remained four weeks, and was a distinguished instrument in promoting the revival. The meeting of inquiry was at a private house, and a prayer-meeting at a school-house at the same time. The room was filled with inquiring sinners. After prayer, personal conversation, and a short address, we dismissed them. Instead of retiring, they partly fell upon each other, and gave vent to their feelings in sobs and groans. It was with difficulty we prevailed upon them to retire. From this time the excitement became general in the village. Meetings were held for about five weeks in the church every evening, and most of the time the house was crowded. Sometimes there was preaching, and sometimes only prayers with short addresses. Meetings of inquiry were now held in the day time, and in some instances three hundred and upwards have attended. Great stillness and solemnity prevailed till the close, when sometimes there would be a burst of feeling in groans and loud weeping. We urged them to retire, telling them that they must look to Christ; that their impenitent tears would not save them. When not engaged in meeting, we visited from house to house. We often found sinners in great agony of mind, and Christians in almost equal agony, praying for them. Although constantly engaged, it seemed we had little to do, except to look on and see the salvation of the Lord.

The description here given falls far short of the reality, during the greatest excitement. Worldly business was to a great extent suspended. Religion was the principal subject of conversation in our streets.

stores, and even taverns. Merchants' and mechanics' shops were many of them closed in the evening, that all might attend meeting. Instances of hopeful conversion were most frequent about the second week in January. At two different times, it appeared that more than twenty were hopefully converted in twenty-four hours. All classes of people were affected. Many who had regularly attended public worship for twenty years, and lived through revivals unmoved, were now made to tremble and bow to the cross. Four lawyers, four physicians, all the merchants who were not professors before, and men of the first respectability in the place, are hopeful converts.

Sabbath schools have been established here nearly ten years. We have now evidence that the seed of the word has not been sown in vain. More than one hundred and thirty, who have attended these schools, are hopeful subjects of renewing grace. Children from nine to twelve years of age give evidence of piety, and their promptness in applying passages of scripture is truly striking.

During the greatest excitement there was little open opposition. Scoffers were confounded: Universalists trembled. Some renounced their sentiments, and were brought to repentance. The moralist was stripped of his vain covering, and led to beg for mercy. Great is the change. "It is the Lord's doing, and it is marvellous in our eyes." In March, one hundred and sixty-seven were received into the church upon profession of faith. The whole number received is two hundred and eighty-four. Upwards of thirty have united with the Methodist church, and some with the Baptists and Episcopalians. The number of hopeful converts cannot be accurately stated. Probably not far from five hundred. Some of them were from adjacent towns. A number who have expressed hopes here, have not yet united with any church.

During the spring and summer past, meetings have been held every evening in the week. For eleven months there has been no time when sinners were not under conviction, and but few weeks without instances of hopeful conversion. Meetings of inquiry are continued, and a spirit of fervent prayer still prevails.

Some additional remarks respecting this work of God may be useful. After the revival in Western commenced, it became a subject of conversation in Rome, and many professors and others attended. Christians returned, feeling that something must be done. Our prayer-meetings became large and solemn. Directions were given to pray for a definite

object—for the influence of the Spirit, to revive Christians and convert sinners. There was such wrestling and agony in prayer as we had never before witnessed. Christians viewed their impenitent connexions and neighbours, as standing on the brink of hell, and that nothing but the mercy of God could save them. They prayed as tho' they could not be denied. They seemed to take hold of the promises of God to prayer, with strong faith. In little praying circles intercessions were made for individuals by name. Striking answers appeared to be given. In the language of the prophet, it might be said, "As soon as Zion travailed, she bro't forth her children." Christians seemed to plead with God, as a child would plead with his parent; and they found him more ready to give the Holy Spirit, than earthly parents to give good gifts to their children. Indeed, the great instrument in this glorious work has been *prayer*. Christians seemed to believe both the promises and threatenings of God, and in view of them have wrestled at the throne of grace until they prevailed. The word of God, in sermons, short addresses, at prayer-meetings, and in private conversation, has had a powerful effect in convicting sinners of their great guilt, and desert of eternal punishment. The truths brought into view are such as have generally been termed the doctrines of grace. The justice, purity and binding nature of the divine law, with its awful penalty, have been exhibited with great clearness. The sins of the heart have been exhibited, not merely for transgressing the law, but for rejecting mercy, for not repenting and turning to God. Christ has been exhibited as the only and all-sufficient Saviour. Repentance and faith have been urged continually upon sinners, as their immediate duty; that they were without excuse for not complying with these requirements. Convictions have been more sudden and more pungent than we have witnessed in former revivals. Sinners in some instances have trembled through their whole frame, in view of their guilt, and the impending wrath of God; though in no instance, to my knowledge, was bodily strength wholly suspended. And however strange it may appear, when sinners have thus been filled with mental agony, and bodily agitation, they have complained that they had no feeling, that their hearts were hardened. It was not necessary to teach them that there was an eternal hell. They felt, that without a change of heart, there could be no heaven for them. Convicted sinners were exhorted to submit themselves to God. They were told they must repent or perish; that they must believe on the Lord Jesus Christ, or be damned; that their impenitent groans, and tears, and prayers, could not save them. Every false dependence was torn away as soon as possible. Often would

they say—“We cannot change our own hearts.” The command was urged—“Make you a new heart and a new spirit, for why will ye die?” No allowance was given to wait God’s time. They were told—“Now is the accepted time; now is the day of salvation;” that the longer they continued impenitent, the greater their guilt, the more danger of becoming hardened, of grieving the Spirit, and of dying without hope.

Meetings of inquiry have apparently been a powerful means of bringing sinners to repentance. When hundreds have attended, there would be a death-like stillness, and great solemnity in almost every countenance. They were conversed with individually, and such instruction given as their case seemed to require. Often at the close of such meetings, they manifested such strong desire to remain, that it was found necessary to exhort them to retire and give their hearts to God. In many instances, convicted sinners have, apparently, been born again, while praying. While praying for themselves, they would be heard pleading for others, without expressing any hope; though in a short time light would break in, and they would have peace in believing. Converts have been fervent in prayer, and many of them active instruments in the conversion of others.

It will doubtless be asked, with no ordinary interest—What are the fruits of this revival? Three or four instances of backsliding have occurred. One has been suspended for intemperance. These cases are to be lamented, and we hope will humble the church, while sinners may pervert them to their own hurt. In general, the subjects appear as well, if not better, than in former revivals, which I have witnessed. A marked reformation in morals is too apparent to be denied. The Sabbath is more strictly observed. Intemperance and profane swearing are checked. More good feeling in neighbourhoods and families prevails. The church is blessed with peace and harmony. It may be said in truth, these Christians love one another. May it be our prayer, that no root of bitterness may spring up to trouble us; but that we may “keep the unity of the spirit in the bond of peace.”



VERONA.

FROM Rome the revival extended into the society of the Rev. Israel Brainerd, by whom the following facts were communicated in November :—

The first appearance of any special attention to religion among this

people, was at an evening meeting the last week in December. Previous to this some unhappy contentions and animosities had taken place, and means had been used to remove these evils, and many confessions had been made. At this meeting there was uncommon solemnity, and one person was under deep conviction. From this period, the work gradually increased for a number of weeks; and conversions occurred every week, till the attention of the people in general was arrested. But in one school district, in the west part of the town, there was the greatest display of divine grace. At an evening meeting, in a private house, the impression made on the congregation was astonishing. A number fell, and some were unable to go from the place till morning. In this district, in the course of three weeks, there was about fifty hopeful conversions. During the revival there was a remarkable quickening of professors. They would give up their hopes, and obtain new ones, and engage in the work with zeal and fidelity. The number of converts in the town is about one hundred. Some of these are without the bounds of my society, and some belong to Methodist and Baptist families, and have united with those denominations. Twenty-eight, on examination, have united with my church. There are about twenty more in my congregation that have manifested hope, who have not united.

Some unhappy events occurred during the revival, which gave a check to the work, from which it never recovered. A false and scandalous pamphlet was put in circulation, against the church and pastor, by a member who had been recently excommunicated for unchristian conduct, which excited some conversation, and directed in some degree the attention of the people from the great things of religion. A certain preacher, who had spoken against the revival, was invited to preach in the district where there had been the most attention. There were few if any instances of awakening and conversion after this period.



CAMDEN.

THE following facts, respecting the revival in Camden, were communicated in November, by Mr. Kellogg, who has been supplying the pulpit of the Rev. Henry Smith, pastor of the Presbyterian society, during his absence on a visit in New-Hampshire:—

The revival in this place commenced about the 1st of January. The pastor of this church and several of the brethren visited Rome, to witness God's mighty work. They were refreshed, and returned impressed

with the importance of a revival in this place. They endeavoured, by prayer and exhortation, to arouse their brethren. About this time, the Rev. Mr. Nash visited this place. His efforts were directed to the church, pressing them to repent and awake to duty. His efforts were blessed, and the church entered into a covenant to pray that God would revive his work. There was a season of deep heart-searching in the church. Convictions were soon visible among the impenitent, and increased until the excitement became general, and a number were hopefully converted. About the middle of February, when the influenza became very prevalent, the attention declined, and fears were entertained that the work would stop. A few of the brethren betook themselves to the throne of grace, and wrestled with God in prayer, *believing*. The work revived, and prevailed with overwhelming power. During two weeks in April, between sixty and seventy were hopefully converted. After this the work declined in power; but has continued through the summer, up to the present time. The converts, generally, appear to be steadfast, growing in knowledge and grace.

The means which were most blessed of God, were the faithful preaching of the word—the naked truth—not only in the desk, but from house to house. In visiting, the pastor was assisted by many of the brethren. The greatest *plainness of speech* was used in conversing with individuals. These means were used in humble dependence on the Spirit of God, manifested in fervent prayer for his blessing. Christians prayed as they had never done before. They were distressed and weighed down with agonizing pains, especially in the closet, pleading the promises of God—believing them. Answers to prayer were manifest. Numbers were converted, while prayer was offered up for them, individually. Young converts engaged with zeal in the work, and partook of the same spirit of prayer. About one hundred and fifty have united with the Presbyterian church. A number have united with the Methodists. Many give evidence of a saving change, who have not yet united with any church; and many strangers and visitors from abroad were hopefully the subjects of renewing grace.*

* This town is in Oneida county; but the church is connected with Oswego Presbytery.

BOONVILLE.

In this place the people have not been able to support a minister, without aid from missionary societies. The population is scattered

and the people are much divided in religious sentiment; and many have cared for none of these things. The following account of the late revival is an abstract of a communication from the Rev. Ira Manly, who has supplied the Presbyterian church in that place, for a few years past :

At a preparatory lecture in December of last year, parents were requested to bring with them their baptized children. The text selected for the occasion was—"Come thou and all thy house into the ark." An unusual degree of feeling and solemnity was manifested. Not long after this, I went to visit a family, in which three of the members were dangerously sick. I was not permitted to see the sick and converse with them. Returning home, I reflected that it would be wise to exhort those who were well, and whom it could not injure. I accordingly commenced a course of visiting and exhortation, which I continued through the winter. About this time, also, I received an account of the revival in Rome, from two of our young men, who had been there on a visit, and had become hopeful subjects of grace. Their warmth and zeal were a blessing to me. The next evening, in meeting, I gave an account of the revival in Rome. It was attended with a divine impulse. From that time our meetings increased, till they were full to overflowing.—Presbyterians, Baptists and Methodists, rushed together, and seemed to participate of the same spirit. We endeavoured to avoid exciting any party feeling. Soon after the revival commenced, a season for fasting and prayer was appointed, and measures were adopted to bring all the professors of religion to engage in the work. The preaching was plain and pointed. Prayers were much more fervent than usual. Ministers from abroad preached with much engagedness. Meetings of inquiry were attended with great interest. Members of the church agreed to pray three times daily for the out-pouring of the Spirit. Family visits were made. A young man from Hamilton College gave us considerable aid, in exhortation, prayer and visiting. Some other young men also were useful. Conversions became frequent. This state of things continued with some variation till April. Some party feelings began to appear, and the Spirit seemed in a great degree to withdraw. Sixty-seven have been added to the Presbyterian church. Several have united with the Methodists, and some with the Baptists. The whole number of converts is probably towards one hundred. The converts, with few exceptions, are attentive to the means of grace. Many of them are much engaged in prayer, and most are willing, when called upon, to take part in this duty. In the midst of means, God has shown us that the work is his, lest any man should boast. It is manifest, however, that if our

churches would enjoy his special presence, they must put away sin, and walk in the way of his commandments. Among the fruits of the revival are two flourishing Sabbath schools, a bible class, and a tract society.



WHITESTOWN.

THERE are two Presbyterian societies in this town, one in the village of Whitesborough, and the other in the village of New Hartford.

WHITESBOROUGH.

The following facts were furnished by the Rev. John Frost, in November :—

It is thirteen years last March, since I was ordained over the Presbyterian church in this place. Previously to this, the members here and at Utica composed one church, and their pastor, Rev. Jonas Carnahan, preached alternately at each place. When the church was divided, there were about fifty members living here. Most were females. There were only four male members in the village. The society was feeble. There was a respectable Baptist society in the place. No general revival had ever occurred. During the first four years of my ministry, there was a general work of grace, which brought into the church eighty-three members. The two succeeding years there was no special seriousness. In 1819 and 1821, greater revivals occurred than any before. As the fruits of these, one hundred and eleven united with the Presbyterian church, and many with the Baptist church. During the three succeeding years, scarcely an instance of conversion occurred. In the latter part of December, 1824, the day preparatory to the communion was spent in fasting and prayer and religious conference. The prominent sins of the church were drawn up, and formally read and confessed by the whole body. Promises also were made with respect to their conduct the succeeding year, such as the following :—“ We will make greater efforts to progress in personal holiness. We will converse with our brethren respecting their faults, instead of talking about them to others. As we have opportunity, we will converse with our impenitent friends and others over whom we may hope to have influence, upon religion.” On the following Sabbath, the first in January, 1825, the church rose in the midst of the congregation, and after an address to them, renewed their covenant with God and each other. A deep solemnity pervaded both the church and congregation. On

that day sinners were awakened. A revival succeeded, which continued till the early part of summer. As the fruits of this revival, about forty united with the Presbyterian church, and a number with the Baptists and Methodists.

The greater part of the subjects of these revivals have been among the younger classes of society. As few cases of discipline have occurred among them in proportion to the number, as among the old members of the church who were professors when I came. About half the cases that have occurred among both have arisen from intemperance; and from my own experience and observation, my impression is, that intemperance is one of the greatest sins with which our church and nation is cursed, and a fruitful source of most of the crimes and immoralities, which abound in our land.

In the latter part of the summer, four bible classes were established. The day preparatory to the communion on the first Sabbath of the present year, was spent in fasting and prayer, and the same promises renewed which were made the preceding year.

About this time the revival in Rome excited a deep interest here. Some of the members visited that place, and returned with increased feeling. It had often been a subject of lamentation in conversation, that there were so many heads of families among us, who had remained unmoved in all former revivals; and Christians began now to be distressed for such, and the conversion of heads of families became the burden of their prayers. The fact, that many at Rome, of the same description, were the subjects of grace, strengthened their hope. Prayer meetings in circles, composed of males and females, at different places, became frequent, and heads of families were prayed for individually. Several weeks elapsed before any special seriousness was visible in the village. The church continued to wrestle with an earnestness and an agony greater than I had ever witnessed before. Some heads of families were in trouble; and such is the fact, whatever may be the cause, that conversions in the village commenced among heads of families. The latter part of February, the attention began to extend, and in March was more powerful than any thing I had witnessed here before. Many old professors were convicted, and placing little dependence on past experience, were anxious for present evidence of repentance and reconciliation to God through the Redeemer. Considerable murmuring and some open opposition was now manifested. Misrepresentations and falsehoods were circulated. A lying spirit seemed

to possess some who heretofore were apparently free from it. Some were angry that individuals were the subjects of prayer. Some affected to sneer and laugh about the serious and the converted. Some said the devil had got into the people, and others that ministers and churches were becoming crazy. In this state of things, the following words were the subjects of discourse on the Sabbath—"Saul, Saul, why persecutest thou me?" "Wherefore do the wicked contemn God?"

The following week was the most interesting and solemn this village ever witnessed. Some of the most intelligent and respectable people in the place were convicted of sin. Silence reigned. No opposition was heard. Christians trembled. They felt that God was here, and that the village was awed to silence and prostrated before the majesty of his character, and his truth set home by his own power. Never did I feel my own nothingness so sensibly. I felt as though all I could do was to urge Christians to pray, that breath might enter these slain. I felt at the same time, as though we were all unworthy to be *permitted* to pray for such a blessing. It seemed as though a still small voice said to the church—"Not for your sakes do I this, saith the Lord God; be it known unto you; be ashamed and confounded for your own ways." Many interesting cases of conversion now occurred, at which the church wept and angels rejoiced.

When the business of spring became pressing, the attention to religion in some measure declined. But convictions and conversions continued to occur through the summer. During the summer, instead of the little circles of prayer in the evening, professors met at five o'clock in the morning, at the ringing of the village bell. Most of those who have united with my church have been religiously educated, either in families, Sabbath schools or bible classes, and are among the most respectable inhabitants. One hundred and sixteen have, upon examination, united with the Presbyterian church. Forty-five of them are heads of families. About one hundred have united with the Methodists, seventy-eight with the Baptists, and three or four with the Episcopalians. A number of those, however, who have united with the Methodists and Baptists, live in the limits of Mr. Coe's society. The whole number who have indulged hope is not far from three hundred. Several, and especially among the young, have not united. A number who visited the place from abroad became subjects. One instance only of backsliding has occurred, among those who have united with our church.

The means which have been blessed, were similar generally to those.

mentioned in other places. Particular care has been taken to have all our meetings closed at a seasonable hour. We have had no contention with other denominations. Prayers were offered that none who professed to be the disciples of Christ, might be left to do anything to hinder the work. A more general co-operation in the church has prevailed than in former revivals; and it is believed that to this fact it is owing, in a measure, that the revival has been more extensive than formerly. All our meetings have been orderly and solemn. Converts have manifested an unusual spirit of prayer, and a disposition to converse with others, and have thus done much to promote the revival. The greatest warmth of feeling, in most cases, has been manifested by the most intelligent and well informed. The revival has produced a moral change in the aspect of society visible to all. The number who attend public worship in the church is greatly increased. Much harmony prevails in the church and society. A bible class has been established, which is attended by the elders and members of the church, and which promises to be highly useful. There are three cotton factories in the neighbourhood, with which perhaps five hundred people are connected. The superintendents of these establishments are subjects of the revival, and manifest a laudable zeal to preserve them from immoralities, and to furnish the children with the means of religious instruction. Many connected with these factories give evidence of repentance. Not only meetings were held in the evening for their benefit; but during the greatest excitement, the factories were stopped in the day time, for half an hour, when men, women and children assembled without any change of dress in one room, many of them in tears, and were there addressed and conversed with personally, and then knelt in prayer around the machinery. The sight was affecting, and will never be forgotten by those who witnessed it.

I feel grateful, I trust, and my church also, to all those brethren who have given me assistance, especially to the Rev. Messrs. Eells and Hotchkiss, who were here a few weeks in the midst of the revival. We lament that Mr. Finney could not have spent a little time with us; but his labours were needed elsewhere. The few lectures he preached while at Utica were useful. The best means, however, are unavailing, unless a church are looking to God in humble prayer for help. When my own health was wholly inadequate to the labour that appeared necessary, and when the church was most anxious for assistance, it seemed as though God constrained them to cast their despairing eyes to him alone; and he, by the conversion of some individual, and his consequent

exertions, or in some other unforeseen way, supplied the deficiency needed. I mention this, because I never before have been so sensibly impressed with the spiritual providence of God in favour of his people in distress; and never before have I so firmly believed, that if a church, however weak, will go forward and do what they can, trusting in God for help, that he will give them the aid they need, and in a manner that will, while it humbles, fill them with admiration at his own transcendent wisdom and condescending grace.

While we are bound to be grateful to the Father of all mercies, for the happy moral change which he has effected here by his grace, we have much cause for humiliation, prayer, and persevering exertions. Feeble has been the faith of the most faithful; and few and sluggish their exertions, compared with what are called for by the motives which the gospel presents. Many still remain among us, who live as though this world were their home, and "death an eternal sleep." The blessings of providence, as well as of grace, are still abused; and the intoxicating bowl is preferred to the cup of salvation. The hopes of many are, that the church will soon slumber again, and not disturb them in their pleasures and pursuits by her prayers and her intreaties. May the prayer of the church be—"Grant not, O Lord, the desires of the wicked."

NEW HARTFORD.

The following account is from the Rev. Noah Coe:—

In the congregation of New Hartford, the revival commenced the latter part of February, and continued about three months. The hopeful subjects of regeneration are supposed to be about one hundred. Fifty-six have been received into the Presbyterian church, by examination, since the 1st of May last, most of whom have hopefully experienced religion during this revival. A few have united themselves with other denominations. About two weeks before the revival commenced, the pastor of the church, with an elder, spent two days at Rome; and on their return they gave an account of the work of divine grace in that village, which was attended with a good effect. On two occasions meetings of the church were held, and men and women were called upon to speak, if they had any thing to say, by way of confession, for their criminal departure from God, and in relation to their present feelings for the salvation of souls. These meetings, it is thought, were highly useful in promoting the work. The labours of Mr. Finney and Mr. Nash, the former of whom preached six sermons, and attended the

same number of meetings of inquiry, were greatly blessed ; as in these meetings of inquiry, it was not uncommon for two or three in every meeting to submit their hearts to Christ. Visiting from house to house, where there were convicted sinners, as often as every other day, was a means of doing good. Prayer-meetings were very frequent ; and for a time, there were many obvious answers given to fervent, humble, believing prayer. In no former revival have the subjects appeared, for so long a time after their hopeful conversion, in general, to possess so much of the spirit of religion ; and never was the Presbyterian congregation on the Sabbath so solemn and so interesting, as from the commencement of the revival down to the present time. The enemies of religion (for it is not to be concealed that there are in this place Universalists, and others of kindred sentiments) have manifested very great opposition to this revival, in repeatedly stoning the buildings where religious meetings were held, in the time of religious worship ; in firing guns around the meeting-house during the hour of preaching ; in suspending images from time to time, with papers attached to them, containing violent denunciations against those who were the most prominent instruments in carrying on the revival, and in one instance sending a constable to bring before a justice a young man, who had been in the place but a few days, under the pretext that he was a vagrant, without any visible means of support. The work of God, however, amidst most violent opposition, went forward ; and the effects most clearly prove that it was not the work of man, but the work of God, and to him be all the glory.

Perhaps in no place in the county, in proportion to the number of inhabitants, has the revival been more powerful than at the Whitestown Factory, situated between Whitesborough and New Hartford. The revival commenced at this place about the 1st of February, and for a number of weeks continued peculiarly interesting ; and indeed, until about three months since, there have from time to time been hopeful instances of conversion. About fifty persons appear to have experienced religion during this revival, most of whom have united themselves with the Methodist church, which has since been organized near by, at what is called "the York Mills," and which now consists of more than one hundred members. The subjects of this work, for the most part, give good evidence of piety, and appear to progress in holiness. At the commencement of the revival, and for a long time afterwards, a few individuals were possessed with a spirit of fervent, agonizing prayer, which appears to have called down blessings upon that people. At that

place there are very many hopefully pious and devoted young persons; who we trust will continue firm and steadfast in the practice of godliness.



UTICA.

THE following account is from the Rev. Mr. Aikin, pastor of the 1st Presbyterian church, and was received in November:—

The revival in Utica commenced about the 1st of last January. For several weeks previous, however, there had been a movement upon the minds of the people somewhat uncommon, that could be seen on the Sabbath and on other days of the week, in the increase of numbers who attended meetings, and in their unusual solemnity. To this silent preparation for the Lord's appearance, soon a new impulse was given, by the daily reports of what was doing at Rome. Christians who visited that place returned with various feelings. Some were confounded, and knew not what to say; some without hope, and in deep distress for themselves; others weeping over the state of the church at home, and anxious that something should be done. I resolved to call upon the members of the church, and either by myself or by the elders, most of the members were visited; and after a short and pointed conversation, the visit, if practicable, was closed with prayer, not general, but *adapted* to the individual or families conversed with. It now became a time of heart-searching in the church. Almost daily, persons who had long been professors, and who had maintained a respectable standing in the church, gave up their hopes, satisfied apparently that they had been deceived. Soon, numbers among the impenitent were awakened; but most of them lingered along without obtaining relief. Still there was but little of the spirit of prayer in Zion—but little of the power of supplication which prevails. Christians, instead of placing their confidence in God, were looking to arms of flesh; instead of having that faith which creates *expectation* of a blessing, they were merely hoping it might come.

This state of things continued till about the 1st of February, when the Rev. Mr. Finney came to Utica, where, as in other places, his plain and pungent and faithful preaching was attended with evident and wonderful success. Christians had been told of their departures from God, their backslidings in heart, their lukewarmness, their love of the world and conformity to it, and of the necessity of a broken spirit, of deep and thorough repentance, before they could reasonably expect a general revival of religion. These solemn truths were pressed again and again, and

along with them, the necessity of the influence of the Holy Spirit to rouse them from their slumbers. This influence they were urged to seek, as a blessing which God has promised, and will certainly give to those who seek it with faith. An humble and fervent spirit of prayer, to a considerable extent, gradually increased; and as it increased, convictions and conversions took place among the impenitent. It was not long before the work became powerful. Places of worship were thronged, and the stillness of the sepulchre reigned, broken occasionally by a deep sigh from some heart that was writhing under the condemning influence of divine truth. Instead of noise and confusion, the meetings were solemn, and sometimes awfully so, by the presence of God, which made sinners "afraid," and Christians humble and still. True, there has been noise; there has been "no small stir about these things;" but it has been on the other side—among the enemies of the revival, as it was in the days of the Apostle.

The general features of this revival are the same as have always marked every genuine out-pouring of the Spirit, since the apostolic age. I shall, therefore, not repeat them; but would here observe, that like some of the former revivals in Utica, this one has been confined to no particular class in community. Its sweet and saving influence has fallen upon the rich and the poor, the ignorant and the learned, and moulded into its own lovely image, as we humbly trust, the proud moralist and the polluted debauchee. It has made "new creatures" of gamblers and drunkards, and swearers and Sabbath-breakers, and brought the self-righteous pharisee, the deluded skeptic, deist, and universalist, to abandon their dreams of happiness and heaven, without a holy heart, and to fly for cleansing to the blood of the Lamb.

The probable number of converts in Utica, is about five hundred.—The number of hopeful converts in a population like this, it is not easy definitely to ascertain. Not far from sixty persons, some of whom were travellers, who "turned in to tarry but for a night," or day, or week; others belonging to the towns around, experienced, as we trust, the grace of God in this village. More than a hundred, the subjects of the revival, have united with the first Presbyterian church; numbers with the Methodists and Baptists; and how many with the second Presbyterian and Welch congregational churches, their pastors will tell in this report. Besides these, not less than fifty adults, belonging to the 1st Presbyterian society, are entertaining hopes, who for various reasons still remain without the pale of the church. And to these we may add many.

children, from seven to thirteen years of age, whom, although they give evidence of piety, the session have thought best for a time to catechise and instruct, until their age and knowledge and experience with the world shall render it more safe to receive them. Accordingly, a class for this purpose has been already organized. Nor has this good work of the Lord ceased. The spirit of prayer still continues, though in a less degree, and consequently conversions are less frequent than they were last winter. Scarcely a week has passed during the last summer, when one or more has not been brought into the kingdom of Christ. For the last six weeks, twenty have hopefully experienced the grace of God.

Whether all the converts are what they profess to be, the great day of judgment must determine. It would be strange, if among so many, some are not deceived. As yet, however, there has not been a single instance of apostacy among adults, that has come to my knowledge; and, judging from the fruits, the only safe criterion, now, after the lapse of eight months, never did the subjects of a revival appear better. But observation, as well as the word of God, has taught me to expect tares among the wheat; and if in the end, there should be many of the former, it will be no argument that this revival is not the work of God. Indeed, we do feel and know that the Lord hath done it. True, he has wrought through the instrumentality of men; but the power was his, and to him be the glory. Besides Mr. Finney, who has been signally owned and blessed, important services have been rendered by the Rev. D. Nash, Mr. N. Smith, and other brethren in the ministry, who are remembered with gratitude both by the church and their pastor.

With regard to the means used in this revival, I should say nothing, were it not for the gross misrepresentations that have gone abroad. They are substantially the same as were employed by Whitfield, Edwards, Brainard, and by some still living, whose praise is in all the churches. The grand mean, and that into which all others are resolved, has been the *word of God*; the doctrines of salvation; the depravity of the heart, consisting not merely in the negative want of love to God, but in positive hatred to him; the law of God, its extent, purity, perfection, and binding influence; the sovereignty of God, illustrated and enforced not so much by abstract reasoning as by matters of fact; the nature and necessity of regeneration by the Holy Spirit, and justification by faith alone. These truths have been preached *constantly*, both in the pulpit and out of it. Nor have we failed to urge sinners to repent and submit to Jesus Christ, and that immediately, as the only condition of forgive-

ness ; warning them at the same time, that so long as they refused to comply, all their tears and prayers and efforts are not only vain, but sinful.

Believing it to be duty to use every lawful and proper measure to render effectual divine truth, we have, and we trust in humble dependence on God, visited from house to house, conversed freely with individuals, and fearlessly declared the truths in the street, in the grocery, the counting-room, and private dwelling. We have also had various small circles for prayer, as well as stated and public prayer-meetings ; and in the former, females, in some cases, though more seldom than we could wish, have taken a part. The instruction administered in Sabbath schools has been signally blessed, both to the teachers and taught. At the commencement of the revival, there was a bible class, consisting of forty-two young persons, under the sole direction of the elders of the church. Most of these are indulging hopes of eternal life. Their number has now increased to nearly one hundred, and the Lord is still blessing his word to the salvation of their souls. The bible is to them a precious book ; nor to them alone. Never, in the same space of time, I am confident, was it so much read in Utica, as it has been for twelve months past. Besides these means, discipline, meetings of inquiry, days of fasting and prayer, and conference meetings for the church, have been very useful.

Nor is it true, that all, for this space of time, has been division and dissension in our village. Never was so large a church more happily united than we have been, during this revival ; and it is so still. I verily believe there is here the “unity of the spirit in the bond of peace.” Some few individuals may have differed from their brethren, with regard to the propriety of some measures ; but I have seen none who were blind to the mighty hand of God, that was bowing down rebel sinners on every side, and none so hardened in unbelief, as not to adore and rejoice in it. The society, also, is evidently strengthened and built up ; and we pray God to send down his spirit, and bring in those who are left, that all may “ worship him in spirit and in truth.”

THE following is from the Rev. S. W. Brace, pastor of the 2d Presbyterian church, dated December 8th, 1826 :—

The 2d Presbyterian church in Utica was organized in May, 1824. Subsequent to that period, until near the close of the last year, there had been no special attention to religion among us ; although a number of

souls had been hopefully converted to a knowledge of the truth, as it is in Jesus, and added to the church on public profession of their faith in Him. During the former part of the year, a state of deep declension in spiritual things prevailed. Professing Christians, in general, exhibited great apathy to the concerns of the soul; and the impenitent, as a natural consequence, were content to live in sin, unaffected, unalarmed. In the midst of this moral darkness, however, there were some scattered rays of light thrown in, to cheer a little the gloom of our condition, and inspire the hope that God would ere long look down in mercy upon us. A few praying souls, in earnest importunity, ceased not to cry to Heaven in behalf of perishing sinners. A few instances of conviction also occurred; and as early as the month of August, there were three cases of hopeful conversion. Before the close of the year, a greater number appeared to be seriously impressed, and *two* more, in the judgment of charity, gave evidence of a saving change of heart.

On the first and second Sabbaths of the present year, deeper solemnity and more fixed attention appeared upon the minds of the congregation, than we had before witnessed. A day of fasting, humiliation and prayer, was set apart by the church, and observed "with one consent." The exercises of this day, we had reason to believe, were crowned with the signal blessing of God. Immediately after, a new and better state of feeling seemed to pervade the hearts of professors; and the work, so far as it regarded the impenitent, assumed a more decided and encouraging aspect. A more frequent and unreserved intercourse took place among the members of the church. "Then they that feared the Lord spake often one to another;" and it was evident from the growing interest which they felt in each other's spiritual concerns, that "the Lord hearkened and heard, and that a book of remembrance was written before him." The spirit of "brotherly kindness and charity" began to enkindle its delightful and increasing ardour in the bosom, and the law of love to dwell more richly upon the tongue. Hearts, melted into that tenderness of christian affection, which always bespeaks the presence of the Saviour, seemed to beat in unison of feeling. There was meaning in the language of the Apostle to the Ephesians, and meaning which came home to the bosom with energy and sweetness:—"Be ye kind one to another—tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Prayers more fervent and humble were offered; and exertions for the salvation of souls, and the glory of the Redeemer, were concentrated and increased. Meetings for social and devotional purposes, and religious visits, became frequent and refreshing.

GOD WAS IN THE MIDST OF US, OF A TRUTH. Stupid sinners were excited to look at a crucified Jesus, and mourn and weep; and hard hearts were subdued to the love and obedience of Christ, by the silent and life-giving energy of the Holy Ghost.

Such continued to be the state of things, with but little variation, for about four months, when a gradual decline of the work was apparent; although it has not at this late period entirely subsided; so far from it, that new cases of conviction and hopeful conversion come to our notice nearly every week; while great harmony and brotherly kindness still prevail in the church, together with an increasing spirit of prayer. Indeed, there is at the present time, richer tokens of the presence of God our Saviour among us, than we have witnessed for some months past. **THE STILL SMALL VOICE** of the infinite and invisible One, seems yet to be whispering consolation to the saints, and trouble to the wicked, while **CHRIST AND HIS CROSS** are made the principal themes of public discourse.

In reviewing the dealings of God towards this infant branch of Zion, during the past year, we have abundant cause for gratitude and praise. About eighty persons, worshipping with us at different periods, it is believed, have become hopefully pious in this revival. Some have removed from the place, and a number have united with other churches. Fifty-two have been added to this church; a number more have been examined and approved by the session; and a few others, on examination, have been advised to delay a public profession. No instance of open apostacy from the faith, has yet appeared among those who have "named the name of Christ." With but little exception, they appear to be walking in the truth, and striving to adorn the doctrine which is according to godliness. "THIS IS THE LORD'S DOING—IT IS MARVELLOUS IN OUR EYES."

THE Rev. Mr. Everett, pastor of the Welch Presbyterian church, states that about forty have been added to his church, as fruits of the revival.

FRANKFORT.

THE following facts, respecting the revival in this place, were communicated by Mr. W. Jones, a licentiate, who has been preaching here a few months past. The moral state of this place heretofore has been truly deplorable. His letter is dated September 25:—

We can truly say, the Lord hath done great things for this place, within a few weeks past. It has long been like Ezekiel's vision of dry bones, *exceedingly dry*; not a tear to moisten them, nor a breath to blow upon them. The distillery, carding-machine, grist-mill and saw-mill, were all in motion on the Lord's day. But two families could be found where the family altar was erected.

The revival commenced here very suddenly. On the evening of the first Sabbath that I began to labour here, the spirit of God came down upon the audience in an overwhelming manner. About fifteen were convicted, ten of whom gave good evidence of reconciliation to God before the next Sabbath. Meetings were now thronged, and as *solemn* as the *chamber of death*!

At this interesting and critical period, a subscription paper was industriously circulated, apparently from very improper motives, by which the public mind was diverted from the great salvation. Opposers united in an enterprize which seemed so favourable to putting an end to the revival. For a time this seemed to strike a death blow to the work. The converts and the few praying people here fell prostrate before the mercy seat. The work went on, though slowly, and has thus continued amidst many powerful obstacles. Since the revival commenced, a Presbyterian church has been organized, consisting of forty-three members. The whole number of converts may be reckoned at about fifty. The principal means employed, in connexion with prayer, have been plain preaching, and pointed personal conversation; the latter of which has been, under God, signally blessed.



TRENTON.

THE following facts respecting the revival in this place were furnished by the Rev. Oliver Wetmore, about the 1st of October:—

It is nearly two years since I commenced my labors in the Presbyterian society in the village of Trenton. I found the society in a very low and deranged state. Nothing special occurred until December last. Several professors, before this, began to mourn over their stupidity, and to pray for themselves and the church; and two places for special prayer for the outpouring of the Spirit were established, one in the village, and the other in a different part of the society. The day appointed in December, by the synod, for fasting and prayer, was kept with great solemnity. Many prayers

were previously offered that it might be blessed. Nearly all the members of the church attended. A more solemn meeting I never witnessed. Prayers, exhortations and confessions were made. The Lord was with us. Deep contrition was visible. The members confessed their long neglected duties to God, and to one another. Several gave up their hopes, and were as much distressed for some time as convicted sinners. Indeed, great searchings of heart continued in the church during the whole winter and spring. Soon after the day of fasting and prayer, some instances of conviction occurred. But there were few hopeful conversions until March, when the work assumed a very interesting character. Conversions through March and April were frequent. Convictions in most cases were deep, and of short continuance, though in some cases from two to four weeks. In most instances the subjects gave clear evidence of conversion, and remain steadfast.

Great solemnity and the utmost order have prevailed in our meetings. We have occasionally heard the involuntary sigh and groan ; but nothing has appeared like fanaticism or enthusiasm. In two cases only has there been any disturbance. One was caused by a man who was intoxicated, and who was removed from the house by the civil authority. The other was by a person evidently under conviction, and whose feelings were excited in consequence of prayers having been offered up for him by a visiting brother the preceding evening. He soon manifested contrition, and gave evidence of submission to God.

The means have been prayer and the preaching of the gospel. The truths of God's word, which have been most inculcated, are the holy sovereignty of God ; the extent and spirituality of the divine law, with its penalty ; the character of Christ, as " God manifest in the flesh ;" the atonement, total depravity of the heart, and the duty of immediate repentance and reconciliation to God ; pointing out the great guilt of sinners in making excuses, that they *cannot* repent, and *cannot* love God, and *would* if they *could*. The conscience was pressed with all the seriousness and solemnity of which the speakers were capable. Meetings of inquiry were very useful. Christians, in these prayer-meetings, have prayed for particular individuals ; and remarkable instances of conversion have apparently occurred in answer to such prayers. Our prayer-meetings have been one of the greatest means of the conversion of souls, especially those in which *brothers* and *sisters* have *prayed together*. If God has honoured any meetings among us, it has been these. If I have ever been made humble, and to feel my own littleness, it has been at

such meetings. One of our stations for prayer-meetings, at the house of an elder, about a mile and a half from the village, has been signally blessed. This was the spiritual birth-place of many precious and immortal souls. Here Christians have been compelled to remain in some instances agonizing in prayer, till almost the breaking of day, for individuals who could not be prevailed upon to depart until their peace was made with God. From this place the revival extended into the congregation under the care of brother Goodell. This "Bethel" will never be forgotten by those who there prayed and wrestled as did Jacob.

In the latter part of summer, a bible class was established in the village, which consisted principally of young females. In this class, consisting of eighteen, the revival among the impenitent began. Fifteen of these we trust have become pious. One was a professor. The other two were somewhat serious; but being under the influence of unitarian friends, they neglected to attend the meetings of the class, and have reverted to their former state. Upwards of one hundred are hopefully converted. The number is great, considering the smallness of the congregation, compared with most of those which have shared in the same blessing. Forty-four have been admitted into the church, and we expect soon to receive as many more. Some have been added to the Methodist and Baptist churches, but the number I do not know.

The opposition to the revival has been great; but not from those attached to our congregation. Deists, Universalists, and many of the Unitarians, have endeavoured to bring the revival into disrepute. False reports have been circulated; and this spirit in some degree still prevails. No unfavourable impression, however, has been made upon the Presbyterian congregation.

The influence of the revival upon our congregation, is visible in the increased numbers, the decent deportment and the solemn attention of those who attend upon the worship of God on the Sabbath. On the whole, we have witnessed a wonderful display of divine grace in the conversion of sinners. Great has been our joy, and to God be all the glory.*

The labours of the Rev. N. Smith have been a great relief to me, and very useful.

* Since this account was received, another letter has been received from Mr. Wetmore, occasioned by a work recently published, entitled "Bunker Hill Contest;" for which see Appendix.

REMSSEN.

THIS place is four miles north of Trenton village, where there is a small Presbyterian church. The following facts, communicated about the 1st of December, are from the Rev. Mr. Wilcox, under whose labours the revival commenced:—

Favourable indications were apparent early last spring. During the month of June, means to arouse the church were blessed. The operations of the Spirit at the close of the month were too manifest to be mistaken. The prayers of Christians were more fervent. Religion became the topic of conversation in every circle, and with almost every individual in the neighbourhood. Sinners were troubled, convicted of sin, and we trust converted from the error of their ways. When compared with what the Lord has done in neighbouring places, the work is small; but it has been in a small, feeble society. The world will be little interested; yet the friends of Zion *here*, who have long mourned over its desolations, have as much gladness of heart as those in more highly favoured places, who have witnessed greater things. The church were only a feeble band of about twenty-five, living remote from each other. As the first fruits of this revival, ten have been added to the church, by profession. Perhaps hopes may be safely entertained of as many more; and we trust from present indications that the Spirit of the Lord has not yet completed his conquests among us. Will not those who are abundantly favoured with the means of grace, pray for feeble and scattered congregations? Will not ministers, who are pastors of large and flourishing churches, remember those who have gone out into the highways and hedges, to compel sinners to come in?



RUSSIA AND WEST-BRUNSWICK.

THE revival has extended to these places. The people generally are Baptists and Methodists. There is a small Presbyterian church in each place, which have enjoyed in common with the other churches in those places, a season of refreshing from the presence of the Lord. The committee have received no official communication.



HOLLAND PATENT.

THIS is the west part of the town of Trenton. The people are much divided in religious sentiment, which renders all the societies small.

Though the number of converts here is not so great as in some other places, it is nearly equal when compared with the population.

The following facts were communicated by the Rev. Wm. Goodell, the first of October :—

The revival here commenced about the first of May ; but it is evident that the cloud of mercy was gathering, and the way of the Lord preparing, for three or four months previously to that time. On the first Sabbath in the year, I preached from these words—“Set thine house in order, for thou shalt die, and not live.” A sensible impression was made, and particularly on one member of the church, then in health, whose funeral sermon I preached the first time I again entered the desk, two weeks afterward. Some members of the church were awakened to duty by this death and the funeral services. Prayer-meetings were more frequent and better attended, from this time, until the revival commenced. The first Tuesday in May was observed by the church as a day of fasting and prayer. The forenoon was spent in free conversation and prayer, and in the afternoon a sermon was preached. This was a solemn day. The church prayed. The Spirit descended. Sinners present were convicted. From this time, which was truly a season of refreshing from the presence of the Lord, the work became powerful, and so continued for about three months. Since that, instances of conversion have occurred from time to time.

The means which were used, and which were blessed here, were similar to those employed in Rome. The faithful labours of the Rev. Mr. Norton, who spent several weeks here, were signally blessed. On the first Sabbath in September, thirty-five were added to the church under my care, as the first fruits of the revival. Several more expect soon to unite. Eleven adults were baptized. Upwards of twenty have united with other denominations. The whole number of hopeful converts is about seventy.



LITCHFIELD.

A REVIVAL commenced here the latter part of winter, and became considerably powerful in May and June, when the Rev. Mr. Towne, the pastor of the Presbyterian church, in consequence of his excessive labours, was taken sick and died. With his death the means of grace were diminished, and the revival declined. Particulars are unknown.

FLOYD.

THERE is a small Presbyterian church in this place, but no stated preaching, and their house was built by different denominations. The revival extended here, but the committee are unable to state particulars.



SANGERFIELD.

CONSIDERABLE excitement prevailed in the Presbyterian society, under the pastoral care of the Rev. Mr. Hopkins, during the last winter, and a considerable number have united with the Presbyterian and Baptist churches. Particulars unknown.



SOME of the Congregational churches in the south part of the county have been visited, particularly Dr. Norton's society in Clinton, and Rev. Mr. Robinson's, in Hanover. Indeed, some drops of this shower of grace have fallen on almost every place in the county.

I.

Remarks on the Character of this Revival of Religion.

1. FROM the preceding accounts, we are constrained to acknowledge that God has made a rich and wonderful display of his grace amongst us during the past year, in the conversion of sinners, and the quickening of his children. *More than three thousand* are indulging hope that they have become reconciled to God through the Redeemer. About half this number have already united with the Presbyterian and Congregational churches, and a large portion of the remainder with the Baptist and Methodist churches. Never before have the churches in this region been blessed with so great a shower of divine grace.

The history of the church in every age, forbids the expectation that all this number possess that repentance and faith, which is unto salvation. In the little family of Jesus, there was a Judas. We may reasonably hope that the proportion of deceivers and deceived, is not greater among those who are numbered as converts in this revival. And if eleven-twelfths of this number are adopted into the family of the sons of God, and are heirs to the heavenly inheritance, great, unspeakably great, is the blessing, and great should be the joy, and loud the praise, of those who love and pray for the prosperity of Zion.

But while we are bound to give thanks to God for his distinguishing mercy, we have cause to mourn over our unfaithfulness as ministers and churches, and to weep over the multitudes who still remain "dead in trespasses and in sins." How many of these may have been left, on account of the unfaithfulness of ministers, and elders, and private members of our churches? Had every minister been as self-denying and devoted as the nature of his office requires; had all our elders, and the members of our churches, been as united, as bold, and as active, as becomes the soldiers of the Lord Jesus Christ, many more would doubtless have been brought to the knowledge and acknowledgment of the truth.

How often may the Spirit have been grieved by those who professed to desire and pray for his influence? The judgment day may disclose facts, which, could they now be known, would furnish matter to us all for deep repentance and humiliation before God. Let every minister, elder, and private professor, inquire what more he could have done for the glory of God and the salvation of souls, and let him confess his offences, by prayer for pardon, through the blood of that Saviour who died for sinners, and dedicate himself anew to his service.

2. This revival has continued longer, particularly in some of our societies, than has been usual in former revivals. It is now more than a year since it commenced in some places where it still continues; and in most of our churches, an unusual spirit of prayer still prevails, and instances of conviction and conversion continue to occur.

3. Considering the number of converts, and the time that has elapsed since the revival commenced, the instances of backsliding have been fewer than usual. From the preceding narrative, it appears, that, with few exceptions, those who have indulged hope, are steadfast, and growing in knowledge and grace. By their fruits in future life their real character must be tested.

4. In this revival there has been less appearance of mere sympathy and excitement of the passions, unaccompanied with *conviction of sin*, than usual. Most of the feeling, and the strongest feeling, which sinners have manifested, has arisen from the lashes of an accusing conscience. So far as this characteristic of the revival is owing to means, we believe it has been to the fact, that Christians have prayed much for the convicting and sanctifying influence of the Spirit, and that ministers have constantly pressed the consciences of sinners with those truths which show them their guilt, and their immediate duty to repent and believe. The whole man has been addressed—his understanding, his conscience, and his affections. The general strain of preaching has been far from what is usually denominated *declamatory*; and it has been equally far from what is styled, by the gay, the flippant, and the superficial part of community, *oratorical* and *popular*. There is a style of preaching, under which such hearers will *feel strongly*, and *love to feel*; and under which they may even weep, as they would over a favourite novel; and from which they will retire, delighted with the powers of the speaker, and the beauties of his composition. But such is not the preaching, under which sinners have been pricked in their hearts, and led to cry out—“Men and brethren, what shall we do?”

5. This revival has been characterized by a remarkable spirit of prayer. Often has it been said—"Christians pray as they have never prayed before." Many have been in deep distress, and felt what it was to *travail in birth* for souls. With this burden pressing upon their hearts, they have cried to God for help, feeling they could not let him go without a blessing; and where Christians have been united and persevering in their supplications, astonishing, and in some instances, overwhelming influences of the Spirit have been witnessed. So great, and so general has been the excitement, that worldly business was in a considerable degree suspended, and religion was the common topic of conversation in all companies and in all places.

6. Unusual strength of faith in the promises and threatenings of God has been manifested in many of our churches. Christians have not only assented to the testimony of God, that there is a heaven and a hell; but they have seemed, in many instances, to have such a spiritual perception of these amazing truths, and others connected with them, that they have *rejoiced with trembling*. With the eye of faith open upon the eternal world, they have laid hold of the arm of the Lord, with a *grasp* which seemed to say—*It is a case of life and death with our friends and neighbours; we cannot be denied*. They have not been denied. The ear of the Lord was "open unto their prayer," and "his arm brought salvation."

7. An unusual spirit of prayer has prevailed among converts, and they have manifested a disposition to converse with their friends and others on the subject of religion. It has often been remarked of them, that they were born praying. Many of them appear to have the strength of spiritual manhood, and promise to be among the brightest ornaments of our churches.

8. This revival has extended to all classes of society. Some have been born again in *old age*. Many, very young, have given satisfactory evidence of piety, especially among those who have been trained in religious families, and in our Sabbath schools. Many men of wealth, and learning, and talents, have been converted, and become like little children. Many, who in common parlance were moral men, have seen that their morality was devoid of that holiness of heart, "without which no man shall see the Lord," and have cried, "God be merciful to me a sinner." Many, who had embraced universalism and other errors, have fled from their refuges of *lies*, to lay hold of the hope set before them in the gospel. These facts should encourage ministers and churches to

pray and labour for the salvation of *all men*, the high and the low, the rich and the poor, the old and the young, the moral and the profane, animated with the thought that "he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins."

9. Great heart-searchings among professors have characterized this revival. This we have seen in former revivals, but never before to so great an extent. It has been very common to hear professors say, with a solemn, downcast countenance, "I have no religion." They have had severe seasons of conviction. Some probably have, for the first time, been brought to repentance. Most, however, have, after a short time, given evidence of an increased devotion to God; and such have been eminently useful in promoting the work. Those ministers, also, in whose societies the revival has been powerful, have been led to close self-examination, and been apparently deeply humbled for past unfaithfulness.

10. Converts, especially during the greatest excitement, have manifested more joy and stronger hopes, than in any preceding revivals among us. Strong hopes have been considered by many an unfavourable indication. Whether this be a correct opinion, we shall not undertake to determine. But it is worthy of consideration, whether the faint hopes of converts may not arise from not being earnestly pressed with truths adapted to their case, and from the want of more spiritual strength in the church, in wrestling with God in prayer for their deliverance from sin, rather than from deep humility, and a just sense of the danger of deception.

11. Much opposition has been made to this revival. This appears from the preceding accounts. But the half is not told, and for the honour of the county, we think, ought not to be told. False reports have been circulated. Gross misrepresentations have been made of the preaching, and other means which have been employed to promote the work. Prejudices have thus been excited in the minds of some, who are doubtless the friends of religion, but who have not been in circumstances favourable to judge for themselves. It is not to be expected, that men actuated by the best motives, and pursuing with hallowed zeal the most noble objects, should act with perfect wisdom and discretion. But from the preceding accounts, and from personal observation, the committee feel warranted in saying, that ministers and churches have exhibited as much sound wisdom and discretion, as has ever been exhibited in any revival of which they have any knowledge. Yea, we believe that there

has been an unusual spirit of prayer to God, for that wisdom which is profitable to direct.

It would savour of weakness and spiritual pride in our churches, to justify every thing which has been said and done, in public and private, by the friends of the revival. But we believe it a duty we owe to the cause of truth, to say, that most of the opposition has been excited by that preaching, and those means, which have met the approbation of the great Head of the Church. Indiscretions, real or apparent, are the only things which have given most of the opposers any *pleasure*. Their consciences, could they speak, would tell the world, that ninety-nine hundredths of all the *stir* they have made, has originated from a naked exhibition of gospel truth, and from the agonizing prayers and faithful exertions of the people of God for the salvation of their fellow-men.

It is not the wish of the committee to dwell upon this opposition. Care has been taken to guard the churches from talking much about the opposition, and allowing their personal feelings to become enlisted by the falsehood and abuse of opposers. But we have said thus much, to give the christian public what we verily believe a just representation of this outcry, and to prevent any from being alarmed at opposition to revivals, and neglecting to use means which God blesses in promoting them. We believe, from the history of the church, and facts that have occurred in this revival strengthen the belief, that the elements of opposition to a revival of "pure and undefiled religion," exist in the most enlightened and moral districts of christendom, and are to be found in that pride, and worldliness, and ambition, and love of pleasure, which reign predominant in the hearts of the unrenewed, and which exist to an alarming extent among ministers, elders, deacons, and private members of the church of Christ. Many, in christian as well as heathen lands, have their idols, and they are too strongly attached to them to give them up without a severe struggle. Those who would attempt the work, must count the cost, and make up their minds to put on the whole christian armour, and prepare to receive many fiery darts from the enemy, before he will submit.

II.

Means which appear to have been blessed in promoting this Revival.

1. SEASONS of fasting and prayer. In most, if not all, the societies which have shared in this work of grace, days have been set apart for the special object of praying for the influences of the Spirit, to humble and sanctify the professed disciples of Christ, and to convert sinners. The blessing of God on such seasons has been most apparent, where Christians have looked forward to them with interest, and made them a subject of prayer.

2. Confession of sin in churches. Wherever churches have met, and with evident *sincerity of heart*, confessed their "faults one to another," God has granted them a sweet sense of his forgiving mercy, given them free access to his throne of grace in praying for others, and great boldness and zeal in using means for their salvation.

3. Church discipline. This has tended to humble churches, and to alarm the impenitent. Discipline, judiciously administered, has been found a powerful method of enforcing some of the truths of the gospel. Many are hardened in unbelief by the irregular lives of professors. When such are led to repent and confess their sins, or are excluded from the church, one of the objections is removed, with which sinners often successfully ward off the sword of the Spirit pointed at their heart.

4. Visiting from house to house. This has been done extensively. These visits have been strictly religious. Every member of the family, capable of receiving instruction, has been addressed; and such visits have usually been closed with prayer, adapted to the character and circumstances of the different members of the family. By such visits, many have been addressed who could be addressed no where else, and who were thus brought to attend on the usual means of grace; cold professors have been roused, and many careless sinners awakened.

5. Preaching the gospel, its doctrines and precepts, its promises and threatenings, with *great plainness* and *earnestness*. Every class of people have been addressed with truths adapted to their character.— Churches have been reprov'd in the most pointed manner, for their lukewarmness, their pride, and worldliness, and unbelief. They have been urged as strongly to repent and humble themselves before God, as the most rebellious sinners. This plain and faithful application of divine truth to the churches, while it has produced great searchings of heart, and led some to abandon their hopes, has in several cases, excited greater alarm among sinners than a direct address. The truths of God's word have been pressed upon sinners without respect of persons. The sinner has been followed into all his hiding places. Every mask has been torn off from the moralist and self-righteous. The deceitfulness of the heart has been exposed; and the sinner has been met at every turn, with the naked sword of the Spirit pointed at his breast. While Christians have prayed with more faith than usual, ministers have also preached with more *faith* than heretofore.* They have felt the importance of probing the disease of sin to the core. They have appeared to throw themselves upon the altar, resolving to preach the truth of God, if they were driven from their societies, or sacrificed by the rage of the wicked. This preaching has, as might be expected, produced much commotion. But while some have, with unwonted strength, braced themselves against the truth, and hardened their hearts, till their case may be hopeless, multitudes slain by it, have applied to the "blood of sprinkling" for relief, and have found joy and peace in believing.

* It is a question worthy of very serious consideration, how far the gospel is rendered unfruitful by the weakness of faith in those who preach it. We use faith here in its most extensive signification. We mean by it, that *moral impression* on the whole soul, which corresponds with the *gospel mould*, with the *nature* and *magnitude* of *spiritual objects*, so far as the limited powers of man are capable of such impression. The weakness of faith exposes a minister to innumerable dangers. He is in danger of preaching the truth so *coldly*, that the natural impression is, either that he does not believe it, or that it is of little importance. If he is eloquent, he is in danger of being more solicitous that his hearers should admire his talents, than that they should adore and embrace the Saviour of the world. The preaching of men of the most brilliant talents, has in many cases, it is to be feared, done as little towards reforming mankind, as the exhibitions of the stage-actor. He who has strong logical powers, and little faith, is in danger of so distorting the gospel, by dwelling on abstruse points, as to lead the common people to fly

2. Union of feeling and effort in churches has promoted this revival. Where the great body of the church has come up to the help of the Lord, the work has been powerful: And although there have been in most of the churches, some who have stood all the day idle; yet a larger proportion have manifested a deep interest in the work than in former revivals. The coldness or the opposition of professors, has been found far more injurious than the opposition of others.

This union in contiguous churches has strengthened each other in the work. When sinners have been offended at the preaching in one place, or been convicted and fled to another for relief, instead of being countenanced in their opposition, they have met with the same faithful treatment, till worried with the stings of an accusing conscience, they have submitted themselves to God. Some, it is true, have fled where they have found an opiate, which has lulled them into a sleep, from which they may never awake.

Nothing has been found more disheartening to ministers, than cold or cross elders and professors; but it is cause of gratitude that the number of such has been small.

7. Meetings of inquiry have been greatly blessed. As the nature of these meetings is generally understood, and as the manner in which they have been conducted in this revival, has been in a measure described in the preceding accounts, it is unnecessary to say more.

8. Avoiding disputes upon minor points. Care has been taken to guard Christians against all sectarian feelings. In some instances inju-

from it as they would from a monster, whose unsightly but mysterious powers they could not comprehend. The minister of weak faith is in danger of attaching an undue importance to some favourite opinions, which he deals out on all occasions, instead of adapting the moral medicines of the gospel to the various diseases of those whom it is his business to heal. Such a spiritual doctor, however learned, and however celebrated he may be, resembles the quack, who with great self-complacency deals out his panacea to every patient, whatever be his malady. It is undoubtedly important that the whole strength of human intellect should be applied to particular subjects; but this should be done by writers of books, and not by the preacher who addresses a mixed assembly, and whose business it is to preach Christ, warning every man, and teaching every man in all wisdom; that he may present every man perfect in Christ Jesus. Imperfect is the faith of the best; and it becomes the ministers of Christ, above all men, to search the scriptures with the docility of children, and to pray continually, "Lord, increase our faith."

ry has been done ; but we believe that the churches generally have done less to grieve the Spirit, by any improper conduct in this respect, than is common in revivals. Indeed we may say, that, with few exceptions, churches of different names have felt and manifested more solicitude to make converts than proselytes.

9. Urging awakened sinners to *immediate* repentance and reconciliation to God. No excuse, on account of human depravity, or human dependence and divine agency, has been allowed. To all such objections, a "thus saith the Lord," has been the reply. Where instruction was needed, the nature and reasonableness of these duties have been fully pointed out. If the impenitent have still pleaded any excuse, they have been told that the controversy was between them and God, and with him they must settle it. The effect of this mode of address, generally, has been, that conviction has increased, until the sinner has surrendered himself into the hands of a holy, sovereign and merciful God.*

* It is somewhat surprising, that all who take the bible for their guide, should not be harmonious in this treatment of sinners. It is too plain to admit of doubt, that the bible "now commands all men every where to repent;" and that Christ and his apostles urged their hearers to repent and believe the gospel. Truth is the sword of the Spirit, and the only instrument of conviction, conversion and sanctification. If we substitute something else in its place, we have no right to expect a blessing. Whatever difficulties our limited intellects, and blind hearts, may have respecting human agency and dependence, or the power of sinners to repent and believe, surely we ought to confide in the wisdom of Him, who gave to man his powers, and requires an entire consecration of them to his service. To give any other direction to sinners respecting their duty, than God has given, is to be wise above what is written, and in effect to arraign the adorable God before the tribunal of human judgment, and justify the sinner in disobedience. To direct sinners "to wait," or "to keep on," while impenitent, is, in fact, to give them the most dishonourable ideas of God as moral governor, and to destroy all genuine conviction. If such sinners are converted, these notions will obscure the eye of their faith; and unless removed, will make them dwarfs in religion. It would be well for those who tell a convicted sinner "to wait," "to keep on," "you are in a good way," &c. to ask themselves what answer they will give to such a sinner at the judgment, should God take away his life while following their directions, who should ask, why did you not tell me to do that which would have secured my salvation? We apprehend that want of uniformity on this subject, arises from an erroneous philosophy respecting the human mind, rather than from any obscurity in the directions given in the word of God.

10. The visits of ministers, professors and others, where revivals had commenced, have had a powerful effect in extending the work. Ministers and private Christians have thus been refreshed: When they returned home, they have told others, and exhorted their brethren to awake. Sinners have in many cases returned, rejoicing in hope, or deeply convicted. Thus the holy fire has spread and blazed in every direction.

11. The preaching and other labours of evangelists have been a very obvious and efficient means of originating and carrying forward the work.* Ministers have thus received essential assistance. More min-

* The labours of the Rev. Mr. Finney have been eminently blessed in promoting this revival. The Rev. Mr. Nash, and three or four young men who have recently finished their course of study at the theological seminary in Auburn, have also rendered essential service.

As much has been said, at home and abroad, respecting the character and proceedings of Mr. Finney, it will probably be expected that the committee will not be silent respecting him. We think it due to him, and to the cause of Christ, which we believe he loves, to state, that his christian character, since he made a profession of religion, has been irreproachable. He was a subject of the revival in Adams, a few years since, under the preaching of the Rev. Mr. Gale. He then left the study of the law, and entered upon the study of divinity. He was licensed by the presbytery of St. Lawrence, and is now a member of the presbytery of Oneida. He possesses a discriminating and well balanced mind; has a good share of courage and decision; possesses naturally a good temper; is frank and magnanimous in his deportment—ardent and persevering in the performance of the duties of his office; exhibits as much discretion and judgment, as those who may think him deficient in these qualities would do, did they possess his zeal and activity; and, on the whole, is as well calculated to be extensively useful in promoting revivals of religion, as any man of whom we have any knowledge. To say that he never errs, is more than can, with truth, be said of any man, who has ever done much to promote the temporal or spiritual interests of his fellow men.

We confess, we feel no great respect for those who sit down in ignoble ease, in the vineyard of the Lord, and make their sage remarks upon the imprudence of those who "bear the heat and burden of the day." The soldier, who, in the hour of battle, which tries men's souls, skulks away into some secure place, and there employs himself in watching the bold and the brave, and charging them with want of wisdom and discretion, deserves to be condemned for his cowardice, instead of being applauded for his sagacity. Wisdom, judgment, and discretion, are important virtues in the soldiers of Christ; but of all men in the world, the professed minister of the gospel is the most unwise and imprudent, who dares to incur the displeasure of almighty God, and expose the souls of his fellow men to eternal death, by his unfaithfulness.

sterial labour, which was so much needed, has thus been bestowed, than one man could have performed. The opinion of some, that there ought to be evangelists in the church, whose principal business should be to aid settled ministers in the frequent revivals which prevail in our country, is strengthened by their usefulness in this revival. Whether provision should be made for their support, by societies formed for the purpose, or whether this should be left to the liberality of churches and individuals benefitted by their labours, is a question which the committee feel incompetent to decide. The future providence of God may throw light on this subject.

12. United, agonizing, persevering prayer. This has evidently been one of the principal means, which God has blessed, in originating and extending this work of grace. The promises of God, made to prayer, have been frequently presented; and Christians, encouraged by these promises, have wrestled with the God of Jacob, in public prayer-meetings, and in the family, and the closet. Prayer-meetings have been numerous and frequent in most of the churches. Small circles for prayer have been held by Christians, where both sexes have engaged in this duty, and where individuals have often been made the subjects of special prayer. In these little circles, Christians have enjoyed the presence of God, and have had great freedom and boldness in approaching the throne of grace. Never have our churches generally appeared to entertain so delightful and exalted ideas of God, as the hearer of the prayer of faith.*

*As much has been said respecting the prayer of faith, it may be expected that the committee will say something of its nature and efficacy. There is doubtless no effectual prayer without faith; for "without faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him." Although there is some diversity of opinion, and not a little darkness, respecting the interpretation and extent of some of the promises made to prayer; yet we are not aware that any views prevail among us, to any extent, materially different from what are expressed by President Edwards, in his sermon, entitled, "*The Most High, a prayer-hearing God*;" and by Calvin, particularly in his commentary on the prayer of Paul, respecting the thorn in the flesh. 2 Cor. xii. 8. As this is in Latin, and in the hands of few readers, we give it entire, with as literal a translation as possible:—

"For this I besought the Lord thrice. Thrice, here, is put for frequent repetition. But he would signify that this vexation, which he often deprecated, was very troublesome; for had it been light and easy to be borne, he

13. The instructions given in Sabbath schools and bible classes have been eminently blessed. A large number of those who belong to our Sabbath schools give satisfactory evidence of piety. Superintendents and teachers have in many cases been the honoured instruments of their conversion. In several instances, most of the members of bible classes have become converts, and promise to be among the most stable and valuable members of our churches; and should bible classes and Sabbath schools continue to multiply, as they have done a few years past, we may hope the time will soon arrive when most of the rising generation will be converted in youth, and that the violent "stirs" now raised against revivals, will cease for want of materials.

would not have desired so strongly to be delivered from it. He says, nevertheless, that he did not obtain; whence it appears how necessary it was that he should be humbled. Therefore, he confirms what he had before said, that he was held by this rein, lest he should boast; for if a liberation would have been useful, he never would have suffered a repulse. But then it may appear to follow, that Paul by no means *prayed in faith*, unless we would make all the promises of God vain. Every where we hear in scripture, that we obtain *whatever we pray for in faith*. Paul prays, and he does not obtain. I answer, as the manner of praying is different, so there are two kinds of prayer. We pray freely concerning those things for which we have a certain promise; such as the coming of the kingdom of God, the sanctification of his name, the remission of sins, and whatever is salutary for us. But when we suppose that the kingdom of God can be, nay, ought to be, promoted in *this* or in *that way*, we often err in opinion. In like manner, as to what respects our own good, we are often mistaken. Confidently, therefore, and without exception, may we pray for the former things. But to prescribe the way (*modum*) is not our business; but if we express the mode, a tacit condition is always included. Paul was not so ignorant as not to know this; wherefore, as to the end of his petition, without doubt, he was heard, although he was repulsed as to the precise form; whence we are admonished not to despond in mind, as if we had lost our labour in praying, when God does not satisfy, or is not obedient to our supplications. But his grace ought to satisfy us, that is, that we are not deserted by him. For this is the reason why, sometimes, he mercifully denies to his children what in anger he grants to the wicked, because he can better provide what is expedient for us than our mind can apprehend."

III.

What can be done "to sustain and increase the Spirit of Religion in our Churches?"

THE committee deem this an important branch of the duty assigned them. But they feel incompetent to do it justice; and judging from the discussion at the Presbytery, they despair of giving entire satisfaction. Indeed, could they hope to suggest the most important measures, they should not be very sanguine in their expectations that they would be extensively useful. The difficulty is not so much the want of knowledge in ministers and churches, as to the best means of doing good, as the want of a disposition to use them. This is the formidable obstacle after all, which lies in the way of the rapid progress of religion throughout christendom, and of the conversion of the world. Though the best measures may be pursued, yet if ministers and churches have not some of that holy energy which springs from faith, nothing will be done to any purpose. A cold unbelieving heart will suggest a thousand difficulties, and convert molehills into mountains. How often do Presbyteries and Synods, and other ecclesiastical bodies, recommend and publish measures for promoting religion, which, however wise, fail of doing much good, because ministers and churches have not the zeal and the perseverance necessary to carry them into effect! Had every minister the courage of a Luther, the perseverance of a Howard, and the activity of a Whitfield, with half a dozen kindred spirits in their churches, Satan himself would tremble before them, and the gates of hell would give way. But the misery is, the *faith* necessary to produce such resolute spirits is wanting; and after a few efforts, and a little success, ministers and churches turn off their eyes from heaven and hell, cease to listen to the dread commands of heaven's King, put off their armour, sit down at ease, talk about the revival, boast of what they have done, then yawn and fall asleep. Now the silence of death reigns through the armies of Israel, who ought never to *sleep as do others*. The enemy enters. None to watch his movements, he undoes all that

has been done, and spreads mischief and destruction on every side. But notwithstanding these gloomy forebodings, the committee, in compliance with their duty, will venture to suggest a few things, with the hope that they may be of some practical utility to themselves and others.

1. Let our ministers and churches keep constantly in mind the great responsibility which rests upon them, to "be steadfast, immoveable, always abounding in the work of the Lord." God, brethren, has granted us signal tokens of grace, whereof we are glad. The eyes of many, both among friends and enemies, are turned upon us. Should our ministers and churches sink down into a cold stupid state, as is sometimes the case after a revival; should divisions and dissensions spring up among us, the God of all our mercies will be dishonoured, many who love his name will be grieved, and his enemies will triumph.

Let us also remember that the place we occupy in the Lord's vineyard, though not as conspicuous and important as some, yet is one of great responsibility. This county is rapidly increasing in wealth and population, is in the heart of the most powerful state in the Union, and is destined to have no inconsiderable influence upon morals and religion around us. Let every minister and every church among us resolve, in dependence on divine grace, to do all in their power to render this county eminent for virtue and piety; and that should it ever become a moral waste, such a disaster shall not be traced to the influence of their example.*

* In a revival, it is not uncommon for some to feel as though it would never cease till the millenium; and for others to say it never would, if ministers and churches were faithful. One thing all must admit, that all revivals hitherto have ceased; and it has often been the case, that churches blessed with such seasons of refreshing, have afterwards sunk down into as lukewarm a state as those which have not enjoyed such seasons. These facts have led some to think and speak lightly of revivals, and to doubt whether there was much genuine religion in them. Churches, through remaining sin, are constantly prone to become conformed in heart and life to the world. But were a church to continue as faithful in prayer and christian effort, as they ever are in a time of revival, it may be a question whether conversions would continue in that place till none were left. It may be, that some would continue to harden their hearts under such means of grace; and the duty of the church would be no longer to "give that which is holy to dogs, nor to cast their pearls before swine." But one thing is certain; ministers and churches are bound to exercise as much faith, and to be as fervent in prayer, and as dili-

2. Let those of us who have been put into the ministry, strive to be in deed and in truth, *men of prayer*. If the command, "Pray without ceasing," be obligatory on all, it is emphatically so on a minister of the gospel. He needs above all men, to be "full of faith and the Holy Ghost;" and how shall he become such, except by seeking the influences of the Spirit in agonizing and persevering prayer? The most eminent saints whose names are recorded in scripture, and those ministers who have been distinguished for usefulness in every age of the church, have been *praying men*. A well known maxim of Luther was, "Bene orasse est bene studuisse." This maxim might with equal truth be extended. The minister who is faithful in his closet, will be faithful, not only in his study, but in the pulpit, in his parochial visits, and in all the various duties of his office. We would appeal to your own experience, brethren, whether you have not been most faithful in the discharge of every duty, when you have been most careful to cherish and cultivate a devotional frame of mind? Did ministers in general spend five hours in communion with God, where they spend one, the church of Christ would be far more benefitted by their labours. It is in the closet, while earnestly pleading for spiritual illumination, that the minister of the gospel is taught the value of God's eternal smiles, and the worth of the souls committed to his care. It is here that he is endued with that holy boldness and self-denial, so essential to his usefulness. It is here that he sees his own weakness, and learns to trust in God alone for strength, and fear no evil. O, brethren, did we suitably prize the throne of grace, we should be often there pleading for those inestimable blessings, which our *heavenly Father is more ready to grant, than earthly parents are to give good gifts to their children*. How much we need, at this important crisis, that "wisdom which is profitable to direct;" and can we fail to ask of

gent in the use of means to advance the kingdom of Christ in *some way*, at all times, as in a season of revival. *The amount of holy feeling and effort ought never to diminish*; and were a church to remain such, their christian graces would be constantly gaining strength; and in this sense they would enjoy a constant revival. Let no means be neglected which are calculated to make such churches, and then we shall be better able to judge whether we may expect a constant revival. Were our churches such, revivals would doubtless be more extensive than they now are, and of longer continuance. Old hardened sinners would soon be removed by death, and the rising generation would all be converted. Thus we should have in these favoured spots: the commencement of the millennium; and were all the churches of christendom roused to such exertions, there would be one continued revival, till all nations were converted.

Him who giveth liberally and upbraideth not?"—The revival that has prevailed among us, and which still prevails, has enraged the enemies of the cross; and the voice of God to his ministers and churches now is, "Watch and pray." Let us, brethren, beware that we do not disregard the solemn admonition. Our own good, as well as that of our churches, is concerned. A minister may show considerable zeal in religion, and even in promoting revivals, and after having preached to others, he himself may be *a castaway*.

3. Ministers must endeavour to strengthen each other's hands. We are, brethren, subject to like passions with others. In despondency under trials, we need the counsel and sympathy of our fellow labourers. In a season like the present, some, and those who are perhaps the most faithful, will be charged with indiscretion. Let us beware that we do not weaken their hands by siding with the enemy. Envy sometimes lurks in the breast of ministers, and shows itself in secret whisperings, which spread and undermine the influence of their brethren more effectually than the open opposition of professed enemies. If we discover errors in our brethren, let us act the part of friendship, by telling them their faults, as our Saviour, whose commands we profess to follow, directs, instead of talking to others. Let us not forget the royal law, of doing to them as we would they should do unto us. Those whose societies are contiguous, might do each other essential service, by meeting occasionally, and consulting upon the best means of removing difficulties, and promoting religion in their respective congregations. Were they to assist each other on important occasions, such as days of fasting and prayer, and church conferences, they might increase each other's influence and usefulness. By confining his labours exclusively to one congregation, a minister insensibly loses his interest in other societies. Those who have laboured much as missionaries, we apprehend, feel a deeper interest than others in the general welfare of the church of Christ.

4. Frequent ministerial visitation is essential to sustaining and increasing religion in our churches. We have seen the effects of visiting from house to house in this revival; and we rarely read an account of a revival which did not originate from such visits. When revivals begin to decline, ministers are in great danger of neglecting this duty. Let us, brethren, guard against such neglect. It is as important now as ever. Converts need our counsel. Their growth in grace is as intimately connected with the glory of God as their conversion. One cause

why many backslide is, that ministers and influential members neglect to watch over them according to their covenant engagements. It is a great mistake to suppose that the plants of righteousness are like tares, in the great field of nature, and will grow and thrive without cultivation. How many old professors, who go into places where they enjoy few religious advantages, become cold, conformed to the world, and at length are even ashamed to have it known that they were ever numbered with the children of God. And are we to expect that mere babes in Christ Jesus may be neglected without injury? It is the imperious duty of ministers to feed these babes in Christ with knowledge, and by affectionate counsel encourage them to perseverance. With an eye of compassion fixed on them, Jesus says to us, brethren, "Lovest thou me?" Answer him, and forget not his direction. By visiting from house to house, a pastor becomes intimately acquainted with the spiritual wants of his flock, and his public instructions are more appropriate. Mutual friendship is promoted. A minister takes a deeper interest in his people. He preaches with more pleasure to them, and they are more attentive to his instruction. The duties of ministers are arduous; but visiting is one which cannot be neglected without injury to their flocks. One cause of the woe denounced by God against unfaithful pastors, in the days of Jeremiah, was, that they had not *visited his flock*. (Jer. 23, 2.) Most ministers consider it their duty to visit the sick and dying, but are prone to neglect those in health. The reflection of the Rev. Mr. Manly, in the preceding narrative, (see the account from Boonville), is worthy of notice, and his resolution ought to be adopted by every pastor. Sick-bed repentance often proves spurious upon the return of health. It is a fact, too, worthy of notice, that revivals prevail almost invariably in a general time of health. Ministers ought to be assisted in visiting by the elders, or influential members of the churches.

5. Occasional seasons of fasting and prayer. When a church can be brought to feel the importance of such seasons, they have ever been useful. If one or two of the days appointed for a lecture preparatory to communion, were in the course of the year spent in fasting and prayer, we believe they would be more useful to our churches. Let the former part of the day, as recommended by President Edwards, be spent in little social meetings for prayer; and in the afternoon let the whole church assemble together.

6. It would be useful to our churches occasionally to renew their covenant with God and one another. Great pains should be taken to pre-

pare a church for this solemn act. It had better not be done at all, than in a formal, unfeeling manner. We would recommend that it should be done on the Sabbath succeeding a season of fasting and prayer.

7. Great pains should be taken to keep up and to increase that spirit of prayer, which has prevailed in our churches the year past, and which still prevails. One or more weekly prayer-meetings in every neighbourhood, for professors, would tend to cherish this spirit. Occasional meetings for members of the church with their pastor, for free conversation and prayer, would tend to preserve this devotional spirit in our churches. In family prayer, where there are several members who are professors, it would be useful occasionally for all to take a part, especially on the Sabbath. We should like to see such family prayer-meetings common among us. Young professors would thus become accustomed to leading in prayer, and would be prepared for a more public performance of the duty. Such young converts would be less likely to neglect the important duty of family prayer in future life. But secret prayer we deem the most important of all; and we think it is particularly incumbent on ministers, at this time, to point out the nature and importance of this duty, and to urge professors to a faithful performance of it. Declension has its origin in the heart, and makes its first appearance in the cold performance or neglect of private meditation, self-examination and prayer. So long as our old professors and our converts are faithful in these private duties, religion will not visibly decline in our churches.

8. Let judicious discipline be faithfully maintained in our churches. This is one of the means which Christ has enjoined for the honour of his name and the purity of his church. If neglected, we have no reason to expect his blessing. We are persuaded that the church of Christ suffers very much from an alarming neglect of this duty. In some churches in our land it has so long been neglected, and scandalous sins have become so extensive, that it is difficult, if not impossible, to exercise discipline. God forbid this should ever be the case with our churches, by neglecting this duty while it can be performed. But even when discipline is administered, it is often done in such a manner that it does comparatively little good. While it is prosecuted with decision and firmness, let it be done with christian meekness and tenderness, not as though we were lording it over God's heritage. After discipline is commenced, churches ought to pray specially for the subjects of it, that it may be effectual in reclaiming them. When ministers and elders are engaged in visiting convicted sinners and conversing with them, the prayers of the church are

deemed important to the success of these means; and why not in the administration of discipline? The great body of our members seem to feel as though they were not particularly interested in the administration of discipline. This is verily a fault among us. Let our churches be exhorted to pray for the subjects of discipline, that they may be reclaimed. If they are excluded from the communion of the church, let them be exhorted still to pray that this last act of discipline may be blessed to their good, to the good of the church and of the world.

9. Let meetings of inquiry be kept up, wherever they can be, in our churches. Relinquishing such meetings has sometimes hastened the decline of revivals. In some churches these meetings have been kept up for years. To give them interest, when there are few inquirers, it may be useful to vary the instruction. Some doctrinal or practical subject might be discussed, and questions put to those present.

10. We would urge the members of our churches to converse with their friends and neighbours on the subject of religion. There is a remarkable backwardness extensively prevalent among Christians on this subject. A professor of religion will live for years on intimate terms with an impenitent neighbour, converse freely with him about all his worldly concerns, and never open his mouth to him upon the momentous concerns of his soul. Why is this? If his neighbour were in danger of losing his property, and such professor foreseeing the evil, should neglect to give him timely notice, he would be regarded by the whole community a cold-blooded monster. Is not much of the infidelity of the world to be ascribed to this sinful neglect on the part of professors of religion? Men of the world are not fools. May they not often thus reason with themselves? These professed Christians do not believe we are in danger of going to hell, unless we repent and embrace the gospel. If they did, they would show their love to us, by warning us of danger, and urging us to flee from the wrath to come. Let the members of our churches, as well as our ministers, take heed that the blood of souls be not required at their hands, by neglecting to "warn the wicked from his way." The reason why those who attempt this duty, are considered by some as meddling with what does not belong to them, is, that it is so generally neglected. It is deemed impolite and even unnatural not to inquire after the health of our neighbour; but if his soul is sick unto death are we to be unconcerned? The politician thinks himself justified in conversing with his neighbours, yea, with Christians, upon politics, and discussing every subject connected with the welfare of the commu-

sity; and shall it be deemed impertinent for Christians to converse with their neighbours respecting the character and government of the King of kings and Lord of lords, and the duties which his subjects owe him? Sinners have taken the lead in conversing with Christians upon subjects of interest to themselves, long enough. It is time for the church to assert her rights; and if the world will not permit her to converse with them, let her refuse to listen to the world. If religion ever prevails extensively, a very great change will take place in the churches of Christ in relation to this duty. Brethren, were you, who are members of our churches, in the habit of conversing with each other, and with the impenitent, on religious subjects, in the same free and familiar manner that you do on other subjects, you might do more to promote religion than your ministers can do by their parochial visits. We beseech you, therefore, brethren, "*Let your conversation be such as becometh the gospel of Christ.*"

11. Let heads of families be more attentive to the religious instruction of their households. If we mistake not, there is danger in this day of public action of losing sight, in some measure, of this important duty. All experience teaches us, that those converts who have been well educated in religious families are by far the most valuable members of our churches. Others, if converted, have in many cases contracted so many bad habits, and are so grossly ignorant on many religious subjects, that they are comparatively of little use to the church. It would be well for our ministers to preach on the subject of family prayer and the religious instruction of households; and in their parochial visits let them be particular in their inquiries respecting the performance of these duties, and in giving instruction respecting the right performance of the same. One great end of the baptism of households is, that parents, and ministers, and churches, may thus be impressed with their obligation to bring them up in the nurture and admonition of the Lord. How many of them grow up infidels in consequence of the violation of covenant engagements. How rarely do we hear ministers pray for these children of the church, or that their parents may be faithful to their promises. Deep repentance for unfaithfulness, and a thorough reformation in this respect, is much needed in our churches.

12. Let all the private members of our churches be urged to a punctual performance of moral duties, in their intercourse with each other and with the world. Let them be strictly honest in all their dealings, rather suffering wrong than doing wrong. Let them be careful never

to violate their word. A professor should make it a matter of conscience strictly to adhere to his promises, and to be punctual in the payment of his debts. He should be careful to avoid every thing like hypocrisy and deceit, yea, the "very appearance of evil," in the business of this world. Never should he forget the golden rule, of *doing to others as he would they should do unto him.*

Incalculable mischief is done, even by professors of religion, in the frequent violation of the plainest rules of morality. Prejudices are thus produced in the minds of men of the world, especially those termed *men of business*, against religion itself, which it is difficult to remove. If defrauded, or deceived, or disappointed, by a professor, he can do them no good until he repents and confesses his fault to them. Every minister, who has had any experience in revivals of religion, has often been met with these prejudices, and knows how difficult it is to remove them; and until they can bring an impenitent sinner to turn off his eye from the faults of professors, and fix it upon his own, there is no hope of his conversion. Because irreligious men are sometimes externally moral, many professors are prone to feel as though religion had little connexion with morality. True morality and religion are inseparable. Worldly men who are moral, are not so from love to right and justice, or obedience to God. If they were, they would not be guilty of the worst of all immorality, that of *robbing God*. The morality of the bible, is as much above the morality of the world, in its common acceptation, as the heavens are above the earth. Let every professor endeavour to possess the morality of the gospel, and *love* to do to others as he would they should do to him. Were a professor of religion habitually to neglect the external worship of God, in the family or in the sanctuary, he would be considered by all, destitute of piety. But he who disregards the moral duties of the second table of the law, has no better claim to the name of Christian. President Edwards says, these moral duties "are of much greater importance in the sight of God, than all the externals of his worship;" and many of his remarks on this subject are worthy of the serious consideration of every professor of religion.* Let the

* Speaking of the religion of the heart, he remarks:—"But of this inward religion there are two sorts of external manifestations. The one sort are outward acts of worship, such as meeting in religious assemblies, attending sacraments, and other outward institutions, and honouring God with gestures, such as bowing or kneeling before him, or with words, and speaking honourably of him in prayer, praise, or religious conference; and the oth-

members of our churches, then, as they value their own souls, and the souls of others, take heed that they do not disgrace the christian name, by a violation of the plain and simple rules of morality.

13. Let all the members of our churches resolve to use no spirituous liquors, and to furnish none for those in their employment, except as a medicine. Many of our brethren in other parts of the country have adopted this rule; and shall we not in this day of spiritual visitation cooperate with them, in thus setting our faces against that beastly, soul-destroying sin, *intemperance*, which is producing such wide spread desolation through our land? It is estimated that more than *ten thousand* die annually by intemperance; that the liquor necessary to effect such a frightful destruction costs *thirty millions of dollars*; and that *three-fourths* of all the crimes committed in the United States originate from this demoralizing practice; and shall we add that hell itself is annually peopled with ten thousand inhabitants from this gospel land by this abominable sin, and thirty millions of dollars are expended in transporting them to their dreary abode!!! Shall not Christians, then, in this day of revivals, do every thing possible to diminish this host of drunkards, who are posting on to ruin.

How much trouble and disgrace is brought upon our churches by this

er sort are the expressions of our love to God, by obeying his moral commands, of self-denial, righteousness, meekness, and christian love, in our behaviour among men; and the latter are of vastly the greatest importance in the christian life. God makes little account of the former in comparison of them. They are abundantly more insisted on by the prophets in the Old Testament, and Christ and his apostles in the New. Hypocrites and self-righteous persons do much more commonly abound in the former kind of duties, than the latter, as Christ remarks of the Pharisees. They are not so properly showing our religion by our deeds, for they are only showing our religion by word, or an outward profession. The latter sort of duties put greater honour upon God, because there is greater self denial in them. The external acts of worship, consisting in bodily gestures, words and sounds, are the cheapest part of religion, and least contrary to our lusts. The difficulty of thorough external religion does not lie in them. Let wicked men enjoy their covetousness and their pride, their malice, envy and revenge, and their sensuality and voluptuousness, and they will be willing to compound the matter with God, and submit to what forms of worship you please, and as many as you please; as is manifest in the Jews of old, in the days of the prophets, and the Pharisees in Christ's time, and the Papists and Mahometans at this day.—*Edwards' Works*, vol iii. page 343.

practice? Half the cases of discipline grow out of intemperance. It may be estimated that one in a hundred in our churches, is annually a subject of discipline, or ought to be, for this vice. Allowing one twelfth of our population to be professors of religion, this would make *ten thousand* subjects of discipline for intemperance. If then, ten thousand are disciplined annually for intemperance, and many of them excommunicated, and ten thousand in the church and out of it die every year, and go to the regions of woe, shall it be said that the members of our churches cannot be brought to use this poison only as a medicine? If the church of Christ could save but one of this ten thousand from damnation, by refusing to taste this liquid, ought they not to do it? Did Paul say, "If meat make my brother to offend, I will eat no flesh while the world standeth;" and shall not Christians of the present day say, if abstaining from drinking this intoxicating liquid, can save one of these ten thousand immortal souls from perishing forever, we will drink no more while life shall last?

14. Let bible classes be multiplied. These classes, when well conducted, have received the blessing of God. All the members of our churches should, if possible, attend upon such instruction. No means would be more effectual in leading them to grow in knowledge and in grace. Many old professors are so ignorant, that they are unfit to educate their children or to converse with a convicted sinner. But it may be asked, how shall biblical instruction be in this way imparted to all? Ministers feel as though their burden was already more than they can bear. The elders and most respectable members of our churches ought to be teachers of bible classes. There should be a class in every neighbourhood throughout our societies. Let it not be said this is impracticable; our elders and influential members can never be brought to do it. We can never accomplish great things if we do not attempt them. Much difficulty has been experienced in many places, for want of teachers, at the commencement of Sabbath school instruction. But when a few have persevered with becoming zeal, God has granted them aid by raising up teachers. These teachers are receiving as much benefit as their pupils, and many of them are thus preparing to be better members of the church, better parents, and better ministers, in future life. The talents of the church ought to be brought into requisition. Every church is a little army of christian soldiers, and each one ought to be stationed where his talents may be useful, and the whole moral and physical power of this little army brought to bear upon the empire of darkness. Many of our elders are of little use. If they attend upon the stated

meetings of Session, and vote to receive members, and to discipline the irregular, they feel as though they had done their whole duty. They ought to be "helps" in a far more important sense. Let ministers instruct a bible class for the members of the church and others who will attend. Let the elders and others selected for the purpose, instruct each a class. At the meetings, let singing and prayers be intermixed with the instruction. Sometimes these meetings might be principally spent in conference and prayer. We merely throw out these hints respecting the manner of conducting them. We doubt not, should such instruction become general, that experience would suggest many thoughts more useful, probably, than these. Great has been the improvement in the instruction and management of Sabbath schools, and the same would be true of bible classes, were they multiplied and continued from year to year. It might be useful for the minister and all the instructors to have stated meetings, to report, to consult, and to pray together. Should such a system of instruction become general, it would do much, very much, to preserve the moral health of our churches; and may we not suppose that this will be one of the great means, among others, by which the "earth shall be filled with the knowledge of God as the waters fill the seas?" The Methodist church owes its numbers, and preservation, and piety, as much to class meetings, as to any other means. Such classes as these, we doubt not, might be equally, and perhaps more useful.

15. Let the members of our churches cast liberally of their substance into the treasury of the Lord. If professors have any true benevolence, frequent acts of christian liberality will strengthen it. Covetousness is the great sin of christendom. The idols of the heathen we are in little danger of worshipping. But many a professor bows down to *mammon*, with great devotion. Let ministers exhibit the promises of God made to christian liberality, with as much frequency as they have in these revivals his promises to prayer; and let them as earnestly and perseveringly urge the members of their churches to prove their faith by *liberal gifts*, as by *agonizing prayer*, and good will be done. They will then be better able to judge of the *strength* of their faith in God's promises, and of the genuineness of their conversion. Let there be a thorough revival in our churches of *faith* and *works*, in this respect, and we venture to say its influence will be felt to the ends of the earth. It would not be strange, if it were found that some of our converts must be converted, before they could be brought to promote, and to rejoice in, such a revival; and we fear it will be long before such a revival will spread thro' the christian world. Were it to extend through these United States, they would turn the

world upside down. Did all the members of our churches in this country possess as much benevolence as the gospel requires, they might contribute twenty thousand dollars annually to the various benevolent objects of the day. And what might not the churches in the United States give? Thirty millions of dollars are annually expended to make drunkards. As much as this might be given for the salvation of mankind; whereas, not half a million is given by all denominations, that the gospel may be preached to "every creature." At this rate, sixty years must elapse, before as much is expended to conduct our race to the gates of heaven, as is spent in one year to conduct ten thousand drunkards to the gates of hell!! And yet we are often told that the church has awakened from her slumbers, and some are crying out against the immense sums that are given, as though the nation would soon be impoverished by her charities. Shame to the church, and shame to her enemies. A single theatre, in one of our large cities, receives almost as much from the votaries of pleasure, as the Saviour of the world from his professed friends throughout the Union, that he may "have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

To see men rolling in wealth, and professing to be followers of him, *who, though rich, yet for their sakes became poor, that they might be rich in heaven's treasures*, is enough to make angels weep. These men of wealth think it is the duty of ministers to wear out in hard service; and if they have a bare subsistence, it is all they ought to expect. We do not object to this. But we ask, are not the talents of all other men, farmers, mechanics, merchants, physicians, lawyers, judges, and statesmen, the Lord's, as well as the ministers of the gospel? Will he not call them to account how they spend his treasures, as well as ministers how they preach his word and watch for souls? What right have men of wealth to hoard up for their children, when they have already more than will do them good? They ought to give their whole income to the Lord. Yea, they ought to be diligent in acquiring property by lawful means for this *very purpose*; and they ought to be as careful to bestow it where it may be most useful, as worldlings are where they can invest their capital to the best advantage. Let the wicked rage against the benevolent operations of the day. If any thing can save the American church and nation from the judgments of heaven, it will be a spirit of expansive benevolence, produced by the preaching of the gospel. No nation ever enjoyed greater advantages for wealth. And how have other nations fallen? In infancy they were hardy and industrious. As they advanced in wealth, luxury, extravagance and vice increased. This

produced effeminacy, and ended in ruin. There are several important benevolent societies in our country, under the direction of men of piety and talents, which have the strongest claim to our charities, such as Bible Societies, Foreign and Domestic Missionary Societies, Tract Societies, Education Societies, and Societies for the reformation of Seamen. The most unexceptionable method of aiding these societies, by the great mass of our people, is through public contributions. We trust the time will come, when every member of the church of Christ will "lay by him in store, as God hath prospered him," and from Sabbath to Sabbath cast in his free-will offering into the treasury of the Lord, for the conversion of the world. The first church that shall arrive at this eminence in christian liberality, will set an example, which may be as important to our world, as that of the man who first resolved to put an end to the slave trade, or who established the first Sabbath school. Until there is more of the spirit of Christ in our churches, such an attempt would be in vain. But we would suggest, whether a monthly contribution might not be regularly made on the Sabbath, to such of the great benevolent objects as should be agreed upon by the churches.

16. The stated meetings of ecclesiastical bodies ought to be more strictly religious. Meetings of our Sessions, of our Presbyteries, of our Synods, and even of the General Assembly, are mere meetings of business, and this business is too often done in the spirit of the world. Our pious people are uninterested, or grieved to see the ambitious and litigious spirit which too often prevails. Were He in whose name we act, to descend again, and appear in person, and witness our proceedings, could we expect his approbation? Were more time spent in prayer and other religious exercises, our business would be as soon done, and better done, and we should return with a "conscience more void of offence toward God and toward man."

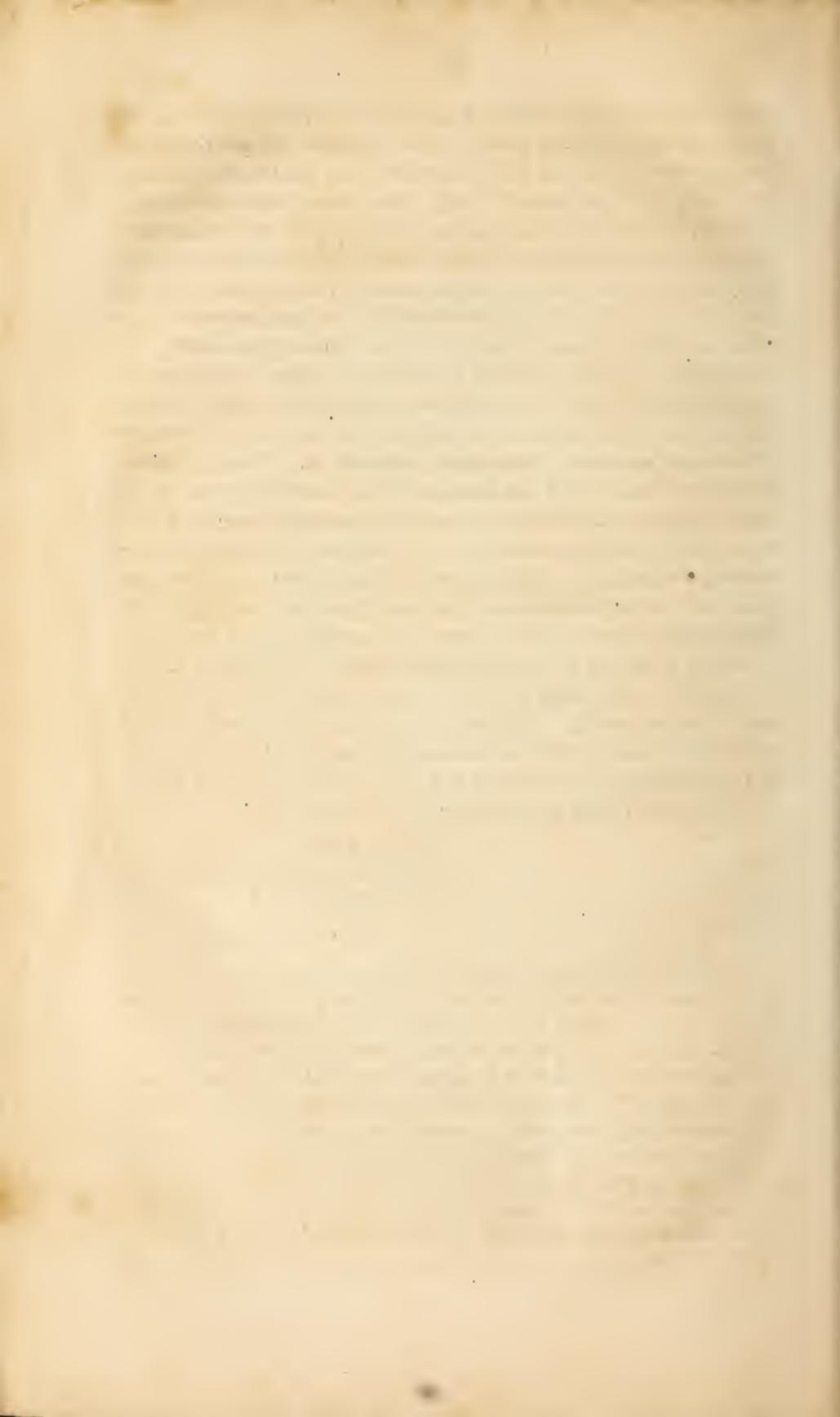


Thus, brethren, we have endeavoured to perform the duty assigned us, according to the best of our ability. We hope and pray it may not be in vain to our churches, nor to those into whose hands this pamphlet may fall. If it should excite one minister or church to seek the glory of God with becoming zeal, or save one soul from the dread sentence, "Depart ye cursed," we shall have cause of thanksgiving and praise, that we were permitted to perform the duty you imposed. We are confident, that if ministers and churches through our land could be brought

to pursue with zeal the means suggested, from year to year, that the world would soon witness revivals more extensive and powerful than have ever been witnessed, compared with which what we have seen in this county would be almost nothing. Could our churches be brought habitually to pray for the influences of the Holy Spirit, they would be so filled with its fruits, that they would become terrible to opposition as an army with banners. And we would specially urge this upon our brethren in the ministry, and upon our churches. A large measure of this influence is all we want to make us in the highest degree useful. It would lead to the wisest and best use of all our powers. And there is no blessing for which we have greater encouragement to pray. We are furnished with every argument to plead with the God of all grace for the influences of his spirit. God will be glorified in us. These influences are the substance of all the blessings which Christ purchased by his death. There is no blessing promised more absolutely, none which God takes greater delight in bestowing. Our Saviour teaches us that "our heavenly Father is more ready to give the Holy Spirit to those who ask him, than earthly parents are to give good gifts unto their children."* He is the Sanctifier and the Comforter; and could the church be brought suitably to value this gift, which Christ purchased by his groans and his blood, she would be filled with *love*, and *joy*, and *peace*, which would pass all understanding. The fires of the Holy Ghost would descend and kindle revivals, which would spread through the land, burning up its filth and pollution, as fires spread and roar through the parched forests, consuming every thing they meet in their resistless course.

JOHN FROST,
 MOSES GILLET, } *Committee.*
 NOAH COE,

* Pres't Edwards makes the following remarks on these words:—"There is no blessing that we have so great encouragement to pray for, as the Spirit of God. The words imply that our heavenly Father is especially ready to bestow his Holy Spirit on them that ask him. Of the more excellent nature any blessing is that we stand in need of, the more ready God is to bestow it in answer to prayer. The infinite goodness of God's nature is the more gratified, and the grand design and aim of the contrivance and work of our redemption is the more answered, and Jesus Christ the Redeemer has the greater success in his undertaking and labours; and those desires that are expressed in prayer for the most excellent blessings, are the most excellent desires, and consequently such as God most approves, and is most ready to gratify."



APPENDIX.

THE letter of the Rev. Mr. Wetmore, alluded to in the preceding narrative, is as follows :—

“GENTLEMEN—Since I forwarded you an account of the revival in the congregation of which I have the charge, there has appeared a pamphlet, entitled “Bunker Hill Contest,” signed by Ephraim Perkins, as author. In the pamphlet are several statements relative to the revival in the Presbyterian congregation of this place. Now what I have to state is, that Mr. Perkins has given in general a false statement of the proceedings in the revival, so far as I am concerned, and so far as relates to the manner and means made use of in promoting the revival in my congregation. I am ready to say, and to prove if it were necessary, that the statements which he has made are a gross perversion of the truth. It will be recollected that he has himself been into none of our meetings during the revival, except in one instance on the Sabbath, in which he heard a part of a sermon. As for any combination from abroad, or in this place, to make desperate efforts to break down the Socinians in this village, it has been totally unknown to me ; and I can truly say it is a base fabrication. We have had as little help from abroad, and I believe less than most of our sister churches, where the revival has been. The most we have received has been from the Rev. N. S. Smith, and his labours, under God, have been blessed to the salvation of souls ; and I can truly say of him, that he has acted the part of a faithful minister of the gospel. We also enjoyed the services of a young gentleman from Auburn for about two months, whose services were highly blessed ; and it becomes me to say of him, that among us he acted a judicious part, and no man has ever been more highly esteemed by those who knew him. He had no connexion with the Auburn theological seminary at the time he was with us, nor previous to that time.

“What I have further to notice at this time relative to the pamphlet, is a certificate at the end of the publication, signed by certain gentle-

mên. They say, "they are free to express their opinion, that it is a fair representation of events and occurrences that have transpired in this revival." This they certify particularly respecting Trenton. Now I ask, how these gentlemen can be witnesses to what has taken place in any of the meetings in the society to which I minister? They have not heard Mr. Wetmore or Mr. Smith preach, from the time the revival commenced until the pamphlet went to press. One of these gentlemen who signs the certificate, viz. John Mappa, is a resident in Boonville, eighteen miles from Trenton, and has in no one instance been into any of our meetings since my residence in the village of Trenton. The whole of them are members of the unitarian congregation. I ask, how any gentleman can certify to the thing's being correct, in which they can in no instance be competent witnesses? Mr. Perkins must certify who these gentlemen are. It may be asked, who is Mr. Perkins? He is a farmer, who deals much in horses, and is a deacon in the unitarian church.

"It becomes me to state, that in the opposition which has been made to the revival from Unitarians, there are honourable exceptions; and without being invidious, I will mention the Honourable Adrian Vanderkemp, whose talents and affability of manners I highly esteem.

"OLIVER WETMORE.

"December 1, 1826."



THE pamphlet mentioned in the preceding letter contains upwards of a hundred pages, and has recently been published in this county, with the following warlike and imposing title:—

A

"BUNKER HILL" CONTEST,

A. D. 1826,

Between the "Holy Alliance" for the Establishment of Hierarchy and Ecclesiastical Domination over the Human Mind,

On the one Side;

And the Asserters of Free Inquiry, Bible Religion, Christian Freedom, and Civil Liberty,

On the Other.

The Rev. Charles Finney,

Home Missionary," and High Priest of the Expeditions of the Alliance in the Interior of New York: Head-Quarters,

County of Oneida.

If we might be permitted to speak in the same martial style, we should say, that this extraordinary production might more appropriately be called—

THE
TRENTON SHAM FIGHT,

A. D. 1826,

Between Unitarians, Writers of Anonymous Letters, and Opposers of Bible, Tract and Missionary Societies, and Revivals of Religion ;
in support of “The Prince of the Power of the Air,”

On the one Side ;

And Bugbears, Sprites, Fairies, Ghosts, and Hobgoblins, of their own conjuration,

On the Other.

Mr. Ephraim Perkins,

Deacon of the Unitarian Church, and Commander in Chief of the Allied Forces in the Interior of New-York : Head-Quarters,
Oldenbarnevelt, near *Trenton-Falls.*

THE committee have neither time nor inclination to give the public any thing like a formal answer to this heterogeneous production ; and were its circulation confined to this county, they should have deemed any notice of it unnecessary. The most we shall do is, to give a brief sketch of the work, accompanied with a few remarks, to enable the public to form a correct opinion of its spirit and object.

Mr. Perkins, a plain farmer in Trenton, and a member of the unitarian church in that place, is the ostensible author of this pamphlet. But we speak advisedly when we say, that it is the united production of several pens.

Some time since, Mr. Perkins issued proposals for publishing a work, somewhat of this character. He has been busy in writing and receiving letters, and collecting reports bandied about in society respecting the revivals in this part of the state. But the work, as to its style and matter, owes its character principally to others. Mr. Perkins is the puppet which has appeared on the stage ; but abler hands behind the scene have arranged his materials, furnished him with new ones, dressed up his facts, and to use their own favourite term, made him their “mouth-piece” to the public. The main object of the pamphlet appears to be to promote Unitarianism, and in doing this to render conspicuous the Unitarian Society in Trenton. To accomplish this object, all the great

benevolent operations of the present day are stigmatized as mere efforts of the orthodox to establish an ecclesiastical hierarchy. Presbyterians are represented as an aspiring sect, taking the lead in this deep laid plot, and seeking to accomplish their purpose by distributing tracts, educating young men for the ministry, establishing theological seminaries, appointing monthly prayer-meetings, and days of fasting and prayer for revivals of religion. And last of all, the cry of persecution is raised, against the Unitarian Society in Trenton. The whole host of orthodox, in this part of the country, are represented as combining their forces to take by storm "this strong hold of Socinianism." The little band within are represented as meeting the attack with great courage and firmness, till at length the assailants are compelled to raise the siege in despair.

As a specimen of the carelessness (not to call it a worse name) of the authors in stating facts, we would instance their calling the Governor of the state President of the Western Education Society, and the Rev. Mr. Finney "Home Missionary." The Hon. Jonas Platt was the first President of "the Western Education Society," and was succeeded by the Hon. Thomas R. Gold, who is still President. Mr. Finney, during his labours in this county, and since, has received no aid from any missionary society. All the support he has received has been from the unsolicited and free will offerings of individuals where he has laboured.

They say, p. 6—"The public are generally aware, that a short time preceding and since the commencement of the present year 1826, there has been a most extraordinary "revival" or religious excitement in the county of Oneida. It is well known that revivals of this kind are commonly among those classes of Christians, who hold that the five points of Calvin form the principal features of religion." Again they say—"In these revivals, Unitarians and other anti-Calvinists are constantly taxed with coldness, indifference, and opposition to the interests of christianity. They are called 'deists in disguise'—'enemies of the gospel'—'vipers'—'devils.'"

They observe—"As a reason for our conduct, in relation to these revivals, we offer the following illustration from the Unitarian Miscellany." Here follows a long quotation from an article, entitled "Unitarian and Orthodox zeal compared." In this article, Unitarians speak in the highest terms of commendation of their doctrines, of their character, of their pious zeal, and of their success. Of their doctrines, they say—"We believe that our doctrinal tenets are correct, and scriptural.

and purifying, and ennobling." Of their zeal and success, they say—
 "We are making exertions, though not such as our opponents make. We are zealous and active." "Look at the churches of our faith, which within a few years have been planted, and are flourishing, from the frontier town of Maine to the capital of South-Carolina, and the villages of the west."

The authors next promise to show, p. 12, "From the writings and sermons of ministers and professors of the highest standing in the orthodox churches and colleges, that a desperate and simultaneous effort of the orthodox was deemed necessary to sustain the reputed orthodox faith." And also to show, "that since that period, corresponding efforts have been made, (or rather attempted), not only to *sustain* the orthodox faith, but to render it *dominant*, and to place it under the *exclusive* patronage of government, and *that* through the agency of tracts, and the national tract society, education societies, and in the multiplication of theological seminaries and ministers."

In proof of these efforts, first follows a circular letter of Mr. Ravenscroft, an episcopal bishop (they do not give him his title) at the south, which was published after the appointment of a unitarian chaplain in Congress. In this circular, Mr. Ravenscroft complains that Unitarians do not openly avow their sentiments, and thinks that different denominations of Christians ought to unite in requesting of them "an explicit and open avowal of their tenets."

Next follows an extract from Dr. Rice's sermon before the General Assembly, in 1820, and from Professor Lindsley's plea for the theological seminary at Princeton. In these extracts, the evil tendency of Socinianism is pointed out, and the importance of christian efforts to resist the progress of "infidelity, under the disguise of rational christianity." But there is nothing which looks like a wish to establish an ecclesiastical hierarchy.

Next follows an inflammatory letter, dated "Cayuga county, August 30, 1826." The authors of this pamphlet, for reasons best known to themselves, do not inform the public by whom this letter was written, nor to whom it is addressed. It was probably written by a Socinian, a Universalist, or a Deist; and they might think that a discerning public would be puzzled to understand how the *assertions* of such a writer could prove that the orthodox were aiming at an ecclesiastical hierarchy. The object of the writer of this letter is to array all the pre-

judices and sordid passions of the irreligious and the credulous against the benevolent operations of the present day. After stating that all the efforts of ecclesiastics, to enable them to levy impositions, or accumulate funds for religious purposes, by force of law," have failed, he says—"It is probably these failures which have driven the abettors of these schemes to a different system for accomplishing their objects; a system founded ostensibly upon voluntary contribution, and depending for its success solely upon the zeal and devotion of its contributors and supporters. At first it was a small inconsiderable pebble, exciting little attention or interest, and managed by a few hands, moving apparently without concert or connexion. It has now become a great mountain, filling as it were the whole country, pushed forward in its course by large multitudes, perfectly organized and disciplined under experienced leaders, moving in perfect concert to the same general tune of evangelizing the whole earth, by the force of money and of missionary labours." The writer, after enumerating all the principal benevolent societies, such as the bible society, foreign and domestic missionary societies, tract societies, &c. and the immense sums, which he says are raised to support them, insinuates that the great design is to secure the influence of statesmen, and make their election depend upon their speeches made at the anniversary meetings, "in the city-hall at New-York." Now we would ask, what do the anonymous letters of such enemies to christian benevolence prove? This is a specimen of the logic of the authors of this book in proving their charges.

The author, or rather authors of this pamphlet, after introducing their letter, observe—"If it be asked, what is the harm of all this, and what injurious consequences are to be apprehended from this concentration of money, means and influence, in the hands of ecclesiastical men, or rather in those of one predominant sect? I answer, the same in principle that ever has and ever will ensue, in like circumstances and from the same causes. Pride, ambition and haughtiness, on the part of the clergy; bigotry, ignorance and intolerance, on the part of their followers." "Look at their splendid establishments of various kinds at home, and their gigantic schemes starting into existence abroad, in the four quarters of the globe, the execution of which, upon the scale professed and contemplated, would require a sum probably equal to our national revenue," &c.

If the authors of this work may be considered as speaking the feelings of Unitarians generally, the religious public may here see what they are

to expect from them. They are ready to join with infidels, demagogues and scoffers, in opposing those great plans of christian enterprise, which have for their object the conversion of all nations. We confess we had never entertained so unfavourable an opinion of the *spirit* of Unitarians toward the benevolent operations of the day, as we have in perusing this work. To charge upon those engaged in these benevolent designs the worst motives, and publish inflammatory and anonymous letters in support of such charges, evinces a *spirit* we forbear to name. They say Unitarians are charged with being “deists in disguise”—“enemies of the gospel”—“vipers”—“devils.” Had the author, attempted to prove the justice of these charges, they could not have done it more effectually, than by the publication of this book; and we very much doubt whether Socinians generally will thank them for it.

Next follows a quotation from *Hallam's Middle Ages*, where he speaks of the evils that grew out of the great possessions of the hierarchy of the church of Rome. And what does this prove? In the same way it might be proved that liberty is an evil; that reason is an evil—the bible, and every other blessing which God has bestowed upon sinful men.

Next are some quotations from Mr. Edwards' excellent speech before the National Tract Society, in New-York, last May, p. 28. And what does this prove? It proves that many religious tracts have been distributed, and that in the opinion of the speaker, millions more ought to be distributed and scattered, through “every city, town, village and family, by which this society is to aid in renovating a world.” Is this an argument to prove the deep design of the establishment of “hierarchy and ecclesiastical domination over the human mind?”

Next follows an extract from the circular address of the Home Missionary Society recently formed at Rochester. This address is ably written, and breathes the benevolent spirit of the gospel of Christ. What a cogent argument to prove their charges.

On page 30, is a long extract from a pamphlet, entitled “Arrogant Pretensions of the Orthodox Clergy.” This extract contains many bold assertions and severe charges, such as—“They are steadily aiming at a church establishment.” “They are steadily aiming, in their pamphlets and their preaching, to establish the religious obligation of paying *tithes* of all you possess, in strong hopes of procuring this system to be established also by law.” “They have organized a stupendous scheme of raising a *pecuniary* fund, to uphold their pretensions, by picking the

pockets of the people, under some or all of the following pretences :—
 “ The *educating* of pious young men”—“ The establishment of missionary societies”—“ Societies to make ministers trustees for life of these missionary societies”—“ Prayer-meeting societies”—“ Female benevolent and missionary societies”—“ Juvenile societies,” &c. It is a novel way of proving the charge of an accuser, to bring forward another accuser to repeat the charges.

Next follows an article, entitled “ The Evils of decrying Human Nature.” But as it is not, we suppose, among the proofs of their charges against Presbyterians and the orthodox, we pass it over.

On page 42, is a quotation from the ingenious and faithful sermon of the Rev. Mr. Wisner, of Ithaca, preached on the 4th of July last ; upon which they say—“ Had the reverend gentleman been born in the dominions of the pious Ferdinand 7th, he would have made a first rate *Inquisitor-General.*” Had these authors known that Mr. Wisner had prayer-meetings and fasts for a revival in his society, and that a revival now prevails there, as great as any thing witnessed in this county the year past, they might with equal truth and kindness have said, he would make a first rate Pope.

On page 45, is a circular, accompanied with the remarks of the editor of the Cayuga Patriot, which the authors of this pamphlet say, “ has been before the public more than a year, in various publications, and was declared to have been written by *leading Presbyterians, intended for confidential circulation only among the leading orthodox, and such as have similar views and designs.*” This is the *weakest* or *wickedest* thing of all. We can hardly believe that the authors of this pamphlet are so weak or credulous, as to believe that this circular was written by “ *leading Presbyterians, and intended for confidential circulation.*” It is evidently the work of some enemy to Presbyterians, and to religion. It is written with considerable art ; but the serpent shows his forked tongue, in the language he occasionally utters. After describing the spirit of brotherly love which prevails among different denominations of Christians, and enumerating the benevolent societies of the day, the writer says, “ it will issue in a wise *national creed.*” “ By enlisting moral and religious, and consequently *numerical force*, in the cause of religion, all the opposition of infidelity will be *borne down* and *overpowered.*” “ A reference to the state of christianity in *England* furnishes an ample solution to this position. A great majority of the people there are *reconciled* to the *established order*, and unite in giving their

support to the state. I do not say this because I am an Episcopalian; for I am not; but to force the necessity of unanimity in the prevailing religion of the state, or making it *national* in its form, and tendency, and operation; since *that* may be considered *orthodox, which has the most adherents, who are made so by birth, education, or accident.*" "These anticipations may be further realized, in securing from Congress an appropriation of the public lands, to a limited yet sufficient number of the clergy, and for a well defined course of education." No intelligent man, who is acquainted with the sentiments of *leading Presbyterians*, will believe that they are corrupt enough to utter such monstrous notions, or that they are so foolish as to suppose that their brethren would approve of them. The truth is, that the authors of this book were in great perplexity for proof of the wicked designs they had charged upon Presbyterians; and as this circular was in point, they ventured to introduce it, and attempt to make people believe that it was the work of "leading Presbyterians." Is such barefaced falsehood and abuse, the "bible religion, the christian freedom, and the civil liberty," for which the friends of the "Bunker Hill Contest" are contending?

Upon the preceding proofs of the base designs of the orthodox and of Presbyterians, the authors say—"Will our first men join to deliberate at this day, on the 'best plan' for introducing into our country the state of christianity in England, where all denominations are compelled to 'such a pious unanimity and zeal,' as to pay *tythes* to that sect which has 'the sanction of government,' and that are tolerated in maintaining any other religion which they prefer? Will they deliberate to 'consider that orthodox which has the most adherents;' that by enlisting moral, religious, and consequently *numerical force*, all opposition of (what they call) infidelity, will be borne down and overpowered? Will our first men deliberate long, or continue to deliberate, about a 'conventional arrangement as to a settled form,' and 'for securing from Congress an appropriation of a portion of the public lands, to a *definite* yet sufficient number of the clergy, and for a well defined education?" No, Presbyterians, they will not." And we may add, few will be found weak enough to be frightened at all these bugbears, which the authors of this pamphlet have conjured up and presented before their eyes.

Next follows a distorted representation of the sentiments of Calvinists, and then the unitarian creed, as exhibited in the "Christian Discipline." They say they give the unitarian creed, to save Mr. (Bishop) Ravenscroft the trouble to "call a convention" for the purpose; and as his

ness the Pope would unquestionably be called to the chair of Mr. Ravenscroft's convention," they express their fear of being "overpowered by numerical force." Why they are so bitter toward Bishop Ravenscroft, while they manifest so much sympathy for Bishop Hobart, we leave others to judge.

"Another means," say they, p. 56, "of enabling Presbyterians to become the principal administrators in religion, has been their periodical monthly prayer-meetings and occasional fasts for revivals." Alarming spirit this! And why did they not add, preaching the gospel, and other means calculated to lead Christians to "watch and pray," and sinners to "repent and believe?" How easy it is for these authors to find arguments to prove the wicked designs of Presbyterians!

The last extract from the writings of the orthodox, to show their evil designs, is from the sermon of Dr. Griffin, preached before the "American Board of Foreign Missions," at their last anniversary. The Doctor, after showing that a "conscientious and liberal Hebrew" must have given nearly "half his income," observes—"In the day when Holiness to the Lord shall be written on all the possessions of men," &c. "holy men will feel it a privilege to give something like four-tenths, or *one half of their income*, to God." "This," say the authors of the pamphlet, "affords a pretty clear indication of what is deemed a reasonable tax for the benefit of "the Levites."

There are one or two comparisons between the tendency of calvinistic and unitarian sentiments, which we shall barely notice.

On page 36, is the following paragraph:—"Name to me one or more professing Christians, of such anti-calvinistic sentiments, who have been convicted of gross scandal and violation of moral principle; and I will name to you for each of them, ten Stansburys, Bidwells, and Whittleseys, who were loud and clamorous about their miraculous conversions, and rested their hopes of salvation on their arvellous operations of an hour, the righteousness of a substitute, and the certainty of the "final perseverance" of all that have been converted; and such are and were also loud and clamorous against *merit* in good works, vilifying and decrying human nature, as it comes from the hand of God." On this comparison we would barely remark—Let those who live in a "glass house," beware how they throw stones at their neighbours. There are many among us, who, if disposed, might relate tales which would make the ears of Unitarians in Trenton tingle.

On page 42, is the following comparison:—"I am confident in the persuasion, that all the numerous classes of Christians who call themselves anti-calvinists, together, furnish a very small part of the convicts of the state prisons of our country; and seldom, perhaps *never*, do we hear or see a gallows confession, without exultation in imputed righteousness, and vicarious atonement, and 'the final perseverance of the saints.' See Hare's and other gallows 'traits.'" We forbear to make any strictures on this comparison, If the authors, or their readers, can derive any satisfaction from it, we shall not attempt to deprive them of it. We would observe, however, that it is doubtless true, that most ministers who repair to the prison or the gallows, to seek the salvation of notorious sinners, preach to them pardon and salvation only through the blood of Christ, who "died for the ungodly." Indeed, we do not see how those who deny that pardon and life are offered to sinners, upon this ground, can preach salvation to a sinner just leaving the world. Were it admitted that the *merit* of good works could purchase pardon and eternal life, the dying sinner has no time to perform these *meritorious* deeds, and must despair of salvation on such terms.

We come now to what the authors of this pamphlet state respecting the revivals which have prevailed in this county the year past. We have not time to follow them in all their statements, and we are unacquainted with the circumstances which have given rise to most of them. We have, however, made some inquiry of persons acquainted with the circumstances, respecting the most important statements, and have found so much misrepresentation, exaggeration, and falsehood, that we have no disposition to pursue the inquiry.

The following is from the description of "anxious meetings:"—"The next step in course, in these 'revivals,' is to establish what are termed anxious meetings." "They are generally, if not always, held in the night. The room is darkened, so that persons can only see to walk and discover each other; and the reign of universal silence is interrupted only by now and then a dolorous groan from different parts of the room. The leader or leaders tread softly about, as they proceed, whispering to each individual some question or questions, such as "Do you love God?" &c.

A person unacquainted with these meetings, and the manner in which they are conducted, would suppose from this description, that going into them was like entering the sepulchres of the dead. The plain and simple account of these meetings, which all who have any knowledge of

them among us know to be true, is this. They are generally, though not always, in the *evening*. The room is lighted as at other evening meetings. Those who conduct them are careful, as they walk about, not to make unnecessary noise, and converse with individuals in a low voice, so as not to divert the attention of others. They question those who attend, to ascertain their views and feelings on religion, and give them such instruction as is adapted to their case. After conversing with individuals, a short address is made to all, and the meeting closed with prayer. This description would not have answered the purpose of these authors. The best apology we can offer for them is, that they probably never attended one of these meetings. They make a distinction between meetings of inquiry and anxious meetings. We know of no such distinction. They are only different names for the same thing.

We will next present our readers with their description of the "Bunker-Hill Contest." We give the substance of it in their own words:—"Itinerants from Auburn Theological Seminary, and young converts from Utica and Hamilton College, were soon patrolling our streets in every direction. The standard of the "holy war" of extermination was erected, and every loyal subject of orthodoxy called to the field of action. The gauntlet of proscription and denunciation was hurled at those who dared to think and act for themselves, and who had the firmness to resist the desperate and unhallowed attempts of interested and time serving priests; to enslave the human mind, to shackle it with the dogmas and absurdities of the Genevan school, and to bring our country under the iron reign of an ecclesiastical hierarchy. If the Presbyterians considered Trenton the "strong hold of Socinianism," the Gibraltar of religious liberty in this region, it is no wonder that the Rev. Mr. Smith, who had already distinguished himself as a warrior in the battle of Baltimore, in the late war, and seven or eight more daring spirits from the head-quarters of orthodoxy, were sent to subdue us. The forces were marshalled under the direction of Mr. Smith. The plan of attack upon the "strong hold of Socinianism," we may suppose, was settled by a council of *religious* warriors. The exhortations of Mr. Smith, seconded by the pastor of the presbyterian church in Trenton, fired every bosom with the ardour of enthusiasm; and the assurances of victory and complete triumph brought every power into requisition for the anticipated conflict. Thus disciplined and prepared, the siege was commenced with a zeal and desperation equalled only by the siege of Gibraltar, when hundreds of bombs were thrown in a minute, by the French and Spanish, resolved to take that fortress by storm. The aspect of society

in Trenton was changed, as by enchantment. A portentous gloom seemed to rest upon the place. *The besieged* withstood the storm of this phalanx of orthodoxy with *firmness* and *christian* fortitude. With the shield of the holy scriptures, and the helmet of enlightened reason, they were able "to quench all the fiery darts of their enemies." Mr. Smith and his coadjutors learned that their efforts were abortive; that notwithstanding their long and desperate siege, the citadel of Unitarianism still stood *unimpaired*. Mortified and disappointed at their ill success and absolute failure, they were at last forced to believe, that the "strong hold of Socinianism" in Trenton, was not to be taken by *siege*, by *storm*, or by *escalade*."

Now all this *noise of war*, to those in this region who are acquainted with the real state of facts, is, if possible, *more ludicrous* than it is *false*. We doubt not that the writers, when they had finished this description of their battle, however fierce and warlike they look on paper, laughed heartily among themselves, to think how many would turn pale at the recital, and exulted in the thought that their unitarian friends abroad would think them deserving as much praise, as the brave little Spartan band at the strait of Thermopylæ. But when it is discovered that no such "plan of attack" was ever laid, that no such battle was ever fought, and that one of the parties utterly refused to enter into any contest with the other, the panic of the credulous will cease, and the Socinians abroad will withhold their praise, and blush for shame, at such a foolish trick.

From Mr. Wetmore's letter, it appears that not a single "itinerant from Auburn Theological Seminary," was there, and that the principal assistance which he has received in preaching has been from the labours of the Rev. Mr. Smith. Fewer of his brethren of the Presbytery have visited there during the revival, than have visited most other places where it has prevailed. Indeed it is rather surprising, considering his feeble health, which has prevented him from preaching much of the time, that he has not received more assistance from them. Fewer pious young men, who are not ministers, have visited there than many other places in the county where the revival has prevailed. Mr. Finney, who is represented as the "high priest of the expedition," was never there except once. While at Utica, he rode out in a week day, and preached twice. Mr. Nash, whom they term his "yoke fellow," was not there at all. And now what becomes of this "phalanx of orthodoxy," drawn up in battle array, to throw "a hundred bombs in a minute," into this "strong hold of Socinianism"—"this Gibraltar of religious liberty?"

This phalanx consists of the minister of the place, in feeble health, and Mr. Smith, licensed to preach a little more than a year since. But Mr. Smith, being a "distinguished warrior," is represented as a host in himself. Some may have the curiosity to inquire to what this alludes. It is simply this. During the late war, when the British sailed up the Chesapeake, Mr. Smith was keeping a school in Baltimore. Instead of fleeing from a city in which he was only a sojourner, he turned out for a day with the citizens, to defend it from impending ruin.

Now what have Mr. Wetmore and Mr. Smith done? They have gone into none of the meetings of the Unitarians, to enter the lists of controversy with them. They have not entered their private dwellings, to proselyte them. Indeed, these authors complain of them and other Presbyterians, because they have refused to enter into any disputes; "*utterly refusing, as they have done here, to enter into any public or private argument on the doctrines they profess and inculcate.*" They have not attacked them in the streets, for they say—"In your daily intercourse with us, you cannot help treating us as though there was nothing the matter; as though we were just as good as yourselves; in fact, as though we were *just as orthodox as yourselves.*" From their complaint, it is manifest that they have wished for war; and had our brethren been less prudent, we should have had descriptions of encounters and defeats far more splendid and triumphant than that of the "Bunker-Hill Contest." If we are to credit this complaint, it is difficult to see what use these Bunker-Hill fighters could have had for their weapons of war, their "shield of the holy scriptures, and helmet of enlightened reason," with which "they were able to quench all the fiery darts of their enemies." Had it not been for spoiling the sport of this *mock fight*, they would probably have boasted that their enemies, though repeatedly urged to battle, fearing a defeat, uniformly declined the combat.

It requires no ordinary share of christian meekness, not to look with mingled indignation and contempt upon this expedient to puff the Unitarian Society in Trenton; and lead the public to believe that Presbyterians were so alarmed at the influence of this "strong hold of Socinianism," that they had combined their strength to take it by storm. To use their own words, "They are (in this vicinity) a *little flock*;" and we have repeatedly heard from those who live in Trenton, that not more than fifty persons, upon an average, have attended public worship on the Sabbath for some years past. This we should suppose a small number for their society. They say the effect of the revival has been "to

add to our strength, and increase our numbers." They will allow, then, we suppose, that it has done some good, if it has led their people to set a better example to their neighbours, and not to leave their minister to discouragement by preaching to empty seats. The fact is, that the revivals have given the Socinians in Trenton considerable uneasiness. Mr. Pierce, their minister, appointed extra meetings in the week. Mr. Sherman, their former minister, who has not preached to them for years, was called upon, and notice extensively circulated. The Rev. Mr. Ware, from Boston, (whether sent for to aid in the "Bunker-Hill Contest," we know not), preached two Sabbaths, and also in the week. Had the battle been fought, therefore, there would not have been such fearful odds, as they would make the world believe, in the number of *distinguished warriors*.

One complaint against Mr. Wetmore and Mr. Smith is, that in their prayer-meetings, they have prayed for the Unitarians as "deists in disguise"—"enemies of the gospel"—"vipers," &c. How this is, we know not; but we would charitably hope they have used no worse epithets than these authors have heaped upon them and others, such as "hypocrite"—persons guilty of "protean duplicity"—"contemptible meanness"—"systematic chicanery of management"—"shameful duplicity"—"impious falsehood"—"blasphemy"—"a *profane swearing, damning set of men*, far more immoral in this case than the jack-tars." Surely, if these "asserters of bible religion" believe our brethren deserving such epithets, they would act more consistently with their profession, to imitate their example, and spend their time in praying to the God of all mercy for them, that they may be, as they say they "*must be, converted,*" than in writing and publishing anonymous letters, to tell the world how wicked they are.

In giving an account of a ball in Holland Patent, on the 5th of July, they state, that Mr. Norton "appointed a meeting to be held at the same time;" and that "both parties appeared and commenced operations at half past two o'clock, P. M." and continued until day-light. The truth is this. During the revival, there was a ball at Holland Patent, and so many of the young people were serious, that it was necessary to invite persons from abroad to make a respectable number. The ball was on the evening of the *stated weekly lecture*; and the meeting was not, as represented, appointed on account of the ball. The lecture commenced at the usual time, about eight o'clock in the evening, instead of half past two o'clock, P. M. After the lecture and the assem-

bly were dismissed, some of the members of the church had a prayer-meeting, and "continued all night in prayer," as Christians have done in some other places where the revival has prevailed. Whether this was wise or not, it does not become us to judge, who are not acquainted with the exact state of things at the time. But we should suppose that those who are willing to *fight* for "bible religion and christian freedom," would be as ready to justify praying all night, as dancing all night. Had they not been somewhat more friendly, however, to the dancing than the praying, we should have expected them to have given a more accurate statement of the facts in the case.

At an anxious meeting in this place, they state that "a lad (Joseph Pride) was interrogated; but being intimidated, and fearing he should not answer properly, or to satisfaction, was silent," and on this account, was treated as having a "dumb devil." This bashful boy, we are told, is a muscular man, about twenty-five years of age, who would consider it no great compliment to be thought so timid as to fear to open his mouth in company.

Again, they say—"Among the numerous instances of despair and derangement of the mental powers, occasioned by these 'revivals,' Holland Patent has shared grievously." The Rev. Mr. Goodell informs us, that he knows of *no instance*, either of *despair* or *derangement*, occasioned by this revival in Holland Patent.

The authors of this book make a great parade about a theatrical handbill put up in Utica, so blasphemous and profane that they are almost afraid to describe it, which they intimate was a "disgraceful stratagem" of the Presbyterians to produce a revival. "Just before (say one or two days before) Mr. Finney's entry into Utica, last winter, a great theatrical handbill (purporting to be religious) appeared in most of the public houses and other conspicuous places in Utica, representing the day of judgment. The design of getting up this handbill was not declared. But does not the conclusion rush upon the mind, that the object in getting it up at that particular juncture of time, was to make a solemn and awful impression upon the audience, knowing Mr. Finney's wonderful powers in depicting the horrors of the pit and the condition of the damned? Was it not to be expected, that the wonderful character of the man expected, the wonderful scenes there depicted, would collect an immense concourse of people, who might there be so wrought upon, as to feel as if the final consummation of all things was at hand,

and terror and dismay seize upon every soul ; and the good work of a ' revival ' in Utica, would be as wonderful as the day of Pentecost."

The facts with respect to this handbill, as we are informed by Mr. Aikin and Mr. Brace, are, that after the new theatre was opened in Utica, a respectable well-meaning man, in the Methodist connexion, employed a printer to publish it, and put it up in certain places in Utica ; that no Presbyterian minister had any thing to do with it ; that this was not only done before Mr. Finney went to Utica, but that he had no knowledge whatever of the circumstance. It is taken from the writings of Wesley, and is the same which has been posted up in London, Baltimore, and other cities, and was published in Zion's Herald and the Baptist Register. Now, what are we to think of men who will publish a book containing such abominable misrepresentations and falsehoods ; and even of those, who, without careful inquiry, will lend their names to give it credit, certifying—" We are free to express our opinion, that it is a fair representation of events and occurrences that have transpired in this revival" ?

In another place, they say—" It is said that in a circle of the anxious, Mr. Finney would go round the circle, and by putting his eyes on each individual for a few seconds, tell the exact state of their mind ; and would congratulate one and another with their new hope, even though they were strangers ; but it is said, also, that he had in such cases *private reporters*." Why did not these authors, after describing the darkness of the rooms at these meetings, say that Mr. Finney professed to have such powers of vision, that he could see the faces of converts in the *dark*, as well as " tell the exact state of their minds" ? This would have increased the wonder. They have been rather more cautious than usual in this statement. They speak of it only as a report ; but they show their good will.*

In the latter part of this book, there are several letters addressed to individuals. But we understand they were never sent to the persons addressed. The first knowledge they had of them was through the press.

* The opposition manifested in this pamphlet against anxious meetings, reminds us of a remark of the committee of the Albany Presbytery, in their narrative of the revival in that Presbytery, A. D. 1820. After mentioning anxious meetings as a great means of promoting the revival, they say—" Nor is there any means used, against which the grand adversary strives with such unwearied effort. Strong proof this that he fears their influence."

In those addressed to Mr. Wetmore and Mr. Smith, they complain much of their conduct. If they considered them blameable, why did they not go to them as the gospel directs, or at least send them their letters, instead of sending them to the press? This must convince every unprejudiced mind, that they wished to excite public odium, and not to promote peace. And after all the misrepresentation which they have made, and false accusations they have heaped upon the great body of Christians, they must not blame us, if we hesitate to credit their charges.

In the letter to Mr. Wetmore, among other abusive things, is the following:—"You are, it seems, a *young convert, quite a young convert* to this new order of religion; for I am told that you said publicly, no longer ago than last May, that you had to confess with shame, that you had preached and prayed for twenty years, without the Spirit of God, in unbelief. You had preached and prayed in this town for several years, and it is to be regretted that you was all this time a hypocrite." "But I advise you to keep your confessions to yourself; for nobody will believe you an altered man." They take occasion thus to abuse Mr. Wetmore, in consequence of some remarks which he made to his church in the early part of the revival, on the danger of offering unbelieving prayers to God. He confessed, what every minister may confess, that he had reason to think that many of his prayers during his ministry were of no avail, and offensive to God, not being mixed with faith. Similar abuse, on the same account, is bestowed on the Rev. Mr. Lansing, of Auburn.

There is one writer, who styles himself "Berean," whose angry production we shall barely notice. Judging from his style, we should think him a politician, writhing under the pangs of disappointed ambition. From his own account of himself, he seems to care little for any of the various religious sects, provided they do not disturb him with their opinions, and will give to him their suffrages at "our elections," and not to "candidates for public office who are of their own stamp." He talks of "ecclesiastical domination"—"ruthless bigotry"—"gross impudence"—"self made inquisitors"—"Saybrook platform"—"the wrath of the kirk"—"delirious fanaticism"—"two aspiring associations," (meaning the Western Education Society and Auburn Seminary), "which are spreading their dusky wings over this section of country"—"great and little Juggernauts"—"offensive matter collecting in diseased stomachs"—"sectarian gall emitted from acid stomachs," &c. &c. We should suppose, to use his own metaphors, he not only had a *diseased* and

acid stomach, but that his digestive powers were destroyed, and that he had the *dyspepsia* to a degree wholly incurable.

There is one letter in this pamphlet, signed "A Layman," addressed to Mr. Finney, which is deserving some notice. It is written with more ability than any other original piece in this work. While it shows, we fear, a heart unreconciled to God, it is but justice to say, that it is in a great degree free from that angry vindictive spirit, which seems to have dictated the other letters at the end of the book. He sits down soberly to the work of accounting for these revivals, and especially for the effects of Mr. Finney's preaching, without attributing any thing to "the word of God, which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We know not who this writer is; but we should suppose, however, that he was not only a man of education, but one who had been religiously educated, who had reflected much on religious subjects, and whose mind must at times have been seriously impressed. But notwithstanding this, we should apprehend he had unhappily yielded to pride, ambition, or some unhallowed affection, till at length he had swerved from the faith, and become bewildered in the mazes of infidelity and error. In perusing his letter, we have been ready almost to indulge the hope that he might yet be brought to retrace his steps, and discover the plain path, which will conduct him to immortal glory and blessedness. This writer does not, as some have affected to do, speak of Mr. Finney as a man deficient in talents, as a maniac, an enthusiast, or a fanatic. So far we agree with him. He says—"To represent you a sincere deluded enthusiast, or misguided fanatic, would be to misrepresent you. If there were any reason in the world for the hypothesis, that you may possibly be a *sincere deluded man*, I might have treated the subject in a very different manner."

We shall give the substance of this writer's description of Mr. Finney as a preacher, which, though a little caricatured, yet in connexion with what we have said of him in the preceding narrative, may assist our readers in forming a tolerably correct opinion of his preaching. The influence of his preaching upon the common people, he attributes chiefly to his power of awakening their fears. "Now, as a shrewd and bold calculator in effecting your design, you avail yourself of Calvinism on the one hand, and the flexible passions of men on the other. You breast yourself to the work like a giant. You open the attack with Ju-

piter's thunderbolt. You take the doctrine for a damning fact—declare you know it—raise your voice—lift high your hand—bend forward your trunk—fasten your staring eyes upon the auditors—declare that they know it to be God's truth; that they stand upon the brink of hell's gaping pit of fire and brimstone; and bending over your body, and bringing your clenched fist half way from the pulpit to the broad aisle, denounce *instant* and *eternal damnation* upon them, unless they repent forthwith."

This, he supposes, frightens ordinary hearers, and enables him to manage them at his pleasure. But upon minds of the highest order, capable of strong excitement, this treatment, he intimates, has no effect. To effect his object on men of this cast, he represents Mr. Finney as loading them with galling and abusive epithets, and making them mad with passion, which they vent in ravings and curses upon his person, till they become alarmed at their own supposed depravity. "This," he observes, "is just what you want. You remain unmoved, like the arch spider in the centre of his web, drawing the cords closer and tighter, well knowing that the more the fly flounces and struggles, the more he entangles himself in the snare; and overcome at length by self-action, he falls a panting and exhausted prey to his all-devouring adversary." After thus losing "their sober sense and self-command," he supposes this superior order of men "may be managed like an elephant in his chains."

Now we think this is giving Mr. Finney credit for rather more talents than he possesses. A common man, who believes that his friends are in imminent danger, and by timely warning and exertion, may avoid the approaching evil, and secure invaluable blessings, may so address them as to produce much feeling and effort. But to feign all this, and yet persevere in speaking and acting as though it was a reality, requires a mind of uncommon powers, and thoroughly versed in the arts of deception and falsehood. Further, to bring men gifted with minds of the highest order upon their knees, before the throne of grace, begging for mercy, by false charges which the speaker does not believe to be true, and by representing them even worse than they are in the sight of God himself, requires extraordinary powers indeed. We had supposed the old adage correct, that "Nothing cuts like the truth."

But how would this writer account for the fact, that the same excitement has existed in places in this county, and numberless other places, where Mr. Finney has not been? Do other ministers possess the same

art? If this writer will consult his conscience, it will tell him that he is not satisfied with his own theory; that it was dictated by an unbelieving heart, rather than an enlightened understanding. It was, however, necessary, to support this hypothesis, to represent Mr. Finney as such a "shrewd calculator." It is possible, also, that the vanity of this writer was a little gratified by thus exhibiting himself as possessed of too much discernment to be caught in the web of this "arch spider." It has ever been a favourite hypothesis of unbelievers, that all religious excitement is, somehow or other, irrational. It is the only method of justifying their own indifference or opposition. It is far more in accordance with true philosophy and common sense, to attribute the strong feeling which is sometimes exhibited by both preachers and hearers, to a belief in the truths of christianity, than to any other secondary cause. If there be a judgment, a heaven and a hell, and "now is the accepted time and the day of salvation," there is good reason why ministers and people should feel, and *feel strongly*; and the greatest wonder is, that they feel no more, while there is any evidence that these things are so. The motives which these truths present, are immeasurably stronger to awaken all the feelings of the soul, than what can arise from those *things which are seen and temporal*. Just in proportion, therefore, as these truths are believed, persons must feel, whether converted or not. The devil is doubtless as correct a philosopher as this writer, and has as strong nerves; yet while he *believes*, he *trembles*. And did this philosopher believe half as much, he would tremble too, unless he is destitute of that moral susceptibility of feeling, which, so far as we know, is common to all intelligent beings, holy or unholy. We venture to assert, that if this writer will allow this single truth to be constantly present to his mind, that unless men *repent and embrace the gospel, they will be damned*, that he will be as strongly excited as others have been. A man deficient in common sense may not be much excited by the truths of the gospel, though he believes them, because his conceptions are so feeble and limited. The greater a man's mental powers are, the more he will be excited by the truths of the gospel, if he will allow them to come into habitual contact with his understanding, his conscience, and his affections.

If the enemies of revivals, therefore, would represent persons as weak or credulous who are highly excited by the truths of the gospel, let them prove that the bible is a fable, that there is no hell to shun, nor heaven to gain, and that God will call no man to judgment. Till they do this, however wise they may be in *their own conceit*, they are, mo-

rally speaking, fools and mad men, that claim the pity and the prayers of those whom they revile. We have dwelt the longer on this subject, because we are persuaded that a philosophy, "*falsely so called*," addressed to the pride of the heart, as though it was a mark of weakness to be greatly excited by religion, while it is not so by other interesting subjects, has done immense mischief, and ruined many souls, especially in the higher walks of life.

We close our notice of this pamphlet, with a few observations addressed to our brethren in the ministry and to the members of our churches.

Brethren, we here see on record that hatred which exists extensively, against those benevolent institutions which have sprung up in our country within a few years past, and also against those revivals of religion with which our churches have from time to time been blessed. We think this pamphlet will do good. While it will gratify and harden some who have advanced far in the broad road, it will lead others less advanced to pause. It will tend to unite the true disciples of Christ, and teach them their duty to come out from the world and be separate. For several years past a spirit of bitterness has been manifesting itself, particularly in this state, against a faithful ministry, and against the benevolent exertions of the church of Christ. This moral poison has been circulating among a considerable portion of the community, in scurrilous newspapers and pamphlets, which have passed unnoticed. Among the unenlightened and irreligious they have had more influence than Christians have generally supposed. This pamphlet has embodied the substance of all this opposition in a more imposing form, and Christians may here see in embryo that gigantic spirit of the world, which under God, they must meet and conquer, by the spirit of Jesus. Those benevolent exertions, and those revivals of religion which are here vilified, are indispensable to the fulfilment of those prophecies, which point us to the future prosperity and glory of the church. We are not to be alarmed, therefore, at this opposition. A great cry is raised about the immense sums which are contributed to carry into effect these plans of benevolence. But when tenfold more is expended in the grog shop, in the theatre, and in gambling houses, these opposers manifest no uneasiness, and will not unite with Christians, to put an end to such shameful waste of time, and money, and health, and life itself.*

* Says the Connecticut Observer—A writer in the Vermont Chronicle, in answering the question—What is the real state of mind of those persons who

The bible teaches us to expect opposition to the cause of truth and righteousness. Instead of leading us to diminish our exertions, this opposition should rouse us to additional zeal and activity. Nor are we to be alarmed because these efforts are attributed to the worst motives. Christ and his apostles were falsely accused. We should be careful to keep "a conscience void of offence," and then confide with unshaken confidence in the promise of Him who hath said, "Lo I am with you always." While the church is thus acting, He will cause "all things to work together for her good." He will *make the wrath of man to praise him, and the remainder of wrath he will restrain*. Opposers to these benevolent enterprizes and revivals will profess, of course, not to be opposed to what is right in itself, but to the motives or conduct of those engaged in these objects. But this is a mere mask, which they put on to conceal the true cause of hatred. It would afford them real pleasure, to believe that those they oppose were actuated by the worst motives, and were chargeable with indiscretion and folly. This is very manifest, from the misrepresentations and falsehoods which abound in this pamphlet. Instead of being grieved at any improper motives or conduct, they seize with avidity any thing which has the shadow of truth to support such charges. Let those then who are engaged in promoting revivals, and other benevolent objects, have the humility to learn wisdom from their enemies. An enemy, while he exaggerates, may point out

oppose the great benevolent institutions of the day, from a belief that they are a system of speculation and imposition upon the public? observes—"I am acquainted in a town, in which some twenty or thirty of these opposers profess to have experienced the influence of renewing grace; and the change which has been wrought in their religious views and feelings, has, in every instance, removed the real cause of their opposition to these institutions. They *already know* that these societies are conducted upon open and fair principles, and are such as ought to be supported. How, then, in view of these facts, can we suppose that the class of objectors above referred to, do in reality believe that the benevolent operations of the day are a system of speculation and imposition upon the public?" "How," continues the Observer, "excuses and obstacles thicken around us, when our heart is not in the work! The past, the present, and the future, are summoned to our aid. One compares missions to the crusades; another sees in them a new edition of popish aggrandizement for the clergy; a third scrutinizes present operations, to find some defects; while a fourth prophecies gravely of the threatening aspect of "coming events" in the political world, from the overgrown influence of missions. Yet, in the face of all these obstacles and excuses, the gospel will extend. Happy they who promote its progress!"

errors, which a friend through partiality may not discover, or through tenderness may not disclose. This is one way, among others, by which God makes use of the enemies of religion, to give wisdom to his people, and enable them the more effectually to promote his glory and the salvation of men.

From this pamphlet, let us learn to guard against entering into disputes with opposers and cavillers. This is one method which they take to prevent a close application of the truth to the conscience and the heart. The heart, and not the head, is generally the unbelieving faculty. The honest inquirer should be patiently heard, and his difficulties removed. But he whose object is to avert the truth from his heart, will, if possible, draw him who seeks his conversion, into some dispute, and perhaps attempt to provoke and irritate him. If he succeed in this, he is effectually shielded against conviction. Let us beware, also, of spending our time in talking about opposers, and allowing our personal feelings to become enlisted against them, in consequence of their abuse and falsehood. When an unhallowed spirit is thus excited in the people of God, they can do little good. Though they may have truth on their side, they will attempt to defend it by improper motives, and God will not bless their efforts. This is one of the wiles of the arch adversary, to destroy the influence of Christians, and to check revivals of religion. So long as the church militant loses sight of herself, in seeking the glory of God, and the salvation of men, God will make bare his arm for her defence and success. But when she loses sight of his honour and glory, and begins to fight with carnal weapons, her strength is gone, and the enemy triumphs. We would therefore entreat our brethren in the ministry, and in our churches, instead of spending their time in disputing with opposers, or talking about their opposition, to spend it in prayer and christian effort. The more we are opposed and abused, the more let us *pity* and *pray* for those who *despitefully use* and *persecute us*. If we are the children of God, let us not forget that we were once "the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

This pamphlet indirectly bestows a high encomium upon Presbyterians and Congregationalists, who are here considered as the same. The greatest enmity is manifested against those professing Christians, whatever be their name, who are praying and labouring to bring their fellow men to repent and obey the gospel, and who are devising and executing

plans for sending the gospel to all nations. If Christ has a church on earth, it is among such professing Christians. If there is such a thing as piety or benevolence in this world of sin, where shall we look for it, unless among those who are thus employed? Presbyterians and Congregationalists are in this pamphlet represented as taking the lead in these benevolent exertions, and in these revivals. If this representation be just, it is conclusive evidence that they constitute an important portion of the church militant. While we are thankful to God for such evidence of our heirship, let it not excite spiritual pride, but lead us to humility, that we have no higher claims to such distinction. Let us strive to deserve this encomium, by increased exertions to promote revivals of pure and undefiled religion, and to execute the last command of our risen Lord—"Go ye into all the world, and preach the gospel to every creature."

We may from this pamphlet see what is soon to be the dividing line between the friends and the enemies of the cross of Christ. Those who possess some measure of the spirit of Him, who, though *rich, yet for our sakes became poor, that we thro' his poverty might become rich*, by whatever name they may be called, will become united in promoting revivals of religion, and in diffusing the blessings of the gospel among all nations, by casting their silver and their gold into the treasury of the Lord. All who are not actuated by this spirit, whether called Christian or Pagan, Papist or Protestant, Jew or Mahomedan, will unite in opposing these benevolent designs. Between these unnumbered hosts a mighty battle is yet to be fought. God, in his providence, is hastening the hour of decision. All the noise of the enemy now heard, compared with what will ere long be heard, is no more than the murmurs of the gentle rill, compared with the *roar* of the mighty cataract. Soldiers of the Lord of Hosts, in great numbers, will be raised up, possessing all the austerity of John the Baptist, the courage and boldness of Peter, the wisdom and activity of Paul, and the benevolence and faith of John the Evangelist, before the powers of darkness are put to flight, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" and the shouts of victory shall echo from continent to continent, and from the islands to the ends of the earth. The honour of fighting the "battle of that great day of God Almighty," is reserved for our successors. Let it be our aim so to live, that we may look down from the heights of Mount-Zion, on the armies of Israel, and join with them, and with saints and angels round the throne, in the universal shouts of joy

and praise, saying—"Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."



THE revival in Vernon Centre is, we learn, progressing with great power of late.

By letters received from Ithaca, it appears that the revival in that place is as great as it has been in any place in this county.

THE profits of this Narrative will be given to the fund in Hamilton College, which is now raising, the interest of which is to be annually awarded to the best essay on the subject of *intemperance*.

ERRATA.

Page 14, line 25, for *directed*, read *diverted*.

Page 17, line 14, for *Jonas*, read *James*.

Page 20, line 8 from bottom, for *lament*, read *lamented*.

Page 21, line 3, for *spiritual*, read *special*.

Page 36, line 7, for *by prayer for pardon*, read *beg for pardon*.