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# METHODISM IN ITHACA.

A HISTORY.

*Charles*

BY C. D. BURRITT.  
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ITHACA, N. Y.  
ANDRUS, GAUNTLETT & CO.  
1852.





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## P R E F A C E.

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This little book, professes to contain nothing more than a narrative of the principal, and more interesting events, which have occurred in the history of the Methodist Episcopal Church, in the writer's native village. Fearing that the materials, if not soon gathered, would speedily be beyond the reach of the living, buried with those who treasured them, in the grave, he has applied himself to the task of collection and arrangement, and now presents them to the citizens of Ithaca, as a simple narrative, and no more, of times passed by.

Should any one feel disposed to deny the correctness of the statements given, let him reflect, that to glean from memories, dim with accumulated years, is not an easy task; and, remember that, had he undertaken the labor, the result to which he would have arrived, might have been the same. Some events of importance, will, we fear, be looked for in vain, but their omission, may be an evidence to him who reads, that the writer, in his investigations, has not discovered them. The facts, however, which are given, have been obtained, either from living "eye-witnesses," or written documents, so that the reader may be assured that the book contains, in the main at least, a reliable history.

The type is large and clear, to accommodate those many aged friends, who,

more than others, may be supposed to love the hoary past, those days of early life, when all was hope ; when glowing fancy painted on the coming years, visions bright, of beauty and of joy.

Ithaca was the author's birth-place—the home of his youth—that spot of beauty, to which his thoughts have turned in all his pilgrimage. Here he gave his heart to the Saviour—here first he rose to warn dying men of a death that never dies, and from hence he went forth to bear through all the land, the blood-stained banner of the cross. Here, too, are those elder brethren, those veteran soldiers in the army of the Lord, those fathers in Israel, who led him to his God, who have ever cheered on his heart in the race for glory and eternal life ; and here are many scores, who, under

his ministry, have gathered round the standard which he bore, and claim a place in memory, a portion of his love.

This unpretending volume is the *Souvenir*, which he leaves among them, recalling past events, reminding of blessed seasons spent in christian fellowship before the throne. He leaves it, breathing an earnest prayer, that every eye which may gaze upon its pages, may one day behold the king in his beauty, and that each heart, may be at last enraptured with the bliss of heaven.

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# METHODISM IN ITHACA.

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## CHAPTER I.

### THE PIONEERS.

During the Revolution, that portion of Western New York in which the village of Ithaca is situated, was an unbroken forest. The Indian roamed at will over its hills and through its fertile valleys. In 1779, Sullivan's little army, sent out to chastise the white man's cruel foe, passed through it from Tioga Point to Conesus Lake, by way of Newtown or Elmira, and Seneca Lake, which was, as far as we are able to discover, the first in-road made by the whites into this region. Next, in 1788, came out eleven men, who, says Horace King, in his lecture on the early history of Ithaca, left Kingston, on

the Hudson river, with two Delaware Indians as their guides, to explore the country west of the Susquehanna, which was then an unbroken wilderness. They were absent somewhat more than a month, and returned without having chosen a place for future residence.

“In April of the following year, however, three of the number who were connected each with the others by marriage, determined upon revisiting the district, and making a location. Accordingly, they came on, and without difficulty, agreed in their selection. It comprised four hundred acres of land, the western bound of which was the line of the present Tioga street, in this village. Upon that part of it which was in the valley, there were several “Indian clearings;” being small patches from which the hazel and thorn bushes had been removed, and which had been cultivated after the manner of the Indians. Having planted



their corn in these places, and leaving a younger brother of one of them to take care of it, they returned to fetch their families." This they effected in September, 1789.

"The names of these three men were Jacob Yapple, Isaac Dumond, and Peter Hinepaw," or Hampaugh, as some have it. "The Yapple family was composed of Jacob Yapple, his wife, and three children, and Jacob Yapple, a younger brother, aged about twenty years."

"The Dumond family consisted of Isaac Dumond, his wife, and three children, and John Dumond, and his wife, who had then lately been married."

The Hinepaw family was composed of Peter Hinepaw, his wife, and five children, the oldest of whom, was about twelve years of age. In all, there were about twenty individuals.

Having arrived, they proceeded to erect three cabins, which were soon com-

pleted. Hinepaw's was about twenty rods to the north-east of the spot upon which the first M. E. church now stands. Yapple's and Dumond's were near what is now the eastern termination of Owego street.

The year following, as some have it, or the same fall, according to one of the family, Mr. McDowall moved in with his wife and two daughters, and erected a log cabin, twelve or fourteen feet square, on the spot now occupied by the Bruyn family, contiguous to the south-west corner of the park. Mr. McDowall was one of the eleven men who first came to explore the country. Mrs. McDowall was a pious woman, and a member of the Presbyterian church. Just back, that is, north-west, of their cabin was a beautiful spring, which still exists, while further on, as also on almost all the flat land, was a swamp full of hazels, thorns and willows. Such was Ithaca in 1790: four

cabins, and about twenty-five persons. Other families settled in a year or two near the place, so that the country, covered with a dense forest, displayed here and there little openings, where the blue smoke curled upward from lowly cabins. Early in 1793, there came a Baptist minister, Elder Starr, who settled in the place, and as soon as was convenient, gave out notice that he would preach. On a pleasant Sabbath morning in the month of June, the few inhabitants gathered for the first time in their new home, to listen to the Gospel's pleasant sound. Where the meeting was held we have not discovered, but probably in the house of one of the first three families mentioned, as we learn that the McDowall's left their home to attend it. Quite a number were present from the adjacent country, and among them were particularly observed two men who knelt during prayer. They were Methodists. After

the sermon, one of these men, whose name was Conklin, and who resided about six miles north, arose and introduced his companion as a Methodist preacher, asking that he be permitted to preach to the people. He gave his name as William Colbert. Immediately after the request, Elder Starr arose and remarked, that the Methodists were a new sect, holding strange doctrines, and said the people did not care to hear from him. Mrs. McDowall felt for the preacher, and proposed to her husband to invite him to preach in her house, which Mr. McDowall cheerfully acceded to, and in the evening, to an attentive congregation, the doctrines of free grace and full salvation were proclaimed. Mrs. McDowall heard with a sincere heart, felt that these blessed doctrines were those which she had been seeking for years, and began in her heart to say, "this people shall be my people; their God shall be

my God." She became soon after a Methodist; the *first* in *Ithaca*.

William Colbert was at this time junior preacher on Northumberland circuit in Pennsylvania, but had been sent on a tour of exploration through the then western wilds of New York. In the prosecution of this mission, he went from Wilkes-Barre to Niagara, and returning, made such a report to conference, as caused Bishop Asbury to form that immense region into a circuit, and appoint James Smith preacher thereof. Tioga circuit, most of which lay in Pennsylvania, had been formed a year earlier, and now James Thomas was sent on as preacher. Ithaca was so situated with respect to these two charges that it might be taken into either, which accounts for the fact that early one Sabbath morning of this year, a knock was heard at the door of the McDowall cottage, and James Thomas of Tioga circuit, presented himself as

their preacher. Mrs. McDowall was often accustomed to speak of him as the first minister appointed to Ithaca. He, however, gave up the ground to James Smith, and it was embraced in Seneca circuit. "Brother Smith," says one who heard him then, "was a quiet, faithful, deep man." Valentine Cook was appointed presiding elder, a man of unusual piety, energy and preaching abilities.

1794.—This year, Mr. Alexander, the grand-father of Rev. Manly Tooker, came into the country, from Pennsylvania, and settled near the spot now occupied by the village of Lansingville, thirteen miles north of Ithaca. He had been an attendant upon the Episcopal church, but his daughter, who afterwards became Mrs. Tooker, and who still survives, was received into the Methodist society, and baptised by Anning Owen, while yet in Pennsylvania; so that she was properly the first lay-member of the M. E. Church

who came into that region. Not long after their arrival, Miss Alexander heard in some way, that there was to be a Methodist preacher at what is now called Ithaca, on a certain Sabbath. Filled with zeal, she was so successful as to persuade quite a number of persons to set out with her, on the Sabbath morning, for the meeting. Nineteen, we are told, made this novel journey, in a flat boat, from the starting place to the south-east corner of the lake, and from thence by foot, creeping as they best could through the bushes, for there were no roads in those days. When they arrived, they were greatly disappointed in learning that the preacher, who was no other than Valentine Cook, had just concluded; but soon rejoiced in obtaining a promise from him to preach to them in half an hour. In the meanwhile, Mr. Cook, with a few others, walked away from the gathering to the cabin of Mr. Hinepaw, where he sat

down to rest. While there, he was offered corn bread and butter as refreshment, which he declined; but soon after observing a child eagerly devouring some of the same, he fell to exhorting those present to have the same appetite for spiritual things. When their sermon was concluded, the company started for their homes, but were not able to reach them that night. We are told that they tarried on the west side of the lake, and finished the journey on Monday.

The preaching was in the McDowall house, which was the stopping-place of the weary itinerant. Toward the close of the year, Alward White was sent on the circuit, but does not seem to have preached regularly at Ithaca; at least, not till the latter months of the Conference year; while in stead we hear of John Brodhead, and Cornelius Mars, called by some "Thundering Mars," on account of his manner of preaching. How



Brodhead came to be in the region we cannot discover, as his name on the minutes is set to Northumberland circuit; but probably he was sent north by his Presiding Elder, for an especial work.—The name of Mars does not appear on the Minutes at all.

At the same time Thornton Fleming was appointed Presiding Elder of a district composed of Tioga and Seneca circuits, and Nova-Scotia, which latter part he probably visited but once, as we hear of him often in this region. Valentine Cook, however, continued to be Elder over most of his former charge, and visited Ithaca quite often, in company with Fleming. Indeed, there was scarcely a line of demarcation between the districts.

Brodhead, who had just been taken on trial in the conference, began to manifest, even then, the great pulpit abilities, for which he afterwards became so noted. With a large, commanding per-

son, and a clear sonorous voice, he captivated all hearts, and sinners trembled, as he described the awful scenes of an approaching judgment. Thus from Sinai he hurled the thunderbolts of Divine denunciation, and startled the slumbering conscience; but this was not all his power, for he could speak from Zion too, and with touching tenderness portray the sad and solemn scenes of Calvary, while with irresistible power he pressed the weeping mourner to the Savior. Under such preaching, occurred the first revival in Ithaca, for four or five were soon converted, and ere long a class of eighteen formed, whose names were as follows:—Mrs. McDowall, Peter Vanorman and wife, George Sager and his mother, William and Richard Pangburn, Elias De Pew, Abram and Mary Smith, Catharine Hinepaw, Mr. Jackson and Rachel, his daughter, Dr. Simons, Garret Shoemaker and wife, and Cornelius Shoemaker and

his wife. Most of this number lived two or three miles out of the settlement, but all met for class and preaching at McDowall's.

Brodhead and the Shoemakers had been companions in sin, in Pennsylvania, and now rejoiced to meet under the banner of the Cross. Being good singers, they made the wilderness resound with the songs of Zion. That little house, the McDowall's, saw many a time of joy, when the little band assembled to recount the good dealings of God with them.

1795.—Some time in the early part of this year, a quarterly meeting was held for the first time in the settlement, and some persons came from as great a distance as forty miles to attend it. Cook, Fleming, Brodhead, and Mars were there, and with them the Great Shepherd of the sheep. It was a blessed season.

In the fall, conference removed Fleming to other parts, and constructed a new

district of Northumberland, Wyoming, Tioga, and Seneca circuits, over which Valentine Cook is Elder. The judgment day will alone bring to light the good deeds of that faithful man. Tioga and Seneca were united, with Joseph Whitby and John Lackey as preachers.

1796.—But very few families had, up to this date, been added to the settlement; in fact, the country around seemed to take the advance in securing inhabitants. The little class which had been formed began to show signs of decay. In the autumn, Hamilton Jefferson and Anning Owen were sent on the charge. Both of these were very devoted, faithful men, and much blessed in their labors in other parts, but Ithaca remained without increase. Thomas Ware was Presiding Elder.

At this time there were no roads in the country; the inhabitants travelled from place to place by marked trees.—

Along each side of the lake, and in some other places, there were, however, what were called Indian paths, being nothing more than worn foot-ways for pedestrians. The preachers necessarily travelled on horseback.

In order to give an idea of the state of the country, we will narrate an incident which occurred to the Alexander family in the fall of 1796. As they were sitting around the fire in the evening, they were startled by a strange cry which seemed to come from a distance; and rushed to the door to discover the cause. It was evident that it proceeded from the adjacent forest, between them and Cayuga Lake, but whether a panther, or human being, could not be determined.—Mr. Alexander decided that it was a call for help, and hallooed in reply. Soon after the sound seemed to be nearer, and by repeated calls, the lost traveller was guided to their cabin, when, to their as-

tonishment, they beheld Anning Owen, with whom they had been acquainted in Pennsylvania. This was his first round on his circuit, and losing the indian path on the lake shore in the darkness, he had taken that course to find a friend.

The whole occurrence was providential, for their house as a result, became a stopping and a preaching place, for the ministers.

1797.—Sometime during this year, a quarterly meeting was held in a barn, near the spot now occupied by the Asbury church, at which a brother, Moberry Owen, and his wife, were present from Scipio. The same year they moved down, and settled about three miles north-east of Ithaca. A class had lately been formed there, of which Reuben Brown was leader; as also one at Lansingville, which met at the house of Mr. Alexander. The appointments at conference, in Philadelphia, in October, were

Thomas Ware, Presiding Elder ; Seneca circuit, Anning Owen, Johnson Dunham.

1798.—The village remains about stationary, there not being half a dozen houses ; and Methodism droops. The preachers think other places more promising, and hasten through, though stopping long enough to preach.

The circuit was, at conference, attached to Albany district, of which Freeborn Garretson was Presiding Elder. James Stokes, and Richard Lyon are the preachers.

1799.—Now we first hear of Cayuga circuit, which lies directly east of Seneca, and is separated from it by Cayuga Lake.

Seneca circuit then included the greater part of Western New York, and Cayuga extended from Lake Ontario on the north to a line running east from Ithaca on the south, and east beyond

Cortland. Our little village was just between the two, though belonging to the former. Indeed we may remark in passing that it has always been fated to be just between circuits or conferences.—At first, it separated Tioga and Seneca; then Seneca and Cayuga; again, Oneida and Genesee conferences, and probably soon will be the uniting point of Genesee, Oneida, and Wyoming.

1800.—The sinking class at Ithaca at last disbands, or more properly, disperses, and in its place we have the next year, one at Sager's, two miles south, of which Cornelius Shoemaker is leader; another at Pewtown, one and a half miles east, with John Pew, son of William Pew, who had settled there a little previously, as its head; and still another, led by Moberry Owen, three miles north-east. The preachers on Seneca charge, came first to Sager's, thence passed to



Pew's, and then to Owen's, so that the settlement on the flats seems to have been almost wholly neglected.

In 1802, a young lady, named Elizabeth Adams, who lived in Ithaca, was converted at Pewtown, and joined class. She still survives among us as mother Bloom, a loved and honored relic of the olden times.

Slowly but surely the village crept up from its obscurity, and began to show something like streets, but wickedness entrenched itself in it as in a strong-hold. Satan reigned supreme. Years passed, and a small Presbyterian society was formed, but Methodism seemed to be shut out.

All over the surrounding country the flame spread, but would not kindle in the damp swamps of Ithaca. It is unnecessary for us to give the names of the preachers during those years of darkness; they rarely visited the place. It

seemed as though the vine was destined never to take root in its soil. Only two or three at most, of its inhabitants, were members of the classes on the hills.

## CHAPTER II.

## CHURCH BUILDING.

From the dispersion of the class which had been formed by John Brodhead, until 1817, there was little Methodist preaching in the settlement. Two local preachers who lived about eight miles west, were accustomed sometimes to hold meetings in the house of one Hezekiah Smith; but such was the character of Smith, that no respectable persons would attend, and as the assemblies were often disturbed by rowdies, the whole effort came to nothing. The preachers were Chase and Gleason.

At the date we have just mentioned, 1817, the village extended north as far as the street now connecting the Methodist and Presbyterian churches; west a little further than the Clinton House;

while on the south and east it was hemmed in by the hills, upon which there were no dwellings.

The only organized religious society was the Presbyterian, which had been in existence since 1804. It was first formed by Rev. Jedediah Chapman, a missionary of the general assembly, with but twelve members. In 1805, Rev. Gerrit Mandeville was installed pastor, and sustained this relation until August, 1816. During this period, no special revival of religion occurred in the place. Indeed the village was the strong-hold of wickedness; there Satan sat enthroned. Mr. Mandeville's congregation numbered, in general, not more than thirty persons. In February, 1816, Rev. Wm. Wisner, commenced preaching to the little society, first in the small dilapidated school house, then in a barn, and afterwards in the loft of a building used as a stable and ware-house, standing upon

the spot where the stables of the Tompkins House are now situated. At this time there were only twenty members, to which number seventeen were soon after added. Encouraged by this success, they immediately commenced building a church, which was finished in the spring of 1818.

There were also, in 1817, in Ithaca, a few persons who called themselves Baptists, Episcopalians, and Universalists, but there was not any distinct organized church of either of these classes.

About the last of August, 1817, there emigrated to Ithaca, from the city of New York, a family, the head of which, Mr. David Ayres, is to be the hero of our narrative, as the chief mover in again introducing Methodism. He had become a member of the church four years previously; was then twenty-three years of age, and full of ambition. On leaving the city, Dr. Bangs gave him a letter to

Rev. George Harmon, who was Presiding Elder, and among other good advices, exhorted him on his arrival at Ithaca, to seek out the preachers and invite them to his home. Little did the doctor think what was to be the result of this excellent advice.

The first Sabbath after his arrival, Mr. Ayres attended preaching at Pewtown ; but felt as the second came on, that there must be Methodist meetings in the village. He accordingly sent a note to Rev. Mr. Wisner, requesting him to publish that there would be a Methodist prayer-meeting at 4 P. M., at the school-house. Mr. Wisner announced the meeting in these words : "I am requested, by Mr. Ayres, to publish that there will be a prayer-meeting, under the direction of the Methodist Society, at the school-house, this evening, at 4 P. M."

Mr. Ayres selected Wesley's sermon on the Great Assize ; read and re-read

it, and took the liberty to make with his pencil such alterations as he thought would make it more suitable for his expected congregation. Before the hour appointed, the house was crowded, and many stood around the doors and windows. The singers belonging to the Presbyterian congregation assisted, while Mr. Ayres officiated.

Having nearly committed the sermon to memory, and being much excited with the number present, he acquitted himself well of his task, and had the satisfaction of seeing many of the congregation in tears. The meeting was closed with prayer by William Dummer, a pious barber in the place, who still resides with us, one of the oldest members of our church.

At the conclusion, Mr. Ayres announced that he was determined to establish regular Methodist meetings; and that there would be from that time forward,

meetings on Sabbath, both mornings and evenings, and also on Tuesday evenings. He also declared that he would procure a preacher if he could, but if this was found impossible, he would read Wesley's sermons to them. From that time forward, Methodism has had a name in Ithaca. The meetings were never given up.

The next Sabbath morning, Mr. Ayres, in connection with the members of the Presbyterian Church, started the first Sunday School in Ithaca. He himself declares that it came into existence before any others west of Utica, but of this we cannot judge.

For the public meeting in the forenoon, he hired the ball-room in the hotel, paying for it one dollar ; but the congregation was very small. In the afternoon, hearing that the circuit preacher of Cayuga circuit, was to preach at two o'clock, at the school-house in the neigh-



borhood of Moberry Owen's, he published that the people might expect preaching at candle-light that evening, and immediately started to secure his man.—Arriving at the school-house before the sermon was finished, he waited until the singing, and then stepped up to the preacher, who was no other than James Kelsey, and informed him of the course he had taken. Kelsey, without a moment's hesitation, turned to the congregation, and said, "This strange brother informs me that he has published an appointment for me this night at Ithaca; with the assistance of God, I will go and fill it." Ayres then pushed immediately back to the village, and notified the citizens that the preacher was coming.

The meeting was held in the upper room of a ware-house, owned by Mr. Levi Leonard, where the Presbyterians had worshiped. The place was filled to overflowing. Mr. Kelsey preached in his

usual manner, with great earnestness and power. After the sermon, he said,—“Here we are determined to make a stand,” and immediately called for members to form a class. Mr. Ayres instantly stepped forward and handed in the certificates of membership given to himself and wife by Dr. Bangs. Then followed in order William Dummer, Anson Titus and wife, Elizabeth Sydney, (now Mrs. Bloom,) Maria Wright, and Mary Barber, eight in all. Ayres was appointed leader.

James Kelsey and John Kimberlin, the preachers on Cayuga circuit, did not hesitate to add to their Sunday labors another appointment, once a fortnight, so that there was once more regular Methodist preaching in Ithaca. At the first quarterly meeting for the circuit, which was held in Homer, Mr. Ayres was present, and in quarterly conference, plead for a man to remain constantly

among them. The Presiding Elder, it would seem, was convinced by his reasonings, for he appointed John Kimberlin to labor specifically in the village, charging him to "go, and live on the Gentiles;" for all that might be raised by the little society, was still to go to the circuit preachers, who continued their appointments at the place as before, Ephraim Layman having taken the place of John Kimberlin.

The whole village having united in erecting the Presbyterian church, which was sufficiently large to hold the whole population, the organization of a new society was naturally looked upon with distrust. As further, all the respectable portion of the community had purchased seats in the Presbyterian church, there was not a single family of any note which attended the Methodist meetings at the regular hours of worship in the other society, so that the congregation

in the forenoon was extremely small.— Indeed, it is said that on one occasion there were present only two persons, Mr. Ayres and his wife.

The meetings in the evening were, however, better attended, there being no other at that hour in the place. First at the hotel and then in the Columbian Inn, for the use of which fifty dollars a year were paid; and even in an old barn which stood where the present Tompkins House barn now does, did the little band assemble together, pressing forward in spite of very great difficulties. Soon after Mr. Kimberlin arrived, Mr. Ayres started a subscription for his support, heading it with his own name for forty dollars; and went among the citizens, who generally subscribed, so that but little difficulty was realized in raising, at least, a comfortable support for him. Ayres himself boarded the preachers and kept their horses. But it was a

time of discouragement. The Presbyterian minister preached a series of discourses attacking the doctrines and usages of our church, and the whole community seemed to feel an opposition to the struggling society. The discourses which were preached against them, had, however, one good effect, for many came in the evening to hear what the Methodist preacher would say in reply, and thus came under the influence of the gospel. Mr. Kimberlin rarely adverted to the attacks made on his society, and then in a kind manner; preaching the great doctrines of a free and full salvation.

Occasionally some Methodists would move into the village, and the class increased in this way to eighteen before the close of the conference year. Among those who came, was Jesse Merritt, a local preacher, and his family. Mr. Merritt was a preacher of respectable

talents, and his wife was of good family. In this way there was a slow gain in numbers and strength.

At the next session of the annual conference, which was held at Lansing, July 16, 1818, a few appointments were taken from Cayuga circuit, and, together with Ithaca, formed into a separate charge, to which George Harmon was appointed. His support was raised by Mr. Ayres, in a great degree, from the citizens of Ithaca; though but few of them were members of his congregation. Not long after Mr. Harmon arrived, Mrs. Asenath Burritt, the mother of the writer, united herself to the little band, and thus became the first fruits of a glorious harvest of souls, which has been reaped in years which have since passed away. She has already passed up to the garner of the Lord.

The second person converted, was James Barber, who professed religion

under the labors of one brother Wildman, a local preacher.

The third was Henry H. Moore, who still continues among us, having been, from the very first, an ornament to Methodism, and a pillar in the society.

Already the little flock had become convinced, that unless they could erect as good and respectable a church as the Presbyterians, they could not secure a respectable congregation; and in accordance with this conviction, had taken the necessary legal steps to become incorporated as a religious society. The first trustees were, Jonah Tooker, James Egbert, Israel Brown, Jesse Merritt, and David Ayres. The first three resided several miles out of the village, and were members of other charges. At the first meeting of the board, it was resolved to build, as soon as possible, a house of worship, having galleries and steeple, being in size, forty-four feet by fifty-eight, esti-

mated to cost about five thousand dollars. It was further decided, that a subscription paper should be immediately circulated, subject to this condition, that no subscription should be binding unless two thousand five hundred dollars were obtained. These preliminaries having been settled, Mr. Ayres procured a red morocco blank book, for the purpose, and began to present the subject to the citizens. Being, at the time, engaged in the mercantile business, he had an opportunity to see a large number, without neglecting his store, and well did he perform his work, for no man went away from his presence without seeing the red morocco book. In this way the book became celebrated, and was the talk far and near. Men feared to encounter it.

But the work was an arduous one, for most of the citizens refused to give. Indeed, few, if any, had any confidence that two thousand five hundred dollars would



be realized on the subscription, and expressed themselves thus. But Mr. Ayres persisted in pushing the matter, attacked every one he met, got subscriptions payable in every kind of commodity, varying from one dollar to fifty, which was the highest, and finally succeeded, after nine months' toil, in his undertaking.—The church was commenced, Mr. Tillotson being builder, and Mr. Ayres agent, to superintend the work, with whom, as building committee, to counsel him, William R. Collins, Archer Green, and Jesse Merritt, were associated. General Sim-eon De Witt had previously given them a lot to be used for the purpose.

The timber for the frame was obtained from at least twenty different persons, who furnished it on their subscriptions; and the stone for the foundation was drawn out of the bed of the Cascadilla creek, which ran near by, Mr. Ayres himself doing great part of the work.—

All things being prepared, it was determined that the corner stone should be laid in a formal manner, with appropriate ceremonies. Accordingly, due notice was given, and Rev. Charles Giles, who was Presiding Elder, preached to a large concourse which had assembled, and laid the stone in its place, where it still remains.

On the stone were cut the names of the building committee; which fact Mr. Ayres made use of, to incite them to earnest efforts for the completion of the enterprise, declaring that it would be to them an enduring disgrace if the object should fail.

The frame was raised, the roof on, and the window frames put in, when Mr. Tillotson refused to work longer, without pay, and the whole thing stopped for want of funds. The whole adjoining country had been canvassed for means, every effort had been put forth, and yet

one-half remained to be done. The trustees were in perplexity—the future for Methodism in Ithaca looked dark. But God guided their counsels, and it was determined that Mr. Ayres should go to Albany and New-York, to solicit donations. As the Legislature was then in session, great hopes were indulged that help might be obtained from those in authority. The project, in this day, would seem quite foolish, but it proved to be a good move at that time, more especially, perhaps, because of him who undertook it, for Mr. Ayres was fearless and determined in all his enterprises.—As the journey and incidents are very interesting, we will give them at some length, and in Mr. Ayres's own words:

“Hon. Obadiah German, father-in-law of Rev. George Harmon, was a particular friend of De Witt Clinton, then governor of the state. He lived some eighty miles from Ithaca. In company with brother

Harmon, I went to Mr. German, and from him obtained a letter of introduction to Governor Clinton. Thus armed, I started on my mission, resolved to persevere until I raised enough to insure the completion of the chapel. I left in December, and in a few days had the satisfaction of seeing the governor's name at the head of my list, for ten dollars, and of knowing that the money was in my pocket. I next called on Daniel D. Tompkins, vice-president of the United States, and he gave me ten dollars. Then I went to Lieutenant Governor Taylor, who did the same. According to the plan I had struck out for myself, Chancellor Kent being next in office, I called on him, and found him busily engaged in examining a chancery case. He did not look at my book, but at once gave me a peremptory refusal. Still I was not willing to leave without his name, and therefore took a seat, and continued my suit, urging such ar-

guments as I thought would gain my cause. I presume I staid over thirty minutes, during which time it was impossible for the chancellor to continue his investigations. At length his patience became exhausted, (no wonder!) and he turned to me in anger, and said, "Mr. Ayres, have I not told you more than twenty times, I would not give you any thing; do you want me to tell a lie, sir?" I, looking him full in the face, said mildly and firmly, "Chancellor Kent, you know a bad promise is better broken than kept." Quick as a flash he slapped me on my knee, and said "Good, good! that is a good *decision*. I never made as good a one in my life; hand me your book." He put his name on the list, and handed me ten dollars.

"That night there was a grand political caucus at Albany, and Chancellor Kent, previous to introducing the business of the evening, said he had been cal-

led on that day, by a "little backwoods Methodist preacher, who was the most determined beggar he ever met with." He added, "I was determined not to give him a cent, but he stuck to me, and was so good natured—so persevering—that he compelled me to give against my own will and inclination. If he should call on you, my advice is to give him at once, for you cannot get rid of him."

"The next morning I called on Hon. Elisha Williams, who directed me to be shown to his room, he being in bed when I called. As I entered, he was putting on his pants, with but one leg on; he cast his eyes about him, and said, "Are you the gentleman who called on Chancellor Kent, yesterday?" On being answered in the affirmative, he, without putting his pantaloons on, took out his wallet, handed me a bill, and said, "You can put it down," I bid him good morning, and next went to Chief Justice Spen-

cer, whose first salutation was, "Are you the gentleman who called on Chancellor Kent, yesterday?" and immediately, on being answered, said, "Hand me your book;" wrote his name, and gave me his bill, and I went on my way rejoicing, praising God.

"I called on nearly every officer in the state government—every member of the legislature—and on the principal or leading inhabitants of Albany. The donations I got were all small, from fifty cents to ten dollars. When Albany had been thoroughly canvassed, I started for New-York.

"Here was a large and very difficult field for me to occupy. The preacher in charge, and board of trustees, (all our churches were then in one charge, and under one board of trustees,) were opposed to the circulation of my subscription book, and refused to give me an opportunity to take up a public collection in

any of the Methodist churches, so that I knew not how to begin. At last I went to the book-room, and laid my case before Messrs. Soule and Bangs, who were book agents. They treated me kindly, gave me their names, recommending me to the liberality of the public, and likewise a small donation. At this time, there was lying in the hands of the mayor of the city, a considerable amount of money, raised to relieve those who had lost their property by the great fire in the city of Charleston, which money the mayor of Charleston had refused to receive, on the conditions on which it was sent him. I was informed that many of the contributors to this, would not apply for their contributions again, and that the sum yet unreclaimed was quite large. I went and asked to see the papers containing the names of the donors, and found that most which remained unclaimed, was in small sums, from fifty cents to



five dollars. I copied the names; then went to the directory for their residences, and called upon each, requesting them to authorise me to reclaim the donations. It was a laborious work, to find them out, and often I went a dozen times before they would be at home. With many I succeeded, but some accused me of being an imposter, and treated me rudely. Nevertheless, I persevered and got all I could. I purchased the window glass, the nails, paints, &c., and procured from the old John-street church, the brass chandalier under whose light I had been often blessed."

Mr. Ayres returned from New-York with renewed courage, and the work commenced once more on the house, and ceased not until all was completed. In the meanwhile more than two years had expired, and George Harmon had been replaced by George W. Densmore, as preacher.

Up to this period, 1820, there had been no bell in Ithaca, but now as if by magic, the sound of one was heard in the village. The same stirring man who was chief in the erection of the church, was concerned in this. Without mentioning his design to any one, he had contracted for it, and found no difficulty in raising the amount necessary to pay for it from the delighted citizens, many of whom had not heard a bell for many years.

Thus the first Methodist Episcopal Church in Ithaca was prepared for the worship of Almighty God, and notice was given in the papers that it would be dedicated on a certain day. The day came, the sleighing was fine, it being winter, and crowds came in from all the surrounding country. Indeed, it was supposed that there were as many who could not get into the church, as there were who obtained admission. Rev. George

W. Densmore, the pastor, preached the dedicatory sermon, in the forenoon, and in the afternoon, the people listened to a most eloquent and appropriate discourse, from Rev. Joseph Baker, of Auburn. The latter discourse was published at the request of the auditory. Under the first, one was awakened, and afterwards converted.

The day of the dedication, the society was favored, for the first time, with the presence among them of Mr. John Perkins and lady, both of whom united with the church, and continued, while they remained in the place, to be blessings to all around them. Slowly the little church increased in numbers and influence, while in the congregation there was a marked improvement.

## CHAPTER III.

## S O R E   T R I A L S .

Now, however, came the day of trial. It fell first on the preacher, who was called to part with a beloved wife. Her remains are in our village cemetery, awaiting the resurrection of the just.— But this was only a passage of one fitted for the change, to her eternal home.— Sadder, far, was the affliction which visited the society, just after it had struggled into being, through so many difficulties. Concerning this trial, we need not be explicit, but will only say that, gradually, a rivalry sprang up between Mr. Merritt and Mr. Ayres, which, ere long, ripened into open dislike. Their views on matters of policy were strikingly different, and being both men of tal-

ent, they strove for the mastery: At last, Mr. Ayres discovered some opening in Mr. Merritt's business operations, where he could attack him; a point where, perhaps, his rival had acted unadvisedly; and he did not pass it by unheeded, but took the opportunity to tell him to his face, that the manner in which he conducted business, was altogether dishonest, and dishonorable.

Indignant at such an accusation, Mr. Merritt immediately made complaints to the preacher in charge, Rev. E. Bowen, *Elias* as a result of which, Mr. Ayres was brought before the church on a charge of slander, tried, and excluded. Here the matter should have stopped, but expulsion from the church is no light thing, and it is not strange that the ensuing agitation, far exceeded that which had gone before. Many in the society favored the excluded party, so that there became very soon a fearful division, an im-

passible gulf, between the two contending parties, lead on by the rivals already spoken of. Every thing became tinged with this intense feeling—it was a vast wave of passion which swept all before it. Looking back upon the scene, we can readily perceive that both were wrong, and find it difficult to say which was greater in sin; but doubtless at that time, each thought the other full of wickedness, not being able to see, as in a glass, their own deformity.

Finally the difficulty spread to the choir, and every one, who knows the combustible nature of such materials as usually compose that body, can form some faint idea of the conflagration that followed. The singing came speedily to nought, and the congregation, which had been large and respectable, dwindled down to a mere handful: the citizens turned away with disgust from the scene of bitterness.

It is with sorrow that we narrate these things; they are a dark spot upon the page of our history. Gladly would we erase it, but cannot. Let it be reared up before us as a warning. Reader, beware of church quarrels and divisions!—The beginning may be in some trivial occurrence, the end, unless God in mercy interposes, will be wide-spread desolation.

In this manner years passed. In 1821, Rev. Elias Bowen, so well known to our citizens as Dr. Bowen, succeeded Rev. Mr. Densmore; remained one year, and was followed by Rev. Fitch Reed, and Rev. Dana Fox, who were associated on the circuit. The reader, we trust, has not forgotten, that a number of appointments were united with Ithaca, forming a circuit. These appointments were principally in the town of Caroline, though some were in Dryden and Danby. One of the preachers remained in the village

for two weeks, while the other went out through the country. At this period, there were three hundred members on the entire charge. Rev. Fitch Reed, the senior preacher, is, at the time we write, settled among us, expecting to spend his declining years among a people with whom he labored in times long gone by. How different the state of things; then all was dark and foreboding; now the star of hope rises upon hundreds of the followers of Wesley, and tells them of a yet brighter day to come. Rev. Dana Fox, is also near us, being located on a farm, near the village of Lansingville.— George Gary, a preacher of unusual abilities, was presiding elder.

In July, 1823, Rev. Fitch Reed became presiding elder of Susquehanna district, to which Ithaca, which had before been on Chenango district, was attached. This district stretched from Ithaca to Wilkesbarre, and took in all the present



Susquehanna, Newark, and Wyoming districts, with parts of the present Cayuga, Chenango, and two districts in the east Genesee conference. There were only six churches in the whole region. The preachers that year, on Ithaca and Caroline circuit, were Loring Grant, and William W. Rundall.

The next year, 1824, conference sat in Lansing, and a committee was appointed to proceed to Ithaca and examine into the existing difficulties, but they met with no success in quelling the dispute. One scene we cannot forbear mentioning, as it shows the estimation in which the charge was then held among the preachers. When in the cabinet of presiding elders, the bishop inquired who should be set down to Ithaca, there was an ominous silence, until at length one declared that there was probably no one in the conference, who wished the post. At this juncture, Rev. Fitch Reed volunta-

rily offered to assume the burden, and was accordingly returned a second time to the charge, which was separated from Caroline that year, and left to its own resources. Rev. George Peck, became presiding elder. "That was a year," says Mr. Reed, "of unceasing trials.—Never, in all my ministerial history, have I endured such distressing weeks as then passed by." Few in numbers, there being only about one hundred, scattered over a region extending five miles in each direction from the centre, and with little piety, the members hardly tried to stem the torrent of passion which swept all before it. Had not Mr. Reed been at the helm, the church must have been a hopeless wreck.

In 1825, Ithaca was attached to Ontario district, over which Rev. Abner Chase presided, and Rev. Elias Bowen, was once more preacher in charge. Under his administration, the storm which had been

raging through all this period, in great degree subsided. He came upon the charge, and boarded round in the several families of the society, while his family remained at Sauquoit, and had the satisfaction of knowing when the year closed, that his labors had not been in vain. The quarrel had nearly died away, and a calm succeeded; a token of a greater gale, a gale of glory from the skies.

Had it not been for such men as Fitch Reed, and Elias Bowen, Methodism in Ithaca must have sunken under its accumulated difficulties. God enabled them to guide the laboring bark through the rolling billows, into the port of safety.

## CHAPTER IV.

## THE GREAT REVIVAL.

Near the close of the conference year, the presiding elder inquired of the principal members, what minister they wished appointed to them another year.— Their reply was that they did not ask for any particular person, but that they more than ever felt the need of a man of deep piety, one who enjoyed the life and power of religion, who would do all in his power to produce a revival of pure religion among them. “We are satisfied,” said Mr. Ayres, for he had been again received into the church, “that unless we get more religion, unless we are blessed with a revival, we cannot prosper.” The elder replied, “I am glad to hear you express these sentiments, and I have

the right man." He then informed them that, in his opinion, Benjamin Sabin was the man they needed.

Some few days after the annual conference for 1826, a tall gentleman came into Mr. Ayres' store, and reached out his hand in a friendly manner, saying, "Brother Ayres, I suppose; I am your preacher," and almost immediately inquired, "Have you any religion here?" to which, the reply was, "But little."—He then inquired for Mrs. Ayres, and on being taken to the house, and introduced to her, presented the same interrogatories, soon after which he said, "Let us pray;" kneeled immediately, and offered up a petition for the family, that seemed to bend the heavens, so earnestly did he plead for their welfare. Such was the first appearance of the man, who, under God, was destined to establish Methodism in Ithaca, on a firm basis. He was a peculiar person. Without great learn-

ing, or a polished address, he was, nevertheless, skilled in the knowledge of the heart, and often did more execution with his quaint expressions, than many others. effect by entire and labored discourses. But his greatest power was his piety—he lived near to God—he drank every day of the stream of life. Having arrived, he began as a zealous gospel minister, to “warn the people night and day with tears.” He went from house to house, and his theme in every place was experimental religion.

It is not strange that under such labors the church was quickened into life, and many souls were converted to God. A revival which changed the very tone of the entire village, soon commenced in the Methodist and Presbyterian churches. As this work was of great magnitude and power, we shall attempt to give a full and distinct account of its progress.

“Some time in May last,” says Mr. Sabin, in his published account of this great work of grace, “in consequence of a piece found in Zion’s Herald, on the importance of celebrating the fourth of July, the jubilee of our national independence, in a religious manner; the official members of the Methodist society met to consult and make arrangements for meeting accordingly in the Methodist chapel.

Our designed meeting was suggested to certain members of the Presbyterian and Baptist societies; and they proposed a union with us on the occasion. A committee was appointed from the three societies to make the necessary arrangements for the day. The Presbyterian meeting-house was selected as the most convenient place for the meeting. In the morning of the day, at sunrise, the members of the three societies assembled at the appointed place for a union prayer-meeting. At nine o’clock, about three

hundred of the sabbath-school children and their teachers, belonging to the Methodist and Presbyterian congregations, met at the Methodist chapel, and then walked in procession, headed by clergymen of the Presbyterian and Methodist order, to the house where divine service was performed unitedly, by the ministers of both churches, Rev. William Wisner delivering the discourse, which was from Exodus xii. 14: "This day shall be unto you for a memorial, you shall keep it a feast to the Lord throughout your generations."

"The house was filled to overflowing. At the close of this pleasing interview, a collection was taken up to purchase bibles for the destitute poor in Tompkins county. This was the first formal union of these three societies in this place," and gave rise to a deep conviction in the hearts of the people, of the necessity of paying greater attention to religious con-



cerns." "The people seemed to feel," says Dr. Wisner, "that if christians regarded religion of sufficient importance to have it govern them in their public festivities, it was time for them to inquire whether they could do without it." As a result, in the Presbyterian church, "a female prayer-meeting, which had been neglected for many months, was revived, and a youth's prayer-meeting was established, and kept up once a week." There was also "another female prayer-meeting revived among the Methodists, that had slept more than a year, which was very beneficial to them. A few also of the Methodists took a decided interest in the welfare of the colored people, and held meetings with them once a week." "At the first meeting," says Mr. Ayres, in his letter, "some of them were awakened, and the brethren who attended were much blessed." Ere long quite a number of the colored people were converted,

and were "formed into a class, to meet once a week by themselves, to be instructed and assisted in the divine life. At first there were nine; but soon above twenty, that appeared to enjoy pure religion. Our meetings, continues Mr. Sabin, became more and more spiritual and profitable; we thought at length, we could see "the little cloud," that had sprinkled the poor Africans in their prayer-meeting, down towards the Inlet, rising over the village, and giving the sound of much rain.

But before the work could progress in the Methodist church, it was necessary that some of the members should be deeply humbled. During the years of strife, preceding, many had become fearfully backslidden in heart, and formal in exterior devotion. Mr. Ayres in particular, had courted the smiles of the world, and thought nothing so desirable as a society wealthy and respectable, in an

earthly sense; even though there was but little piety. This idea was likewise in the minds of others, though some were truly devoted. To such a point had their ideas of order arisen, that to respond Amen, in the meetings, or speak out the praises of God, was decidedly objected to. But God, who is wisdom, humbled them in the dust with contrition, before he sent the rain of grace.

In the month of August, a camp-meeting was to be held near the Asbury meeting-house. Now the Ithaca Methodists were in their worldliness, quite opposed to such means of grace, that is, such was the feeling in the official board, and they held a meeting to consult as to the course they should pursue with regard to it.—Mr. Ayres was asked what course he would recommend, and replied, “If I could break up the meeting, and prevent its being held, I would, but that is out

of the question. The meeting will be held, and my advice is, that as a church, we will go in a body; all camp together; and all attend one prayer-meeting: that we build a prayer-meeting tent; and request our colored members all to stay in our prayer-meetings; and that, let the other prayer-meetings be conducted as they may, we will have all things done decently and in order; and then, if the Methodists from the country become disorderly, we will not suffer, as the public can see the difference between the Ithaca Methodists, and the ranting Methodists from the country."

Such language as this, it is evident, could not have proceeded from a heart right before God, but the official members, nevertheless, resolved to follow his advice, and appointed him as the leader of the prayer-meetings proposed. Accordingly on Friday, nearly all from the village were on the grounds, and Mr.

Ayres commenced operations. To prevent any from Ithaca going to other tents, he always started a prayer-meeting the moment preaching was over, by singing a suitable hymn.

From the first, the meetings were solemn, and a deep conviction of the necessity of more religion fastened on the members, accompanied with condemnation for their past lives. There was one member in particular, for whom Mr. Ayres had felt great contempt, but such were now his feelings, that he could not do otherwise than acknowledge to him his wrong feelings towards him, and give him his hand in token of brotherly affection. About this time most of those from Ithaca were astonished to learn that one of their number, had become so overwhelmed, as entirely to loose his bodily strength.

As the meeting progressed, the feeling of deep conviction in the Ithaca

prayer-meeting tent, continually increased, and in some cases changed to joy ; so that with the agonizing cries for mercy, and shouts of praise, it was the most noisy meeting on the ground, so deeply had they been humbled. Says Mr. Ayres, "I felt solemn; I felt awful; I was in an agony of spirit; I could conduct the meetings, and pray for others, but felt no relief for myself. I was wretched, and felt deeply convinced that I must have a deeper work, or lose my soul." Immediately after the preaching on Sunday night, Mr. Ayres, as usual, commenced a prayer-meeting by singing a hymn, and then kneeled down to pray, but suddenly lost all his strength, and power of speech, while at the same moment a "large jet black negro," also fell, and there they lay, side by side. The news spread all over the ground that Mr. Ayres had fallen, and hundreds, who knew his sentiments with reference to that very

thing, ran to gaze upon the sight. Supposing him unconscious, they made many remarks, every one of which was heard by him, and filled his soul with extreme mortification. But he was not blessed, unless deep humiliation may be called such: the wretchedness of his soul was exceeding great.

After his return home, at the first prayer-meeting, he arose and publicly declared, that he was fully convinced he had been in an error; that he had been seeking to build up a respectable church rather than a holy one; to please men rather than God.

The next week there was another camp-meeting near Owego, to which many of the Ithaca members repaired, and where they were greatly blessed. At this meeting, about sunset on the Sabbath, Mr. Ayres's feelings became an agony of soul, and, while all were at prayer around him, he walked to and fro, not

knowing where to find rest for his wretched spirit. Just then one of the preachers caught hold of both his hands, bade him kneel with him, and began to plead his cause before the throne. In an instant both were fixed in that position, as by a supernatural power, while others fell strengthless all around them, but none fell but the Ithaca Methodists. Thus they became a spectacle to the world.—After Mr. Ayres became conscious, he felt he must speak, and rising up, he declared what had been his pride of heart, and thanked God that he had deeply humbled him. This was the hour of deliverance. A heavenly calm settled upon his soul, he was both solemn and happy. Thus renewed, the little company went home prepared for battle.

At the Asbury camp-meeting, nine who belonged to the village, had been converted, and they immediately entered into the work with ardor. The



prayer-meetings had been held in the class-room, which was then over the entry to the church, but the numbers in attendance were now so great, that they were compelled to retire to the gallery, where God visited his people in power. There were a number of female members, in particular, who rendered efficient service. Beside Mrs. Ayres, we may particularize Martha Moore, sister of Henry H. Moore, (now deceased,) Betsey Green, daughter of Jeremiah Green, Eliza Jackson, who is still with us, Almira Gregory, and Frances Tooker, now Mrs. Huntley, of Elmira. These were more than usually talented, and did not fear to stand in the very front ranks when an onset was to be made on the enemy.

“During the months of August and September, about fifty were added to the society,” says Mr. Sabin, from whose narrative we shall now make such ex-

tracts as will give a full account of the work as it proceeded.

“Our prayer and class-meetings multiplied, and were numerously attended. God was with them, of a truth. The spirit of prayer, faith, and zeal, seemed greatly to increase among the followers of Christ.” “On the thirtieth of September,” observes Dr. Wisner, “a young lady was, in the judgment of charity, renewed by the Holy Ghost;” among the Presbyterians, and, “in the course of a week, there were two more hopefully brought to Christ;” so that both churches were by this time fully engaged in the great and good work.

From October 2d till the 22d of the month, Mr. Sabin was absent from the place, kept away by the sickness and death of his only child, who died in his eighth year, in the town of Ontario.—“But during the time of his absence, the Great Head of the church took care of

the flock, and carried on his own work, in a manner never seen in Ithaca before. The members of the society were diligent and laborious, in this time of need. They had meetings every evening; the windows of heaven were opened to them, and a blessing poured out that there was not room enough to receive it. They were often strengthless, and fell under the power of God, like the disciples Peter, James, and John, when Jesus was transfigured before them on the mount."

Moved by curiosity, Mr. R., a citizen of the place, accompanied by his wife, attended one of these meetings. He took his seat on the west side of the gallery, and his companion on the east; at which time Dr. P. was engaged in prayer. At the close of the prayer, Mr. Luther Whiton began to exhort the congregation to "flee from the wrath to come," and so powerful were his words, that many pressed forward for the prayers of the

church; among whom was Mr. R. on one side of the gallery, and Mrs. R. on the other; for each without the knowledge of the other, had determined to seek the Lord. At this moment, one of the brethren, Mr. H. H. M., seeing Mr. R. coming, ran and seized him by the arm, exclaiming, "Glory to God, brother R. is coming forward!" and in company with another, who held him by the other arm, led him to the place of prayer. Reader, gaze upon those two men; they became veteran leaders in the host of Israel.—For many years they have been first in the spiritual conflict; and seen hundreds submit to the rule of Prince Emanuel. In that moment, when one was leading the other to Christ, how astonished would they have been had the future been unfolded; had they seen how often they would be called to stand side by side on the battle field.

"November 2d, Mr. and Mrs. W. were

under such deep distress of mind, as to send for a member of our society to come at an early hour and pray for them, at the house of Mr. R. The voice of prayer, at that time, attracted the attention of several pious people, and penitent sinners, who joined, and continued the exercises till three o'clock in the afternoon. Nine of these penitents were set at liberty from the bondage of sin, to praise God for redeeming grace and dying love. In our evening prayer-meeting this day, about a score came forward to the altar for prayer, and six of them found relief to their troubled souls, by looking to Christ. Converts, about this time, multiplied night and day ; it was truly astonishing."

"November 4th. In the society-meeting, forty-five were admitted on trial, except four or five, who joined by letter, making, with those that were received before, since the revival, ninety-five.—How many had by this time experienced

religion, among us, could not be exactly ascertained. In the Presbyterian church, says Dr. Wisner, "By the 5th day of November, there were sixty-five indulging hopes, and thirty-eight were added to the church." This was the day for the sacrament of the Lord's Supper, in the Methodist society ; it was a solemn time. During the administration of that sacred ordinance, one broken-hearted, trembling penitent, was comforted and enabled to rejoice in God our Saviour. In our evening prayer-meeting, nine or ten more professed faith in Christ, who could now cry, "Hosanna in the highest;" and none but Pharisees, we should think, would say, "Master, rebuke thy disciples."

"From this sabbath," says Dr. Wisner, "the work seemed to decline among them, till about the 29th of November." During the declension, they piously betook themselves to "fasting, humiliation, and prayer," they poured out their dis-

tress before God, and besought him for the honor of his holy name, to revive his work. From this time, November 29th, that society began again to be favored with converts; one on said day, and another on the 30th. "A new impulse was now given to the work: Friday and Saturday were days of great agony in prayer, and a number were brought to submit themselves unto God." They had great and good times the next week, which included the memorable Thanksgiving.

"Monday, November 6th. This was a week not soon to be forgotten; cases of conviction and conversion are daily increasing: the altar is thronged with weeping persons under pungent conviction, crying like the publican, "God be merciful to me a sinner." People from the country pour into the village; some come many miles on purpose to find the pearl of great price, and are not often disappointed, but can "go home and tell

what great things the Lord hath done for them." The sacred flame doth spread abroad upon the hills; the praise of God is realized from the valley to the tops of the mountains. Like the psalmist many can say, "Bless the Lord, O my soul."

We here interrupt Mr. Sabin's narrative, to give place to an incident related in the letter from Mr. Ayres, of which mention has been made. So greatly had the fame of the work spread abroad, that "a four-horse post-coach," was chartered by a company of persons in Owego, to bring them to the place, that they might behold for themselves, the wonderful works of God. Arriving, they drove directly to the Methodist church, and at the very first meeting which they attended, several of the number were converted. One was set at liberty in a class-meeting, and others at different times, until as they left for their home, it was found that only one remain-



ed unconverted, and he was earnestly inquiring the way. But, it was felt that even this one must rejoice in God before reaching their journey's end, and fervent prayer went up from the company for their comrade, in answer to which, God freely forgave all his sins, and so filled him with the Holy Spirit, that he was for a season strengthless. When at last they drove into the village of Owego, it was with hearts all joy and gladness in the Lord.

“Tuesday, 14th. This day was designated from all others, by the pentecostal outpouring of the Holy Ghost upon the people assembled for prayer. Christians were filled with the spirit to that degree, that some said, “these men are full of new wine;” they were “built up on their most holy faith; and could “shout aloud for joy.” Many convicted sinners fled to Christ for refuge, and laid hold of the hope set before them. Some of the

stoutest hearted, who were among the most violent opposers of the work, appeared to be confounded and awed into silence before such a wonder-working God.

Sunday, 19th. A solemn time in the sanctuary. In the evening prayer-meeting, seven more were changed from nature to grace; while calling on the name of the Lord Jesus, who is "rich unto all that call upon him." The residue of this week, the work was less powerful; there were but two, to our knowledge, that experienced a divine change of heart. Christians began to lament, and express some fears that the gracious day was over, which was more than they were willing should be. We continued in prayer for the shower to return unto us, that more of the people might be saved; and on Thursday, 30th, in a prayer-meeting, in the afternoon, at a friend's house, five professed to experience pardoning mer-

cy, and in the evening prayer-meeting, after preaching, six more were enabled to praise the Lord for deliverance from the gall of bitterness, and bonds of iniquity. Friday and Saturday, were days on which upwards of a dozen became the hopeful subjects of regenerating grace.

“Sunday, December 3d. We have now come to the great thanksgiving week, when more than a score were converted to God, in a day. Christians were about this time, it appeared, unreservedly devoted to God, and ready for every good word and work. They spared no pains, day or night; but agonized in prayer with such as were under conviction, hour after hour, without cessation, for their conversion to God. In the evening of the above named Sunday, the altar was thronged with penitents, weeping and praying for mercy. During the meeting, six of them were enabled to rejoice in the Lord.

“Monday, 4th. God wrought wonderfully among the people. In the morning, a few pious persons met at the house of sister H., to encourage and pray for a young man, who had been groaning under a sense of his sins the whole night. As they began to pray, the room was soon filled with people; the young man and two others were set at liberty, by the power of the spirit; and some others experienced comfort, when they were alone, walking in the street, to and from the meeting. Tuesday, we had several prayer-meetings in private houses, because of the distressed; about a dozen experienced relief during the day, and twenty in our prayer-meeting; making upwards of thirty in one society. At this time, our Presbyterian brethren were fully awake to the work, and much favored of the Lord: let all the glory be given to the Lord.

“Wednesday, 6th. Our meeting com-

menced by nine o'clock in the morning, in the chapel, and continued seventeen hours. It was a day of salvation to about a dozen, who believed, through grace, in Christ. The arrows of the Lord were sharp in the hearts of his enemies.

“Thursday, 7th. This was the *great day of Thanksgiving*. We assembled in the morning by nine o'clock, to seek and praise the Lord, in his sanctuary. “It was good for us to be there.” Preaching commenced at eleven o'clock, from “Bless the Lord, O my soul,” &c. It was a solemn, weeping time; after sermon, we gave opportunity for such as felt their need of Christ, and were determined to forsake their evil ways, to come to the altar, and we would endeavor to pray for them. Many came, and ten professed to find mercy of the Lord. After the evening exercise, we gave another invitation to mourners, to bow before the altar in prayer to God, and ten

more found peace with Him: our meeting held till eleven o'clock.

"Friday, 8th. Many, on this day, like the pious on the days of Pentecost, went "from house to house, praising God," and praying for mourners. We met for prayer at the house of a friend, in the afternoon, and again in the evening, at the chapel; where many manifested themselves as the subjects of prayer, by coming to the altar; about a dozen experienced religion. Meeting continued till ten o'clock.

"Saturday, 9th. The glory of the Lord doth yet rest upon his people. In the evening meeting, as many as twelve, we trust, experienced pardoning mercy, and thirty-nine joined society.

"A blessed day of rest. The glory of the Lord filled his house; rising of a dozen were delivered from the bondage of satan, into the liberty of the sons of God. Our meeting, by reason of the distressed, continued till eleven o'clock in the evening.

This was an extraordinary day with our Presbyterian friends. There were "eighty-six persons," says their pastor, "received into the church. From this time, the work was less powerful, though a very interesting and pleasing work of grace, has continued down to the present day. From the last week in September, to the last week in January, there have been in my congregation, about three hundred hopeful conversions to Christ, and there have been two hundred and twenty added to the church, of which I have the care. Of this latter number, eighty are heads of families; twenty-one are the husbands of believing wives; one hundred and twenty-seven are baptised children." We may all say, with the above reverend gentleman, respecting the subjects of the work, "All ages have been brought in, from the old man of three score and ten, to the child of six or seven; and all classes, from the refined mor-

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alist, to the profane debauchee. All professions and callings, lawyers, magistrates, merchants, mechanics, farmers, and day laborers, have shared in this mighty work." From the first of December to the tenth, there were about one hundred and fifteen converted to God in the Methodist congregation. From the tenth day of the month, to the last week in January, from accounts, it appears about seventy were converted. Two hundred and sixty-one have joined society in this station, and about one hundred on the adjoining circuits, within the bounds of the Presbyterian congregation. We think we may say with safety, upwards of four hundred have experienced religion in the Methodist congregation. Making, with the Rev. Mr. Wisner's account, seven hundred, at least, converted to Christ; besides what are found among the Baptists, and Protestant Episcopalians, of which we have had no particular



account. "The work has been deep and solemn." We have known but very little interruption from any source whatever. The work has been mysterious in many instances; but not "contrary to the word of God," nor "dangerous to the souls of men," as we have discovered. Some, like Saul of Tarsus, "fell to the earth," under the heavenly light.—Others have groaned in anguish, when "the pains of hell got hold upon them." And, like the blind man by the way-side, "cried out, saying, have mercy on us, O Lord, thou son of David." When relieved of their intolerable load of guilt and misery, they have, "with a loud voice, glorified God," as they did in old times. We have not found any fault with them for these peculiarities, so long as their lives and conversation comported with the gospel of Christ. We have uniformly endeavored to arouse the careless sinner, to a sense of his awful

danger, while in his evil ways. When they appeared convinced of their sin and danger, we have said to them, "Behold, the Lamb of God, that taketh away the sin of the world;" or, like the Apostle, to Simon the sorcerer, who was "in the gall of bitterness, and in the bond of iniquity." "Repent, therefore, of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee." Nor have we once thought the prayers of such, an abomination to the Lord. We have zealously exhorted the people to "seek the Lord, while he may be found, and call upon him, while he is near." And as far as possible, have prevailed on them to engage, that moment, in the appointed means of grace: namely, repentance, faith, prayer, &c., that through Jesus Christ they might have eternal life. Such is the course we have taken, and God hath seen cause to bless the labors of the planter and waterer,

with an abundant increase, when “without them they could do nothing.”

We have found it exceeding beneficial to call the convicted or anxious men, women, and children, to the altar, or to some selected seat, where they might kneel with convenience, and pour out their complaints to God, who “giveth to all men liberally, and upbraideth not,” that it might be given them. Our Presbyterian and Baptist brethren in the Lord, have often taken an active part with us in our meetings. Some have come with various members of their families, to the altar in distress, and seldom, if ever, went away empty.

We have usually dismissed our evening meetings by nine o'clock; and then in extraordinary cases, gave opportunity for such as desired, to continue longer in prayer for mourners, who could not rest day nor night.

The doctrine taught in the Methodist

congregation, has been essentially the same as that found in the articles of religion. Nothing new; but as old as the prophets and apostles. "There is one God, and one Mediator between God and man." "The carnal mind is enmity against God." "By nature we are children of wrath." "Consider your ways." "Repent ye." "By grace are ye saved, through faith." "Be ye holy, for I am holy." "Hold fast that thou hast; let no man take away thy crown." "Then will the king say to the righteous, come ye blessed, inherit the kingdom;" and to the wicked, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels." This ends Rev. Mr. Sabin's narrative.

During this great work, many persons were converted in the Methodist meetings, who have since become pillars in the church, among whom we may particularly mention, Hon. Amasa Dana,

Isaac Randolph, Chauncey G. Heath, esq., Lemuel Martin, and Joseph Burritt, of Ithaca; John M. Cantine, of New-York; Ansel Berry, and Reuben Lyon, of Norwich; Wm. E. Chapman, of Oxford; Jacob Walker, of Havana; Jedediah Walker, of Oswego; and Stephen P. Keys, now a regular minister of the Methodist Episcopal church.

Such was the Great Revival, as it has since been called; a work which made Ithaca a new place, and established both the Presbyterian and Methodist churches, on so firm a basis, that they have continued to prosper to this day. There are many, doubtless, who are ready to declare that revivals of religion are greater curses to a community than blessings, but of this, there can be but one opinion; it was surely of the Lord.

## CHAPTER V.

## SUCCESSES AND REVERSES.

When Rev. Mr. Sabin entered upon his work, there were only ninety-six members attached to the society, but at the conference, in 1827, he reported three hundred and forty-nine; and Ithaca took rank immediately, as one of the best appointments. It was as though a nation had been born in a day. It remained still attached to Susquehanna district, of which Rev. Horace Agard was made presiding elder; and received two preachers, Rev. Benjamin Sabin and Rev. Robert Burch.

Mr. Burch seems to have been appointed on account of the urgent requests of some of the members, who wished better pulpit performances than Mr. Sabin could

furnish. Few could excel Mr. Burch in the pulpit; especially when speaking on controverted points. Here he felt himself at home, and on this account was very useful as a defender of the peculiar doctrines of Methodism. That day of theological disputation has passed away, and given place to one of greater promise; but it was, nevertheless, a time of progress and reform.

On the other hand, few could excel Mr. Sabin in the prayer-meetings, and pastoral visiting, where he was perfectly at home. With two such men, the church could not be otherwise than flourishing. Soon after his arrival, Mr. Burch commenced a series of discourses on the ninth chapter of Romans; which, though perhaps tinged with sectarian feeling, were, nevertheless, able and even powerful arguments in defence of the doctrines advocated by the M. E. church. Knowing the strength of his positions, and

the truth of the principles for which he contended, he did not hesitate to speak fearlessly the convictions of his heart. The discussions proved to be a source of good to the church, establishing the late converts in the doctrines of free grace, and salvation through faith in Jesus Christ. Thus the conference year passed away. Methodism had outgrown its season of trial, and was now so strong as to defy the storms before which it had once shrank with trembling.

On the 24th of July, 1828, the annual conference held its session for the first time, in the village. This was before the formation of the Oneida and Black River conferences, so that the Genesee conference, as it was called, embraced the entire region from Lake Ontario and the St. Lawrence, to the Wyoming Valley, stretching east beyond Otsego county, and west of Buffalo. From all this section, preachers came up to Ithaca, as to



their feast of tabernacles: and God met them in power. The preaching on sabbath, was in a grove not far from the present brewery; and was in "demonstration of the spirit." Dr. Bangs, from New-York, then in his prime, was one of the speakers. An influence for good, was made upon our community, by this body of self-sacrificing, laborious men.

Rev. George Peck, now Dr. Peck, editor of the *Christain Advocate and Journal*, of New-York, was stationed in the village, a man of excellent judgment and superior abilities, as his subsequent course has demonstrated. The church sat under his preaching, as Paul at the feet of Gamaliel, and received with gladness the lessons of instruction which fell from his lips. He remained in the place two years, beloved and honored by all.

The next minister, was Rev. Joseph Castle, who remained only one year.—He was then, as he is now, a convincing

preacher of the gospel. His subsequent career, having filled for years the best appointments in the Philadelphia conference, declares more fully than we can by words, that he was no ordinary man.—The church still remembers him with much affection.

In 1831, Rev. Z. Paddock, now Dr. Paddock, was sent among us, and tarried two years. He is too well known to our citizens to need any specific notice from us. As a gentleman, a scholar, and a gospel minister, he stands deservedly high. During his stay, there occurred a very precious revival of religion, the fruits of which still remain among us.—About fifty were converted, and added to the church, which number would have, undoubtedly, been greatly increased, had it not been for a most unfortunate occurrence, which seemed to turn the tide of feeling. We give the account as it is furnished in a letter from Dr. Paddock himself:

“The most interesting state of religious feeling existed during the months of November and December, in 1831. A part of the time we held public service in the afternoon and evening of each day. In one instance it had been announced from the pulpit, that there would be preaching, followed by a prayer-meeting, on each successive evening of the then commencing week. The exercises were evidently attended with the divine blessing; for sinners were saved, and believers edified. But just at this crisis, the advent of a Miss N. T., an itinerant prophetess, professedly of the open communion Baptist order, was announced. Whether she had been attracted to the place by the report of what God was doing for us, or whether she came simply because it fell in her way to come, I know not. All I know is, she *did* come; and that, too, much to our sorrow. She insisted that she had a special message

to our congregation, and *must* preach. A good brother, since gone to rest, entered cordially into her views, and became the medium of communication between the pastor and the applicant for his pulpit. In vain was it urged that good faith with the public, would hardly allow of a female substitute in the pulpit during that week, and still more in vain that it was by no means a settled point, that ministerial functions were appropriate to the sex; she had a message to the people, and must deliver it. Not to permit her to speak, it was further said, would grieve the Holy Spirit, and stop the revival. Finally, after considerable negotiation, a sort of compromise was agreed upon. It could not be important that she should *preach*, technically. Her "message," delivered from one of the front slips, it was agreed, would be just as useful and just as pleasing to Him who had "sent" Miss T., as it probably would

be if delivered from the pulpit itself.—Accordingly, it was arranged that the sermon should be short, and that the rest of the long evening should be devoted to religious conference, when Miss T. would have an equal chance with our sisters in general; and, if she chose to do so, might occupy time sufficient to express her views fully and clearly. All, it was supposed, was definitely arranged and distinctly understood.

The sermon was accordingly dispatched in some twenty minutes, when the preacher descended into the altar; informing the congregation that the rest of the evening would be spent in social exercises, and inviting any to speak who might feel disposed to do so. Whereupon Miss T. arose very deliberately, took off her bonnet, marched up into the vacated pulpit, and without apology or further preliminaries, announced as her text, Revelations, xii. 1: “And there ap-

peared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" and preached fully one hour and a half. The whole was ludicrous in the highest degree, and in its results, most disastrous. We never fully recovered from it. The attention of the congregation was so diverted from higher interests, and the risibilities of the young people especially, so excited, that we found it impossible to get back where we were."

A woman out of her proper place is, indeed, a "wonder;" and trust that this incident will have a good influence upon any of our fair readers, who may have imbibed the strange notions, which are current in some quarters, at the time we write.

In this manner, the good work which had been progressing, was suddenly impeded, but the church, nevertheless, continued to be built up in faith and love.

Having given short notices of the other churches in the village, in our preceding pages, we may be allowed here to continue them. The Presbyterian church in April, 1830, gave off thirty-one members, who became organized as a Reformed Dutch church, and have been prospered up to this time. In the Presbyterian church, in January, 1831, a very powerful revival of religion occurred, and two hundred and twenty-four members were added to their number, so that they could sum up in all eight hundred, united in church fellowship. This was the period of their greatest prosperity, and the time when another church should have been formed. Since that period, their numbers have diminished more than one-half. On the 14th day of April, 1831, Dr. Wisner was, at his own request, dismissed from his pastoral relation, and removed his family from the place.

Dr. Wisner was succeeded by Rev.

William Page, under whose labors, a few were converted. He was succeeded by Rev. Alfred Campbell, who was installed pastor, August 8th, 1832, and continued in this relation till October, 1834, when Rev. John W. McCullough succeeded him. But Mr. McCullough having embraced the sentiments of the Protestant Episcopal church, was, necessarily dismissed; and in July, 1838, Dr. Wisner was again installed their pastor. Of him, it may be truly said, that he is, under God, the father of Presbyterianism in Ithaca.

The Protestant Episcopal church was erected in 1824; and their society, though small as to numbers, is, nevertheless, strong in wealth and respectability. . The Baptist church was erected in 1829-30; but the society had been in existence during several years previous. They have been favored with many revivals of religion, some of which



may be referred to hereafter. We now resume the thread of our narrative.

Rev. Silas Comfort followed Dr. Paddock, and remained only one year; after whom came Rev. D. A. Shepherd, during whose term, occurred the great revival in the Baptist church, under the celebrated Elder Knapp. Such was the interest then excited, by this revivalist, in the community, that their house of worship was crowded for many successive weeks, and other congregations ran very low. Both the ministers last mentioned are still remembered with affection by the people. In 1835, the Rev. Joseph Castle was returned to the charge, and remained two years. As we have before spoken of his excellencies as a gospel minister, we may now only say, that these years were passed in great peace and union. The church was greatly edified by his truly evangelical discourses.

He was followed by Rev. Luke Hitchcock, a good man, under whom occurred a revival of religion, in which over fifty souls were converted. Many of them are with us, still faithful to God.

In 1838, the Oneida annual conference sat in the village, and held a harmonious session. Bishop Hedding was present, and preached on the sabbath to an immense multitude. He was in company with Bishop Morris; each of them a host. When the appointments were read off, it was found that Rev. Joseph Castle was appointed presiding elder, and Rev. Joseph Cross, preacher in charge, of Ithaca station. Who does not remember the remarkable eloquence of Mr. Cross!—When in the pulpit, he took an angel's flight, and wrought by wondrous magic, such scenes of loveliness as entranced every listening heart. The food was almost too sweet to be wholesome. After remaining one year only, he .c-

ceeded by Rev. Peter C. Oakley, who had been transferred from the New-York conference, for the purpose of being stationed here. He was a pleasing preacher, and an excellent pastor, but remained only one term; and then gave place to Rev. Schuyler Hoes. If Mr. Cross's preaching was like that of an angel, sweet and entrancing, that of Mr. Hoes was no less striking, though for a very different reason. He came upon the soul like a crushing avalanche, and bore all before him. His tread was the marching of an embattled host, and the thunders of his eloquence like those of Sinai.

Soon after his arrival, he gathered a bible class of young men and women, which rapidly increased in numbers and interest, until a blessed revival of religion began in the society. The regular prayer-meetings had continued to improve for some weeks, when Mr. Hoes concluded to have meetings every eve-

ning in the week. One or two had arisen for prayers on Sunday and Monday evenings, the 17th and 18th of January. On Tuesday evening, he preached to a full congregation, assembled in the basement, from Isaiah, liii. 5: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." With great power he spoke of the sufferings of the Saviour in behalf of men, and closed with an overwhelming exhortation, of which the last words were, "And now, I wish you to do, as you will wish you had, when the dark pall of death comes to be drawn over you forever." Three presented themselves for the prayers of the church, and the revival was fairly begun.

But, just as he was finishing his sermon, a young man, moved by curiosity, stepped up to the window, from the out-

side, and heard only the words we have quoted. He saw at a glance that a revival had commenced; something said, you ought to be a christian; he thought upon it calmly, and there determined to seek religion. Soon after, he presented himself at the altar for prayers; many of his companions followed him to the Saviour; and the work went on, until one hundred and fifty souls were brought to Christ. It was a blessed work, the results of which will be lasting as eternity.

After Mr. Hoes, came Rev. Robert Fox, under whom, assisted by Rev. Samuel C. Adams, occurred another powerful work, in which the church was especially blessed. Mr. Adams was somewhat blunt and plain in his addresses, but nevertheless, a skilful preacher of gospel holiness, and did much good among us. It may be doubted, and with propriety, whether a rough, severe manner, as a

usual mode of preaching, is best; but sometimes it is necessary, and then excusable. Be this as it may, the people of the Lord were greatly built up in this revival, and more than a hundred were hopefully converted.

The next year, 1842, Rev. D. W. Bristol was sent among us, and during the two years of his stay, greatly endeared himself to the people. With uncommon descriptive powers, he painted such scenes of gorgeous magnificence, when in the pulpit, as drew constantly a full house. Nor was it mere magnificence, for in the prayer-meeting, he was at home, as well as in the family circle, and every where won upon the esteem of all. It is no wonder then, that, as he declares in a letter to the writer, "those years were attended with great peace and harmony through all our borders." The first year was distinguished for a work

of God, in which, says Mr. Bristol, "something like a hundred professed to be reclaimed or converted," and the second, for another, when over fifty were brought to Christ. Shall we be accused of speaking falsely, if we say that those were years of great prosperity? The writer remembers with satisfaction, the kindness of him who was then his pastor, and who gave him his first license to speak unto the people the things of God.—Rev. D. A. Shephard was presiding elder, and contributed by his presence and counsel, to the furtherance of the good work in the place.

At the close of Mr. Bristol's second year, the conference sat again in Ithaca, and held, perhaps, the most pleasant and profitable session since its existence.—Bishop Hamline presided with unequalled skill, and so guided the large body of ministers by words of love, that every

one felt it was good to be there. When at last it broke up, the preachers went forth filled with holy ardor, burning to hold up, everywhere, the cross of Christ, before dying men.

On Sabbath, we listened to three discourses, which are rarely equalled. At eight in the morning, Dr. Levings, in his own happy way, interested a very large congregation. At ten, Bishop Hamline preached a sermon, which glowed in every part with the holy fire of divine love, and held in breathless silence the immense concourse which filled the house; and in the afternoon, Dr. Olin, president of the Wesleyan University, stood up in power, and swayed every heart with overwhelming eloquence. The vast congregation bowed before his bursts of eloquence, as the forest bows before the rushing tempest. Two of these men have already reached their home in Heaven,



and the third is but lingering to cast a farewell glance, ere he, too, takes his flight to fairer realms.

At this conference, by the unanimous request of the official board, the Rev. Bostwick Hawley was stationed among us; a finished scholar, and an effective preacher. Few ministers have been more faithful to their flocks, than was this servant of the Most High, to the charge committed to him. With unwearied assiduity, he pressed the subject of religion upon the attention of the members of his congregation, by visiting them at their homes, and persevered in this labor of love, until a deep seriousness pervaded the entire body, a thoughtfulness on divine things, which was but a preparation for the blessed work of reformation which followed. He became instrumental, under God, in effecting the conversion of many souls. The particulars, we will

now give in an account which has been furnished by himself for this work.

“It seemed,” he says, “to be my lot to labor particularly to enforce the attendance at class, to revive the long neglected use of quarterly tickets, and the holding of love-feasts, according to discipline. It was my pleasure to close the first year of my service there under favorable circumstances. The church was enjoying harmony, and some souls had been converted.”

“During the second year of my term of service in that place, the church enjoyed gradual prosperity, until the following spring, when, under the labors of Rev. J. N. Maffit, a great revival occurred. During the fall and winter, there was an evident improvement in piety, and a gradual preparedness for greater good. Without any *special efforts*, several persons were converted. But some

of my advising brethren, and myself, also, were desirous of securing the services of Mr. Maffit, whose labors in Auburn and Syracuse, were attended with gracious results. On invitation, he came among us in April, 1846, and pursued his usual course, and not without very happy results. He tarried with us about three weeks, and preached with characteristic beauty, simplicity, and effect.—The audiences were large, intelligent, and attentive. They heard, were pricked to the heart, and many were happily converted. Not unfrequently, one hundred persons, or more, crowded the chancel, thronged the open space around, and filled many of the front seats, inquiring the way of salvation. The young and the old seemed alike interested. Persons of every rank in society, and of every age, heard the word with gladness. The church, particularly that noble band,

the officary, and women not a few, labored powerfully and diligently. The Lord was among us. Many souls were converted. The number of hopeful converts amounted to more than one hundred. Some eighty, or more, united with us. About twelve gave their names to the Dutch Reformed church. A few united with the Presbyterian church.—Of this last number, was a young man, who had been exceedingly profane. One sabbath evening, I preached on profane swearing. He was present, and, as I learned, was so disturbed by the truth, and so dissatisfied with the picture drawn, that he privately threatened violence. He was one of the first converted; his profanity turned to praise, and he himself became one of my warmest friends.

This was a glorious work, and the Lord's doings. The remembrance of my sojourn there, but especially of the clo-

sing revival, is pleasant. I remember pleasantly several incidents, which I will relate.

On one occasion, a young man was converted while we were singing—

“My God is reconciled,  
His pardoning voice I hear.”

When we came to the words,

“With confidence, I now draw nigh,  
And Father, Abba Father, cry.”

placing my hand on his shoulder, he struggled into liberty, and shouted the praise of God.

On another similar occasion, a young man, who had been educated in the rigid theology of the Scotch Presbyterians, who had been pricked to the heart, by the ministry of the word, and had often visited the place of prayer, was powerfully converted while kneeling at the chancel. Contrary to what his general temperament and thoughtfulness would have indicated, so great and clear was the

change, that he shouted the praise of God, and fell into the arms of brother R., then kneeling near him.

One evening, during the progress of these meetings, when the chancel, and the surrounding space, and many of the slips were already filled with penitents, Mr. Maffit saw some solemn and attentive young men in the opposite gallery. By the following expedient, he brought them through the crowd, down the galleries, and within the chancel, when room was made, and prayer offered for them. He said, "Were I to call for volunteers, in behalf of your country, in her present struggle with a neighboring government, your hearts would beat, as have thousands, with desire to respond. But, young men, I here plant the white banner of peace—gospel peace—and not without the stain of blood—*the blood of a friend*, even Jesus, and I call for volunteers, I call upon *you* to enlist as sol-

diers of the cross." Spoken in the inimitable manner of Mr. Maffit, these words produced the desired effect.

"Before my term of service expired in the "forest village," there was another sabbath scene of special interest. Some sixty of those converted, who had not been baptized, wished in company, to receive this holy ordinance. On a beautiful, sunny sabbath, up the ravine, near the church, at the foot of one of the many cascades of the "Cascadilla," I *baptized* several persons; some by pouring *in* the stream, some by sprinkling, *at* the stream, and others by immersion. In the church, on the same day, I administered the ordinance to as many as could literally crowd at the chancel. These embraced various ages, from the sabbath school scholar, to the man of years."

In July, 1846, Mr. Hawley, was succeeded by Dr. Bowen, whose name has already become familiar to our readers;

a man who is claimed by the Ithaca church, as one of her best friends, and prudent counsellors. He spent two peaceful and prosperous years among us, which would have been years, perhaps, of success, had it not been for sickness, which confined the pastor for a long period to his room. At the close of his two years, he was appointed presiding elder of Cayuga district, and Rev. Fitch Reed, became preacher in charge in the village. Under his ministry, the congregation increased in numbers, the sabbath-school became the largest in the place, and the evening meetings were interesting.—Toward the close of the second year, the Holy Spirit moved upon many hearts, and about a dozen became hopefully converted to the Lord. We need not speak particularly of Mr. Reed, as he is one of our citizens, universally respected and beloved. In another part of this volume, we have stated, what we here re-



peat, that Dr. Bowen, and Rev. Fitch Reed, have ever been the fast friends and efficient supporters of "Methodism in Ithaca."

## CHAPTER VI.

## REVIVALS OF 1850-2.

In the latter part of July, 1850, the writer of these pages, was removed from Norwich charge, where he had labored only one year, and stationed at Ithaca, his native place. The propriety of this appointment was seriously doubted by many, and with good reason, for it was a hazardous experiment, to return one so soon to his home, to minister in divine things, to those very fathers in Israel, who had lead him to the Lord; but God often confounds the wisdom of the wise, and so it proved in this case. Heaven smiled upon every endeavor for the good of Zion; and it became evident very soon, that God would come among us in power.

The prayer and class-meetings, increas-

ed rapidly in interest, and as a natural consequence, were attended by greater numbers, so that the little cloud of disappointment which may have gathered over the minds of any, quickly vanished. The Lord poured out upon some a spirit of agonizing prayer, for the salvation of souls, which had likewise an awakening effect upon the church; so that all began to look for a better time. In this manner, there was a gradual rising of interest in the society, until the middle of September, when sinners began to come to Christ. The pastor, in visiting from house to house, was informed that there were two young ladies at Mr. M.'s, who were evidently serious. He immediately called upon them, and pressed upon their minds the necessity of yielding to the Saviour, and obtained from each a promise, that they would seek religion without delay. Having prayed with them, he left with the con-

viction that they would be soon rejoicing in the Saviour. A few evenings after, they presented themselves for the prayers of God's people, in the lecture-room of the vestry, and were converted. Three or four others, were likewise blessed at prayer-meetings, held during the week, at the house of Mr. J.

In the meanwhile, the first quarterly meeting, for the conference year, drew nigh, which was to be on the 29th of September. Friday, the 27th, was fast day, a season never to be forgotten by the preacher, for God poured out upon him, while in his closet, the spirit of agonizing prayer, and at the same time, doubtless, with many others, he was enabled to plead for the conversion of sinners to God. At first, he asked for a few score, then under the leadings of the Spirit, for more than a hundred, and finally, after suffering rebuke for limiting God, he ventured forth upon the broad

ocean of the promises, and cried out for *hundreds* of souls to be brought into the fold of the Redeemer; and that the work might begin in power on the coming quarterly occasion. Pleading thus, he was enabled to believe, and wait upon a faithful God. The next day, Rev. Daniel Cobb, who was to attend in place of the presiding elder, arrived, and labored with his usual zeal to promote the cause of God. The Saturday evening prayer-meeting was "life from the dead;" a quickening from on high. Sabbath morning, at nine o'clock, the lecture-room was crowded for love-feast, and the Master of assemblies was there. It was, indeed, a feast: every soul was filled.—Love flowed in living streams from soul to soul—each tasted, in happy fellowship, the "bread and water" of eternal life.

In the same spirit, all the exercises of the day were carried forward, and in the evening, after preaching in the lecture-

room, a number presented themselves for the prayers of the church. Thus the revival had fairly begun, and from this time, moved forward until near the close of April, in the next year, a period of at least seven months.

Wednesday, October 16. This evening an interesting incident occurred in our meeting in the lecture-room. Rev. Fitch Reed was present with us, and assisted. At first there seemed to be upon most a feeling of discouragement; the work did not seem to move forward, as was desired; and the pastor, especially, was bowed down in spirit. Speedily, however, there happened a glorious change. Mr. Reed rose to speak, and remarked, that it was just thirty-seven years that evening, since he decided to be a servant of God. "Moved by curiosity," said he, "I went up to the open window of a school-house, and looked in, to witness the exercises of a class-meet-

ing. At the close of the meeting, the preacher, Rev. M. Richardson, knelt and prayed most earnestly, that if God had sent him there that day, he would give him one soul as his hire. I heard and pondered it; I said, O that I might be that soul; I determined that evening to serve the living God. And now it is the 16th of October, the very day upon which I sat out to be for Christ; will not some soul come to the Saviour? If the Lord has sent me here, I trust he will give me one soul as my hire. Come, my friend, my neighbor, will you not turn from your evil ways and live? We wait to plead your cause before the throne. Come immediately." Thus he continued, with great fervency of spirit, when in the very midst of his remarks, a man arose, rushed up to the place of prayer, threw his cap upon the floor, and knelt, crying, "pray for me." Immediately all were upon their knees, and ardent

prayer ascended to heaven for the salvation of his soul. After prayer, a few verses were sung, and during the singing, he was suddenly set at liberty, arose with praises upon his lips, and went to one and another, shaking them by the hand, and giving glory to God. That was a moment of intense interest. A soul just free in Christ, was rejoicing in his first love. He is still, we believe, faithful to God, having become a member of the Baptist church, to which his wife already belonged.

By this time, the work had so increased, that it became necessary to hold the meetings in the church, and Rev. D. Cobb was invited to come and assist in the blessed work. Sweet were those seasons, and glorious those triumphs.—Every night the hearts of God's people were gladdened with the sight of "sinners coming home," and satan's kingdom trembled. Mr. Cobb preached in the

*Daniel*



might of the Spirit: the gospel trumpet blown by him, gave no uncertain sound. By the end of October, we could count seventy, who professed to have experienced the converting grace of God.

There is one instance which we would here mention, because of its peculiarity. A lady was seen at the altar many nights, who uniformly prayed with great earnestness for the salvation of the gospel, but without success. When conversed with as to her willingness to be in all things the Lord's, she would instantly declare that there was nothing she desired so much ; and that, day and night she groaned under a sense of her sins, desiring to be, henceforth, a devoted christian. It was evident that unbelief was a last sin to which she clung. She was told of this ; was warned that it was a great and dreadful sin, to doubt the word of God to her; but still for weeks she doubted. One evening, on retiring to rest, she felt more

than ever distressed in spirit, and groaned in agony, when, as she cast her eyes into the room, a sight met her gaze which absorbed all the interest of which the soul is capable, in its contemplation.— There was the Saviour, clothed in robes white as snow; before his forehead a star of dazzling brightness, and upon his brow the dignity of the King of Glory, the sweetness of the Redeemer of lost spirits. Around him, though standing a little back, were seven angels, also clothed in white robes, and upon their heads crowns which shone like polished silver. Upon the glorious vision she gazed entranced; and as she gazed, it was gone; while all her feeling of distress came back again. Again the vision appeared, and disappeared, and yet she was miserable. Still a third time it came, and passed away, and then a chiding voice was heard, saying, “ Yet you will not believe.” Quick as the

lightning's flash, her spirit sank in deep shame and abasement. She had refused to believe that being who can never lie ; and as he did to Thomas, so had he shown himself to her ; yet she did not believe. In her agony she cried out, "I will believe,"—ventured on the promises, and peace, like that in heaven, filled her heart—joy unutterable was all her own. We have not given this account for the vision's sake, but thinking, perchance, it may meet the eye of some doubting one, to whom we would say, it is a sad and bitter thing to doubt the word of God.

Besides the assistance of Mr. Cobb, we were favored with the labors of Rev. Ward White, whose voice was like the sound of some deep-toned bell, as with swelling, solemn melody, it calls the soul to contrition and prayer ; of Graves, thrice beloved of his people ; of Ellis, who mingled convincing logic with burning exhortation ; of Elwell, who, slowly

but surely crept upon the foe, and crushed him in the folds of resistless dialectics; of Minier, whose crown will shine with many stars in heaven; of Chubbuck, and Wood, mighty in prayer; of those many brethren, who helped in our need, for whom there is a blessed reward on high.

Convictions, in the meanwhile, greatly deepened in the hearts of sinners.— One woman went home with such weight of spirit, that, regardless of the laughing of her impenitent husband, she fell upon her knees, and did not arise until God had given her glorious liberty; and then spent nearly all the night shouting his praises.

Another returned to her house justified, and prayed in the presence of her husband, which so touched his heart, that he, too, gave all to Christ, and followed him.

Still another, a young man, presented

himself at the altar for many weeks, and persevered, notwithstanding the scorn of wicked companions, by whom he was surrounded, who boasted that they would soon laugh him out of his seriousness. Very many prayers were put up for him, and much time was spent, in trying to point out the Saviour, and incite to faith in him; but his progress was exceeding slow, like the dawning of day. At last, however, he dared to say that he felt his sins forgiven, and began to rejoice in hope of final glory. Thus he continued for a few months, and then he sunk in death, with a blessed expectation of everlasting joys. When he sought the Lord, he was in health, and his death was, comparatively, sudden; another illustration of the truth, that "God's ways are not as our ways." Little did those who prayed for him, think that he was to be so soon numbered among the dead.

Already quite a number who then yielded to the Saviour, are in the spirit world; precious spirits, plucked by angel hands, and cast into the Redeemer's bosom, just before the chilling blasts began to blow.

Our second quarterly meeting occurred on the 15th of December, at which, Rev. Dr. Bowen was present, and was a day never to be forgotten. Forty-eight were baptised by the pastor at the altar; and as they stood in two rows around the entire altar, and entered into the solemn covenant, to be ever the Lord's, presented a scene of affecting interest. At the love-feast, it was computed that as many as four hundred were present; and nearly that number partook of the Lord's supper in the afternoon. It was the greatest quarterly meeting occasion Ithaca had ever known. Let the reader look back to the beginning of this volume, and compare with it the first meet-

ing of the kind held in the place. We may exclaim, indeed, "What has the Lord wrought."

By the close of the year, there were one hundred and seventy-five rejoicing in the Lord, who, a few months before, had been in the "gall of bitterness, and bonds of iniquity." The work of holiness was also progressing in the church, and many were groaning after the rest of perfect love. On Thursday, the 9th of January, we were favored with the presence of Mrs. Phebe Palmer, of New-York, the authoress of "The way of Holiness," and several other works upon religion; and her sister, Mrs. Lankford; who had been sent for, to assist in the good work, then progressing in the society. Meetings were held day and night, while they were present; many were enabled to believe in Jesus as a saviour unto the uttermost, and the gen-

eral work was greatly quickened. The church felt more than ever her duty, and, as a result, labored with increasing zeal. God enabled those two devoted sisters, to bring in their hands choice and precious blessings.

Toward the close of the month, the work seemed to decline in power, but broke out again in February, and caught in many hearts. Sinners were coming to Christ in every meeting ; while the congregations were large, especially on sabbath evenings, when the church was crowded. The evening of the 16th of February, in particular, is to be noted, when the house seemed to be a mass of human beings, from the floor, which was entirely covered, to the ceiling. The pastor, at that time, preached by appointment, to the young men of the village, but such was the number of ladies in attendance, that, in the body of the



church; not one man was to be seen: they had been driven almost wholly to the galleries.

One more incident must be mentioned, ere we close our account of this glorious work. A lady, residing in Waverly, was on a visit to this place, and present in one of our meetings, where she became much affected, and informed the pastor that she had been seeking religion for a year. This was at the close of the meeting. She was advised to yield without delay to the Saviour, and invited to be with us as often as possible, in our assemblies. The second evening after, she was again present, and came forward when the invitation was given, as a seeker of religion. Others came, likewise, but it seemed as though all hearts were united in intense interest and prayer for her alone. All, however, seemed to be in vain, and the moments passed away, while fervent petitions ascended for her

conversion, and she was struggling in prayer to draw nigh to God. At last, the thought flashed upon her mind, that God was in the room, that he would save that very moment, if she would be his. In an instant, she cast all upon him, and the same instant was set at liberty—glorious liberty ; for, rising up, she came to the writer, took him by the hand, before the rejoicing congregation, and praised the Lord, and then in succession greeted the brethren who were nearest, in the same manner, while the air was filled with exclamations of praise from every part of the house. Finally, she took her seat with the words, “ O what a load has been removed from my heart ! ” The simplicity and beauty of that scene, have made it one of the most cherished pictures which adorn the halls of memory.

Our third quarterly meeting occurred on the 2d of March, and was fully equal to that last mentioned. As many as four

hundred were present in love-feast ; and often four or five rose at the same time to speak. The revival, as we have before remarked, continued throughout this month, and the next, and at its close, we were enabled to say that three hundred precious souls were converted.— Many of them have since removed from the place, and others lived on other charges at the time of their conversion ; but there are still among us, scores who then found the Saviour. At least two hundred and fifty united on trial with the Methodist church, while a few became connected with the other societies in the place. God visited his people in power ; to him, therefore, be all the glory.

The church in which we worshipped, also received the attentions of the quickened worshippers. On the 9th of March, and thereafter for three months, we met in the village hall, for sabbath services ;

and the temple where God had so gloriously manifested himself, was given up to the renovators, who delivered it back to us on the 8th of June, a beautifully prepared tabernacle, for the worship of the Most High. About one thousand dollars were expended in repairs on the entire property. When at last we returned to it, every seat, which was not already owned as private property, was rented; and the congregation filled the house. Thus, with the smiles of heaven resting upon us, we came to the close of the conference year; and were able to report five hundred persons in connexion with us, either as members or probationers.

The conference for 1851, according to appointment, assembled at Ithaca on the 23d of July. Nearly two hundred travelling and superannuated preachers were present, over whom Bishop Janes presided. The session was one of har-

mony and spiritual edification, especially the sabbath services, which were attended by a vast multitude. The last meeting, which occurred on the evening of the last day of the month, was, however, by far the most interesting. Rev. Thomas Pearne, who had been appointed missionary to Oregon, bade his fellow-laborers farewell, in a most affecting speech, and wished them increasing prosperity. The conference and large congregation, bowed with him before God, and commended him to the protection of heaven; while angels hovered around, gazing upon the solemn scene. A little before one o'clock, in the morning, the Bishop announced that there had been an increase that year in the conference, of over six thousand members, which was received with acclamations of praise to God; and then proceeded to read off the appointments of the preachers, while the house sat in breathless

silence. Rev. Charles D. Burritt was returned to the Aurora-street church, in Ithaca; and Rev. A. Graves, appointed to the Seneca-street church, to be formed immediately. In the morning, every preacher was on his way to his charge, to fight new battles, and to gain new victories.

We are now, at the time of writing this, near the close of the year, the commencement of which we have just noted, and record, with pleasure, that the great revival of last year, has not caused any to lessen their zeal for souls, but rather increased it. Forty have been converted in the old society, and sixty in the new, under the labors of their pastor, Rev. Mr. Graves. Thus, within two years, four hundred souls have been brought to Christ, through the labors of the Methodists in this village. The other denominations, in the meanwhile, have not been idle, for

about one hundred have professed religion among them, so that five hundred, in all, have passed from death to life.

## CHAPTER VII.

## THE NEW CHURCH.

In the spring of 1850, some of the prominent members of the church, began to feel that the time had arrived for the formation of a new society, and held frequent conversations together, upon the subject. The writer, who then resided at Norwich, in Chenango county, thought the same; and in consequence of a deep impression of its imperative necessity, made upon his mind, in a manner somewhat sudden, determined to visit the place, and declare his convictions to the church. He did so in the month of May, and was surprised to find them with the same feeling. Rev. Fitch Reed, especially, encouraged the enterprise. Such was the beginning of the



new church movement. At the conference that year, two preachers were requested for the place, but on account of the lack of men to fill the appointments, only one was sent. That one, as we have before said, was the author of this history. Throughout his first year, he kept this enterprise always in view, and, by establishing a sabbath-school in the part where the church should be located, and afterward a class, of which the leader was Mr. George Young, prepared the way for the complete formation of a society.

Finally, on the evening of the 3d of February, 1851, a meeting, duly notified, was held in the old church; Hon. Amasa Dana was called to the chair; and the second Methodist Episcopal church in Ithaca, incorporated, by the appointment, according to law, of five trustees, who were as follows: Henry H. Moore, Benjamin Taber, Daniel F. Hugg, Charles

S. Miles, and Joseph C. Burritt. The board thus constituted, began immediately to inquire for a suitable lot, and after much examination and discussion, fixed upon one on the corner of Seneca and Plain streets. Soon the foundation was laid and most of the timber on the ground. By this time, however, the conference was in session, and it was resolved to invite the bishop to lay the corner-stone, in a formal manner. Accordingly, on the 30th of July, at a little before eleven o'clock, A. M. the conference moved in procession to the place, and there met with hundreds of the citizens, already assembled, to witness the ceremonies. The exercises were as follows: After the reading of a portion of scripture, by the pastor of the other church, Rev. F. Reed gave out a hymn, which was sang by the multitude, and Rev. Dr. Bowen followed in prayer. Rev. D. W. Bristol then arose, and in his own eloquent and

impressive manner, addressed the congregation. The bishop then laid the stone in its place, after some most appropriate remarks, concluding with fervent prayer, for the prosperity of the cause of God on that spot. The entire exercises were peculiarly solemn and appropriate.

The Rev. Albert Graves, we have already stated, was appointed to the new charge. He immediately called upon the old society for volunteers, and quickly saw gathered around him, a promising church. Mr. Joseph C. Burritt, was the first member. The building, in the mean time, went on, and the new society worshipped, while waiting for its completion, in the village hall. The basement, consisting of a lecture and two classrooms, all of which is above ground, was finished, and prepared for public worship on the 26th of November, and the next day, which was the annual thanks-

giving, was dedicated with suitable ceremonies, to the worship of Almighty God. At eleven, A. M. both societies assembled in the lecture-room, and listened to a sermon from Rev. Fitch Reed, which was preceded by the ceremony and prayer of consecration. The text was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

In the evening, the pastor of the first church, preached to a large and attentive congregation, from Luke xiv. 17: "Come, for all things are now ready;" and called upon sinners to present themselves at the altar, as seekers of religion. Rev. Mr. Reed followed with an exhortation, and four came forward, three of whom professed to find God's pardoning favor. Having obtained a home, the little church began to look for the conversion of their friends, and were cheered on the first day, as we have shown, with evidence that God was with them.

Soon after, a blessed work broke out among them, of which mention has been made in the former chapter, in which sixty were won over to the Saviour. God is evidently owning them as his people, and they look forward with hope to greater conquests. The place wherein they worship, has already become holy ground, being associated with many happy scenes, when new-born souls, for the first time, shouted the praises of the Lord.



## A P P E N D I X .

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*Short notices of some of the earlier preachers mentioned in this work.*

### VALENTINE COOK.

Rev. Valentine Cook entered the itinerancy in 1788; and became one of the strong men of those days. He remained four years in Maryland and Virginia, and was then removed to Pittsburgh, on the borders of civilization, where he labored mightily in pulling down the strong-holds of satan. In 1793, he was appointed presiding elder of a district larger than the present Oneida conference, extending from the centre of Pennsylvania, north nearly to Lake Ontario, and went round from circuit to circuit, in the power of the spirit, everywhere beholding the triumphs of the cross among the early settlers. Upon this district he remained, in all, three years, universally beloved, and then took charge of an immense district, embracing the western part of Pennsylvania and much of Ohio. Here he labored two years with great success. Method-

ism took deep root in that fertile soil. In 1798, we find him on another district, taking in nearly all of Kentucky, where, like a veteran warrior, he contended, not only with spiritual wickedness, but, also, with mountains, forests, and rivers, so that, at last, his health seems to have failed, and he disappears from among his brethren, (having located,) but leaves behind a memory that is glorious with mighty deeds. The first settlers of Ithaca remember with pleasure, his powerful discourses, and deep piety.

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#### JOHN BRODHEAD.

Rev. John Brodhéad,\* was born in Smithfield, Northampton county, Pennsylvania, October 5th, 1770. Having a pious mother, who early instructed him in divine things, he became, even in his tender years, subject to deep religious convictions.—These, however, disappeared amid the gayety and temptations of youth, but about his twenty-second year, he was again awakened, and hopefully converted to God. During his convictions, while mourning in solitude, he heard a voice saying in solemn and most impressive tones, “Prepare to meet thy God.” Till this time he had attempted to conceal his feelings, but now his distress became so great that he could disguise it no longer. He

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\*The following account is condensed from Rev. A. Stevens’s “Memorials of Methodism.”



began to cry out for mercy, and at the same time to warn his friends of their danger, so that some said "he was beside himself—that the Methodists had made him crazy," but he replied that "it was otherwise—that he had been beside himself most of his days, but was now returning to his right mind." At last he found rest, and then, moved by the Holy Spirit, began to prepare for the gospel ministry. He entered the itinerancy in 1794, and was appointed to Northumberland circuit, with Robert Manley, as senior preacher, and Valentine Cook, as his presiding elder. Immediately after his appointment, we find him in this region, with "Thundering Mars," as we have shown in the foregoing narrative.

The next year he labored in Delaware, and the year following in Maine. From that time, he continued in the New England states, and earned among them an imperishable name. We have not space to give his many appointments, and will only say that he died in 1838, of a disease of the heart, from which he had suffered for a number of years. He was every way a gentleman, and a christian; was for four years a representative in Congress, from New Hampshire, and while there, maintained at his lodgings a weekly prayer-meeting, composed of his fellow-legislators; and was a preacher of unusual

ability. "When he treated on the divine denunciations of sin, it was with a solemnity, and at times, with an awful grandeur that overwhelmed his hearers." When he dwelt on the terrific scenes of Christ's second advent, and the final judgment, the "imagination could almost hear the thunders of the last trumpet, and see the vault of heaven rolled up and passing away." It was no uncommon thing for scores to fall as dead men while he spoke in the might of the Spirit.

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#### JAMES KELSEY.

Rev. James Kelsey, was born October 18th, 1782, in the town of Tyringham, Massachusetts. In 1796, "after about six weeks of earnest seeking for pardoning mercy," says Mr. Kelsey himself, "it pleased God to give me an evidence of my acceptance through Christ Jesus." In 1803, he was licensed to exhort, and in 1804 to preach, which last occurred after his removal to the state of New-York. For a long time he was most unwilling to go out into the Lord's vineyard, but was at last thrust into the work, in a somewhat peculiar manner. At the time of which we speak, he was teaching school in Moravia, and his feelings had become so intense, while he struggled with the convictions

of his heart, that one morning he felt that he could not pray, and called upon his wife to perform that duty in the family. His companion had for a long time noticed his feelings, and knew their cause, though nothing had been said about it by himself, and kneeling, prayed most earnestly, that if her husband was indeed called by God to preach the gospel, he might be enabled to yield to the will of the Most High. In answer to this prayer, the Holy Spirit came down, and Mr. Kelsey was so blessed, that he went shouting to his school. Near the close of the day, Mrs. Kelsey heard him calling in the street, and running out found him seated on a strange horse. "I want you to see my horse," said the husband. "What, have you bought a horse?" was her reply. "Yes," said he, "you prayed the Lord to send me out, and now I am going."

He was immediately placed on Cayuga circuit, to fill a vacancy, and from that time until 1836, labored incessantly throughout central New-York, as an itinerant preacher. It would be pleasant to us to follow him in his many wanderings from charge to charge, but we must deny ourselves this privilege, for want of space.

The country was new when he began to travel, and the people poor, so that he suffered many privations, but God filled his soul with the divine spirit, and his words were words of fire. Revivals

occurred on almost all his charges, and God was glorified.

As a preacher, he was noted, not, perhaps, for depth and theological learning, but for those better qualities, holy fervor, and spiritual power. Thousands remember him with affection.

He died in the Lord, at Delphi, on the 1st of August, 1840, aged about fifty-seven years.

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#### OTHER PREACHERS.

Rev. J. Kimberlin now resides in West Dryden, full of years, and honors, waiting the call of his Master, to go up higher. At some future day the public will undoubtedly be favored with an account of his eventful labors.

Rev. George Harmon, is, likewise, living, being happily settled near some of his children, in Camillus, Onondaga county. He was, for many years, one of the strong men of the Oneida conference, and now is looked upon as a veteran, resting from a life of toil.

Rev. George W. Densmore, has gone to his reward in heaven. We are sorry that we are unable to furnish an account of his life. We can only remark that, for many years he travelled over the hills of central New-York, and blew the gospel

trumpet with no uncertain sound. He was an excellent singer, and there are many scattered throughout all the land, who remember his preaching, and his songs of Zion. Thousands were led by him to the Saviour. Peace to his sleeping dust! The remembrance of a faithful minister is precious.— He died somewhere in the west, and was not, at the time, a member of the conference, so that, we fear, no account of him, will ever be written.

## STATISTICAL TABLE.

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Years.	Presiding Elders.	Preachers.	Members and Probationers.
1824-5	George Peck.	Fitch Reed.	103
1825-6	Abner Chase,	Elias Bowen.	96
1826-7	Horace Agard.	Benjamin Sabin.	349
1827-8	" "	Benjamin Sabin. } Robert Burch. }	271
1828-9	" "	George Peck.	284
1829-30	" "	" "	228
1830-1	Elias Bowen,	Joseph Castle.	278
1831-2	" "	Zechariah Paddock.	300
1832-3	" "	" "	310
1833-4	" "	Silas Comfort.	259
1834-5	Horace Agard.	David A. Shepherd.	291
1835-6	" "	Joseph Castle.	230
1836-7	" "	" "	193
1837-8	" "	Luke Hitchcock.	216
1838-9	Joseph Castle.	Joseph Cross.	225
1839-40	Nelson Rounds,	Peter C. Oakley.	195
1840-1	David A. Shepherd,	Schuyler Hoes.	
1841-2	" "	Robert Fox.	351
1842-3	" "	Daniel W. Bristol.	314
1843-4	" "	" " "	327
1844-5	David Holmes.	Bostwick Hawley.	308
1845-6	" "	" "	408
1846-7	" "	Elias Bowen.	374
1847-8	" "	" "	348
1848-9	Elias Bowen.	Fitch Reed.	324
1849-50	" "	" "	322
1850-1	" "	Charles D. Burritt.	500