

OLD TIME REVIVALS.

(Continued from last issue)

During this tour he preached almost entirely in churches not of his own denomination. In several places he witnessed the outpouring of the Spirit. After an absence of many weeks, he returned home by way of Kennebunk, where he baptized several, who had been converted under his labors.

Mr. Phinney was a man of faith. When laboring once about this time, in Standish, he perceived that the good work was much hindered by a young man of leading influence among the youth. In secret retreats he prayed God to change this hinderance into a help. It was so. Many were converted and added to the church. "Next," says he, "I looked over into Raymond; I felt my heart moved for the church there in perils." It appears that a great declension had followed a great revival—a fact so often occurring that it should attract more attention than it does. The younger members of the church were in the habit of attending dancing parties, and the older did little if any better. Between two members there had been, not only a quarrel, but a blow on one part. Here he found Elders Jordan and Leach; he told them that he came to weep over the desolation of Zion. He visited from house to house. Saturday, at covenant meeting, many were in attendance; humble confessions were made by many, among whom were the two offenders alluded to. The next day, as Mr. Phinney undertook to preach, he could only weep; his swollen heart compelled him to take his seat. Tears, when they cannot be restrained, are not without their eloquence. The people began to weep for themselves.

Cyrus Latham, son-in-law to Elder Stinchfield, had just moved into a newly finished house. He proposed to have a conference meeting at his house next evening. His invitation was accepted. It was the custom of the young people to dedicate the new dwellings by a dancing party, which they called a "house warming." In mentioning the meeting for the following evening, Mr. Phinney could not pass over the coincidence. So, notwithstanding the solemnities of the meeting, he invited the young people, especially, to be present, as he was about to introduce a new kind of "house warming." His grave associates were shocked, and besought him to apologize, to retract, but in vain.

Next evening the house was, of course, crowded, but too many came from mere curiosity. The meeting was sluggish. Perhaps the over-excitement of the previous day had some influence in rendering it so. The meeting was dismissed in disappointment. Still, many seemed loth to leave. Mr. Phinney began to sing. The cry, "God be merciful to me a sinner," was soon heard. The meetings were protracted; the church was healed, and many sinners converted. Some who had been backslidden many years, were reclaimed, and among those baptized, was one who had been awakened many years before, under his preaching in another part of the country. For their encouragement the faithful are permitted from time to time to meet cheering results of their efforts.

In 1822 Mr. Phinney attended a Quarterly Meeting in South Parsonfield, where he first met Elder Jonathan Woodman, who, though he has endured many years of hard and faithful service, is still firm at his post. Here, too, was Elder John Buzell, the personal friend and faithful coadjutor of Benjamin Randall. He has done good service in writing the biography of his friend. In his palmy days he was a minister of great power, and many have, through his labors, been made savingly acquainted with Christ. Already he has lived to see generations pass away, and still, for the sake of others, our prayer is, "Late may he return to heaven."

This meeting was protracted, and a revival followed, as was usual after Quarterly Meetings in those times. God be praised that this feature seems to be again returning. Mr. Phinney was pleading at this meeting with sinners to accept the pardon procured by Christ. "In the war of the Revolution," said he, "a soldier deserted; he was pursued and apprehended, convicted and sentenced to suffer death. Lady Washington heard of the unfortunate soldier; she plead with Washington to grant him a pardon, if possible. The soldier was led out to suffer his sad fate; he kneeled upon his coffin; the soldiers were just ready to fire upon him. At that moment the pardon came. The deserter was saved. With what joy did he accept the pardon! Sinners, you are guilty, and condemned. Already you kneel upon your coffins. Soon you will pass to the world of the lost. But the Saviour has procured your pardon. O receive it!" Mr. Lord, a Calvinistic Baptist minister, being present, remarked, that he was an eye-witness of a scene in the Revolution similar to the one related. He spoke of the great rejoicing of all the spectators when the pardon came. A military man was present. All this was too much for him; he arose and said with much emotion, "I know I am guilty, condemned and just ready to suffer the penalty; the soldier rejoiced when the pardon came; the pardon has come to me, but my hard heart rejects it." He soon after, with others, accepted the pardon from Christ.

The next place we find Mr. Phinney is at Waterborough, at a session of the Quarterly Meeting. A revival succeeded it, and spread into adjacent towns. Mr. Phinney travelled around "Ossipee Mountain," as a high hill situated there is called, preaching at various points. He compared these journeyings to the siege laid to Jericho by the trumpeters of Joshua. He called on Elder Pelatiah Tingley, who was spending his last days with David Burroughs, his son-in-law. The old gentleman was then slowly recovering from a severe illness. He insisted upon having one meeting at his house, so that he could once more hear the gospel preached. His wishes were complied with. At the close of Mr. Phinney's sermon, he exhorted all to seek the Saviour. He said he felt the spirit of revival, and that, if like Simeon, he could see the Lord once more, he would be content to depart. Next morning, he insisted upon being placed once more upon his horse. No one could dissuade him, though feeble with disease and the weight of years. He went forth with Mr. Phinney once more into the Lord's vineyard. He

witnessed once more the work of the Lord in the salvation of sinners. He seemed to renew his age. This, however, was his last effort; he was soon after called to his reward.

Elder Tingley was one of the oldest men in the denomination. He came over from the Congregationalists at an early day, and rendered very efficient service in those times, when all had yet to be systematized. Mr. Phinney takes great pleasure in telling of one of the old gentleman's prayers. It occurred in a time of great interest, by reason of peculiar responsibilities to be undertaken by a Yearly Meeting. It is as follows. "O Lord, teach us each to know thy will, and do it; teach us each to find our places, and keep them: Amen."

At an evening meeting, during this revival, a gentleman became very deeply convicted. Mr. Phinney exhorted him never to leave the house till he had found peace. His soul was soon happy in the love of God; he exhorted two old professors of religion who had a strife, to remove that stumbling block out of the way of the impenitent. His exhortations were heeded.

In the midst of the revival came "Thanksgiving," an occasion often observed in a spirit very different from that possessed by those who instituted it. So now, the impenitent determined to make it tell against the cause of God. A ball was determined upon; but God's Spirit had taken deep hold of the public mind. Old men who braved it out, were compelled to attend the ball without their wives, and young men went in vain for their partners. Of course the ball was broken up. Some of the disappointed attended the meeting for the purpose of disturbing it, but they went away praying. When Christians feel their responsibilities, and look to God for help, they become acquainted with that power that overcometh the world.

In Waterborough, Elder Hobbs was pastor. He had just returned from the Legislature, of which he was a member. He was full of politics and backslidden, as most ministers and professors of religion are, though unnecessarily, when they passed a session in such bodies. Mr. Phinney felt it very important that he should be revived before the converts were left alone to his care. Soon the time came when the converts demanded baptism and admission to the church. The pastor's mind was so filled with something besides the Spirit of God, that he felt unprepared for these duties. But Mr. Phinney utterly declined to attend to them for him. The consequence was, that the pastor, by prayer and humiliation, prepared to lead forth his flock.

Nothing, perhaps, to which we shall refer, presents the character of Mr. Phinney in a more favorable light than the trait brought out in the above incident. In the case given, he acted upon his well settled principles in relation to the rights of others. He always exercises a care to check all such personal attachment to himself as will injure the usefulness of others. Of the hundreds converted under his labors he baptizes but few, where there is a pastor. Converts often insist

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