

Whilst thus engaged, the power of the Most High seemed to overshadow them. Dunham, on his return to the place of worship, beheld the work with wonder and indignation, and believing that "wild-fire" was burning among the people, knelt down and prayed God to stop its raging. Wooster in the meantime knelt by the side of Dunham, and softly whispered out a prayer in these words: "Lord bless brother Dunham." His prayer was heard, and Dunham, fell prostrate on the floor, received a baptism of that very fire which he had a few moments before most feelingly deprecated. Henceforth there was harmony in their views and prayers, and all the preachers and societies caught the flame. The Bay of Quinte had an advance in its numbers from 270 to 447, Oswegotchie from 140 to 208, and Niagara increased from 64 to 140.

The year 1800 presents us with a large addition to the number of labourers, but among them we recognize no name as engaged in the late revival. Dunham has just located; Samuel Coate is stationed at Burlington, Vermont; and James Coleman, at Middletown, Conn.; and Wooster is gone home sick unto death. The next year the staff of preachers was also considerably strengthened, and each circuit had two preachers; besides, the eccentric Samuel Draper is associated with the Presiding Elder, and are assigned "Upper Canada," meaning thereby, we suppose, a general commission of exploring new territory; for such was the plan frequently adopted in those days of Methodist chivalry, in carrying the gospel to places hitherto unvisited. At the Conference in New York, in 1789, Freeborn Garrettson is placed at the head of twelve young men to explore the country between the Hudson River and Lake Champlain. He first directs each preacher as to his particular circuit, or where he may travel and form one. He then follows them, and at points previously designated, holds quarterly meetings, and thus circuits enough to form a large district are organized during the year, and a pleasing return of success in the conversion of souls and in additions to the church is made at the ensuing Conference. This year is also distinguished in our annals by another general revival of religion. Of it, Dr. Bangs says, "It had extended along up the shore of Lake Ontario, even to the head of the lake, to Niagara, and thence to Long Point, including four large four-wheel circuits. Rev. Joseph Jewell, who travelled extensively through the newly settled country, preaching in log houses, in barns, and sometimes in groves, everywhere beholding the displays of the power of the grace of God in the awakening and conversion of sinners. Joseph Sawyer was successful on the Niagara Circuit, as was James Coleman, who preceded Mr. Sawyer. The work also prevailed on the Bay of Quinte and Oswegotchie Circuits, under the labours of Sylvanus Keeler, Seth