

**A HISTORY OF THE WESLEYAN GROVE,
MARTHA'S VINEYARD, CAMP MEETING:
FROM THE FIRST MEETING HELD THERE IN
1835 TO THAT OF 1858, INCLUSIVE;
INTERSPERSED WITH TOUCHING
INCIDENTS AND GENERAL REMARKS**

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A history of the Wesleyan Grove, Martha's Vineyard, camp meeting: from the first meeting held there in 1835 to that of 1858, inclusive; interspersed with touching incidents and general remarks by H. Vincent

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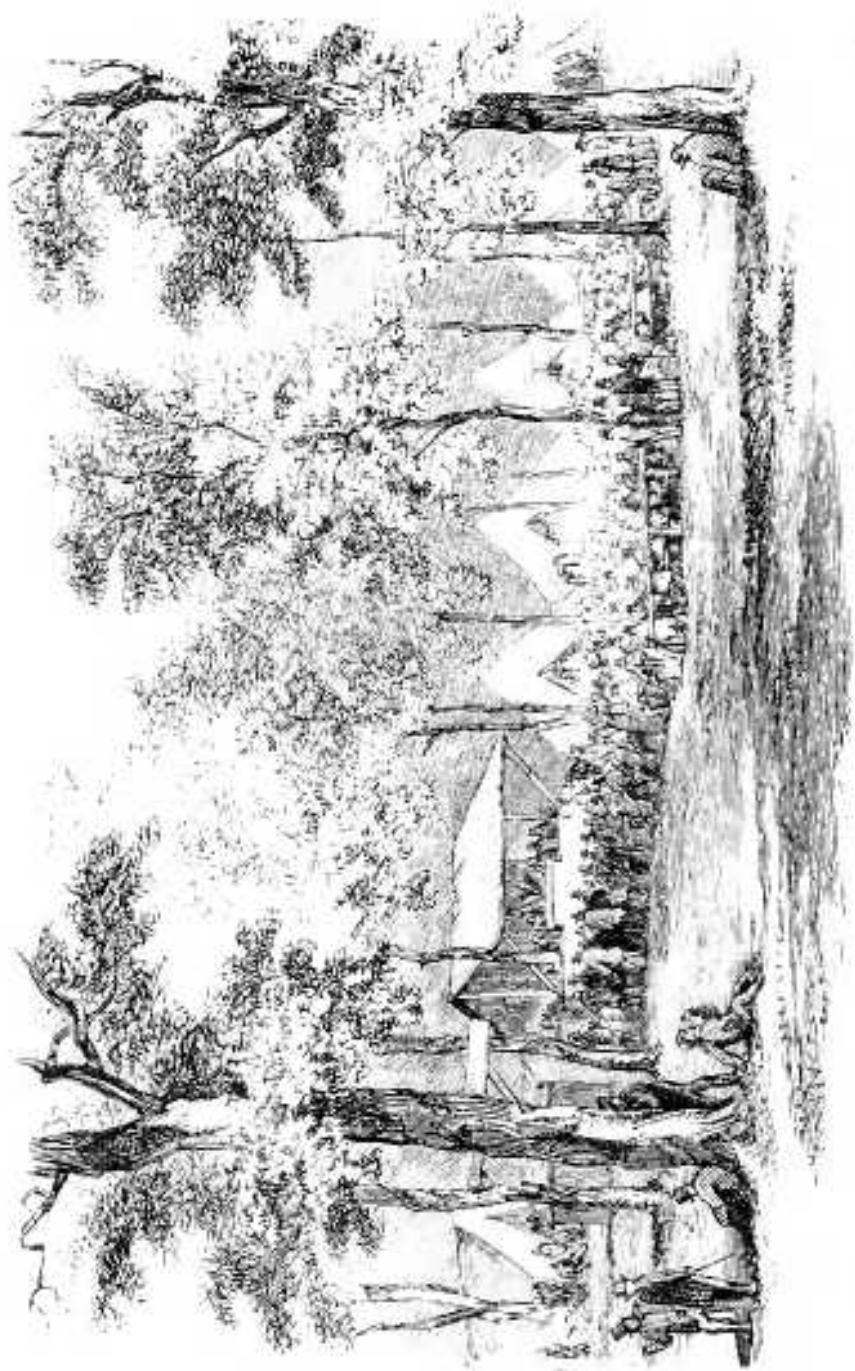
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H. VINCENT

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ING INCIDENTS AND GENERAL REMARKS.
BY REV. H. VINCENT.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"—
Num. xxiv. 5.

"The angel of the Lord encampeth round about them that fear him, and
delivereth them,"—Ps. xxxiv. 7.

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P R E F A C E .

Why write the history of any particular camp meeting? In reply to this question, I would say, that I desire to do good, and believe I may be likely to accomplish this object, to some extent, by giving to the public, in a somewhat permanent form, some of the most material facts and reminiscences connected with a place hallowed by a thousand Christian associations; by the preaching of so many gospel sermons; by the offering up of so many earnest prayers of faith; by the uttering of so many pathetic appeals to the unconverted, and so many exhilarating songs of praise to God; by so many sinners saved, and so many believers quickened.

If the salvation of the human soul is of such vast importance as it is believed to be by all Christendom, why should not the place and circumstances of its conversion to God be regarded as of sufficient consequence to be made matters of enduring record?

They are of interest not only to the subjects of the work of grace themselves, but also to those who have been made the happy and honored instruments or agents in rescuing such from the road to ruin. They are especially so to the former, however. How can it be otherwise? It is in accordance with all analogy. The place of one's natural birth, and of his early life, is always invested with an interest which no other spot on earth can ever possess. It is present in his thoughts and in his feelings. Neither length of absence nor distance of locality can ever obliterate it. If its scenes have, for any good reason, adorned the pages of the historian or the traveller, he fain would thread every line of the book in which they may be described. Why, then, should it not be quite as much of a pleasure, and even a profit, to the converted person to read in after years a description of his spiritual birth-place, or of the place of his consecration to his Maker and Redeemer? and possibly of the very scene which surrounded him when the Dayspring from on high visited his benighted mind, or the sanctifying power of the Highest made him whole.

It may be replied, also, that others not personally the subjects of the work of grace at that specific