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A FEW REMARKS ON THE NATURE OF THE REDEMPTION OF
CHRIST.

THIS is a subject which lies at the foundation of the christian system; and one which it is always highly important should be well understood, but particularly so at the present time. There are not wanting at the present day, many, who, in our apprehension at least, respecting this important doctrine, have *departed from the faith once delivered to the saints*. I therefore solicit the serious attention of the ingenuous reader to the following remarks on this subject. And,

Let us first inquire into the meaning of the term *redemption* as it is used in the Scriptures. In the Old Testament we find it sometimes to signify a deliverance effected by mere power; Exodus vi. 6. *I will redeem you with a stretched-out arm, and with mighty judgments*: but usually it implies the payment of a ransom; sometimes called *the price of redemption*; Lev. xxv. 51. Sometimes, *the redemption money*; Num. iii. 49. Persons are said to be redeemed from *bondage*; Deut. xiii. 5. *The Lord your God which redeemed you out of the house of bondage—from affliction*; Psl. xxv. 22. *Redeem Israel, O God, out of all his troubles—from transgressions*; Psl. cxxx. 8. *He shall redeem Israel from all his iniquities*. Things sold were something redeemed; Lev. xxv. 29. *If a man sell a dwelling-house in a walled city, then he may redeem it—things sanctified to the Lord*; Lev. xxvii. 19. *If he that sanctified the field will in any wise redeem it*. The first-born of both man and beast were holy to the Lord, in consideration of the deliverance of the first-born in Egypt; and were therefore to be redeemed or sacrificed. The first-born of man, and of unclean beasts, as not being allowed to be sacrificed, were, by the law,

a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God; heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, 'All seek their own, none the things that are Jesus Christ's?' 'Are we not fishers of ease, fame, money; rather than fishers of men?' pp. 89, 90.

Eclectic Review of July, 1821.

OLD DOCUMENTS.

{The following is taken from the *Appendix to Gillies' Historical Collections*, a little work which perhaps not six of our readers have ever heard of. It will be interesting to many, because it treats of the former religious concerns of our country, and records the efforts of men, whose memories are dear to many Christians of the present day.]

Attempts to evangelize the Negroe-slaves in Virginia and Carolina, from 1747 to 1755.

(Introduction; from the account subjoined to Mr. Fawcett's Compassionate Address to the Christian Negroes in Virginia, page 31.)

It seems highly probable that the ancient Ethiopia, which is often mentioned in the holy scriptures, included the greatest part of Africa, and very probably that which is now called Negroland, of which Guinea is properly a part. It is well known that the principal trade carried on in the sea-ports belonging to that unhappy country, consists in the inhabitants selling to the Europeans such of their country-men as they take captives in their wars with each other. And it is to be feared that they frequently engage in these wars for the sake of carrying on this trade, and that their barbarity is so great, that they very often sell their nearest relations, and even their own wives and children. The inhabitants of that extensive, and to us almost unknown region, are very numerous; otherwise they could not every year furnish the merchants with the many thousands of their natives, which are shipped off from their coasts, and dispersed as slaves through so many provinces of America. The whole number brought into those provinces in one year must be very great, since it appears that so small an island as Barbadoes, about 24 miles long, and 15 broad, requires a supply of four or five thousand new negroes *per annum*; and that into Maryland and Virginia are imported about 4000 negroe-slaves, *per ann.*

The inhabitants of Negroland are, either devoted to the delusions of Mahomet, or to the grossest Pagan idolatry. And therefore we cannot but consider them, both in their civil and religious capacity, as unspeakably wretched, even while they are at liberty in their own native huts: this not

a little softens the dreadful idea which we are ready to form of their slavery in America, where their real interest for the present life (if they fall into the hands of humane masters) is much promoted by inuring them to wholesome labour, and their best interest for the life to come may be secured by the glorious light of the gospel, which, it is hoped, is shining around them. There is greater reason to hope that this is generally the case, not only because the masters they serve are for the most part, professed Protestants; but also because *the society for propagating the gospel in foreign parts* expressly makes them the objects of its pious concern. Would to God, the execution had been always correspondent to the excellent design of that society.

(A Hint of what was formerly narrated, Hist. Coll. Vol. II. p. 335, 338.)

FROM the year 1747, when Mr. Davies was settled in Virginia, to 1751, he baptized about forty Negroes, of whom he says, he had as satisfying evidences of the sincere piety of severals of them, as ever he had from any person in his life.— And in May 1754, when he was at Edinburgh about the affairs of New-Jersey college, he told that when he left Virginia in August 1753, there was a hopeful appearance of a greater spread of a religious concern amongst the Negroes. And that a few weeks before he left home, he had baptized in one day fifteen Negroes, after they had been catechised for some months, and given credible evidences of their sincerely embracing the gospel.

(From a Letter from Mr. Davies, dated March 1755, to R. C. Esq; a Member of the Society in London, for promoting religious knowledge among the Poor.)

DEAR SIR,—Divine providence has safely conducted me through the numerous dangers of sea and land, and replaced me in my former sphere of usefulness and happiness. The confluence of so many mercies at one time, the tender guardianship of heaven over my dear family and friends, the review of my remarkable success in the important business of my mission, and promising situation of religion amongst my people, threw me into a ferment of grateful passions which are not yet subsided, though I have been at home about six weeks. I doubt not, as a friend, you will congratulate me, and, as a Christian, assist me in returns of gratitude and praise to my divine Benefactor.—As there is a propriety in transmitting to you an account of the distribution and reception of the noble charity of that generous society to which you belong, I

must confine myself to that; and refer you to my other correspondents for other articles of intelligence.—Though there are very few of the white people in this colony in abject poverty, yet there are many in such low circumstances, that they cannot spare money to purchase good books, and many more so stupidly ignorant and insensible of their want of instruction, as to esteem it an unnecessary charge, and so excuse themselves from it as a needless expence. On one or other of these accounts, there are few houses in Virginia well furnished in this important respect. Multitudes are without any assistance of this kind, and even Bibles are not always to be found among them. To some of these I have distributed *The Compassionate Address*, Dr. Doddridge's *Rise and Progress*, Mr. Baxter's *Call*, &c. with the best advice I could give them, and hope I shall be able to send you an agreeable account of the happy effects of the distribution.—But the poor neglected Negroes, who are so far from having money to purchase books, that they themselves are the property of others; who were originally African savages, and never heard of Jesus or his gospel, till they arrived at the land of their slavery in America, whom their masters generally neglect, and whose souls none care for, as though immortality were not a privilege common to them with their masters: These poor unhappy Africans are objects of my compassion, and I think the most proper objects of the society's charity.—The inhabitants of Virginia are computed to be about 300,000 men, the one half of which number are supposed to be Negroes. The number of those who attend my ministry at particular times is uncertain, but generally about 300, who give a stated attendance; and never have I been so struck with the appearance of an assembly, as when I have glanced my eye to that part of the meeting-house where they usually sit, *adorned*, for so it has appeared to me, with so many black countenances eagerly attentive to every word they hear, and frequently bathed in tears. A considerable number of them (about an hundred) have been baptized, after a proper time for instruction, and having given credible evidences, not only of their acquaintance with the important doctrines of the Christian religion, but also a deep sense of them upon their minds, attested by a life of strict piety and holiness. As they are not sufficiently polished to dissemble with a good grace, they express the sentiments of their souls so much in the language of simple nature, and with such genuine indications of sincerity, that it is impossible to suspect their professions, especially when attended with a truly Christian life and exemplary

conduct.—My worthy friend Mr. Tod, minister of the next congregation, has near the same number under his instructions, who, he tells me, discover the same serious turn of mind. In short, Sir, there are multitudes of them in different places, who are willing and eagerly desirous to be instructed, and embrace every opportunity of acquainting themselves with the doctrines of the gospel, and though they have generally very little help to learn to read, yet, to my agreeable surprise, many of them, by the dint of application, in their leisure hours, have made such a progress, that they can intelligibly read a plain author, and especially their Bibles, and pity it is that any of them should be without them.—Some of them have the misfortune to have irreligious masters, and hardly any of them so happy as to be furnished with these assistances for their improvement. Before I had the pleasure of being admitted a member of your society, they were wont frequently to come to me with such moving accounts of their necessities in this respect, that I could not help supplying them with books to the utmost of my small abilities; and when I distributed those amongst them, which my friends, with you, sent over, I had reason to think that I never did an action in all my life that met with so much gratitude from the receivers. I have already distributed all the books that I brought over, which were proper for them. Yet still on Saturday evenings, the only time they can spare, my house is crowded with numbers of them, whose very countenances still carry the air of importunate petitioners for the same favours with those who came before them. But, alas, my stock is exhausted, and I must send them away grieved and disappointed.—Permit me, sir, to be an advocate with you, and by your means with your generous friends, in their behalf. The books I principally want for them are Watt's *Psalms* and *Hymns*, and Bibles. The two first they cannot be supplied with any other way than by a collection, as they are not among the books which your society give away. I am the rather importunate for a good number of these, as I cannot but observe that the Negroes, above all the human species that I ever knew, have an ear for music, and a kind of extatic delight in Psalmody; and there are no books they learn so soon, or take so much pleasure in, as those used in that heavenly part of divine worship. Some gentlemen in London were pleased to make me a private present of these books for their use, and from the reception they met with, and their eagerness for more, I can easily foresee how acceptable and useful a larger number would be among them. Indeed, nothing

would be a greater inducement to their industry to learn to read, than the hope of such a present, which they would consider both as a help and a reward for their diligence.—I hardly know of any modern institution, which bears so favourable an aspect on the declining interest of religion as your society. They deserve the pleasure of hearing the happy effects of their generosity at the distance of 4000 miles, in these ends of the earth, and it is no small happiness to me, that the strictest veracity allows me to transmit so agreeable an account. Thus may the inhabitants of Great Britain receive blessings in answer to prayers put up for them in America, where I am sure they have many affectionate intercessors, amongst whom be pleased to number your sincere and much obliged friend,

S. DAVIES.

(The Gentlemen to whom Mr. Davies wrote the above, sends a Copy of it to his Friend in the Country, and tells him, Sept. 19, 1755.)

THE letter herewith sent you is the first of this kind I ever received, and as far as I know the first attempt of this nature that has ever been made with any considerable success. My soul triumphs in the thought of an African church formed and raised in the deserts of America, nor can I wonder that my worthy friend esteems his congregation *adorned* with these outcasts of the earth, as they appear to others, now flying as a cloud, and flocking into Christ as doves to their windows. The thought of such an auditory in the attitude he represents them, diligently attentive to every word they hear, and often bathed in tears, gives me a pleasure I cannot easily describe. O how I love their black faces! The members of our society have generously given up the distributions which fell to their share to this important service.

Attempts to evangelize the Negroe-slaves in Virginia and Carolina.

BUT as Watt's *Psalms* and *Hymns* are not among the books we give away, this defect can only be supplied by a voluntary contribution, in which I have the pleasure to find few applications made in vain. Your name, my friend, stands with honour as a benefactor to the College, and I flatter myself it will have a place in the catalogue I shall transmit to him of those who encourage this important service. For my own part, I never envy the larger possessions of my friends about me, nor repine at my own straiter circumstances, but as they often cramp me in the pleasure which such oppor-

tunities of serving the interest of my ever adorable master in the propagation of his gospel would afford me. It is then only gold appears valuable in my eyes, when it subserves such purposes as these. If a scheme I have got in my head should succeed, I hope to have frequent opportunities of supplying, not only America, but Africa too with the sacred volumes of our holy religion. I please myself with the prospect of making some of these new converts the instruments of introducing christianity into their own native country, by redeeming three or four of the best capacity, and warmest hearts, who dare face the dangers of such an attempt, and educating them in the new College at the Jerseys for missionaries. If such can be procured from 18 to 20 years of age, who retain their own native language, the want of which has hitherto prevented all attempts of penetrating into those to us unknown regions; I suppose three years education would fit them for this purpose. I have sent over a scheme of the design to Mr. Davies, and if he thinks it practicable, and approves it, will lay it before the ministers for their encouragement.—I had forgot to mention the admission of many of these Negroes into Mr. Davies's church, with intire satisfaction to all its members.

(From a Letter to the Publisher from a Correspondent in Richmond County Virginia, 5th Sept. 1755.)

DEAR SIR,—You take notice in your letter, of my poor and weak endeavours for the instruction of the Negroes: I did indeed (as far as I could) lay open their condition to some acquaintances; and from a very good friend in Glasgow, have received books which enable me to do them more service. The condition of this part of the country is very melancholly. There is little inquiry made after good books among our great folks; plays, races, cock-fighting, etc. are more acceptable. No wonder that their slaves are neglected. But when I saw them working on Sabbath, or fishing, or heard they were doing so; or that they could not speak a word without swearing, and were ignorant almost as brutes of the evil consequences of such things, these considerations, and the advice of a christian friend, induced me to do something; but they are very thoughtless, and some whom I have earnestly dealt with, seem still unconcerned; yet there are two or three or more, that seem to break off their wickedness and serve God. In my advices to them, I do not go out of the sphere of a private Christian. I hear them repeat the Mothers Catechism, and read in the New Testament. There are ten who come to me at present on the Sabbath once a fortnight, when

we have no sermon. Some persons have objected against their learning, as if it made them worse, but that effect has not followed on any that have been with me, so far as I know; on the contrary, they come to serve from conscience, whereas before it was from dread. I was speaking to them not to learn when they should be working, no, they said, for that would be theft, to steal time from our masters. Some make very good progress. Some can read in the New Testament. Several before I came could read, but had no books, which I have helped them to, from these I got from Glasgow. And they read to the rest. But alas! there is little seriousness amongst us here in this country. When I go amongst Mr. Davies's people, religion seems to flourish; it is like the suburbs of Heaven. The poor Negroes seem very thankful to any that instruct them. Mr. Tod informed me, he preached a sermon to them, and they thanked him, and seem desirous of farther knowledge. It is very agreeable to see the gentlemen in those parts at their morning and evening prayers with their slaves, devoutly joining with them.

(From a Letter to R. C. Esq; in London, from Mr. Davies, 2d March, 1756.)

DEAR SIR.—Your last letter, with the large donation of books that attended it, gave me the most agreeable surprise that ever I met with in my whole life. I speak the very truth, Sir, I did not think myself worthy in any measure to be the instrument of so much good, nor had I the least expectation, that a letter from my hand would ever be honoured with such extensive success. As an honour conferred upon me; as an evidence that the Spirit of christian charity is far from being extinct in your great metropolis, even in this infidel and debauched age; as a present advantage, and in the mean time a favourable omen with regard to futurity, to the neglected heathen slaves in this christian country; as an acceptable offering to God; and as fruit that will abound to the account of the benefactors; in all these, and sundry other views, I rejoice in it, I feel that even a heart so insensible as mine, is not proof against the sensations of pious gratitude upon such an occasion. It has more than once cast me into the posture of adoration and praise before the throne of grace, that I am not left unassisted in the delightful work. I dare say, some scores, both black and white, bond and free, concur with me in the most ardent returns of gratitude, to the author of every good gift, for a charity of such extensive usefulness. And to you, dear Sir, who have been so active in promoting it, and to my other friends who have concurred in the same way, to

the *Society* which gave so favourable a reception to my representation, and to all the contributors whether within or without the *Society*, I return the most humble and affectionate thanks from myself, and from their many beneficiaries, who cannot write, nor make their own acknowledgments themselves; and if the prayers of these poor strangers to the throne of grace, who have lately learned to bow, and weep, and cry there, have any efficacy, your pious generosity will be rewarded an hundred fold, both in this and the future world. I count myself happy, Sir, that I can retaliate you, and the other benefactors of this scheme, in that way, in which only you desire it, and that is by giving you an account of the distribution and acceptance of the books among those for whom they were intended; and this I shall do with the utmost alacrity and cheerfulness to the best of my knowledge.— My hurries of various kinds are so incessant, and my correspondence so extensive, that I have no leisure to take copies of my letters, and my memory can retain but a very general idea of them, therefore if in comparing them, you find some mistaken references, defects or repetitions, you need not be surprized; but as far as I can recollect, I gave you a pretty full account in a former letter of the numerous Africa slaves in this colony, and now I only design to add a few particulars which are new, or did not then occur to my mind. When the books arrived, I gave publick notice of it, after sermon, at the next opportunity, and desired such Negroes as could read, and also such white people as would make a good use of them, and were so poor that they could not buy such books, to come to me, at my house, and I should distribute them among them. On this occasion I also enlarged upon a new topic of conviction, both to the slaves themselves and their masters.— Since persons at so great a distance, who had no connection with them, were so generously concerned to christianize the poor Negroes, and had been at so much pains and expence for that end, then how much more concerned, how much more zealous, and industrious should their masters be, to whom the care of their souls as well as of their bodies is committed, and who enjoy the advantages of their laborious service! and how much more ought the poor Negroes to be concerned for themselves? and how much aggravated would be their guilt and ruin, if they persisted in obstinate infidelity and wickedness, after so much pains had been taken with them for their conversion? This I found afterwards proved a very popular topic of conviction, and made some impressions upon the minds of not a few. For some time after this, the poor slaves,

whenever they could get an hours leisure from their masters, would hurry away to my house, and receive the charity with all the genuine indications of passionate gratitude which unpolished nature could give, and which affectation and grimace would mimick in vain. The books were all very acceptable, but none more so than the *Psalms* and *Hymns*, which enable them to gratifie their peculiar taste for psalmody. Sundry of them have lodged all night in my kitchen, and sometimes when I have waked about 2 or 3 a'clock in the morning, a torrent of sacred harmony poured into my chamber, and carried my mind away to heaven. In this seraphick exercise, some of them spend almost the whole night, I wish, Sir, you and their other benefactors could hear any of these sacred concerts. I am perswaded it would surprize and please you more than an Oratorio, or a St. Cecilia's day. The good effects of this pious charity are already apparent. It convinces the heathen, that however vicious and careless, about the religion they profess, the generality of the white people are, yet there are some who really look upon it as a matter of the utmost importance, and universal concern, and are actuated with a disinterested zeal to promote it. It has excited some of their masters to emulation, and they are ashamed, that strangers, on the other side of the Atlantick, should be at pains to teach their domesticks christianity, and they should be quite negligent themselves. It furnishes the most proper helps for such of the Negroes as can read, and are piously disposed, and some of them are evidently improving in knowledge. It has excited others to learn to read; for as I give books to none but such as can read, and are piously disposed, they consider them as a reward for their industry; and I am told that in almost every house in my congregation, and in sundry other places, they spend every leisure hour in trying to learn, since they expect books as soon as they are capable to use them. Some of them, I doubt not, are excited to it by a sincere desire to know the will of God, and what they shall do to be saved: others, I am afraid, are actuated by the meaner principle of curiosity, ambition, and vanity. However, be the principle what it will, I cannot but rejoice in the effect, as it renders them more capable of instruction in the great concerns of religion. This charity may also be of great service in a political view; for now, when the French and Indians are invading our country, perpetrating the most horrid barbarities and depredations upon our frontiers, we have not been without alarming apprehensions of insurrections and massacre from the numerous slaves among ourselves, whom

they might seduce to their interest by the delusive promises of liberty; and while they do not feel the restraints of conscience and christianity, our apprehensions are but too well grounded. I have done my utmost, without hinting my design to them, to prevent so dismal a calamity; and for this purpose I have endeavoured to convince them, that there are many of the English, as well as myself, who are really solicitous for their welfare, which has given me no small popularity among them; and especially to bring them under the restraints of the pacific religion of Jesus, which has so friendly an influence upon society, and teaches a proper conduct for every station in life. Now I can distribute these books among them as tokens of disinterested benevolence, as helps to understand christianity, and in the mean time to detect the impostures, superstitions and cruelties of popery. For this latter purpose the *Protestants Resolution* is extremely well calculated. To all this I may add, as I have the honour of distributing the books, it gives me a very handsome opportunity of speaking seriously and with particular application to many, who might not otherwise come in my way. There are thousands of Negroes in this colony, who still continue in the grossest ignorance, and most stupid carelessness about religion, and as rank pagans as when they left the wilds of Africa. And there are not a few of this unhappy character, even in the bounds of my congregation, which by the by is above 60 miles in circumference. But I think, Sir, my ministry of late has been most successful among them. Two Sundays ago I had the pleasure of seeing 40 of their black faces arround the table of the Lord, who all made a credible profession of christianity, and sundry of them with unusual evidence of sincerity. Last sunday I baptised 7 or 8 Adults, who had been catechumens for some time. Indeed many of them seem determined to press into the kingdom of God, and I am persuaded will find an abundant entrance, when many of the children of the kingdom shall be shut out. One of the catechumens, baptised last sunday, I conversed with the evening before. He addressed me to this purpose, in broken English, "I am a poor slave, brought into a strange country, " where I never expect to enjoy my liberty. While I lived " in my own country, I knew nothing of that Jesus, which I " have heard you speak so much about. I lived quite careless, " what will become of me when I die, but I now see that such a " life will never do; and I come to you, Sir, that you may tell " me some good things concerning Jesus Christ, and my duty " to God; for I am resolved not to live any more as I have

“done.” Such a simple address is very striking oratory to me, and would my time allow, I could give you many such specimens. There is one happy circumstance which I think very remarkable, and that is, that notwithstanding the odium protestant dissenters lye under in this colony, where they were not known till very lately, and notwithstanding the usual disaffection which those bear to vital religion who have none themselves, yet the Negroes in these parts are freely allowed to attend upon my ministry, and sometimes upon my private instructions, even by such masters as have no religion at all, or are bigots.—Indeed it is the object of my zeal, not to make them dissenters, but good christians, and good servants. But when I consider, how often the most candid and generous endeavours are misconstrued by bigotry, much more by impiety, I cannot but wonder my attempts meet with so little opposition, and escape suspicion, and I cannot but look upon it as a very promising presage.—I have distributed sundry of the books among the poorer sort of white people, with this charge, that they would not keep them by them, as a private property, (except the Bibles, for which they would have constant use in their families) but circulate them about among such of their neighbours as would seriously peruse them, that they might be as extensively serviceable as possible. Some of them have since discovered to me what solemn impressions they received in reading them.—I sent a few of each sort to my friend and brother Mr. Wright, Minister in Cumberland, about 90 miles hence, where there is a great number of Negroes, and not a few of them thoughtful and inquisitive about Christianity, and sundry of them hopeful converts. He has been faithful in the distributing, and informs me, they meet with a very agreeable and promising reception. He is very laborious in his endeavours to instruct the Negroes, and has set up 2 or 3 schools among them, where they attend on sundays, before and after sermon, for they have no other leisure time.—It affords me no small pleasure that you have some more books in reserve for me. I know I have had vastly more than my proportion, as a member of the *Society*, and I cannot have the face to sollicite farther benefactions. Nay, it pains me to think, that by directing the channel towards this new world, some places nearer home may have been drained, or left unwatered. But alas, dear Sir, when I reflect upon the almost universal neglect of the many thousands of poor slaves in this wide extended country, that they generally continue heathens in a christian country, that but few of their masters will furnish them with such means of instruc-

tion, and that they are absolutely incapable of furnishing themselves; when I reflect upon the burthen of guilt under which my country groans on this account; when the impression of these things are fresh upon my mind, I am quite insatiable, and can never say, it is enough. Alas, what are 4 or 500 books, among so many thousands. Indeed I believe there are more than a thousand Negroes that attend upon my ministry, at the sundry places where I alternately officiate: and sundry of them who are well disposed I am obliged to send away without a book, for they were all distributed in a few days after their arrival, and I took care not to give one of each sort to every particular person, but ordered them to borrow and lend among themselves.—I earnestly desire to have something to distribute among them, that would at once help them to read and teach them the rudiments of Christianity. I have had thoughts of attempting such a thing myself, if I knew how to discharge the expence of the press; tho' I have no peculiar qualification for it; but this, that I might perhaps adapt myself better to their modes of speaking and thinking, than those that have no acquaintance with them. Dr. Watts setts of *Catechisms* are the best I know extant, for the last of these purposes; and therefore when my next nomination comes, I beg you would send me a considerable proportion of them.—Thus, Sir, I have given you an account of the use I have made of this generous charity, and the happy effects that are likely to follow from it; and I have only this request to add, that the friends of religion with you, would help it forward, not only in this way, but also with their importunate prayers. This assistance is greatly needed, and earnestly desired, by their, as well as, Sir,

Your most obliged, and most affectionate humble servant,
SAMUEL DAVIES.

(From a Letter to Mr. Forsitt from Mr. Hutson at Indian Land, S. Carolina, 19th April, 1754.)

DEAR SIR,—I wrote to you in January last, promising to disperse the Books I was favoured with to the best advantage, and to give you an account of the disposal of them.—There is a good old gentleman in Charleston, of our denomination, who for many years past has spent the morning and evening of every Lord's day in teaching the poor Negroes to read, and instruct them in the principles of religion. A considerable number attend every Lord's day, and there is reason to hope that several have been savingly wrought upon. About 8 or 9 years ago he was put into prison for this good work, under

pretence of being a nuisance to the neighbourhood by assembling the Negroes at his house, to sing psalms, etc. But as there was no law by which this mischief could be well framed, much less supported, he was dismissed after a little while, and has since met with no disturbance.—The second is a Minister about 14 miles distant from any settlement, a gracious humble man, of a truly catholick spirit.—The third is a young man of my own church, of great piety, and well qualified for the instruction of the Negroes, having a peculiar talent of expressing himself in such a manner as to be easily understood by them. He was engaged last summer by the executors of two large estates, about 30 miles from my settlement, to instruct the Negroes in the plantations under their care. Great numbers attend, and seem exceedingly desirous to know Jesus Christ and him crucified. And as it is in the center of the province, I am in hopes the work will spread.—Each of these three persons assure me in their letters, that they have faithfully distributed the books I sent them, which were received by the Negroes with great thankfulness, and that the work of the Lord is prospering in their hands.

Some instances of Religious Concern among the Inhabitants of Virginia, 1755, 1756.

(From a Letter to Mr. Whitefield from Mr. Tod, a Minister in Virginia; Hanover, 26th June, 1755.)

THE impressions of the day you preached last here at my meeting-house, can, I believe, never wear out of my mind; never did I feel any thing of the kind, more distressing than to part with you, and that not merely for my own sake, but that of the multitudes, that stood longing to hear more of the news of salvation from you.—I still have the lively image of the people of God drowned in tears, multitudes of hardy gentlemen that perhaps never wept for their poor souls before, standing agast! all with signs of eagerness to attend to what they heard, and their significant tears expressive of the sorrow of their hearts, that they had so long neglected their souls. I returned home like one that had sustained some amazing loss, and that I might contribute more than ever to the salvation of perishing multitudes amongst us: I resolved I would labour to obtain and exert more of that sacred fire which the God of all grace, had so abundantly bestow'd on you for the good of mankind. (To the praise of rich grace be it spoken) I have had the comfort of many solemn sabbaths since I saw you, when, I am perswaded, the power of God has attended his

word, for sundry weeks together; and in my auditory which was perhaps more crowded thro' your means than it had been before: I could scarce see a countenance often, whose tears did not indicate the concern of their souls about eternal things. And blessed be God, these appearances are not yet wholly fled from our assembly.—I was by order of the presbytery to attend the installation of Mr. Henry the 4th of this month, at Lunenburg about a hundred miles south west of this place, and we administered the sacrament of the Lord's supper the sabbath following. We preached Thursday, Friday, Saturday, Sabbath and Monday, when there was comfortable evidence of the power of God with us every day: Believers were more quickened, and sinners were much alarmed. Many of them talked with Mr. Henry and me, with great desire to know what they should do to be saved. One I remember came to me trembling and astonished, the nearest image I ever saw of the trembling Jaylor, crying out, what shall I do to get an interest in Christ, etc. In my return home, I made an excursion to preach to a number of people who had never before heard *a new Light* (as they call us), I hope the word of God was attended with divine power to many of their hearts.

(From a Letter to the Publisher, from Mr. Wright a Minister in Virginia, 18th August, 1755.)

THE situation of our colony, is most doleful as the gazzete will inform you; we have not only the sword without, but famine within; and alas our people, till the defeat of our army, quite unalarmed, and secure! But now there seems to be a general concern among all ranks. People generally begin to believe the divine government, and that our judgments are inflicted for our sins! they now hear sermons with solemnity and attention; they acknowledge their wickedness and ignorance, and believe that the new light clergy and adherents are right. Thus you see, dear Sir, that amidst all our troubles, God is gracious, and brings real good out of our real evils, adored be his great name. When the conduct of people lately appeared so differently, it puts me in mind of Zechariah 8th ult.—I had the sacrament of the Lord's supper administered the last sunday of July, in my infant congregation, which proved a solemn season.—There was a vast concourse of people, above 2000 I dare say. I was installed at the same time by Messrs. Davics, and Henry of Lunenburg; I have had about 180 communicants, above 80 of them never partook before I came here. There were general awakenings

for sundry sabbaths before the sacrament, and new instances of deep and rational convictions, which I found by examining the communicants;—I have had an afflicting winter of it, the rivers were generally so high, that I had but very thin congregations. It was a double winter to your poor countrymen. But the Lord heard me out of the deeps, and with the natural spring, made the day spring from on high, to visit us. I have seen last Lord's day, above a hundred weeping and trembling under the word. Dear Sir, you see how much I need the prayers of the children of God in Glasgow.—I now preach any where being so distant from the metropolis, and the time being so dangerous and shocking; and I would fain hope, not without success.—I again, and again, beseech you and the people of God, to join together in prayers for me.

(From a Letter to the Publisher from Mr. Davies; Hanover, 14th July, 1756.)

ABOUT a month ago, I took a journey to Mr. Henry's congregation in Lunenburg, about 130 miles hence, to assist him in administering the sacrament, and in 13 days, I preached 11 or 12 sermons, with encouraging appearances of success. I think Mr. Henry's and Mr. Wright's labours continue to be blessed in those parts. At the sacrament, in that wilderness, there were about 2000 hearers, and about 200 communicants; and a general seriousness and attention appeared among them; a considerable number of thoughtless creatures are solicitously enquiring after religion.—Last sunday I had a sacrament assisted by my good brother and next neighbour, Mr. Tod. It was a time of unusual anxiety to me. I hardly ever felt so much of a pastoral heart, I mean an affectionate concern for my flock; and yet I had not a proportional liberty to vent it: however, I hope it was a refreshing time to some hungry souls. I had the pleasure of seeing the table of the Lord adorned with about 44 black faces. I indeed, my principal encouragement of late has been among the poor Negroe slaves: a considerable number of them give good evidences of a sincere conversion to christianity; and in the land of their slavery, they have been brought into the glorious liberty of the sons of God.—But alas! notwithstanding these promising appearances, an incorrigible stupidity *generally* prevails thro' this guilty land: and there is no spot on our globe, that more requires the pity and the prayers of God's people.