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Glad Tidings.

OR

AN ACCOUNT

OF THE

STATE OF RELIGION,

WITHIN THE BOUNDS OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA;

AND

IN OTHER PARTS OF THE WORLD.

TAKEN FROM THE REPORTS OF THEIR MEMBERS, AND THEIR  
COMMITTEE OF MISSIONS; PUBLISHED BY THE SAID  
COMMITTEE, WITH THE APPROBATION OF THE  
GENERAL ASSEMBLY FOR THE INFORMA-  
TION OF THE PEOPLE UNDER  
THEIR CARE.

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*Go ye into all the world and preach the Gospel to every  
creature. Mark xvi 15.*

*Lo! I am with you always, even unto the end of the world.  
Amen. Matt. xxviii. 20.*

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*Philadelphia :*

FROM THE PRESS OF THE LATE R. AITKEN,  
PRINTED BY JANE AITKEN, No. 20, NORTH THIRD  
STREET.

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1804.

*The General Assembly appointed a committee to draw up a Summary of Information received in a free Conversation on the State of Religion, who made the following Report, which was adopted by the Assembly.*

ALTHOUGH every sincere christian must lament that inattention to the ordinances of religion, and the small impresson which its sacred truths make on the hearts of men, which are visible in many and extensive portions of our country; yet, the Assembly have heard, with the highest satisfaction, of the prevalence, and increasing influence of vital and practical godliness throughout the greater part of the Presbyteries which compose our body. Within those wide districts, towards the south and west, from which the last Assembly heard, with so much pleasure, the glad tidings of the great salvation manifested there, the power of religion appears still to prevail, with little abatement. And although through the subtilty of the adversary of souls, and the influence of human frailty, some errors, extravagancies, and instances of reproachful behaviour, have taken place, which the Assembly do sincerely regret, and most unequivocally disapprove and condemn; yet are they happy to learn, and it is a sacred duty which they owe to the churches, to announce, that, notwithstanding the malignity with which the enemies of religion have studied to misrepresent, and rejoiced to exaggerate these undesirable events, they are chiefly confined to one district of no great extent; and they are certainly very rare, considering the immense region, through which this work has prevailed, and the vast variety of characters who have been its subjects.

The Assembly, moreover, have the unspeakable satisfaction to announce, that the extraordinary influences of the Divine Spirit have, since the last year, been spread over new and very extensive countries, still farther to the south and west. To the north-west and north, from the river Ohio to the Lakes, (a vast region which, a few years ago, was an uninhabited wilderness,) new churches are forming with astonishing rapidity: and the Spirit of God seems to be remarkably poured out, and to accompany the word, and ordinances of the gospel, with the most solemn and affecting impressions.

The same spirit appears to prevail through a large portion of the Synod of New York and New Jersey, and the Synod of Albany. Its effects though more silent, seem to be not less deep, nor consoling to the friends of true religion. Sinners are convinced, and sincere believers comforted, and established in the faith and hope

of the gospel. Trophies are continually raised to the grace of the Redeemer; and numbers are almost daily added to the church of such, we trust, as shall be saved. In the churches in which these extraordinary influences of the Divine Spirit are not so conspicuous, the power, and the salutary effects of the ordinances of the gospel, seem, notwithstanding, to be visibly progressing. That inattention to the things of religion; that neglect of its institutions; that tendency to infidelity, or to scepticism in principle, and to dissoluteness of manners, which, a few years since, the truly pious had so much reason to deplore, are, in most places, evidently arrested; and the tide of public sentiment has happily begun to flow in a contrary direction. Places of divine worship are, in general, more frequented; the institutions of religion are held in higher honor, and attended with greater solemnity, and apparent devotion.—The like agreeable tidings have been received from our associated brethren of the eastern churches, who are dwelling together in peace, and in the unity and faith of the blessed gospel.

The Assembly have likewise heard, with uncommon satisfaction, of the increasing number of societies for the purposes of prayer, and for the promotion of piety and good morals. It is the ordinary course of divine providence, that, when God designs to pour out his Spirit in a remarkable manner on his churches; and to increase and extend the influence of true religion; he first awakens among his own people a spirit of prayer, and of fervent supplication at the throne of grace, for this blessing. And the Assembly do earnestly recommend it to all who love the appearing of the great God, even our Saviour Jesus Christ, to meet often together; *to stir one another up to love and good works*, and to wrestle in prayer with God, like the saints of old, for the prosperity of Zion, *till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth*.

It is, moreover, no small ground of consolation, to observe the pious disposition manifested, and the increasing efforts which are made, more effectually to extend the knowledge of the way of salvation to the unhappy and enslaved blacks in our country; and to send the inestimable blessings of the gospel, along with the improvements of civilization, to the heathen and savage tribes in our vicinity; to save these wretched people from utter extermination; and to raise up from the remnants of so many destructive wars, the seeds of future and great nations, who shall enlarge the kingdom of the Redeemer. The reports of the Assembly's missionaries in the Cherokee, and Catawba nations, have rendered the prospects of introducing among them, letters & civilization, the arts of peace, and the precious lights of the gospel, more promising than, at any period, they have ever been.

Finally, the Assembly, rejoicing themselves in the grace of the Great Head of the Church, have again the happiness to offer to the churches under their care, increasing cause of thanksgiving, and praise, to the God of all mercy and truth. And, they intreat the co-operation of their prayers, and their charity, for the promotion of the Redeemer's glory, and the salvation of precious and immortal souls.—And now, to God Almighty, Father, Son, and Holy-Spirit, who hath given us this reason to rejoice, be glory and honor, world without end! Amen!

THE

COMMITTEE OF MISSIONS,

IN

COMPLIANCE WITH

*The Requisition of the General Assembly,*

NOW REPORT.—

IT is with pleasure that the committee are enabled to begin this information with notice of a new Missionary Society, having been established in New-Hampshire, the latter end of the last year, or the beginning of the present.—By their Constitution it appears that they are zealously engaged in the same common cause with the General Assembly, having explicitly declared their design of associating together, to be “for the increase of knowledge and evangelical piety; for the promotion of the present well being, and eternal salvation of men, from a consideration of the great number of those who are in danger of perishing through lack of vision, among whom the divine word and ordinances cannot be stately enjoyed: from a desire that grace, mercy, and peace, may be multiplied to them, through the knowledge of God and of Jesus Christ our Lord.”—This Society is denominated, “the *Piscataway Missionary Society.*” In the infancy of this Institution, four missionaries were employed for part of the first year, who in August last reported, “That their services in the new settlements both in the district of Main and in New-York, were gratefully acknowledged. In some instances serious impressions were made, convictions produced, reformations effected, difficulties removed, order and peace restored, schools were visited, examined and instructed, Churches formed, and the ordinances administered, people crowded to attend lectures and conferences, and to hear the word of life. They are not easily satisfied with hearing, but noticed with wonder and pleasure, the measures which were taken for their best interests by those who lived so remote from them. Frequently different religious sects attended with decency upon their public labors, and appeared pleased and profited. They often assembled even in uncomfortable places and inconvenient buildings. The missionaries penetrated through difficult and rugged ways into places where none had been sent before, and were unexpected. They did

not spare themselves, but labored much in the Lord ; and it is charitably hoped that the blessings of souls ready to perish rest upon them. One of these Gentlemen gives it as his opinion, that the missionary business is of great importance if judiciously managed. That special regard should be had to the character and experience of those who are employed. He states several of the advantages as they presented themselves to him, arising from a discreet and steady management of missions. Among which are the following, They serve to counteract the powerful inclination of people in a new country wholly to neglect the concern of their souls, and regard nothing but procuring a comfortable subsistence.—They check the pernicious influence of the immoral and unprincipled. They encourage and strengthen the few pious characters which are to be met with, in their duty. They serve to secure the youth from the dangers to which they are exposed, and incline them to hear and regard the truth. To convince of the utility of civil order, good neighbourhood and friendly intercourse. To impress a deep conviction of the importance of religious institutions and public worship, and the regular dispensation of the word, as relating both to the present and future life.—To work sincere regret for the precious privileges which they had lost by their removal, and an ardent desire to regain them.



*The Society for propagating the Gospel among the  
Indians and others: instituted at Boston,*

HAVE established a fund for the regular and constant progressing in the one common cause. The income of a part of their funds, is appropriated to ameliorate the civil, moral, and religious condition of the Indians. They assist in the support of three Missionaries, and a number of small schools for the benefit of those destitute people, and as many more among the poor inhabitants, principally of Maine and the Isle of Shoals.—They have also assisted in building School-Houses, and a house for a Minister, and have defrayed the expence of printing a catechism in the Indian language, and have distributed a number of religious Books among them.—The Society have not forgotten their own poor, but those of the district of Maine have experienced their liberality, by which children have had the means of instruction, and persons in more advanced life, have had the serious impressions, early made upon their minds, revived and strengthened, which they would otherwise have been in great danger of losing, in places where they cannot enjoy the advantage of attending upon the ordi-



nances of the gospel.—They further report, that the people have attended upon their ministrations, with great readiness and apparent satisfaction. They have administered the ordinance of the Lord's Supper, and baptized great numbers of children and many adults.—In several places they have gathered Churches, and in more, have established habits of regard to the duties and offices of religion, which were before formed.—Their discourses and their conversation, have tended to check the progress of error and vice, and to confirm the wavering.—Full and grateful testimonials have been received from many places on these subjects, and earnest requests that the Society would continue attentions of this kind.

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### *The Massachusetts Missionary Society.*

HAVE also greatly exerted themselves in the cause of their Lord and Master.—They have given the public an account of an awakening at Holles. The number of particular cases, mentioned by their correspondent, shows that the plentiful showers of divine grace have reached them also. He concludes the recital of particulars in the following words; “To the above I might add one hundred relations, which I now have on hand, in which the distinguishing grace of God is as clearly displayed, as in any of those particularly related.” They were not selected because they are more noticeable than others; but because they are of the first characters in the town.—So that it may not be said, that none but ignorant, superstitious people are the apparent subjects of special grace. Two of the persons whose cases have been mentioned, have received a public education, and several others are of the most distinguished abilities, and the most influential among us.”

By a report of one of their Missionaries, dated Nov. 1803, it appears, that in the Society of New-Canaan there has been experienced a considerable degree of the special influence of divine grace. The instances of converts from sin to holiness, were very numerous.—“Fifty-four have been added to our Church; of these, thirty were young, unmarried people. Some families appear to be almost wholly taken, and others altogether left. In some cases, only one individual was taken from a neighbourhood. One family in which there were three young men, was remarkably visited; at first the mind of one of the young men was arrested, which appeared to disseminate through the family, till each of the three, and both the parents, were hopeful subjects of regenerating grace. In another family, there are five young people, four sisters and a brother, all of whom have hopefully become pious.”

A letter from a respectable character in Austinburgh dated 29th Nov. 1803, also confirms the pleasing intelligence that the divine goodness and mercy are visiting them also. After the writer had attended a sacramental occasion, with three of his children and eight or ten others, at about sixty miles distance, and returned home, the company seemed desirous that there might be an evening meeting. "And notwithstanding the shortness of the notice, God so stirred up the hearts of the people, that more than sixty attended and were much impressed.—The night was spent in prayer.—None went from the place —A solemn night! Some lost their bodily strength. The next sabbath Mr. B. preached for us.—The people were all very solemn.—As the assembly was dismissed and began to go out, behold, three young men, each about sixteen years of age, were fallen down together near the door. They were in such agony of mind, that every beholder was struck with astonishment. Mr. B. immediately went to prayer, in a manner peculiarly adapted to the occasion.—Few could refrain from weeping.—A number of young men who had begun to boast of infidel principles, were struck, and one person fell. Three little girls walking from the place of meeting with locked arms, fell on the ground and lost their bodily strength; one of whom did not recover till after midnight; which night was spent in prayer. At times, the number of eight lost their bodily strength. But little was heard from them but deep sighs.—At a meeting of our youth last evening, I am informed that thirteen were impressed in this extraordinary manner, which are more than ever happened at one time before.—These marks of power are not limited to awakened sinners —Many christians, where the work has prevailed, have also been thus affected under a sense of divine truth."—

By late accounts from new Connecticut it appears, that there is a very general revival there: that it has extended to most of the settlements, and its effects are similar to those of the revival in Kentucky and other Southern States. The harvest there is truly great, and the labourers few.—It is hoped therefore, that the pious people will pray earnestly to God to raise up and qualify suitable labourers for that extensive field, and that they will cheerfully contribute of their earthly substance to enable the Trustees to support a competent number of Missionaries there, and in other places, where they are wanted.

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### *The Berkshire Missionary Society*

HAVE also been very active: they have had three missionaries among the new settlements 40 weeks in the whole.—In which time they travelled near three thousand miles, preached two hundred

and seventy-seven sermons, attended 53 religious conferences, baptized 43 persons, and visited 186 families &c. &c. The Missionaries bring back accounts of their reception and encouragement in their work, which must be animating to all who love the prosperity of Zion. They uniformly testify, that the people are generally disposed to attend upon the preached word; and in many instances, through the infinite mercy of a sovereign God, their hearts are opened to receive in the love of it, the truth as it is in Jesus.

### *The Connecticut Missionary Society*

HAVE had reason to bless God for their success during the past year. They have had thirteen Missionaries in the field of labor; some through the year; others for a shorter time. The gospel has been thus preached over a vast extent of Country. The gospel ordinances have been administered to such as would otherwise have been destitute of them. Some have been awakened out of security, and several new churches have been formed in the wilderness. Some they have reason to hope have been turned from sin unto God; and the hearts of many christians have been made to rejoice.

“There is great reason to believe, that although the efforts which have been made, have not borne down every obstacle, yet that seeds have been disseminated, which will gradually spring up, and for years to come, will augment the harvest of souls.” A letter from a Missionary in Vermont says, “respecting the state of Zion in this Country in general, I have good news to write. There has been much religious attention in the country within a year, and is much now in many places. You doubtless have heard of the glorious revivals in Pittsford, Rutland and Bennington; the attention began in those towns, and has been very great. Since, it has been great in Dorset, and of late, very great in Benson, probably more powerful than in any part of our land. It seemed to overpower the town at once, and a number of bold enemies have been cut down, and bowed to almighty grace. I have seen many glorious awakenings, but have never seen a more powerful work, than in some towns in this State. It has extended to the following towns, Hubberton, Castleton, Orwel, Shoreham, Weybridge, Bridford, Addison, Hynesburgh, Sudbury, Brandon, Duxbury, and Jericho, and I have heard of late, that there is some attention in Tinmouth, Rupert, and Sandgate. A holy sprinkling appears in all these places, and in some of them, showers. It is therefore a time of the most gracious visitation among us. Oh! that we had a heart to give God the glory!”

Another Gentleman writes to his father thus, concerning the awakening in these towns, "My last informed you of the good work in Pittsford, West Rutland, and some other places, and the hopeful prospect here (Hubberton) At Pittsford, the number hopefully born into the kingdom of grace is 200 and upwards. At West Rutland, 100 or more. About one month since, there was the sound of abundance of rain in Benson, which still continues to pour down, and it is emphatically a time of refreshing from the presence of the Lord. Converts spring up from every quarter. The wilderness and solitary places are glad for them; and this northern desert is made to blossom as the Rose. Saints feed on hidden manna, and join in the joy of angels. I have heard some grey headed Christians, exclaim in extacy, "*Lord now let thy servant depart in peace, for mine eyes have seen thy salvation.*" The good Lord, is now by his spirit, in this sinful town. A greater shaking, I never saw among dry bones. O! pray for the enlargement and peace of Zion. May her borders be as extensive as the globe—her children, numerous as the human family, her peace as a river, and her righteousness as the waters of the Sea."

A person of intelligence, who lately came from Benson says, there does not appear to be a careless person in the town. It is said "that last spring the people had a town meeting, and appointed a committee to desire their minister to leave the town. Very soon after this, the Lord's hand was visible amongst them. At Castleton there is a promising beginning. Numbers are under deep impressions, and some have obtained hopes."—A private letter from Dorset says, "It is now about eighteen months since there first appeared an unusual attention to things of religion. But nothing very extraordinary took place till last spring, when a solemnity awful as judgment, seized the minds of almost all classes of people in the society.—Since that time, we have witnessed a scene truly astonishing and glorious! The mighty Redeemer has rode forth conquering and to conquer. Almighty power and grace have been gloriously triumphant.—Such a day I have never before witnessed. The friends of Jesus have been all life and engagedness.

Their hearts and their mouths have been full. To them indeed it has been a remarkably refreshing time. The work has been distinguishingly still and regular.—Nothing that an enemy could call enthusiastic has appeared. Persons of almost every age have been the subjects of the work; but the principal harvest has been among the youths. In one family, six young persons have been hopefully snatched from the power of Satan, and united to Christ.—Forty-three have been added to our communion. Twenty-six are professed; and there are not less than sixty, who have manifested hopes, but have not come forward.—There is a marvellous work at Ben-

son forty miles north of this; and in several towns in that vicinity. Also in Sandgate, and some hopeful beginnings in Rupert, Manchester, Wenhall &c. These things will no doubt gladden your heart.— We much need your prayers, that God would not take from us his holy Spirit.

Another who attended a sacramental meeting, writes from New Connecticut December 1803. “The sacramental occasion was the most solemn scene I ever witnessed. I shall not attempt the description. But could you Sir, be present at such a scene as I there saw, however much you have heard, I doubt not you would have such feelings and impressions as you never had before. The solemnity, the impressions, the evidence of the divine presence were such, as are not to be told. I never conceived any thing which appeared so much, as some parts of the solemnities, like the judgment day. The number of communicants was about 300. The evening meeting was peculiarly solemn: a great deal of that kind of falling, which has been common in the revival in this country.

The meeting continued till 4 o'clock in the morning. You once observed to me, that you wished to have an account of the work in the western country, from one who had been an eye witness, and who was acquainted with Connecticut ideas, modes of thinking and expressions.—This you have had in a letter from Mr. B. But from that, and all which I had heard, I had got a very inadequate conception.—Accounts of things at such a distance commonly are general; but it is from particulars that we usually obtain accurate ideas.—I have not much knowledge of the present state of this work, except in Pennsylvania.—Of all the Congregations under the care of the Synod of Pittsburgh, amounting to 80 or 90, there are not more than 5 or 6, which have not been visited with divine grace.—I conceive this work in many respects to resemble the great revival of religion in New England in 1740 and 1742.—In extent of territory it exceeds that.—In most or all of the Societies which are visited, I trust there is a good number delivered from the reign of sin, who will adore the riches of sovereign grace forever. The ministers appear to conduct with great moderation and propriety. People at a distance may say what they will, but when they come to be eye witnesses, every reasonable man is effectually restrained from declaring it to be any thing, but the mighty power of God. It is proper to remark, that this work is in many respects mysterious and extraordinary. And after the most careful observation, long experience and enquiry, there are some things which cannot be understood.

Is this an evidence that it is not the work of God? It is, if the creation of matter from nothing, which is a mystery, be an evidence that God did not make the world. But there are things to be

seen which cannot be described. After all that could be told or written, your conceptions would be far short of the reality; or of what they would be, if you could be an eye witness. With regard to the numbers who fall, my ideas are very incorrect. By far the greater part of those who are subjects of this work, fall. Of those who have been made the subjects of grace, or who have had real genuine conviction, so far as I have seen, at least two thirds or three quarters fall. But there are many, who are evidently made subjects of the work of the spirit, and have deep and powerful convictions, who do not fall, and are not at all affected that way. They generally, first fall under a conviction of sin. And they sometimes obtain comfort the first time they fall, but not generally. I have never heard of any falling once only. It is commonly repeated many times. If they obtain a hope, and give good evidence of a reconciliation to God, they still continue to fall. Good people fall in many instances. Several ministers have, who appear to be men of piety. Many people who have been professors of religion for years and who have given good evidence of a christian life and character, have fallen. Elders of the Churches, serious men, have fallen, and in some instances in the exercise of public prayer.

Persons fall on all occasions, at public worship and at their Societies. Frequently at family prayer, sometimes alone, sometimes in merry company, being suddenly struck by the truth. Sometimes they fall when they are in their ordinary business.—Perhaps if private religious meetings in Connecticut were conducted there, as they are in this part of the country, and less for speculation, they would find more evidence of the divine presence. In the places where the work is, there is scarcely a time of public worship without some persons falling.—I use the word *fall* indiscriminately.—I know of no other word so proper. But the degrees of bodily affection are indefinitely various.—From the least nervous agitation, every grade to the most violent you can conceive; or to a death-like weakness and inaction. Some can sit who cannot stand.—Some must be held as much as infants; some as much as persons in high convulsions.—The duration of the affection is very diverse. In some cases it is but a few minutes. In others an hour or two; and sometimes twenty-four hours, or several days. Though they continue this time without sustenance, they feel no inconvenience afterwards; and on their recovery are able to attend to any business.—In their affections, though they appear to a beholder to be in the greatest bodily distress, they are not sensible of any pain, or any other than mental distress. There is very rarely an instance of any one being sensible, at the time or afterwards, of any injury from the fall, however severe. And when they are so agitated, that two or three persons have to make the greatest exertions to hold one, and of course are held by violence,

they feel no forenefs or inconvenience whatever afterwards. The Philosopher and cold professor may fay what they will, thefe things are facts. And thefe are fome of the facts, which render this work a myftery. Perfons of all ages are fubjects of this work. Old, middle aged, youth and children. Some children quite young. Infidels, Philofophers, Phyficians, many remarkable inftances of lifelefs professors, the ftupid, the thoughtlefs, and the gay. The great inquiry in New-England is, why do they fall? For five weeks that I was in that quarter, I took great pains to enable myfelf to anfwer this enquiry. *Unrenewed finners*, when they fall, generally are impreffed merely with a fenfe of their fin and danger. A fenfe of the weight of fin, the wrath of God, the certainty of his vengeance, and the pains of hell, when brought feelingly to their view, come upon them with a load too great to be borne. They fhink and fink under its weight. Is this a matter of furprife? Is it not rather to be wondered at, that awakened finners can ever fupport themfelves? Sometimes, however, they are ftruck down, as with a ftroke of divine power, without much previous reflection. — *Chriftians*, when they are led to a feeling fenfe of the goodnefs and mercy of God; of his long fuffering patience; of their extreme ingratitude; their great abufe of privileges; the danger of their being deceived in their hope; the folemn account which they muft render to an omnifcient Judge; and their juft expofure to eternal death; they find themfelves unable to fuftain the preffure of truth; but muft yield to its weight. *Sometimes* a view of the glories of the divine character; the wonders of fovereign grace; the riches of the Saviour's love; and the glorious work of man's redemption, opens to them with fuch clearnefs, that they can no more bear it, than Mofes could a fight of God's glory. *Sometimes* a confideration of the danger of finners, their infinite hardnefs and ftupidity, and the certainty of their being brought into Judgment, is more than their natures can bear. *Sometimes* they fall inftantaneoufly. However thofe who fall may be affected, they never lofe their fenfes. Their minds appear to be more active than ever, and all their powers feem intent upon the things of religion and the interefts of eternity. They are never in fo good a fituation to receive instruction. Their minds are fixed, and their memories uncommonly retentive. Many of them fpeak in broken accents and half expreffions in their affection, begging for mercy, deprecating wrath, groaning under fin, calling upon perifhing finners, or giving glory to God. The impulfe feems to be irrefiftible.

The Minifters uniformly inculcate the idea, that there is no religion in merely falling down. Indeed it appears to be nothing more or lefs, than the effect of the affections of the mind. Divine Providence feems to have fingly ordered events in fuch a manner as

to confound and effectually to disappoint all attempts which have been made to account for this work from natural causes. Many who have made the attempt, have themselves fallen and become subjects of what they before termed a delusion. I firmly believe this to be a conspicuous and glorious work of divine grace; and that thousands of immortal souls, the subjects of it, will adore the riches of divine mercy to eternity. May the Lord of all grace, carry on his work gloriously to the honor of his great name and the enlargement of Zion.

The trustees of the Society, "unite with the pious of all denominations, in devout ascriptions of praise to the God of all mercies, and fountain of divine influences, for his wonderful operations on the hearts of christians, in the various parts of Christendom, in disposing them, in a manner which rarely, if ever, was exemplified in any age of the world, to strive together for the salvation of their fellow men."—The missionary labors appear to be arduous, but useful, sermons are preached to destitute congregations, and in places where no religious denominations whatever have yet been formed.

Conferences are attended, many persons young and old baptized, and communicants received into the church, children have been catechised and instructed, families visited, the sick comforted and divisions healed. The inhabitants of the frontier towns have been attentive to improve every opportunity of public worship afforded them, and treat the missionaries with hospitality; many express a high sense of gratitude to the Missionary Society and the people of Connecticut, for the exertions they have made for their future well being.—In every town there has been occasion to thank God and take courage.

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### *The New-York Missionary Society*

HAVE greatly added to the zeal and faithful services of the steady labourers in the Lord's vineyard. They have been engaged in forming a plan for the introduction of the gospel among the Chickasaw Indians.—They have had an able Missionary in that nation, he arrived there sometime in the year 1800.—His reception was very cordial, and he has preached to considerable numbers of white, red, and black people. Decent attention and a disposition to become acquainted with the things which belong to their peace appeared to mark these mixed assemblies.—“The committee supposed much had been gained by the peaceful admission of this messenger of grace, by scattering on Pagan soil, however thinly, the seed of the living word; and by exciting the curiosity and conciliating the confidence of the heathen.”—As incidental to their principal object, they deemed the anxiety of the In-



dians to acquire the improvements of civilized life, worthy of attention, and ominous of good.—Several of the women frequented the missionary's family to learn from the females, reading, sewing, knitting, spinning, and other domestic arts." Yet later experience has rendered it necessary to discontinue the mission, as the success has not been equal to the expense.

However, being encouraged by their first undertaking, having been thus far countenanced by the Lord of the harvest, the directors felt it their duty to turn their eyes to some other quarter, which might invite a new mission: an event which they cannot but account providential, pointed out the North-western Indians, especially the Tuscororas and Senecas, as the most proper objects of their next attempt. Having found a gentleman in every respect well fitted for the service, they engaged him in it. "All the accounts which have been received from him, and of him, are singularly gratifying, his reception by the Indians has been respectful and affectionate. As an evidence of their temper, the following extract from a letter, from a principal chief, dictated by himself and written by his son to the missionary, will be very satisfactory.—" Dear Brother, I am glad that the Lord our God has put it into the hearts of the Americans to send Missionaries amongst the Indians. I am likewise very thankful that the association at New-York thinks of us yet, in this town. Dear Brother I beg of you, that you would inform the Mission Society, that I give them a thousand thanks that they have taken up such honorable work, in sending a missionary among my poor benighted brethren in the wilderness.—As they now begin, I hope they will keep on that good work.—I say good work! yes, I believe it is honorable and commendable, I hope and pray that their endeavours to spread the gospel of Christ among my heathen brethren will be blest, therefore Dear Brother, I bid you God speed, both in your spiritual and temporal journey."

The Tuscororas after the arrival of the missionary, wrote to the directors in New-York; an extract of their letter follows.—" Fathers and Brothers—we should be very glad to have our Father Holmes (the missionary) to live among us, or some other good man that you would send, to teach us the meaning of the beloved speech in the good book called the Bible, for we are in darkness, we are very ignorant, we are poor, now Fathers and Brothers, you have much light. you are wise and rich, we feel much sorrow for our children.—We ask you Fathers and Brothers, will you not pity us and our poor children, and send a school-master to teach our children to read and write; if you will, we will rejoice, we will love him, and we will do all we can to make him happy, we are poor; we cannot pay him in money, or any thing else. Fathers and Brothers hearken! we cry to you from the wilderness, our hearts

ache while we speak to your ears, if any Indians should not open their ears but go in the way of the evil spirit, we pray you not to be discouraged.—Do not stop, think poor Indians must die as well as white men, we pray you therefore never to give over and leave poor Indians, but follow them in dark times, and let our children find you to be their fathers and friends when we are dead and no more.” We and our forefathers have been long under dark clouds, no friends to help us to know the will of the good spirit, we will now believe you to be our friends, we will open our ears to any good man you may send among us, we will use him kindly.”

From South Carolina your committee are also informed, that the work of divine grace is prevailing there, by a letter from Beaufort, dated the 21st. October, 1803. The writer says “I cannot conceal from you the pleasing intelligence of a revival of religion in this place, and what makes it more remarkable is, that most of the subjects of it are persons in the higher classes of life, and many of them of education and talents.

Many of our accomplished young ladies have given such proofs of the genuineness of their change of heart, that they are admitted to our communion table. This revival is unaccompanied by any extravagance of manner.—It shews itself by a rational conviction of sin, a sense of hardness of heart, an entire renunciation of self, either as to righteousness or dependance, and a willing subjection to Christ Jesus as a prophet, priest and king: hitherto the work has been accompanied with correspondent fruits, as to change of manner and desires after more grace and sanctification.—It seems however at this time to advance slowly, tho’ I think surely. It is the more remarkable in this place, because for a number of years, there has been a great negligence and coldness in religion, and mere formality at best, except in some few cases. God is thus working a great work in this our land.

It is with great pleasure that the committee can turn their eyes from their own country and behold the faithful labours of others in the one common cause. In Great Britain christians are not idle, they are daily standing between the porch and the altar, crying Lord save thy people. In every part of that rich and populous Island, are Missionary Societies, as well as various other religious and charitable institutions daily arising. Prayer meetings are held, congregations are gathered—churches built, and multitudes eager to embrace the gospel. Their periodical religious publications give many accounts of the prevalence of a true spirit of piety and unanimity among all denominations of protestants in advancing their common faith.—The labors of the SOCIETY IN SCOTLAND have been of late much blessed in the North of Ireland, Shetland, Orkney, and the western Islands; and in many places where the uncorrupted gospel has not

been heard for many years, the people in general received the visits of the itinerating ministers with thankfulness, and eagerly solicited a renewal of them. There has been a considerable work in Dunkfield, where it is hoped that 145 persons have experienced the power of divine grace. At Aberfeldie 57 persons profess to have experienced the same. In the district of Kentyre, which is represented as having been in a deplorable situation, the labours of the missionary, though much opposed, have been greatly owned. In Caradil upwards of 30 have given satisfying evidence of their conversion to God. Public dances are generally given up, and public houses almost forsaken. Here some of the professors were severely tried, being required to leave their farms, or renounce their new connection—they readily gave up their farms, rather than their pastor, and Providence soon appeared in their behalf: near 100 persons became members of the church. In Dumbartonshire, the minister who speaks Gaelic, has been heard with great attention and apparent advantage by crowds of people. The report from which this account is taken addresses their members, “Brethren the present times are favourable to Christian exertions beyond any former period. Civilization and Commerce have opened, enlightened and connected the world in a very remarkable manner. “Say ye not that there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields for they are white *already* to harvest!” Now there is an opportunity of reaping a spiritual harvest; and he that reapeth, receiveth wages and gathereth fruit unto eternal life. “What astonishing motives do the Scriptures of truth every where exhibit to lead us to humble confidence, to holy diligence and unremitted activity, in the work of the Lord.”

By the printed account of the *Corresponding Board in London*, connected with the Society for propagating christian knowledge in the Highlands in Scotland it appears that they have nearly sixteen thousand children under instruction; and that they are engaged in publishing an edition of 10000 copies of the old Testament in Gaelic.

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### *The London Missionary Society*

WAS formed in 1795, by a number of Ministers of all denominations, who at their first meeting subscribed, themselves, £750 Sterling as donations, and £50 per annum. The sole object of this institution was “to spread the knowledge of Christ among the heathen, and other unenlightened nations.” After holding a conference, at which a very great number of both Clergy

and Laity attended, they observe, “thus concluded the solemn services of the conference, long, very long to be remembered by thousands; all appearing to unite in this sentiment, *it was never so seen in our Israel.*”—Some of the ministers finding so large an Assembly pass a resolution with cheerful unanimity, *that a Missionary Society was desirable*, could not for a time proceed, for tears of joy.—The grandest object that ever occupied the human mind, the salvation of souls, was presented in such a variety of views, and in so striking a manner, by the preachers, that every serious person awoke as from a dream, filled with surprise that so noble a design had never before been attempted by them, and longing, by future exertions, to redeem lost opportunities.—Many Ministers, who before doubted whether the Lord’s time for such an attempt were come, are now completely satisfied, and join with equal ardor in a cause, so glorious. The great numbers who attended as delegates from various parts of the Kingdom; the multitudes who thronged the largest places of worship in London; the countenance and liberal donations of the wealthy; the appearance of so many Ministers in one place, and in so conspicuous a situation; were grand and pleasing; the suitableness of the Hymns, and the fervor with which they were sung; and above all the most evident and uncommon outpouring of the spirit on the Ministers in their sermons and prayers, impressed the whole congregation, with a solemnity and pleasure not usual even in religious assemblies, and constrained them all to say, *This is a new Pentecost*; nor was it a doubt with any, whether the Lord was among them or not.

Another consideration, that rendered these seasons unspeakably delightful, was a visible union of ministers and christians of all denominations; who for the first time forgetting their party prejudices and partialities, assembled in the same place; sung the same hymns; united in the same prayers, and felt themselves one in Christ.—Such a scene was, perhaps, never before beheld in our world, and afforded a glorious earnest of that nobler assembly, where we shall meet all the redeemed, and in the presence, and before the throne of the Lamb, shall sing as in the best hymn of the service; crown him, crown him, crown him Lord of all!

Thus commenced this important society, and their fruits have been in some measure agreeable to so fair a beginning.—They have since been deeply impressed with the affecting observations of the converted among the heathen, upon their attempts to carry the gospel among them. A Hottentot woman who had been effectually called to the salvation of Jesus, observed to the Missionary “that it was a great pity and a great sin, that they who so long enjoyed great plenty of the bread of life, did not give one crumb to the poor heathen; but that God was very good, who had forgiven this great sin.

and had blessed the little bit they had lately given, so much; and now she hoped that christians would sin no longer against God, in withholding the bread of life, but would abound in giving it more and more." The Society therefore considered themselves as they did every christian, called upon to act their part; and that they could not without criminality, withhold their exertions towards procuring obedience to the command of Christ, who says "go ye into all the world and preach the gospel to every creature." In 1799 they obtained the aid of three Missionaries—who arrived at the Cape of Good Hope, just as a deputation of three boschemen, the most savage and ferocious of the heathen of that country, arrived, earnestly requesting that some good men might be sent to instruct them. The Missionary considered this as a call of God to visit the poor Hottentots, and, surprising to tell, two of them travelled 500 Miles North East of the Cape into the wilderness, to Zaak river, passing mountains that appeared almost inaccessible, and being sometimes 7 days without seeing a human face but their own company, and exposed to Lions and Tigers which infest the woods of that country, from whose devouring Jaws they were several times most providentially preserved. Suffice it to say, that they were received by these wretched heathen with joy. They found them living among the rocks, where they dig a small round den, about 3 feet deep, which they cover with reeds. Here they sleep away their time till roused by hunger, when they sally forth to hunt wild beasts, and when unsuccessful, they subsist on snakes, mice and wild onions. The Missionary, at first, was obliged to tempt the people, at large, to attend him by giving them tobacco which they are very fond of. He began by preaching systematically to them, but he found it in vain. He then followed the example of the Moravians, simply preaching the love, and death of Jesus Christ, and inviting them to come to him that they might have life. His labors were soon blessed. His first fruit was a most notorious offender. This man was convicted of sin, convinced of his lost state and found mercy. He lived but 6 months after, but his experience was wonderful. His heart was wholly taken up with the love of Christ, so that he could scarcely bear to speak of worldly things, and he died rejoicing in the Lord, saying to his teacher, "I die depending on the blood and righteousness of Christ: I go to heaven, and there I will wait for you." His son who came a great distance to see his dying father, was also converted, and became a schoolmaster. The Missionary soon after began to have his spirits much elated when he would walk in the fields, and find, scattered here and there prostrate on the ground, several of his congregation; and some with a child in each hand, pouring out their souls to God in the most lively and copious strains.—When he had been with them about four years, he visited his friends in

Europe; at which time, "he had baptized about 34 adult persons and 50 children. He had a stated congregation of about 600 persons, in a great measure civilized and dwelling together. The people are universally changed and have become, literally as well as spiritually, new creatures. They who were so filthy that a civilized person could scarcely approach them, are now clean; instead of being naked, or only covered with a dirty sheepskin, they are now decently clothed; and those who knew not there was a God, are become devout worshippers of God, and fervent lovers of Jesus Christ; industrious and obliging, bringing up their children in the fear of the Lord."

Three of this congregation went to London with the Missionary, and on a careful examination, gave great satisfaction to the society. They sang a Hymn before a large congregation, the literal translation of which in prose follows. "O Zion's king! Thou son of God, exalted on the father's throne! I cast myself down before thee, and pray for spirit and for life, for thy church and dear bride, living here on earth, at a distance from her divine lover, her head, her comfort, the prince of life; for whom she ever and forever longs. Oh! that I now might find thee.

Most of all, O king of Zion! I implore thee for so many dead souls! Oh! make thy people to fall down before thee by thy spirit. By thy power draw all those unto thee, for whom thou didst say, "it is finished!" make the deaf ear to hear the voice of thy power and of thy glory, that it may be said of Zion "this and that man was born there."

Fountain of life! almighty God! it is the spirit's influence we crave! Oh! exert the power of thy love upon the hearts of many men! Bring Tyrians, Philistines, and Moors by the word and the spirit into the right way, and let hell tremble at thy work! Rescue by thy divine power the vessels of grace from Satan's might, and bid the dead to live!"

It is easier to conceive than to describe the sacred pleasure which filled the minds of a large assembly of Christians, when they thus beheld "Ethiopia stretching forth her hands to God," and heard some of Africa's tawny race singing the praises of our common Lord."

The following is an extract of a letter from a Boscheman woman, to the Missionary in London; "moreover I take the liberty of telling you that the Lord converts many people at Rodezand; which proves the greatest comfort and support, as it seems here, that the time is now come when the Lord shall pour out his blessing over the whole world and draw all poor sinners unto himself."

Through the instrumentality of the London Missionary Society many thousands of the heathen in Africa are now listening to the

joyful sound of the gospel; and more than a few who were afar off, are brought near by the blood of Christ. On a full view of what this Society has done, it appears, that they have sent out about 100 preachers, 98 of whom have received education for the ministry, by whom the glad tidings of salvation are announced in many places, where the being of a God was not known, or even heard of.

Even France has not been forgotten. During two years the London Missionary Society have been endeavouring to build on the ruins of the papacy *there*, the divine edifice of pure christianity; and as the most powerful means for that purpose within their reach was the circulation of the holy scriptures, they determined to consecrate a part of their funds to this object.—Reflecting also on the awful effects of infidelity, they judged it might be of great use, to connect with the scriptures, a vindication of their divine authority. This important service has been achieved in the most satisfactory manner by one of their highly respected members. The Society went farther, and sent a deputation to France, to disperse these books, and to know the real situation of that numerous people. The importance of this business was manifest, from the deputation having found it difficult to procure a single copy of the French Bible in Paris; and they were informed, this was equally the case in Italy. Great effects throughout France are likely to arise from having a protestant ministry there. At Besançon in the south, and at Arras in the North, where, till lately, no protestants were to be found, applications for protestant ministers and churches have been made and signed by 12,000 persons at the former place, and near as many at the latter. And although many churches have already been given to the protestants, 900 congregations are still destitute, both of churches and pastors. Even in Belgium, the same disposition appears.

On opening a Protestant chapel at Abbey Ardennis in Normandy, previous to the publication of the concordat between the Pope and Buonaparte, a very respectable congregation attended. The increase since, has exceeded the most sanguine expectations. And no sooner was the Concordat published, than the chapel was so much over crowded, that more than 200 persons were obliged to stand during the service, the seats being all filled. In many parts of the republic, and particularly in the south, large bodies of the Inhabitants have publicly demanded of the prefects of their respective departments, to be provided with a church and Protestant ministers. These are good signs of the times, and may tend to oblige all denominations of christians to greater purity of conduct, and more attention to the essential principles of the gospel. Our informant adds, “Great and marvellous are the events of our days. A believer in the prophecies cannot but feel himself more and more interested in the

great scenes, which are evidently introducing that new era, we are taught to expect shall immediately commence—all concur in affording delightful animation to the mind, that with an eye of faith, contemplates the wisdom and goodness of the divine being, who is conducting the universal family of mankind to improvement and happiness; and fitting them for everlasting glory hereafter.”

“There is nothing, it is said, which more surprises a stranger at the present moment in France, than the rage for religious publications of every description. The press literally groans with books of devotion. The Scepticism of the revolution has lost its charms, and even the *petit maitre* is fighting for the pleasure of devotion.”

The report above mentioned concludes thus: “with sincere satisfaction, they recognize the zeal and success of other Societies aiming at the same stupendous object, earnestly uniting their common supplications with the christian world at large, that the blessing of heaven may attend them all. They cherish the hope that these are all effects of a divine impulse on the mind, and part of the arrangements of an infinitely wise and unerring plan, which has determined the ultimate renovation of the world after a long season of darkness, depravity and disorder, and is now introducing the dawn of that glorious period which is the favourite theme of prophecy and the grand consolation of the christian church. While they endeavour to promote the approach of this desirable season by every means in their power, we cheerfully refer the event to him who has reserved the times and the seasons in his own hands; who presides over the vast concerns of the universe, and who can command all its powers, intellectual or material, to accomplish his pleasure, and fulfil his word.”

Among other instances of joyful conversion of sinners to God in London, the Committee must mention that of Mr. Frey, a Jew, now preparing for Missionary labours. He preached a sermon to the Jews, on 18 May 1803, at Sion chapel, from Gen. xiii. 8. “And Abraham said unto Lot, let there be no strife I pray thee, between me and thee:” and a prodigious congregation were collected, among whom were about 200 of the children of Abraham according to the flesh. They seemed well pleased.

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### *The Baptist Association, or Missionary Society,*

HAVE been also very successful in their labors of love, especially in India; where they have united with other denominations in carrying the gospel to that numerous, superstitious, and idolatrous people.—To give some idea of the work of God carrying on *there* by their means, the following extracts of letters received by a worthy gentleman of this City, and some others in Europe, from that country, tho’ lengthy, are inserted.



Dinagepore March 15th, 1803.

“ The Rev. Mr. Gerickè, a Missionary upon the coast of Malabar, writes to a friend in Calcutta, that he has lately baptized 2700 persons on the coast. This is indeed the Lord’s doings, and it is marvellous in our eyes. The Mission at Serampore is not without success, for our little Church is by the divine blessing increasing. Mr. Carey has lately baptized two Hindoos, one of them a Brahmin, the first of that cast that has embraced the gospel.

Calcutta Aug. 31, 1802.

*From Mr. Carey a principal Missionary in India.*

A most encouraging circumstance has lately occurred, and which has much strengthened our hands. About 3 months ago, three mussulmen came from a distance to hear the gospel, and requested that one of us would pay them a visit; which we promised them to do after the rainy season, when the passages by water would be open. About six weeks since, one of them deputed by the rest, came again, to conduct any of us who would go. Brother Marshman was the only one who could undertake so long a journey, and a better could not have been chosen for the purpose.

The place where they live, is in the district of Jessore near the river Jsamuty. On his arrival he found about 200 persons who have for several years rejected their cast. They are Mussulmen and Hindoos, formerly of various casts. They were convinced of the folly and wickedness of both the Hindoo and Mussulman faith, but confessed that they were ignorant of what was right; and hearing of us, they were very desirous of knowing the gospel. Brother Marshman’s reception among them exceeded all expectation. Many were gathered together, ready to hear the word when he arrived, having had previous notice; and they did it with a kind of pleasure and eagerness seldom seen in this country. They desired us to write to them and to visit them—promising to visit us when they can. In short a hopeful prospect presents itself. In returning home, Brother Marshman got intelligence of another body of Hindoo dissenters whom he determined to visit. He did so; and found that at another place about a day’s journey nearer home, there are at least 2000 persons who have publicly renounced their cast. They received him with great pleasure, and were desirous of seeing him again.

The late opening in the Eastern part of the country more than balances all our distresses. They have a Society of upwards of 200 persons, who have rejected all worship of Idols, and all honor to Mahomet; and what is more, they reject many of the vices which

other natives practice with an unblushing countenance. Since they have known us, the whole body of this people have received the Bible as the word of God: They meet together to read it and to pray; and intend to erect a place for themselves where they can meet for worship. They now also call themselves christians and esteem us as their brethren. We really hope that some of them are truly converted; and all of them whom I have seen, appear to be seriously inclined. I trust that e'er long they will have a gospel church formed among them. I was surprised to see with what facility they could turn to any place of scripture: they did not seem to be more at a loss to find a passage, than a person would, who had been accustomed to the Bible all his days. The doctrine of the Trinity is peculiarly abhorred by the Mussulmen; and these people held a council, which lasted three days, to consider whether this doctrine could be admitted or not. It ended with an universal acknowledgment of it; yet leaving it as a mystery, in the same manner as christians do in general."

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*Another from the same.*

CALCUTTA, October 6, 1803.

The number of our church members is now 39, and we are in hopes of receiving another native by baptism before long. Of this number 25 are natives.—The sure promises of the word, the all sufficiency of the divine power, the energetic zeal of the Lord of Hosts, and his usual way in providence seem to encourage our hopes, and excite us to persevere in the work.—This country is extremely populous, the vast numbers of persons in Calcutta *alone*, must exceed your ideas. I suppose that few streets in London are fuller, if so full of people, as the streets of this town; yet in all this place, and indeed in the country, I fear the number of truly converted persons will scarcely exceed 100. It is truly a melancholy thing, to go along the streets and meet thousands of people, without being able to indulge the hope that some of them may be converted people. Here the harvest is great and the labourers are few indeed. O may the Lord of the harvest speedily send labourers into this harvest.—Surely it is not too much to hope that God will raise up gifts among the converted natives, and among the youths who are educated under us, and who are likely to spend their days in this country. We hope in, and bend our attention to, this desired object; but must wait till the allwise God give the blessing. We have a second edition of the Bengalee New Testament in the Press. The first edition will, in all probability, be disposed of before this is printed off. I think we have given away about 40 copies a month ever since it has been published.—The accounts from America have

gladdened our hearts; and not only encouraged us, but other Evangelical Ministers in this country; and we have some times hoped that the spirit may thus be poured out upon India, or rather this part of India, for a work somewhat similar was carried on upon the coast (of Malabar) last year, under the ministry of the Rev. Mr. Gerikè and some native laborers in those parts.—Some thousands rejected heathenism, broke and destroyed their Idols, fitted up the old Temples for christian worship, and were formed into gospel Churches. They have since had great persecution; but the Lord has preserved them faithful to himself.”

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*Also from Mr. Carey.*

CALCUTTA, October 25 1803.

“Yesterday I had the pleasure to baptize a Brahman who is from Assam, and is the first fruits of that country to the Lord. This is the 26th person whom we have baptized from among the heathen; and we have reason to say, that with the exception of two persons, all of them give us pleasure in a greater or less degree; and are accounted by us as the excellent ones of Bengal. Of these persons two have been removed by death. The first was murdered, supposed by thieves—but the other, left a sweet savour behind him: I never recollect to have seen more of the christian exhibited on a death bed, than in the case of this man—his steady hope in Christ—the cheerfulness of his mind till the last, and the savour of evangelical truth, which he constantly discovered in his talk, through an illness of near three months, have left a deep impression upon the minds of all those who survived him. His name was Gokool.\*

It is time now to be up and doing. The time is short. Souls are precious—opportunities multiply, and every opportunity of doing good to others, either by speaking or writing, or by any other me-

\* By another letter dated 17 October Mr. Carey says. Gokool died of a lingering disease, a hectic fever, and we had many opportunities to see his whole carriage during his affliction, and in the article of death, which was highly satisfactory, and beautifully marked with a calm and firm reliance on Christ. Gokool was by nature a man of the most violent passions and noted for turbulence and every thing hateful, before his conversion. If any thing could mark the efficacy of divine grace, I think the latter part of his life did, and especially his death. We had purchased a burying ground, but a few days before, in which he was interred. A vast number of people attended, and we have reason to hope that the impression made on them was not unfavourable to the gospel. There are two more Hindoos, concerning whom we hope well. I expect to baptize one of them next Lords day, who is a Brahman from the extreme part of Bengal, or rather belonging to an independant Rajah on the North East of Bengal.

thod, has a loud voice to us all. May we be enabled to make use of these seasons, to the honor and glory of our God."

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*Serampore, November 17, 1803.*

"God, I believe will carry on his work in this country; the leaven is already at work. Many are thinking and some are converted. Success indeed at present is not greatly apparent, but we trust that Jehovah will arise speedily and build up Zion, and appear in his glory."

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*The following is an Extract of a Letter, from Mr. Gerikè himself, dated Vaparry, Jan. 18th, 1803.*

I wrote to you last from Seringapatam; since that time I have experienced great hardships, and also singular mercies. When in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be further instructed and baptized. They had got acquainted with our native priest in that country, and the catechists and christians; and had learned, from them, the catechism, which those who could write copied, to learn it themselves, at their leisure.

When they heard of my coming, they broke their Idols to pieces, and converted their temples into christian churches; in which I instructed and baptized them; in some about 200, in others near 300; formed them into christian congregations; procured for them Catechists and school-masters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging me to remain a couple of months longer in their country; and to do in their villages, the good work I had done in those of their neighbours. Since that, there have been instructed and baptized 2700 people more, and 18 congregations more have been formed. Among these new converts, are several Chiefs, all very zealous; and one of them travels about, preaching the gospel.—Since my return, some of the heathen of that country, old enemies, have stirred up a persecution against them. By a letter since, from that country, I am informed of the good news, that the persecution had abated in several places; and that the christians who had been confined, had been honorably acquitted."

Serampore Oct. 11. 1803.

“There has not been any great work apparent here, but yet it has been evidently progressing. Since our arrival 11 natives have made a profession of christianity by baptism. Among whom are three Brahmans. These have been collected not by our endeavours; but evidently by the gracious providence of God. Some have heard from others—others have obtained information from papers; and others have accidentally called, as they passed by and heard the words of life from our brethren; and thus have been led to enquiry, which we hope has ended in their thorough conversion to God. It must be remarked that not one of these people belonged to Serampore, but all came from a distance, and some widely a part from each other. From the East and from the West—and from the North and from the South will God gather in his elect, and shew that it is not by might nor by power, nor by an arm of flesh, but by his own spirit, that his work is to be accomplished. Brother Kristino is perhaps the most useful in this way. Inquirers are entertained at his house and he spends much of his time in conversing with them, for which he is eminently qualified. He is an experienced christian, and a very valuable and useful man. He is the first Brahman who was baptized. He is gone with brother W—to Dinagepore. Brother W—writes some very pleasing things concerning him—one is, his proficiency in speaking and disputing with the natives. God has been pleased to remove our brother Gokool by death, from the church militant, to the church triumphant; of this he gave abundant testimony both during a lingering illness and in the article of death. His hope was wholly in Christ and supported by this he passed through the valley of the shadow of death and feared no evil. We have been visited by some people from a place about 500 miles distant called Lockfeel, who have given us great hope. They had been here before; and our brethren have at different times visited them. They are intelligent people, much above the common rank. They read well and try to understand all they read, are devoted enemies to Hindooism and Mahometanism, and very great adepts in disputation on these points. They say that their minds are made up respecting christianity—they are sure that it is the true and right way; and in it alone, they expect pardon, and depend wholly on the death of Christ for salvation. Some thing of a worldly nature hinders them from making a public profession by baptism, which gives us sorrow and damps our rising expectations.’

Schools are instituting in many parts of the country for English, Portuguese and Hindoo children, and the Bible, with many other pious Books, is printed in the Bengalee, Hindostanee, Persian and Maharata languages.

In Ceylon, an Island containing more than 100,000 Inhabitants, a great work is also carrying on. The british possessions are divided into 4 districts—these are divided into counties, which are subdivided into parishes. In every parish is a protestant school, where the youth are instructed in reading and writing their own language, and in the principles of christianity. Over every 10 schools is appointed one catechist, whose business it is to perform a visitation once a month to enquire into the conduct of the teachers; to examine the progress made by the scholars, and to exhort them to industry and diligence. In each of the lesser districts is established a native officiating preacher, who has been examined, and performs divine service in one of the churches or schools every Sunday &c. In each of the principal districts are one, two or three clergymen who have been ordained in Europe. Each has the superintending charge of a certain number of schools, to which he performs a visitation once a year, and administers the holy communion. Some of the native preachers and catechists are really men of principle and abilities, and are extremely useful. By the last returns, there were nearly 170 schools and upwards of 42000 professing protestant christians. The number of christians professing the religion of the church of Rome was very great. There are 15 priests on the Island, who are indefatigable in their labors, and are daily making proselytes. The doctrines of those who have been educated by the Dutch are purely calvinistic and their sermons evangelical.

A British Missionary has also, in a great measure, succeeded in establishing a mission in Astracan in Persia. He writes from Corass Beshnaw near Geotghieusk under date of 27 January 1803. "I have met with a degree of prosperity in my undertaking, that makes me afraid—Providence has enabled me to do more than ever I meditated. We have fixed ourselves in a village, which separates the Tartars from the Cabordians who inhabit a great part of Caucasus. This place in which we are settled, is on the frontier of the Russian empire, but properly in the Circassian country. We travelled, under the favour of an open letter from the emperor of Russia to his governors &c. by the way of Moscow, Sarepta Astracan &c. about 3000 Versts to the place where we now are. It is within a few days journey of Persia and Bokkaria and within 50 miles of Turkey. Although I doubt not the Society for Missions to Africa and the East, have already sufficient engagements, yet may I not venture to ask, whether they might not ransom a few Tartar youths? should any of them prove pious, they might afterwards do much in propagating the gospel—you cannot conceive the respect and attention a Tartar or Circassian would meet with, who understood the Arabic, Turkish, Persian and Tartar languages well."

*The Church of the United Brethren,*

COMMONLY called Moravians, have also shewn a zeal and activity in their master's service, that deserves well of every friend to the salvation of men. They have had greater success among the heathen of various denominations, and particularly among the Northern Indians, than any other protestant sect of Christians whatever.

The number of persons employed by them in missions to various parts of the world, stood thus in 1802,

	Settlements.	Missionaries.
In the Danish West India Islands, they have. . . . .	6	32
In Antigua. . . . .	3	17
In St. Kitts. . . . .	1	4
In Jamaica. . . . .	3	8
In Barbadoes. . . . .	1	2
In Tobago. . . . .	1	2
In Greenland. . . . .	3	16
In Labrador. . . . .	3	25
In Quebec and Newfoundland. . . . .	3	3
Among the Indians in North America. . . . .	3	19
In South America. . . . .	4	24
Among the Hottentots, at the Cape of Good Hope. } . . . . .	4	10
In the Russian part of Asia. . . . .	1	2
Near Tranquebar in the East Indies. . . . .	1	2
	37	166

At the close of the year 1800, the Congregation of native Indians at Hoop in Surinam, in South America, consisted of 208 persons, 169 baptized, 84 communicants, 39 not yet baptized; also at New Bombay in the same country 49 free Negroes, 17 of whom are communicants.

The last letters from Surinam say, "The work of God proceeds, though not rapidly, yet with a manifest blessing upon the labors of our brethren. In all the four settlements they are earnestly and diligently engaged in inviting poor lost sinners, to hear and believe the gospel of their redeemer. At Paramaribo 16 adult negro slaves had been baptized from January to the end of September 1802. This year the believing negroes in the three Islands of St. Thomas, St. Croix and St. Jan consisted of 10,276 souls. One of the brethren

writes from Jamaica under date of January 1803. "I went to brother Lester to *Illand*, where on the last day of the year, I had the pleasure in the evening to meet about 40 negroes, who were ranged in great order on the floor of the Hall, and listened very attentively to my discourse. May our Lord grant that this new year may prove a period of renewed grace and mercy both for us and our negroes, that a true hunger and thirst after him and his word may be excited in their hearts.

The Committee are sorry to say, that since the most promising appearances in favour of the people of colour in this Island, laws have been made, making it highly criminal for any but ministers licenced according to law to preach to the blacks, and as much so, for the blacks to hear; which has put a stop to this glorious work for the present."

The brethren in their account of Missions say, "that their simple motive in sending Missionaries to distant nations was, and remains, an ardent desire to promote the salvation of their fellow men, by making known to them the gospel of our saviour Jesus Christ. They were grieved to hear of so many thousands and millions of the human race sitting in darkness and groaning beneath the yoke of sin and the tyranny of Satan; and believing the glorious promises in the word of God, that the heathen should become the reward of the sufferings and death of Jesus; they considered his commandments to go into all the world and preach the gospel to every creature, as given to all his followers; they were filled with confident hopes, that if they also went forth in obedience unto, and believing in his word, their labor would not be in vain in the Lord. They accordingly went forth in the strength of their God, and he has wrought wonders in their behalf. From very small beginnings, the missions of the brethren have increased to above thirty settlements in different parts of the earth, in which about 160 Missionaries are employed, who have the care of upwards of 24000 converts from among the heathen."

The Mission among the Hottentots at the Cape of Good Hope, was begun by a man remarkable for his zeal and courage, who labored successfully, till he had formed a small congregation of believers. When the Missionaries first arrived in the country, at the place called Bavians Kloof in 1792, it was a barren uninhabited place. There were in the year 1800, five married Missionaries residing there, and 1300 Hottentots of the congregation.

At Cape Town the number of the converted heathens is considerable, who manifest the power of the spirit. not only in the public worship but in their intercourse among themselves; so that while the declension of zeal for the cause of Jesus among many professors is lamented, his holy name is daily more and more adored among the Heathen.



At Stillenbock about 20 miles from Cape Town, several poor heathen have joyfully embraced the Saviour of sinners, and manifested in their experience the genuine marks of a divine work; and one of them on the near expectation of her departure into the eternal state, expressed the most comfortable persuasion of her personal interest in the love of Jesus, and the redemption procured by his death. The Missionary has also opened a school here for the children of the Hottentots, in which he has about 30 children.

At another station in Waggonmakers valley, after much opposition from persons calling themselves christians, by the aid of Gov. Dundas, who greatly countenanced the undertaking, a settlement has been effected, and the Missionary expresses his hope that he begins to see the work of the holy spirit. He says "that at their monthly prayer meetings, when we bow our knees before the throne of grace, the Hottentots cry out, we thank God that you are come to us. Many of the slaves express a great reverence for the gospel, and rejoice that they hear of a crucified Saviour, Twenty of them are now learning the alphabet. Thirty can spell, and five can read, and are learning the catechism. There are several other stations occupied by Missionaries. One of them is at Zaak River, which is about 19 days journey (or 300 miles) from the Cape, where the gospel is attended with considerable effect. Another is at Graff Reinet near the limits of the Colony towards Caffraria, where a considerable number of heathen are hearing the word of life. About three years ago a Missionary arrived in Africa, when a deputation from a people called the Corannas, who live about five weeks journey on the great Orange River, arrived at Cape Town, earnestly desiring that some good man might be sent to instruct them. This the Missionaries considered as a plain call to visit the poor wild Hottentots.— They accordingly set off, and with incredible labor and fatigue reached the place, having travelled seven days, through a country almost without a blade of grass, living on Ostrich eggs, and without seeing a human creature.

Here they began, among the Hottentots, Corannas and Briquas; but afterwards, on the invitation of a considerable number of Hottentots, they removed eight days journey lower down the River. They were met half way by the heathen, to their mutual joy, and found among them a general desire for instruction. The Missionary has about 800 under his care, and has been gratuitously supplied with as much provisions as were necessary. He has been but about six months with them, yet 20 of them had begun to read, some could spell and others were learning the alphabet. Spiritual impressions seem to have been also made on some of them; and great hopes are entertained, that these measures will prove the most powerful means of civilizing the natives and tranquillizing the Colony.

Another Missionary, who is a native of Mozambique, and had been sold as a slave and carried into the Cape, had been awakened by the preaching of the gospel by one of our Missionaries, so as to render it effectual to his salvation. This young man, already free in the Lord Jesus, the Society redeemed from civil bondage, and is preparing to be sent to the extensive region of Mozambique. The Society has the strongest reason to believe that many thousand heathens in Africa are now hearing the gospel of salvation from the lips of those Missionaries who have been sent out by the Society. Among many of the christians, they observe an energy unknown and unexerted before; a time of refreshing from the presence of the Lord, the effects of which are felt to the extremities of the Colony.

Sarepta near Czarina on the Wolga in Russian Asia, was built chiefly with a view to bring the gospel to the Calmuck Tartars and other heathen tribes in those vast regions. Hitherto little or no success has attended the brethrens labors, though their exertions have been great and persevering; and equal to those of any of our Missionaries in other countries. Some brethren even resided with them, conforming to their manner of living in tents, and accompanying them wherever they moved their camps. They omitted no opportunity of preaching unto them Jesus, and directing them from their numberless Idols and wretched superstition, to the only true God, and the way of life and happiness: but though they were heard and treated with civility, no impression could be made upon the hearts of these heathen: but the German Colonists on the Wolga received them; they formed Societies amongst them, and so answered a very beneficial purpose.

The Society also have a Mission in Newfoundland, of which a Missionary says, "The Lord has blessed his efforts in a degree that has seldom been heard of in a similar situation. Twenty-eight persons have been formed into a church of Christ—fourteen others, chiefly young men, joined stately in public prayer together, and at least half that number of young women are apparently under spiritual concern.

Two Missions have been also established at Quebec and the Bay Chaleur. Much opposition has been met with here from those who bear the christian name, and yet both Missions seem to be attended with beneficial effects. The principal Missionary writes "that there are some precious souls, whom charity and their pious conduct and devout breathings, oblige him to believe that they have been brought out of nature's darkness, into the marvellous light of the gospel—and that he has great hopes a good work is going forward among them.

The most flourishing Missions, at present, are those in Greenland, Antigua, Saint Kitts, the Danish West India Islands, and the Cape of good Hope. A new awakening has appeared of late among the

Arrowwacks and free negroes in South America. The Esquimaux on the coast of Labrador, and in Barbadoes—and the latest accounts give the most pleasing hopes in those parts. Several attempts to carry the gospel into other parts of the earth, made by the brethren, have not succeeded—as to the Laplanders and Samojedes—on the coast of Guinea—to the slaves in Algiers—to Persia—to Egypt. Indeed in upper Egypt there was a prospect of being useful among the Copts, who have been visited for some years.

The brethrens' general practice is. to preach the gospel to all heathen to whom they have access, and every soul is invited to be reconciled to God through the atonement made by Jesus Christ. Besides the public testimony of the gospel, the Missionaries are diligently employed in visiting and conversing with the heathen in their dwellings. If they are awakened to a sense of their undone state by nature, and of their want of a Saviour, and apply for further instruction, giving us their names, they are called *New People*, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the christian churches by holy baptism, they are considered as candidates for baptism; and after previous instruction, and a convenient time of probation, they are baptized. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the holy communion, they are first admitted to be present as spectators, and then considered as candidates for the communion, and after some time become communicants. A free man or slave who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's supper or the meetings of the baptized, or even, in certain cases, from all fellowship with the congregation; for no situation, or prevalency of custom, can sanction a pretext for any kind of disobedience to the rule of Christ. Such are not readmitted until they have given satisfactory proofs of true repentance. Missions of late have been uncommonly expensive, from several concurring causes, and their funds reduced, but as God, whose work it is, has never failed to support it, a grateful sense of his favour produces faith and confidence in him. As to the manner of preaching the gospel to the heathen, the brethren have by long experience found, that the word of the cross is the power of God unto salvation, to all men that believe. They therefore immediately preach Jesus and him crucified; sowing the word in tears, with patience and courage, knowing that they shall hereafter reap with joy.

The Committee are indebted to the various periodical publications of the different Institutions, for these accounts; on whose veracity, and chiefly in whose words, they have made this short abstract.

An affecting account of the success of the united brethren among the sable children of Africa, is closed by the authors of the evangelical magazine, with this address, which is thought worthy of repetition. "What christian can peruse this affecting narrative without blessing God, who to our black brethren hath vouchsafed this abundant grace? And who can refrain from blessing God who excited the Moravian church to these labours of love; and who hath so wonderfully succeeded their apostolic efforts? Who that hath tasted that the Lord is gracious, will refuse the aid of his heart, his hand and his purse in promoting missionary exertions, so honored of our God and Saviour?"

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*Extracts from two letters from the Revd. GIDEON BLACKBURN, (acting under the authority of the General Assembly of the Presbyterian church in the United States, as a Missionary to the Cherokee Indians,) to the Revd. Dr. Ashbel Green, Chairman of the Committee of Missions.*

MARYVILLE, Nov. 2, 1803.

REVD. SIR,

YOU have no doubt been waiting with considerable anxiety to hear from me on the subject of my mission. I did not wish to write until I should have it in my power to say something decisive on the subject. Immediately on my return to Tennessee I took every opportunity of conversation with the leading characters of the nation on their visits to our settlement, and stated to them my wishes. Some, I could not see, I addressed by letter, in order to prepare their minds for giving the proposals publicity. By information from Col. Meigs I found there was to be a general meeting of the nation on the 15th Sept. near south west point, about forty miles from this place. I attended, but the Indians had postponed the meeting to the 15th Oct. Finding it would give dignity and respect to the institution to have the sense of the nation on the subject, I wrote a circular letter, requesting an answer on that head at their meeting. At the time proposed I again attended, and met a general assembly of the chiefs, and a considerable number of the people, in all near 2000. The council was held in a grove, on the Indians land, on the south of Tennessee river.—I made my proposal in an address: on the 20th the Indians took it into serious consideration that evening and night, and in full council the next day rendered their answer in the following words, viz. "We approve of a school being established in our nation under the superintendance of the Revd.

Mr. Blackburn, and hope much good will be done by it to our people: two years are allowed in the first place, that we may have an opportunity to see what progress our children make under the instruction of the teachers, and we will send some of our children to the school."

### THE GLASS.

Speaker for the Nation.

Attest,

RETURN J. MEIGS.

A place was agreed on. The place chosen by the chiefs as most suitable to their convenience, is near a town called Highwassee, near forty-five miles in the Nation. I have procured a teacher, of respectable character, approved morals, and strict piety.

The distance of the school from the settlement made it necessary for the teacher to live in the Nation: I therefore preferred one with a family:—one is obtained, who has a decent companion, and one child:—he has entered into bond, and given sufficient security for his performance.

The school will be attended with considerable expence, and immense trouble and labor; but I hope God will direct to resources, and enable to bear the fatigue. The advantage to the Nation, and the cause of God, will, I trust, fully repay every exertion to promote the institution. To see thousands of immortals, capable, by improvement, to vie with a *Boyle*, a *Bacon*, and a *Newton*, buried in the shades of savage ignorance, and destitute of the means of enlightening, would inspire the most stoical mind (if religious) with apostolic desires to rescue them from their native ignorance and savage wildness. However I am fully persuaded there is not a Nation of Indians on the Continent, which promises fairer to reward the pious exertions of generous benefactors, than the Cherokee Nation.

Before Christmas, I flatter myself, every thing will be ready to begin the school. One of the great obstacles to be surmounted will be, the wild and distant disposition of the young Indians: this must be engaged by allurements: perhaps a few small books, to be given to them, might be of use.—Should this desideratum be supplied, and a few others suited to the undertaking be forwarded, it would evidently materially serve the Mission.

I rest assured we have your most ardent prayers, and those of your Society for our success, and will expect your friendly communications to assist in the discharge of the important trust.

The President, the Agent, and all the officers of government are much pleased with the design, and engaged to promote the undertaking by every kind office in their power,—but unless God build the house the workmen will strive in vain.—May God grant his aid, afford his assistance, and receive entirely the praise!"

“MARYVILLE, April 12, 1804.”

“After immense labour and fatigue I got all things ready for opening the Indian school on the 21st February. The master had been under pay from December; and had been at the place, making necessary arrangements—obtaining an acquaintance with the language, and familiarizing himself with the children. On the first day there came eleven scholars; on the 8th of March there were *sixteen*; on the 27th there were *twenty*; and several more are expected in a few days,—as soon as I can get clothing ready for them.

The children behave past expectation; and I am persuaded that by a discipline well balanced by inducements and well timed authority, they can be kept in as good order as any school on the continent.

Their proficiency is very remarkable: the first day several of them could distinctly pronounce half of the alphabet; by the 8th of March all of them could say their letters, backward and forward and could easily know them wherever they could see them; and three could say their *ab*. They continue their progress; and I flatter myself that their proficiency will exceed the most sanguine expectations. Two boys who have been taught in the settlement, are now at school, and are beginning to *write*.

The activity, attention, and care of the master deserve the highest notice.

I have spent three months in close service to the institution, besides numberless attentions I am obliged to pay to it at home. The interest I feel in carrying this business into effect would secure my exertions, should I receive no pecuniary returns from any person on earth. I have pledged myself to the nation, and my property is at stake on the issue of the undertaking.

I found it necessary to engage in the business on a large scale, which involves considerably more expence than at first I had calculated:—the cloathing and boarding I found unavoidable: without this they could not easily be weaned from savage, and introduced into civilized habits; nor could they have been continued at school, had they been boarded in Indian families. The Indians were not sufficiently sensible of the advantages, to submit to the expences of the institution. I have therefore raised a tolerable large house with two fires, in which they are both boarded and taught, and thus are constantly under the eye of the master.

Enclosed are the most material directions which I have given to the teacher.\*

In every conversation I have had with the chiefs, I have inculcated the ideas of settling in farms and cultivating the soil: I think a very short period will bring this about.

\* These immediately follow this letter,

The existence of a *supreme being* is almost universally acknowledged, and they admit his agency in matters of importance.

They are remarkably fond of historical sketches; and in this way might easily be instructed in the history of the Bible. Should a number of gentlemen of talents and leisure publish a work in the form of a magazine to answer this end, and devote it to the use of the school, I am persuaded it would serve the cause of God.

The chiefs of the Nation are pleased with the thought, that their children should be taught to do business like the white people.

A few days ago I received a very earnest request from the principal chiefs of the lower district of the Nation for a school to be established among them. This would be attended with less expence, as a few respectable white men live near that place who would board the scholars free, and contribute considerably for schooling their own children.

Shall it be said by future writers of the history of America, that once there existed a Nation of Indians, consisting of upwards of eight thousand souls; but they are sunk to ruin for want of information, though begging for the means of civilization from a rich, an enlightened, and a christianized republic. Shall not the same ardor fire our breasts, which actuates the merchant, while, in the pursuit of wealth, he traverses the globe, or faces death upon the mighty waters! He is not daunted by the horror of the tempests, or the changes of climate, until he arrives in Nootka sound in quest of a few *Otter skins*; and shall the salvation of souls be of less consequence in our view, or shall we be apathetic in our exertions to rescue them from savage ignorance and barbarity.

I wish to be fully informed of the wishes and designs of the committee on this subject, and how far they will carry the attempt to civilize this Nation; also what funds they will appropriate to that end. Should the funds be inadequate, rather than the design should miscarry, I would cheerfully commit the care of my family and congregations to divine providence, and, pleading the cause of my poor red neighbours and brethren, I would endeavor, by representing their cries for relief, to excite a generous public to contribution.

Were the state of the school and its wants known to the Merchants and Booksellers of Philadelphia, I am persuaded that blankets, clothing, and books, together with an abundance of small articles which would serve as presents, and inducements to the children might easily be obtained. These would be of great service; and indeed without them the school cannot go on. All the presents I have yet given them are at my own expence, as I was very desirous to make the best I could of the funds on hand.

I need not specify the kinds of books which will be wanted; you are all judges of those things, and, having it in your power to select from a great variety, you can do it to the best advantage.

Oh, sir, if I had the wealth of a Cræsus, the ambition of an Alexander, and the wisdom of Solomon, aided by the zeal of a Paul, or an Elliot, they should all be employed to carry on this design.

I hope this earth never makes one revolution on its axis without finding you with your hands spread, and your hearts raised to the divine throne for my assistance.—May your prayers be successful, and you reap a rich harvest to your own souls!

'The Nations are shaking, the temple is filling with the glory of the Lord, and the poor heathen will soon rejoice in the light of the sun of righteousness. May we who already enjoy the light of the gospel be indeed the salt of the earth!'

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INSTRUCTIONS given by the Rev. *Gideon Blackburn*, Missionary to the *Cherokees*, to the master of the school instituted for the education of their children.

1. The teacher will always keep in view that the object of the Institution is to moralize and civilize the Indians, as well as to teach them the Rudiments of the English Language; and therefore his conduct in all cases will be such as will tend to those ends.

2. Each morning, in the presence of the scholars, he will begin the exercises of the day, by singing a few verses of an hymn, and by addressing a prayer to the Deity; and in the evening will close the school in the same manner:—taking opportunities, at as early a period as possible, to teach the pupils the design of this conduct, and of impressing their minds with the propriety of silence, solemnity, and composure, during the exercises.

3. The sabbath will always be carefully spent in religious duties; and as soon as the scholars can understand the nature of the case, they must be catechised on the first principles of religion; and as their capacity encreases, advanced towards the knowledge of religion in general.

On those days, should any of the Nation visit the teacher, he will carefully avoid conversations on worldly topics, and in a family way introduce things relative to God &c. and the first principles of religion and morality; always retaining a grave and solemn manner during such conversation, in order to impress the hearers with the importance of those subjects.

4. In all interviews with the Indians, the teacher will take care to shew a respectful attention to them, that they may see, that as men, they are viewed as his equals; and that superior instruction does not make men proud, but more humble and polite.

5. He will carefully avoid adopting their manners and habits, and studiously keep up the characteristic of superior civilization. Thus he will lead them into our customs.



6. In the government of the school all severity will be avoided, at least until the scholars are brought to love their new employ; but ingenious penalties and well chosen inducements must be adopted. In the whole business care will be taken always to shew disapprobation of vice.

7. In the hours of amusement, the master will do well to direct them to such exercises and plays, as are practised among the white people; thereby eventually to change the diversions of the nation.

8. The teacher will, in all cases, avoid entering into the disputes of the nation, or becoming a party in their politics; and thus maintain his influence with the whole.

9. He must use his best endeavors to form a vocabulary of the language of the nation.

10. Collect as much as possible, from the best attested facts, an history of the nation.

11. Keep a record of the scholars names; exhibiting carefully, every month, the progress of each, and marking those who especially excel.

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### THE HYMN TO JESUS.

*Translated from the Hottentot Language and versified in English.—It was sung by the three Hottentots.—Vide page 21.*

O Zion's king! Thou Son of God,  
Exalted on thy Father's throne!  
Behold the purchase of thy blood,  
On thy dear bride look gently down.

Far from thyself, her head, her Lord,  
Her life, her love, for thee she longs!  
Oh, come and speak some cheering word;  
And soon her sighs shall turn to songs!

Forget not souls still dead in sin,  
For whom thy precious blood was shed:  
Oh, let them feel a life divine,  
Thy mighty power can raise the dead!

Now let thy glory be display'd,  
Now cause the deaf thy voice to hear;  
That it of Zion may be said,  
"This and that man was born in her."



Knowing not their maker's name ;  
 Having not the means to know ;  
 Void of decency or shame,  
 And unconscious of their woe,—  
 Life with them was but a state,  
 To be wretched, and to die ;  
 And their everlasting fate  
 Waken'd not an anxious sigh !

What a change in these is wrought !  
 Trophies rich of grace divine ;  
 From death's gloomy shadows brought,  
 Humble lights for God, to shine !  
 What could break old habits force,  
 Stem the hold of sin, secure,  
 Turn corrupted nature's course,  
 Into channels clean and pure ?

Mark them!—Savage once, and wild;  
 Now adorn'd, with smiles serene,  
 Gentle, teachable and mild,  
 Decent look and pious mien.  
 Hark ! religion joy doth bring,  
 Tuning grateful, cheerful praise ;  
 Sweetly Jesus love they sing  
 In their native simple lays !

Hail thou blessed gospel hail !  
 Where thy faithful heralds run,  
 Peace and love, and joy prevail,—  
 Glory is on earth begun !  
 Slaves of sin releas'd by thee,  
 Jesu's friends and servants are,  
 Form on earth his family,  
 And his heavenly kingdom share !—

Say boasting infidel, can all your schemes  
 To civilize the world, such converts find !  
 Could vain philosophy's delusive dreams,  
 Or reason's morals thus renew the mind ?  
 Would your philanthropy the work design,—  
 To seek the wretched of the human race ;  
 'Mid Iceland's snows, or Afric's burning line,  
 To spread the knowledge of a favour's grace ?

God work's by means that prove his sov'reign hand ;  
 Inspires the humble to confound the wise ;  
 Effects by simple agents, movements grand ;  
 Marks out the track, and ready strength supplies !  
 Nor wealth nor fame attend the arduous deed ;  
 But toils and dangers strew the rugged way ;  
 Unbought they labor, and unarm'd succeed ;—  
 Their sword is truth, and souls renew'd their pay !

O ye, who mourn a world in error dead,  
 Whose spirits cry," Lord let thy kingdom come !—  
 Who long to see the glorious gospel spread,  
 And pant to welcome wand'ring sinners home,—  
 Rejoice! your pray'rs have reached the throne above !  
 Go on ; the word hath reach'd remotest lands !  
 Your work of faith, and labor sweet of love,  
 Shall prosper in the great redeemer's hands !

FINIS.

ANY Person furnishing the committee of Missions, or either of them, with 33 dollars 33, cents, will be the means of supplying a Missionary to preach the glad tidings of salvation to some destitute part of the country for one month.

Blankets, coarse woollens, cottons, books, or any other commodity proper for the cloathing or instruction of the Indian boys at the school in the Cherokee Nation of Indians, will be thankfully received by the committee, or either of them, and forwarded accordingly.

*The form of a devise or bequest for Missionary purposes.*

I A. B. Do give, devise and bequeath to the trustees of the General Assembly of the Presbyterian Church in the United States of America and their successors for ever.—All that, &c.—for the uses of their Incorporation.

The names of the Committee of Missions for the present year.

ASHBEL GREEN, *Chairman.*

The Rev. Dr. SAMUEL BLAIR,	ELIAS BOUDINOT,
PHILIP MILLEDOLER,	EBENEZER HAZARD,
JACOB JANEWAY,	ROBERT SMITH.

*The editor has taken the liberty to add to this collection the following copy of a letter received from the western country, state of Tennessee, written by a Rev. gentleman well known, and on whose knowledge and strict veracity great reliance may be placed.*

MARYVILLE, January 20, 1804.

Rev. and dear Sir,

The wonderful appearances attendant on the revival in the state of Tennessee has arrested the attention of both the friends and enemies of religion. The bodily exercise has assumed such a variety of shapes as to render it a truly herculian task to give an intelligent statement of it to any person who has never seen it. However, I do not hesitate to say that it is evidently the Lord's work though marvellous in our eyes.

Since my return to the state of Tennessee I have attended eight sacraments, and these in different parts of the country. From 1000 to 3500 have been assembled together—of course, collected from considerable distances. I have conversed particularly with upwards of 800 persons on their exercises, views, feelings &c. and I am constrained to say, that I have discovered far less extravagance, disorder and irregularity, than could have possibly been expected in so extraordinary an awakening, especially when part of it took place among persons settled in the back parts and entirely destitute of the means of grace. If crowded audiences, earnest praying—practical preaching—and animated singing, may be considered irregular, there is a great deal of irregularity. If crying out for mercy. If shouting glory to God for salvation, are disorderly? then there is some disorder, but I presume not more than there was at the day of Pentecost.

The only thing with us which can be construed into disorder or extravagance, is the motions of the body under the exercise. These I will attempt to describe. In a number of instances, the first symptom-fit, is a violent trembling throughout the system—a difficulty of breathing and a pressure about the heart as if the dissolution of nature was fast approaching; and often the person (in fact) believes that it is just at hand. Sometimes they fall and lye motionless for some time—the length of the time is very irregular. Some do not fall, but a jerking takes place in the nerves, which has every symptom of the strongest convulsion and produces motions precisely of the same kind.—The head will be sometimes jerked forward and sometimes backwards, with such violence you would suppose it would fly off the shoulders. At other times the arms will be projected—the fists clinched and the sinews so strong, that it is impossible to bend them and so of every other part of the body, on which the influence lights. The muscles, about the brain and jaws sometimes become affected—then the person will laugh in the most extraordinary manner, though

it is altogether involuntary, as indeed all the bodily exercises are; I have frequently seen persons who would sorely lament, after it was over, saying they felt more disposed to cry, than laugh, but they could not avoid it. In a few minutes the same person will break into a flood of tears and be in the utmost distress, but it is only when affected in this way, they can shed tears while in the bodily exercise, which appears evidently to take the place of and supercede them altogether. If at any time tears break forth in an assembly, the bodily exercise ceases, at times, almost entirely. Sometimes the tongue will be so affected that though the person is walking about in perfect health and quite sensible, yet he cannot speak a word for hours. The eyes will also be frequently affected in the same way. The whole system is often so influenced, that in whatever posture the person is, whether standing or sitting, when taken, he will remain motionless and as stiff as if dead for several hours; during which period you can scarcely discern the motion of the pulse, and the extremities will grow completely cold. In this state they are usually insensible to any thing passing around them, but the mind is in full employ, and they can clearly recollect their meditations.—Frequently the effect falls on the nerves of the thighs and legs, and then the persons will be so disposed to run, that if you hold them (which has been attempted) it nearly takes their life. If let alone, they will run from 20 to 100 yards through the thickest woods, with their eyes shut, with a most astonishing velocity, and then drop motionless as if shot; and what is very remarkable, few cases have ever happened, where the subject of any exercise has done themselves any injury. In most of the cases, when the paroxysm begins to go off, the subject feels the strongest desire for prayer, and frequently expresses himself in the most pathetic, fluent and pertinent manner I ever heard. Children of 5 or 6 and persons who before appeared grossly ignorant express themselves in such a manner—form their petitions so judiciously and introduce scripture so pertinently, that I question, if the greatest Doctor of divinity in America would not blush in the view of his own inferiority. A number of the bodily exercises imitate pieces of conduct, which are known by common names, and from that circumstance are denominated; and thus, with those who are not eye witnesses, has all the odium of the practice in common use, attached to it—but a person who candidly views the whole affair, will see such a difference, that though, from hearsay, he has imbibed prejudices, he will change his opinion, and admire the power of God. Of this kind, are those motions call *dancing*, *pointing*, *fighting* &c. Under the exercise, sometimes the feet and hands will move something like dancing and if they are so confined that they cannot rise, the motion will continue; and if you hold the particular part, such convulsions will seize the whole frame as you would

suppose would tear it in pieces—yet in all the convulsions and exercises, there is no pain, but the most pleasing sensations, except when first seized, or what rises from the distress of mind. The dancing (as it is called) is one of the most solemn appearances I ever have seen. The eyes are shut. The countenance brightened with joy and the motions of the body, a kind of leaping or dancing very expressive of their feelings. This exercise is usually attended with a tune, which is uniformly the same, in those who sing at all, and is very melodious. Some use words which are descriptive of their train of thought—such as “come Lord Jesus—Oh come lovely Jesus”—or Holy! Holy! Holy! Lord of Hosts! &c. &c” I have seen children, who I am sure never danced a step in their lives, nor ever saw any body dancing, rise and have the same motions with those, who might be supposed to have done it from practice, or from imitation! Old men of 60, who have supported an unblemished character for religion. for 30 years and who held dancing in the most perfect abhorrence, have notwithstanding been brought to the exercise (so called) though the most against their inclination. It has served as an effectual check to carnal dancing in this part of the world—such a thing can scarcely be heard of in the circle of an acquaintance. When the arm is strung, and raised horizontally with the forefinger projected, it is called pointing; this often takes place, though the eyes are shut, and they have no design in the case—also when the fist is clinched in one of those convulsions, the person will strike any thing indiscriminately, as well a tree, or a stump, as a man; this however is called *fighting*. And the same observations, are applicable to all the bodily exercises which appear. The subjects of those exercises are found in all classes, ranks and degrees. The person of 80 and the child of 4—the master in affluence and the slave in bondage. The clergy in the pulpit and the laity in the pews. The man of long religious standing, those of a recent date and many who have no religion at all. It is universally agreed that there is no religion in the bodily exercise; yet it is thought to be a very solemn, external call—is well calculated to impress the mind, and ought to be improved. It never can be accounted for, from *sympathy*, nor is it always increased by thinking—numbers have taken it when a sleep, or at their work, or in thoughtless mirth; tho’ having never attended to any means of grace for years past, and after they felt it, they fought against it for several days, and attempted to banish it by drinking or diversions, till at last conquered, they were forced to acknowledge it was the hand of God.

Should the solution be attempted on the ground of sympathy, we must not only suppose a first *pretender* to bring it into motion, but also such to be regularly acting in concert in every worshipping assembly to carry on the farce; and how we should account for the

individuals in the woods taking of it, I know not, seeing that they have it more violent in private devotion, than in company. In short, I have not only heard of it, and seen it, *but have felt it*, and am persuaded that it is only to be effected by the immediate finger of God. There are some impostors—there are some extravagancies, but these make no characteristic feature of the work, and are held in absolute abhorrence by the simple and pious. The best evidence of a revival is the fruit produced.—To this we shall attend—a full enumeration of this would swell my long letter to a volume. The infidel of many years standing, is often seen laying down his weapons at the foot of the cross; and heard crying out, “There is a Jesus—I enjoy more sweetness in a moment, than I have done for years, &c.” *These things I have seen and heard.* They have also declared, that men and books could never have so effectually convinced them of the truth, as the bodily exercise has done. Those of the same class, who are not convinced, are completely silenced, and have obtained their *ne plus ulira*. The Ball Room, tipling shops, and taverns, have, in a number of instances, been thrown open to the pious, and converted into places of prayer and praise in social exercise. The most loose and profane settlements, where religion was not known, or the name of God mentioned, only in blasphemy, are regularly formed into societies, and meet weekly for social prayer. The very caves of the mountains where a few of the more indifferent had crowded, are now sounding with praise to God. Praying societies may be attended every day or every night in the week, by a ride of a few miles.—In these, boys of 12 or 15 will cheerfully take their part, when called upon. In all these societies, there is one appointed to preside, who reads the Scriptures—chooses and points out the hymns, and calls on persons to pray as he chooses, and thus all is conducted with decency and order.—It is not uncommon on Sabbath evenings and frequently in the week, to find 20 or more children associated in a silent grove, none of them more than 12 years old, and engaged in the most solemn prayer.

I have under covert, drawn near them, and seen and heard wonders indiscrivable. Some crying to Jesus for mercy—some shouting, “glory to God for salvation.” Others, praying for their own souls—their brothers, sisters, fathers, mothers, friends, ministers—praying for the church—the heathen—yea for the world at large. O! fit nothing but the Hosanna’s of the children on the entry of Christ into Jerusalem, could equal the praises of those infants. Nor is this a hasty flash, but continues, while they are evidently become both more dutiful and docile. Their desire, as soon as they take the bodily exercise, for instruction and for the means of grace, is past conception. The poor black slaves, are much reformed—they are more dutiful,




faithful and upright; and many of their nights, after days of fatigue, are spent in social prayer. In a word the christian is animated—the hypocrite alarmed and sinners tremble. The doctrines of the cross are thirsted after and more fully understood, than they would have been, in a common way, in 10 years regular attention—total depravity—free grace—inexcusable rebellion, and infinite mercy, are favourite topics—The great object appears to be, to despise self, and exalt the redeemer. The sinner ceases to make terms with his creator, and surrenders in entire, unconditional submission. The love of christians for each other, has increased at least tenfold, especially with those who have been the subjects of the bodily exercises (for it is to be remarked, that all christians are not the subjects of it) and the zeal for the interest of Zion has had a proportionate increase. Prayer, praise and religious conversation, are clearly the order of the day; and this practice, passing through the common circles of society, has bettered their state and sweetened the relations of life.

These are some of the effects produced, and while such is the fruit of the moral tree, I shall consider the root good, and the cause producing it divine. I ought to have remarked, that the bodily exercise, is not the effect of the weakness of the nervous system, for the weak hysterical female, will often remain unmoved, while the stout and sturdy veteran, will sink and fall by her side—As soon as any person who has been the subject of the exercises has been attacked by sickness, the exercise leaves him entirely, until he again recovers strength, when it returns with force, proportionate to his returning strength. After all I have said, you will not be able to form an accurate judgment of the thing without being a spectator yourself, nor can it be fully described by any man on earth. I have simply stated facts so far as I have gone, not any by hearsay, but what I have seen myself.—Should the bodily exercise produce as good fruits in Philadelphia, as it has done here, I should sincerely wish to hear of it making its appearance in that city. When persons are under the bodily exercise, they can think and express themselves beyond their common level very considerably, and of this I am convinced by experience.

I am, &c.

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 The profits arising from the sale of this pamphlet, are to be applied towards defraying the expence of MISSIONS.

