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THE  
NEW-YORK  
*Missionary Magazine,*  
AND  
*REPOSITORY*  
OF  
RELIGIOUS INTELLIGENCE.  
*FOR FEBRUARY 1803.*

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A PLAIN AND SERIOUS ADDRESS,  
*TO THE MASTER OF A FAMILY,*  
ON THE  
IMPORTANT SUBJECT OF FAMILY-RELIGION.

BY PHILIP DODDRIDGE, D. D.

[Continued from page 23, and concluded.]

**B**UT perhaps there may arise in your mind some objections, which may in some degree break the force of this conviction, and which in that view it may be expedient for me to discuss a little, before I dismiss the subject and close my address to you. You may perhaps be ready to object,

1. "That *family-prayer* is not in so many Words *commanded in scripture*; and therefore however expedient in some cases, it cannot be so universal and so important a duty, as we represent it."

I answer plainly, that it is strongly recommended in scripture, and consequently commanded; as there are precepts, which plainly include, though they do not particularly express it. And I appeal to yourself in this matter. When God is

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till half-past twelve o'clock on Monday morning, when his soul, without a struggle, took its flight to that place where he longed to be, and about which he often spoke so sweetly.

Thus departed this dear youth, whose talents were as conspicuous as his temper was amiable and engaging. In writing, he made considerable progress; in arithmetic, he got as far as the Rule of Three:—he also went through Ash's Grammar. The progress he made in religious knowledge, and in christian experience, has been already noticed, and affords great encouragement to Parents, Tutors, and even Missionaries, to persevere in the use of the means of instruction. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper; whether this or that."

Joseph was buried in Bunhill Fields. Mr. M. Wilks spoke over the grave; and several other friends and ministers attended his funeral.

## Religious Intelligence.

### A SHORT NARRATIVE

#### OF THE REVIVAL OF RELIGION IN LOGAN COUNTY,

In the State of Kentucky, and the adjacent settlements in the State of Tennessee, from May 1797, until September 1800.

IN January 1797, I took the charge of three congregations, viz. Red river, Muddy river, and Gasper river. An universal deadness and stupidity prevailed in these congregations till the May following, when the Lord visited Gasper river congregation with an out-pouring of his Spirit. A very considerable number, both of men and women, were awakened to a deep and solemn sense of their sin and danger. During the course of the summer, about eight or nine persons (I humbly hope) were savingly brought to Christ; two of whom were aged persons. During the winter, a general declension seemed to take place; coldness and deadness overspread the congregation: this struck a general alarm to all praying Christians. The people of God were painfully exercised about the perishing state of sinners, and sorely distressed under the gloomy appearance of the Spirit's withdrawing, and the

work of God ceasing. Particular times were set apart for prayer, and the last Saturday in each month was set apart as a day of fasting and prayer to God for the church of Christ. No comfortable appearance of the revival of the Lord's work took place until the fourth Sabbath in July, 1798, when the Sacrament of the Lord's Supper was administered. This was indeed a very solemn time throughout; but especially on Monday, the Lord poured out his Spirit in a very remarkable manner, to the awakening of a great number of persons; very few families could be found in the congregation, where less or more were not deeply and solemnly impressed. Again, at Muddy river Sacrament, on the first Sabbath of September, a very general awakening took place. During this time, a goodly number, I hope, were savingly brought to Christ, who still appear to walk agreeably to their profession. This blessed work seemed to overspread the country with the greatest rapidity. In Red river congregation and the Clay-lick, (a neighboring vacancy, where I preached a week-day once in three weeks) great numbers were solemnly awakened; in almost every house, and in every company through these congregations, the whole conversation was about the state of their souls.

[To be continued.]

**EXTRACTS FROM THE MINUTES OF THE SYNOD OF PITTSBURGH,**  
**SO FAR AS THEY RESPECT MISSIONARY BUSINESS.**

**T**HE *Synod of Pittsburgh*, at their first annual meeting, in Pittsburgh, on the last Wednesday of September, 1802, appointed the Rev. Messrs. Thomas Hughs, Elisha M'Curdy, Joseph Badger, and James Edgar, Elder, a committee to digest a plan for the transaction of Missionary Business: whose Report, with amendments, was adopted as follows:

I. The Synod of Pittsburgh shall be styled "THE WESTERN MISSIONARY SOCIETY."

II. The object of the *Missionary Society* is, to diffuse the knowledge of the Gospel, among the inhabitants of the new settlements, the Indian tribes, and, if need be, among some of the interior inhabitants, where they are not able to support the Gospel.

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FOR APRIL 1803.

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PARTICULARS OF THE DEATH OF MR. SWARTZ,  
*LATE MISSIONARY IN THE EAST-INDIES,*  
FROM THE SOCIETY FOR PROMOTING CHRISTIAN  
KNOWLEDGE.

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THE Society, in its last Annual Account, has given some particulars of the closing scene of this truly venerable man, in extracts from a letter written by the Rev. Mr. Kolhoff, dated at Tanjore, Dec. 31, 1799. We hope to be able hereafter to present our readers with memoirs of Mr. Swartz; and, in the mean time, are happy to bring forward a detail so worthy of the public attention.

“ From the beginning of January, to the middle of October 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sabbath in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language, to the privates who had been made prisoners on the island of Ceylon.

“ He made likewise a journey to Trichinapally, and several times visited Vellam, (a town six miles from Tanjore),

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to whatever tends to civilize the half-barbarous inhabitants of the extremities of the empire. Every thing invites to vigorous measures for enlightening these "dark places of the earth;" and who knows if Christians in this country be not deficient in duty to their Saviour, but, thro' the blessing of God, the spark kindled at the foot of Caucasus may burst into a flame, which may spread through Turkey, Persia, and Tartary, till it reach India on the south, and the confines of China on the east?

Sir, We therefore request your prayers for our success. Direct us to persons of approved piety and prudence, whom we may employ as Missionaries. Do what you can for our aid. Exert your influence among your godly neighbours and acquaintances;—and may the blessing of many in Asia, that are ready to perish, come upon you!

Signed, in name and by appointment of the Directors  
of the Edinburgh Missionary Society, by

JAMES PEDDIE, *President.*

WALTER BUCHANAN, *Sec.*

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**A SHORT NARRATIVE**  
OF THE REVIVAL OF RELIGION IN LOGAN COUNTY,  
*STATE OF KENTUCKY,*  
AND THE ADJACENT SETTLEMENTS IN THE  
STATE OF TENNESSEE,  
*From May 1797, until September 1800.*

[Continued from page 75.]

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**G**OD's people began to rejoice at the happy situation of the church—Christ's cause triumphing, and no enemies to move their tongues against it;—no opposition nor opposers shewed their faces. But alas! danger was near—the Devil had his plan deeply laid: Mr. B—, from H—, raised a party, opposed the work, and filled the country with contention and disputation; till, alas! in a few weeks, every appearance of a conviction seemed to be lost, and scarcely a sentence was to be heard about religion, with many who, but a few weeks before seemed all anxiety and attention to the great work of their souls' salvation. In this dismal state of deadness and darkness our congregations lay, until the fourth

Sabbath in July, 1799, when the Sacrament of the Lord's Supper was administered at Red river. At that time, the Lord graciously returned again, and visited us with greater power than ever. On Monday, the solemnity was very great during the time of preaching: many of the most bold, daring sinners in the country were brought to cover their faces, and weep bitterly. After the congregation was dismissed, a considerable number of people staid lingering about the door, as if unwilling to depart. Solemnity appeared in every countenance, and some of them were bathed in tears. Some of the ministers told me, that we ought to collect the people into the house and pray with them; which was done. It appeared evident that the power of God filled the house—Christians were filled with joy and peace in believing, and sinners were powerfully alarmed under an apprehension of the horrors of an unconverted state. At this time, I hope, there was one soul sweetly delivered from a burden of guilt and distress, by a believing discovery of the glory and sufficiency of the merits and mediation of the blessed Jesus. Some had their convictions revived and quickened, and in a few days were filled with joy and peace, under blessed discoveries of the glory and suitableness of Christ. Others, who had lived quite careless and thoughtless before, were filled with such distress under a sense of their sin and guilt, that they freely disclosed their cases to ministers and praying Christians. About this time, a remarkable spirit of prayer and supplication was given to Christians, and a sensible, heart-felt burden of the dreadful state of sinners out of Christ: so that it might be said with propriety, that Zion travailed in birth to bring forth her spiritual children.

Here I would just remark, that some time before this, I resigned the charge of Gasper river, on account of the distance and difficulties of the road; and in the place of it, I took the Clay-lick, in union with Red river and Muddy river. Mr. Rankin, a faithful and successful minister, took the charge of Gasper river. I assisted him at the administration of the Sacrament at Gasper, on the fourth Sabbath of August. The almighty power of God at this time was displayed in the most striking manner. On Monday, a general solemnity seized the greater part of the multitude; many persons were so struck with deep, heart-piercing convictions, that their bodily strength was quite overcome, so that they fell to the ground, and could not refrain from bitter

groans and outcries for mercy. The work was general with old and young, white and black. Pass through the multitude where we would, instances of this kind were to be seen. In one place, I heard an old sinner, unable to support under his burden, speaking to his wife and children in the following manner: "Alas! we have been blind all our days—we never saw our dismal state till now—we are all going to Hell together—Oh! we must seek religion, we must get an interest in Christ, or to Hell we must go." In another place, a poor awakened sinner addressing her minister in such language as this: "I have made a profession—I have sat again and again at the communion-table; but alas! I was a poor deceived hypocrite—I see plainly I have no religion—Alas! I am going to Hell." In other places, many poor, giddy young persons, who, on the first days of the solemnity, could not behave with common decency, now lying prostrate on the ground, weeping, praying and crying for mercy. But time would fail to relate every particular. In a word, it was a day of general awakening; several persons on that day, we hope, were savingly brought to Christ; and in the space of three weeks after, above twenty of those then awakened gave the most clear, satisfying accounts of their views of the glory and fulness of the Mediator, and the sweet application of his blood and merits to their souls. On the Sabbath following, at the Clay-lick, the power of God was evidently displayed in the awakening and convincing of many souls.

On the 5th Sabbath of September, the Sacrament of the Supper was administered at Muddy river. This has generally been considered the greatest, the most solemn and powerful time of any that had been heretofore. Every day of the occasion was marked with visible tokens of God's presence. At this time many persons were solemnly awakened, and many distressed souls were relieved, by sweet, soul-satisfying views of Jesus. It was a time of unspeakable comfort, joy and peace among God's people; many of them feasted on the hidden manna, and felt the very dawns of Heaven in their souls; they had sweet nearness and access to God, and found it easy to hold up the state of the church, the case of distressed awakened souls, and the pitiable condition of poor, unconverted sinners, before God.

On the last Sabbath in October, Messrs. Rankin, M'Gee and myself administered the Sacrament of the Supper at the

Ridge, (a vacant congregation in the Cumberland settlements in the State of Tennessee): a very general revival, from that time, took place in that congregation, and still continues. And a very considerable number of all ages and descriptions of people have, we hope, experienced the reality of religion in their own souls.

Through the winter, there was nothing very extraordinary noticeable in our congregations, unless some hopeful appearances that the Lord had not forsaken us. Persons awakened in the summer, still retained their convictions, although they did not appear so quick and lively as before. God's people still retained their lively exercise in some degree, and now and then we could hear the happy tidings of some poor sinners hopefully brought to Christ. But for the most part, it was a time of weeping and mourning with the children of God.

But the present summer (viz. 1800) has been the most glorious time that our guilty eyes have ever beheld. All the blessed displays of Almighty power and grace, all the sweet gales of the divine Spirit, and soul-reviving showers of the blessings of Heaven which we enjoyed before, and which we considered wonderful beyond conception; were but like a few scattering drops before a mighty rain, when compared with the overflowing floods of salvation, which the eternal, gracious Jehovah has poured out like a mighty river, upon this our guilty, unworthy country. The Lord has indeed shewed himself a prayer-hearing God: he has given his people a praying spirit and a lively faith, and then he has answered their prayers far beyond their highest expectations. This wilderness and solitary place has been made glad; this dreary desert now rejoices, and blossoms like the rose; yea, it blossoms abundantly, and rejoices even with joy and singing.

The first extraordinary manifestation of divine power was at Red river, where the Sacrament of the Supper was administered on the third Sabbath of June. This was indeed a blessed day of the Son of Man—The Lord afforded more than common light, life and zeal to his ministers, and more than common life to the exercise of his praying people. Upon every day of the occasion, there were visible tokens of the love and goodness of God. Christians were filled with joy and peace in believing; and poor distressed, condemned sinners were brought to see the glory and fulness of a crucified Jesus, and to feel the power and efficacy of his merits and



atonement.—But Monday was indeed the great day of the feast: Mr. Hodge preached a powerful, moving sermon, from Job, xxii. 21. During the sermon, a woman, who had been many months under deep convictions, I trust, was brought to Christ, and could not refrain from breaking out into an amazing rapture of joy and adoration, for a few minutes. At the close of the sermon, a dreadful, striking solemnity overspread the whole assembly—the vast multitude were all in tears—awakened sinners were struck with such keen, piercing convictions, that many of them fell to the ground, and roared out in extreme anguish, “What shall I do to be saved?” Some of God’s dear children were filled with a sense of the love and goodness of God in Christ to their souls, like bottles filled with new wine, till their bodily strength was almost gone. It was truly affecting to see little boys and girls, of nine, ten, and twelve years of age, and some younger, lying prostrate on the ground, weeping, praying and crying out for mercy, like condemned criminals at the place of execution; and that in the presence of the multitude. We have reason to believe that the number truly and savingly brought to Christ, on this occasion, and till the Tuesday night following, were about ten persons.

[To be continued.]

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## THE PANDARAM.

[Concluded from page 119.]

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### WARNING LETTER

From the College of Pandarams, at Tarmaburam, in the kingdom of Tanjore, to ARUNASALEM PANDARAM, at Cuddalore.

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THE grace of Siwen, the creator, redeemer and destroyer, be effectual in the soul of Arunasalem. If you enquire into the reason of our writing this letter to you, know then: You were on a journey to the holy place of Cashy, and behold, by the cunning fraud of that arch enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who are no better than the Pareiars, and that to hear and be instructed in their despicable *wedam*, (*i. e.* religion). O, in what an amaze-

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MISSIONARY SOCIETY OF CONNECTICUT.

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At a Meeting of the Trustees of the Missionary Society of Connecticut,  
at Hartford, January 6th, A. D. 1803.

*Voted,* That the Editors of the Connecticut Evangelical Magazine be requested to publish in the Magazine the Act of the General Assembly of the State, incorporating the Board of Trustees; the Address of the Board to the Ministers and People of the State; and the Narrative on the subject of missions, together with a statement of the Funds of the Society: Part to be published in the February, and the remainder in the March Magazine: And that this Vote be prefixed to the same.

*A true Copy of Record,*

Attest,

ABEL FLINT, *Sec'ry.*

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An Act to incorporate the TRUSTEES of the MISSIONARY SOCIETY OF CONNECTICUT, passed by the General Assembly of the State of CONNECTICUT, at their session holden at NEW-HAVEN, in said State, the second Thursday of October, A. D. 1802.

WHEREAS the General Association of Ministers in this State convened at Hebron on the 21st day of June, A. D. 1798, formed themselves into a Missionary Society under a constitution, containing the following articles:—

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ble to the aged by his seriousness and gravity, to the learned by his talents, information, and good sense, and to the young by the cheerfulness and pleasantry, with which he never failed to season conversation, and convey useful instruction.

In the several relations of domestic life he appeared with great advantage and enjoyed a large share of happiness, by maintaining that dignity of manners which commands respect, tempered with the tenderness and mildness which procures esteem. By his seeking the happiness of all about him, all became emulous in turn of promoting his.

Faithful as a minister, exemplary as a christian, useful as a citizen in several important trusts, which he discharged with intelligence and fidelity, and amiable and pleasing as a man, he was extensively respected and beloved in life, and is deeply regretted in death. It will be happy, if those he has left behind shall emulate the activity and usefulness for which his life was distinguished, and by imitating his virtues, endeavour to deserve a reputation like his.

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## Religious Intelligence.

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### A SHORT NARRATIVE

*OF THE REVIVAL OF RELIGION IN LOGAN COUNTY,  
IN THE STATE OF KENTUCKY,  
And the adjacent Settlements in the State of Tennessee, from  
May 1797, until September 1800.*

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[Continued from page 155.]

THE next remarkable season of the out-pouring of the Spirit of God, was at Gasper river on the fourth Sabbath of July. Here a surprising multitude of people collected, many from a very great distance: even from the distance of 30, 60, and 100 miles. There were 13 waggons brought to the meeting-house, in order to transport people and their provisions. On Friday and Saturday there was a very solemn attention. On Saturday evening, after the congregation was dismissed, a few serious exercised christians were sitting conversing together, and appeared to be more than commonly engaged, the flame started from them and overspread the whole house, until

every person appeared less or more engaged. The greater part of the ministers, and several hundreds of the people remained at the meeting-house all night. Through every part of the multitude there could be found some awakened souls, struggling in the pangs of the new birth, ready to faint and die for Christ, almost upon the brink of desperation. Others again, just lifted from the horrible pit, and beginning to lisp the first notes of the new-song, and to tell the sweet wonders which they saw in Christ. Ministers and experienced christians were every where engaged praying, exhorting, conversing and trying to lead enquiring souls to the Lord Jesus. In this exercise the night was spent till near the break of day. The Sabbath was a blessed day in every sense of the word.—The groans of awakened sinners could be heard all over the house, during the morning sermon; but by no means so as to disturb the assembly. It was a comfortable time with many at the table. Mr. M'Gee preached in the evening, upon the circumstance of Peter's sinking in the waves. In the application of his sermon, the power of God seemed to shake the whole assembly. Towards the close of the sermon, the cries of the distressed arose almost as loud as his voice.—After the congregation was dismissed the solemnity increased, till the greater part of the multitude seemed engaged in the most solemn manner. No person seemed to wish to go home—hunger and sleep seemed to affect nobody—eternal things were the vast concern. Here awakening and converting work was to be found in every part of the multitude; and even some things strangely and wonderfully new to me. Sober professors, who had been communicants for many years, now lying prostrate on the ground, crying out in such language as this: “I have been a sober professor; I have been a communicant; O! I have been deceived, I have no religion—Oh! I see that religion is a sensible thing.—O! my friends, if ever you get it, you will know something how you obtained it. Believe what the ministers tell you—religion is a sensible thing. O! I once despised this work—I thought it was all delusion—but Oh! I am going to hell—I feel the pains of hell in my soul and body! O! how I would have despised any person a few days ago, who would have acted as I am doing now!—But O! I cannot help it!” And so continued till deliverance came.

Another scene of wonder that attended this work was this: I stood by some dear young creatures, little boys and

girls, and heard their groans and cries in the pangs of the new birth, like the shrieks and cries of condemned criminals at the place of execution—their bodily strength exhausted, so that they could not stand upon their feet, and to all appearance just upon the brink of dark despair. I have likewise stood present, when the light of the knowledge of the glory of God in the face of Jesus broke into their souls; and to the astonishment of all around them, these little creatures have started to their feet, and told all present their sweet views of the lovely, precious Lord Jesus—what a fulness, sufficiency, suitableness and willingness they saw in him—to hear them describe the sweet plan of salvation, and pointing out the nature of believing or coming to Christ—to hear them describe the gracious willingness of Christ to save the very worst of sinners—to hear them tell the tender, bleeding concern they felt for poor careless sinners: I say, to hear them speak upon these subjects, the good language, the good sense, the clear ideas, and the rational, scriptural light in which they spoke, truly amazed me. I felt mortified and mean before them.—They spoke upon these subjects beyond what I could have done. An evident demonstration that, out of the mouths of babes and sucklings the Lord can perfect praise.

If I were to mention every circumstance of this kind, it would swell a letter to a volume. I shall just mention one instance, *viz.* a little girl that I saw lying upon her mother's lap, groaning and crying for mercy, just ready to sink into despair. I stood by her, and was talking to her, when, I hope, Christ revealed himself to her soul. She started to her feet, and cried out, "O! I know, I know he is willing, he is willing—He is come! he is come! O! what a glorious Christ, what a sweet Christ, what a lovely Christ, what a precious Christ he is! O! what a beauty I see in him! What a glory I see in him! O! what a fulness, what an infinite fulness I see in Christ! O! there is a fulness in him for all the world, if they could but see it, if they would but come." She then, turning to Christless sinners, addressed them in language which God alone must have put in her mouth, which was sufficient to move the hardest heart.—But time would fail to dwell upon particulars.

The greater part of the multitude continued at the meeting house all night, and no person appeared uneasy for food or sleep. On Monday a vast concourse of people came together. This was another day of the Son of Man. With propriety,

we could adopt the language of the Patriarch, and say, *the Lord is here : How dreadful is this place ! It is none else than the house of the Lord, and the gate of Heaven.* Two powerful sermons were preached by Messrs. M'Gee and Hodge: the almighty power of God attended the word to the hearts of many, and an universal solemnity overspread the whole assembly. When the congregation was dismissed, no person seemed to wish to leave the place. The solemnity increased, and conviction seemed to spread from heart to heart. Little children, young men and women, and old grey-headed people, persons of every description white and black, were to be found in every part of the multitude, pricked to the heart, with clear, rational, scriptural convictions, crying out for mercy in the most extreme distress : whilst every now and then we could find one and another delivered from their burden of sin and guilt, by sweet believing views of the glory of God in the face of Jesus Christ. In such exercise the multitude continued at the meeting house till Tuesday morning, after sunrise, when they broke up after they were dismissed by prayer : and indeed the circumstance of their parting added to the solemnity of the occasion. The number that, we hope, were savingly brought to Christ on this occasion, were forty-five persons, seventeen of whom belonged to my congregations.

On the next Sabbath I preached at Red river, to a very attentive, solemn audience. In the evening there was a very solemn appearance. Some of the Negroes appeared to be powerfully seized with convictions. The solemnity increased after the congregation was dismissed, and before the people dismissed, three little girls gave satisfying evidences that they had received the Lord Jesus Christ. A number of young people from Shiloh congregation, in the state of Tennessee, about fifty miles from this place, attended at the Sacrament at Gasper river, and, it is supposed, got real religion there ; when they went home, they attacked their young companions, warned them of their danger, and persuaded them to flee from the wrath to come: they told them what they had experienced and known of the love of Christ. This struck a number of the young people in that congregation with solemn convictions ; they plead with their parents to meet in society, as they had no minister: accordingly they met in society, from house to house, day after day; and in three days about twenty persons, it is hoped, experienced real religion, and the work still goes on powerfully among them.

Another remarkable circumstance happened in Muddy-creek, the week after the Gasper river Sacrament, in a very wicked, thoughtless settlement. About eighteen or twenty persons happened to meet at a certain house ; when they came together, they could not tell for what purpose they came there, no one knew any errand he had : they began to converse about the concerns of their souls, at length they concluded to join together in social prayer. The power of God appeared to come among them, and before they parted, several persons are supposed to have obtained real religion ; they met in society in that settlement, day after day, and in less than a week sixteen persons got real religion as we hope.

The most remarkable season of the out-pouring of the Spirit of God was at Muddy river, at the administration of the Sacrament on the fifth Sabbath in August. Here an immense multitude assembled from far and near. There were twenty-two waggons loaded with people and their provisions ; with many others provided for encamping at the meeting-house. The congregation could not have accommodated the one half of the strangers if they had not come so provided. On Friday there was a solemn attention during the whole time of public worship. On Friday night, Mr. Rankin stayed at the meeting-house with the people there encamped ; they spent the greater part of the night in social prayer, and in exhortation, and the power of God evidently attended these exercises ; deep, solemn impressions were made upon the minds of many. On Saturday, Mr. Rankin preached an affecting sermon from Acts i. 16, which was visibly attended with the power of God : Christians were filled with joy unspeakable and full of glory, and poor sinners sensibly felt the arrows of the Almighty sticking fast in their hearts. After the congregation was dismissed, the solemnity increased more and more ; the greater part of the multitude, and all the ministers, except one who was sick, tarried at the meeting-house all night. The ministers were all employed, the greater part of the night, in praying, exhorting, and conversing with distressed persons. The Sabbath was a very solemn day both in the time of preaching and serving the tables. In the evening after the public exercises were over, an universal solemnity continued among the people, and a large majority continued with the ministers, at the meeting house, during the night. This was one of the most solemn nights I ever saw in the world. Monday was a very solemn day, Messrs. Rankin and M'Gee

both preached with great liberty and power. After the congregation was dismissed, the solemnity still continued, and nearly the whole congregation continued at the meeting-house till Tuesday morning. The number that we humbly hope were brought to Christ at this sacramental occasion, we believe must be upwards of fifty persons. Many affecting circumstances with respect to the conversion of individuals, I might mention, but time and my feeble state of health will not permit.

The next blessed season of the out-pouring of the Spirit, was at the Ridge, in the state of Tennessee. This is considered the greatest time of all. The solemnity was great every day, and the body of the people continued every night solemnly engaged at the meeting-house, till Tuesday morning. The number that were hopefully brought to Christ at this occasion, we believe to be between fifty and sixty. One affecting sight was the little children, whom we placed together at the last table, perhaps fifty in number, from eight to twelve years old, who had given us a satisfactory account of their experimental acquaintance with Christ. Another comfortable circumstance was this:—The Rev. Mr. Craighead, and the greater part of his family came there; and two of his children, we hope, obtained a saving change, and he himself appeared to be amazingly quickened: he rejoiced to see the work of God go on, and expressed the most anxious desire to see such exercises among his own people.

Dear Sir,—I know not how to cease; but I am sick and very weak.—One thing more I must mention:—The Red-Banks on the Ohio, about a hundred miles from this place, which was Satan's seat, a second Hell—I went down among, them twice, and Mr. Rankin visited them again; a blessed revival has been, and is still a going on there: a great number of people, and some professed Deists have, we hope, got real religion, and are now warm and lively Christians. An orderly, good congregation might be formed there, if there was a faithful minister to take the charge of them. The Lord has done great things for us in this country—I have had sore trials since I came here, but God has raised me above them all. At every favourable opportunity I will give you a continuation of the history of this blessed work, so long as the Lord continues it among us.

On the fourth Sabbath of September 1800, the Sacrament of the Lord's Supper was administered at Shiloh, where



Mr. Hodge is now settled. A great multitude attended during the occasion: on the Sabbath, it was supposed, there were about five thousand. On every day, and through every night, the power of God appeared awfully visible. On one of the nights, fifteen persons were counted lying all near to each other, prostrate on the ground, weeping, groaning, and crying for mercy. Throughout the whole occasion, I beheld one scene of wonder after another; some falling before the arrows of King Jesus, others weeping, groaning, and panting for deliverance; and others sweetly delivered by glorious discoveries of the divine excellency and loveliness of the blessed Immanuel. The number which we hope were savingly brought to Christ on this occasion, was about seventy persons.

On the second Sabbath of October, the sacrament was administered at the Clay-Lick, a small congregation under my care. The weather was very wet and uncomfortable; the house was but a small cabin, unfit to contain the one-sixth of the people: but, although the clouds poured out heavy showers, Christ poured out rich blessings upon the people.—During the occasion, we hope, about eighty souls were brought to Jesus. The Sacrament was administered the same day at Mr. Craighead's meeting-house. The work there was very powerful. During the occasion, it is hoped, about forty persons experienced true religion.

On the Sabbath following the sacrament was administered at Montgomery's meeting-house, in the state of Tennessee, one of Mr. M'Gee's congregations; this was likewise a glorious time of the out-pouring of the spirit of God. We trust about forty souls were savingly brought to Christ.

On the first Sabbath of November, the sacrament was administered at Little Muddy-creek, one of Mr. Rankin's congregations. This was also a comfortable season, especially on Sabbath and Monday. We believe about twelve persons were savingly converted. Two families from Drake's creek, (a settlement of careless profane people, where no professors lived, except these families) attended at Muddy-creek sacrament. During the occasion, several of their young people gave evidence of their having obtained religion. When they went home on Tuesday evening, they spent the night in social prayer. In the mean time, a number of their thoughtless neighbours collected at the house, probably to hear news about the strange work at the sacrament; but the mighty

power of God was evidently displayed among them : the greater part of the time was spent in social prayer, until Thursday night, the careless people around them attending with them. During this time, it is hoped, about ten of them experienced real religion. Since that, Mr. Rankin has preached to them at different times, with great success. At present, it is thought about thirty in that settlement have obtained religion.

On the last Sabbath of November, the sacrament was administered at Hopewell, in the state of Tennessee, one of Mr. Hodge's congregations. This was the last public occasion in the year 1800; and this was likewise one of the days of the Son of Man. The Lord graciously poured out his Spirit to the awakening and conversion of many. About twenty, we hope, were savingly brought to Christ. What is truly matter of praise, wonder and gratitude to every follower of Christ, is, that every sacramental occasion in all our congregations, during the whole summer and fall, was attended with the tokens of the sweet presence and power of the Almighty Jesus. At more private occasions, at societies and common times of preaching, many souls, we trust, were brought to Christ; the circumstances of which I cannot now relate.

[*To be Continued.*]

EXTRACT OF A LETTER  
FROM LUZERNE COUNTY, PENNSYLVANIA.

Valley Mills, February 23, 1803.

— **B**E it known, dear sir, that last fall and the forepart of the present winter we were constantly informed of a revival of religion almost all around us. This was joyful news. My children frequently went on Sunday from five to ten miles: but from about four weeks past we have had no occasion to go abroad. It hath pleased God to work among us and with us, like himself. Convictions came on gradual, and spread from house to house and heart to heart. Old professors are remarkably warmed on this pleasing theme; so that from a time of great security, it has become a time of general revival. In my own family the parents have been visited in a most comfortable manner; the two oldest children have given the most satisfactory evidence that they have made their peace with God. The others all appear to be inquiring what they shall do to be saved. Nor is there one

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THE  
NEW-YORK  
*Missionary Magazine,*  
AND  
*REPOSITORY*  
OF  
RELIGIOUS INTELLIGENCE.  
FOR JUNE 1803.

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NEW-YORK MISSIONARY SOCIETY.

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THE first Tuesday of April being the time fixed for the annual meeting of this Association, the members accordingly met on that day.

Agreeably to a provision of the constitution, for maintaining union and correspondence with associations formed upon similar principles, and with similar views, Dr. M<sup>c</sup>Whorter President of the Missionary Society of New-Jersey and the Rev. Mr. Hillyer attended, and took their seats, as delegates from that body.

The members, after receiving and reading the report of the Board of Directors, proceeded to the choice of Directors for the ensuing year, and then adjourned to meet at 10 of the clock before noon on Wednesday.

On Tuesday evening in the Baptist Church in Gold Street, the Rev. John Williams delivered to a crowded audience, an animated discourse, glowing with the spirit of fervent piety, and ardent zeal for the promotion of the blessed Redeemer's kingdom, from Psalm lxxviii. 2, *That thy way may be known upon earth; thy saving health among all nations*; which at the adjourned meeting held on Wednesday was directed to be published. At this meeting also delegates were appointed to attend the meetings of the New-Jersey Missionary Society throughout the year; and the Rev. Dr.

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## Religious Intelligence.

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### A SHORT NARRATIVE

OF THE REVIVAL OF RELIGION IN LOGAN COUNTY,  
IN THE STATE OF KENTUCKY,

And the adjacent Settlements in the State of Tennessee, from  
May, 1797, until September, 1800.

(Continued from page 199.)

I SHALL conclude at present with a brief narrative of some remarkable circumstances attending the work.

And first—the life, zeal, and visible evidences of the power of God, operating through young converts, is worthy of observation. At the Sacrament at Muddy river, a little boy of about twelve years old, just after he obtained deliverance, addressed a Deist, who was a man of sense and education, and recommended Christ to him in the most forcible and affecting manner; telling him of the heavenly sweetness that was to be found in Christ and religion. The Deist began to dispute with him; but the Lord opened the child's mouth to speak so affectingly and convincingly to his conscience, as to silence every argument.

At the same Sacrament, I stood beside a little girl about ten years old, when she received comfort: after speaking in the most affecting manner about the excellency and fulness of Christ, she turned to her sister, who was a married woman, and holding up her little hands, her eyes flowing with tears, she prayed for her in such language as this: "O Lord God, Almighty, pity my poor unconverted sister, who has no religion—O Lord, she will be eternally damned if she does not get Christ." This seemed to strike her sister in the most deep, affecting manner. She then turned to her little brother, and laying her hands upon him, cried out—O my dear brother! you have no religion; you have no Christ—O! if you die without religion, you will sink to the everlasting flames of Hell! She had no sooner uttered these words, than the boy fell to the ground, and wept and groaned in an agony.

At the same Sacrament, on the Sabbath night, a little girl, about eleven or twelve years old, the daughter of a wealthy

gentleman in our country, who had been awakened at Red-river Sacrament, we hope obtained religion. Just after her deliverance, she came to me, and told me the happy news.—O! says she, I have met with Christ—I have found that precious Jesus. She spoke of the Redeemer's glory and excellency, his fulness and sufficiency, in the most astonishing language. O! says she, if I had ten thousand worlds, I would give them all that my dear father could but see and feel in Christ what I do! She then ran to her father, and clasping her arms around his neck, she wept over him, and told him that he had no religion—she told him what she saw in Christ, and what she felt of his love. O my father, says she, Christ is willing to save you—O try to seek him, and you will find him—O! if you but saw that in Christ which I see—O! if you but saw his fullness and willingness, you would come to him. This seemed to pierce the old man like a dart, and made him weep like a child. She then ran to her little brother, and seizing him in her arms, pleaded with him to seek religion, and recommended Christ to him; this struck him with keen convictions, which afterwards, I trust, ended in a real conversion.

The conduct of young converts, and especially of such as were but children, fastened more convictions at these times, than all the preaching.

Another remarkable circumstance attending this work, was the strange accidental way that many were brought to receive religion; a few instances of which I shall mention.

At the Ridge Sacrament, on Monday evening, a strange gentleman from Georgia, was riding past at some distance, and hearing the cries of the distressed, he turned off the road and came to the place, to see what it could mean. He had not been there many minutes till he was pierced with the arrows of conviction and fell to the ground; where he lay in an agony of distress, groaning like a dying man, and crying for mercy until some time in the night, when he found peace to his soul. He came from Georgia to sell some lands which he had in Cumberland; but he now changed his design, and set off for Georgia to sell his possessions there, and move to Cumberland, where the power of religion was.

At Shiloh Sacrament on Monday, a stranger from a distance started to go home, just as the last sermon was beginning. A pious man went to him, as he was putting his foot in the stirrup, and said, "Are you going away without the

blessing?" The stranger replied, "I live at a great distance ; I must go." The other said, "How can you go away without Christ?" The stranger then sunk to the ground under the most pungent conviction. The man came to me, and told me of his situation ; I went to him, and after conversing with him a while, left him powerless, and groaning in the utmost distress. I told some men to carry him to the edge of the assembly ; they brought him, and there he lay until some time in the night, when he obtained deliverance.

The last circumstance which I shall mention is, the conversion of some malicious opposers. At the Ridge Sacrament on Monday morning, a man who lived in the congregation, came to the meeting-house, bitterly exasperated against his wife, who had remained at the meeting-house all night. He ordered her home, but she refused to go ; he then gave her very abusive language, and went home very angry. After he went home he was struck with deep conviction, and lay powerless on his own floor, and never rose, until, we have reason to believe, he obtained religion.

Another who attended during the whole time of the same Sacrament, despising and condemning all that he saw as delusion and madness, and went away a violent opposer ; the next day after he returned home, he went out to his field to work, and there the Spirit of God reached his heart with the keen arrows of conviction : he fell down in the field, and lay upon the ground, until some time in the night his family found him, and carried him to the house, where he remained in the utmost distress, until some time before day, when he found peace to his soul ; and now appears to be a warm and lively Christian.

[To be continued.]

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*Letter from REV. MR. HOLMES, Stated Missionary from New-York Missionary Society to the Tuscaroras, Senecas, &c. Indians, to the New-York Baptist Association.*

NIAGARA, April 12, 1803.

Dearly Beloved in the Lord Jesus,

UPON calling to mind that your Anniversary Convention draws nigh, and that the providence of God has placed me in such a situation, that I cannot enjoy the pleasure of meeting with you, as I have at every former session of yours,