
THE
Western Missionary Magazine.

For FEBRUARY, 1803.

LETTER
FROM THE BASIL SOCIETY.

ADDRESSED

To the Missionary Society in London.

YOU had the goodness, dear Brethren, to request a list being sent you of the towns and provinces through which our Society extends; as also a plan of our proceedings; and from one to three copies of our Periodical Publications from the beginning of our activity as a body. We are happy to gratify this wish, as far as in our power; and, in return for your very acceptable present of the Evangelical Magazine, send you a complete copy of our extracts and collections, printed from 1783 to 1798. To the first volume you will find some pamphlets stitched, containing a full account of the views and organization of our Society; which, in the main, continues unaltered to this day, except what improvements have been suggested by experience, or the circumstances of the times. As a specimen of our communications, which circulate in manuscript only, we subjoin those of the nineteenth year of the Society; and, in case you should think it worth your while, we would order those of the preceding eighteen years to be copied likewise; which, however, would be attended with considerable expence. We should have been glad to send you, at least, two copies of our Publications; but those of 1793 and '94 are quite out of print; nor is it in our power to produce a second edition, as the complicated calamities of war, murrain and scarcity, have rendered the

• If the above principles are correct, we may indulge the pleasing hope, that many of the subjects of the extraordinary operations in question, are under the influence of the Spirit of God: and we may fear, that some of them, are under the influence of that Spirit, who, in the gospel seed-time, sows his tares with a persevering and unsparing hand. Let us then, avail ourselves of the advice of Him, who said, "*By their fruits ye shall know them;*" and judge with candour, according to the testimony to which we have access. And let us beware of that fanatical spirit, which has led some men to discover the most violent and religious zeal, against any thing, and every thing in religion, which is supremely affecting, warm and interesting.

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 neighbouring 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.*]

POETRY.

[*Rejoicing in a Revival of Religion.*]

- 1 **H**ARK! hear the sound, on earth 'tis found,
My soul delights to hear
Of dying love, that's from above,
Of pardon bought most dear.
- 2 God's ministers, a flaming fire,
Are passing through the land;
Their voice is "Hear, repent and fear,
"King Jesus is at hand."
- 3 Young converts sing, and praise their King,
And bleis God's holy name;
Whilst older saints leave their complaints,
And joy to join the theme.
- 4 Convinc'd of sin, men now begin
To call upon the Lord,
Trembling they pray, and mourn the day
In which they scorn'd his word.
- 5 God's chariot rolls, it frights the souls
Of those who hate the truth;
And saints in pray'r, cry, Lord draw near,
Have mercy on the youth.
- 6 Pour down a shower of thy great power
On every aching heart;
On all who try, and humbly cry,
That they may have a part.
- 7 Come, sinners all, hear now God's call,
And pray with one accord;
Saints, raise your songs, with joyful tongues,
To hail th' approaching Lord!

THE
Western Missionary Magazine.

For MARCH, 1803.

THE MARKS OF A WORK
OF
THE TRUE SPIRIT.

By the Rev. JONATHAN EDWARDS, A. M.

Published at BOSTON, A. D. 1741.

I JOHN, CHAP. IV. VERSE I.

Beloved. believe not every Spirit, but try the Spirits whether they are of God: Because many false Prophets are gone out into the World.

THE Apostolical age, or the age in which the Apostles lived and preached the Gospel, was an age of the greatest out-pouring of the Spirit of God that ever was; and that both as to the extraordinary influences and gifts of the Spirit, in inspiration and miracles, and also as to his ordinary operations, in convincing, converting, enlightening and sanctifying the souls of men. But as the influence of the true Spirit abounded, so counterfeits did also then abound: The Devil was abundant in mimicking both the ordinary and extraordinary influences of the Spirit of God, as is manifest by innumerable passages of the Apostles writings. This made it very necessary, that the Church of Christ should be furnished with some certain rules, and distinguishing and clear marks by which she might proceed safely in judging of Spirits, and distinguish the true from the false, without danger of being imposed upon. The giving such rules is the plain design of this chapter, where we have this matter more expressly and fully treated of, than any where else in the Bible. The Apostle here, of set purpose, undertakes to supply the Church of God

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.

[Concluded from page 28.]

God'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 appli-

cation 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 conviacing 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 dawnings 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 out-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.

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 lift 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 no body—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 religi-

on—O! 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, suitability 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 attached their young companion, 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 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 was 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 satisfying 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 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.

[To be continued.]

REVIVAL OF RELIGION
IN THE NORTH OF SCOTLAND.

The following most agreeable accounts have been received by the Society for propagating the Gospel at Home. The first letter is from one of the Society's Missionaries, who has been in their employment these two last years. The other is from one, some time ago in their employment, but now pastor of a Church, who, at their request, went upon the short itinerancy of which he gives an account.

June 10th, 1802.

MY DEAR SIR,

I embrace this opportunity to inform you, that since my last, especially since I sent you my journal, there is here a great shaking among the dry bones; many, both old and young, are awakened: even children from seven to thirteen years of age can give a distinct account of their experience of the nature and evil of sin, and their deliverance from it by faith in the blessed Redeemer, through the merits of his death and sufferings. Their love to the word of life, their hatred at sin, and the spirit of prayer and praise that appears to be among them is truly pleasant and comfortable: May the Lord grant that they may be kept alive, and that the Spirit of grace and love may enlighten their minds more and more, and strengthen and comfort their hearts to hold on their way rejoicing.

THE
Western Missionary Magazine.

For APRIL, 1803.

THE MARKS OF A WORK
OF
THE TRUE SPIRIT.

By the Rev. JONATHAN EDWARDS, A. M.

Published at BOSTON, A. D. 1741.

I JOHN, CHAP. iv. VERSE I.

Beloved, believe not every Spirit, but try the Spirits whether they are of God: Because many false Prophets are gone out into the World.

[Continued from page 44.]

6. 'TIS no sign that a work that is wrought amongst a people is not from the Spirit of God, *That many that seem to be the subjects of it, are guilty of great imprudences and irregularities in their conduct.* We are to consider that the end for which God pours out his Spirit, is to make men holy, and not to make them politicians. 'Tis no wonder at all, that in a mixt multitude of all sorts, wise and unwise, young and old, of weak and strong natural abilities, that are under strong impressions of mind, there are many that behave

G

A NARRATIVE

Of the Revival of Religion in Logan County, &c.

[Continued from page 54]

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 bro't 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 meantime, 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 bro't to Christ; the circumstances of which I cannot now relate.

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 fulness 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 the 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.)

Extract of a letter from the Rev. Moses Hoge to the Rev. Dr. Green, dated Mecklinburgh, (N. C.) April 24, 1802.

REV. AND DEAR SIR,

I HAVE seen strange things since I came to this state; a revival of religion after the manner of that in Tennessee and Kentucky. It is, indeed, a very extraordinary work, and I rejoice much that I have seen it. It appears to me more worthy the attention of philosophers of every description than any natural curiosity in our country. If it be only the work of man, it seems to open to our view some springs and powers in human nature which have hitherto escaped the researches of the acutest philosopher; and admitting it to be a work of God, as I believe it to be, it seems to lead to a more clear and distinct view of the operations of the Divine Spirit upon the heart of a sinner in his conversation and in subsequent communications than can be obtained from ordinary revivals. For, as a pious and sensible woman of this country has well expressed it, Jesus Christ, in that case, seems to be there executing in a visible manner his offices as a Mediator.

Were it only the ignorant, the weak, and the timid, that become the subjects of this work, it might with some plausibility, at least, be ascribed to the measures employed to carry it on; but when men of information, of strong nerves, and vigorous understandings, are overcome—especially when Deists of this description, who have fortified themselves against every religious impression, from the writings of Bolingbroke, Hume, Voltaire, and Paine; when such men fall—what shall we say? Shall we ascribe this to the word of a weak mortal? the Deists themselves ought to be ashamed of this solution.—It must moreover, be observed, that it is not unusual for persons to fall where nothing uncommonly alarming or affecting is to be seen or heard; and must not this be ascribed to the

THE
Western Missionary Magazine,

For JUNE, 1803.

A D D R E S S

OF THE EDINBURGH AND GLASGOW MISSIONARY SOCIETIES,
RESPECTING A MISSION TO JAMAICA.

To all who love the Lord Jesus Christ, grace and peace be multiplied.

YOU cannot have considered, without the liveliest emotion and gratitude, the various events which have lately taken place in the Christian world.

It was long the regret of good men in this country, that the prayers and exertions of Christians for the extension of the Redeemer's kingdom, were enfeebled by their disunion and want of co-operation. The many unsuccessful attempts which had been made to remedy these evils, led mankind to consider a general and cordial union among Christians as impossible. But the Lord hath arisen, and hath had mercy on Zion. What neither the hand of power, nor the prospect of wordly advantage could accomplish, love to Jesus and concern for souls have effected. Christians of almost every denomination, without sacrificing any of their distinctive tenets, have united upon the broad basis of *preaching salvation, through free grace, to the heathen world.*

dependence of my children, who came round my table lisping their wants; and feeling for them as I did for myself, the following text came so to my mind as very deeply to affect me. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father bestow the Holy Spirit to them that ask him." I immediately felt strong in the Lord, and in the power of his might, and felt as if I could hardly forgive myself the very idea of being ashamed of the cross. I felt my inclinations and desires entirely changed. I wanted all my neighbours to partake with me of the waters of life. I wanted them to cry out with me in the words of the Psalmist, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." I did not want now to flee five hundred miles into the wilderness to confess Christ in private; but I had an ardent desire, that as far as my deism had been published, my recantation might be known. "Glory to God in the highest, peace on earth, and good will to men."

DAVID HUDSON.

Goshen (Connecticut) April 8th, 1803.

A NARRATIVE

[*Of the Revival of Religion in Logan county, &c.*

Continued from page 103.]

AT Shiloh Sacrament, a certain old lady collected all her children on Sabbath evening, and ordered them to go home, lest they should fall down and cry out, or behave like some others. The young people wished to stay, but she forced them away. As soon as she got home she was powerfully struck with conviction; and her bodily strength was so overcome, that she could not rise from her bed that night, nor the next day. On Monday she sent all her children to meeting, and lay herself, weeping and groaning in great distress. Ever since she has been solemnly exercised, but has not yet obtained deliverance.

By reason of the multitudes who attended at all these solemn occasions, the work has spread to a vast distance, into almost

every settlement in the Cumberland and Green-River country; which affords a hopeful prospect to the Church.

The narrative of the revival which I sent you last September, together with what I have now wrote, contains as exact an account of the whole work, from the year 1797 to the present time, as I can write. I shall embrace every opportunity to send you an account of its progress, so long as the Lord shall be pleased to continue it among us.

In the mean time, dear Sir, remember the state of these infant Churches at a Throne of Grace. Tell all my Christian friends, and all your praying people, when they get near to God, to pray for me and my congregations in particular, and for all the rising Churches in this land.

I remain your friend and son in the Gospel of Christ,

JAMES M'GREADY.

Logan County, January the 14th, 1801.

~~~~~  
Logan County, Kentucky, July the 26th, 1803.

I HAVE the happiness to inform you, that the Lord is yet doing wonders in our country. Such a blessed time as we have had these years past, I never saw nor heard of before. The blessed work of God goes on with rapidity, and continues to overspread our country. Opposers seem thunderstruck and confounded. Our public meetings and societies in general are favoured with the visible tokens of God's power and presence—But our Sacramental occasions are days of the Son of Man indeed, and are usually marked with the visible footsteps of Jehovah's majesty and glory. On the first Sabbath of June I administered the Sacrament of the Lord's Supper at Red-river, assisted by Messrs. Hodge, M'Gee, and Rankin. I think this was, in some respects, one of the greatest seasons of divine power we ever saw. We have reason to believe, that about twenty persons were savingly converted during this occasion, which was by no means equal to the number of conversions which has attended some of our Sacraments;—but what rendered the occasion most remarkable was, the extraordinary manifestation of God's gracious, life-giving presence to his own people. So many souls happy in the love of God, I never

saw upon earth before. The exercise at the tables was indeed a heaven upon earth. Christians at the tables, almost universally, from first to last, were so filled with joy unspeakable, and full of glory, that they might, with propriety, be compared to bottles filled with new wine. With many it appeared, that if their views of the divine glory had been any greater, they must have sunk under the weight. But I can give you no suitable description of it, neither could you form an adequate idea of it, unless you had been present.

On the Sabbath after, I assisted the Rev. Mr. Tamplin, at the administration of the Sacrament, about 80 miles from this, near the mouth of Cumberland river, in a place where our blessed revival had never reached. Nothing remarkable took place until Sabbath evening. After the tables were served, I preached a short sermon, in the close of which a few persons cried out in bitter distress, and a great number were in a flood of tears; several fell down under hard convictions: the general cry was, *What shall we do to be saved?* The majority of the people remained at the meeting-house until midnight. One person only obtained religion that night. About sun-down an old sinner started homewards, cursing the work. When he had gone about half a mile, he told one of his companions that he would turn back, and spend the night with some of the women in the woods. Accordingly he came back; but he was not there more than five minutes, until he was struck down under keen convictions, and made to cry for mercy. Since that time a very general attention to religion has prevailed in that congregation, and several persons have been hopefully converted.

The Sabbath week after, when I was at Red river, the congregation that lies most distant from my dwelling, the Lord graciously visited my little family at home. My wife and my little children, and a pious little girl that was boarding with us, going to school, were all that were at home. My little girls and the other girl went out to the woods to pray together, and the Lord graciously met with them. My two eldest had much clearer and brighter views of the glory of God in Christ, and the sweet plan of salvation, than they ever had before; and my third little daughter, now in her 6th year, was struck down under the most pungent convictions, crying for mercy; while my two other little girls spent the greater

part of the day—sometimes praising God, and telling the sweet beauties they saw in Jesus—sometimes talking to their little sister in distress; encouraging her to seek and strive; telling her of the sufficiency and willingness of Christ to save her; and some times praying over her. At length they went out again to the woods to pray; at which time I trust the Lord manifested himself to my third daughter, and delivered her soul. Then they all rejoiced together, and often cried out that their souls were happy, but that they would feel a great deal happier, if their two younger sisters had religion. They had two little sisters yet out of Christ—O if they had religion, then they would feel as happy as they could feel. Perhaps a week or ten days after this, my third daughter came in one evening from her prayers, and fell across my knees, and cried bitterly for perhaps the space of an hour. I asked her what ailed her? But she made me no answer. I asked her if she was afraid of going to Hell? No; she said she was always afraid of going to Hell, until that Sunday; but she was never afraid of going to Hell since. I asked her, if she loved the Lord Jesus Christ? She said she never loved Jesus until that Sunday; but she knew she now loved him. I asked her, what was it then that made her cry? Oh! says she, my poor uncle has no religion, and if he dies he will go to Hell. Dear Sir, I thank the Lord that ever I had a child. O that I could feel gratitude to God for what he has done for me—At present I have a good hope that three of my children, out of five, are savingly in Christ.

Last Sabbath I assisted Mr. Rankin to administer the Sacrament at Gasper river, with Messrs. Hodge and M'Gee. This was a most glorious season of the out-pouring of the Spirit of God. God's people were feasted on the hidden manna, and partook of the very foretastes of immortal glory—stubborn sinners, in large numbers, were struck down by the almighty power of God, and brought to plead and cry for mercy, and an happy number, between 25 and 30 persons, I hope savingly brought to Christ.

In the Cumberland settlements, in the state of Tennessee, the work goes on—Christ is there riding triumphant and glorious in the chariot of the Gospel, and bowing sinners in numbers at his feet. Messrs. Hodge and M'Gee told me, that there is scarcely a sermon or society in their congregations,

but less or more apparently get religion. In the old settlements of Kentucky, God is still doing wonders. I lately received a letter from the Rev. Mr. Stone, of Bourbon county, in which he informed me, that the work of God prevails in his congregations, and in all the adjacent Churches. Some striking instances, which he mentioned in his letter, I will just transcribe for your satisfaction.—A gentleman from New-England, on his way to this country had heard of the work among the people. Immediately after crossing the Ohio, and entering this state, he opposed the work as yet not seen. He came on opposing until he came into our parts—He stopt to breakfast—The people of the house were talking with one another of an extraordinary society the night before—The gentleman attended, and at length pronounced it the work of the Devil—He went away, but had not gone half a mile before, Saul like, he fell upon the road; and there he lay until he found Christ—then, calling in at every house as he passed along, preached Christ to all he saw. Another instance, not far from us :—A company met one evening for a ball. While waiting for the fiddler, one of them grew uneasy, and proposed to his companions to go home. The company found out his uneasiness, and in contempt of religion began to sing an hymn to him. In time of singing, three or four were struck down, and began to pray in earnest. They continued almost all night, and of 40 who were there, 27 were struck down. So ended their frolick.

From the state of North-Carolina, we have the most glorious news. Hundreds and thousands are falling before Christ's two-edged sword, and his conquests are reaching over the state. By the latest accounts we hear, that the flame has reached South-Carolina, and is going on with rapid progress. I would just mention, for the comfort of God's people in your country, that I never knew a revival with fewer instances of deceptions or delusive hopes. It is truly astonishing to find those who are delivered from their burden of guilt and distress, to be the subjects of such clear, rational, scriptural views of the Gospel scheme of salvation, and the nature of Christ's satisfaction to the law and justice, and his willingness to save guilty, lost sinners. It is a common case, for illiterate Negroes, and little children of 5, 6, 7 and 8 years old, when they get their first comforts, to speak of their views of the mediatorial glories of Christ; his fulness, suitableness and sufficiency to

save to the uttermost; their views of the holiness of God, and the purity of the divine law, and such like subjects, with an eloquence and pathos that would not disgrace a preacher of the Gospel.

I would further add, we have but few instances of apostacy since our blessed revival began. It is true there are many instances of persons being alarmed, and sometimes struck down under deep convictions, who have grown careless again; but the instances are very rare, of persons who have professed to have obtained real religion, going back again. I scarcely know of any who have given us a comfortable account of an experience of grace, and have been admitted to the privileges of the Church, who have given sufficient grounds to call their religion in question.

Innumerable instances we have of those, who four or five years ago were drunkards, dancers, Sabbath-breakers, Deists, &c. &c. who are now humble, praying, sober, temperate Christians. I think it is evident to a demonstration, that none but the infinite God could produce the effects which have followed this work.

Since writing the above, I assisted Mr. McGee at the Sacrament in the Ridge congregation, in Tennessee. This occasion, in some respects, exceeded any thing I ever saw before. There were upwards of five hundred communicants; and at the tables, through the evening, and during the greater part of the night, the people of God were so filled with such extatic raptures of divine joy and comfort, that I could compare it to nothing else than the New Jerusalem coming down from heaven to earth. At the same time, conviction and conversion-work was going on with God-like power. One astonishing wonder took place that night, viz. the conversion of a little girl of three years old, who appeared to give good evidence of a saving work of grace upon her soul. Monday night was one of the most solemn seasons that ever I saw. Through the vast multitude the ground was every where strewed over with sinners struck down in awful convictions, crying out for mercy. I cannot easily ascertain the number who gave evidence of obtaining religion at this occasion; but it must be considerable.