

INCREASE OF PIETY

By

W.W. Woodward

Dar.

BV3773

W899

UNIVERSITY
OF PITTSBURGH



LIBRARY



3 1735 060 442 153

5-20

Digitized by the Internet Archive
in 2010 with funding from
University of Pittsburgh Library System

Woodward, William Wallis

INCREASE OF PIETY,

OR THE

REVIVAL OF RELIGION

IN THE

UNITED STATES OF AMERICA,

CONTAINING

SEVERAL INTERESTING LETTERS

NOT BEFORE PUBLISHED.

TOGETHER WITH

THREE REMARKABLE DREAMS,

In succession, as related by a Female in the Northern Liberties of Philadelphia; to several Christian Friends, and handed to the Press by a respectable minister of the gospel.

COLLECTED BY THE PUBLISHER.

PHILADELPHIA :

Printed and Published by W. W. WOODWARD,
No. 52, corner of Second and Chestnut Streets.

Dar,

BV3773

W 899

cop 1

RECEIVED
MAY 10 1999
LIBRARY OF CONGRESS

12-22-42

C O N T E N T S.

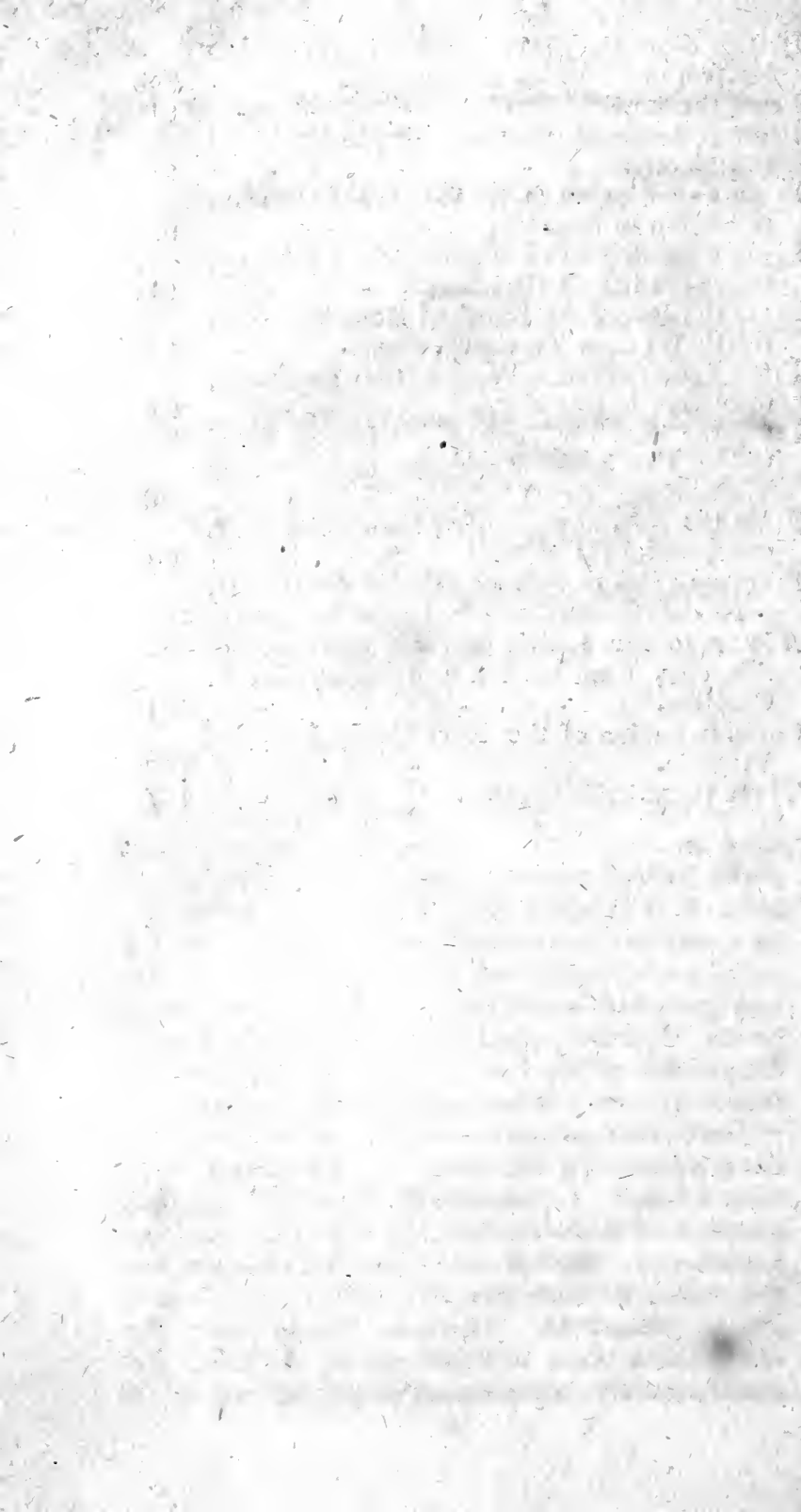
A LETTER from Mr. S—— W—— Windham, in Connecticut to his friend in Boston.	5
From the Rev. E. P. to his parents in Ashford.	6
From the Rev. Stephen S. Nelson, of Hartford, to his friend in Boston.	7
From the Rev. J—— B——, Trumbull, (Con.) to his friend in Newbury-Port.	8
From the Rev. Caleb Blood of Shaftsbury, (Vermont)	9
From a gentleman in Pembroke, to his friend in Boston.	14
From the Rev. P—— P——, of Deer-Isle, to his friend in Newbury-Port.	15
From a gentleman of Deer-Isle, to a society in Newbury-Port.	18
From Mrs. A—— S——, District Maine, to the Rev. Isaac Backus, Middleborough.	19
From the Rev. J—— M——, Bowdoinham, to the Rev. Isaac Backus.	20
From a young Lady at Bowdoinham.	21
From the Rev. J—— D——, of Nova-Scotia, to his friend in Boston, dated at Halifax.	ib.
From the Rev. T—— H—— C——, to his friend in Boston, dated Annapolis.	22
From a minister in Lyme, Connecticut, to his friend in Boston.	23
From the Rev. Isaac Backus of Middleborough to a brother minister, Philadelphia.	26
From a clergyman in Connecticut, to the Rev. Dr. Ashbel Green, of Philadelphia.	27

CONTENTS.

From Thomas Baldwin of Boston, to the Rev. Dr. William Rogers at Philadelphia.	28
From the Church in Hopewell, to the Baptist Association.	29
From the Rev. Caleb Blood, of Shaftsbury	30
A letter from colonel Robert Paterfon in Lexington (Ken.) to the Rev. Dr. King.	31
From a gentleman in Washington county, (Penn.) to his friend in Philadelphia.	36
A letter from a gentleman in Washington, (Ken.) to his son in Philadelphia.	45
From the Rev. I Backus to the Rev. Dr. Rogers in Philadelphia.	46
A letter from the Rev. Mr. Hoge, in Shepherd's town, Virginia, to the Rev. Dr. Green	47
From a respectable minister, in the upper part of Georgia, to his friend in Savannah.	49
From a gentleman in Lexington to his friend in the City of Washington.	50
From the same.	ib.
From a gentleman in Bourbon county, to his friend in Baltimore.	51
From a gentleman in Lexington (Ken.) to his sister in Philadelphia.	52
From the Rev. Dr. Rogers, of Philadelphia, to his friend in Baltimore.	54
From a gentleman in North-Carolina, to his friend in Virginia, dated at Iredell county.	55
From a gentleman in Laurence Allnut, Kentucky River, to his friend in Maryland.	ib.
From the Rev. J. Badger, No. 1. 6th range, to his friend in Hartford (Con.)	56
From the Rev. G. Baxter, of Washington, Virginia, to the Rev. A. Alexander, Prince Edward.	56
From the Rev. Drury Lacy, Virginia, to Mr. Robert Ralston merchant, Philadelphia.	66
From the Negro Baptist church, Savannah, (Georgia) to the Rev. Dr. Rippon, of London.	71
Of a letter from a gentleman in Lancaster, to his friend in Philadelphia.	73
Of a letter from the Rev. Gideon Blackburn, Blount County, Tennessee.	75

CONTENTS.

Letters from the Rev. James Finley, on the Revival of Religion, at Kentucky.	- - - -	79
From the same.	- - - -	81
From a gentleman in Kentucky, to his friend in this city.	- - - -	87
From a gentleman in Washington, Kentucky, to his son in this city.	- - - -	90
From a gentleman in Washington, Kentucky, to his son in this city.	- - - -	91
From the Rev. John Smith of Round-Bottom, North-Western Territory.	- - - -	94
From a gentleman in Washington, Kentucky, to his son in this city.	- - - -	95
From the Rev. Mr. Richard M'Namar, dated Cabin Creek, Kentucky, to his friend at Washington (Ken.)	- - - -	97
From the Rev. John Coufer, Lancaster, South Carolina, to the Editor.	- - - -	98
From a person of respectability in Stateville, North Carolina, to Mr. David Jackson.	- - - -	100
A letter to Mr. Joseph Magoffin merchant of this city, from his son in Salisbury, North Carolina.	- - - -	101
Communication of the Rev. Drury Lacy, of Virginia.	- - - -	102
Three remarkable dreams.	- - - -	107



REVIVAL OF RELIGION, &c.

EXTRACT I.

*Mr. S——, W——, of Windham, in Connecticut,
thus writes to his friend in Boston.*

Windham, Oct. 2, 1792.

Rev. and dear Sir,

YOU will pardon me for using the freedom to trouble you with a line from so unworthy, though sincere friend. It is a time of general health in these parts; but this is not the best news I shall acquaint you with: for “as cold water to a thirsty soul, so is good news from a far country.”—God is carrying on a glorious work in several towns in these parts. The work began in Mansfield, first society, about five or six months ago, in a very gradual manner; but soon took a very rapid spread in the west part of the town. A sermon preached in that neighbourhood at a funeral, by the Rev. Mr. Shearman, was greatly blessed. The Spirit of the Lord seemed to sweep all before it like an overflowing flood, though with very little noise or crying out. It is wonderful to see the surprising alteration in that people in so short a time. I conclude there are not less than an hundred souls converted in that town since the work began. Soon after it began in Hampton, but did not spread with that degree of rapidity as it did in Mansfield. The same happy work has lately taken place in Ashford, in the rev. Mr. Pond’s society, with a good degree of power. It

has also spread into the second society in Mansfield, under the pastoral care of the Rev. Mr. Welsh; also in the upper part of Canterbury, and lately in Abbington society in Pomfret.

Dear sir, we may say, in the midst of judgment God is showing himself marvellously good and kind; and as it seemed our land, a few months ago, was fully ripe for destruction, and the hot thunderbolts of divine wrath were hanging over our heads, yet God has made a rich display of his grace, in the conversion of so many souls. One thing is remarkable in this reformation; there is such evidence carried in the work, that none, or but very few dare to oppose it. Bigotry, which was so common between the Standing Order (Congregationalists) and the Dissenters, is done away.—This work is chiefly among the standing Order.

EXTRACT 2. *Containing a further account of the same work, in a letter from the Rev. E——, P——, to his Parents, dated Ashford, September 24, 1798.*

Honoured parents,

I MUST inform you of the work of God, which is going on in these parts. Early in May, an attention began in the first society in Mansfield, which increased to a great degree, so as to become general. It then began in Hampton, and is as general as in Mansfield. About four weeks since, it began here, and, for the time, has spread very fast; so that about eighty have been under great concern: Of this number, nearly twenty have a hope that they have been “born again.” The work seems to be spreading. In one family of my people who have only three little daughters, the eldest fifteen years old, they all give evidence that they have been born again! The work has also began in Mr. Welsh’s society in Mansfield; and the prospects are very favorable in Westford. —Do unite in prayer to God; if only two or three,

don't omit it, that God would pour out his Spirit upon you. This seems to have been the beginning of the work in Mansfield.

EXTRACT 3. *Containing an account of the beginning of the reformation in Hartford, in a letter from the Rev. Stephen S. Nelson, of that City, to his friend in Boston, dated January 14, 1799.*

[Rev. and dear Sir,

A GLORIOUS revival of religion has lately taken place among us. Two of my brothers-in-law the youngest about 12 years old, and the other fourteen, had been under deep conviction at times, for several weeks before our last Thanksgiving; and on that day, whilst I was preaching, the youngest was brought out clear in his mind, and went home with his little soul overflowing with joy. This affected the whole family; several of whom we trust, could rejoice with him; all the rest were much alarmed, and led to cry out under pungent conviction, "What shall we do to be saved?" From this it has spread from house to house and from heart to heart, till almost the whole city has got alarmed.

I think as many as 15 or 20 have been hopefully converted; many more are under painful convictions, and the work still spreading. It has also extended its happy influence among the other denominations, and they open conferences, and welcome its approach.

We have meetings almost every evening in the week. Here is surely a Macedonian cry, Do come over and help us."

EXTRACT 4. *Containing a further account of the same work in a letter from the Rev. J——, B——, dated at Trumbull, February 6, 1799, to his friend at Newbury-Port.*

My dear friend and brother,

THROUGH the kind hand of God, I arrived here yesterday. I stopped at Hartford and preached five sermons.

The spirit of hearing at Hartford is greater than any representations which have been made. Young people of both sexes flock by hundreds, and the prospect is flattering in the extreme. Conference meetings are held every night in different private houses. In Mr. Strong's society, 60 are thought to be under conviction and 20 have been hopefully brought into gospel liberty. In Mr. Nelson's 30, and some in Mr. Flint's.

The youth hold correspondence one with another by letter, and with those of the neighboring towns. Hundreds are under some serious concern, while hundreds more stand astonished, and are ready to cry, "*What meaneth all this?*"

The Lord seems to have stepped out of the usual path of ordinances, to effect this work more immediately in the displays of his almighty power and out-pouring of his Spirit; probably to show that the work is his own. It is not attended with noise and confusion, but with solemnity and reverence. No fire; no rushing wind; no earthquake: but a still small voice goes before this wonderful work; no doubt, to hide pride from man. The ministers are stirred up to uncommon diligence and labour, so that they have scarcely time to prepare for public exercises.

The sacred flame has spread into many neighboring towns, and the pious are flocking into Hartford to be eye witnesses of this glorious work. I have felt myself so much engaged in preaching, visiting and conversing with old and young, that my attention has been literally taken off from

Wife, Children Flock, and bodily infirmities. O that my past time had been better employed and filled than it has been. Should my health be continued, I hope, by the grace of God, to spend my strength wholly in the Lord's cause, which carries its own reward with it.

Two hundred miles N. W. of Hartford, on the border of the Indian nations, I am informed that the Lord is pouring out his Spirit plentifully. The Aborigines flock to hear the gospel, and fall under the word like Dagon before the Ark. I have seen a preacher from those parts, who gives the most flattering accounts, and informs, that very large numbers have been added to the churches in that vicinity the last year.

After a sermon was finished upon a late occasion in the woods, an Indian stood up with tears in his eyes, and thus addressed the audience: "I desire to bless God, that white people ever came into this country. White people brought the Bible, and the religion of Jesus with them. White people prayed for the conversion of the heathen, and I stand up this day as a living witness of the power of God's converting grace *in answer to their prayers*. Continue to pray for the conversion of more heathens, that they also may be brought to the knowledge of Jesus.

EXTRACT 5. *Rev. Caleb Blood, of Shaftesbury, in Vermont, gives the following particulars of the reformation in that town.*

Feb. 21, 1799.

Rev. Sir,

I AM sensible that under too great a degree of animation, even christians too often exaggerate their accounts of revivals of religion. But I will attempt a simple, but short narrative of the late wonderful work of God in this place.

In the month of April last, there appeared nothing among this people but the most rapid increase of every species of vice and immorality; and

even professors had grown cold as to religious exercises.

Towards the last of that month, it pleased God to visit my poor soul with some sense of my own vileness and short comings, and how little I had done for God and the good of souls. At this time I think I had a glimpse of the infinite character of Jehovah, which made me shrink into nothing in my own esteem; then, to my astonishment, my soul was strangely drawn forth, at particular times, in secret prayer, for the salvation of sinners. Repeated exercises of this kind gave me a strong confidence, that the Lord would soon work salvation in this place. There were, however, no favourable symptoms among the people until the month of July; then a young woman, who had been converted some years before, was stirred up, and came forward in Baptism. Her conversion was made the mean of the awakening of a number of young people. Thus the work began. In August, four persons more were baptized. In September, I baptized seventeen. Many were awakened by the solemnity of this ordinance. (Indeed I think there was no one mean more blessed for the conviction of sinners, through the whole course of this work, than the administration of Baptism). But to return; we as yet held our church conferences, to hear the relations of candidates, but once a month. At the close of October, we were obliged to attend two days, and then were not able to hear all that wished to relate: The next Lord's-day was a severe storm; baptism was omitted; The church attended two days of that week also, to hear the young converts declare what the Lord had done for them. I was then under the necessity to call for assistance in administering Baptism. Accordingly, brother Samuel Rogers attended the next sabbath, and we baptized 46 that day. We then found it necessary to hold our church conferences to her relations once a week. The next

Sabbath I baptized 21 ; the next 16 ; the next 13 ; the next 9 ; and there have been but a few weeks since, that I have not been called to the precious work of baptizing. Zion's gates were truly then thronged with converts !

The whole number added to this church, since last May, is 175 ; 25 by letter and other ways ; and 150 by baptism. — Our whole number is 346. Many of this number are removed into different parts of the country ; there are, however, nearly 300 who live in this vicinity, the remotest of them not more than six miles from our meeting-house.

There have also been 70 added to the West church in this town since the work began ; and 13 to the East church.

As to the principal means by which this work has been carried on, I must say, that no one's little or great preaching can justly lay any claim to the honors of it. Several brethren in the ministry have visited us in the time, and all of them were blessed in their labours. A brother Jones, from England, was an instrument for the awakening of several.

I have been filled with wonder and astonishment, to see how the Lord has been pleased to bless some of almost all the preaching that has been in this town since I have been here. Even when I had mourned and thought I had laboured in vain, and that my preaching was as water spilt upon a rock ; the Lord has now made known that he designed it for the good of souls. O my brother, let us never be discouraged ; we cannot always tell when our labours are blessed. I cannot say how many, but the Lord has made my poor weak efforts the means of awakening a considerable number. But the greatest part of the people have been awakened by attending the solemnity of baptism, and by conversation one with another. — Indeed, the most that I can say is, It is the Lord's doing, and it is marvellous in our eyes.

There has not in years past been the most cordial fellowship between the three churches in this town; but the Lord has now effected a happy union between us. On the last Lord's day in January, we all met at one communion-table. That happy day my soul had desired for years. Nothing but experience could have made me believe it possible, that I could have felt so much solid delight, anticipated so much trouble, and rejoiced with so much trembling, at one and the same time. That day I trust will never be forgotten by me. The north part of Bennington, which lies south of us, has shared considerably in this grace, and have joined with the churches in this town, and some few members from the town north of us; but the greatest part that have been wrought upon are within this town, which is six miles square.

In about two months after the work began the whole town seemed to be affected. Conference meetings were attended two or three times in a week in almost every neighbourhood; and it was surprising to me, that scarcely a single instance appeared of any over-heated zeal, or flight of passion! Both sinners under conviction, and those newly brought into the liberty of the gospel, conversed in their meetings with the greatest freedom; they spake one at a time a few words, in the most solemn manner I ever heard people in my life. And in general they spake so low, that their assemblies must be perfectly still, or they could not hear them: Yet a remarkable power attended their conversation. Sinners would tremble as though they felt themselves in the immediate presence of the great Jehovah.

Some of all ranks and characters among us have been taken; from the most respectable members of society, to the vilest in the place. Some of our most noted Deists have bowed the knee to King Jesus. And a number of Universalists

have forsaken their delusions, and embraced the truth.

In the revival four years ago last summer, we then received ten children into the church, aged from nine to thirteen years, with a number of other young people ; all of them remain in good standing with us, and are now able to help others ; excepting one, who, I trust, is gone to the church triumphant. In this revival we have received sixteen, whose ages are from nine to fifteen years. From nine, I have baptized some of almost every age to upwards of seventy !

We have now upwards of one hundred unmarried persons in this church. There are also a large number of youths who have joined the other churches in this town. O my God ! keep them in the love of the truth ! My very soul trembles when I think of them. There is not a sufficient number of young people now left in the town, who can unite, to carry on their merry meetings. Every company of them is broken up.

I lately enjoyed the happiness of having upwards of seventy youths and children, that were professors, to visit and hold a conference at my house in one evening. You may guess, but it would be difficult to tell, with what a mixture of joy and trembling I was then filled.

The severest cold, snow and ice we have had this tedious winter, I have not heard once mentioned as any terror to the most delicate ladies, young or old, we have in the place ; but they have cheerfully followed their Divine Redeemer into the liquid grave, without the least intimidation.

As to myself, I think if ever I knew what it was to have extraordinary strength, it has been within a few months past. My lungs, which I had thought were on the decay, now seemed to renew their youth. Preaching three or four times a week, besides attending other meetings almost every day for months together, seemed very little if any to exhaust my strength. I think, of all

men in the world, I have the greatest cause to be humble before God, for his abundant goodness bestowed upon a most unworthy wretch.

When I think of my own weakness and insufficiency, and the great number of young, inexperienced Christians committed to my charge, my heart shrinks within me; and I am ready to wish they had a more able and pious watchman to go before them. But all the hope I have is, that He who leadeth Joseph like a flock, will gather the lambs in his arms, and gently lead his flock into the flowery fields of gospel truth, and beside the still waters of eternal life.

I sometimes anticipate so much trouble, that it quite absorbs my spirits, and drowns my joy. Then I think it best to rejoice while I can, and let to-morrow take thought for itself.

It is, however, a very interesting crisis with us; if we are faithful, and make a right improvement of the great mercies bestowed upon us, we may continue to be a happy people; if not, a series of trouble and sorrow await us. Dear brother, pray for us, that we may be kept in the love of the truth; that the God of love and peace may ever dwell with us.

I must not indulge my feelings, I shall intrude upon your patience.

EXTRACT 6. *A gentleman in Pembroke thus writes to his friend in Boston.*

Pembroke, April 2, 1799.

Dear Sir,

GOD has been pleased to begin a glorious work in the first parish in Marshfield, and a few scattering drops in towns adjoining, although but a few as yet. O may we all be enabled to wrestle like Jacob and prevail like Israel. We need the prayers of all that have an interest at the throne of grace, that we may be kept from error and delusion. O may the time soon come, when the

knowledge of God shall cover the earth, as the waters do the seas.

As to the present state of the reformation among us, there are between 30 and 40, in a judgment of charity, brought to the knowledge of truth; and more than that number appear to be under serious impressions of mind.

EXTRACT 7. *The Rev. P—— P—— of Deer-Isle, writes thus in a letter to his friend in Newburyport.*

Deer-Isle, March 2, 1799.

Dear Brother,

IN your last letter to me, you wrote you had heard there was a revival of religion some where in these parts; and desired me to give you an account of it.

In the beginning of June last, I was called to Mount-Desert to administer sacraments to a church who have not a stated pastor, and tarried with them about nine days; when in the preaching of my second sermon, the glory of the Lord came down in a wonderful manner. One convicted, and hopefully converted under that sermon was added to the church about two days after, and three others who had before obtained a hope. Three months after this, I went again to administer the Lord's Supper, at which time I admitted twenty-eight who had been hopefully brought home in the interval. The work of conviction was then going on powerfully in that town, and spreading into those adjoining on the same island. Our association had licensed dear Mr. Ebenezer Eaton to preach, who improved his talent, laboring night and day among them, whom the Lord remarkably owned. How many have been brought out since I was there, I am not informed; but, according to the best accounts, there are many. The Lord multiply the number, and add to the Church of such as shall be saved.

I now come a little nearer home. In the beginning of winter, this glorious work began in Sedgwick, under the pastoral care of the Rev. Daniel Merrill. Perhaps there hath not been a work so powerful, and so much like the work fifty-eight years ago. In a time of such extraordinaries, it could not reasonably be expected but some things would be a little wild and incoherent; considering the various tempers, infirmities and dispositions of mankind: But I believe my young and dear brother Merrill, together with experienced christians were very careful to distinguish the precious from the vile—to correct errors, “to set the people in the way of his steps,” so that there appears to be no prevalence of enthusiasm among them, according to the best information. How great the number is of those who have been brought to hope, I am not able to give any tolerable good account: Some say there are about an hundred, others about double that number: I believe they are all very uncertain. Blessed be God the work is yet going on there though not with equal rapidity.

And now, dear Sir, let your imagination pain to your view the striking scene, of an hundred souls, men, women, and children, at the same time under the work of the law. The tears sob, groans and cries issuing from scores at a time! All the terrors of the law crowding and pressing in upon them; their sins, in infinite numbers and aggravations staring them in the face, all their old vain hopes gone, and cut off, an every refuge failing! Hear them freely confessing their old abominations, their former enmity to the great doctrines of original sin, election, the sovereignty of divine, free grace, the power of God displayed in effectual vocation; above all, the justice of God in their damnation! How often are souls brought out into the peace and comfort of the love of God, and the sweet consolations of the Holy Spirit. The dead hear the

voice of the Son of God, and live. Children are brought to cry, "Hosanna to the Son of David." Indeed this glorious work has been wonderful among children; and God has made instruments of them to perfect his praise in carrying on his work.

This blessed work of God has begun in Blue-Hill; but as yet has not gained the ascendancy. I shall therefore come to my own dear people of Deer-Isle. And here, perhaps the work is as remarkable as at Sedgwick, but not so rapid. Not more than eight months ago it appeared to me that religion was near expiring among us, except in a very handful of professors. Deism had taken an unaccountable stride, and spread itself over a great number of the inhabitants. And now, no Bible, no Christ, but the Christian religion, and Christians, were the song of the drunkard; and every drunkard, and every vice was deemed harmless, and inoffensive to God. I had no reason to think but by the next annual meeting of the town, they would vote the gospel out from them. When the afore-mentioned work at Penobscot and Mount Desert was going on, it seemed to have no influence on our people. This, you may be sure, was very grievous to me. However, I think I was enabled to bear witness to the truth with great freedom. In October, I perceived a more close attention to the word, but nothing special as yet. After I was confined to my house, the work began to appear; and though I could not go abroad, nor preach at the meeting-house, there was seldom a day but more or less visited me under their trouble, and I preached in my own house when I was not able to stand on my feet. At length we had the assistance of Mr. E. Eaton, whom God remarkably owns. I believe there are about forty, men, women, and children, who have obtained a hope; and great numbers are under pressing conviction. The work is now on the increase. May the Lord

continue and still increase it till they are all brought in. The mouth of deism is at present stopped, and against the children of Israel not so much as a dog is suffered to move his tongue. O may the Lord go on from conquering to conquer, till the whole earth shall be filled with his glory.

Thus, dear Sir, I have complied with your desire. If you think proper, you may cause the foregoing narrative to be printed in the newspapers. Such accounts may be a mean of putting a careless people under consideration.

EXTRACT 8. *A Letter from a person in Deer-Isle, to a Society with which he is connected in Newburyport, dated March 15, 1799.*

Dear Friends and Brethren,

WHILE I am partaking a rich repast, I heartily desire my friends may have a share of a feast indeed. It is in vain for me to attempt to describe the wonders of the love and grace of God manifested in a marvellous manner among us, and in the adjacent parts. It has pleased God to visit us by the out-pouring of his blessed Spirit, so that even opposers acknowledge it to be the work of God, of whom some of the greatest have been (I hope) savingly wrought upon.

The blessed and glorious work first began in a small neighbourhood that have lived in a careless and negligent manner as to the attendance on the means of grace: The head of the first family that was wrought upon, is a man of about sixty years of age: I never saw him at meeting but twice since I lived on the island, before this winter: God has been pleased to visit him and his wife, and they both appear to be humble Christians, with several others of that family. The work is daily increasing and spreading through the town; there were four or five brought into the light under one sermon this week; there have nineteen persons come forward and made a

public profession of religion, and joined the Church already, and nearly as many more profess to have a hope.

This work has been more extensive in Sedgwick: I am credibly informed it has visited every house for fourteen miles, and about one hundred souls are hopefully converted. What shall we say to these things? Let us adore the free grace of our blessed God and Saviour. I think there is great encouragement for all that love our Lord, and have an interest at the throne of grace, to plead with God to spread this glorious work. Let us all adore and praise his name for his wonderful works to the sons of men. I bless God that he has given me to see such glorious days of the Son of Man. It has been a Sabbath to me all this winter; I have enjoyed a continual feast, and find it good to wait on God. I had rather be a door-keeper in his house, than to dwell in the tents of sin.

O that it would please God to cause a glorious shower of divine grace to descend upon you. My soul longs for your salvation, that every member of your little society may be a partaker of the heavenly grace; may this be a mean of stirring you up, and engaging your hearts in the things of God. Let not worldly cares turn your attention from this most important concern: Not only our present but everlasting happiness lies here.

EXTRACT 9. *A letter written by Mrs. A—— S——, in the District of Maine, to the Rev. Isaac Backus, at Middleborough.*

Dear Sir, Litchfield, April 6, 1799.

THERE has been a wonderful out-pouring of God's Spirit in these parts this winter; especially among the youth. As many as 25 have joined this church this winter who are not more than 20 years old; and one lad who was but nine. I believe there is not one house missed for seven

or eight miles, but what the Lord has taken some out of every family. And one family, who but a few years ago were in open opposition to this cause, 7 out of 11 have now professed to know Jesus Christ and the power of his resurrection; one of whom was baptized last Lord's day. And while we were by the water side, the power of the Lord came down like the rushing of a mighty wind. One young woman was so struck with a sense of her duty, that she could not stand on her feet. The people seeing her falter, thought she was faint; but she said, No, no; her friends were in such opposition to the Baptists, that she had never said any thing openly about religion.— In the afternoon instead of a sermon she told her exercises, and two more, who were baptized the same day. We thought the reformation was almost over in this place; but we find the Lord has not forsaken us; blessed be his name, he is still giving us a taste of his love.

EXTRACT 10. *Another letter, dated Bowdoinham, April 29, 1799, from the Rev. J—— M——, to the same, contains the following.*

SINCE our last association, elder William Stinson, who is ordained over the first church in Litchfield, has baptized 118. The greatest part of them belong to that town.

The winter before last there was the most powerful work in Bowdoinham that I ever saw since I came into these parts. It prevailed through the town. Elder Potter baptized 22 in one day. And it was as powerful in Litchfield last winter; Elder Stinson baptized 13 therein one day. These were two as cold winters as were ever known here. The work has now begun in this town. Six persons have lately manifested a change of heart; two of them are my children. The work still prevails.

EXTRACT 11. *A young Lady from the same place, writes as follows.*

THE 6th day of last February, I was taken as it were out of the belly of hell, and my feet set upon a rock, and a new song put into my mouth, even praise to the Most High. The heavens, which I before thought wore a gloomy aspect, now seemed to glitter with the glory of God. And the animal creation seemed jointly to whisper praises to their Creator. This new scene reminded me of man in his first happy state. In this frame I had a view of the justice of God, and of Christ's sufferings, which I can describe to none but those who have drank of the same fountain. February 9th, I was enabled to follow my blessed Saviour into the water; but I have since been brought to feel that I am nothing, and to abhor himself.*

EXTRACT 12. *From the Rev. J—— D——, in Nova-Scotia, to his friend in Boston, dated Halifax, May 25, 1799.*

Dear Brother,

NOTWITHSTANDING many complaints as to the state of religion in some parts; yet God is marvellously visiting several townships with the showers of his grace. In Annapolis County the following places have shared largely, viz. Granville, Willmouth, Nictau, and Aylesford. In King's County, Horton and Cornwallis have been wonderfully visited. Sinners have been converted to God, and Christians to their duty. Two Pede-baptist Ministers have been baptized, and a great many young converts. The three last sacramental occasions, I think there were

* *The first church in the Bowdoinham association was constituted in May, 1784, and now they have 29 churches and 1353 members.*

baptized, the 1st, thirteen—the 2d, twenty-seven—the 3d, twenty-eight.

There are also some favourable symptoms among the Dutch people at Lunenburg. Many of them that had been violent opposers of religion, having spent all their arrows, say they will fight no more. Some are under very serious impressions, and a few hopefully converted.

EXTRACT 13. *Containing a further account of the same work, in a Letter, from the Rev. T— H. C—, to his friend in Boston, dated Annapolis, July 15, 1799.*

Dear Sir,

I AM confident you will be glad to hear of the advancement of Christ's kingdom, though by an unskilful hand. Therefore shall attempt to give you some account of what God has done among us. The Fall after I was last at Boston, it pleased God to visit our society, at the lower part of Granville; it was a blessed time of God's power, and additions were made to the Church. A year ago last January, God began to visit us here, and in our Society at Willmouth, where I preach a third part of my time. It has been a most astonishing time of God's power, such as I never knew before. I cannot give you a full description of it. I have been frequently called out of my bed at night to visit distressed souls. They have sometimes been brought from the deepest distress to shout the praises of the living God. My four eldest children, I doubt not are made partakers of grace divine. Two of them are baptized. Since the work began, I have baptized 173 persons (in about thirteen months) but not all in our church. Cornwallis and Horton have shared largely with us. I have baptized two of our ministers* last summer, and am to

* *This connexion or Association, was formed of Pedo and Anti-Pedo-baptists.*

baptize another as soon as I can go where he lives.

Our congregations have increased greatly. Last year we built a new Meeting House at the upper end of Granville, where I preach a third part of my time, and this summer we have enlarged it twenty feet. O that we may never be high-minded, but fear.

EXTRACT 14, *From a minister in Connecticut, to his friend in Boston.*

Lyme, June 30, 1799.

Dear Brother in Christ,

ACCORDING to your desire, I will endeavour to describe some of the effects of the glorious work of God in this place, the preceding Fall and Winter. Previous to which, I must inform you, there was a great stupidity on the minds of our brethren, who appeared to dwell in their ceiled houses, while the house of God lay waste. There were a few drops in the month of August; but on the first Lord's-day in September, many began to be alarmed; we therefore thought it our duty to appoint a day of fasting and prayer, which was on the seventh day of the same month.—There was an universal solemnity, and profound attention observed on the face of the assembly, which exceeded any thing I ever saw before.—it was a fast day indeed. The saints arose by confession of the infinite evil of sin,—with fixed resolution to live a new life.—And in the close of the day (like St. Paul) they thanked God and took courage. After this our meetings increased, and the blessed effusions of the Holy Spirit were distilled upon us. It was affecting to behold the saints exhorting; backsliders returning; and poor sinners crying for mercy. On the first Lord's day in October we attended on the ordinance of baptism. My poor soul was warmed with the love of God, which made me speak from

the heart, and it reached the hearts of my brethren, and the dear assembly; and we felt the union of the Trinity surrounding us, when approaching the Lord's table.

After this, conferences increased. My brethren were much engaged in prayer to God for the out-pouring of his Spirit. At some of our conferences there was a great solemnity upon the youth and children; one of whom mourned that she had lived in sin twelve years, till she thought she was become an old sinner; but it pleased God at this time to reveal Christ to her and many others, and to give them the hope of glory.

On the first Lord's-day in November, I baptized two.—It was a good season. The ninth of this month, was a memorable night! The Lord gloriously manifested his power and love in bringing three persons into the clear liberty of the Gospel; one of whom was my fifth child, who I trust was brought into the kingdom of Christ, and who in her experience relates, (like Mary) that she had a discovery of him in the garden, and cried out, Rabboni! Another in agony of soul, cried out, "If I do go to hell, I will go begging for mercy!" and her distresses rolled on to such a degree, that she left her chamber the latter part of the night, and passed into a burying yard, and fell on her knees in sharp distress, till the kind Lord revealed himself to her in a wonderful manner. The third was a woman, near forty years of age, who gave a clear relation of the love of God in her soul from day to day. We now saw, both in the house of God and in our own houses, the sweet whispers of the blessed Dove; and stout-hearted sinners bowing to the sceptre of the great Emanuel.

The first of December, was our Covenant Meeting preceding the Lord's day, and which was taken up in hearing the relations of candidates. A number more related their exercises the day following; and notwithstanding it was a very severe snow storm, twelve were baptized, a

number of whom were youths from ten to fifteen years of age. The saints in general were animated with the love of God, and were mighty in prayer for precious souls, triumphing over the united powers of darkness. Indeed it is almost beyond my power to give a full description of this wonderful scene. It is also to be remarked, that our brethren of the Presbyterian order and other denominations joined with us in promoting the cause of our blessed Redeemer. About this time, meetings on week-days were attended to, for receiving candidates, and attending to baptism; and through the severity of this tedious winter, I have not heard any one complain or shrink at the cross, on account of the coldness of the weather.

This work has been gloriously carried on in the spirit of love. In the first part of it, there was great out-crying, but it gradually subsided into a free deliberate conversation on the dreadful situation they were in by nature; and there full determination to continue seeking till they should find him of whom Moses and the prophets did write. I never saw less opposition in any work of God I ever was acquainted with.

The principal part of this work, was in this society; but it has spread into others in the neighbouring towns. More than a hundred we hope have received the grace of God; and more than eighty have joined with the church under my watch care.

When I consider the great number of souls committed to my charge, and my own insufficiency, my heart shrinks within me; but all my hope is in the great Head of the Church. My daily prayer is, that he would grant me his grace as an under Shepherd, to discharge my duty towards God and my dear Flock, during the few remains of life.

The number of members under my care at present, is three hundred and thirty-six.

The following towns are said to have shared largely in it, viz. Unity, Mariow, Lemster, Allstead, Ackworth, Cornish, and Plainfield, with some others in that neighbourhood. The towns of Stratham and New-Market, in New-Hampshire, are favoured at this time with like revivals; but for want of accurate documents, a particular account cannot be given.

If the repentance of one sinner causes joy in heaven among the angels of God, what shouts of immortal praise must have echoed through all the realms of bliss, upon the accession of such numbers to the Redeemer's kingdom!

O Lord may thy kingdom come, and thy will be done, on earth as it is in heaven, for Christ's sake. Amen.

EXTRACT 15. *From the Rev. Isaac Backus, of Middleborough, to a ministering Brother in Philadelphia, dated July 9, 1799.*

AS to an account of the glorious work of God in New-England, Mr. Baldwin has printed some account of it, which you will likely have, I shall therefore add the later accounts which I have received by letters from near Kennebeck. I am informed that Elder P—— had a glorious season in his society last year, so that he received by baptism 58 persons in 1798; and last fall there came on such a glorious work in Elder S——'s society, that he baptized 118 by April, and the work was so general that some were taken out of nearly every family for seven or eight miles, and out of one family who were formerly opposers, seven had been converted out of eleven: and the work is now going on in Bowdoinham under Mr. M——'s ministry, who has five daughters, two sons, and four sons in law, all in the Baptist churches, of whom Elder S—— is one.

The account from Connecticut is, that 40 had been added to Brother Nelson's church in Hartford, and 80 to Elder L——'s in Lyme.

Mr. L— has sent me the account of the Shaftsbury Association in June past, that 732 had been added to all the churches in the Association in last year, and 4060 their whole number, of whom 259 had been added to the three churches in Shaftsbury, and not one *death* among them in the year. Very wonderful indeed.

EXTRACT 16. *From a clergyman in the State of Connecticut, dated August 8, 1799, communicated by the Rev. Dr. Ashbel Green, of Philadelphia.*

THE revival of religion through this country is extensive. I could name to you a great number of towns in the counties of Hartford and Litchfield, some in the counties of New-Haven, New-London and Windham in Connecticut; and some in Massachusetts, New-Hampshire and Vermont, that have been distinguished by the gracious presence and smiles of our Redeemer. But at present, although I have the names of them before me, I think it unnecessary to write them, as you are not acquainted with their situation. This heavenly work has extended from Hartford 180 miles in a north direction, and produced the most happy effects in every town contained in those limits. In some places it has prevailed chiefly among children from about 16 years old and under; in others among the mature and the aged. In a number of towns the most sensible, opulent and influential characters, have been turned to the love of God, and delightfully constrained to exert their talents of every kind in promoting his religion. In some instances avowed, virulent and industrious infidels have been made the trophies of victorious grace, have publicly confessed the atrocity of their past opposition to Jesus, their present love for him, and their resolution to glory in his cross and to advance his cause. In some places this work is at present stationary, in others declining, and in others progressing. I shall only add (what is

a pleasing, perhaps a peculiar fact in the history of great revivals) that in no town, nor in any instance that I have heard of, has the glory of this work been sullied by enthusiasm, either in private conversation or in public devotion. This I cannot but consider as particularly designed by God to shut the mouths of infidels, who, in the present day, are so lamentably numerous, and so eagerly catch at every thing that can render ridiculous our Lord or his disciples. May the God of grace exert his saving power on every minister of the gospel, and on every soul in our empire."

EXTRACT 17. *From the Rev. Thomas Baldwin, of Boston, to the Rev. Dr. William Rogers at Philadelphia, dated Nov. 18, 1799.*

THE week before last, I spent the whole week in visiting a number of towns where they enjoy these refreshing seasons; one of which was Middleborough. Our late Association was greatly blessed to the people in that part of the town where we met. The preaching was unusually solemn; and was blessed to the conviction of a number. Dr. Nelson, a brother of the Rev. Stephen S. Nelson of Hartford, who was by his own confession nearly a Deist, was one of the first who was visibly taken hold of. He was in a short time after (in a judgment of charity) brought to rejoice in the truth. There were a number of interesting circumstances in his conversion which it would be pleasing to relate, did not the limits of a letter forbid. I will however mention one. Towards the close of the Association, when his mind became anxious, he was much distressed about leaving his companion; but in the course of the last sermon the preacher was considering the excuses made by those who were invited to the Gospel feast, particularly the third who said, "I have married a wife and cannot come," upon which the speaker exclaimed with some pathos, "for heaven's sake bring her with

you!" This seemed to still all his objections, and give a permanency to his resolutions. In the evening he had a number of Christian friends to sup at his house; but he excused himself from setting down with them, and took a seat in the room where he could be a little concealed from observation, and there vented his tears; not knowing at this time that Mrs. Nelson's mind was in the least impressed, nor she that his was; yet she was so affected with her own condition as a sinner, that when supper was brought to the table, she requested a sister to supply her place, and she retired into a private room to give vent to her tears. But the sensations they felt when the company had retired, and they came to know each other's mind, and when they could set down and weep together, can be much easier conceived than described! I hope they now rejoice together in the truth.

The attention is spreading into several other congregations in that town. Several are hopefully converted, but many more under deep concern.

EXTRACT 18. *From the church in Hopewell to the Baptist Association who met in Great Valley in October last.*

THE Gospel preached among us by our Minister and by other ministering Brethren who have visited us, has been attended by a divine blessing. Many have been called out of nature's darkness into his marvellous light, and some who had lost their first love have been revived. Numbers have been made willing to own what God had done for them, and publicly profess his Name. The additions to our number may be compared to a steady stream; for since last Association, every monthly meeting for business, and every Saturday before communion [once in two months] we have been so favoured as to have candidates for Baptism to examine; and though

we have chosen those times for that purpose, yet a croud of attentive hearers has surrounded us; and as we have had Baptism generally administered on the Lord's day, it has been in the midst of an orderly multitude, where God has displayed his almighty power, manifested his gracious presence, and owned his ordinance to the comfort of the subjects, and by serious impressions on the minds of some of the spectators.

There is still a visible solemnity in many, in whom, we hope the Lord has begun the good work, but who have not yet received gospel freedom enough to profess his Name. What God has done for us has so enlarged our desires that we are ready, as with one voice to cry, *O that instead of one there were a thousand crying, What must we do to be saved?* But the favours bestowed demand our gratitude; may we be enabled to bless his holy name for all his benefits to us.

EXTRACT 19. *Extract of a letter from the Rev. Caleb Blood, of Shaftsbury, to a correspondent in Philadelphia, dated January 5, 1800.*

THE Lord is displaying the riches of his grace in the conversion of sinners in several places in this quarter of the land. O that this work might prevail until all nations, and all orders and degrees of men shall submit to the sceptre of King Immanuel, and peace and truth pervade the world.

IN addition to the above Extracts the Editor would observe, that according to the returns made to the Association in October last, 55 were added by baptism to the church in Hopewell, under the pastoral care of the Rev. James Ewing: 21 to the church in New-Britain, in the charge of Rev. Wm. White: 15 to that of Hill-Town, superintended by Rev. James M'Laughlin, 11 to Rev. Alexander M'Gowan's church in New-Mills; and 38 to the church in Hight's Town, of which Rev. Peter Wilson is minister. And

that hopes are entertained that mercies are in store for our lately afflicted metropolis.

EXTRACT 20. *Extract of a letter from Colonel Robert Paterson, of Lexington, (Ken.) to the Rev. Dr. John Kings.*

September 25, 1801.

Rev. Sir,

“ **BY** the following, I mean to communicate to you, as accurate and comprehensive an account of the revival of religion, at present, in the eastern parts of this State, (Kentucky) and round about where I live, as I am able.

“ On the 1st of May, at a society on the waters of Fleming creek, on the east side of Licking, a boy, under the age of twelve years, became affected in an extraordinary manner, publicly confessing and acknowledging his sins, praying for pardon, through Christ, and recommending Jesus Christ to sinners, as being ready to save the vilest of the vile—Adult persons became affected in the like manner. The flame began to spread, the Sabbath following, at Mr. Camble’s Meeting House—a number became affected. The third Sabbath of May, on Cabin creek, six miles above Limestone, the Sacrament of the Lord’s Supper was administered by Mr. Camble and Mr. M’Namaar, at which time about sixty persons were *struck* down.—Next Sabbath, on Flemming creek, under Mr. M’Namaar, and Mr. Camble, on a like occasion, about 100 persons were struck down and deeply convinced. The first Sabbath of June, Mr. Stone administered the Lord’s Supper, in Concord congregation, on the headwaters of Kingston, in the bounds of which exercises of the same kind had made their appearance in society, and at sermon. On Friday night preceding the Sacrament at Concord, I was present at a society, held at Kainridge, a united congregation of Mr. Stone, and saw the extraordinary work. Of fifty persons present, nine were

struck down. I proceeded next morning to Concord, ten miles distant, where a sermon was preached, at which several became affected and struck down. The exercises continued all night. This was the first occasion, that shewed the necessity of performing out doors. The number being so great, the Lord's Supper was administered at a tent. A great solemnity appeared all day. A number were struck down; on the whole occasion about 150. The exercises continued from Saturday till Wednesday, day and night, without intermission. The appearance itself was awful and solemn. It was performed in a thick grove of beachen timber; candles were furnished by the congregation. The night still and calm. Add to that, exhortations, praying, singing, the cries of the distressed, on account of sin; the rejoicing of those, that were delivered from their sin's bondage, and brought to enjoy the liberty that is in Christ Jesus; all going on at the same time. About 4000 persons attended, 250 communicated; twelve waggons had brought some of the people with their provisions, &c. from distant places. This was the first occasion that shewed the necessity of encamping on the ground; the neighbourhood not being able to furnish strangers with accommodation; nor had they a wish to separate.

“The Lord's Supper was appointed to be held at Point Pleasant, on Stony creek, ten miles above Paris, being one of Mr. Joseph Howe's congregations. There the flame spread more and more. Curiosity led a great many strangers. I with my family attended.—About forty waggons, four carriages, in all about 8000 persons. The meeting commenced on Friday, and continued till Wednesday. Three hundred and fifty communicants, 250 were struck down. There was an opposition both on this and the former occasions, by some who appeared to be real christians, by nominal professors and by deists. The

first class stood astonished, not knowing, and wondering what these things meant; not willing to reprobate it, and many at last closed in with it. The next class, the most inveterate, call it enthusiasm, hypocrisy, witchcraft, possession of the Devil, sympathy, in fine, every thing but what it really is. The latter confines it to sympathy, agitation, delusion, &c.

“As well as I am able, I will describe it, as I have had it from the subjects, not being able to describe it experimentally. Of all ages, from 8 years and upwards; male and female; rich and poor; the blacks; and of every denomination; those in favour of it, as well as those, at the instant in opposition to it, and railing against it, have instantaneously laid motionless on the ground. Some feel the approaching symptoms by being under deep convictions; their heart swells, their nerves relax, and in an instant they become motionless and speechless, but generally retain their senses. It comes upon others like an electric shock, as if felt in the great arteries of the arms or thighs; closes quick into the heart, which swells like to burst. The body relaxes and falls motionless; the hands and feet become cold, and yet the pulse is as formerly, though sometimes rather slow. Some grow weak, so as not to be able to stand, but do not lose their speech altogether. They are all opposed to any medical application; and though the weather is very warm, and people in large crowds around them, yet they do not incline to drink water. They will continue in that state from one hour to 24. When they regain their speech, which comes to them gradually, they express themselves commonly in the following manner—that they are great sinners; the vilest of vile, and pray earnestly for mercy through Christ. Some think there is mercy for all but for them; that salvation through Christ, is a wonderful salvation, but will not be applied to them. They often continue in this state many

days. Many have not yet recovered, so that it is not certain that they will.—Others will recover in an hour, and speak of salvation sure, and are in possession of great gifts in praying and exhortation, which they often perform in an incredible manner. Indeed it is a miracle, that a wicked unthoughtful sinner, who never could, or did address himself, to an audience before, should rise out of one of those fits and continue for the space of two hours recommending religion and Jesus Christ to sinners, as a lovely Saviour, free willing, and all sufficient, and calling to sinners and inviting them to come to Christ and close in with the offer of salvation, in the most pressing and engaging manner. But, I am sure, my description and your view (if you were an eye witness) would differ as much as day from night. So say those who have first heard and then seen. Notwithstanding that all our ministers, and a vast number of the most respectable and sensible people in the country, acknowledge, that it is the wonderful work of God; and is marvellously manifested to us; yet there are people so hardened, that they either cannot or will not acknowledge the work to be of God, but represent it in an unfavourable view.

“ People in a number of instances, in opposition, have felt it coming on, and have endeavoured to fly, but could not get away. They have been struck in the woods, in the act of running away. Some have been struck at home; on the road; in the field; in bed; at the plough; asleep; whole families together, at home, and sometimes one of a family.

“ On the 3d Sabbath of June, the Sacrament was administered at Lexington, Mr. Welch's congregation; the same day at Indian creek, Mr. Robertson's congregation, the latter on Kingston creek, eighteen miles below Paris, and twenty miles N. of this place. The former began on Friday and continued till Tuesday, being the first time this strange work made its appearance.

here. About 70 were struck ; 500 communicants ; 6000 persons in all attended. The latter commenced on Thursday, and continued till Thursday, day and night ; the first night excepted.—About 10,000 persons ; 50 waggons ; 800 struck ; 500 communicated.

“ On the first Sabbath of August, was the Sacrament of Kainridge, the congregation of Mr. Stone.—This was the largest meeting of any that I have seen : It continued from Friday till Wednesday. About 12,000 persons ; 125 waggons ; 8 carriages ; 900 communicants ; 300 were struck. One girl, aged 10 years, after recovering her speech, continued to pray and exhort in an extraordinary and most pathetic manner, for the space of two hours.

“ I attended the like occasions, at the following places, viz. Paris, Mr. Reynolds’s congregation ; Walnut Hill, Mr. Crawford’s congregation ; Salem, Mr. Lyle’s congregation ; Beaver, Mr. Marshall’s ; and last Sabbath, Blue Spring, Mr. Marshall’s—all similar to those that I have described. The work is greatest on Sacramental occasions.

“ In order to give you a more just conception of it—suppose so large a congregation assembled in the woods, ministers preaching day and night ; the camp illuminated with candles ; on trees, at waggons, and at the tent ; persons falling down, and carried out of the crowd, by those next to them, and taken to some convenient place, where prayer is made for them ; some Psalm or Hymn, suitable to the occasion, sung. If they speak, what they say is attended to, being very solemn and affecting—many are struck under such exhortations. But if they do not recover soon, praying and singing is kept up, alternately, and sometimes a minister exhorts over them—for generally a large groupe of people collect, and stand round, paying attention to prayer and joining in singing. Now suppose 20 of those groups around ;

a minister engaged in preaching to a large congregation, in the middle; some mourning; some rejoicing, and great solemnity on every countenance; and you will form some imperfect idea of the extraordinary work! Opposers call this confusion! But in any of these parties, employment for the mind, may be found. The work being engaging, persons subsist with less sleep and victuals than at other times.

“ P. S. As the bearer did not start as soon as I expected, I would just inform you that since I wrote the above, I heard from different parts of Cumberland, Green-river, and of this state, that the work is increasing fast. One instance of a person in opposition at Mr. Lyles Sacrament, last Sunday, 25 miles from this. A man of 30 years, had procured a staff with a sharp nail in the end; intending therewith to probe such as would fall down, in the crowd, which (he was certain) would soon rouse them out of their lethargy.— He himself had often boasted that he should not fall down; however he became affected; which, when he felt it coming on, he endeavoured to expel by making use of whiskey, thinking that would allay his feelings; but to no purpose, for in a short time he was struck down. When able to speak, made a wonderful confession of his obstinacy; acknowledged himself a great sinner, and hoped for pardon through Christ.”

EXTRACT 21. *A letter from a gentleman in Washington county, Pennsylvania, to his friends in this city, August 17, 1799.*

Dear Friends,

WHEN the Lord favours me with tasting, seeing, or hearing of any thing comfortable in religion, or about the cause of the precious Lord Jesus Christ, I am desirous of all my friends sharing therein.—As there is joy in heaven on a

finer's repenting, so on earth there is joy and gratitude amongst God's people on hearing, or seeing his work and cause prosper; it is often as a fresh spring to prayer for, and expectation of, the fulfilment of the promises respecting the latter day Glory.

Dear friends the Lord Jesus Christ, is causing mercy drops to fall on this part of his Zion's hill once more; but before I give you a narrative of this, I will mention something of the decline that had taken place in these parts.

I know you have had frequent accounts of the work of God in this land, which began in the latter end of the year 1781, and increased for several years; perhaps there was no visible decline for nearly six years; in that time and several years after, many were brought to the saving knowledge of Christ in this land; in the congregations of Chartiers, Pigeon-creek, Cross-creek, Buffeloa, Peters-creek, Mill-creek, Kings-creek, Ten mile and several other places; of late there has appeared more sad evidences of a decline, the people of God more languid and weak, our youths growing up, many of them in a carnal graceless state, strangers coming amongst us from other parts, many of them having no taste or relish for the life of godliness, numbers becoming more impudent and bold in sin; yet notwithstanding all this the Lord did not quite withhold the influences of his spirit—the ministers in general in these parts were enabled to preach very close and pungent doctrines; and every year, even in our darkest times, the Lord was doing convincing and converting work on some in several congregations, in the bounds of this presbytery, and enabling his people in several places to keep up their social meetings for prayer; though in some places the decline became visible in the neglecting of this *ordinance*, which the Lord had very much owned and countenanced amongst us in former years: in Cross-creek congregation we

had five societies that met for prayer once in the two weeks, beside monthly, which meets at the house of God, these have been kept up in this congregation even in the deadeft time we have had, though perhaps we had decayed as much as any in the life of religion.

In the time of this darkness and decline the ministers of this Presbytery and the congregation under their care, fell in with the concert of prayer for a revival of religion, that God would pour out of his spirit on his churches, &c. I think this was fell in with in these parts in the year 1796. At times the Lord helped his ministers and people to sigh and groan for the low state of Zion, and sometimes encouraged them to wrestle for, and expect the fulfillment of his promises to his Zion.

Thus it continued until November last, the Lord began to pour out his spirit on a new settlement on North-west of the Ohio river, between the Little and Big Beavers; in the course of ten days about Sixteen young persons were awakened to a sense of their undone state by nature, and their need of Christ, these 16 went on seeking for about six weeks before any of them met with comfort; the first that met with relief was a young woman—her distress of soul was exceeding great, she lost appetite for food, her sleep departed from her, and a melancholly gloom was constantly on her countenance; but she met with great comfort; the day of her deliverance was remarkable in the family, she called on her parents to praise the Lord for what he had done for her soul, spoke much of the excellency of Christ's person, the plan of salvation through him, and invited her brothers and sisters, all to come to Christ; observed that he was an able, willing and suitable Saviour, &c. &c. Shortly after another young woman in the same neighbourhood got comfort much in the same way; after that the work seemed to slack for a short

time : but on a day of their monthly society the work was much revived, an unusual solemnity appeared through the whole day. After the usual exercise of the day was over, in conversation the presence and power of God was evident amongst them, and seemed to bear down all before it, there was an unusual distress amongst them ; in every corner of the house was heard bitter weeping and cries, Lord have mercy on me a poor wretched sinner ; what shall I do to be saved ? and thus they continued until evening, and through the night ; and not more than one or two left the place till next morning. About three days after a young lad got comfort, and the day following told a number of his school fellows what the Lord had done for his soul : this was made the means of striking new conviction to them, so that all the children of a family went home from the school crying and begging of their parents to pray for them, and tell them what they must do to be saved. The distress was soon general in the family ; and at the request of the young people their father went and told a pious neighbour to come and see them ; the neighbour on receiving the invitation proposed to go, and the children and the young people of his family went along, who were also under deep conviction of their lost and undone state ; when these two families met, there is no possibility of describing the scene of distress ; every individual seemed to be in an agony ; their cries were constant and incessant for mercy : but before they parted, not less than eight of them met with relief from their distress, some of them in a surprising manner ; since that time their life and conversation confirm the hope that the change was real and saving that they met with. The next night they met in society and four more of the awakened persons met with relief ; they had many more such remarkable days and nights.—Thus the work went on till in the course of about four weeks above

twenty persons were hopefully brought to close with Christ. They have an English school in the neighbourhood, the children who attend it have been generally much exercised; they are never seen playing, but spend their intervals in reading, conversing about their souls' concerns, singing Hymns, or going in little companies to the woods to pray: out of thirty scholars it is hopeful that eighteen are truly pious; one day they gathered about their master, and a number of them told him of their undone state, begging of him to teach them Christ; their concern became so great that they could not attend to the business of the school, but went to a neighbour's house and held society till night—the above I had from a young minister (Mr. Thomas Hughs) whose labours the Lord hath blessed to that people in his itinerating: he has since accepted of their call, and is to be ordained and installed amongst them the last week of this instant. I have conversed with some of the subjects of the work there, and find comfortable evidences of its being a real work of God.

During the last winter the Lord has been remarkably visiting two congregations on Wheeling, under the care of the Rev. Mr. Brice, many of the ungodly are under conviction of their lost and undone state, and a considerable number hopefully brought to close in with Christ; the dear man of God, viz. Mr. Brice, is all alive, very spiritual and heavenly, and withal very humble; many very remarkable instances here might be mentioned, but I find I cannot recollect them, so as to do justice in writing them; but from the accounts I had from Mr. Brice, and other old experienced Christians that live there, I have no doubt but it is a precious work of the spirit of God.

The last fall, and in the winter there appeared more than equal concern in the Rev. Mr. M'Millin's Congregation of Chartiers; during the

time of his visiting, the concern increased until (I think) January or the 1st of February: the power and grace of God broke forth in a remarkable manner, especially in a small town called Cannonburg, in which is our academy and the neighbourhood adjoining; it lies within one mile of the meeting-house. Several times in their social meetings for prayer (the assemblies being large) almost all seemed to be bowed, and after dismissal the people would not go away, but remained in the house weeping and conversing about their souls' concerns, that Mr. M'Millin has had to get up again and exhort, and at times has been so exhausted that he has been obliged to leave them, and the elders and other active members of society had to carry on the social exercise until late at night; I was present myself when a sermon was preached in the academy by Mr. Marquis in April. I can scarcely say I saw the appearance of an inattentive hearer in the whole house; many sighing and shedding tears, yet doing all they could to conceal their distress from man—it did appear to me that the bodies of some persons would not be able to bear up under their load of distress; I attended at the Sacrament of the Supper in that congregation the 2d Sabbath of June. It was indeed a solemn sweet bowing time. I then conversed with several young people, the subjects of the work there—I had very satisfactory evidences of a work of Grace on their souls.

In Montures run congregation, under the care of the Rev. Mr. Patterson there has been a precious gale of the Spirit's influences—I was at the Sacrament of the Supper there the first Sabbath of June—oh how good to hear the young birds chirping the praises of God. I might go on to inform you of the work of God in several other places, but must forbear, and only give you a short hint of the Lord's kindness to poor Cross-creek, where I live, under the care of the Rev. Mr. Marquis.

In the first part of the last Winter I observed more than common engagedness amongst God's people, that rather discovered itself by their complaints, that they could not be engaged as they ought for the Glory of God, and the souls of the ungodly perishing multitude : Mr. Marquis was helped to deal out the word of God very pointedly often to the ungodly, as well as reproving, rousing, and exciting the people of God to engage in God's work, &c.—In his visiting the congregation in the winter, it appeared that the Lord helped ; and several were brought by the Spirit and power of God to find they were not on a safe ground. Towards the last of January something a little uncommon appeared at times under both public and social ordinances ; there was a bowing amongst the youth, much sobbing and shedding of tears ; and though we were afraid it might prove like the morning cloud and early dew, yet there was something encouraging to both minister and others who were longing to see the stately stepping of King Jesus in his Church. The Sacrament of the Supper was administered in this congregation the fourth Sabbath of June ; it was indeed a solemn time, and for two weeks before it ; between 40 and 50 conversed with the minister, though several of them in their own view were the worst of sinners, and unworthy to attempt coming to that ordinance, but wished to converse about their souls deplorable state ; upwards of twenty were admitted, and in general all that were conversed with were evidently under serious exercise of soul ; their convictions have in general been scriptural and rational : the discoveries of Christ which a number have had, is very comfortable, and some very clear.

I think I have met with eight of our youth who have all got their first discoveries of Christ in the space of one week ; and I found when I conversed with them none of them had conversed with the others after they had those discoveries : what

shall we render to the Lord for this kind visitation. Oh that the Lord would carry on his work; that Jesus may reign from pole to pole, that Jews and Gentiles may join in concert and praise the Lord for redeeming love; these times are hastening on, may we all be at our posts.

Now dear friends I have given you a few short hints of the Lord's visiting his church here in these ends of the earth at an earlier, and later period, and of the decline that took place between: and that you may with the more cheerfulness, and holy confidence join in praising the Lord for his works of grace, and join in the concert of prayer for a more copious and extensive shower of divine influence; I shall mention a few of the fruits and effects that appear in the subjects of the work. It appears to be the very same in kind (tho' not so general or extensive) with that which began here in 1781, mentioned in the former part of this letter.

And first the convictions and comforts of the subjects of this work have come to them in a scriptural way by Christ's ordinances, often the social but particularly the word preached—these who were formerly blind and ignorant have soon come to advance in the knowledge of Jesus Christ, and divine things, the tongues that were dumb in the things of God, have soon learned to speak the language of Canaan—these who formerly mocked, and scoffed at the things of God, his people and ways, have presently changed their course into sober living, Godly conference, reading, praying, and singing the praise of God—these who were formerly trusting to their own performances, attainment and self righteousness have presently renounced all this for the righteousness of Christ—they who before thought it an unmanly thing to shed tears for sin and piercing of Christ, have been made to mourn as for an only son, and be in bitterness as for a first born—they who formerly minded their own things only,

are much concerned for the interest of Christ and the declarative glory of God in the world—they who loved carnal company, merry jests, profane songs, and foolish talking, now seek after the company of those who will join with them in prayer, praises, and talking about their soul's concerns—they who before ascribed their virtues and good things to themselves, do now exalt Christ and free grace for every attainment, and in the whole of their salvation; and yet while they ascribe all to free grace, they aim in Christ's strength at universal holiness, at the subduing of every sin, and the practice of every duty and good work, according to both first and second tables of the law, and make conscience of stational and relative duties—families that were before synagogues of Satan, are now temples where God is devoutly worshipped. So much for the evidences and fruits—as to the former revival here, though there has been some few instances of tares amongst the wheat, some hypocrites discovered, yet the body of the awakened persevere as to what can be seen in religion now for the space of 17 years and downward; and as to the present work, I know not of any that appear to turn back, but the time for trial has been but short.

September 4th. Our Presbytery met last week between the Big and Little Beavers, N.W. of the Ohio river, according to appointment, when Mr. Thomas Hughs was ordained and installed in those two congregations; the Sacrament of the Supper was administered there last Sabbath (Mr. Hughs having lived with that people steady since the spring) I was prevented in the providence of God from attending, but had the following account from old christian friends who were there—about 60 persons conversed with Mr. Hughs, about 30 were admitted, one person in her 9th year of age that gave comfortable evidences of religion, not admitted, and I think two more younger, because of their youth; I am told it

was the most solemn sweet season that has been in this country for many years.

I have only room to subscribe yours,

J. H.

EXTRACT 22. *Of a letter from a gentleman in Washington (Ken.) to his Son in this city, dated March 19, 1801.*

YOU will perceive by the enclosed letter; that Christian magazines are very much in demand, the Rev. Mr. Campbell, (the writer of the letter) has perused those which you have sent, and has read them to his congregation, but it was when his audience were whole, and did not need a physician, now they are sick and call for help.—And may the Lord be their helper—Mr. Campbell's congregation is about 15 miles from this place towards Lexington, in the neighbourhood (as I mentioned in my last) a great work is going on—I hear that the Baptist-Church in that part fills very fast, 20, 30, (and the Sabbath before the last) 58 were baptized in a day: the Presbyterian-Churches are also the subjects of this work—in the same neighbourhood.

The spirit of God appears in powerful operation, among all denominations of Christians; “And if it was the Lord of the household's will, I would wish that all party names were united in that of Christians. And that the profession in the belief in one Lord, one Faith, one Baptism, one God and Father, might take place: that there might be but one visible household of Faith, that all might be of one heart, and one mind, and join hands in building up the torn down walls of Zion, which party zeal has almost demolished; Blessed be God, the present century begins with less bigotry, more Catholicism and benevolence, than any former period: the present revival of religion goes far, to unite the hearts of its professors.—It is my belief, that where the

true love of God is shed abroad in the heart, the subjects of it will love its image wherever they see it, and in obedience to the command of Christ, and the innate principle of love, will seek fellowship one with another, unless their prejudices are paramount to the law of Christ; the time hastens on, when these wars and fightings will cease: Our neighbourhood remains much as it was when I last wrote, our social meetings continue, and there is an apparent seriousness on the minds of many, but no remarkable stir; May the Lord, if it is his will, soon appear, and rouse up the sleepers."—

EXTRACT 23. *Of a letter from the Rev. Mr. Isaac Backus, of Middleborough, state of Massachusetts, to the Rev. Dr. William Rogers, of Philadelphia, dated Nov. 11, 1801.*

THOUGH it has been a low time among us for many months past; yet in various parts of our country, God is still working wonders, 30 have been lately added to brother Thompson's Church at Swanzey, 62 to brother Hicks' in Rehoboth, and above 100 to brother Goff's in Dighton.—A Christian friend was here, a few days ago, from Lyme in New-Hampshire, the next town above Hanover, where Dartmouth college is, who informed me that a large number in Lyme have been baptized this year and joined the Baptist-Church in Hanover, who, last June, had ordained for their pastor, the Rev. Isaac Bridgman, who preaches with great power and success; also that another Baptist minister was lately ordained at Hartland in Vermont, and that a religious reformation is extensive in many parts of that state! This agreeable intelligence I have had confirmed another way, and that the work is powerful beyond Onion River.—On our Eastern coasts, God is still doing wonders, where several new churches have been recently gathered, and I

have accounts of the ordinations of the following Baptist ministers in those parts, viz. the Rev. Messrs. H. Pottle, at Stratham, Benjamin Downs, on Mount Desert Island, Zebedee Deleno, at Lebanon, Benjamin Titcomb, at Portland, and Abraham Commings, who having laboured in the gospel for several years in that neighbourhood, came and was ordained last month at Boston, as an evangelist. Thus the Lord is raising up in our land those who boldly preach Jesus and the resurrection, though many more are still wanted, and we need daily to pray for further supplies.

I am now far advanced in years, and my work seems to be almost done—though as I am yet able to write, I have had it much on my mind to abridge the church history of New-England from the year 1602, when Plymouth church began, to 1802, completing two centuries, to contain a concise view of the religious affairs of the country, as to doctrine and practice, declensions and revivals, oppression and liberty, in all that time.

I have begun it already, and proceeded as far as the year 1675, and propose to pursue it, as I may be enabled, in which fundry new things will be inserted, which I had not, when my former volumes were published: but whether it will ever be finished, and introduced into the world, must be left to God's disposal."

EXTRACT 24. *Of a letter, from the Rev. Moses Hoge, of Shepherd's Town, to the Rev. Dr. Ashbel Green, of this city, dated Sept. 10, 1801.*

Rev. and dear Sir;

"I LATELY received a letter from a worthy clergyman in Kentucky, giving a more circumstantial account of the revival which has lately taken place there than I had before seen. From the particular interest which you take in occur-

rences of this nature, I am induced to think that the following extract will not be unacceptable.

“The revivals of religion in this country are really novel in our church, and so violent and imposing in their nature and appearances that I know not what to say or think.—In two neighbouring congregations, good appearances were observed through the last spring. And now the Tennessee whirlwind has broke out among them, and seems to shake every thing before it. In the two last Lord’s days there were sacraments in each place: at one I was present.—In time of preaching, if care is taken, there is but little confusion: when that is over, and the singing, and praying, and exhorting begins, the audience is thrown into what I call real disorder. The careless fall down, cry out, tremble, and not unfrequently are affected with convulsive twitchings. Among these the pious are very busy; singing, praying, conversing, falling down in extacies, fainting with joy, exhorting sinners, combating opposers, &c. Those who fall, lie some a longer, some a shorter time. Some get comfort, some do not when first down, when one gets through (it is their own phrase,) that is, obtains relief, the shout is raised, glory to God for a new born soul. And the holy embrace follows. Whole nights are spent in this way, and that part of the day which is not employed in divine service. For they layed upon the ground in both places all the days of the solemnity. Nothing that imagination can paint, can make a stronger impression on the mind, than one of those scenes. Sinners dropping down on every hand, shrieking, groaning, crying for mercy, convulsed; professors praying, agonizing, fainting, falling down in distress, for sinners, or in raptures of joy! Some singing, some shouting, clapping their hands, hugging and even kissing, laughing; others talking to the distressed, to one another, or to opposers of the work, and all this at once.—No spec-

tacle can excite a stronger sensation. And with what is doing, the darkness of the night, the solemnity of the place, and of the occasions, and conscious guilt, all conspire to make terror thrill through every power of the soul, and rouse it to awful attention.—As to the work in general there can be no question but it is of God. The subjects of it, for the most part are deeply wounded for their sins, and can give a clear and rational account of their conversion. A number, too, are wrought upon in the usual way, and hopefully get religion without any of these extraordinary appearances. There is, however something curious in this falling down. I am told by the subjects of it that a tremulous benumbing sensation seizes the extremities, particularly the fingers, which rapidly spreads through the system, the knees become feeble, the heart violently compressed and the person drops to the ground.”—

I am yours,

M. H.

EXTRACT 25: *From a respectable Minister of the Gospel, in the upper part of Georgia, to his friend in Savannah, dated Nov. 17, 1801.*

“SEVERAL churches here within four months past have received and baptized from twenty to fifty persons; and one in Elbert county, has had an addition by baptism of about one hundred and forty. According to the best accounts from Kentucky, there has been added to the Baptist churches, since last March, near six thousand; while multitudes were joining the Methodists and Presbyterians. There are six Baptist associations in that state. Of these Elkhorn is perhaps the smallest, and from their minutes of last August, it appears that the number is three thousand and eleven souls.—O that instances of such large and rapid accessions to the churches may be multiplied, till not only Ken.

tucky and our upper, but our lower country, and even Savannah, shall be filled with the glory of God."

EXTRACT 26. *of a letter from a gentleman to his friend at the city of Washington, dated Lexington, March 8, 1801*

Dear Brother,

"**I** AM glad to inform you there is a great revival of religion near this place ; 51 have been added to our church since you left us ; 62 to Bryant's Station, since the 8th of February, exclusive of to day, at which place 46 were received yesterday and a number more expected to join. I suppose upwards of 220 have been added to that church.—53 were baptized at Clear Creek in one day. There is also a great reformation at Boon's Creek Marble creek, Shawne Run, &c. In short all the churches near this, that I have heard from, who adhere to primitive Christianity, are in a prosperous state.—In some it appears like a fire that has been long confined—bursting all its barriers, and spreading with a rapidity that is indescribable—attended only with a still small voice—This, my brother, is a harvest indeed, and we may, on this occasion, use the language of sacred inspiration,—“the flowers appear on the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in our land.” It may be truly said, the Lord is doing great things for us, and I will add, whereof I am glad.—O that the great Husbandman would still carry on his work, and separate the precious grain from the tares.”

From the same to the same, March 9, 1801.

"**I** AM sorry to hear of your destitute situation, in not hearing the gospel preached—but I will tell you one thing, not because you are igno-

rant of it, the Lord can communicate spiritual health, strength, growth and vigor, without it, when he sees cause to place any of his dear children in such a situation as you are.—It is with pleasure I inform you 58 were baptized at Bryant's yesterday—from 8th February to 8th March, 120 have been added to that church, among whom were a number of our acquaintances, and several poor black people, some of whose experiences have astonished me—This is the work of the Lord, and it is marvellous in our eyes,—But alas, poor L——n, yet in measure stands out, though I trust even in this Sodom there are a few brought to a saving knowledge of a precious Christ. I was told yesterday, that wicked son of E—— D—— has been brought in the gospel fold. My dear brother, when I think on the pleasant seasons we have enjoyed in conversing about our blessed Redeemer, my heart burns to see you again.

“Your friend and brother

“in the gospel of Christ,

“S. G.”

EXTRACT 27. *of a letter from a gentleman, to his friend in Baltimore, Bourbon-county, August 7, 1801.*

“My Dear Friend,

“**I** AM on my way to one of the greatest meetings of the kind perhaps ever known; it is on a sacramental occasion. Religion has got to such a height here, that people attend from a great distance; on this occasion I doubt not but there will be 10,000 people, and perhaps 500 waggons. The people encamp on the ground, and continue praising God, day and night, for one whole week before they break up.”

EXTRACT 28. *Of a letter from a gentleman, to his sister in Philadelphia, dated Lexington, (Ken.) August 10, 1801.*

“ Dear Sister,

“ **I** HASTEN to give you an account of the revival of religion, and some of the remarkable circumstances thereof. I, am sure the most discerning and observant pensman or the nicest pencil, could not pourtray to your imagination, the full idea of the meeting that took place at Kain-ridge, in Bourbon-county:—I shall confine myself only to a few particulars—

“ This meeting was published about one month generally, throughout the Presbyterian connexion, as one of their annual sacraments: thither assembled the religious of every denomination, some from one hundred miles distant, but more particularly the Presbyterians and Methodists, who are in full communion with each other:—lastly the Baptists, who preach with each other, but do not commune. To this general assembly I set off last Friday, and arrived there on Saturday about 10 o'clock: I then began to note some of the most extraordinary particulars: I first proceeded to count the waggons containing families, with their provisions, camp equipage, &c. to the number of 147: at 11 o'clock the quantity of ground occupied by horses, waggons, &c. was about the same size as the square between Market, Chestnut, Second and Third-streets, of Philadelphia—There was at this place a stage erected in the woods, about 100 yards from the meeting-house, where were a number of Presbyterian and Methodist ministers; one of the former preaching to as many as could get near enough to hear—in the house also, was another of the same denomination, preaching to a crowded audience—at the same time another large concourse of people collected about 100 yards in an east direction from the meeting-house, hearing a Methodist

speaker—and about 150 yards in a south course from the house was an assembly of black people, hearing the exhortations of the blacks, some of whom appeared deeply convicted, and others converted. The number of communicants who received tokens were 750, nor was there a sufficiency of them—these tokens are small pieces of lead, the size of a five-penny bit, with the letter A or B impressed thereon, and distributed by the ministers to the members of the several churches, not excluding any Baptist who apply for them. I believe there was at one time as many as three hundred who exhorted on this occasion. I noted a remarkable instance of a little girl, by the name of Barbara, about 7 years old, who was set upon a man's shoulder, agreeably to her desire, to speak to the multitude, which she did, until she appeared almost exhausted, and leaned back her head on her bearer. A tender hearted old man, standing close behind her, observed, "Poor thing, she had better be laid down;" at which she quickly turned round her head, and said, "Don't call me poor, for Christ is my brother, God my father, and I have a kingdom to inherit, therefore don't call me poor, for I am rich in the blood of the Lamb."

[“And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David, they were fore displeased, and said unto him, hearest thou what these say? And Jesus saith unto them, yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise!”]

“Permit me to ask, are we, like those new converts, constantly in season, and out of season beseeching our friends and fellow sinners to surrender to the demand of “My Son give me thine heart!” So far as relates to myself, I am not only a fruitless but a leafless tree, encumbering the ground of gospel light.”

“Last Sunday the association was held at Higby’s, 6 miles from here, where it is said, there were from 8 to 10 thousand persons; and on the same day in the two counties adjoining, there were at two congregations, from 18,000 to 25,000 souls.”

EXTRACT 29. *Of a letter from the Rev. Dr. Rogers, dated Philadelphia, November 2, to a friend in Baltimore.*

“**T**HE printed minutes of Elkhorn Baptist association, held in Kentucky, August 8th, 1801, were put into my hands for perusal, last Friday, by which it appears that the said association consists of 36 churches, 10 of which had applied at the above time for admission, and were accepted. The addition to this association had been, in one year only, by baptism, 3011. Four of the churches had received, by baptism, 1378 members: between 300 and 400 severally, viz.

Great Crossings Church	-	-	376
Bryant’s ditto	-	-	367
Clear Creek ditto	-	-	326
South Elk-horn ditto	-	-	309

Some had received, the same year, between 200 and 300, others between 100 and 200; in some, under 100, down to 30, 20, 10, 8, and 6 persons.

“Besides the Elk-horn, there are several other Baptist Associations in that state, viz. Salem, Bracken, Tate’s Creek, &c. I am most credibly informed, that upwards of 10,000 at the lowest calculation, had been baptized in one year only, preceding the above period. Surely this must be the work of God, and it is truly marvellous in our eyes.”

The following is an account of the prosperity of Zion, in the Shaftsbury, Warren, and Stonington Baptist Associations :

Members added in one year.

Warren	-	620	year 1800
Shaftsbury [Vermont]	-	595	ditto 1801
Stonington [Con.]	-	114	ditto 1801

Total . . . 1129

EXTRACT 30. *Of a letter from a gentleman in North-Carolina to his friend in Virginia, dated Iredell-county, August 11, 1801.*

“**T**HE revival of religion in Cumberland has extended over a vast tract of country, and is still encreasing. How pleasing to the christian to hear of the thousands of souls which are added to the Redeemer’s kingdom in that country.

“Mr. Hall, who went missionary to the Natchez, has returned, and gives a pleasing account of the prospects of religion in that lately savage country: a number of churches are formed there by him: about forty were added to the church at one communion, and there is every prospect that the Gospel will flourish there in a few years. O, may all the nations of the earth know and serve the Lord.”

EXTRACT 31. *Of a letter from a gentleman to his friend in Maryland, dated Laurence Allnut, Kentucky River, August 15, 1801.**

“**I** MUST call your attention to the glorious work of God in this place. Not long since, religion appeared to be at a very low ebb here, but last winter there appeared a great anxiety in people generally to hear the gospel; and numbers have been made to cry out, “Men and brethren what shall we do to be saved?” and I will add,

* *The gentleman who sent this letter, was very particular in his statements, but unfortunately it has been mislaid and only a part of the substance has been retained.*

many of our accomplished Deists have been made to bow the knee, and throw down their weapons of rebellion."

EXTRACT 32. *Of a letter from the Rev. Joseph Badger, missionary to New Connecticut, to his friend in Hartford, (Connecticut) dated No. 1, 6th Range, June 23, 1801.*

" I HAVE spent my time until now in about 12 townships, in the south-east part of the Reserve; excepting four Sabbaths, one of which I was at Washington, after attending Presbytery; one at Mackintosh, and the other two near the line against No. 2. and 5. in the first range, where there appears to be considerable serious awakening.—There appears a general disposition among the people to hear the gospel, and in some instances real conviction."

EXTRACT 33. *Of a letter from the Rev. G. Baxter, Principal of Washington Academy to the Rev. Dr. Archibald Alexander, Prince Edward, dated January 1, 1802. Politely forwarded by Doctor S. L. Campbell, post-master at Lexington, Virginia; which from its interesting nature the Editor deems a valuable acquisition to his publication.*

Washington Academy, Jan. 1, 1802.

Rev. and dear Sir,

I NOW sit down agreeably to promise to give you some account of the revival of religion in the state of Kentucky; you have no doubt heard already of the Green-river and Cumberland revivals. I will just observe that last summer is the fourth since the revival commenced in those places; and that it has been more remarkable than any of the preceding, not only for lively and fervent devotion among christians, but also for awakenings and conversions among the careless; and it is worthy of notice that very few instances of apostacy have hitherto appeared. As I was

not myself in the Cumberland country, all I can say about it is from the testimony of others; but I was uniformly told by those who had been there, that their religious assemblies were more solemn and the appearance of the work much greater than what had been in Kentucky; any enthusiastic symptoms which might at first have attended the revival, had greatly subsided, whilst the serious concern and engagedness of the people were visibly increased.

In the older settlement of Kentucky the revival made its first appearance among the Presbyterians last spring; the whole of that country about a year before was remarkable for vice and dissipation; and I have been credibly informed that a decided majority of the people were professed infidels. During the last winter appearances were favourable among the *Baptists*, and great numbers were added to their churches: early in the spring the ministrations of the Presbyterian Clergy began to be better attended than they had been for many years before. Their worshipping assemblies became more solemn, and the people after they were dismissed shewed a strange reluctance at leaving the place: they generally continued some time in the meeting-house—in singing or in religious conversation. Perhaps about the last of May or the first of June the awakenings became general in some congregations, and spread through the country in every direction with amazing rapidity. I left that country about the first of November, at which time this revival in connexion with the one on Cumberland had covered the whole state, excepting a small settlement which borders on the waters of Greenriver, in which no Presbyterian ministers are settled; and I believe very few of any denomination. The power with which this revival has spread; and its influence in moralizing the people, are difficult for you to conceive of, and more difficult for me to describe. I had heard many

accounts and seen many letters respecting it before I went to that country ; but my expectations though greatly raised were much below the reality of the work. The congregations, when engaged in worship, presented scenes of solemnity superior to what I had ever seen before ; and in private houses it was no uncommon thing to hear parents relate to strangers the wonderful things which God had done in their neighbourhoods, whilst a large circle of young people would be in tears. On my way to Kentucky I was told by settlers on the road, that the character of Kentucky travellers was entirely changed, and that they were now as distinguished for sobriety as they had formerly been for dissoluteness : and indeed I found Kentucky the most moral place I had ever been in ; a profane expression was hardly heard ; a religious awe seemed to pervade the country : and some Deistical characters had confessed that from whatever cause the revival might originate, it certainly made the people better.— Its influence was not less visible in promoting a friendly temper ; nothing could appear more amiable than that undissembled benevolence which governs the subjects of this work : I have often wished that the mere politician or Deist could observe with impartiality their peaceful and amicable spirit. He would certainly see that nothing could equal the religion of JESUS, for promoting even the temporal happiness of society—some neighbourhoods visited by the revival had been formerly notorious for private animosities ; and many petty law-suits had commenced on that ground. When the parties in these quarrels were impressed with religion, the first thing was to send for their antagonists ; and it was often very affecting to see their meeting. Both had seen their faults, and both contended that they ought to make concessions, till at last they were obliged to request each other to forbear all mention of the past, and to act as friends and brothers for the

future. Now fir, let modern philofophifts talk of reforming the world by banifhing Chriftianity and introducing their licentious fyftems. The bleffed gospel of our God and Saviour is fhewing what it can do.

Some circumftances have concurred to diftinguifh the Kentucky revival from moft others, of which we have had any account, I mean the largenefs of the afsemblies on sacramental occafions.

The length of time they continued on the ground in devotional exercifes. And the great numbers who have fallen down under religious impreffions,—on each of thefe particulars I fhall make fome remarks.

With refpect to the largenefs of the afsemblies. It is generally fuppofed that at many places there were not fewer than 8, 10, or 12 thoufand people—at a place called Cane Ridge meeting-houfe, many are of opinion there were at leaft 20 thoufand, there were 140 waggons which came loaded with people, befides other wheel carriages. Some perfons had come 200 miles. The largenefs of thefe afsemblies was an inconvenience—they were too numerous to be addreffed by one fpeaker, it therefore became neceffary for feveral minifters to officiate at the fame time at different ftands: this afforded an opportunity to thofe who were but flightly impreffed with religion to wander to and fro between the different places of worfhip which created an appearance of confufion, and gave ground to fuch as were unfriendly to the work to charge it with diforder. Another caufe alfo conduced to the fame effect; about this time the people began to fall down in great numbers under ferious impreffions: this was a new thing among Prefbyterians: it excited univerfal aftonifhment, and created a curiofity which could not be reftained when people fell even during the moft folemn parts of divine fervice: thofe who ftood near were fo extremely

anxious to see how they were affected, that they often crowded about them so as to disturb the worship.—But these causes of disorder were soon removed; different sacraments were appointed on the same Sabbath, which divided the people, and the falling down became so familiar as to excite no disturbance.

In October I attended three Sacraments, at each there were supposed to be 4 or 5 thousand people, and every thing was conducted with strict propriety; when persons fell, those who were near took care of them, and every thing continued quiet until the worship was concluded.

The length of time that people continue at the places of worship, is another important circumstance of the Kentucky revival: at Cane Ridge they met on Friday and continued till Wednesday evening, night and day without intermission, either in public or private exercises of devotion; and with such earnestness that heavy showers of rain were not sufficient to disperse them. On other Sacramental occasions they generally continued on the ground until Monday or Tuesday evening; and had not the preachers been exhausted and obliged to retire, or had they chosen to prolong the worship they might have kept the people any length of time they pleased, and all this was, or might have been done, in a country where less than twelve months before the Clergy found it difficult to detain the people during the usual exercises of the Sabbath. The practice of camping on the ground was introduced, partly by necessity, and partly by inclination; the assemblies were generally too large to be received by any common neighbourhood; every thing indeed was done which hospitality and brotherly kindness could do, to accommodate the people; public and private houses were opened, and free invitations given to all persons who wished to retire. Farmers gave up their meadows before they were mown to supply the horses; yet notwithstanding all this liberality

it would have been impossible in many cases, to have accommodated the whole assemblies with private lodgings : but besides the people were unwilling to suffer any interruption in their devotions ; and they formed an attachment to the place where they were continually seeing so many careless sinners receiving their first impressions, and so many Deists constrained to call on the formerly despised name of JESUS ; they conceived a sentiment like what Jacob felt in Bethel. “ Surely the Lord is in this place,” “ This is none other but the house of God, and this is the gate of heaven.”

The number of persons who have fallen down under serious impressions in this revival, is another matter worthy of attention, and on this I shall be more particular, as it seems to be the principal cause why this work should be more suspected of enthusiasm than some other revivals.

At Cane Ridge Sacrament it is generally supposed not less than 1000 persons fell prostrate to the ground, among whom were many infidels. At one sacrament which I attended, the number that fell was thought to be more than 300. Persons who fall, are generally such as had manifested symptoms of the deepest impressions for some time previous to that event. It is common to see them shed tears plentifully for about an hour.

Immediately before they become totally powerless they are seized with a general tremor and sometimes, though not often, they utter one or two piercing shrieks in the moment of falling ; persons in this situation are affected in different degrees ; sometimes when unable to stand or sit they have the use of their hands and can converse with perfect composure. In other cases they are unable to speak, the pulse becomes weak, and they draw a difficult breath about once in a minute : in some instances their extremities become cold, and pulsation, breathing, and all the signs of life forsake them for nearly an hour ; persons

who have been in this situation have uniformly avowed that they felt no bodily pain, that they had the entire use of their reason and reflection, and when recovered, they could relate every thing that had been said or done near them, or which could possibly fall within their observation. From this it appears that their falling is neither common fainting, nor a nervous action. Indeed this strange phenomenon appears to have taken every possible turn to baffle the conjectures of those who are not willing to consider it a supernatural work. Persons have sometimes fallen on their way from public worship; and sometimes after they had arrived at home, and in some cases when they were pursuing their common business on their farms, or when retired for secret devotion. It was above observed that persons generally are seriously affected for some time previous to their falling; in many cases however it is otherwise. Numbers of thoughtless sinners have fallen as suddenly as if struck with lightning. Many professed Infidels, and other vicious characters, have been arrested in this way, and sometimes at the very moment when they were uttering blasphemies against the work.

At the beginning of the revival in Shelby county the appearances, as related to me by eye-witnesses, were very surprising indeed. The revival had before this spread with irresistible power through the adjacent counties; and many of the pious had attended distant sacraments with great benefit. These were much engaged, and felt unusual freedom in their addresses at the throne of grace, for the out-pouring of the divine Spirit at the approaching sacrament in Shelby. The Sacrament came on in September. The people, as usual, met on Friday: but all were languid, and the exercises went on heavily. On Saturday and Sunday morning it was no better, at length the communion service commenced, every thing was still lifeless: whilst the minister of the place

was speaking at one of the tables, without any unusual animation, suddenly there were several shrieks from different parts of the assembly; instantly persons fell in every direction; the feelings of the pious were suddenly revived, and the work progressed with extraordinary power, till the conclusion of the solemnity: this phenomenon of falling is common to all ages, sexes and characters; and when they fall they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart, and others under affecting manifestations of the love and goodness of GOD. Many thoughtless persons under legal convictions, have obtained comfort before they arose. But perhaps the most numerous class consists of those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they receive comfort. I have conversed with many who fell under the influence of comfortable feelings, and the account they gave of their exercises while they lay entranced was very surprising. I know not how to give you a better idea of them than by saying that in many cases they appeared to surpass the dying exercises of Dr. Finley: their minds appeared wholly swallowed up in contemplating the perfections of Deity, as illustrated in the plan of salvation, and whilst they lay apparently senseless, and almost lifeless, their minds were more vigorous and their memories more retentive and accurate than they had ever been before. I have heard men of respectability assert that their manifestations of gospel truth were so clear as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with their bodily eyes; but at the same time they had seen no image nor sensible representation, nor indeed

any thing besides the old truths contained in the Bible.

Among those whose minds were filled with the most delightful communications of divine love, I but seldom observed any thing extatic. Their expressions were just and rational, they conversed with calmness and composure, and on their first recovering the use of speech, they appeared like persons recovering from a violent disease which had left them on the borders of the grave. I have sometimes been present when persons who fell under the influence of convictions obtained relief before they arose; in these cases it was impossible not to observe how strongly the change in their minds was depicted in their countenances, instead of a face of horror and despair, they assumed one open, luminous, serene and expressive of all the comfortable feelings of religion. As to those who fall down under legal convictions and continue in that state, they are not different from those who receive convictions in other revivals, excepting that their distress is more severe. Indeed extraordinary power is the leading characteristic of this revival; both saints and sinners have more striking discoveries of the realities of another world, than I have ever known on any other occasion.

I trust I have said enough on this subject to enable you to judge how far the charge of enthusiasm is applicable to it. Lord Lyttleton in his letter on the conversion of St. Paul observes, (I think justly) that enthusiasm is a vain self-righteous spirit, swelled with self-sufficiency and disposed to glory in its religious attainments. If this be a good definition there has been perhaps as little enthusiasm in the Kentucky revival as in any other, never have I seen more genuine marks of that humility which disclaims the merit of its own duties, and looks to the Lord Jesus Christ as the only way of acceptance with God, I was indeed highly pleased to find that Christ was a

and all in their religion, as well as in the religion of the gospel. Christians in their highest attainments seemed most sensible of their entire dependance on divine grace, and it was truly affecting to hear with what agonizing anxiety awakened sinners enquired for Christ, as the only physician who could give them any help.— Those who call these things enthusiasm ought to tell us what they understand by the spirit of christianity. In fact, sir, this revival operates as our Saviour promised the Holy Spirit should when sent into the world, it convinces of sin, of righteousness, and of judgment, a strong confirmation to my mind, both that the promise is divine, and that this is a remarkable fulfilment of it. It would be of little avail to object to all this, that probably the professions of many were counterfeited, such an objection would rather establish what it meant to destroy, for where there is no reality there can be no counterfeit, and besides when the general tenor of a work is such as to dispose the more insincere professors to counterfeit what is right, the work itself must be genuine; but as an eye-witness in the case, I may be permitted to declare that the professions of those under religious convictions were generally marked with such a degree of engagedness and feeling as wilful hypocrisy could hardly assume—the language of the heart when deeply impressed is very distinguishable from the language of affectation. Upon the whole, sir, I think the revival in Kentucky among the most extraordinary that have ever visited the church of Christ, and, all things considered, peculiarly adapted to the circumstances of that country. Infidelity was triumphant, and religion at the point of expiring. Something of an extraordinary nature seemed necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable, and futurity a dream. This revival has done it; it has confounded infidelity.

awed vice into silence, and brought numbers beyond calculation, under serious impressions.

Whilst the Blessed Saviour was calling home his people, and building up his church in this remarkable way, opposition could not be silent.— At this I hinted above; but it is proper to observe, that the clamorous opposition which assailed the work at its commencement has been in a great measure borne down before it. A large proportion of those who have fallen, were at first opposers, and their example has taught others to be cautious, if it has not taught them to be wise.

I have written on this subject, to a greater length than I first intended, but if this account should give you any satisfaction, and be of any benefit to the common cause, I shall be fully gratified.

Yours with the highest esteem,
G. BAXTER.

EXTRACT 34. *Of a letter from the Rev. Drury Lacy, dated Mount Ararat, Prince Edward (Virginia) January 22, 1802, to Mr. Robert Ralston, merchant in this city—a letter worth the perusal of the friends of piety.—*

Dear Sir,

I HAVE received no letter from you a long time. I hope, however, that you enjoy all that happiness, which health, virtue, and religion are calculated to afford. In that case, if any disappointments or sufferings have befallen you, they have not destroyed the tranquility of your mind. You still feel a sweet serenity in the belief of God's superintending providence, and in the hope, that all things shall work together for your good. If prosperity has smiled upon your endeavours, and God has blessed you in your basket and in your store, the exercise of gratitude, joy and praise, has brought a foretaste of heaven into your soul. How happy, religion could make

mankind! The various accounts, therefore, which are received from different parts of the world, of an increasing attention to the important subject, must afford peculiar pleasure to every benevolent heart.

On Christmas day about 10 Baptist preachers, an equal number of Methodists, and 6 Presbyterian ministers met at Bedford court house in this state. The object of the meeting was to discourse freely together on the subject of our differences, and to see if we could not adopt some terms for living more friendly than we have done, and even to commune together. I have not a minute of the proceedings, but will relate the substance of what we did as well as I can, from memory.—It was mutually agreed, that the ministers of the different denominations should exercise all good offices towards each other, and preach in each other's pulpits as occasions might serve, where it would not interfere with a previous appointment; and that it should be esteemed unfriendly for the minister of one denomination to refuse the use of his pulpit to a minister of another, unless where the congregation was opposed. It was further agreed, that the members of the respective societies might commune with the churches of the other denominations where they found a freedom to do so; and that such should not be called to an account by the respective societies to which they belonged, as if guilty of any breach of regularity.—That the members of the different denominations would watch over each other in brotherly love; And in cases, where offences should be committed by a member of one communion known to a member of another which required the discipline of the church, that the society to which the offender belonged should be informed, and the party aggrieved be admitted to state the particulars of the offence—That the ministers of one denomination should receive the members of another to communion upon their producing a certificate of

their good-standing in their own society; Or upon receiving satisfaction of the same in any other method.—That if a member of one denomination wished to become a member of another, the latter should not receive him, unless he produced a certificate, that he was free from church censure in the society to which he formerly belonged. It was further agreed, that each Presbytery among us would admit two Baptist and two Methodist preachers to sit with us as correspondents; that each association of the Baptists would admit two Presbyterian and two Methodist ministers; and that each conference of the Methodists would admit two Presbyterian and two Baptist ministers as correspondents, upon such producing certificates of their appointments properly attested.—It was finally resolved to submit our proceedings to the consideration of the Presbyteries, associations, and conferences to which we belonged.

The congregation that attended was more numerous than I ever saw collected for public worship. There could not have been fewer than 3000 people. There were two sermons preached on Friday. Many of the hearers appeared pretty solemnly affected; and after sermon, continued together praying and singing, till nearly sun-down; although the greatest part of them had several miles to ride home. On Saturday four sermons were preached. The people were much affected at times, and I hope many solemn impressions were received. They continued together till night. On Sabbath, I hardly ever saw a more solemn scene. Near the close of the first sermon, I am persuaded more than half of the audience were in tears. It appeared to me that something like a supernatural power suddenly arrested the attention of the people, and rested on almost every mind. What seemed more remarkable was, that the preacher had not appeared to enjoy any uncommon degree of liberty in preach-

ing, until that particular juncture. Another sermon was immediately preached, during which, there was no such extraordinary impressions; but the people appeared very attentive, and many of them from time to time affected to tears. During the third sermon, the people, most of whom were standing out of doors, were discomposed by its beginning to rain. The congregation then divided, and being collected in and about three of the largest houses in the village, were preached to by three different preachers. While a Mr. Tomkins was preaching, at the place where I was present, the scene became truly solemn.—Very few dry eyes were to be seen. A young man, and three young ladies were so overcome by their impressions, that they were unable to stand. I was near the young man, and never saw a more striking image of death exhibited in a living person. By the way I do not understand this falling down, but when I am satisfied it is wholly involuntary, I am willing God should carry on his work his own way. By this time the people from the other places, where there had been preaching were dismissed, and came crowding on all sides, and the impressions seemed communicated almost with the rapidity of an electrical shock. I doubt not but a great deal was sympathetic feelings; but I hope convictions reached some hearts, that will never be erased, but by the blood of Jesus. Several prayed and exhorted, and the feelings of the people continued till the evening. I left the place about sundown, but heard that many continued till 10 o'clock. The place being seventy odd miles from where I live, I had heard nothing further until to-day. Mr. Alexander called on me to-day, and informed me that he had seen Mr. Tomkins last week, who told him, that he and Mr. Turner had continued to preach in that place and neighbourhood every day through the week following, and that convictions appeared to be made on

great multitudes. Many fell in the course of the week, but not a tenth part of those who seemed under powerful awakenings. I really hope that God is reviving his work in that part of the country. The Presbyterian congregation there is under the Pastoral care of Mr. Turner and Mr. Mitchel. O that Christ may ride forth conquering unto conquer, until all his enemies be bowed at his foot-stool. Even so come, Lord Jesus, Amen.

There is nothing like what I have described amongst us, but we are not without encouragements. More people attend public worship than has done for years past, and generally appear more attentive. Three or four have lately had a hope in Briery congregation, that they have passed from death unto life. I hope they are the first fruits of a glorious harvest. The promise of God to his church seems to be fulfilling. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." We indeed seemed to be threatened to be overwhelmed with a deluge of infidelity and impiety. But the blessed Saviour has told us, that the gates of hell shall not prevail against his church. O that we had faith to trust his word and rejoice in his gracious promises.

Permit me to add here, an abridgment of a letter I lately received from Rev. J. Chavis, dated Caswell county, N. Carolina, December. He informs me that there is a glorious revival in that state almost equal to the accounts from Kentucky—that he never expected to see the spirit of God poured out in so miraculous a manner upon the guilty sons of men: that at three Sacramental meetings, at which he had been present 180 had been hopefully converted, that hundreds are under impressions, that the work has spread through seven congregations since the last of August, that Deists are silenced, and many who were opposers at first have become the subjects

of the work. That the Dutch, who form a part of those settlements, are flocking to Jesus in multitudes, &c.

EXTRACT 35. *From the Negro Baptist Church in Savannah, addressed to the Rev. Dr. Rippon, dated Savannah, Georgia, United States of America, December 23, 1800.*

My dear and Rev. Brother,

AFTER a long silence, occasioned by various hindrances, I sit down to answer your inestimable favour by the late dear Mr. White, who I hope is rejoicing, far above the troubles and trials of this frail sinful state. All the books, mentioned in your truly condescending and affectionate letter, came safe, and were distributed according to your humane directions. You can scarcely conceive, much less can I describe, the gratitude excited by so seasonable and precious a supply of the means of knowledge and grace, accompanied with benevolent proposals of further assistance. Deign, dear sir, to accept our united, and sincere thanks for your great kindness to us, who have been so little accustomed to such attentions. Be assured our prayers have ascended, and I trust will continue to ascend to God, for your health and happiness, and that you may be rendered a lasting ornament to our holy religion, and a successful minister of the gospel.

With much pleasure, I inform you, dear sir, that I enjoy good health, and am strong in body, though 63 years old, and am blessed with a pious wife, whose freedom I have obtained, and an only daughter and child, who is married to a free man, though she, and consequently, under our laws, her seven children, five sons and two daughters, are slaves. By a kind Providence I am well provided for, as to worldly comforts, (though I have had very little given me as a minister,) having a house and lot in this city, be-

sides the land on which several buildings stand, for which I receive a small rent, and a fifty-six acre tract of land, with all necessary buildings, four miles in the country, and eight slaves; for whose education and happiness, I am enabled through mercy to provide.

But what will be infinitely more interesting to my friend, and is so much more prized by myself, we enjoy the rights of conscience to a valuable extent, worshipping in our families, and preaching three times every Lord's-day, baptizing frequently from 10 to 30 at a time in the Savannah, and administering the sacred supper, not only without molestation, but in the presence, and with the approbation and encouragement of many of the white people. We are now about 700 in number, and the work of the Lord goes on prosperously.

An event which has had a happy influence on our affairs was the coming of Mr. Holcombe, late pastor of the Euhaw Church, to this place, at the call of the heads of the city, of all denominations, who have remained for the 13 months he has been here, among his constant hearers, and liberal supporters. His salary is 2000* a year. He has just had a baptistery, with convenient appendages, built in his place of worship, and has commenced baptizing.

Another dispensation of Providence has much strengthened our hands and increased our means of information: Henry Francis, lately a slave to the widow of the Late Colonel Leroy Hammond, of Augusta, has been purchased, by a few humane gentlemen of this place, and liberated to exercise the handsome ministerial gifts he possesses among us, and teach our youth to read and write. He is a strong man, about 49 years of age, whose mother was white, and whose father was an Indian. His wife and only son are slaves.

* Probably dollars. EDITOR.

Brother Francis has been in the ministry 15 years, and will soon receive ordination, and will probably become the pastor of a branch of my large church, which is getting too unwieldy for one body. Should this event take place, and his charge receive constitution, it will take the rank and title of *the 3d Baptist Church in Savannah.*

With the most sincere and ardent prayers to God for your temporal and eternal welfare, and with the most unfeigned gratitude, I remain reverend and dear sir, your obliged servant in the gospel.

ANDREW BRYAN.*

P. S. I should be glad that my African friends could hear the above account of our affairs.

* *This letter was written perhaps by the Rev. Mr. Holcombe.*

EXTRACT 36. *of a letter from a gentleman, in Lancaster, to his friend in this city, dated 2d February, 1802.*

“ I HAVE seen several letters from Kentucky, in which pleasing accounts are given of the revival of religion—The following extract was written by a gentleman in that state, to his brother; I will make no apology for sending a copy, believing that every thing relative to that great event, must be interesting to you.

The writer says, “passing from domestics intelligence, I hasten to lay before you, the outlines of the most august proceedings of the people of God, that ever was seen in this state.

The Presbyterians assembled on Friday last, at Concord meeting house, by way of preparation for the Lord's supper. I did not attend until Sabbath day, when I saw the ordinance administered, and many of the people prostrate on the ground, crying for mercy. I passed the day as an impartial spectator, but frequently wrapped in amazement, wonder, and doubt, and anxious for

certainly, I retired to a solitary part of the woods, and there prostrate myself before the great God, of heaven and earth, and frequently prayed to be directed in the right way. But alas, I returned with a most obdurate heart, ready to vilify, ripe for reproaching and persecuting the people of the most High God. I stiled it enthusiastical levity, I called it a delusion of the devil, in conjunction with hypocrisy, operating on the minds of the illiterate and credulous, by the powers of oratory. Notwithstanding said I, it may turn the wicked, alter the drunkard, and finally reform the prodigal; nevertheless I thought it derogatory to the laws of God.

You may easily see by this that I returned much displeas'd with the proceedings of the day. I did not intend to return the day following, but while I slumbered upon my pillow, that monitor that never sleeps, while we are surrounded with the blackness of darkness, gave me a severe wound. I rolled in my bed, and cried for mercy, but found none. I rose with a view of prostrating myself before Almighty God, but returned without making the attempt. Surrounded by the silent slumbers of my family, I struggled through the dreary hours of the night, then mounted my horse in the morning, in hopes of finding tranquility in recreation; but the words which I heard the preceding day, "those that are bidden, and have refused, shall never taste of my supper," obstructed by way, while the tremendous sound of "go ye cursed," &c. re-echoed through every nerve of my body, while the tears of guilt and contrition poured over my face; I saw myself on the awful precipice, and the mouldering brink crumbling under my feet; my soul took the alarm, and for the first time, shrunk back at the very thoughts of a hell! Construe this as you please, my dear brother, but whether you call it insanity or imbecility, I am again involved in a similar situation; the view of

my past guilt has watered my face a-fresh. I am become a profelyte in some degree, but a stranger to regeneration. I returned and resolved to go to meeting, that day also ; accordingly, accompanied by your sister, the partner of my cares, we hastened to the place of festivity. A more tremendous sight never struck the eyes of mortal man. The very clouds, seemed to separate, and give way for the praises of the people of God to ascend the heavens, while thousands of tongues, with sounds of halleujahs, seemed to roll through infinite space. Hundreds of the people lay prostrate on the ground crying for mercy. O ! my brother, had you been there to have seen the convulsed limbs, the apparently lifeless bodies, to all of which the distorted features exactly comporting, you would have been constrained to have cried out as I was obliged to do, that God is among the people. Nor was this confined to the commonalty alone, but people of every description lay prostrate on the ground. There you would have seen the learned pastor, the steady patriot ; and the obedient son, crying holy, holy, holy, Lord God Almighty. There you might behold the honourable matron and the virtuous maiden, crying Jesus thou son of the Most High God, have mercy upon us. Turn your eyes a few paces further, and you might see the prodigal and the professed libertine, crying hofannah to God in the highest, there is no other name given under heaven among men, by which we can be saved, but the name of Jesus. See the poor oppressed African with his soul liberated, longing to be with God."

EXTRACT 37. *Of a letter from the Rev. Gideon Blackburn, dated Blount County (Tennessee), Sept. 29, 1800.*

"NEXT to the news of salvation, contained in the sacred scriptures, is the news of the prof-

perity of Zion detailed in your Magazine.—It has been to me, and the pious people in this part of the world, like life from the dead. The ministers and well-wishers of Zion in this remote branch of the vineyard of Christ, were almost ready to cry out, ‘Has God forgotten to be gracious—are his mercies clean gone—will he be favourable no more?’—Scarcely any thing was to be heard of abroad but profanity, error, and infidelity in rapid progress, preparing the nations for the battle of the great God; but now we rejoice that the Lord reigns; and that his stately steppings are known in our land.

“Finding the salutary effects which the news of those refreshing seasons have had on my mind, I thought it my duty to gladden the hearts of the friends of Zion, by letting them know of the little cloud (though it be like a man’s hand) which has passed over this part of the Redeemer’s kingdom.

“In order to render the account intelligible, it would not be unimportant to remark, that the congregations to which I minister (both in Blount County) were principally settled about twelve or thirteen years ago. April, 1794, I was called to take the pastoral charge of two churches in union; and although the Indians were at that time hostile, I felt it my duty to comply with their urgent request. Shortly after my removal thither, the Lord was pleased, in some measure, to bless his word; several were solemnly awakened, and made, with anxiety, to enquire what they should do; and from a sense of their danger and wretchedness, were constrained to close with Christ for salvation, and in him found peace and rest for their souls.—During the first season, about thirty-five persons gave comfortable evidences of being turned to the Lord, and when his providence afforded opportunity, they joined themselves to his church in the sacramental zeal of the covenant of grace.

“ Since that time, the sacrament has usually been administered once in six months, and, at each occasion, there have been still some added to the church. Never, I believe, fewer than twelve, and seldom more than twenty. The lives and conversation of the majority of those who have professed religion, have been generally exemplary, and gave evidence of the sincerity of their hearts. In the years 1798, and 1799, my labours were attended with the least success; christians appeared cold and indifferent; fewer impressions were made than formerly; the youth became more dissolute; and levity and dissipation prevailed in several places. About the latter end of March, and the first of April, 1800, a striking alteration appeared among the people; Religion became more the topic of conversation than usual; more attention was paid to the preaching of the word; our assemblies were crowded. But this, since my settlement, has generally been the case. In one congregation, from three hundred, to five hundred, and in the other, from two hundred to three hundred and fifty, usually attended. Greater solemnity and seriousness were visible, and several began to be much impressed. In May, the sacrament of the supper was administered; it was an interesting season, especially on Monday. The serious exercises of a good many were dated from that occasion.

“ I immediately set up a society for prayer and religious conversation, which produced beneficial effects. A monthly lecture for children was likewise appointed, which God has been pleased to countenance with his blessing. About this time the first number of your magazine came to hand. I read it in Society, and all present appeared to be deeply affected with the news. As the numbers came forward, I continued the exercises in society, and I am persuaded it was a great mean of awakening the thoughtless, and animat-

ing and reviving the pious. The work has continued gathering strength during the summer.— It has been marked with little enthusiasm or extravagance, but has been rational, steady, and progressive. For some considerable time past, few evenings were spent in society without either some new impression being made, or some persons brought to take Christ on his own terms.—It was comfortable to observe the mortifying sense of sin, and the sweet delight in the moral beauty of the Redeemer, which possessed the hearts of the subjects of this work. Some of them would spend nearly whole nights in secret wrestling with God, and giving themselves away to Jesus Christ.

“ The news of the missionary spirit in Europe and America, and the out-pouring of divine influence in New-England and elsewhere, operated like the most salutary cordial to their hearts.— The work has been carried on, for the most part, among the young people: several from nine years to twelve years of age are under serious impressions, and in a likely way to embrace the Redeemer.

“ For some time before the administration of the Lord's Supper, which was on the 14th instant, my house was almost constantly crowded with persons conversing about the state of their souls. The Wednesday before the communion, being set apart for conversation with the intended communicants, was a day never to be forgotten; the love of God was shed abroad in many hearts; singing, praying, and religious exercises, passed the time in one room, while I was engaged in conversation in another. In short, it appeared like the gate of heaven; the assembly was melted into tears, and I hope the Lord was found of them who sought him. About 25, who gave satisfactory evidence of a work of grace on their souls, were admitted for the first time, to the sealing ordinance of the supper.—

“The king,” on that occasion, “was held in the galleries;” solemnity, weeping, and joy appeared in the audience. Former professors on this occasion were invigorated; upwards of three hundred and fifty communicated on that day. It is remarkable, that several of those admitted, at that time, were persons from whom we had the least expectations; but the Lord is a sovereign who can call his people even from the highways and hedges. Some who had been long in the habit of gross iniquity, were made trophies of grace, and entered the service of the Redeemer.

“I have been thus particular in giving you an account of the day of small things which we have experienced, in hope that it may excite the friends of Zion to earnest prayer on our behalf; and O! that the Lord may have no rest until he make her a praise in the whole earth, and spread his kingdom from the rising to the setting sun.

“In Logan County (Kentucky), there is, perhaps, as great an out-pouring of the spirit as in any part of the continent.”

Yours, &c.

The author of the following important letters is a son of the late Rev. James Finley, formerly of East Nottingham, and nephew to the Rev. Dr. Finley, immediate predecessor of the Rev. Dr. Witherspoon, as President of New Jersey College—the first is dated September 20, 1801.

Dear Uncle,

IT will give you and aunt some happiness to hear that myself and family are well; and to increase your joy, I shall add a short account of the revival of religion in Kentucky. The best way to give you a satisfactory idea will be to describe a communion occasion.

Out of many I shall select that of Caneridge, which I attended with eighteen Presbyterian mi-

nisters and Baptists and Methodists, I do not know how many, all being either preaching or exhorting the distressed with more harmony than could be expected: The governor of our state was with us and encouraging the work.

The number of the people computed from 10 to 21,000 and the communicants 828. The whole people serious, all the conversation was of a religious nature, or calling in question the divinity of the work. Great numbers were on the ground from Friday until the Thursday following, night and day without intermission engaged in some religious act of worship. They are commonly collected in small circles of ten or twelve, close adjoining another circle, and all engaged in singing Watts' and Hart's Hymns; and then a minister steps upon a stump or log and begins an exhortation or sermon, when as many as can hear, collect around him. On Sabbath night, I saw above one hundred candles burning at once—and I saw I suppose one hundred persons at once on the ground crying for mercy, of all ages, from 8 to 60 years. Some I had satisfaction in conversing with, others I had none; and this was the case with my Brethren as some of them told me. When a person is struck down he is carried by others out of the congregation, when some minister converses with and prays for him, afterwards a few gather around and sing a hymn suitable to his case. The whole number brought to the ground under convictions about one thousand, not less. The sensible, the weak, learned and unlearned, the rich and the poor are the subjects of it. At Cinthiana, Paris, Flat-creek, Point Pleasant, Walnut Hill and George Town, great congregations are in all these places, and exercised in the manner as above described.

There are many irregularities among us, so it was in 1776 among the whigs in their enthusiasm for liberty, and so is human nature every where; sitting up whole nights is extravagant,

but you cannot bid them quit, or you need not. The Methodists are friendly, and are very anxious to do good; and for my part I should be sorry to forbid, or even discourage them.—I see several things I do disapprove; but can say, if only the tenth person convicted is truly converted, 'tis a great work. In Cumberland the work is also great; they often meet in congregations of twenty-five thousand, and spend sometimes two weeks together. At Conewago, there were one hundred and forty waggons, and six coaches—I cannot descend to particulars respecting the exercises of little boys, and old grey headed men, some struck down on the spot, some at their plough, and some affected in the same manner on their beds; and many rejoicing in hope, &c. The neighbourhood in which I live, is beginning to think more seriously, but are far short of the neighbouring societies.



Another from the foregoing, extracted from a paper published in Lancaster, by Messrs. W. and R. Dickson.

“UNTIL you be favoured with a more perfect information, through the medium of the press, this will serve to give you some idea of the Rise and Progress of Religion in Kentucky and Cumberland. The present revival exceeds any thing of the kind I have ever heard of, in point of numbers, and differs materially as to the means whereby it has been effected. Almost two years ago, in the neighbourhood of Nashville, a lad of 8 or 9 years of age accompanied his sister to a Sacrament some distance from his father's house; at which it pleased the Lord to visit him in mercy.

When he returned home, and was taking the horses to the field, a lad of his own age being at the house, accompanied him. He then told his

companion what he had experienced, and that he was resolved, henceforward, to live the life of a Christian. "Hitherto, said he, you and I have been companions; but, unless you alter your course, we must break off our acquaintance; for I am determined to serve the Lord."

This conversation so greatly affected the other lad, that he ran home to his father's house, and threw himself on the bed. The father seeing his son come home affrighted, was greatly concerned, and stripped him, to see if he had received any hurt; but finding none, the whole family was alarmed.

After the lad became able to speak, he asked for Davis M'Corkle, and said he wanted to see him. A message was instantly dispatched for Mr. M'Corkle and his son. The old man, supposing that the lancet would be necessary, carefully put that instrument into his pocket and walked over; but Davis M'Corkle was the physician who understood the disease, and it was not long before the whole company was surpris'd with the two lads talking in rapturous language, of redeeming love. Their zeal and crying greatly affected all present.

The first expedient that presented itself to their minds, was to collect the neighbours together for religious worship. This was done; and, to prevent any disorder in devotion, by the crying of the boys, they put them in a back room, and posted a person at the door to keep them there. After the friends and neighbours had sang and prayed together, Mr. M'Corkle related the story to the company, who unanimously desired to see the boys, and hear it from themselves. This request was granted, and the boys simply related to them, with tears of joy, what God had done for their souls. Before they had half done, the whole company was in tears.

Thus began the extraordinary work, which has spread all over the country; and thousands

are now rejoicing and praising redeeming love, who, a little while ago appeared to be in the gall of bitterness.—In Cumberland, they meet in large companies, frequently to the amount of 10 or 12,000, and spend, it may be, two weeks in religious worship, before they disperse.

Last summer and fall there was a considerable awakening in the Baptist Churches in Woodford, Fayette, and Jefferson counties, in Kentucky.— And this spring, in our humble opinion, it hath pleased the Lord to pour out his Spirit on some of our Presbyterian congregations. At first our ministers were shy, not knowing what judgment to form of it. The falling down of multitudes, and their crying out (which happened under the singing of Watts' Psalms and Hymns, more frequently than under the preaching of the word) was to us so new a scene, that we thought it prudent not to be over hasty in forming any opinion of it. However, a little conversation with the affected persons, induced us to believe, that in a judgment of charity, it was the work of the Lord.

I attended at Point-Pleasant congregation, about 50 miles from me: There were about 5 or 6000 people; hundreds deeply affected; all serious; many saying, "What is this?" and most spending the time in some religious exercise, chiefly singing hymns, night and day, without intermission, from Friday till Friday. A Lawyer F——, who came to find fault and ridicule, was, we hope, effectually brought to Christ, and is now a flaming exhorter.—This was in the month of June.

In July, at the administration of the Lord's Supper, at Cynthiana, every body was amazed. Hundreds fell to the ground at once, among whom was a Doctor C——, a professed Deist.—The news was spread, and 10 or 12 of his companions ran to see; but, in less than half an hour, they all were lying on the ground near the Doc-

tor; and I humbly hope, that most of them have experienced a saving change.

In August last I attended at Caneridge meeting-house. There were present, besides 18 Presbyterian ministers, and a number of Baptist and Methodist preachers, the *Governor of the State*, each of whom was personally and busily engaged, either in preaching, praying or exhorting!!!—Some suppose the number of people 10, others 17, and others 21,000. There were 148 waggon and coaches present. The number of convicted persons were great; some crying for mercy; some shouting redeeming grace; and others collected in numberless small circles of 12 or 20 singing hymns; all serious; many walking to and fro, with anxiety pictured in their countenances; and the whole conversation was either of religion, or something relating thereto. The number of communicants was 828. Many young persons have set to their seal that God is true.

Some, perhaps, will censure us for associating with the Baptists and Methodists: But, my dear Sir, we are all friendly; there appears to be good doing; all are encouraging it; and is this not better than to be devouring one another? Is it not more agreeable with the command of Christ, whose every precept is love? We all preach the truth, as we think, carefully observing decorum, as far as conscience will admit, that one society may not hurt the feelings of another.

“N. B. On the 19th of August, at a sacramental occasion at Paris, thousands attended, and hundreds fell to the ground at once. This is about 30 miles from me. The work of the Lord appears to be progressing, though attended with some enthusiasm.—But this is generally confined to the grossly ignorant; for whom we must make every apology, as they are just emerging, as it were, out of heathenish darkness.”

TO THE EDITORS.

Gentlemen,

THE above are extracts of letters from the Rev. John Evans Findley, of Mason county, in the state of Kentucky, to the subscriber, who, from an intimacy of above 20 years standing, can, with confidence, recommend him to your readers, as a person of unblemished character; cautious in forming his opinion, either of men or things; and not tinctured, even in the smallest degree, with the obtruding rant of enthusiasm. In perfect consistency with this coolness and deliberation of character, the discerning reader will, no doubt, have observed, that, in the above accounts of the rise and progress of religion in the State of Kentucky and Cumberland, Mr. Findley has not only confined himself principally to facts, but that these facts are related in the simple language of narrative; unadorned with any of those extravagant embellishments, which are the customary offspring of an imagination untutored by the guidance of mature and deliberate judgment. Cautious, too, of forming a decisive opinion, either of the primary cause, or final issue, of the religious exercises of which he writes, he modestly contents himself with hoping well of both. From these considerations, therefore, it is presumed, that your readers will give full credit to the existence of the facts, as stated by him in the above narrative; how various soever their opinions may be, with respect to their nature, origin, or continuance.

If, however, the subscriber might be permitted to hazard a sentiment of his own on the subject, it would be, that the religious exercises, mentioned in the above letter, were affected, at least in their origin, by the immediate energy of some invisible Agent.—The age of the boys, who, it seems, were the first subjects of the extraordinary work, which is now spread over all the country where it took its rise, is, of itself, sufficient to in-

duce this belief ; for, not only candor, but common sense, forbids us to suppose them capable of devising so complete a collusion, in order to deceive their parents and friends, in a matter of so serious a nature. Indeed, the impression that was made upon the minds of their neighbours and friends (without the exception of a single individual) the moment they heard the boys relate what they had experienced, establishes the above sentiment, beyond any reasonable doubt ; especially if, to this latter consideration, we add the many extraordinary events, of a similar kind with those above mentioned, which became visible at different places, and on different occasions ; particularly in the month of August at Caneridge, where a prodigious concourse of people (supposed, by some, 21,000) of different religions, and different ages, of all ranks, and different professions, were personally and busily engaged in the discharge of religious exercises, and all of them under the apparent guidance of the same Spirit.

Here let it be remarked, as worthy of special notice, that the Governor of the State, a Lawyer, and a Physician were among the number ; and that the two latter came to the ground under the influence of inveterate prejudice ; the Doctor being an avowed Deist, and the Lawyer, in the plenitude of contempt, ascending the scorer's chair. To what probable cause then shall we ascribe these things, unless it be the immediate agency of some invisible superior Being ?

If it be asked, whether that Being be a good or a bad one, the subscriber, instead of a direct answer, begs leave to express a wish, that your readers would exercise a generous candor, until time shall have fairly developed the secret. " If the work," spoken of above, " be of man," or of any created Being it will come to nought ;" but, if it " be of God," in vain shall any oppose, by ridicule or otherwise ; for they " cannot overthrow it." " The counsel of the Lord, that shall

stand, and he will do all his pleasure ;” whether it be by “ ordaining praise out of the mouths of Babes and Sucklings,” or by bringing down the lofty looks of the great ones of the earth, and making “ them his willing people, in the day of his power ;” for “ who hath an arm like God ? or who can thunder with a voice like his ? If he but touch the mountains, they smook ! If he but speak, the perpetual hills do bow, and the everlasting mountains are scattered !”

I am, Gentlemen, respectfully, your’s,
DANIEL JONES.

Mount-prospect, Jan. 6, 1802.

EXTRACT 38. *Of a letter from a gentleman in Kentucky, to his friend in this city, dated June 3, 1801.*

I HAVE the pleasure to inform you, that my family and your Kentucky friends in general, are well. You perhaps, have heard of a remarkable revival of religion on the Cumberland river, and settlements, which began there perhaps nearly 2 years ago, and has continued and spread gradually from there, until it has reached Green-Town on Green-river, &c. This has been principally among the Presbyterians last summer ; and last winter there was a considerable addition to the Baptist Church, in the interior parts of this state ; and this spring it has commenced among the Presbyterians, in several congregations to the north and east of this, and some of them not far distant. I was last Saturday, Sunday, and Monday, witness to the most remarkable scene of this kind that I ever saw, perhaps ever heard of.—At a sacramental occasion about 15 miles from this, where I went with Mr. Todd and our two eldest children, having, from previous information, expected something of the kind to take place, which I will now give you a very imperfect sketch of, for the whole of the paper allowed for this letter, if filled with nothing else,

and inadequate to the task, could contain but an imperfect account. The happy subjects of this work are variously affected in some respects, from first to last; some fall instantaneously to the ground, as if shot; in others it appears to come on more gradually; all appear more or less distressed—all crying out for mercy. Some in the most pitiful and distressing manner; others with more tremendous shrieks and cries, as if they were that instant sinking down to eternal ruin.

Some few, most of the time, and all at times, appear to be in deep and profound thought; all have distress and anguish painted in their countenances, some to a great degree.—The length of time that they lay in this situation is various, generally not very long before they get relief in some degree; the relief they obtain is as various as their distresses; some are affected in this manner several times in a few days, or a few weeks, generally with new views of their own wickedness, and exceeding sinfulness, the holiness of God, of his law, the love, compassion, ample sufficiency and willingness of the Redeemer to save, &c. All when they obtain relief, break forth into shouts of praise and thanks to God: many after their shouts of praise, turn and address their fellow sinners in the most pathetic and tender manner, to come to JESUS, to forsake their sins, &c. The scriptural and rational accounts which many give of their views of sin, of themselves, of God, of Jesus Christ, and the way of salvation in and through him, leaves not a doubt in their minds, that it is a work of God.—Who, in these latter days, appears to accomplish that change in a few hours or days, which generally, in former revivals, has been accomplished on weeks or months only. On the Cumberland-river, where a considerable time has elapsed, their lives and conversation have generally proved the work or change, to be a gracious and genuine work.—Time alone must prove nearer hand us,

and I hope soon among us, the validity of this great and marvellous work.

The characters affected, were as various as we have among us; many real Christians and in one day and at one time: 2 of the clergy sunk down to the ground, under the astonishing views with which they were favoured, praising God and praying for sinners. Some professors were brought to lament their cold heartedness and deadness in religion; others were divested of all their false hopes and refuge in lies; falling down as before described. Many who believed it all delusive, and some who came with a design of opposing the work, (for it had taken place in a similar manner in their praying societies, in a few instances previous to this) were struck down instantly, in the midst of their opposition, by the mighty hand of God. There were probably, 100 or more people there; some from 30 miles, and from parts round about: 6 or 7 Presbyterian clergy, some Baptists, and 1 Methodist, were there, unexpected. From this and many circumstances, I am inclined to believe, that this work will spread, and that these individuals were providentially there, to be a mean of preparing the way for the Lord, when he may please to visit their neighbourhoods. The people never left the meeting-house or place of preaching, night or day, except to get something to eat; and from the time the work began, which was on Friday, until Tuesday, there was no intermission in the work, or in the prayers and praises of God: how many there were awakened in this period, I can't even guess.

The clergy and the pious, were kept busy night and day, praying for, and talking with the distressed; even during the time of preaching, numbers were thus employed, though at so great a distance from the place of preaching, as not to interrupt each other. Upon looking over what I have written, I find it very imperfect; in part

occasioned by interruptions, while writing, but principally from its being impossible to give a just description.

Adieu my dearest,

A. T.

EXTRACT 39. *Of a letter from a gentleman in Washington, Kentucky, to his Son in this city, dated July 15, 1801.*

“**G**REAT and glorious is the work which is carrying on in this state; a Sacrament of the Supper was held here a month since; four Presbyterian ministers attended, and one or two Methodist preachers communed with us, (having been previously conversed with respecting the radical doctrines of Christianity,) several persons were apparently brought under concern. It was the largest congregation that I have seen in this country; many came 40 miles; multitudes attend on these occasions. At a place called Concord, there was, it is said, 3,000 at a sacrament, when the hills and vales echoed the prayers and praises of saints and sinners; some crying for mercy, others singing hallelujah; glory—glory to God. An hundred, it is said, fell prostrate on the ground.—At Stoner, and at Pleasant-Point; in Bourbon county, the work was as remarkable as at the latter place: It is reported, that 20 stout-hearted veterans from the camp of Beelzebub, who called themselves the *band*, went to oppose and jeer; but every one of them fell (*under awful conviction*) to the ground. God hath said to the wicked, lift not your horn on high.—The doctrines insisted on, are, an immediate closure with Christ by faith; at the same time shewing the imminent danger the creature is in, while out of Christ: no time is allowed for preparatory work. And the Christian is exhorted to the direct, and not to the reflex act of faith. Such texts as these are principally chosen; “ask

and ye shall receive," &c. "All things are possible to him that believeth," &c. There are some who oppose the doctrine (of coming immediately to Christ), as laying, or seeming to lay, too much stress on the natural ability of the creature; however, it is apparent that the Lord is at work, and that many are changed from the ferocity of the lion, to a lamb-like temper; others, from an opposing disposition to a friendly inclination.—Social meetings are frequent in those places, and are much crowded; often a powerful effusion of the holy spirit attends them. Those meetings, and the administration of the sacrament of the supper, have been the means most remarkably blessed, in this glorious work."—(What encouragement then; for all of every denomination, who profess a belief in Jesus, to assemble themselves together in a social and Christian-like manner, and implore the God of all grace, to extend the heavenly shower through this guilty land? Here is sweet encouragement to attend the ordinances of God, in his earthly temples, to unite around the table of our blessed LORD, in harmony of soul; all breathing the same devout aspirations of prayer and praise to GOD, for the out-pouring of his holy spirit, and for his goodness; his infinite goodness, and condescension, to such poor unworthy creatures as we are. O that the blessed work may be carried on where it is begun; and be begun where it is not, until the glory of God, and the knowledge of him by faith in Christ, shall cover the earth as the waters cover the sea.)

EXTRACT 40. *Of a letter from a gentleman in Washington, Kentucky, to his Son in this city, dated July 23, 1801.*

" I HAVE enclosed a letter from the Rev. William Robinson, of Harrison county, to Mr. M'Namar. It appears to have been written in haste, to his friend in the ministry, and I have

enclosed it to you, without his knowledge ; therefore, it should meet the candor of those who may peruse or read it.

“ My dear Friend,

July 3, 1801.

“ WHEN I saw you at Washington, I told you that we had some symptoms of a revival of religion among us. But O! the Lord has come indeed! and has exceeded our expectations; glory to his name. On Wednesday, after my return from Washington, a very large society met at my house; one man fell, (under deep convictions) and a very general and deep solemnity appeared among the people. On the next Sabbath, I preached at Mount-Pleasant, and I hope the work is beginning there also. On the next Wednesday (which was our monthly society meeting, at Indian creek) we met; a very numerous assembly attended, and there the blessed influences of the holy spirit, visibly descended upon us; twenty-five or thirty were awakened, and a general solemnity prevailed. It was not until about two o'clock in the morning that the meeting broke up. The next day we met with our Methodist Brethren, about two miles from Indian creek; this was also a good day to many souls; many were awakened; and the day following we met again at Indian creek; and the glorious work prevailed with such majestic power, that preaching appeared wholly impracticable; the groanings of those who were under the strong convictions of soul for sin; and the joyful acclamations of such as had embraced the blessed Redeemer by faith, were so great and incessant, that it could not have been heard. I think there were not less than fifty brought under strong convictions; it was day-break before we parted.— On the Sabbath following, we met again at Indian creek; many had assembled previous to my getting there, and the work was visible among them. I made an attempt to preach, but toward

the close of my discourse, my voice was almost drowned in the sighs, groans, and Hosanna's of my audience. Here we remained until daylight the next morning.—I think there was not less than one hundred so powerfully operated on, as to deprive them of strength, and they sunk to the ground, and a general solemnity still prevailed. On Wednesday last, we met at the same place; the same glorious work was still going on; time would fail me, were I to attempt to describe it particularly. I expect you will be with us at the sacrament, which is to be administered on the last Sabbath in this month; and then I trust you will see and hear more than I am, at present, able to inform you of.

“Farewell,

“Yours, &c.

“WILLIAM ROBINSON.”

“ALTHOUGH the account seems to be very extraordinary, (as it really is) yet the sacramental occasion (mentioned in that letter) has been much more so, it was one continued solemn meeting from Friday to Tuesday morning, day and night incessantly. Some of our friends left the meeting on Tuesday morning, when the blessed work appeared to be carrying on with as much power as ever; some attempted to leave the place, and had proceeded three miles on their journey, but the mighty power of God constrained them to return again. It appears to have swept every obstacle before it. Infidels of every cast, and of every party, with the Laodicean professors, were cast, as it were, to the ground, (and many, it appears, were literally cast down prostrate on the earth) and made to bow the knee to King Jesus, and open their mouths in Hosanna's to the free unmerited grace of God. All ages are the subjects of this work; from the child of 12 years, to the grey-headed. Some infidel philosophers, who could account for the

falling down of many of the subjects of this work, on natural principles, have been laid prostrate themselves; and when under the immediate exercise of the holy spirit, have been asked, what were their views? their reply was, "We cannot express them." Some have left the meeting and have gone into the woods, and there have been struck with the deepest convictions of their guilt, and unworthiness before God. Many who went to the meeting to scoff, have had their minds changed, and their mouths opened to exhort and pray for three hours, until their strength has been exhausted, and then have been supported by those near them. This blessed work has been general in some neighbourhoods, where the greatest happiness prevails: It has united all in the strongest bonds of love, which is a very prominent feature in the whole of this work. As soon as they get through, (as the time is) they appear to be filled with love for the souls of mankind, and call upon *all* to come to Christ, and embrace Christians, of every denomination, with great affection.—Blessed work indeed!"

EXTRACT 41. *Of a letter from the Rev. John Smith, of Round-Bottom, North-Western Territory, dated September 7, 1801.*

"**T**HERE is the most astonishing stir of religion in Kentucky, that ever was heard of. The people meet in large multitudes; sometimes not less than ten, and from that to sixteen thousand at a meeting. They hold their meetings for 6 and 8 days together, without intermission.—Hundreds fall down as though they were dead. The Presbyterians and Methodists, have in that state united, so as to preach and commune together: many of them believed the latter day glory, has commenced. Some pleasing appearances have reached our territory, of a still and solemn work of the spirit of grace, on the hearts

of poor sinners. Happy would I be, was it the will of God, that all religious societies would unite in the great cause of truth. I am told that there was a gentleman from your city, at one of their great meetings at Kain-ridge, in Bourbon county, who was stricken down to the ground, a little before I got there. If you would see him, you could, no doubt, get a detail, that the limits of this paper, nor my talents admit of giving. I am informed that he has gone to Philadelphia."

EXTRACT 42. *Of a letter from a gentleman in Washington, Kentucky, to his Son in this city, dated February 26, 1801.*

THE past season has been mild; there have been but a very few cold days. Thus God is dealing with us, with regard to the season of the year: O! that he would grant, that as the winter is past in a natural, that it may be so in a spiritual sense. That the spring-time of divine influence may take place of the cold Laodicean winter, though (to the praise and glory of God, be it spoken) in some parts of our land, the turtle is heard; and even in this barren spot, there is here and there a shoot of divine sovereign grace. I have just left a professor mourning under a sense of coldness, deadness, and a want of the divine presence: I hope many more will be made sensible of their want of conformity to the divine image, and to the example of the great Captain of our salvation. Our little society still continues to meet twice a week; one young man has lately been hopefully transformed from an enemy, to be a friend of Christ. May it soon be the happy case with many more.

"A remarkable story is related of a man travelling from this state to Georgia; who, as he was going through a wood, heard a noise a little off the road. His curiosity led him to turn aside to see what it proceeded from; he soon found a

large assembly of people, and a minister preaching to them. He rode up to them, and sat on his horse to attend a little while, but soon proceeded on his journey: what he heard had no effect at that time; but, as he rode musing on what he had heard in the wood, the power of divine grace, accompanied his meditation in so forcible a manner, that he fell from his horse; how long he lay he could not tell. When he awoke he found a great change in his mind; when he looked for his horse, and finding him gone, with his money, and all that he was laden with, he returned on his track. After a while he found his horse, with his bridle entangled in a cane-brake, and all his furniture safe; he then proceeded on his way, like the Eunuch rejoicing. When he arrived at Nashville, (a town situate on Cumberland river, in the state of Tennessee, a place notorious for the sons of Belial) the gentleman began to proclaim what the Lord had done for his soul. The inhabitants thought him insane, and were about to confine him; he told them, that he never was in the right exercise of his reason, until within a few days past; but he now hoped that he had the full exercise of it, and that they need not give themselves any uneasiness about him. He admonished and exhorted them, in consequence of which, it is said, that the work of the Lord is greatly prevailing through the town. Many, very many such remarkable instances have taken place in that part of the country; which principally occur under the preaching of Presbyterian ministers. Another work, something similar to it, is going on about Elkhorn, in the vicinity of Lexington, under the preaching principally of Baptist ministers."— Thus, is the blessed Redeemer riding forth in the chariot of his word, conquering and to conquer. May all who fear the Lord, follow on to know him, and press forward to the prize of our high calling in and through Jesus Christ, in order

that they may obtain that infinitely rich, unfading, and glorious crown of life, which is laid up, and reserved in heaven, for all those who fight the good fight, and keep the faith.

And may the Lord, in mercy, visit those who do not yet know him aright, that he may teach them, by the influences of his blessed spirit, the awful danger to which they are continually exposed, while they remain strangers to the covenant of promise; that they may be truly alarmed at their dreadful situation; and that, while so many in one part and another, are striving to enter in at the straight gate, they may likewise strive to enter in before the day and means of grace be forever past.

EXTRACT 43. *Of a letter from the Rev. Mr. Richard M'Namar, dated Cabin Creek, Kentucky, March 22, 1801, to his friend at Washington, Kentucky.*

Dear Friend and Brother,

I SEND this hasty information, that you may early share in the feelings of my heart. The master is come indeed, to our almost hopeless gospel-trodden congregation; to relate the particular operations of his hand at this early stage of the business, I cannot fully. On last Thursday, he singled out a poor youth, in whom he fixed the arrows of conviction with peculiar sharpness.—There was evidently, a breathing of the blessed spirit, and a shaking among the dry bones, with many tears. We met again at candle light; and through the exercises of society, the same hopeful appearances continued: Yesterday we met for sermon, and the Lord was among us, of a truth; my feelings I dare not describe, for fear of the rising idol, self. O! to lose sight of every thing but Jesus Christ, and him crucified! O to arrive at the full assurance of understanding of the mysteries of God,

and the Father, and of Christ! of sinners brought back to the favor and love of God; made heirs of God, and joint heirs with Christ; not by works of righteousness, but by the renewing of the holy ghost, and the sprinkling of the blood once shed for sins. O the blindness of men! to make that way crooked, which is strait, and the way to heaven hard; because it is easy. Lift up your hands which hang down, let your fearful heart be strong; cry aloud and spare not, the Lord is at hand, and verily he is a God that heareth prayer. Tell our dear friends in Washington, to arise, and trim their lamps. Behold the bridegroom cometh! My love be with you, and all that love our blessed Lord Jesus, in sincerity. I conclude with the apostle's request—brethren pray for us.

EXTRACT 44. *Of a letter from the Reverend John Couser, dated Lancaster, South-Carolina, April 21, 1802, to the Editor.*

Dear Sir,

I HAVE the pleasure to inform you, that religion, languishing, dying religion, is beginning to revive in an astonishing manner, in this country. Perhaps you have never seen a more sudden and happy alteration upon any people, than has taken place in these parts within a few weeks past. I have lately attended two religious encampments, (as they are here called) and expect soon to attend another; and can assure you, that they far exceed any thing I ever before beheld. They convened on Friday, and did not break up till Tuesday, about 12 o'clock; during which time, religious exercises of some kind or other, were going on, night and day, almost without any interruption. Upon a moderate calculation, there were at the first camp which I attended, about 300 waggons and carriages, and between 10 and 12,000 people. At the last, there were about

230 or 240 waggons and carriages, and between 6 and 8,000 people. How many were made the subjects of this work, on these two occasions, cannot be determined. I am persuaded, that in the first camp, there were 300, if not more, struck down on Monday; besides many, whose minds were seriously impressed, who did not fall.

The solemn dignity which attends these meetings, the impressive, interesting, and novel scenes which constantly present themselves to the mind of an attentive spectator, baffle all description. It appears to me, that God is affording the world, in this age of degeneracy and infidelity, a testimony of the truth and efficacy of the gospel, addressed to our senses; little inferior to that which he gave the world in the day of Pentecost. Perhaps since that day, there has not been such an astonishing and abundant effusion of the holy spirit.

This work appears to be no respecter of persons. No age, nor sex, nor condition in life has excused the people where it has travelled, from being the subjects of it. There has not been a meeting in this country in which there has not been some triumphs of divine grace over infidelity; and many over the most confirmed habits of sin, and the strongest prejudices of the mind, on the subject of religion. This work is the most complete check to the mischievous doctrines of infidelity. It presents to the senses, a demonstrative proof of the power of the gospel, and thereby prepares the way for access to the heart; and whenever the heart is touched, this serves instead of a thousand arguments in favor of christianity.

Many who have not seen this work, are of opinion, that it is like what has prevailed for many years among the brethren of the Methodist Church; but those who have been acquainted with the greatest revivals in that church, and have also seen their meetings, say there is no

comparifon. I am forry I have not time at prefent to give you a more full defcription of this glorious work.

I am, &c.

JOHN COUSER.

EXTRACT 45. *Of a letter from a perfon of re-
fpectability in Statesville, North-Carolina, to Mr.
David Jackson, of a late date.*

AFTER Christian falutations, I proceed to inform you of the wonderful works of our God in this country; but where to begin, or how to describe it, I know not. I can hardly find language to paint it to your imagination, fo that you can have any juft idea of it; but I will inform you, as confiftently with truth as poffible.—The fecond fabbath in September, this work firft began, at a facrament at the Crofs-roads' meeting-houfe, where *God* poured forth his fpirit in a wonderful manner, amongft his people. The fecond facrament was at the Hawfield meeting-houfe, on the third of October, where there were twenty waggons, and other carriages, and about three thoufand people, who continued on the ground day and night, from Thursday, until Tuesday following. Upwards of fifty, it was fupposed, at this meeting, obtained an intereft in *Jesus*. The third facrament was in Guilford, the fourth fabbath of October, where there was a confiderable oppofition took place, but it foon died, and a number were hopefully convinced that they were finners. The fourth facrament was the fecond Sabbath of November, at E. O. Great things were done; above fixty perfons were made fubjects of *God's* free grace. The fifth facrament at Allen and Guilford, there were fifty waggons and about 5000 people, who continued upon the ground day and night; wonders indeed, were done here. The fixth sacra-

ment was in Guilford; where there were upwards of 6000 people, and 70 waggons. God is evidently pouring out his spirit in this guilty place, and I pray it may continue till all shall know him as he is. But I must now inform you of a sacrament, held in the woods contiguous to this place; there was 150 waggons; the number of people not ascertained. About three hundred found Christ precious to their souls, from 6 years old to 60; there were ten or twelve ministers attended for four days, day and night without intermission. I took my family on Friday, but it came on a cold storm of hail and rain; great numbers left the ground on Monday.

On Friday evening, after preaching was over, many were in an agony. Sinners were cut to the heart, and cried out, Men and Brethren, what shall we do? Many were struck down powerless on the ground, and lay the whole night crying for mercy.

It is nothing strange at these meetings to see people of the first rank lying prostrate the whole night, and often exposed to the air, when they get through their exercise. Children of 7 or 8 years old, will pray and exhort equal to any minister present; as also some of the negroes. These meetings generally hold from Friday to the Thursday following, when there will be 5 or 6000 people praying, exhorting, praising, &c.

Extract of a letter received by Mr. Joseph Magoffin, merchant of this city, from his son, dated Salisbury, N. Carolina, 26th June, 1802.

THE work of which we have heard so much from Kentucky is spreading all over this country. I have had an opportunity of being at two Sacramental occasions, both of which exhibited a scene of which words would give but a very imperfect idea. Children of 8 years of age and upwards, become the subjects of this work, which is truly

astonishing. I saw one of eight years, and one of ten, from whose mouths I heard sentiments that would do honour to grey hairs, and in such rapid succession that their little tongues seemed unable to express half of their feelings.

It is generally approved of, though some exclaim against it, numbers of the ministers here, especially three noted for their learning and piety, have become subjects of this work, who have declared in the most open manner, that all that ever they did or spoke was but in theory, having never experienced those things, that a real regeneration produces in the soul.

The other circumstances are much the same as we hear from Kentucky.

The following pleasing narrative of the religious situation of a part of the state of Virginia, was handed to the Editor, by the Rev. Drury Lacy, minister of the gospel of that state, but in this city at the date of this communication.—From the known respectability and piety of this gentleman, the Editor feels confident that it will be perused with singular delight by the friends of piety.

May 17th, 1802.

Dear Sir,

HAVING frequently felt my own heart quickened and comforted, by reading those accounts of the success of the gospel in different parts of the world, which have lately been published, I am induced, at your request, to send you a short narrative of the state of religion, in those parts of Virginia with which I am acquainted.

You have already been informed of a meeting which took place last Christmas at Bedford Court house. Since that time, greater harmony and brotherly love have been apparent among the different denominations. They frequently preach together, and seem much stirred up to promote

the common cause of religion, and the interest of the Redeemer's kingdom. But as the proposed plan of union, has not yet been discussed by the respective church judicatories, to which it was referred; it is impossible to say what will be the final result of that business. However, whether that be adopted or rejected, I am happy to inform you, that the attention to religion, which was excited at that meeting, has continued to increase. It has spread upwards of twenty miles; and there have been pleasing prospects in more distant places, whenever the ministers have found an opportunity to preach from home. The Presbytery of Hanover, of which I am a member, met in that neighbourhood, about the middle of April. Great numbers of people, considering the busy season of the year with planters and farmers, attended public worship four days successively. The congregation appeared very solemn and attentive, and the word preached, was accompanied with considerable power.—Numbers of the audience, during public worship, were frequently in tears; and sometimes the impression seemed almost general. It was delightful to observe with what spirit the people joined in singing the praises of God. This heavenly exercise they usually begin as soon as they meet, which continues sometimes an hour before public worship commences.—They have committed a great number of suitable hymns and spiritual songs to memory, which they sing with so much solemnity and animation, that it is peculiarly affecting. I was particular in enquiring what number had professed religion since the revival began; and as nearly as I could learn, between eighty and a hundred had been brought to submit to the terms of the gospel, and rejoice in Christ as the portion of their souls. I conversed with several, who had been the subjects of the work; and their exercises appeared to me to have been entirely rational and consistent with the gospel plan. The views they had

of the corruption of their hearts, as being opposed to God and holiness; their deep sense of being in a condemned state, and of their absolute need of Christ; also the manner in which they were brought to submit to the sovereignty of God, and to accept of salvation, through a crucified Redeemer, appeared clear and rational, and convinced me that it was a work of the spirit of God on the soul. There have been a few instances of persons, whose bodily powers have been overcome, but without being accompanied by any noise or confusion.

A revival has also taken place in Albemarle county, eighty miles distant from Bedford, about the beginning of the present year. Mr. Robinson, who has the charge of two congregations in that county was present at the meeting in Bedford, and had his affections greatly inflamed, and his soul much comforted. On his return he felt much engaged, and had greater enlargements both in praying and preaching than usual. But God began the work before he had an opportunity to preach. A young man about nineteen or twenty years of age had accompanied Mr. Robinson to Bedford. This youth is the eldest son of a family of ten children, whose father is dead. His mother and three of his sisters were professors of religion, and esteemed pious. But from the diffidence of females the worship of God was not kept up in the family. It pleased God, while this young man was in Bedford to strike him with very powerful convictions. On his way home, he formed the happy resolution of setting up the worship of God in his mother's house. He returned late in the evening, and after giving the family a short account of the meeting, told them of the resolution he had formed, and called for the books in order to read and sing before prayer. The whole family burst into tears. His mother was almost overcome with excess of joy, and one of his sisters in a transport exclaimed, "Glory to

God; this is what I have been praying for some years." Conviction seized the younger members of the family, and they now seem to be all engaged in walking together in the fear of the Lord, and in obedience to his commands. The next Sabbath Mr. Robinson gave an account of what he had seen abroad, which greatly comforted the pious in his congregations, and encouraged them to be more importunate with God in prayer. And it pleased the God of grace and mercy, in a few weeks, to give them an evidence that he hears and answers the cries of his children. A considerable number became deeply convinced of their sin and danger, and brought to inquire what they should do to be saved. Since that time the work has been progressing, and religion appears in a very lively state. I was with Mr. Robinson in the beginning of April and assisted him at a sacrament. I have hardly in my life been a witness of more solemn appearances. Numbers of the people were deeply affected and wept abundantly during worship. About ten made a public profession of religion for the first time; but it appeared to me, that ten times ten were under deep convictions. I would observe here, that most of those, both in this place and Bedford, who are the subjects of the work, are young people, between fifteen and twenty-five; although there are some instances of those in more advanced life being brought to God.

In Prince Edward county, where I reside, the appearances are truly encouraging. There have indeed but few cases of deep impressions come under my knowledge; but there has been an increasing attention visible amongst the people for nearly twelve months. Greater numbers have attended public worship, and seemed to give more diligent heed to the preaching of the word. The pious of my acquaintance entertain lively hopes that God is about to visit us in love. This

has been great encouragement to my mind, for nothing, I believe, excites people to pray with greater ardency than hope. On the last sabbath in April, the sacrament of the Lord's Supper was administered at Hampden Sydney College. The congregation was numerous, and the exercises attended with great solemnity and affection. During the sermon in the afternoon, some hundreds of people were in tears. I have seen nothing like it in those parts since the years 1786 and 1787, when God was pleased to visit those churches with an out-pouring of his spirit. What lasting impressions were made I cannot say, as I have had an opportunity of seeing and conversing with very few of the people since.

In a small congregation in Charlotte county, which is vacant, a number of young people has become serious, and as many as five or six, profess faith in Christ. I have also heard, that a considerable revival has taken place, within a few months past, in Halifax county. I have no doubt of the truth of the account; but as I have not been there, nor received any direct information from those who have, I cannot communicate any particulars respecting it.

If this account shall afford you any satisfaction, and conduce to encourage the friends of Jesus to pray for the prosperity of Zion, I shall esteem it an abundant reward.

I am, with real respect,

Your friend and humble servant,

DRURY LACY.

THREE REMARKABLE
D R E A M S

IN SUCCESSION,

*On Thursday Night, April 15th, Friday
Night, April 16th, and Saturday
Night, April 17th, 1802.*

By Mrs. REBECCA ASHBURN,

OF THE NORTHERN LIBERTIES, PHILADELPHIA;

As related by herself to several Christian Friends,
and taken down from her own mouth, by Mr.
THOMAS TIMINGS, member of the Baptist
Church, Philadelphia.

D R E A M I.

“ **T**HURSDAY night, April the 15th, I was in great distress in my sleep, having been before this, by no means, religiously inclined; and while I was wondering at myself, a person, who was a minister, came to me and said, that he had just come from the church-yard, in order to see and talk with me. He then stroked his hand gently down my head, took a bible out of his pocket, gave it to me, and told me I must read the 8th chapter of St. John's gospel. He then took the book, turned the leaf down at the same chapter, handed it to me again, and told me to read it hereafter; he then said, let us pray, and we both kneeled down together to pray. While at pray-

er, being in trouble, he stopt and wiped my face three several times, with a white pocket handkerchief. He said, that I was in darknes, but that he would lead me into the light, and that I must *seek the Lord*. He then read, and we sang three hymns together, which I cannot now recollect, excepting the following words:—

“ Oh love the Lord, and he will be
“ A tender father unto thee.”

When he gave out the above lines, for I never shall forget his voice nor his looks, I told him that when I was a girl, I used to work those lines on my sampler, and to write them in my copy-book. He said that might be, but that they were very suitable for me to sing.—I accordingly sang them with him; he then left me, and said that he would call and see me again. I then thought that I would try to love the Lord, and began in my sleep to sing the above lines, which awoke me.

D R E A M II.

“ FRIDAY night, April the 16th, I dreamt I was on a sick bed, and a dying, when the same person as appeared to me the night before, came to visit me. He drew nigh to the bed-side, and took hold of my hand, and asked me whether I felt any pain; I said yes; he asked *where*; I put my hand on my heart, and said, *here it is!* He begged me not to be discouraged; that this sickness was not unto death, but to believe in the Lord Jesus Christ, and I should be saved. These words he repeated three times; upon which I nodded my head, being unable to speak, signifying that I would believe. He then lifted up his hands and prayed, and as he prayed, a bird like a dove, came flying down from heaven, and alighted on my breast, with a paper in its mouth. He told me to take the paper out of the dove’s

mouth, for it contained a message to me. I did as he told me, and found that it contained three lines, viz.

“ Believe in the Lord Jesus Christ,
 “ And thou shalt be saved ;
 “ Arise from the dead, and thou shalt be saved.”

And some other words which I cannot recollect. My mind was now so agitated, and my whole frame so disturbed, that I awoke, and was all the next day in a great deal of trouble, wondering what it all could be for, and who the person was that was so anxious about my soul's salvation.

D R E A M III.

“ APRIL the 17th, Saturday night, I dreamt that I was sitting with some company in a room, and the same person called on me again, and took notice of our being in the dark. He came up to me and desired me not to stay there any longer, but to get up and to go with him, and that he would conduct me to the *light*. After some time I consented to go with him, and got up and went towards the stairs, intending to go and to dress myself in other clothes than what I had on ; but he told me not to think of doing so, for there was no time to lose, and that I must *come just as I was*. He then took me into a room, in the middle of which there was an entry, which was very dark and narrow ; I held my hand up to my face to prevent hitting my head, and laid hold of the skirt of his coat. I found it very difficult to get through, which greatly surprised me, as he went through so very easy, although he was so much bigger than myself. He kept saying, follow me and I will lead you to the light. Before we came to the end, it grew narrower, and I thought that *my heart* was hurt.— At length the light opened on a sudden, and we

came into a large room which was very light, in which there were three tables, spread with damask table cloths. I looked on the floor, and thought I saw a number of doves ready to fly.— We sat down on some chairs, and he conversed with me about another world; afterwards he got up and bade me farewell, saying that he had conducted me into the light, and to follow his directions, as they were laid down in the book he had left with me. I then experienced great comfort and joy, and awoke out of my sleep.”

THE next day being Lord's Day, April the 18th, Mrs. Ashburn was in very great trouble on account of those three successive dreams, and made the same known to an uncle of her's, Mr. Isaac Carr, who is a very pious man, and a member of the Baptist Church. She requested him to let her go with him to meeting; he did so; she was in hopes, that by going to the several meetings, she at last might find out the person or minister, who, in her sleep, had been so anxiously concerned about her soul, as she was sure of knowing his *voice* and *person*, though she could not tell his name; having never, to the best of her knowledge, seen him in her life, excepting in these dreams. When the minister, who preached that day, went into the pulpit, she knew that was not the person, and felt uneasy; afterwards in looking about, as though she could not rest till she found him, she saw Dr. Rogers come in; she said to her aunt, who was in the same pew, *that is the person*, and appeared greatly agitated. Her aunt, from her pointing, supposed that she meant Mr. Ellis, (Mr. Ellis being that day in or near the same seat.) Yes, she replies, that is the man. As Mr. Ellis was to preach that evening in Front, just above Vine-street, she thought the time moved slowly away till the service commenced; at last, being there, and Mr. Ellis beginning public worship, she

thinking him all the while not to be Mr. Ellis, was greatly grieved, and though she tarried, heard but little of the discourse. After service was concluded there, as she was going home in a dejected state, her uncle recollecting that there was preaching in Callowhill-street, and concluding it might not be quite over, he proposed going home that way, without telling her the reason. As they drew nigh the place, where the preaching was, she heard a *voice*, and said, that is the *voice* I heard so plainly in my dreams, let the person be who he may. She, with her uncle, went to the door, but the place was so crouded, that they could not get in; they then came up to a window, and on seeing Dr. Rogers in the desk, for he was then closing divine worship, Oh, says she, that's the person; and was, in consequence of the discovery, nigh unto fainting, and with difficulty reached her home.

The foregoing is Mrs. Ashburn's own statement of those surprising occurrences, as related by her, as was said before, to several Christian friends; and among others, to Dr. Rogers, and taken down in writing, by Mr. Timings, as to the substance thereof.—What follows is from Dr. Rogers.

“On Wednesday Evening, April the 21st, I went to hear Mr. Rhees preach his farewell sermon, to a number of his friends, in Mr. Ellis's school room, in Front, above Vine-street. Dr. Staughton and myself, assisted in carrying on the service: after the service was closed, brother Timings informed me, that there was a woman, a Mrs. Ashburn, who lived near him in the Northern Liberties, who had a great desire of seeing me, in consequence of some dreams which had made a singular impresson on her mind, and that I was the *person* of whom she had dreamt, as her director, &c. At first I felt disposed to treat the matter as fanciful and imaginary; but on reflection, hoping that this providence of God, might

redound to the advantage of her soul, I concluded to call upon her in the course of that week.—As I was about leaving the school-room, a Mrs. Walbrun came up to me and said, “Here, sir, is a woman who wishes to speak to you; she has had some strange dreams about you, &c. Before Mrs. Walburn had finished, or I could possibly say a word, Mrs. Ashburn fainted entirely away. She continued apparently, in a lifeless state for some time. As I was assisting with others, to bring her to, and she gradually recovered, I attempted to speak to her, and she fainted away again: I then thought it prudent to leave her with her friends, and promised them to call and see her the next evening. My mind was much affected, owing to these strange occurrences, until the proposed interview took place. Such prudent measures were adopted, previous to our meeting, as to prevent, if possible, what took place the evening before.—I found her sitting in a pensive mood; I spoke gently to her; she made no reply; after some time Mrs. Walbrun kindly assisting me in addressing her, she began in a low voice, and related to me, with considerable composure, the three foregoing dreams, as taken down by Mr. Timings. I felt myself much agitated, and frequently interrogated her as to her knowledge of me, &c. She continued to declare that to the best of her recollection, she had never seen me in her life, till she saw me in her sleep; that she was sure she had never heard me speak till she heard me in her dreams; and that it was owing to the hearing of my voice, and seeing my person, that her whole frame became so exercised, &c. After conversing with her upon soul concerns for some time, I commended her case to Almighty God, by solemn prayer, and took my leave of her for that evening.

On Saturday afternoon, May the 1st, I visited Mrs. Ashburn again; she appeared in soul trouble, and dwelt much upon the foregoing dreams,

