

*Glad Tidings.*

OR

AN ACCOUNT

OF THE

STATE OF RELIGION,

WITHIN THE BOUNDS OF THE

*GENERAL ASSEMBLY*

OF THE

PRESBYTERIAN CHURCH

IN THE

*UNITED STATES OF AMERICA;*

AND

IN OTHER PARTS OF THE WORLD.

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

---

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

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

---

---

*Philadelphia :*

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

.....  
1804.

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

---

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

MARYVILLE, NOV. 2, 1803.

REVD. SIR,

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

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

### THE GLASS.

Speaker for the Nation,

Attest,

RETURN J. MEIGS.

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

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

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

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

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

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

“MARTVILLE, April 12, 1804.”

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

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

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

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

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

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

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

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

\* These immediately follow this letter,

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

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

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

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

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

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

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

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

---

### THE HYMN TO JESUS.

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

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

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

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

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

Fountain of life! Almighty God!  
 Thy spirit's influence impart!  
 Oh shed thy precious love abroad,  
 And let it soften ev'ry heart.

Bring Tyrians, Philistines and Moors,  
 In the right way thy face to seek;  
 Let Satan fall, while heav'n adores,  
 And the whole earth thy praise shall speak!



THE HOTTENTOTS IN LONDON.

Ev. Mag. January 1804.

*The Gentiles shall come unto thee from the ends of the earth, &c.*

Jer. xvi. 19.

Jehovah spake, and truth attends his word,  
 "The Gentile nations shall confess their Lord;  
 "Messiah's reign shall o'er the world extend;  
 "And his firm throne endure till time shall end!"  
 Each passing age the promise blest reveals;  
 Each distant clime the spreading conquest feels;  
 Each different tribe shall by the cross be won;  
 And all the Kingdoms be in Jesus one!

Europe, once pagan, barbarous, and blind,  
 Now civilized, enlightened, and refin'd,  
 Avows the christian faith; while thousands share  
 Its blessings, who disgrace the name they bear!  
 Yet Europe hath its righteous souls, who aim  
 To spread around the world a saviour's name;  
 O'er Seas and deserts, bold they persevere;  
 And Lo! at length, the first ripe fruits appear!

Who are these of olive hue,  
 Varied forms of human race,  
 Uttering language harsh and new,  
 Strangers from some distant place?  
 Children these of nature rude,  
 In a land of darkness born;  
 By oppression's rod subdu'd,  
 Europe's ridicule and scorn.

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

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

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

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

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

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

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

FINIS.

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

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

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

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

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

ASHBEL GREEN, *Chairman.*

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

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

MARYVILLE, January 26, 1804.

Rev. and dear Sir,

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

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

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

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

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

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

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

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

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

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

I am, &c.




---

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