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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to Christianize the Indians in New-England, &c.

[Continued from p. 14.]

CHAPTER II.

NUMBER X.

The Indians at Natick are formed into a church, after, what was then deemed, a suitable time of instruction and trial—A church gathered, and a minister ordained at Mashpaug—Of Mr. Eliot's assistants in his missionary services; and biographical sketches of some of them—The state of the Christianized congregations, and churches in 1670.

IN the preceding number an account was given of the examination of the Christian Indians at Natick in respect to their qualifications for baptism, and being formed into a church state. Tho' the examiners received much satisfaction; and the confessions of many of them, being sent to England, and published, were approved of there; yet they were kept,

for several years after, in the state of catechumens.*

At length they were incorporated into a church, after the manner of New-England, giving themselves first to the Lord, and then

* Catechumens.] Perhaps some young readers need to be informed, that this word, as here used, signifies persons under instruction in the principles, and duties of Christianity, in order to their being admitted to baptism, when it shall appear, that they have, according to Christ's institution, competent qualifications for this sacred ordinance.

Possibly our predecessors might keep the Indians, who appeared serious, and were well instructed in the doctrines of Christianity, too long a time in the state of Catechumens: Perhaps, that might be applied to them, in respect to admission to church privileges, which was said by a Roman historian in another case. "Nocuit antiquus Rigor, et nimia Severitas." It may be, they insisted upon terms *higher in degree*, than the inspired apostles did, in admitting adults, converted among the heathen, to the positive institutions of Christianity—At least we do not learn from the history of the New Testament, that the apostles kept their profelytes *so long* from the enjoyment of the special sacred ordinances of the gospel. However, this may be alledged in apology for Mr. Eliot, and other ancient divines in New-England, that the easy terms, upon

tares with the wheat. The Lord only knows those who are his. But we humbly hope there is a goodly number, whose tried faith will be found unto praise and honor and glory at the appearing of Jesus Christ.

The triumphs of divine grace have been signally manifest in some cases, where proud and haughty scorners, despisers of that which is good, open scoffers at religion in general, and the work of grace among us, in particular, have been made to tremble at a view of their guilt, and boldly, and, it is hoped, cordially espouse the cause they fought to destroy.—This is the Lord's doing—"Our mouths shall speak his praise; and let all flesh bless his holy name for ever and ever."

With the best wishes for your success in every attempt to advance the kingdom of our common Lord, I am, &c.

GERSHOM C. LYMAN.

Marlborough, July 4, 1803.

Religious Intelligence.

Extract of a Letter from the Rev. JOSEPH BADGER, Missionary in New Connecticut, dated GANFIELD, July 19, 1803.

"Taking into view the progressive attention to religion in the Ohio and Erie Presbyteries, the extraordinary circumstances attending the work, and the clamour raised against it by enemies, full of subtlety and unrighteousness against the truth, I determined to spend two sabbaths, attending a sacramental season in each Presbytery. Friday, June 17, rode to Mount Pleasant 22 miles and lodged. Saturday rode to Salem 10 miles, a congrega-

tion about 3 miles east of this state line, and 5 miles from the Ohio river; Rev. Thomas Hughs, pastor. The people were convened about two o'clock in a tall, shady grove, where was prepared a tent or pulpit, at the foot of an ascending ground, and where were arranged seats and sheds on each side and in front; in the centre were placed two tables about forty feet in length, with seats. At this time, about four or five hundred were together, and behaved as though eternity was in their view. I preached to them from Luke xi. 21, 22. Several fell in time of prayer, and more in time of sermon; some were greatly agitated, cried out suddenly as they fell, and for a few moments struggled violently, but were immediately taken care of by those who sat near them;—after struggling a few moments, they lay for hours more resembling a dead corpse, than living creatures. Others fell without noise or struggle, and some as suddenly as if they were dead. Others discovered deep distress without noise or falling. At evening Mr. Wick preached; as the air was dry and still, candles were lighted and stuck up on trees and shed posts, sufficient to enlighten the whole congregation. The sermon, several prayers, and singing of hymns lengthened out the exercise until about one o'clock, when many retired and took a little sleep.—I slept about three hours. Many of the distressed and others did not leave the place. In the morning, two or three hundred attended family worship at the tent—Until ten, the time was spent in singing hymns and prayer, the pious people leading in the worship;—then public exercise began. Mr. Wick preached;

there were many fell. Mr. Hughes fenced the tables, after which a psalm was sung, and the communicants went singing to the tables. —The tables were served three times, at which 180 persons communed. One person at the table, was so deeply affected with a view of divine truth as to be unable to go from it without help. In time of sermon and season of communing, many new instances of attention took place. I preached again about 4 o'clock from Heb. ii. 3, after which about an hour was spent in taking some refreshment; and the social exercises of singing and prayer were attended until near midnight, at which time I preached again from Luke xiii. 3, and then dismissed the assembly at about two in the morning. A number of us retired to a cabin meeting house and lay down in our loose coats and slept about three hours: But the great body of the people continued in prayer and singing through the night. They sang principally hymns from Hartford Collection, of which the serious people are very fond. A gentleman of education and of medical skill, attended through the whole season apparently candid, believing he could account for all the extraordinary exercises on philosophical principles. But on Monday morning he acknowledged his error, and declared himself fully convinced that it was, in the main, the work of God. Rev. George Scott came in the morning from his house 12 miles distance, and preached the first sermon on Monday, and Mr. Hughes preached the second and dismissed the assembly about three in the afternoon. It was thought on the sabbath that the assembly amounted to nearly two thousand. There was decency

and good order universally preserved, except in a few low bred people, who stalked about at a respectful distance from the assembly. Those who were distressed complained much of their heart being hard, and viewed themselves totally opposed to God, and in imminent danger of eternal ruin. Those who had obtained hopes, spoke of the purity of the law; of the nature and tendency of sin; of the justice of God in the condemnation of the sinner, with propriety.—Many seemed to lose all sense of their own danger, and to be swallowed up in views of the justice and glory of the divine government. The plan of salvation in the gospel appeared to them excellent, in that God was exalted, and the creature abased, and in that it is a salvation from sin. After the exercises were ended a lecture was appointed for me to preach next day at 12, at Bever township; rode to the place and lodged; preached next day to about fifty people, and rode, after preaching, 15 miles, to a place where a Mr. Cook was to be ordained by the Presbytery the next day.

“June 23. Presbytery met at 8 this morning, and after examination of the candidate, a sermon was preached by Mr. Boyd, containing orthodox sentiments, and pertinent to the occasion. Mr. Cook was then set apart to the work of the ministry and to the pastoral charge of the congregation, by laying on of the hands of the Presbytery and prayer. In this congregation the attention is considerable—many were in tears and several fell in the time of the exercise. From the ministers convened on this occasion, we were informed that the awakening had become pretty general in ten con-

gregations on this side of the river. Twelve ministers are now settled north of the Ohio waters in Pennsylvania—these with Mr. Wick and myself in this county, from the Erie Presbytery. There are sixteen congregations newly formed within the bounds of this Presbytery, who are seeking for supplies, and several for candidates to settle with them; but there are not more than two or three licentiates on this side the mountain. Several congregations will probably be formed in this county within another year. After attending to presbyterial business until the sun was down, we adjourned, and rode ten miles towards Georgetown, and lodged with a plain, pious family, with whom I had some acquaintance.

“Thursday 24. Rode to Mill Creek 22 miles, and south of the Ohio six. Called on Mr. Scott minister of that place, and lodged. Serious attention in his congregation pretty general, but a number of bitter opposers. Mr. Scott was educated at Princeton college, is a sensible, sound preacher. Next day rode to Mr. M'Curdy's, in the congregation where the attention began last fall, and in company with Mr. Scott who was going to assist at the Cross Creek sacrament.—Here received the pleasing account of the hope and comfort of the old man 103 years old, mentioned in my letter last November. He obtained a comfortable hope, made profession of religion, attends public worship, is able to walk several miles on the sabbath to the place of meeting, and gives comfortable evidence of real friendship and union to Christ. Neither great nor old sinners outreach the bounds of sovereign grace. He who gave an Isaac to

Sarah when past age, can with equal ease bring little ones to Jesus, who have lived in sin an hundred years. Saturday rode to Cross Creek, a congregation under the care of Mr. Marcus. People were gathering from all quarters—probably a thousand were now upon the ground; about twenty large five horse waggons were standing, with as many more large tents pitching around the gathering assembly, many of whom were now occupied in speaking to each other of the rising glory of the Redeemer's kingdom in this western world, and others singing hymns suitable to the occasion.

“About 3 P. M. the noise of pitching tents and other preparation work ceased; the assembly, who were now the largest by far I had ever seen, convened for social worship, took seats; they covered more than half an acre of ground. I was requested by Mr. Marcus to preach; it appeared to me I should not be able to speak so as to be heard; but I made the trial from 1 Cor. i. 18. The people were very solemn, attentive and still through the exercises, excepting those who fell and cried out. By speaking slow and distinctly, with a loud voice, they could hear. Among the number that fell, there was a stout, hearty looking man, whose distrels continued, with very little intermission, and so as to render him totally incapable of taking care of himself until Monday evening, when I left the congregation.—After sermon, the people made all further arrangements necessary to stay on the ground through the occasion, and took refreshment. The place of meeting was convenient, and rendered comfortable with light sheds and seats

covering nearly an acre of ground. The air was clear and dry—and as the day-light withdrew, candles were lighted, and placed so as to give light to the whole congregation. The evening exercises then began, in singing, prayer and discourses from two of the ministers; truths appeared to fall with weight, and convictions to be promoted. About twelve, I retired with Mr. Marcus, and had a few hours sleep; but the elders from several congregations tarried with the assembly, the greater part of whom continued in this camp of the Lord through the night. Sabbath morning I returned to the tent, at about eight. Here this great family were then engaged in worship. Mr. Scott led. They sang a hymn, he read and explained a chapter and then prayed; there was then an interval till ten; but singing of hymns, conversing and prayer were carried on in parts of the assembly, by pious people, the whole time.—The first sermon was preached by Mr. James Hughs, who was educated at Princeton college, N. J. and is an excellent preacher.—Mr. Patterson fenced the tables, after which, while singing a psalm, about one hundred and thirty communicants took their seats at the tables. He then consecrated the elements and administered to them; after these were served, while another psalm or hymn was singing, they left the tables and others filled them. After the first table, Mr. Scott took a station about twenty rods distant and preached to a large assembly while the other tables were serving; and then the speakers at the tables could not be heard by one half of the surrounding assembly. The tables were filled six times, making about eight hundred communicants. There were two in-

stances of persons being so overcome with views of the Saviour's love, as to render them incapable of going to the table without help, or supporting themselves on their seat. It seemed as though the language of the Spouse respecting Christ was felt and acted out; "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He bro't me to his banqueting house and his banner over me was love." The sweet and lovely frame Christians appeared to be in, the meekness and humbleness of mind, exceeded any thing I ever saw before; it helped me to get some faint ideas of what the saints will enjoy, when they come to see the King in his beauty, and be present at his table without sin, or flesh to intercept their sight. At the close of the sacrament, there was an intermission of half an hour, and then Mr. Patterson preached a short sermon and dismissed the assembly until candle-lighting. It was thought about five thousand people attended on this day; and but few went away at night;—the order and decency of the assembly exceeded any thing I ever saw. Those that fell were taken care of without any needless bustle—the outcries of the distressed prevented some near them from hearing for a few moments; but their expressions respecting their hard hearts, "*Oh, my hard impenitent heart, it is harder than a rock, I have sinned against the light of God's word, and against the faithful warnings of Christ's ministers; I have sinned against my parents: I have crucified Christ; I am the greatest of sinners; Oh, my heart my heart, my hard, impenitent heart, it will not repent! How can such a sinner as I am ever be saved?*" And such like expressions, uttered apparently under

the most keen sensations of what they expressed; were loud preaching, and in many instances had the effect to awaken others. In some instances they would cry out like a dying person, with a feeble voice, "Oh, do pray for me, I am just sinking down to hell!"

"The evening exercises began with singing and prayer; several of the ministers spoke in turn with propriety and clearness on the doctrines of grace. Some of the ministers continued through the night, and but few of the people went away. After refreshment was had in the morning, which those who tarried brought with them, and family worship was ended, at ten a sermon excellently adapted, from, "The summer is past, the harvest is ended and we are not saved," was preached by Mr. John Anderson, educated in North Carolina, and a native of that state. It was then my lot to preach again, which I attempted from, "I have spread out my hands all the day unto a rebellious people," &c. After prayer and singing, the people were dismissed, about three P. M. expecting they would mostly retire: but it was thought, nearly two thousand kept their places, as though the religious exercises were but just commencing, many of them totally unable to go away, or take care of themselves. It was necessary for some of the ministers to go away; three of us went; but as there were two came in time of the last sermons, on their way to Presbytery, to be convened the next day, there were five left, who tarried with the people until Tuesday morning, when the assembly broke up. It was thought by some who passed through the congregation, that there were, some part of the

time, from Sabbath evening until Tuesday morning, two hundred persons at a time, unable to support or take care of themselves.

The enemies of religion, say this cannot be the work of God, for the Bible gives no account of such things. But when all Israel

saw the fire come down and consume the sacrifice and the altar, on which Elijah offered sacrifice; they fell on their faces, "and they said, the Lord he is the God, the Lord he is the God." The disciples in the ship, were terrified and cried out for fear, when they saw Christ walking on the water. Paul fell to the ground under deep conviction, when going to Damascus. The jailer trembled and fell down before Paul and Silas, and said, what shall I do?

—It is said also that only persons of ignorance, weak nerves and intellects, fall. But men of strong minds, and of learning, in the vigor of life and health, are brought down, like other people. I will mention one instance, without naming the gentleman, who attended on a sacramental season, I think the first sabbath in June, declaring to the ministers and others, that he could by his medical skill, and on philosophical principles, account for all the extraordinary exercises. He said none but weak women and persons of weak nerves were made to fall; but if some stout, healthy, brawney built man should fall, he should think it something above human art. It was so ordered that he had the most fair trial. Some time in the meeting, he found himself alarmed from his security, and instead of philosophizing on others, was constrained to attend to his own soul—his strength was so far gone he could not escape,—asked some

near him to carry him out, which they did immediately—when they had got him out of hearing, “*Oh, carry me back, he says, God is here, I cannot get away from God. I know now that I am in God’s hands, this is God’s work!*”—
 They carried him back into the assembly, trembling and feeble as a dying man. In time of intermission many gathered round to hear what he would now say: “*Oh, I have lived 47 years an enemy to God. I have been in some of the hottest battles, and never knew what it was to have my heart palpitate with fear; but now I am all unstrung: I have cut off limbs with a steady hand, and now I cannot hold this hand still if I might have a world. I know this is not the work of men. I feel that I am in God’s hands, and that he will do with me just what he pleases.*”—At another time after hearing one of the ministers pointing out the excellency of Christ, and inviting poor, distressed sinners to come to Christ, he says, “*Oh, I am dead, how can a dead man come to Christ?*” The last sabbath in June I saw him at Cross Creek, he said he thought at some times, he could see a little, how God could save through Jesus Christ, such a sinner as he was, but most of the time he was in total darkness.

Ordination of the Rev. THOMAS ROBBINS.

At a meeting of the North Confociation, of Litchfield County, at the House of the Rev. Ammi. R. Robbins in Norfolk, July 19, 1803.

Mr. Smith was chosen Moderator and Mr. Starr, Scribe.—The Confociation being conven-

ed, by Letters missive from the Moderator of the last Confociation, for the purpose of ordaining Mr. Thomas Robbins, a Candidate for the Gospel Ministry, as an Evangelist, resolved itself into an ordaining Council; which was then opened with Prayer by the Moderator.

Sundry Letters and Votes relative to said ordination, were then read which are as follow.

No. I.

Letter from the Secretary of the Trustees of the Missionary Society of Connecticut to the Moderator of the North Confociation of Litchfield County.

Hartford, June 27, 1803.

REV. SIR,

The Trustees of the Missionary Society of Connecticut at their meeting in May last, appointed Mr. Thomas Robbins, a Candidate for the ministry, to go on a mission to the County of Trumbull, State of Ohio; and deeming it expedient that if he accepted the appointment, he should be ordained previous to his entering on the mission, voted that the North Confociation of Litchfield County should be requested to ordain him, as you will see by the inclosed Votes. Mr. Robbins has signified his acceptance, and in pursuance of the vote of the Trustees, I now write to request you to take measures to convoke the Confociation with that view, as soon as shall be judged expedient. You will please to inform me by Letter of the time and place of the meeting of the Confociation, that I may give information to the Delegates appointed by the Trustees.

Yours with much respect,

ABEL FLINT, *Secretary to the Board of Trustees.*