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*The Church the fulness of Christ,
who filleth all in all.*

THE first chapter of the epistle to the Ephesians ends with this singular form of expression, "The fulness of him that filleth all in all."—These words in their connection plainly import, that altho' Christ filleth all in all, yet there is a sense, in which the church is his fulness. This, at first view, may seem a kind of paradox, or something like a contradiction. It is, therefore proposed to attempt some illustration of the meaning, truth and consistency of these two propositions, viz.

I. Christ filleth all in all.

II. His church is his fulness.

I. Christ filleth all in all.

Jesus Christ in his incarnate person, "in whom dwelleth all the fulness of the Godhead bodily," is exalted to the throne of the universe, as Lord of all, with uncontrollable power and authority over all worlds, creatures and things; that he may rule and govern, employ and dispose of all, to the glory of God and the interests of his eternal kingdom, and so as will in the best manner

accomplish the complete salvation and everlasting glory and happiness of the church, which he hath purchased with his own blood. In this high office and station, he fills all creatures with whatever, of the nature of good, they possess, experience or enjoy. There is no understanding, light or knowledge, wisdom, power or strength, holiness, peace or joy, in creatures, nor any good possessed, attained, or enjoyed by them, but what is from him as its fountain and source. But Christ may be considered as *the head of his church*, in a more peculiar and appropriate sense. The church inclusive of all its members is represented, in the scriptures, as constituting *one body*, in allusion to and something after the similitude of a natural human body, composed of many members united to each other and to one common head, by which they live, and move, &c. Of this body, composed of all the members of the church, Christ is the *head*. He is not only head over all things to the church; but he is also the *head of the body, the church*, every member of which has a *real spiritual union to him as*

Nov. 18th. "Being providentially prevented from sending this by the last mail, I can now inform you, that I attended at the proposed meeting on last sabbath; and it was a great and solemn meeting indeed. It is supposed, the number which attended was not less than ten thousand. There were twelve ministers attended.—We continued on the ground, from Saturday morning until Tuesday. The number affected was great, perhaps upwards of two thousand, counting from the first to the last. About one thousand were communicants. During the two last nights, there were, I think, seldom less than, from two to three hundred at once: And of these, the cries and groans were very affecting. Toward the latter part of the solemnity, numbers appeared to get relief; though few in comparison with the number affected. The distressed appeared to have awful apprehensions of their sins—Their cries generally were, Oh! my sins—Oh! my hard heart—Oh, what shall I do for Christ! O Jesus, take away my hard heart! But room and time at present forbid enlargement: And in many sheets I could not give you any adequate description of the wonderful scene."

Extract of a letter to the Trustees of the Missionary Society of Connecticut, from Rev. Joseph Badger, Missionary to New Connecticut, dated Austinburgh, November 19, 1802.

IT may be satisfactory to the Trustees and the friends of religion in general, to have some account of the apparent, and I hope, real progress of the Redeemer's kingdom in this western country.

The last Sabbath in August the sacramental supper was administered at Young's Town. On Monday, near the close of the exercises, there appeared an unusual movement on the minds of many; it was found afterwards that several were hopefully the subjects of genuine awakening, which has since terminated apparently in a saving change. In Mesopotamia there are thirty four souls; two of this number have lately obtained hopes of an interest in Christ. One of them a man forty six years of age; who has been for many years a universalist, and uncommonly vicious and profane. The other is a young woman, of a very irreligious family. May it not be said there has been an awakening in this place? The first week in September I spent at Hudson, found a young person under serious concern; found a number of serious and hopefully pious people, mostly from the church in Goshen (Connecticut.) Here I organized a church, consisting of fourteen members; it was a feeling, comfortable time with Christians. The last Monday in September, I sat out from No. 2, Range 1, for Pittsburg, where the Synod of Pittsburg were to sit the next Wednesday. I attended during the session, which continued until Saturday nearly one o'clock. One important part of the business transacted was, forming the Synod into a Missionary Society. Their funds are yet small, about two hundred dollars. They sent one of their number, Rev J. M'Farrand, a very respectable clergyman, on a mission for four Sabbaths, into this county. There was a letter read from Kentucky dated in August, by which we learn the revival continues to spread, and remark-

ably to overcome opposition. In one instance, there were about forty young persons assembled for a ball; soon after they got together, one of them spoke of going home; he was asked, why he would go home; he frankly told them he thought they were doing wrong; at this, numbers were struck with serious reflections, and instead of prosecuting their dance they went to praying and singing hymns. They spent the time they had allotted for dancing, in religious exercises, and twenty seven of their number were seriously awakened at that time.

Near the end of the session of the Synod, the ministers were called upon to relate, if any thing had taken place worthy of attention, lately among their people. Mr. M'Curdy, pastor of two congregations, one in Pennsylvania, called the Cross Roads congregation; and the other in Virginia, the Three Springs congregation, about forty six miles south of this county, gave the following relation, of a remarkable attention which began in his congregations, on Monday of that week. "On the last sabbath the Lord's supper was administered in the Three Springs congregation; there was a great degree of coldness complained of among Christians, and apparently, great stupidity and inattention through the assembly until near the close of the exercises on Monday, when there appeared considerable movement on the minds of many. After the assembly were dismissed, Mr. Marcus and Mr. Brice took their leave (these were two assisting ministers) and as I supposed went away; I went into the congregation and began conversing with those

who were in distress. The people made no movement to go away. Some collected and sang hymns, others were in too great anguish of soul for such exercise. Mr. Brice, on taking leave, immediately sat off for home. Mr. Marcus delaying a little, perceived an uncommon movement among the people, and thought it would not be prudent for them to go away, mounted his horse and rode after Mr. Brice and called him back. We spent the rest of the day, the night, and until eleven o'clock on Tuesday with the people. There was through this time such scenes of distress as exceeded any description. There were about 50 persons whose bodily strength was so overcome, as rendered them incapable of supporting themselves; they fell to the ground, expressing their distress in groans and cries for mercy. At eleven o'clock on Tuesday, the people were prevailed upon to disperse, and we came on our way to attend the Synod." The above is the substance of Mr. M'Curdy's relation before the Synod. A few minutes after the Synod adjourned, we were informed, that at the Cross Road meeting house, there was a meeting for prayer, held by the people, on Thursday evening, at which time, the awakening influences of divine truths were powerfully felt, many cried out, and were incapable of supporting themselves; the meeting continued all night.

Mr. James Hughs, Mr. Wick and myself determined to go and spend the sabbath in that congregation, with Mr. M'Curdy; we arrived with the people who were assembling at the tent, near the meeting house, as there were many more than could be accommo-

dated in the house. Mr. Hughs preached an excellent sermon ; I then preached. The exercises were about four hours and an half without intermission—the people were very solemn, and many in deep distress, but none cried out. It was too late for a third sermon by day light ; it was proposed at candle-lighting to have one in the meeting house. We repaired to the house for worship at that time, and found the house so full, that it was difficult getting through the aisle ; they had some of them been singing hymns—as we entered the house, a person, near one end of the house, cried out and became helpless. The public exercises pretty soon began. Mr. Wick preached, there was great solemnity, and many appeared under deep distress of soul ; four other persons in the course of the evening cried out, two of which I had opportunity to be near to, and paid particular attention to their situation. Their groans and cries indicated deep anguish of soul ; but most of the time, for four hours, they very nearly resembled persons who have just expired, from a state of full strength ; for considerable time pulsation could not be perceived, their limbs were wholly unstrung, and respiration scarcely perceptible ; yet they retained their reason, and knew what was said within their hearing. Their strength returned gradually—they first opened their eyes and looked on those around them—answered questions with a very feeble, low voice, at length sat up partly supported by another. I conversed with them, and inquired the occasion of their distress ; they told me it was the apprehension they had of the sinfulness of their sins, as committed against a Holy God ; and their

soul-destroying nature. They appeared to have very just views of themselves, as totally sinful, and that their salvation must be, if ever they were saved, by sovereign grace. They both obtained hopes. There were five ministers, with about five hundred people, who continued through the night in the meeting house. There was nothing appeared like disorder—people were universally solemnized, and many could not hide their distress, yet kept from making a noise excepting what escaped with their sobs and tears. Near sun rising the assembly dispersed. We took breakfast ; after which I rode with Mr. McCurdy and Mr. Hughs, to the Three Springs congregation, ten miles, to attend a meeting there. About four hundred people came together. Mr. Hughs preached an excellent sermon, on the nature of sin and the wages of it. You would scarce see an eye but what was fixed on the speaker, on the ground, or drowned in tears ; and some with the sobs of a wounded conscience discovered their distress.

When the assembly was dismissed, several were unable to retire, and were carried away by their friends. In this place there was an old man, in his 103d year, awakened ; his bodily strength and mental powers, were like those of about 60. The next day was the time of general concert. I tarried and preached here, the other ministers went to other places. This day was also, as we hope, a day of God's power. Six young people came from over the Ohio, from some distance, to see what strange work was here—one of them, was made to feel herself in very distressing circumstances, before sermon was half through. And a young man who had come with

a stout heart, not intending to be moved, was alarmed from his security near the close of the sermon. After several prayers were made and hymns sung, in regard to the concert, I advised the people to retire, to which they then agreed. I was invited to go home with one of the elders of the church. The six young persons mentioned before, with ten or twelve others, came in to spend the evening, and such an evening I never saw before. The depravity of the heart, the obligations sinners are under to repent, the sovereignty of God in giving repentance and remission of sins, were the subjects conversed on; several prayers were made and hymns sung. There was nothing terrifying held up to view in regard to hell or the torments of the damned, yet while some who had comfortable hopes, were refreshed and much overcome with views of the glory of Christ's kingdom, others were overcome with a deep sense of their ruined state as sinners; at one time, there were ten of this little assembly unable to support themselves, for several hours. The other four young persons, who came to see the strange work, were awakened this evening. It was four o'clock in the morning before we could retire to rest. The next day I rode about twelve miles, and preached again to nearly 400 people, assembled in the woods, and in a neighborhood, where there was never preaching before; this also was a solemn time; many appeared deeply concerned,

and one person fell and cried out;—two other ministers were present—after the assembly were dismissed, they tarried nearly half of them, until the sun was down, inquiring what they should do. I was informed by Mr. Marcus that on Tuesday, the awakening was visible with a number in his congregation. I this evening rode about 5 miles to Mr. M'Curdy's and lodged—Took my leave in the morning, and returned to Warren by the sabbath, where I had appointed to preach. I have since heard that the work is rapidly spreading in those parts.

POETRY.

COMMUNICATED AS ORIGINAL.

Prayer for the presence of God in his house.

1. **H**OW greatly blest, O Lord, are they,
Who dwell around thy throne above;
Who spend a calm, eternal day
In rest and peace and perfect love!
2. Yet not those heavenly hosts alone,
Transported see thy smiling face:
On earth thou mak'st thy glory known,
On earth thy children taste thy grace.
3. Within thy house, O Lord our God,
Cloth'd in sweet majesty appear;
Make this a place of thine abode,
And shed thy choicest blessings here.
4. When we thine awful seat surround,
Thy Spirit with thy word impart,
And let thy gospel's joyful sound
With pow'r divine reach ev'ry heart.
5. Here let the blind their sight obtain,
Here give the broken spirit rest:
Let Jesus here triumphant reign,
Enthron'd in ev'ry yielding breast.
6. Here let the voice of sacred joy
And humble supplication rise,
Till higher strains our tongues employ,
In realms of bliss beyond the skies.

PHILANDER.

Donations to the Missionary Society of Connecticut.

From Benj. Beecher, a lot of Land in Cheshire, containing 50 acres.	
From Daniel Read, New-Haven, 100 Primers.	D. C.
From Doctor Trumbull, avails of his Sermons,	1 50
Avails of Connecticut Evangelical Magazine,	840
From a friend of Missions,	10