

The Christian History for 1743

**Edited by Thomas Prince.
and published in Boston, Massachusetts**

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THE
Christian History,
CONTAINING
ACCOUNTS
OF THE
Revival *and* Propagation
OF
RELIGION
IN
Great-Britain &c. America
For the Year
1743.
BOSTON, N.E.
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THE
Christian History;

Saturday MARCH 5. 1743. No. I.

To be publish'd *Weekly*;

Containing Accounts of the Propagation and Revival
of Religion; more particularly

- I. Authentick Accounts from Ministers and other creditable Persons of the Revival of Religion in the several Parts of NEW ENGLAND.
- II. Extracts of the most remarkable Pieces in the *weekly Histories* of Religion, and *other Accounts*, PRINTED both in *England* and *Scotland*.
- III. Extracts of WRITTEN LETTERS both from *England, Scotland, New-York, New-Jersey, Pensylvania, South-Carolina, and Georgia* of a religious Nature, as they shall be sent hither from creditable Persons and communicated to us.
- IV. In Intervals of fresh Occurences, and on other Occasions, it is proposed to give the Reader the *most remarkable Passages Historical and Doctrinal*, out of the most famous old Writers both of the Church of *England* and *Scotland* from the Reformation, as also the *first Settlers* of *New-England* and *their Children*: that we may see how far their pious *Principles* and *Spirit* are at this Day revived; and may also guard against all Extreame.

Psal. 26.7. *That I may publish with the Voice of THANKS-
GIVING, and tell of all THY WONDROUS WORKS.*

+++++

BOSTON, N.E. Printed by KNEELAND & GREEN, 1743.
for Thomas Prince, Junr. A. B.

Advertisement.

TIS at the earnest Desire of many Persons of Piety and Judgment, *Lovers* of the peculiar Doctrines Power and Practice of the Christian Religion, as they were promoted by the *purser Part* of the *old Church of England* from the Days of the Reformation, and by the renowned *Settlers* of NEW-ENGLAND; *who* therefore heartily rejoyce to see and hear of their Revival both in *Great Britain & America*; and for the Advancement of the Redeemer's Kingdom and Glory, that the PRESENT WORK is undertaken: Which therefore will be wholly confined to *Matters of Religion*, and no Advertisement inserted but of Books and Pamphlets or other Things of a religious Importance.

It will continue to be printed in *the same Form*, with the same *large Page* as the present, and on *good Paper & Character*; & at the *End* of the *Year* will be a *Title-Page &c Index* to the whole, for those who may be disposed to preserve and bind them.—At the Rate of *two Shillings* new Tenor per *Quarter*, deliver'd at any House in Town *unenclosed*; and 6d. new Tenor more per *Quarter*, inclos'd, seal'd, & directed.

All that wou'd *encourage* the printing of *this Paper*, are desired, as soon as they can to send their *Subscriptions & Letters*, *free of Charge*, to the *Publisher*, at his Father's the Revd. Mr. *Prince's* in *Boston*: And in their Letters to direct us *where* to deliver or send their Paper & *whether* to *enclose* or *not*. And if a *considerable Number* of the *Subscribers* wou'd please to send their FIRST QUARTER'S PAY with their SUBSCRIPTIONS, it wou'd be a great *Encouragement* to go on with the *Work*, and enable us to it.

Ministers and other Persons of Credit and of religious Dispositions in the several Parts of the *American Plantations* where there has been a Revival of Religion, are desired to send *their Informations*, as *free of Charge* as possible, to the *Publisher* of this Paper: studiously avoiding Personal Reflections and angry Controversy, but relating plain & certain Facts and subscribing *their Names*: Since to a *nameless Relation of Matters of Fact*, no wise Man can give any Credit; as he knows not but the Writer may be one of the least creditable Persons on Earth, and wou'd be known to be so, were his Name divulged.

(3)

AS cold Water to a thirty Soul, so is good News from a far Country: So Solomon observed in his Day; and so we find it in ours. And as the Church of Scotland, for her *sound Doctrines* and *pious Spirit* express'd in the Writings of her *eminent Divines*, has been ever dear to *New-England*; the intelligent and good People here have always mourn'd for her Declensions and Adversities, and rejoiced to hear of her Revivals and Prosperities. And as our pious People were, last Summer, greatly refresh'd with the glad Tidings arrived and reprinted here, of a remarkable Revival of Religion at *Cambuslang*; we doubt not they will be yet the more rejoiced to hear of the further Progress of that blessed Work, at *Kilsyth* and *other Congregations* There, in a suprizing *History* just arrived. It was composed by the Reverend and Excellent Mr. *Robe*, with great Modesty, Care and Judgment; to which are added a few Notes in the Margin,—and is as follows—

A Faithful NARRATIVE of the Extraordinary Work of the SPIRIT of GOD at Kilsyth and other Congregations in the Neighbourhood.

By JA. ROBE, A.M. Minister of the Gospel at *Kilsyth*.

The PREFACE.

***** IS transporting and astonishing, that after all the
 ***** great and horrid Provocations we have given
 ***** 'T***** the most High in this Church and Land, by
 ***** growing Deism and Infidelity, Carnality and
 ***** Profanity, Formality and Hypocrisy, our bitter
 Envy ing and unreasonable Divisions; but
 most of all by a general rejecting of the blessed Son of God by
 Unbelief, and using Gospel Ordinances contentedly without
 feeling the Power of them; the Lord hath been so far from ut-
 terly forsaking us, and making our Country desolate by some
 destroying Judgment, that he is in *Wrath remembring Mercy*,
 and beginning manifestly to revive his Work, and help us in
 such a Situation, as was become hopeless and helpless by any
 humane possible Means.

There hath been a great and just Complaint amongst godly Ministers and Christians of the elder Sort, who had seen better

Days, that for some Years past, there hath been a sensible Decay as to the Life and Power of Godliness. *Iniquity abounded and the Love of many waxed cold.* Our Defection from the Lord, and Backsliding increased fast to a dreadful Apostacy. While the Government, Worship and Doctrine, established in this Church were retained in Profession; there hath been an universal Corruption of Life, reaching even unto the Sons and Daughters of God. Former Strictness as to Holiness, and tenderness of Life was much relaxed among both Ministers and People of the better Sort: A formal Round of professional Duties was the Religion of the Professors, and in this they rested. As to the Multitude they were visibly profane, and without any Sense of Religion at all, Things were become so bad with us, that there were few, we the Ministers of the Word, could comfort as Believers in Christ, and exhort to rejoice in Hope of the Glory of God, when we found them a dying. All this was observed by some, and looked upon as the Cause of God's Controversy with us; and what they feared wou'd provoke him to send some desolating Judgment, to avenge the Quarrel of his thus broken Covenant: And in this View they gave Warning as Occasion offered.

It is one of Satan's Devices to engage some distressed Souls, to be deeply exercised about those Things which either are not their Sins, or among the least of them; that thereby he may divert them from minding their greatest Sins, and those which are the Cause of God's Controversy with them. Some zealous good Men, both Ministers and others, fell unwarily into this Snare. They looked upon some Things of Mismanagement in Government and Discipline, which others were dissatisfied with as well as they, with such Earnestness, that they cried out against them as the most crying Sins, the Cause of the Lord's Controversy with us, portending dreadful Judgments, and what corrupted the Church so far as nothing could secure the Salvation of her Members, but coming out of her, and separating from her. Hereby they were led to overlook what was our greatest Evil, and the Cause of God's Controversy with us, namely, the Corruption of the Lives of the Members of this Church, and that we had a Name to live, while we were in a great Measure dead, as to Faith, Love to God and one another, and other Branches of Holiness.

This unhappily filled the Pleads and Mouths of the most of Professors to such a Degree, as to mind and converse about
nothing

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nothing, even upon the Lord's-Day; but Ministers, Church-Judicatories, and some other disputable Things, far from the *Vitals* of Religion, The *State of their Souls* was much forgotten, and they were either disaffected to their worthy Ministers, and the Lord's Ordinances dispensed by them; or if they attended, they were diverted by those Things from a Concern about their *Regeneration, Conversion, and amending their Ways and Doings*, which were not good. Wherever our lamentable Divisions prevailed, serious Religion declined to a Shadow.

All this while we had a dead and barren Time. *The Work of Conversion* went but slowly and indiscernibly on. The Influences of the Holy Spirit were retrained. The Lord's Presence was much withdrawn, and the Power of his Grace little exerted and put forth; that the Gospel had but small Success, either for bringing Souls to Jesus Christ, or for quickning and refreshing real Christians. Ministers and godly Christians, who observed these Things with Sorrow, were filled with Fears lest the Lord had poured forth a Spirit of deep Sleep upon this Generation, and given unto his Servants the Commission he gave unto the Evangelical Prophet *Isaiah*, Isa. vi. 9, 10, 11, 12. *And he said, Go, and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes: Lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert and be healed. Then said I, Lord, How long? And he answered, Until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate, and the Lord have removed Men far away, and there be a great forsaking in the Midst of the Land.* Several Ministers gave Warning to their People, that they were afraid lest these spiritual Judgments most frequent in New-Testament Times were inflicted upon many of them, and might be further (a).

Things being come to this Extremity, it was the Lord's Opportunity to glorify his Name in a Way surprising to us,

(a) In *this* and in the *Two first* Paragraphs Mr. *Robe* as lively describes the deplorable Declension of vital Religion in *New-England*, as well as *Scotland*; as continually lamented by our elderly pious Ministers in their publick Prayers, and *Sermons* both *printed* and *imprinted*.

and

and peculiar to himself. We were going on frowardly in the Way of our Heart, notwithstanding a Variety of smiting Judgments and alluring Mercies; he in his sovereign Mercy and Goodness, hath begun to see our Ways and heal them. When nothing else could help and prevent our Ruin, and we were Proof against all other Dispensations; he hath visited us with such a Dispensation of his Spirit, as is sufficient to do it, and which we pray that it may, and hope that it shall be general unto the whole Church and Land. This extraordinary Outpouring of the Holy Spirit, whereby great Numbers of secure Sinners are awakened, and many of these converted, and filled with Faith, and more than ordinary Peace and Joy in Believing, appeared first upon the 18th of February last, and continues at *Cambuslang*, a little Parish within four Miles of the South-East of *Glasgow*. A well attested Narrative of this hath been published.

Blessed be the God and Father of our Lord Jesus Christ, that this sensible Presence and Power of the Holy Ghost, hath not been confined to that highly favoured Parish: But began to visit us upon the last *Sabbath* of April last, being the 25th Day of that Month, as it did also soon after several other Congregations lying to the North, North-East and North-West of *Glasgow*. This Work so extraordinary upon the Souls of many in these Congregations is the same with that at *Cambuslang*. The Method of the Spirit's Operation is alike in all these Congregations; and the Effects of it upon the Bodies of the awakened, which have not been so common at other Times, are also much the same.

The Bodies of some of the Awakened are seized with Trembling, Fainting, Histerisms in some few Women, and with convulsive Motions in some others, arising from that Apprehension and Fear of the Wrath of God, they are convinced they are under, and liable to because of their Sins. They have a quick Apprehension of the Greatness and Dreadfulness of this Wrath before they are affected.

These Effects upon the Bodies of some of the Awakened have been objected against this Work, by many. And some have not been afraid to ascribe it to the Devil, and to traduce the whole as Delusion.

As there were the very same *Appearances* accompanying such an Effusion of the Holy Spirit in some of our *American Colonies*; so the same *Objections* were made against them, which
have

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have been made against this Appearance of God among us. This hath occasioned the Reverend and Judicious Mr. *Edwards*, Minister of the Gospel at *Northampton* in *New-England* to preach and publish a *Sermon upon the distinguishing Works of a Work of the Spirit of God*, wherein he satisfyingly answers and takes off the 'foresaid Objections. It would be superfluous and unnecessary to answer apart after him, seeing this *Sermon* hath been oftener than once reprinted in *North Britain*, and is and will be in as many Hands, as any other Answer probably can, with this Advantage, that by the surprising Direction of Providence it comes from one in a foreign Country, who preached and published it long before this Appearance of the Lord in his Glory and Majesty amongst us.

I cannot however forbear to observe and offer the *following Remarks* to the Reader.

First, That there are some who do not cry out in the Congregation, neither have any of the 'foresaid bodily Seizures, who have been under a Law-Work for some Months, and are, as far as we can know the State of another, savingly converted: And there are others who have been under the severed bodily Distress, in whom the Work of Conviction and Conversion, as to the main Strokes of them, answer to the former as Face to Face in a Glass (*b*). Is it possible then that any thinking Person will conclude that all is Delusion with the *latter*, merely because their Bodies were strangely disordered, when they were at first awakened to feel themselves in a State of Sin and Wrath, seeing there are the very same uncontestible Evidences of the Conversion of the *Last* as there are of the *First*.

2dly, There are few observing Persons who have not seen sudden Fears, and great Sorrow upon worldly Grounds, cause Faintings, Histerick-Fits, Convulsions, bodily Agonies and Strugglings. The Apostle faith, *Worldly Sorrow worketh Death*. What Reason can be assigned, why legal Terrors and Fears, a strong Apprehension of the Wrath of God in Persons who know not but the Sentence of Condemnation may be executed upon them immediately, should not have the like Effects upon their Bodies? Especially considering that the Cause and Reasons of their Fears are incomparably juster and greater. Several of us Ministers have long ere now seen Persons distracted as *Heman* was, with the Terrors of God.

(*b*) Just so it has been in *New-England*.

3dly,

3dly, There Is much Reason to conclude that the Work of God in converting many in several Parishes in the Shire of *Aire*, and other Places of the *West* from 1625 to 1630 was attended with much the same Appearances as this now. It was called the *Stewarton Sickness* by the Malignants, because of the Bodily Distress which accompanied it. I shall transcribe the short Account which the *Author* of the *Fulfilling of the Scripture* gives of it, Page 264. 'I must here instance a very solemn, and extraordinary Outletting of the Spirit, which 'about the Year 1625, and thereafter was in the *West* of 'Scotland, whilst the Persecution of the Church there, was hot 'from the *Prelatick* Party. This by the profane Rabble of 'that Time, was called the *Stewarton Sickness*; for in that 'Parish first, but after through much of the Country, particularly at *Irvine*, under the Ministry of the famous Mr. 'Dickson was most remarkable; where it can be said (which 'diverse Ministers and Christians yet alive can witness) that 'for a considerable Time, few *Sabbaths* did pass without some 'eminently converted, and some convincing Proof of the 'Power of God accompanying his Word; yea that many 'were so choaked and taken by the Heart, that thro' Terror, 'the Spirit in such a Measure convincing them of Sin, in 'hearing of the Word, they have been made to fall over, and 'thus carried out of the Church, who afterward proved most 'solid and lively Christians: And as it was known some of the 'most gross who used to mock at Religion, being engaged 'upon the Fame that went abroad of such Things, to go to 'some of these Parts where the Gospel was then most lively, 'have been effectually reached before their Return, with a 'visible Change following the same. And truly, this great 'Spring-Tide, which I may so call, of the Gospel, was not of 'a short Time, but for some Years Continuance: Yea, Thus 'like a spreading Moor-burn, the Power of Godliness did advance from one Place to another, which put a marvellous 'Lustre on these Parts of the Country, the Savour whereof 'bro't many from other Parts of the Land to see the Truth of 'the same.' The Similitude & Likeness of this Work amongst us unto that referred to, seems evident; and can these bodily Effects mentioned be just Grounds of Objection against this. Work now, and not also against the other?

(To be continued.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **MARCH 12. 1743. No. 2.**

The Rev. Mr. Robe's Preface finished.

4^{thly}. IT is not to be forgotten, that in *New-England*, where Hundreds were affected in their Bodies, the same Way several with us are; the most Part of those who were thought to be convicted, have continued now for *some Years* to profess serious Religion, and to practise it without returning; to their former Follies. And shall we not hope the same of these converted amongst us, seeing also they have continued for several Months or Weeks, since they appeared to be converted, in a desireable Way? Especially when some Parts of the most refined and uncommon Morality have been practised by them, of which some Instances may be given in the following *Narrative*.

I forbear to give Instances from the Holy Scriptures, of Things exactly similar to these bodily Distresses in our Case, seeing I have already referred to Mr. *Edwards's* Sermons. Only it is surprising, that some reason, as if they had never read the History in the 2^d. of the *Acts*, or the *Jaylor*, or *Felix* trembling, and of the Conversion of the holy Apostle *Paul*; and as if they found in their Bibles positive Declarations, that the Lord would never to the End of the World, suffer Sinners to cry out, tremble, faint, or fall down astonished, under a Work of Conviction, and Apprehension of his just and dreadful Wrath.

B

Lastly,

Lastly, I seriously beg of any who are prejudiced against this Dispensation of God's extraordinary Grace, and look upon it as Delusion, that they'll shew themselves so charitable and good, as to direct me and other Ministers what we shall answer distressed Persons of all Ages, who come to us crying bitterly that they are lost and undone, because of Unbelief and their other Sins; *What shall we do to be saved?* And as a young Girl about *Twelve*, who had been in Distress for some Time, called for me to a separate Place in a House where I was, and asked me with great Sedateness, *What shall I do to get Christ?* Shall we tell them they are not Christless and Unconverted, when we evidently see many of them to be such? Shall we tell them that their Fear of the Wrath of God is all but Delusion, and that it is no such dreadful Thing as they need to be so much afraid of it? Shall we tell Persons lamenting their Cursing, Swearing, Sabbath-breaking, and other Immoralities, That it is the Devil who makes them now see these Evils to be offensive to God, and destructive to their Souls? Shall we tell them who under the greatest Uneasiness enquire of us, "What they shall do to get an Interrest and Faith in Jesus Christ," That Satan is deluding them, when they have or shew any Concern this Way? In fine, Shall we pray and recommend it to them, to pray to God to deliver them from such Delusions? It would be worse than *Devilish*, to treat the Lord's sighing; and groaning Prisoners at this Rate. And yet such Treatment is a natural Consequence of reckoning this the Work of the Devil, and a Delusion.

There are only two other Objections I shall endeavour to take off because they are popular, and have reached even unto us.

The first is taken from the Notoriety and Observableness of this Work. They object that it cannot be the Work of the *Holy Ghost*, and any real true Conversion which is so open to publick Notice, and makes so much Noise; for our Lord faith, *Luke xvii. 20. The Kingdom of God cometh not with Observation.*

It is Matter of Wonder, that this Objection should have its Rise from them who should be able, and careful to look beyond the Translation to the Original: And if they have, it's not confident with Honesty, to make such an Objection; seeing they cannot but know that the *Greek Word* refers to

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such EARTHLY Pomp, Grandeur of Equipage, and Attendance wherewith earthly Kings used to make their publick Appearances; or as our Translators give the Word other wise upon the Margin, *with outward Show*. Beza's Note upon this Scripture, is both short and good, and therefore I give the Meaning of it rather in his Words than my own. "*The Kingdom of God cometh not with Observation*, That is, With "any outward Pomp and Shew of Majesty to be known by: "For there were otherwise many plain and evident Tokens, "whereby Men might have understood, that Christ was the "*Mtjjiau* whose Kingdom was so long looked for: But he "speaketh in this Place of those Signs which the *Pharisees* "dreamed of, who looked for an EARTHLY Kingdom of "*the Messiah*." Our Lord doth not in the least insinuate, that the Coming of the Kingdom of God in the Conversion of *Jews* and *Gentiles*, was to be silently set up without Noise and unobserved, for this would have been contrary to Fact. Did not the Spirit's Work of Conversion at *Samaria* quickly reach the Ears of the Church at *Jerusalem*? Were not the Conversions from Paganism to Christianity with Observation? Is any notoriously profane and wicked Person in any Congregation convicted, and his Life reformed without Observation? The Remark of the Rev. Mr. *Cooper* in his Preface to Mr. *Edwards's* Sermon formerly quoted, is very just: After mentioning the uncommon Appearances accompanying this Work; He says, "If it were not *thus*, the Work of the Lord would "not be so much regarded and spoken of; and so God would "not have so much of the Glory of it: Nor would the Work "itself be like to speed so fast; for God hath evidently made "Use of Example and Discourse in carrying it on. May a sovereignly gracious God make his Work soon appear to his Servants through the whole Land, and his Glory unto their Children. May the heavenly Influence like Lightning fly from Congregation to Congregation, alarming every unconverted Sinner, and filling their Hearts and Lips with importunate Enquiries, *What shall we do to be saved?*

The second Objection is taken from those called *Camizars*, a Part of the barbarously persecuted and oppressed *Protestants* in *France* after the *Revocation* of the *Edict* of *Nantes*. They appeared in the *Cevennes*, a barren and desert Country. There were a *Number among them* who pretended to Inspiration: and if the Accounts we have of them be genuine, by that Inspi-

ration they gave Exhortations to Repentance, and foretold several Things which the Event hath proved *false* (c). Other Things are reported of them that there is Reason to believe were *fictitious*. Many of them came over to *London* about and after the Year 1702. The History of whom was given in English by one *Lacy*, which hath been handed about here by some *Enemies to this Work of God*. They were under frequent bodily Agitations, Convulsions and extraordinary Motions; and it is pretended that their Case is the same with ours, and seeing *they* were under Delusion, this must be a Delusion also.

To satisfy such who have been practised upon; I would have them to observe *first*, that as those bodily Agitations are *no Evidence* of Persons being under any Operations of the *Spirit of God*, else all the Persons under Convulsions, Cramps, Histerisms, &c. would be such; so upon the other Hand they are *no Evidence* that these thus affected are under a *Spirit of Delusion*: For several of the Prophets of old had sometimes extraordinary Motions upon their Bodies; and many have them in the Way of bodily Diseases, which Physicians say proceed from natural Causes. So that the Bodily Agitations considered in themselves, are no Symptoms of Persons being under the Influence either of a good or had Spirit.

There is the *greatest Disparity & Unlikeness* between the Case of the *Camizars* and these affected among *us*. The *Camizars* had their bodily Agitations from a *supernatural Power*, as they declare in the foresaid Book of *Lacy's*. The Distresses upon the Bodies of *our* People proceed in a *natural Way* from the great Fear of God's Wrath wherewith their Minds are seized because of a State of Unbelief they are deeply convinced of. The *Camizars* pretended *Inspiration*; & if what they declared of themselves be true, they *understood not* sometimes what they uttered, *neither* did they *remember* it afterwards; Their Organs were moved and used in Speaking, by some supernatural Power, without their own Will and Influence of their natural Powers. *None* of *our* People ever pretended in the least to *Inspiration*; they give a *rational Account* of themselves, *know* and *remember* what they say and do. The *Camizars* continued *many Years*

(c) These were *the same* which are called by some, *The French Prophets*.

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under their bodily Agitations whenever their pretended Inspirations seized them; and these did *not proceed* from any *Apprehension* of the *Wrath of God* due to them because of *their Sins*. Our People are *delivered* from these bodily Distresses, which do *not return* upon them again, when they are delivered from their Fears. Among the *Camizars* their *pretended inspired Teachers* were only affected, and that *while they were uttering* their Revelations. Amongst *us* only *some of our Hearers*, who thro' the Power of the *Holy Spirit*, are by the Word convinced of their Sin and Danger. The Exhortations of the *Camizars* to Repentance and Amendment of Life, were *without any Mixture of the Gospel* concerning Jesus Christ, and the Principles, Means, and Motives to Repentance revealed therein, (d) In ours a Work of Conviction is distinctly carried on to a Work of saving Conversion in many, according to the Doctrine of the Gospel, and by the *Influence* thereof.

After this fair Stating of the Difference between the *Camizars* and the spiritually Distress'd among us, I leave it to the impartial Reader to judge whether there is the least Shadow of Reason to compare this Work to the Delusion of the *Camizars*. And if it be not the most unfair Dealing to do so in a general Way to the stumbling of weak People; while they themselves cannot but know if they look'd at all into the History of those People, that there is no such Likeness between their Case and that of ours as to warrant the Objection. There are now, blessed be the Lord, many Instances in several Corners of this

(d) Agreeable to this Observation; The Rev. Mr. *Prince* has given us the following *Piece of History*, which we think convenient to insert in this Place, viz. 'I have heard one of the *pretended French Prophets* hold forth at *London* about the Year 1710: And in his Discourse, there was *no Method*, *nothing instructive*, *nothing searching*; *nothing but vehement Outcries*, expressed in GENERAL TERMS—as *Repent, Repent, for the Kingdom of Heaven is at Hand*, or *the Judgments of GOD will suddenly come down upon you*, &c. without any *Explication of the Nature of true Repentance*, or saying *Faith*; nor any Thing about *Original Sin*, nor of the *Deceits of the Heart*, nor of *Justification*, nor of the *Work of Conviction* or *Regeneration*; nor any *Explication of any Part of the Gospel Scheme of Redemption by the Mediation, the Sacrifice, the Righteousness, the Intercession, the Word and the SPIRIT of CHRIST*.

Church,

Church, of a saying Work of Conversion, witnessing that this is the Work of the Spirit of God, and that the Kingdom of God is come nearer to us than ever.

[*The next eleven or twelve Paragraphs being an Address to the Brethren of the Secession in Scotland, we omit; and go on with the rest of the Preface.*]

I had a prevailing Inclination from the Beginning, with all the Exactness I was capable of, to observe every Thing that past; and with the most scrupulous Niceness, to examine every uncommon Circumstance, and to take down Notes of what appeared to me most material. I was encouraged and directed in this by some of great Judgment, and who justly have Influence upon me. This hath issued in a JOURNAL of what was most observable in the Cafe of many in this Congregation; who have applied to me from Time to Time, for Instruction and Direction under their spiritual Distress (e).

The judgment & Desire of Friends I value, have had considerable Weight with me to essay the following Narrative, with a Dependence upon the divine Assistance, and as the Lord shall permit. The Omission of our worthy Forefathers to transmit to Posterity, a full and circumstantial Account of the Conversion of 500 by one Sermon at the Kirk of *Shots* in the Year 1630; and of the Beginning and Progress of the extraordinary Out-letting of the Holy Spirit in the West of *Scotland* already mentioned, I have heard much complained of and lamented. And I cannot but think that if after such Complaints we are guilty of the same Neglect, we shall be more Blame-worthy before God, our own Consciences, and Posterity.

But that which most of all prevails with me is, that as I in the most express and deliberate Manner I can, design and intend it to the Praise and Glory of God, renouncing all other Ends contrary to this, so I am persuaded it will by his Blessing contribute to it.

(e) It is earnestly wish'd by many, that all other Ministers, where Religion is revived, wou'd like wise apply themselves to write exact JOURNALS of the Rise and Progress of this Work among their People; for a standing Testimony to the Glory of GOD.

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Every godly One into whose Hands it may come, will doubtless find Matter of Praise from it to the Lord. Others who laboured under Mistakes about this Work, through Prejudices from Opinions they have entertained as to the Manner wherein the LORD might come to revive his Work in this Church; may possibly when they hear these Things, hold their Peace, and glorify GOD, saying, "then hath God also granted Repentance unto Life unto our Brethren whom we hated": As the Apostles & Church of *Jerusalem* did when they heard of the Conversion of the despised *Gentiles*. And doubtless others when they hear of the Lord's bringing so many of Zion's Prisoners *out of the fearful Pit and miry Clay*, and putting a new Song in their Mouths, even Praise to our GOD; shall by his Grace be brought to fear and trust in the LORD.

But Praise to our GOD, for these his mighty Acts, is not to be confined to the Generation wherein they appear. Posterity shall reap the Benefit of them, and it is our Duty to transmit the History of them to Posterity, that they may reap the greater Benefit by them, and praise the LORD more distinctly for them. It would be a Contempt of these wonderful Works which GOD hath made to be had in Remembrance, if they should be buried in *Oblivion*, so as not to be known by those who live in after Ages. One Generation should praise his Works to another, and should declare his mighty Acts. This we are expressly commanded to do, that after Generations may put their Trust in GOD and praise him, *Psal. cii. 18. This shall be written for the Generation to come, and the People which shall be created shall praise the Lord. Psal. lxxviii. 5, 6, & 7. For he established a Testimony in Jacob, and appointed a LAW in Israel, which he commanded our Fathers, that they should make than known to their Children, That the Generation to come might know them, even the Children which should be Born: Who should arise and declare them to their Children; that they might set their Hope in GOD, and not forget the WORKS of GOD.*

In this Narrative! propose to give an Account of this surprising Dispensation of Grace, in the Beginning, Progress and various Circumstances of it, with the strictest Regard to Truth in all the Exactness I can. A polished Stile is not to be expected from one, who must redeem Time from Eating and Sleeping to carry it on. To write intelligibly is all I aim at I have no View of Leisure to publish above a Sheet of it once a

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Week or Fortnight, and this is the Reason why it is not emitted at once. To serve the Truth and the Interests of Religion, and to satisfy the longing Curiosity of them, who are giving Zion's KING no rest until he make his *Jerusalem* a Praise in the midst of the Earth, are what I intended.

May the HOLY SPIRIT whose Work upon the Souls of many is to be narrated, accompany the Narrative with his powerful Influences; that it may promote the REDEEMER's Interest, and make every Reader feel by his saving Operations that he is indeed come in an uncommon Way of Grace. And may this whole Church, and all the Ends of the Earth see greater Things than these. *Amen.*

Kilsyth, July 29th, 1742

J. ROBE.

(The Rev. Mr. ROBE'S Narrative will be begun in our next.)

In No. I. Page 8. line 19. read evidently converted.

ADVERTISEMENT.

This Day is Published,

DIVINE Influence the true Spring of the extraordinary Work, in several Places in the West of Scotland, illustrated in a Letter from the Rev. Mr. ALEXANDER WEBSTER, of the Ministers of the City of Edinburgh, to a Gentleman in the Country, Sold by Kneeland and Green in Queenstreet.

And as there is a remarkable Uniformity in the Work of GOD, as it has appeared there and in this Country; so this Performance is excellently suited to vindicate it from many of the Objections made against it among Us; and is wrote in so scriptural and rational, so masterly and polite a Manner, that it is not doubted but it mil be read with Approbation by the judicious and unprejudiced.

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THE
Christian History;

Containing Accounts of the Propagation and Revival
 of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **MARCH 19. 1743. No. 3.**

*A faithful Narrative of the extraordinary Work of
 the Spirit of God, at Kilsyth, and other Congre-
 gations in the Neighbourhood.*

THE Town and Parish of *Kilsyth* formerly and ordinarily until of late, called *Moniabroch*, are situate between the River of *Kelvin*, running upon the *South* Side of the said Parish, and the River of *Carron* running upon the *North* Side, and the Shire of *Stirling* upon the *South* Side thereof, where it joins with the Shire of *Dumbarton*. The Town of *Kilsyth* itself stands at near an equal Distance from the City of *Glasgow* upon the *South-West*, *Falkirk* upon the *East*, *Stirling* upon the *North*, and *Hamilton* upon the *South*; upon the King's Highway, where it crosseth to these Towns: It's Distance from them being about *nine Miles*.

The People of the said Parish, being *above eleven Hundred examinable Persons*, are for the most Part of a discreet and towardsly Disposition. I was settled among them in the Year 1713: They have lived peaceably with and carried dutifully towards me, The most Part of them have attended upon publick Ordinances and Means of Instruction as well as any about them. The most of them, who are about or under 40 Years, have attained such a Measure of Knowledge of the Principles of Religion as renders them inferior to few of their Station and Education.

C

For

For several Years they appeared to profit under Gospel-Ordinances by the Blessing of the LORD upon them. In *December 1732* and *January 1733*, the LORD visited us with a distressing Calamity and heavy Judgments. There were many of the elder Sort carried off by a *Pluretick* Fever, after a few Days Illness. Upwards of 60 were in the Space of *three Weeks* buried in our Church-Yard. What made this Dispensation more threatning was, that the most religious and judicious Christians in this Congregation, were remov'd from us thereby. This made me fear some dreadful Evil to come upon the surviving Generation, I published to the Praise and Glory of God, and with thankful Acknowledgments to his Mercy and Power, that I enjoyed then a State of Health and Strength uncommon to me, as I do at this Time, tho' I travelled from Morning till late at Night all the Days of the Week, among the Sick and Dying.

After this the State of Religion declin'd, and grew every Year worse with us. *Our Societies for Prayer came gradually to nothing*. The younger Sort attained indeed to Knowledge, took up a Profession, and Numbers of them were yearly added to the Communicants: But I could observe little of the Power of Godliness in their Lives, that was satisfying to me. As to the elder Sort, those of them who were Graceless and Christless, went on in their former Sins and Carelessness, without any Appearance of a Change to the Better: Those who were *Professors* seemed sensibly to degenerate into a Negligence and Indifference about Spiritual Things, and some of them into Drunkenness and other Vices.

Upon the *27th of June 1733*, about and after Mid-day, being *Wednesday*, there was such a *dreadful Storm of Thunder, Hail and Rain*, as no Man living had ever seen. The Fire burnt a Woman and Child, but both their Lives were preserved; while a Cat was killed at one of her Feet, & a Pitcher with some other Things were broke to Pieces at the other. The *Hail* was incredibly big; some of it, which I measured myself, was *three Inches* round. It destroy'd much of the Corn to the *East* of the Town of *Kilsyth*. The *Floods* came from the Mountains so great and rapid, that they carried down *Stones* a great Way into the Plain lying *be-north* the Town of *Kilsyth*, and these of prodigious Bigness. There were *above a Thousand Cart-Loads* of them, and many *two or three Ells* in depth and thickness. Some Houses were carried away, a
good

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good Number of Cattle drowned, and the most of the Corn in the low Grounds destroyed. The Loss of the Parish was moderately computed at a *Thousand Pound Sterling*. Yet I could not observe any one Person amended by it, or seeking to the LORD for all this.

When our unhappy Divisions broke out, only about *ten or twelve* deserted my Ministry. They were of no Consideration, as to serious Religion, or even Knowledge, except *one*, who some Time since saw his Error and returned. Yet tho' the Body of the People were not parried away by this Evil, they were so bewitched as to incline to the *separating Side*, and were so taken up with disputable Things, that little Concern about those of the greatest Importance could be observed among them. *All the Societies for PRAYER were then given up.* I gave fair and open Warning from the first Appearance of the Division against it. I continually instructed them in the evil, and dreadful Consequences of it. Tho' such Warnings were not well relished by many, yet I am perswaded the Lord blessed them, to preserve the Body of the Congregation out of those dangerous Paths; and I know several of them are now sensible of GOD's Mercy and Goodness to them in this. By the Power of GOD accompanying his Ordinances, Life was kept in the few who were made alive to GOD, through JESUS CHRIST; and others had Knowledge, begun and increased as a Foundation laid before-hand for this Work the HOLY SPIRIT.

Under the *late Dearth*, this People suffered greatly; the Poor were numerous, and many especially about the Town or *Kilsyth*, were at the Point of starving: Yet, as I frequently observed to them, I could not see any one turning to the LORD who smote them, or crying to him because of their Sins, while they howled upon their Beds for Bread. Instead of this, Theft and other Immoralities brake forth and increased to a terrible Height. The Return of *Plenty* had no better Influence upon us; but *we were going on frowardly in the Way of our own Heart, when the LORD came to see our Ways and heal them, by this uncommon Dispensation of his Grace.* All this hath been Narrated, that every one may observe the *sovereign Freedom and Riches of Grace*, in visiting after this Sort so sinful, degenerate, and ungainable a People. Surely *not for our Sakes*, but *his own holy Name's Sake* he hath done it; that we may now be ashamed and confounded for our evil Ways.

In the Year 1740, I began to preach upon the Doctrine of REGENERATION. The Method I followed by the divine Direction, was *first* to press the *Importance and Necessity* of it, which I did from *Joh. iii. 3*, *Except a Man be born again, he cannot see the Kingdom of GOD*. Next I shewed the *Mysteriousness* of the *Way and Manner* of the HOLY SPIRIT in effecting it from *John iii. 8*. *The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth; So is every one that is born of the SPIRIT*. I proceeded *thirdly*, to explain and apply the various *Scripture Views and Expressions* of it. As (*first*) being *Born again*, from the forequoted, *John iii. 3*. (*Secondly*) a *Resurrection*, from *Rev. xx. 6*. *Blessed and holy is he, that hath Part in the first Resurrection*. (*Thirdly*) a new *Creation*, from *Eph. ii. 10*. *For we are his Workmanship created in CHRIST JESUS unto good Works*. (*Fourthly*) *CHRIST'S Conquest* of the Sinner to himself, from *Psal. cx. 3*. *Thy People shall be willing in the Day of thy Power*. (*Fifthly*) the *Circumcision of the Heart*, from *Ezek. xlv. 9*. *Thus saith the LORD GOD, no Stranger uncircumcised in Heart, nor uncircumcised in Flesh, shall enter Into my Sanctuary, of any Stranger among the Children of Israel*. This was also intended to shew the *Necessity of Regeneration*, in order to the receiving the Lord's Slipper *worthily*, to be dispensed in the Congregation about that Time. Here this Project was interrupted until the End of last Year; when I resuming it preached Regeneration as it is, (*Sixthly*) the *taking away the stony Heart*, and the *giving the Heart of Flesh*, from *Ezek. xi. 19*. (*Seventhly*) *The putting of GOD'S Law in the Mind, and writing it in the Heart*, from *Heb. viii. 10*.

I sometimes could observe that the Doctrine of these Sermons was acceptable to the Lord's People, and that there was more than ordinary Seriousness in hearing them, yet could see no further Fruit. But now I find that the Lord who is infinitely wise, and knoweth the End from the Beginning, was preparing some for this uncommon Dispensation of the SPIRIT that we looked not for; and that others were brought under Convictions, issuing by the Power of the Highest in their real Conversion, and in a silent Way.

When the News was first brought me of the *extraordinary Out-pouring* of the HOLY GHOST at *Cambuslang*, I rejoiced at them. I prayed continually for the Continuance of it there, and that the Lord would thus visit us in these Bounds; and
spake

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spake of it sometimes to the Congregation, which was not without some good Fruit, as I have learned since. Particularly I was informed by the Minister of *Cambuslang* and another reverend and very dear Brother, that a *young Man* from the Parish of *Falkirk*, who had been awakened at *Cambuslang*, and was in a hopeful Condition, said, that the Occasion of his coming there, was his hearing me the Sabbath immediately preceeding, praise the Appearance of the Lord at the foresaid Place, and that this strongly inclined him to go thither.

There were few of the People under my Charge, went to *Cambuslang*, notwithstanding of what they heard me say of it. Some of the better Sort went once or twice: But I scarce heard of any who needed most of the Work of the Comforter to convince them of Sin, Righteousness, and of Judgment, that went there until the 13th of May; when there were a good many, but came all away as far as I knew them, without any deep or lasting Impressions upon them. It was Matter of Discouragement to me, when I heard that my Brethren in *Cumbernauld*, *Kirkintilloch*, *Calder*, and *Campsie*, had several Persons in their Parishes awakened at *Cambuslang*; and that I had not one, so much as the least touched to my Knowledge. What appeared *the most hopeful* was, that there appeared a *Concern more than ordinary* among the Hearers of the Gospel, and that there were Proposals for *setting up Societies for Prayer*, which had been long intermitted.

Upon the *Thursday Evening*, being the 15th of *April* last, the Rev. Mr. *John Willison*, Minister of the Gospel at *Dundee*, came to my House in his Return from *Cambuslang*, whither he wont the *Saturday* before. I desired him to preach to us upon the *Friday Morning*, which he readily complied with, a great Multitude of People met, tho' the Warning was very short. He preached a distinct, plain and moving Sermon from *Psal. xl. 2, 3. He brought me up also out of an horrible Pit, out of the miry Clay, and set my Feet upon a Rock, and established my Goings: And he hath put a new Song in my Mouth, even Praise to our God; Many shall see it, and fear, and shall trust in the Lord.* Several of these now awakened, date their first serious Concern about their Souls from their hearing this Sermon, and the Blessing of the LORD upon it.

The following Sabbath I entered upon the *View of Regeneration*, as it is expressed, *Gal. iv. 19. My little Children, of whom I travail in Birth again until CHRIST be formed in you.* I had

more

more than ordinary Tenderness in reading of that Text, and could scarce do it without Tears and Emotion. I observed much Seriousness among the Hearers.

Last Sabbath of April being the 25th. *One Woman* was awakened in this Congregation to a very distressing Sight of her Sin and Danger thereby. She lived in the Parish of *Campsie*, which lyeth to the *Westward* of this Parish. She was observed by some, under great Uneasiness in the Congregation, but made no Out-cry: She went away when the Congregation, was dismiss'd, but was not able to go far; she was found soon in the Field in great Distress, and crying out, *what she should do to be saved*: she was brought back to me, and I conversed with her all that Evening in the Presence of several judicious Persons. She fainted once or twice: I observed every Thing narrowly and exactly about her, because it was a new Thing to me, and I knew the Objections made against the Work at *Cambuslang*. She seem'd to be a healthy Woman, and about *twenty Years* of Age: she said that in hearing the Sermon she was made to see that she was unlike JESUS CHRIST, and like the *Devil*, and in a State of Unregeneracy. She had strong Impressions of the Greatness of the Wrath of GOD, she was lying under and lyable to. She went away composed and calm in a hopeful Condition; she continued many Weeks, now and then much distress'd; but hath sometime ago attained through Grace to sensible Relief, and by the Testimony of the Neighbourhood, her Conversation is such as becometh the Gospel.

About this time *sixteen Children* or thereabouts in the Town of *Kirkintilloch*, were observed to meet together in a *Barn* for Prayer; the Occasion of which was, that one of them said to the rest, *What need is there that we should always PLAY, had we not better go and PRAY?* Wherewith the rest complied. The Rev. Mr. *James Burnside* as soon as he heard of it carefully enquired after them, met frequently with them, for their Direction and Instruction. And as I am inform'd they make Progress, & continue in a hopeful Way. This made much Noise in the Country-side, and deep Impressions both upon young and old.

This Week I visited the Families of a Part of this Parish, where I observed more than ordinary Seriousness amongst the People; and more than ordinary Liberty, Freedom and Earnestness in my dealing with them. However it was Matter of Trouble and Exercise to me, that none under my Charge, that I knew off. were awakened; and I was much in my Way of think-

ing

Auchenloch. Cambuslang.

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ing like several of those now awakened, who were concerned at first, least the LORD had passed them by, when he was awakening others. Such were *my Fears* about this Parish.

Nothing appeared more than ordinary upon *first Sabbath of May*. Near this Time and a little before, there were *some Societies for Prayer* erected in the Parish; I was also informed that *several young Girls* in the Town of *Kilsyth*, from *ten to sixteen Years of Age*, had been observed *meeting together for Prayer*, in an *Out-House* they had access to.

May 9th, Being the *second Lord's-Day* of that Month, were *four or five* awakened to a distressing Sight of their sinful and lost Estate; tho' *only two* of them were known to me upon the said Day, I prayed and hoped that this might be like some Drops before a plentiful Rain.

May 11th, There was a great and a good Day of the Son of Man at *Auchenloch* in the Parish of *Calder*, which lyeth *four Miles* North and West, from *Glasgow*. The Rev. Mr. *James Warden*, their Minister preached at the aforesaid Place; there was a great Cry in the Congregation, and about *fourteen* bro't under great Concern and Anxiety about their Spiritual and eternal State.

May 12th, I went to *Cambuslang* and preached there, as did also some other Ministers upon the next Day. I was witness there to a great Day of the Mediator's Power; and learned much, that by the Lord's Blessing hath been useful to me in assisting the Lord's People bro't under spiritual Distress here.

May 14th, being *Friday*, I left *Cambuslang* in the Morning; I met an Event in my Way homeward, which much surpriz'd me, and I could not but observe the Lord's Hand remarkably in it. I promised to meet a Friend at a Gentleman's House betwixt *Cambuslang* and *Kilsyth* upon the *Tuesday Evening*; but could not leave *Cambuslang* that Night. I purposed therefore to be early at the said Gentleman's House next Day; tho' the Road by which I went to *Cambuslang* was unexceptionably good, I was strongly inclined to try a much nearer Way, altogether unknown to me, and notwithstanding some dissuaded me from it, because of Mosses and other Inconveniences. In my Way I came to a House. which I was told belonged to Messirs. *Grays*, and that their Bleach-field was there, I remembered that these Gentlemen were married to the Daughters of a Gentleman whom I knew, and highly esteemed from my Youth; and since I found my self at their

Gate,

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near *Cambuslang*.

Gate, I enquired for them with a Purpose not to alight. One of the Gentlemen and his Lady were at Home; they urged me to come into their House, tho' it should be only for a little, which I did. They told me that *six* of their *Servants* had been awakened at *Cambuslang* some Days since, and desired me to converse with them. I had such a strong Inclination to get forward in my Journey that I declined it: They desired me to pray in their Family, which I cheerfully complied with. After Prayer I spoke a few Words as the Lord helped me, to their numerous *Servants* who were present, relating to the Case of those who were under Soul-distressing Convictions of their Sin and Danger, as also of those who never had been under them. Having dismissed them I went to take my Horse. Ere I got to him, a Noise was heard among the *Servants*, and we were told that *one* of them was fallen into great Uneasiness, and was crying bitterly. I returned to the House, and she was brought to me. I had conversed but a very short Time with her when a *second* was brought to me, then a *third*, in a little after that *two together*, last of all *sixth* crying out of their lost and undone State, and what they should do. I prayed and conversed with them for sometime. I was much moved with this Providence. *The Lord, who leads the blind in a Way they know not, led me to this House, without any Thought or Purpose of my Mind, yea contrary to my Inclination, which was to haste forward.* He managed my Aversion (which I now see to have been sinful) to converse with the *first six* under Distress to bring about his own holy and glorious Ends: For if I had conversed with, them, I had not seen the other *Servants*. His Ways are a great Deep. Mr. *Whitefield*, when I told him this Story said only, '*He must needs go through SAMARIA.*' I was greatly pleased to observe the christian, affectionate and zealous Care Mr. and Mrs. *Gray* had for their distressed *Servants*.

(To be continued.)

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25

THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday MARCH 26. 1743. No. 4.

Mr. Robe's *Narrative continued.*

May 16th, I Preached as I had done for some Time past from *Gal. Miv. 19.* In the forenoon I insisted upon a Use of Consolation, and in the Afternoon pressed all the unregenerate to seek to have Christ formed in them. An extraordinary Power of the Spirit from on High accompanied the Word preached. There was a great Mourning in the *Congregation* as for an only Son. Many cryed out; and these not only *Women*, but some strong and stout hearted *young Men*, and some *betwixt forty and fifty.*

After the Dismission of the *Congregation*, an essay was made to get the distressed into my Barn, but it could not be done; the Number of them and of their Friends attending them were so many. I was obliged to convene them in the *Kirk.* I sung a *Psalm* and prayed with them; but when I essayed to speak to them I could not be heard; such were their bitter Crys, Groans, and the Voice of their Weeping.

After this I ordered, that they should be brought unto me in my *Closet* one by one. I sent also for the Rev. Mr. *John Oughterson* Minister of the Gospel at *Cumbernauld*, to assist me in dealing with the Distrest that Evening, who readily came—the mean Time I appointed *Psalms* to be sung with those in the *Kirk*, and that the *Precentor* with *two or three of the Elders* should pray with the Distress'd; which the Extraordinariness of this Event seemed to me to warrant. At the same Time

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Kilsyth. Campsie. Kirkintilloch. Cumbernauld.

I discharged any to exhort or speak to them in the Congregation; that I might cut off Occasion of Calumny and Objection, from them who seemed to desire it.

The Noise of the Distress'd was so great that it was heard from afar. It was pleasant to hear those who were, in a State of *Enmity* with God, Despisers of *Jesus Christ*, and Satan's contented Slaves; some of them crying out for Mercy, some that they were lost and undone, others, *What shall we do to be saved*; others praising God for this Day, and for awakening them; and others not only weeping and crying for themselves, but for their graceless Relations. And yet it would have moved the hardest Heart that, as the Children of *Israel* under *Pharaoh's* Oppression, when I spake unto many of them, they hearkned not, for Anguish of Spirit, and the Sense of the cruel Bondage they were under.

There appeared about *thirty* awakened this Day, belonging to this and neighbouring Congregations, About *twenty* of them belonged to *this Parish*. Some few of the Parish to *Campsie* and the Remainder to that of *Kirkintilloch*. But I have found since in conversing with the Distress'd, that the Number of the awaken'd far exceeds *thirty*.

Wednesday 19th, We had Sermon for the first Time upon a *Week-day*. I preached as did also the Rev. Mr. *John Warden* Minister of the Gospel at *Campsie*, and the Rev. Mr. *John M'Laurin* Minister of the Gospel at *Glasgow*, who had come hither the Night before upon my Invitation. The Number of the awakened *this Day*, were *as many* as were upon the *Lord's-Day*. The greatest Number was from the Parish of *Kirkintilloch*; there were also some from the Parishes of *Campsie* and *Cumbernauld*. The Number of the Awakened belonging to *this Parish* amounted this Week to *forty*.

May 20th, The Minister of *Kirkintilloch*, Mr. *M'Laurin* and I preached at *Kirkintilloch*: There we saw *Zion's* mighty King appearing in his Glory and Majesty, and his Arrows sharp in the Hearts of his Enemies. Many were awakened there and brought under great spiritual Distress.

Having brought this *Narrative* to the first considerable and remarkable Out-pouring of the *Holy-Spirit* upon *this Corner*; before that I proceed to the intended Method of this *Narrative*, will no doubt be satisfying to my Readers to know the Progress this blessed Work hath made, and the Number of the Awakened in the *several Parishes*, into which by the

Lord's

Kirkintilloch. St. Ninian's. Gargunnock.

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Lord's Mercy it hath entred, as far as I am informed, or can upon some good Grounds guess.

There have been at least *three Hundred* awakened in *this Parish*, since the Beginning of this Work; of which about *two Hundred* belong, or did belong to *this Parish*. There were indeed about *fourteen* or *fifteen* of them awakened when Mr. *Whitefield* preached at *Cumbernauld*. In the Parish of *Cumbernauld* neighbouring with this Parish *Southward*, as the Minister informs me, there are above *eighty*.

In the Parish of *Kirkintilloch* there are known to the Minister about an *hundred and twenty*, under a more than ordinary Concern about their Salvation, including the praying *young*, who are increased now to a greater Number, than formerly mentioned.

In the Parish of *St. Ninian's*, a Part whereof lies *Southward* from this Parish, the Number of the Awakened must be *considerable*. The first remarkable Appearance of this good Work there was at the giving the holy Supper, upon the *1st* of this current *August*. There were *several* awakened upon the *Saturday*, many more upon the *Lord's Day*, both in the *Kirk* during the Action Sermon and the Service, and also in the Congregation in the *Fields*. There were yet a *far greater Number* upon the *Monday*, which was one of the greatest Days of the Mediator's Power I have hitherto seen. Many of the Awakened belong to *that Parish*, as also to the Parish of *Gargunnock*. By a Letter from the Rev. Mr. *James Mackie* Minister of the Gospel in *that Parish*, I am informed, that the Number of the Awakened were *Increased* upon the *Thursday* thereafter when they had Sermon. He appoints Days for them to come to him for Instruction and Direction.

In the Parish of *Gargunnock* lying West from the Parish of *St. Ninians*, there are, as I am well informed, near a *hundred* Persons awakened. There were some of them first awakened at *Kilsyth* when the Lord's Supper was given upon the *second Sabbath of July*; others at *Campsie* when it was given upon the *last Sabbath* of the said Month; others at *St. Ninians* when that Sacrament was given upon the *first Sabbath of August*. Upon the *Thursday* after, there were *eighteen* awakened in their own Congregation while the Rev. Mr. *John Warden*, their own aged and diligent Pastor preached to them. There was also a considerable awakning the *Week* after, the Minister of *Campsie* his Son preaching there. The Minister of this Parish hath always had a singular Dexterity in instructing & dealing with the Consciences

of the People under his Charge; and it is to be hoped that there will be a good Account of the Awakened in that Congregation, by the Lord's Blessing upon the Skill and Will he hath given his Servant to win them to *Jesus Christ*.

In the Parish of *Calder*, according to the Information I have from their Minister there are above a *Hundred* awakened.

There are about the *same Number* in the Parish of *Campsie*.

The Case of the Parish of *Badarnock* lying *North* and *West* from *Calder*, is of all others the most singular and noticeable. There were above *ninety* awakened Persons in that Parish about the *sixth* of *July* last. They have been for some Years past, and yet are without a Pastor; their late Pastor Mr. *Robert Wallace*, who deceased among them, had the Charge of their Souls above *fifty Years*: He was pious, faithful, diligent and clearly beloved by his People; and as I am informed there was no Person among them was carried away by the Secession. The Lord hath honoured their School-Master *James Forsyth* to be greatly instrumental in this good Work among them, I shall give the following Extract from a Letter of his dated *Badarnock July 17th, 1742*, concerning the Impressions made upon, and the awakening of several of the *young Ones*; he writes. "Since the *first* of *February* last, I endeavoured to to instruct the *Children* under my Charge to the utmost of my "Power in the first Principles of Religion, and that they were "born in a State of Sin and Misery, and Strangers to GOD by "Nature: I also pressed them by all Arguments possible to "leave off their sinful Ways, and to fly to JESUS CHRIST "by Faith and Repentance; which by the Blessing of GOD "hath not been in vain, Glory to his holy Name that backed "with the Power of his HOLY SPIRIT what was spoken in "much Weakness. I like wise warned them against the Com- "mission of any known Sin, and told them their Danger if "they persisted in the same, and that their Sins would find "them out. The which Exhortations frequently repeated, "yea almost every Day, came at last to have some Impressions "on their young Hearts. And I think the great Concern "that was at first among them was a Mean in GOD's Hand "to bring the *elder Sort* to a more serious Concern, and to "more Diligence in religious Duties; yea, I heard some "say, that they were ashamed to hear and see *these young* "Creatures so much taken up about their Soul's Salvation, "That is some Account of the *Rise* of this good and happy
"Work,

Badarnock in Scotland.

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“Work. There was *one* of the *School-Boys* that went to *Cambuslang* in *March*, who was first awakened: He after some “few Days said to me in the School, *will you let, two or “three of its meet together to sing Psalms and pray?* I said, *I “was very well pleased to hear that they inclined to such a good “Exercise:* So they joined themselves together, and it hath “had very good Fruit. For, *some few Days after*, there “were *some of them* under Concern: and *that Day fourteen “Days* they first met, there were *ten or twelve* awakened, “and under deep Convictions; some *very young* of 8 and 9 “Years of Age, some 12 and 13. They still inclined more “and more to their Duty so that they meet three Times a Day, “in the *Morning, Noon* and at *Night*. Also they have forsaken “all their childish Fancies and Plays; so these that have been “awakened are known by their Countenance and Conversa- “tion, their Walk and Behaviour. The Work among the “*young Ones* in the *School* still increases, and there are still “some newly awakened. There were some, that by a *Word “of Terror* in *their Lesson*, were very distressed, and would “cry out and weep bitterly. There are some of them very “sensible of their Case, both of the Sin of their Nature, and “their actual Transgressions, and even of the Sin of Unbelief: “For when I would exhort any of them that were distressed “to believe in Christ, because he is both able and willing “to five to the uttermost; they replied that they knew he “was both able and willing; but they could not them- “selves believe, unless God gave them a Heart so to do; for, “they said, they felt their Hearts so hard, that they could do “nothing. This is the Account he gives of the *younger Sort*. “—As to the *elder Sort* he says, that the first among them “were awakened at *Cambuslang*, others at *Calder* and *Kirkin- “tilloch*; but that the greatest Part have been awakened at “*their Society Meetings*: they meet *twice a Week* for Prayer “and Praise, where all the awakened in the Parish, with as “many others as please to come, are admitted.”

There are also *several other little Meetings*, almost every Day, in different Places of the Parish at the *second* of these Meetings, there were *nine* awakened, at the *third* there were *four*, at another Meeting there were *five* or *six*. He says, that there is greater Diligence about the Concerns of Religion even among the Careless and Ignorant than ever was known before, and that the younger Sort are so taken with Religion

ligion that they esteem it more than their necessary Food, There are several under deep Convictions who were formerly rude and profane.— In another Letter dated *July 6th 1742*. He saith that this good Work still continues among them, and that there are a *considerable Number* newly awakened in their Parish, *besides Strangers* that come to their Meetings from other Parishes. There were *two young Women* in a neighbouring Parish who had been at *Cambuslang* and brought back an evil Report of what they had been Witness to there; they said they wondered what made the People cry out. Upon the 22d of *June* they came to one of these Meetings in *Badarnock*, as was supposed, with no good Design: they had not been above *three Quarters of an Hour* in the Meeting, when they were brought under Convictions, and continued in Distress the whole Time the Meeting lasted. He says there are a goodly Number of them who are come to Relief, which seems to be real from Scripture Marks and Evidences they give of it.

I have been more particular and large in this Article concerning *Badarnock*, (where the awaken'd are now *Aug. 25th* about 100) that we who are Ministers of the Gospel may learn from this, not to be lifted up from any Success we may have in our Ministrations: seeing that though the LORD maketh especially the *Preaching* of the Word an effectual Means of convincing and converting Sinners, and of building up them that are converted; yet he also blesseth the *Reading* of the Word, *christian Communion* and *religious Education* by Parents, School-masters and others, for the foresaid blessed Ends: And that he can and sometimes doth make Use of weak and inconsiderable Instruments for beginning and carrying on a good Work upon the Souls of Men, while Men of great Gifts and even Godliness are not so successful. This is the more to be regarded as the Doing of the LORD, that the People of *Badarnock* are not the less careful to attend upon publick Ordinances, neither is their Esteem of them diminished. Their Meetings do not interfere with the Dispensation of publick Ordinances in their own Congregation when they have it, nor with that in the neighbouring Congregations when they want it in their own. It is also hoped that the Reading of the foresaid Article may excite *School-masters* and *others* who have the Education of *Youth* to be diligent in instructing the *youngest of them* in the Principles of our holy Religion, and to endeavour daily to make Impressions upon their tender Minds of their sinful and lost State by *Nature*, and of their only Remedy by JESUS CHRIST. In

Kilearn. Irvine. Long-Dreghorn. Kilmarnock. &c.

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In the Parish of *Kilearn* lying about *seven Miles* to the North-west of *Campsie*, this good Work is also begun. Their Rev'd Minister Mr. *James Bain* hath been well affected to it from the Beginning, and was early Witness to it and assisting to carry it on at *Cambuslang*. There was a considerable Awakening in this Parish when the Lord's Supper was given there upon the *3d Sabbath of July*; especially upon the *Monday* when the Rev. Mr. *Michael Potter* Professor of Divinity in the University at *Glasgow*, and the Rev. Mr. *James Mackie* Minister of the Gospel at *St. Ninians* preached.

In the Country west from *Glasgow* there are very joyful Accounts of the Entrance and Progress of this blessed Work there. In the Town of *Irvine* there were a few awakened first at *Cambuslang*; but now there are a good many awakened that never were at *Cambuslang*, and are in very great Distress and Anguish of Soul, like those at *Cambuslang* and in this Country. They are happy under the Inspection and Care of their worthy Minister the Rev. Mr. *William M'Knight*. In the Parish of *Long Dreghorn* and other Parishes about, there are several awakened. In the Town of *Kilmarnock* there were about fifty from that Place awakened at *Cambuslang*; but there have been many more since in their own Congregations. This blessed Work hath made less Progress to the Eastward of *Kilsyth*; the People being much distracted and divided by the Influence of the Seceders, and even furiously prejudiced against the Dispensation of Ordinances in this Church, yet blessed be the LORD it extends even to these Congregations. In the Parish of *Denny* there are several, some of whom have been awakened in their own Church. There are several in the united Parishes of *Dunnipace* and *Larbert*, some of whom have been awakened likewise there. In the Parish of *Torphican* South from *Linlithgow* there were seven awakened when the Lord's Supper was given there upon the *first Sabbath of August*.

Tho' I am perswaded, a particular Account will be given to the Publick of the memorable Communion at *Cambuslang* last Lord's Day, being the 15th of this Current, *August 1742*; yet I cannot but here insert, That I observed much of the Lord's Presence with Ministers, and among the vast Multitude of People there. There were many unconverted Sinners awakened, and several had the Love of GOD shed abroad in their Hearts by the HOLY-GHOST given to them, to such a Measure, as they were nigh overwhelmed therewith. Particularly while they

they were hearing early upon *Monday Morning* a Sermon preached by the Rev'd Mr. *Alexander Webster* Minister of the Gospel at *Edinburgh*. One of them was a *young Woman* from the Parish of *Kilsyth*. She was brought to me at my first alighting; at *Cambuslang* after the foresaid Sermon. She was so filled with a Sense of the Love of GOD to her Soul and with Love to JESUS CHRIST, that she was all in Tears and could not contain herself. She had been awakened at *Kilsyth* about the Beginning of *July*, but had attained to no sensible Relief until the hearing; of the foresaid Sermon. Before her Awakening she was of a blameless Life, and every Way hopeful. Her Convictions were kindly, and had a most desirable Progress. I called for her *yesterday*, and she gave me a satisfying Account of her closing with CHRIST in all his Offices, and of her Attainments during the foresaid Sermon, accompanied with such Exercise of Soul, as we use warrantably to give from the holy Scriptures as Evidences of that which comes from God in a saving Manner upon the Souls of his People.

Having thus *narrated* what I have learned concerning: the *Progress* and *Extent* of this good Work since it began here; I shall for the greater Distinctness divide *the Subject of this Narrative* into the following Articles.

ARTICLE I.

Concerning the Method I have observed in carrying on this Work.

THOUGH I am far from thinking the *Way I have used* to be the very best, and from proposing it as a Rule to any; seeing that by Experience I have found out some Mistakes in my Management, which I afterwards rectified, and others possibly in perusing this may observe more: yet the Success I had therein, and the Hope that it may be useful at least to some of my Brethren of the younger Sort, when they shall be called, as I pray they may be soon to this pleasant Service; induceth me to give the Subject of *this Article*.

(To be continued.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday **APRIL 2. 1743. No. 5.**

Mr. Robe's *Narrative continued.*

WHEN the first extraordinary Awakening of Numbers was in this Congregation, tho' I knew the *Objections* made against the *Outcrys* at *Cambuslang*, and the *bodily Distresses* many were under there, and was satisfied in my own Mind, that there was *nothing* in these *Objections*; yet when I heard these *Outcries*, and law the *bodily Distresses* some of the Awakened were under, it proved *at first very uneasy to me*, it appeared *unpleasant yea even shocking*: I therefore resolved, that as soon as any fell under remarkable Distress, they should be *carried out of the Congregation* into a separte Place I had provided for them, and *appointed some of the Elders* to carry them off accordingly. I also pray'd, that if it were the holy Will of GOD he would bring them to a Sight of their Sin and Danger, *without* these *bodily Distresses*, which were so unpleasant to behold, so distressing to the People themselves, and offensive to several. The LORD in a little Time discovered unto me *my Error and Imprudence* in this. For after I had conversed for sometime with the Distress'd, I found the Distress of their Minds to be so great, as they *could not* but naturally have such Effects upon their Bodies; I enquired of many of them, *What they apprehended and fell in their Minds before they fell a Trembling, cried out or fainted?* They told me, *That they were under dreadful Apprehensions of the terrible Wrath of GOD due to that for their Sins, especially for their slighting of*

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JESUS

JESUS CHRIST by *Unbelief*. This View made what was Before shocking easy to me. I look'd upon it as the Effect of a *due Regard to the Wrath of GOD*, which Sinners in a State of Nature are under and lyable to. I beheld them as Enemies to the King of Glory, falling under him riding in his Glory and Majesty, and making his Arrows sharply pierce their Hearts. I found also, that the Congregation instead of being disturbed with their *Outcries*, were more disturbed by *carrying them off*; and the People's Attention much lessened in hearing the Word. Several left the Place of Hearing, and went where the Distress'd were to gaze upon them. It was also a *considerable Inconvenience* when there were no Ministers here, to direct and comfort the Distressed, that they were left with those who could give them no Assistance. The Number of the Awakened were much diminished, and came soon to be very few. I observed that some were awakened while they had the Distressed *in their Sight*, and heard Exhortations given in the Place where they were convened. From this I was perswaded, that the *Example of others* under spiritual Terrors and Distress, was *one of the Means* the LORD was pleased to *make Use of* to bring Beholders to consider their own State and Way; and to attend more carefully to what they heard from the Word of GOD. Several, of the Awakened told me, that they were brought to a Concern about their Souls, by such a Reasoning as this within themselves; "These People under so much Distress, are far from being so great Sinners as I have been and am: How stupid and hard hearted then am. I who am altogether unconcern'd? And if they be afraid of *the Wrath of GOD*, I have far greater Reason to be so." There appeared to me to be nothing more unreasonable in making use of *the Example* of the Distress'd, to make other secure Sinners afraid of *Sin and the Wrath of GOD*, than there is in the *LAW punishing Crimes publickly* to make others afraid to commit them. I was also convinced that it was *sinful* in me to *wish or desire*, that the infinitely wise and sovereign LORD, should order his own Work in any other Way than what pleased himself. There were also some Brethren, who did not think *the Way* I had taken, *to remove the Distress'd*, to be the best; and therefore after some Weeks Trial I altered it. I am now of Opinion, after all that I have seen and experienced relating to this Work, *that it is best to leave the Distress'd to their Liberty*, and in the Congregation if they incline, until it be dismissed.

No

the Work at Kilsyth.

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No *Mean*, which Providence puts in our Hand is to be omitted, that hath a Tendency to awaken secure Sinners.

I received a beautiful *Letter* from a *Gentlewoman* at some Miles distance from *London*, relating to *this Part of my Method*: She had seen a *Letter* of mine printed at *London*, wherein I declared my Resolution to remove the Distress'd out of the Congregation. This occasioned her writing to me. It came to my Hand after I had chang'd the foresaid Way. This appears to me to be the most proper Place to insert *this fine Letter* which I am perswaded will be entertaining to my Readers.

Great-Gransden, near Canton Huntingdon-shire,

Rev. Sir, July 11. 1742.

"I beg you'l pardon my Boldness In giving you the Trouble of a Line from me. The Occasion is this: I read the last Week, with very great Delight (in the *Weekly History* of the Progress of the Gospel, printed at *London*) the Account of GOD's wonderful Work in the Conversion of Souls, which your Eyes have seen of late. And also, with Concern, did I read the Account of *your Care to guard against Objections, by removing the Wounded that could not forbear crying, unto your Barn*; and resolving to have a *Sermon but once a Week*. And tho' a deep Sense of my own Littleness, Vileness and Unworthiness forbids me to take any Notice hereof unto you; yet am I encouraged hereto, inasmuch as the superiour Members in CHRIST's Body, can't say to the Inferior, no not to the Meanest of all, *I have no need of thee*. Let me intreat you therefore, to put a favourable Construction upon this Freedom, that a Stranger useth with you. A *Stranger*, Did I say? So I am Sir, as being unknown in the Flesh. But blessed be GOD we that were sometime afar off, are made nigh to GOD, and to each other by the Blood of CHRIST. Being then in this Respect, no more Strangers and Foreigners, but fellow Citizens with the Saints, and of the Household of God; permit me tho' in another Room, to have a tittle Paper converse with you about our LORD's Family Affairs.

"Dear Sir, The Triumphs of the REDEEMER, the once slain, but now reigning LAMB, in the Conquests of his Love and Power over his redeemed ones, that are stout Hearted and far from Righteousness, are exceeding delightful to all that love Him. They cannot but Jay, *Side pros-*

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The METHOD of carrying on

“*perously upon the Word of Truth! Worthy is the LAMB!*
 “*And let the whole Earth be filled with his Glory! Amen, and*
 “*Amen. My Soul rejoiceth with poor Scotland, or the*
 “*Lord’s loving Kindness towards you, and that the same*
 “*happy Work, which was begun when the dear Mr. White-*
 “*field was with you last, being carried on by others of the*
 “*Servants of our precious LORD, increaseth, and reacheth*
 “*even as far as unto you. Oh Sir, I doubt not, but filled*
 “*with Wonder you often say, Whence is it that my Lord should*
 “*come to me I that he should thus visit us! Indeed Sir, ’tis a*
 “*Wonder of God’s free, sovereign Grace; that is and*
 “*will be justly the Matter of your present and eternal Adora-*
 “*tion. Our LORD’s Voice to you is, Rejoice greatly O*
 “*Daughter of Zion, for lo, I come, and will dwell in the Midst*
 “*of thee. Oh may Zion’s KING reign and prosper! May*
 “*he be seen among you, in his Glory and Majesty! and may*
 “*Thousands of stout hearted Sinners, become his willing*
 “*People in the Day of his Power! When CHRIST brings*
 “*in his other Sheep, his Doves in Flocks to their Windows;*
 “*this is a Work that fills Heaven and Earth, God, Angels*
 “*and Saints with Joy; a Work that fills the World with*
 “*Wonder, and wicked Men and Devils with Envy, Rage*
 “*and Contempt. But yet it is a Work, in which the Glory*
 “*and Majesty of the GODHEAD shines! and tho’ the united*
 “*Powers of Darkness, tho’ Earth and Hell combine against*
 “*it, they shall never prevail. For GOD has set HIS KING*
 “*upon his holy Hill of Zion: And reign he must, until all*
 “*his People are saved to the uttermost, and all his Foes made*
 “*his Footstool. Amen. Hallelujah!*

“SINCE then, my dear Brother, the KING of Glory, the
 “Prince of Grace, hath blessed you; not only with the *hea-*
 “*ring* of the coming of his Kingdom, but also with the *Sight*
 “of its Majesty and Glory; let me humbly intreat you to
 “beware that you don’t displease him, I fear *your removing*
 “*the Wounded by his Arrows* (as he rides on his Throne) *into*
 “*a Corner* will do it, and provoke him to depart from you.
 “If the KING of Glory, descends in his Majesty among you,
 “and strikes secure Sinners with the Terrors of his Wrath,
 “whereby they are made, from a felt Sense of their perishing
 “Condition, to cry out, *What must we do to be saved?* Why
 “must these Trophies of his Victory be removed out of the
 “*Assembly?* This Cry is what was common in the *Apostles*

“Time,

the Work at Kilsyth.

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"Time, and no doubt will be so again, and much more
 "abundant, as the Glory of the latter Day approacheth. If
 "it is the LORD's Pleasure to Work this Way; let us with
 "joy adore his Wisdom herein, and not be ashamed of it,
 "or as if we were endeavouring to hide it from the won-
 "dering Multitude, No, Tho' some should contradict and
 "blaspheme. Our LORD's *Work* is honourable and glorious,
 "and the Joy of his Friends, however despicable and hate-
 "ful it may be to his Enemies. CHRIST will plead his own
 "Cause; *And Wisdom is justified of her Children.* And there
 "is no End, nor can be any good Fruit of seeking to obviate
 "the *Objections* of an ungodly World, and the Company of
 "carnal, worldly Professors. Their *Cavils* will be innume-
 "rable. Like those of the *Pharisees* of old; whose Prejudice
 "was unconquerable, and by all the Evidence of divine Pow-
 "er, which was displayed in our LORD's Miracles: For still
 "they had, and these will have, something or other to *carp* at.
 "Therefore let us that love the LORD JESUS, rejoice to see
 "him work *in his own Way*, altho' by the Power of his Word
 "He wounds Sinners so deeply, as to force from them a very
 "grievous Cry in the open Congregation. Our dear LORD
 "may have a *fourfold Design* herein, *First*, The *Display* of
 "his omnipotent Power, in conquering the stout-hearted, to the
 "Glory of his Name, and the Joy of his Children. 2dly, The
 "awakening of others of his chosen yet dead in Sin. 3dly, The
 "hiding the inside Glory of his Work, by the Meanness of its out-
 "ward Appearance, from the carnal Eye, and the leaving those
 "his implacable Enemies who have sinned against the Light, to be
 "judicially blinded; and so to fill up the Measure of their Sin,
 "in despising and opposing his Work, and thereby so fit themselves
 "for their righteous Condemnation at the great Day. 4thly,
 "The bearing Witness before all even the most hardened Sinners,
 "of the Misery of all Men by Sin; and the foreshewing to them
 "as in a Specimen the Terror of that Day, when he'll come in
 "the Clouds, and every Eye shall see him, and all the Kindreds
 "of the Earth shall wail because of him. And if these Things,
 "Sir, should be intended; I humbly think, 'tis most Wis-
 "dom, not to remove the Wounded into a Corner, and there-
 "by hide the Work of the LORD, when he thus makes bare
 "his Arm: And that so to do will displease him.

"And as the distressed Souls are numerous, and their
 "Distress, their Fears of eternal Death, so great; I hum-
 "bly

“bly conceive, that there is an *extraordinary Call* for the “Preaching of the Gospel, the Words of this Life, in order “to relieve and comfort them, to draw them on to believe “in JESUS, to their present joy, and everlasting Salvation.

“Oh dear Sir, Be not afraid to preach CHRIST’s Gospel, “nor to let it be preach’d, to perishing Sinners, if it was “possible *from Morning to Evening, in Season and out of Sea-son*: There can come no bad Consequences of that. Pro- “claim the Glory of Christ’s Person, the Fulness & Free- “ness of his Salvation, his Almightyness, and Willingness to “save Sinners to the uttermost; that so the Wounded may be “healed, and the Distressed set their Hope in GOD. To deal “with these Souls *in private*, for Instruction and Consolation “whom the LORD hath converted *in publick*; I humbly think “is not to follow the Lord in the Way which he goes before “you. Thus Sir, having freely imparted my Thoughts, I “leave them entirely unto the LORD, and desire he may direct “you to act as shall be most for his Glory. Wishing all Pros- “perity; And requesting your Prayers: I am,
Dear Sir, &c.

As to preaching the Word of God upon *Work-Days* I re- solved at first only to have it upon the *Wednesday*, which we accordingly had. Some Days we had *three Sermons*, sometimes *two*, and at other Times *one*, as the LORD provided Instruments, Thus we continued for *some Weeks*: I observed an uncom- mon earnest Inclination in the People of all Sorts to hear the Word of God; I could not reasonably think that this would last long, and therefore I thought myself warranted, from the Example of our Lord Jesus Christ to have the Word *more frequently* preached to them while they were so pressing and eager to attend unto it. What determined me further to this was, that the Sword of the Spirit was at no Time now unsheathed, but some were cut to the Quick by it: As also where *weekly Sermons* were not set up or but seldom kept, few Peo- ple were awakened in other Congregations and this good Work went but slowly on. I therefore embraced *every Opportunity of stranger Ministers coming* to the Place to give Sermons to the People; and that they who needed rather a Bridle than a Spur in hearing, might not be hindered in their necessary worldly Affairs, these Sermons were *ordinarily* in the *Evening* when the Days Work was near an End. *These occasional Sermons*

were

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were never without some good Fruit in awakening secure Sinners, and also in comforting some who had been formerly awakened, I have never heard to this Day of any Parents or Matters in this Congregation, who complained that their Children or Servants were drawn away from their Duty by these Means. Yea this very Day I made Inquiry of some *Husbandmen* living in different Parts of the Parish, if now when *Harvest* was begun they observed, any Part of the Work and Labour in the Parish undone or farther behind, through the frequent Attendance upon publick Ordinances, or by the Means of the many awakened and Spiritually distressed, in the Congregation; They replied that there was no such Thing to be seen; as also that they had heard the poorest say that their Work went better on than ordinary, and that they found not any Lack. They observed also that their *Hay Harvest*, which is a considerable Labour in this Parish was got a third Part of Time sooner over than ordinary, & noticed the singular Goodness of God therein.

I received a *Letter* about the Beginning of this Work, wrote with great good Sense and Piety; which contributed much to my having *Sermons more frequently* than I had design'd at first, taking great Care at the same Time that *second Table Duties* should not be neglected or hindered. I shall not grudge to Copy a good Part of the *foresaid Letter*.

May 22d. 1742.

My very dear Friend,

“I Return you my hearty Thanks for your most acceptable “Letter of the 21st which I got this Morning. I have “look’d on the Affair of *Cambuslang*, from the Beginning’s “a very glorious Work of God, and my daily Prayer about “it, has been, that the remarkable Down-pouring of the “HOLY GHOST, there, might as the Cloud like the Man’s “Hand, quickly overspread the whole Hemisphere. We “must reckon upon it, that where the LORD CHRIST is “in so glorious a Manner, making Conquests; *Satan* will “be at work too; *that busy, active malicious Spirit will be “doing all he can to dispraise the Work of GOD, and furnish “the Wicked, and the Lukewarm with something to say against “it: Too great Care therefore cannot be taken to avert Re- “proach and Calumny. Yet at the same Time, the fear of “Man, must not be so far given Way to, as to determine “you to leave any Thing undone which may forward the “good Work. If it was a Ground of People’s cavilling at*

“*Cambuslang*

"*Cambuslang* that they had Sermon *every Day*, and thereby "*first Table Duties* justled with the *Second*, it possibly may be "going too far on the other Side to have but *one Sermon-Day* "with you in the *Week: while the Wind blows fairer croud on* "*all the Sail you can*; but I hope the LORD whose Work it "is, will direct you to what is best—I have sent it to—And "some more such, who will in secret, in private and in pub- "lic, bless *Zion's GOD* for these glorious Streams unexpectedly "and surprisingly pouring out on Spots of his Vineyard; and "join in Cries to him not to stop till he has watered all the "Garden.

"The Account of the *Cambuslang* Affair, last published, I "think, is put together with great Discretion, and gives "no Handle to the Enemies of Religion to work upon. If "no Advantage is given them, and they will notwithstanding, "fall on the head Corner-Stone, 'tis their own Fault.

"I hope the Work with you will continues & that you will "from Time to Time lay hold of a few Moments to be as "good as your Word in giving me an Account of it's Pro- "gress.—I offer my Respects to good Mr, *M'Laurin*: "may much of God be with you and him, and all the "Lovers, all the Helpers forward of the Work of our dear "REDEEMER. I am most Affectionately," &c.

As to the *Doctrines* I preached in the Congregation or else- where; they were a Mixture of the Law and the *Gospel* as much as possible in the *same Sermon*, and I observed such Com- posures most blessed of God. The formerly Converted, and the Awakened who had made Progress, I perceived were most affected with the sweet Truths of the *Gospel*. I have seen the Congregation in Tears, and crying out when the Law of Grace from *Mount-Zion*, without any express Mixture of the Terrors of the *Law*, was preached. 'Tis true indeed several of the Awakened, have had their spiritual Distress increased thereby, as also some of the Secure have been awakened; but then it was from their being convinced, that they had as yet no Interest in these glorious Blessings, and so were miserable, and that it would be the worst Part of their eternal Misery to be deprived of them! And thus it was as terrible to them to hear *Heaven* preached of as *Hell*; seeing they saw themselves shut out from it by their Unbelief. (*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday **APRIL 9. 1743. No. 6.**

Mr. Robe's *Narrative continued.*

I Observed that the far greater Part of every publick Audience were secure, unconcerned and fearless; and therefore I preached the *Terrors* of the *Law* in the strongest Terms I could, that is to say, in *express Scripture-Terms*. I feared to daub or deal slightly with them; but told great and small that they were the *Children of the Devil* while they were in the State of Unbelief, and that if they continued so to the End, in our Lord's plain Terms, they would be *damn'd*: I resolved that I would cry aloud and not spare, and preach with that Seriousness and Fervour, as one that knew that my Hearer? mull either be prevailed with, or be damn'd; and that they might discern I was in good earned: with them, and really meant as I spoke, and left any should ascribe the *Effect* of these Sermons meerly unto the *Subject*; I observed to my Hearers frequently, that they had heard all these Truths preached to them est with as great Keeness, without any such visible Effect. I can instance and shew Sermons I have preached many Years ago, containing the *Terrors* of the *Law* without known Success, and which I have preached now again, in weaker Terms, blessed with great Success; so that all might see that it is *not* front *Man*, but the SPIRIT of the LORD, that there is so great a Difference as to Efficacy.

I looked up and saw what I never saw before, *the Fields already ripe unto Harvest*. I heard the LORD of the Harvest

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commanding me to *put in my Sickle and reap*: I considered that *I had now an Opportunity put in my Hand that was not to last long, the Harvest being the shortest Time of Labour in the whole Year*. And therefore I resolved to bestir myself and attend *wholly* to this very Thing. I looked upon my *Pulpit-Work*, tho' great, but a small Part of my Talk. I knew that several of the awakened were ignorant, that all of them needed particular Direction, Instruction, and Consolation, under their sharp Convictions; and wanted much, under the Conduct of the HOLY SPIRIT, a spiritual *Guide* to direct them to *Faith* in JESUS CHRIST, to which they were shut up. I appointed therefore, *Mondays, Tuesdays, Thursdays and Fridays*, for the awakened and spiritually distressed to come to me for the fore-said Purposes: Which they did assiduously and diligently *from Morning to Night*. The *same Persons* sometimes coming to me not only *twice* which was ordinary; but *oftener* in a *Week*: Yea, even upon *Saturdays*, which I often grudged, but durst not send them away who had come at some Distance, without conversing with them. At this Time I could not allow myself to be diverted from this Attendance, by any Visitants coming to my House, *Ministers* or others. I was also greatly assisted by some *Ministers* and *Preachers* who stayed with me for some Time. Particularly at the Beginning of this Work Mr. *Young* Preacher of the Gospel, who had been much at *Cambuslang*, and had great Experience and Skill in dealing with the Distress'd, was greatly helpful to me. But of all others the Rev. Mr. *Thomas Gillespie*, Minister of the Gospel at *Carnock*, was most remarkably *God's sent* to me. He came to me upon the *Monday before the Lord's Supper* was given in the Congregation, and stayed ten Days. Both of us had as much Work among the Distress'd as kept us continually employed *from Adorning to Night*; and without him, it would have been impossible for me to have managed the Work of that Week. Without such Dealings with them, humanly speaking, many of them must have miscarried, or continued much longer under their spiritual Distress. It is very true, God will devise Means to bring home his Banished, as I have seen. But where there are *Ministers*, these are the outward Means: If People in Distress will not use them, they themselves are to blame, and they cannot expect a desirable Out-gate; and if *we* will not apply ourselves diligently to the Care of distressed Souls willing to make Use of us, the Lord will provide *without us*, that his own Elect shall

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not miscarry; but *Wo* will be to *us*. Their Blood, as well as those who shall miscarry, will be required at *our* Hands.

I was not without Temptations to slacken my Hand; both my *own* Mind, and others who wished me well, said, *Spare thyself*. I was afraid my Body would not stand through, and Others told me I should take Care of my Health; but when I considered my natural Temper, that it must be employed some how, and that I spent near as much Time in *Readings* I thought I could suffer no more by this Application, & had not so much to fear from it as from any other constant sedentary Employment. But most of all I was influenced from the Consideration of the LORD's *Call* to this Service; that my Time, Health and Life were in his Hand; that I had dedicated all to his Service and Glory; that he had promised needful Strength; that he would preserve my Health and Life so long as he had Use for them; and that it would be highly unreasonable for me to desire it longer; I resolved not to spare my self. *It became soon the pleasantest Work that ever I was engaged in*. I found the Distress'd profiting under the Means of Grace by the LORD's Blessing; first coming to hate Sin, and mourn for it out of a Regard to GOD, and pressing after an Interest in the LORD JESUS CHRIST. It diverted me to see *Young* and *Old* carrying their *Bibles* with them, and either reading some Passage that had been of Use to them, or looking out and marking some Passage I recommended to them. *The World appeared changed to me*; and as I noticed to them, when I came to their Doors to *catechise* them, *once* or *twice* in the *Year*, the least Trifle hindered their Attendance, but now they were glad to come *twice* or *thrice* a *Week*, and greedy to receive Instruction; and what cold Soul would not have rejoiced at such a Change, and welcomed them in the Name of the LORD. Tho' I was wearied when I went to Bed, yet like the labouring Man my Rest was sweet to me. The LORD gave me the Sleep of his Beloved, and I was fresh by the Morning. And now after labouring so much for near these *four Months*, and preaching more than at any Time for a whole *half Year*; I mention it to the Praise of my great Matter's Goodness, my Body is like those of *Daniel* and the *three Children*, fatter in Flesh than when I began, and my bodily Ails no wise increased. The Way of the LORD hath been my Life and Strength.

I shall subjoin to this Branch a *Letter* I received from the Rev. Mr. *Willison*, Minister of the Gospel at *Dundee*, deserving the Reader's Perusal.

Dundee,

Dundee, June 14, 1742.

R. D. B.

“**Y**OUR’s to me of the 27th of *May* last did fill me with
 “Wonder and Joy, and was most refreshing to many
 “of the Friends of CHRIST’s Kingdom to whom I shewed
 “it. O that we could praise him, and call Heaven & Earth
 “to praise him, for the COMFORTER’s Continuance at *Cam-*
 “*buslang*, and for his coming so many Miles on this Side of
 “*Glasgow* in the same Way as to *Cambuslang*, as your Letter
 “bears: Blessed be his Name for visiting *so many Parishes* at
 “*once*, and *Kilsyth* in such a wonderful Manner; making
 “your Congregation to mourn together as for an only Son,
 “so as to find you Work daily from Morning to Night, in
 “dealing with Souls distressed with a Sense of Sin and Misery,
 “while without CHRIST. Blessed be his glorious Name for
 “doing such wonderful Things for you and your People, and
 “for giving you extraordinary Strength and Vigour both in
 “Body and Mind to fit you for extraordinary Service he is
 “calling you to, and to *make you delight in it as the most plea-*
 “*sant Work ever you was engaged in*. I desire to praise the
 “LORD for putting such high Honour upon you and your
 “Brethren in your Country; and also to pray as I can for a
 “more plentiful Effusion upon you, ’till it arrive to a Flood
 “which may overflow the whole Land. Surely we in this
 “Part of *Scotland* need it as much as any Place I know; Ah!
 “our Ground is very dry, but blessed be GOD, the Shower
 “seems to point *Northward*. We have a *great Number* of
 “*young People* in *this Place* who have changed their Way, are
 “in love with Sermons and join in Societies for Prayer, for
 “religious Conference, repeating Sermons, and Parts of the
 “Bible, and are growing much in Knowledge, &c. But
 “alas; their *Convictions* for Sin do not appear to be deep
 “enough, nor the Work on their Spirits to be so thorough as
 “I observed at *Cambuslang*. Yet I desire to wait and pray and
 “to be remembered by you and your People at the Mercy-
 “Seat; and also to be thankful for our Day of small Things.
 “Tho’ Our Beginnings be but small, yet by the divine Blessing,
 “our latter End may greatly increase, if we could but believe,
 “wrestle and pray in Hope. I would fain hope that these
 “are but *Droppings* before the Shower, which GOD is design-
 “ing for *Scotland*, and that the Time to favour his *Zion* in it is
 “near at Hand. *Elijah’s little Cloud is spreading, and there*
 “*is*

The Work at Kilsyth.

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"is the Sound of Abundance of Rain. Surely after what we have seen already, we need despair of nothing, If a Spirit of Faith and Prayer were poured out, we might hope the blessed Work would spread, and go through the breadth and length of the Land; which would heal our woful Breaches, and make us glad according to the Days wherein he hath afflicted us, and the Years wherein we have seen Evil Mr. — writes me a very distinct Account of the Progress of the the Work about him, namely in the Barony, Bothwel, and of some hopeful Beginnings at Kilmarnock and Irvine; and also promises to send me the Journal of that Person you speak of who hath got Relief by Faith in JESUS, as soon as printed in the Weekly History, for which I will be much obliged to him. I am perswaded the printing such Accounts will be most useful and edifying to many. I intreat you to urge Mr. — to go on in publishing other Cases of that Sort. Some Ministers here are proposing to keep parochial Thanksgiving Days for tire good News you and others are sending us. I am to assist at one in Strickmartine, Wednesday next, a neighbouring Parish; surely it is a kindly Way of supplicating God for the like Blessings. I intreat you may pray for poor Dundee, and our parched Shire of Angus. May the LORD strengthen you more and more in his Service, and make you go on in it with great Joy and Success.

"I am, your B. and Servant in our Lord,

"I. WILLISON.

"P. S. Oblige me by writing frequent, and send the inclosed to Mr. —

After Sermon, those who were awakened that Day, were convened in my Barn. Sometimes they were spoke to all together either by myself or some other Minister, if any happened to be with us; as also we prayed with them. This, as was observed already, had frequently Effect upon the By-standers by the Blessing of God; some being awakened by seeing the Distress'd and bearing the Exhortations mven in the Barn. At other Times when I could not attend upon this, & there were no other Ministers; some of the Elders were sent to pray and sing Psalms with them.

They were then brought by the Elders unto me into my Closet one by one, and if there were many, two or three at a Time. If they were able to give an Account of themselves, I enquired when they came first to be so deeply concerned about the

the State of their Souls? What was the *Occasion* of it? And what they had *heard* that made the first Impression upon them? After which I gave them some *general Exhortations*, and *Directions*, suitable to their particular Case appearing to me, as the LORD was pleased to help.

The *General Exhortations* and *Directions* I gave them; were, to be very *thankful* to GOD, & *bless* him who had sent his HOLY SPIRIT to convince them of Sin, because they believed not upon CHRIST, and to make them sensible of their lost State, that they might be delivered: To entertain a *constant Fear* lest their Convictions and uneasy Sense of their Sin and Danger, should go off *without Conversion*, and *Coming* to CHRIST by *Faith*; seeing this had befallen many, who had been under greater and longer Distress than many of them yet were; And that if this happened to them, their Case would be worse, and more dangerous than it was before: And therefore they mould take good Heed, that they refill not the *Convictions* of the SPIRIT, but listen to them, and admit them to take Possession of their Souls; that they need not be overwhelmed, for how great soever their Sins were, if they would *repent* and *believe* upon the LORD JESUS CHRIST, GOD promised to have Mercy upon them, and save them; and that they must not be too impatient for Comfort, nor too hasty to catch it; but that they must stay GOD's Leisure, and wait upon him patiently in a diligent Use of Means for a good Issue. *I prayed with them*, and so dismiss'd them; *without being more particular with them for the first Time*: Several of them, thro' the Greatness of their Anguish not being able even to attend to such short and general Directions. I recommended it to *Strangers* to *apply frequently* to *their own Ministers* for Instruction, and Direction under their spiritual Distress; hoping that there would be no Minister, who would not make them welcome, instrudl: and direct them to JESUS CHRIST where-ever they were awakened. I endeavour yet to persuade myself that the Jealousy some of the Distress'd entertain of a bad Reception is groundless: It were to be wished that *Ministers* who hear of any such in their Congregation, would *enquire after them*, *desire them to come to them from Time to Time*, and hereby convince them that their Jealousies are groundless, that they *companionate their Case*, and are ready to assist them, under the Pangs of the New-Birth, that they may not miscarry. Nothing so tender as an afflicted Conscience; those who have it must be tenderly dealt and born with. Let us

all

all who are called to the holy Ministry often think upon, *Ezek. xxxiv. 4.*

As to the *Method* of my *After-dealing* with the Awakened as they came to me from Time to Time; this cannot be well narrated without giving an Account of the *Progress* of the *Work of Conviction* upon 'em; & therefore I shall refer it to *that Article*.

I have *kept a Book*, wherein *from Day to Day* I wrote down whatever was most material in the Exercises of the Distress'd. This may appear an unsupportable Labour at first View, especially where the Number of the Distress'd are so many. Yet I found it to be very easy; it saved much Time to me. An *Index* I kept, bro't me soon to the Part of the Book, where the Person's Case was recorded. I had then a full View of their Case, as it was when they were first with me. I saw what *Progress* their *Convictions* had made; and knew where I was to begin with them, without examining their Case every Time from the beginning anew, as I should have been oblig'd to do: Which would have taken three or four times more Time than I needed to spend with them. It after all gave a *full View of their whole Case* when it came to an Issue; and made me more able to judge of it.

I have laboured to be *very cautious* in pronouncing Persons to be brought out of a State of Nature into a State of Grace. I have in many Cases declared to Persons that the Grounds of Ease and Rest they took up with, were not solid nor good; which frequently had good Effect. And as to others, That if their Exercises were such as they declared them to be, that they were really the Scripture Qualifications and Experiences of the Converted. But of this more in *another Article*.

It made all this Labour more pleasant to me that the LORD, *even from the first Week*, bro't *some every Week* to satisfying Relief by *Faith* in the LORD JESUS. The *first Appearance* of this filled me with *Tears of Joy*. It was in a *Girl* about *Twenty*, the very *first Week* after the 16th of May.

An Abstract of her Case is as follows.

She formerly liv'd, for some Years, in this Parish, but at this Time, in the Neighbourhood. She was bro't under some Concern first at *Cambuslang*, by hearing *Luk. xi. 21st.* preach'd upon. She was afraid the LORD had pass'd her by, when she saw others under spiritual Distress. She wondered what *Corruptions* were, when she heard them spoken of; and prayed for them. She was further awaken'd to see her Sin and Danger at *Kilsyth* upon
the

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The METHOD of carrying on,

&c.

the 16th of *May*. She return'd to me the *same Week*. I was greatly pleased with the *Progress* of her *Convictions*, with her Knowledge, and the longing Desires she express'd after JESUS CHRIST. I said to her sitting by me, essay to accept of the LORD JESUS CHRIST, bestir yourself, rise up at his Call, and invite him to enter into your Soul; without intending, or meaning what she did. She arose with great Composure, stood and pray'd in a Scripture Stile, & with such Connection, as no Person of a publick Character, needed to have been ashamed to have pray'd so before the nicest Audience. I could discern as much of the Spirit of Grace and Adoption in it as any Prayer I overheard. I could not recover it afterwards; but resolved that I would desire her to pray the next Time she returned. For I look'd upon her as having receiv'd the Spirit of Faith, tho' she continued disconsolate. *Next Week* she return'd; and I caused her to pray, after I had conversed & prayed with her. She did it in a Scripture Stile, with Connection, & great Earnestness; acknowledging Sin Original & Actual; her utter Want of Righteousness, and the Wonderfulness of GOD's Patience towards her; she prayed for Mercy, to be drawn to JESUS CHRIST, and that she might be cloath'd with his white Raiment; that he would speak a Word in Season to her weary, heavy laden and burthen'd Soul; and that he would give her to come to him, who saith, *Come to me all ye that are weary and heavy laden, and I will give you Rest*; that Satan might have no Interest in her; and that the LORD would do for her above all she could ask, think or crave; giving Glory to him who *liveth and reigneth for ever*. Sometimes in her Address she said, sweet JESUS. She first came to sensible Relief the *next Week*, in hearing a Sermon I preach'd from *John* xvi. 10. In her return Home by herself these Words were strongly impress'd upon her, "My Heart is fixed, O GOD, my Heart is fixed; I will sing & give Praise." She fell down upon her Knees, her Heart being filled with Joy in the LORD, and her Mouth with his Praise. She said that *May 16th*, when she was under her greatest Distress, the last Verses of the xl. of *Isai*. came to her Remembrance. *They that wait upon the LORD shall renew their Strength: They shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk & not faint*. This gave her some Support and Encouragement to wait upon the LORD. (To be continued.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **APRIL 16. 1743. No. 7.**

Mr. Robe's Narrative continued.

THERE *were some Disorders* I could not foresee; but as soon as they appeared, I was careful to destroy them in the Bud, and prevent them in Time to come. Many when they saw the great Fears and Anguish those awakened upon the 16th of May were in, concluded, That they were Sinners above all others, and that they had been guilty of some Sins more than ordinary, which came now to give them so much Uneasiness. They entertained a *Notion*, that *if they would confess these extraordinary Sins, it would give Ease to their Minds, and glorify God.* This was followed with very bad Conferences. One was, that some through these Mistakes, attacked some of the awakened under their greatest Agonies, and while they knew not what to do; and exhorted them to confess all their Sins, and tell them what they had done that so vexed them, which might turn to their Ease. *One poor Woman* who was awakened upon the 16th of May but went home without speaking with me, came to be in such Agonies, as her Neighbours were obliged to watch with her all Night; and she being dealt with as above, acknowledged that she had been guilty of Adultery, with a Man she also named. She had seen of an evil Character for Cursing, Scolding, and living Ill with her Husband, but no *Body* had suspected her being Unchaste. She was brought to me early next Morning. When I heard the Story it gave me great Uneasiness, but there was no

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preventing

preventing the spreading of it; it was reported thro' the Neighbourhood by the Morning Light. I heard also of Attempts of the same Kind made upon some others, but without reproachful Consequence?. To prevent this for the Time to come, I publicly instructed the whole Congregation, that *they were not bound to confess their secret Sins to any, but unto God*, unless in Case of his bringing them to Light, in his Providence: or in the Case of Wrong and Injury done their Neighbours, where Reparation or Satisfaction should be made, and Brotherly Forgiveness sought. Or in Case of great Vexation of Mind, and want of Advice for Relief about some particular Sin, that they should do it to some Minister or prudent Christian Friend, who would keep it as an inviolable Secret to the Day of Judgment: *Discharging* at the same Time all to inquire into the secret Sins of their Neighbours, shewing unto them the Evil of it; And most of all their blazing abroad the secret Faults of their Neighbour, when it could tend to no End but the Reproach of their Neighbour, and the Scandal and Offence of others. *This Warning by the LORD's Blessing*, prevented any Disorder of this Sort, for the Time to come. There was *another Evil Consequence of this Mistake*; that many, (tho' all the first awakened were of Blameless Lives, except the foresaid Woman,) imagining, that *they were* troubled for some uncommon Sin, were thereby *hardened against Conviction*, whilst they knew not *themselves* to be guilty of any Sin more than ordinary. They never reflected upon the Evil of the *least* Sin, and upon the dreadful Evil of rejecting JESUS CHRIST by Unbelief, worse than the greatest Sin against the Law. These Things were observed to them in Preaching and *private Conference*; but I am perswaded, *that* had no great Influence until the LORD was pleased to awaken several of the *young Ones*, of whom they could have no Jealousy, that they had been Sinners above all others. This served effectually to remove the foresaid Stumbling Block: And several came to reason the other Way, that if *such young Ones*, comparatively Innocent, were brought under such deep Concern about their Sin and Misery; How much Reason had *they* to be affected, let them be ever so free from gross Sins.

THERE were some other Disorders, that were like to arise in this and Neighbouring Congregations that were timeously noticed, rectified or prevented: And the People in this Congregation came willingly under very strict and exact Rules for the Management of this Affair.

What

the Work at Kilsyth.

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What made me in every thing *to use the more Caution*, was, That I was persuaded, *the further Progress this blessed Work should make, the greater Opposition would he made to it; and the mote CHRIST should triumph, the more Satan would rage*, which I now see come to pass. For *Satan* seemed to be astonished with the first Appearance at *Cambuslang*, so as not to know well by what Methods to oppose it; but now recovers and rallies all his Forces to make Head. The *Secceeders* made the most Opposition at the first, and that even in a fainter and wavering Way. But now *Nullifidians* of all Sorts are making Head, such as *Arians* who deny the Supreme Deity of our LORD and SAVI OUR, and the Satisfaction he hath given to the Justice of GOD for Elect Sinners: *Arminians* who have never been friendly to the Scripture Doctrine of Justification by Faith alone, without the Works of the Law; and of the Sinner's Regeneration and Conversion by the supernatural Power of the HOLY GHOST. And last of all those who cry up *Morality* without the Faith and Hope of the Gospel, and that Love to GOD, which is ingendered by it; and so out of a Fondness for *Pagan* Ethicks, and *Philosophick* Institutions, defy our holy Religion. There are strong Preemptions the *Anonymous* Pamphlets so thick now flying are from *these Sorts*. And no wonder, for *the Progress of this Work threatens Shame and Destruction to all their darling Principles and Practises*.

MILTON's beautiful Representation of *Satan* lying stounded and thoughtless, by his forc'd Fall from Heaven, upon the burning Lake for a while; but recovering Thought and Contrivance, calling and rallying his Forces to fight against Heaven; strikes my Mind as expressive of this. And therefore I shall conclude this Article.

HE introduced *Satan* recovered from his Surprise, thus bespeaking *Beelzebub*.

*But wherefore let we then our faithful Friends,
The Associates and Copart'ners of our Loss,
Lye thus astonisht on the Oblivious Flood,
And call them not to share with us their Part
In this unhappy Mansion; or once more
With Rallied Arms to try what may be yet
Regain'd in Heaven, or what more lost in Hell.*

To whom *Beelzebub* answers,

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They

*They will soon resume
New Courage and revive, though now they lie
Groveling and prostrate on yon Lake of Fire;
As we ere while, astounded and amazed,
No wonder, fallen such a pernicious Height.*

ARTICLE II.

*Concerning those Fruits of this Dispensation, which are
General as to the Body of the People.*

THE *Fruits* of this remarkable Out-pouring of the HOLY SPIRIT are either *General*, extending unto the Body of the People; or more *particular*, the *Awakening* of many to an uneasy Sight of their Sin and Danger, the *Conversion* of some of those who were visibly awakened, the *hopeful Condition* of some others of the awakened, and the Reviving and Attainments of former good Christians.

The *first of these* is the Subject of *this Article*. Among the Instances of the *good Fruits* of this Work upon the *Generality* of the People, are the *visible Reformation* from many open Sins in their Lives: Particularly *Cursing*, *Swearing* and *minced Oaths* too frequent, are laid aside. *Drinking* to Excess is either forborn or much discountenanced, in public occasional Meetings, *edifying Discourse* hath taken the Place of frothy, foolish, censorious, or otherways evil Speaking. Instead of worldly and common Discourse upon the *Lord's Day*, there is that which is Spiritual, and Good to the use of Edifying. There is little of sitting Idle at their Doors, and Vaging in the Streets, prophanely upon the *Lord's Day*, which was too common formerly in the Town of *Kilsyth*. There is a *general Desire* after *publick Ordinances*: and whereas before this I never could prevail with the best to attend the Preaching of the Word upon *Work Days*, and therefore could have no stated *weekly Day* for this; they now desire it, and the Generality of the People frequent it as regularly as upon the Lord's Day. The Worship of GOD is set up, and daily kept up in *many Families*, who were known intirely to neglect it aforetime. There are *many Societies* erected for *Prayer* in the Parish, both of *Old and Young*; and these not only of Persons who have been awakened at this Time, but of others. Former *Feuds* and *Animosities* are in a great Measure laid, aside and forgot. And this hath been the

most

The general Fruits of this Dispensation.

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most *peaceable Summer* amongst Neighbours that was ever known in these Bounds. I have heard little or nothing of that *Pilfering* and *Stealing* which was become so frequent and uneasy before this Work began. Yea there have been several Instances of *Restitution*, and some of these shewing Conferences more than ordinary tender. The Change of the Face of our *publick Meetings for Worship*, is visible; there were never such Attention and Seriousness to be seen in them as now, The Change of the *Lives* of the Generality to the better, is observed by every Body who knew the Place. One observing Person in the Congregation, said lately to me, That he was sure, if there was no more, there was *more Morality* among them. It is strange that some who make so much Noise about *Morality*, should be such Enemies to a Work which hath produced so much of it in the Lives of a *whole Country-Side*.

I subjoin to this *Article* an *Attestation* to the *principal Facts* contained therein, drawn up and subscribed by the *Elders* and *Deacons* of the *Kirk-Session* and some *Heritors* of the Parish, who have Access to observe the daily Conversation of the People.

ATTESTATION

By Heritors, Elders and the Bailie of Kilsyth.

Rev. Sir,

IN Compliance with your Desire to know what remarkable *Reformation*, and Change we observe, and see upon the outward Behaviour, Lives and Conversations of the People of this Parish; we observe that whereas the Prophaning of the *Holy Sabbath* by idle Discourse, walking abroad in Companies, and sitting about Doors, were the ordinary Practice of Numbers in and about the Town of *Kilsyth*: We now see not only this abandoned, but instead thereof the private and secret Duties of *Prayer* practised, and spiritual and *religious Conversation* prevailing upon all Occasions; especially in coming and going to and from the publick Ordinances: and further, that the ordinary and habitual Practice of *Cursing*, *Swearing*, *Drinking* to Excess, *Stealing*, *Cheating*, and *Defrauding*, and all gross *Immoralities* are generally refrained, and several that were ordinarily guilty of such Crimes, now detect and abhor the same. Also *Malice*, *Envy*, *Hatred*, *Strife*, *Contention*, and *Revenge*, are so much decreased, that we have had few or no Instances thereof *this Summer*. But on the contrary, *Love*,
Peace,

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The general Fruits of this Dispensation.

Peace, forgiving Injuries, and a charitable christian Temper, and Disposition of Mind, now prevail among several of those, who have been most frequently overcome, by those unruly Passions.

There are also Numbers of People who have either wholly or ordinarily neglected *Family Worship*, that now ordinarily practice it, and have more than ordinary *Concern* for the Glory of GOD, and the good of their own *Souls*.

There are not only & good many *Societies* for *Prayer* both of young Ones, and also of those of *riper Years* set up of late; but also several using Endeavours, and desirous to be admitted, whom formerly no Arguments could prevail with, to join in such Religious and necessary Duties: and many are observed now frequently retiring to *private Places*, for *secret Prayer* upon the *Sabbath-days*, in the *interval* of public Worship.

The *obscene, idle, wicked Conversation*, of our *Servants*, and *Daily-labourers*, are now much abandoned and forsaken; serious edifying religious *Christian Discourse* much practised, which used to be much neglected, especially now in Harvest-time: Written by Mr. *John Buchanan*, *Session-Clerk*, and subscribed by the following *Elders* at *Kilsyth*, the *5th Day of September*, 1742. And likewise the several *Heritors* here present, do attest the Truth of the same.

Robert Graham of *Thomraver*.
John Graham, of *Auchinloch*.
Alexander Marshall, of *Ruchill*.
William Patrick, of *Oldhall*.
Walter Kirkwood.
John Buchanan, Clerk.
Alexander Patrick, Elder.
James Ramie, Elder.
James Zoull,

Henry Eucor, Elder.
John Forrester, Elder.
John Achie, Elder.
William Adam, Elder.
Mark Scot,
James Ranken,
James Miller,
John Sword,
Andrew Provan,

Kilsyth September 7. 1742.

The above Declaration subscribed at *Kilsyth*, Dated the *5th of September*, 1742. By *Elders* and *Heritors*, is likewise attested by me, *John Lapp*, Elder.

Kilsyth,

The Rev. Mr. Gillespie's Attestation.

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Kilsyth, September 8. 1742.

I *Alexander Forrester*, Bailie Deputy of *Kilsyth*, Do hereby Certify, that so much of the *Spirit of Mildness and Friendship*, prevails amongst the People in this Place, that there hath been *no Pleas* before *our Court* for these *several Months* past: Whereas formerly a *great many* were brought before me *every Week*.

Alexander Forrester.

[The Rev. Mr. *Robe* sending his Accounts of the Revival of Religion at *Kilsyth* and the *neighbouring Places* in the *West* of SCOTLAND, to the Press at *Glasgow*, not all at once, but *from Week to Week*, or otherwise, as he could redeem Time to go on with his *Narrative*; it was not finish'd when the last Ship came away. We shall therefore at present leave his Accounts, with the following *Attestation*; which Mr. *Robe* had indeed inserted between his *Preface* and his *Narrative*: but we chose to defer it to this Place as a suitable *Closure* of this Part or our History.]

Attention by the Rev. Mr. Gillespie, Minister of the Gospel
at Carnock.

HAVING lately been at *Kilsyth*, for sometime, with Pleasure and Thankfulness I did observe, what in my humble Apprehension is a *saving Work* of the SPIRIT of GOD, upon the Souls of a great many Persons of different Ages, with whom I particularly conversed, brought under concern within these few Months. Their different Exercise as related to me appeared solid, scriptural, and intirely agreeable with the Sentiments of learned judicious *Divines*, whom I have heard treat the Subject of Conversion, or whose Writings on that Head I have perus'd. I found what I take to be *Evidence* of Love to all who bear the Image of CHRIST, and desire of the Salvation of others, prevalent in the Minds of them who have attained in some Measure Peace in Believing; and in some a considerable Degree of spiritual Joy. By what I can judge, the uncommon Symptoms with which the Trouble of some is attended, do flow from the clear and deep Discovery they receive of the Evil of Sin and the Danger and Misery of one's
being

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The Rev. Mr. Gillespie's Attestation.

being without Interest in the Saviour. I saw Persons Instantly seiz'd with them in a very affecting Way, and entirely relieved upon attaining the well grounded Hope of being reconcil'd to GOD thro' CHRIST. They seem'd generally afraid of a Mistake, and of taking Comfort without sufficient Reason and disposed to weigh their Experience in the Balance of Scripture. Most of them perceived and groan'd under the Evil of Unbelief; and the more bright Views of the Sovereignty and Riches of Grace, and the Glory of Christ, any were blessed with, the more Vile were they in their own Eyes, on account of Sin that had crucify'd the Saviour, *an Expression almost all of them us'd*. I could with all Freedom say more, and descend to Particulars in different Kinds, was it needful.

July 20. 1742.

THOMAS GILLESPIE.

P. 35. l. 3. from the Bottom, Read *were stout-hearted*.

ADVERTISEMENT.

Lately Published and Sold by Kneeland and Green in Queen-street over against the Prison:

SOME *Thoughts concerning the present Revival of Religion in NEW-ENGLAND, and the Way in which it ought to be acknowledged and promoted: Humbly offered to the Publick, in a TREATISE on that Subject.* In Five Parts;

PART I. *Shewing that the Work that has of late been going on in this Land, is a glorious Work of GOD.*

PART II. *Shewing the Obligations that all are under, to acknowledge, rejoyce in and promote this Work, and the great Danger of the contrary.*

PART III. *Shewing in many Instances wherein the Subjects or zealous Promoters of this Work have been injuriously blamed.*

PART IV. *Shewing what Things are to be corrected or avoided, in promoting this Work, or in our Behaviour under it.*

PART V. *Shewing positively what ought to be done to promote this Work.*

By JONATHAN EDWARDS, A.M. Pastor of the Church of
CHRIST at Northampton

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **APRIL 23. 1743. No. 8.**

HAVING begun the CHRISTIAN HISTORY with a remarkable Account of the Revival of Religion in the Western Parts of SCOTLAND, which Providence was pleased to send us at the Moment of our entering on this Undertaking, and which we find has given a grateful Entertainment to many of the most serious and judicious on this Side of the Ocean: We shall now turn our Eyes to the Christian History of NEW-ENGLAND. And to prepare the Way, for the less knowing Reader, who ought to be considered as well as the more knowing; we shall endeavour these two Things;

1. To give some Account of our original Settlement, with the Principles, Spirit and Power of Religion among the primitive Planters. And then

2. The great and lamented Decay of Religion in the succeeding Generations.

I. To give some Account of our original Settlement, with the Principles, Spirit & Power of Religion among the primitive Planters. As for our original Settlement, we chuse to represent it in the Words of Others rather than our own: & as we know not a more clear & summary Account thereof than in some Paragraphs in a Sermon of the Rev. Mr. Prince's, delivered at Cambridge, to the General Assembly of the Province of the Massachusetts, May 27. 1730, being the Anniversary for the election of HIS MAJESTY'S COUNCIL for the Province, and published by their Order; to which are made some suitable Additions by the same Hand; we doubt not but they will be acceptable to the Lovers of the original Design and Settlers of these Plantations. The Sermon was from 1 Sam. II. 6, 7. And the Passages are as follow—

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And

AND how extreamly proper is it, upon the close of the *FIRST CENTURY* of our *Settlement* in *this chief Part of the Land*, which will now within a few Weeks expire, To look back to the *Beginning of this remarkable Transaction*; and first commemorate the righteous and signal *Works of GOD* towards us, both in our own Days and in the Days of our Fathers; and then consider the great and special Obligations they have laid upon us, with the Nature of our Carriage towards him for the Time past, and our Interest and Wisdom for the future.

“Give ear therefore O my People to my Law: incline “your Ear to the Words of my Mouth! I will utter Things “of old, which we have heard and known and our Fathers “have told us. We will not hide them from their Children; “shewing to the Generation and Century coming on, the “Praises of the LORD, and his Strength, and his wonderful “WORKS that he has done. For he established a Testimony “in JACOB, and appointed a Law in ISRAEL, which he “commanded our Fathers, *that they should make known the “WORKS of GOD to their Children*: that the Generation “to come might know them, even the Children which should “he born, who should arise and declare them to *their Chil-* “dren; that *they* might also set their Hope in GOD, and not “forget his Works, but keep his Commandments.

And 1st, Let us consider *Who* the FATHERS of these Plantations were, and what were their *distinguishing Characters*; that we may give to GOD the Glory of the excellent Honour He was pleas’d to put upon them, and see our own Obligations to Him for deriving us from such eminent Ancestors.

For the Generality of them—They were the near *Defendants* of the first *Reformers* in ENGLAND. They were born of *pious Parents*, who brought them up in a Course of *strict Religion*, and under the Ministry of the most *awakening Preachers* of those Days. Like so many *Timothies*, they were from their Childhood taught to know the HOLY SCRIPTURES, to reverence them as the Inspirations of GOD, as the *only Rule of Faith and Piety*, and to aim at both a *pure scriptiural Way of Worship*, and at the *vital Power and Practice of Godliness*: And they continued in the Things they had learned and been assured of, as knowing of whom they had learned them,

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Under such Means as these they became inspired with a *Spirit of Piety*, and with a growing Zeal to reform the *Worship* of GOD to the most beautiful and perfect Model of his own Institutions.

In Points of *Doctrine*, they intirely held with the *Church* of ENGLAND, their Judgment of *Orthodoxy* being the very same: But they apprehended it to be the sole Prerogative of GOD Himself, and a Glory that he would not give to another, to appoint the Orders of his own House, and the acceptable Ways of his own Worship: That RELIGION is a *free Obedience to the known Laivs of GOD*; and it is neither in the Power of Men or Angels, to make that Religion which he has not made so himself: That his own Institutions ought not to be set on a Level, mixed or debased with the low Devices of Men; and that it is a plain, full and decisive *Rule* of his own Injunction—*To the LAW and to the TESTIMONY; if they speak not according to THIS WORD, it is because there is no Light in them.*

This is the *pure Religion* which our Fathers admir'd and aim'd at, and at nothing in Religion but what was inspir'd of GOD. This and nothing else, they earnestly breath'd and labour'd after: But for labouring after it, tho' some of the most pious on Earth, they were confined, pursued, seized, imprisoned, fined, and suffered a World of Hardship not now to be named.

But the omniscient and sovereign GOD had espied and chosen this Land for our Fathers, for a Refuse and Heritage for them and their Children; that here they might set up his Worship and Churches according to the inspired Pattern, behold the Beauty of the Divine Appointments in their Scriptural Purity, and leave these inestimable Privileges, which they justly preferred above all Things else in the World, as a blessed Inheritance to their Posterity, as we see at this Day.

And now let us look back and behold in what a remarkable Manner, the GOD of our Fathers was pleased to bring them out of the Land of their Sorrows, to this far distant and quiet Recess of the Earth, and put it into their Hands.

First, He sends a *smaller Company* into a *neighbouring State*, viz. into HOLLAND in 1610; that there they might form themselves into a *regular Ecclesiastical Body till this hidden Part of the Earth* shou'd appear to the Light, and yet come under such a discouraging Character, that none but Men inspir'd with a Zeal for *Religion* would go on to settle it. He disappoints

the successive Endeavours of *others* who came hither only out of *secular Views*, till the Country comes to be given up and abandoned as *not worthy the looking after* by any trading Nation. And then He sends both wasting Diseases among the native Inhabitants, and fierce Contentions among the Survivors, that greatly diminished their Numbers, and made Room for his People.

But O how *horrid and dismal* do these new found Regions appear! On the Shoars and Rivers, nothing but Sightings of wretched, naked and barbarous Nations, Adorers of Devils—The Earth covered with hideous Thickets, that require infinite Toils to subdue—A rigorous Winter for a third Part of the Year—Not a House to live in—Not a Christian to see—None but Heathen of a strange and hard Language to speak with—Not a Friend within *three Thousand Miles* to help in any Emergency—and a vast and dangerous Ocean to pass over to *this!*

But the ALMIGHTY inspires with a Zeal and Courage that nothing can daunt, with a Faith and Patience that nothing can brake. He raises up Men of superior Piety, Resolution and Wisdom to lead and animate in the great Design. Such as Mr. CARVER, BRADFORD, and WINSLOW, successive Governors of PLYMOUTH COLONY, who came together with about a *Hundred Souls* in the *first Ship*, which set sail the last Time from PLYMOUTH in ENGLAND on *Sept. 6, 1620*. And on they come, all alone, a small and feeble Number, thro' contrary Storms and boisterous Seas they were never us'd to: tho' twice driven back, a terrible Winter approaching, their Wives and poor piteous Children with them, and like ABRAHAM of old they know not whither. But the LORD is their Guide: He divides the Seas before them: He leads them thro' in Safety: He brings them with Joy to the Border of his designed Sanctuary, to this mountainous Country which his right Hand had purchased. They arrived in CAPE COD Harbour on *Nov. 11.* and at the Place they named *Plymouth* in NEW-ENGLAND, in *Dec.* And the LORD having call out Multitudes of Heathens before their Arrival, He gives them Favour in the Sight of the rest: He divides his People an Inheritance by Line, and makes them to dwell in Peace in the midst of many powerful Nations, that cou'd have swallow'd them up in a Moment, for above *fifty Years* together.

But a *greater COLONY*, *viz.* the MASSACAUSSETTS, is now coming on, to strengthen *the other*, and to fill up the Land from

Sea

Sea to Sea, and from the River to the Ends of the Earth. And here, Behold and wonder how this is also accomplished.

Great Numbers of *eminent Persons, and others*, of the same *pious and pure* Dispositions in the main with the former, yet continued in the *Churches* of ENGLAND and in Communion with them as long as the higher Powers indulg'd them, with earned: Desires, Labours and Hopes of a farther Reformation of Worship. But a Spirit of severe *Imosition* is now let loose upon these. The *Book of Sports* on the *Holy Sabbath* of GOD must be read by the *Ministers* in the publick Assemblies; and their *Assent* to unscriptural Ways of Worship must be *subscribed* as a necessary Term of their Preaching, even tho' they were iblemnly ordain'd in the Church to the Office, requir'd by CHRIST himself to discharge it, and had a Wo laid on them if they desisted to do it. And for preserving their Consciences pure, *they* are driven out of *their Churches*, they are forced from *their Flocks* that lov'd them as the Light of their Eyes, and are more harrassed and worried than the vilest of Men.

And now, at once, to the Surprize of the Nation, in almost every Corner *They* are moved of GOD to look to this Part of the Wilderness He had been preparing for them. Many Perform of shining Figures are railed up to espouse their Cause and venture with them. Their Prince is prevail'd on to grant them a *Charter* of distinguishing Privileges. They hear, they rise, they flow together: *Their Flocks* in great Numbers attend and follow them. *They all* relinquish their delightful Seats and their dearest Friends, they put off their fair Estates, they cast themselves and their Children on the tumultuous Ocean; and nothing can move them, so they may come into a Wilderness, rude and hideous, to hear the Voice of their Teachers, become a Covenant People of GOD, observe his Laws, set up his Tabernacle, behold his Glory, and leave these Things to their Offspring for ever.

And the LORD preserves them, He makes the Depths of the Sea a Way for the Ransomed to pass over: He brings them in Thousands to these peaceful Shears: And here, They that knew not each other before, salute and embrace with Joy: He unites them in the most lovely Agreement to profess and serve Him: They publicly and solemnly enter into *Covenant* with Him, to love and obey Him, to make his *Doctrines* the only *Rule of Faith*, and his *Institutions* the only *Rule of Worship*: And with united Joy they fmg to the LORD—"Thou in thy

"Mercy

"Mercy hast led forth the People which Thou hast redeemed: "Thou hast guided them in thy Strength to thy Holy Habitation: Thou hast brought them in and planted them in the "Mountain of thine Inheritance, in the Place O LORD "which Thou hast made for Thee to dwell in, in the Sanctu- "ary which thy Hands have established: and the LORD "shall reign for ever and ever.

On Saturday *June 12. 1630.* Arrived in *Salem-River*, the *Arabella*, with Governour WINTHROP and some of his Assistants, bringing the Charter of the MASSACHUSETTS Colony, and therewith the Government transferred hither: The *other Ten Ships* of the Fleet with Deputy Governour DUDLEY and the other Assistants arriv'd in *Salem* and *Charles Rivers* before *July 11.* In the same Month the Governour, Deputy Governour and Assistants, with the Rev. and famous Mr. *Wilson* and *Philips*, came with their Goods to *Charlestown*: where the *first Court of Assistants* was held on *Aug. 23* the same Year. And the *Number of People* which arrived *this Summer* was about *Fifteen Hundred*.

At first indeed, they met with very grievous *Trials*, and endur'd a World of *Hardship* and *AffxRim*: For tho' the LORD had thus redeemed and o-ather'd them out of other Lands, and brought them hither; yet here they had only *folitary Ways* and *Thickets* to wander through, and no Towns or Houses to receive or cover them. Those who before had liv'd in the midst of Plenty and Delights, now greatly suffer for want of Lodging, Bread, and Defence from Weather. Hungry and thirsty, their Souls fainted in them. They are wet with the Showers of the Mountains, and embrace the Rocks for Shelter. They quickly sink their worldly Substance; they are fore'd to give their pleasant Things for Meat to relieve the Soul; and many of their Wives and Children expire about them.—But they endure with Patience, and cry to GOD, and He sends Relief. He satisfies their longing Souls and filleth them with Goodness. He builds them Houses and Towns for Habitation; He prepares them Fields for planting, and He turns the Desert into a fruitful Land. He increas'd their Cattle; and He bless'd their Persons, so that they multiplied greatly, and He made them Families and Churches roundabout.

In *June 1636*, the Reverend and renowned Mr. *Hooker*, with about a *Hundred* in Company went up from the *Massachusetts*, began the Town of *Hartford*, and laid the Foundation

of

of New-England.

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of CONNECTICUT-COLONY. In the *following Year*, the Rev. and famous Mr. *Davenport*, with the honoured Mr. *Theophilus Eaton*, began the Town of *New-Haven*, and laid the Foundation of NEW-HAVEN COLONY. And in 1739, a Church was gathered at *Hampton*; which was the first in the Province of NEW-HAMPSHIRE.

It must be here observed, that tho' the *Generality* both of the first *Leaders*, *Heads of Families & Freemen*, were Persons of *noted Piety*; yet there were *great Numbers*, not only of the *younger Sort*, both of *Children* and *Servants*, but also of *elder* of every *Age*, who came over both in the Year 1630 and the *Ten* following Years, that came hither only under the *common Impressions* of a *pious Ministry* or *Education*, or the religious Influence of their *Friends*, or *Heads of Families* they belong'd to: And who were therefore *fit Materials* for the *numerous Conversions* which quickly followed, under the lively, searching and awakening Preaching of the *primitive Ministers*.

And now the WILDERNESS and the solitary Place is glad for them: The Desert rejoices and blossoms as a Rose; it blossoms abundantly with Peace and Righteousness; it rejoices with Joy and Singing. The Glory of *Lebanon* is given to it, the Excellency of *Carmel* and *Sharon*; they see the Glory of the LORD and the Excellency of our GOD. The Waters of the Divine Influence break out in the Wilderness, and the Streams in the Desert: The parched Ground becomes a Pool; and the thirsty Land. Springs of Water: In the Habitations of Dragons where they lay, there grows up the Grass; and an High Way now is there, which is call'd the *Way of Holiness*, over which the Unclean do not pass, and the wayfaring Men do not err therein.

And to the great Glory of GOD be it spoken—There never was, Perhaps, before seen such a Body of pious People together on the Face of the Earth. For those who came over first, came hither for the Sake of RELIGION, and for that pure Religion which was entirely hated by the Loose and Profane of the World. Their *Civil and Ecclesiastical LEADERS* were exemplary Patterns of Piety; They encouraged only the *Virtuous* to come with and follow them: They were so strict on the *Vicious* both in the *Church* and *State*, that the Incorrigible could not endure to live in the Country, and went back again. Profane Swearers and Drunkards are not known in the Land. And it quickly grew so famous for Religion abroad.

abroad, that scarce any other but those who like it, came over for many Years after. And indeed such vast Numbers were coming, that the Crown was obliged to flop them, or a great Part of the Nation had soon emptied it self into these *American* Regions.

And for those who were here—The SPIRIT from on high is powred upon them, and the WILDERNESS becomes a fruitful Field: *Judgment* and *Righteousness* continue in it, and the Effect of *Righteousness* is *Peace*. While a cruel *War* rages in the Kingdom they left, lays it waste, and drowns it in Blood; the People here dwell in peaceable Habitations, in sure Dwellings, in quiet resting Places. And the LORD enlarges the Bounds of their Tents: He stretches forth the Curtains of their Habitations; He makes them to break forth on the Right Hand and on the Left; He makes their Seed to inherit the Lands of the Gentiles, the desolate Places to be inhabited. In *Twenty seven Years* from the first Plantation, there were *Forty three* CHURCHES in joint Communion with one another. And in *Twenty seven Years* more, there appear above *Four score* English CHURCHES of CHRIST, composed only of known, pious and faithful Professors, dispersed through the Wilderness; *viz.* Twelve or Thirteen in *Plymouth* Colony, Forty-seven in the *Massachusetts* Colony and Province of *New-Hampshire*, Nineteen in *Connecticut*, Three in *Long-Island*, and One at *Marthas Vineyard*.

[Thus have we given a general View of the *original Settlers* and *Settlements* of *this Christian Country*. We propose to give our Readers some *remarkable Extracts* concerning the *Power* and *Prevalence* of *Religion* among them from some of our most famous *Writers*, who were *Eye-Witnestes* thereof, in the *following Paper*.]

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **APRIL 30. 1743. No. 9.**

N.B. Page 57. line 2 from the Bottom, read 1 *Sam.* XII. 6, 7.

Page 59. line 5 from the Bottom, read in 1607 & 1608.

Page 60. line 2 from the Bottom, read MASSACHUSETTS.

Page 62. The second Paragraph should begin thus,

In 1628, Mr. ENDICOT, afterwards Governour, with a small Company arrived at the Place they named *Salem*, and there begin the the Settlement of the MASSACHUSETTS; The *next Year*, the Rev. Mr. FRANCIS HIGGINSON and others arrive at the *same Place*, and there begin the *first Church* of the Colony. And on *Saturday* June 12, &c.

WE now proceed to some Accounts of the *Spirit, Power and Prevalence of Religion* among the *original Settlers* of NEW-ENGLAND, as given by some of our most famous Men who lived with them.

And the *first* is from the Rev. and learned Mr. NORTON: who arrived at *Plymouth* in 1635, in the 30th Year of his Age; after some Time preaching there, tho' earnestly desired to settle, was prevailed with to remove to *Ipswich*; and on the Death of the Rev. and renowned Mr. COTTON of *Boston*, to settle with the *first Church* in *this Town*; where he liv'd in the highest Esteem. It is in his Tract intituled, *The Heart of NEW-ENGLAND rent*, &c. printed at *Cambridge* in 1659: to the *writing and publishing* of which he was appointed by the *General Court* of the *Massachusetts*: And at the End of the Tract he writes as follows—

I

“It

"It concerneth NEW-ENGLAND *always to remember*, that "*originally* they are a *Plantation* RELIGIOUS, not a Plantation of Trade. The Profession of the *Purity of Doctrine*, "*Worship and Discipline* is written upon her Forehead. A "*Spot of this vast Jeshimon** converted into *Cornfields, Orchards, Streets inhabited*, and a Place of *Merchandize*, CAN-
NOT denominate NEW-ENGLAND. All these notwithstanding; *If she fall away* from her Profession, call her "*ICHABOD, the Glory is departed*. In such Case, what was "*said of Samnium*, some Time a famous City in *Italy*, viz. "*that They cou'd not find Samnium in Samnium*; will be verified concerning these Churches, viz. that NEW-ENGLAND is *not to be found in NEW-ENGLAND*."

It is some Pleasure to think that this remarkable Paragraph is now *transcribed in his Study*, where 'tis probable it was *written, Eighty four Years ago*: And us he judiciously and piously observes, that *It concerneth NEW-ENGLAND ALWAYS to REMEMBER the Purport thereof*; It is also a Pleasure, that for the same Design we are now in Providence on this Occasion directed to *revive it*; and therewith the *Memory of this great Man*: who was accounted one of the principal Glories of *Boston and New-England*, for Piety, Wisdom, Parts and Learning, in his Day; was sent by the *General Assembly* of the MASSACHUSETTS their Agent with the Honourable SIMON BRADSTREET; Esq; to K. CHARLES the II, upon the *Restoration*; and returning, *died on the 5th Day of this Month just Four score Years ago*, to the great Lamentation of this Town and Land.

Agreeable to Mr. NORTON's Admonition, our second Extract is from a Sermon of the venerable Mr. JOHN HIGGINSON Pastor of the Church of CHRIST at *Salem*; who came with his Rev. Father *thither* in 1629, when he was about 13 Years of Age; after being fitted for the Ministry, He preached first at *Saybrook*; afterwards lived at *Hartford*, about 1643 became

* JESHIMON is an *Hebrew Word* in Numb. XXI. 20, which signifies the *Wilderness*. Avenarius says, the *great, waste and horrid Wilderness*. And it seems to mean the same which Moses calls *That great and terrible Wilderness between Egypt and Canaan*, in which the Children of *Israel* travelled for *forty Years*. Deut I. 1,-19.

a Minister at Guilford, and in 1659 at Salem. The Title of his Sermon is—*The CAUSE of GOD and his People in NEW-ENGLAND; as it was stated and discussed in a Sermon Preached before the GENERAL COURT of the MASSACHUSETTS-COLONY*‡ on May 27. 1663, *being the Day of Election at Boston: Printed at Cambridge the same Year, and 'tis concluded at the Order of the General Court.* The Text is in 1 Kings viii. 57–59; and the Passages are These—

‘We may hence inform ourselves, not only *what the CAUSE of GOD and his People is in other Parts; but what it 'is here with us.* I say, to inform us what is the Cause of ‘*GOD and his People in NEW-ENGLAND.*

‘First then, *in the general the Cause of GOD and his People amongst us is the Cause of RELIGION, I say the Cause of RELIGION, i.e. the Profession and Practice of the one true Religion to be in all Things according to God's Word.* This was the Cause of GOD and Israel then, the same is the Cause of ‘*GOD and his People now. To keep & seek for all the Commandments of GOD. To walk in his Ways and to keep his Commandments, which he commanded our Fathers, as it is in the Text: that every Thing in Doctrine, Worship and Discipline, 'be conformed unto and regulated by the Rule of the Word.* ‘*This is the Cause of GOD and his People in NEW-ENGLAND in the General.*

1. ‘*Not the getting of this worlds Good.* The Cause we are ‘speaking of, it never was, it is not now, the getting & increasing ‘of this Worlds Good. Our Saviour CHRIST hath commanded, *Seek first the Kingdom of GOD and the Righteousness thereof and all other Things shall be added,* Mat. 6. 33. ‘Accordingly when the Lord stirred up the Spirits of so many ‘of his People to come over into this Wilderness, it was not ‘for worldly Wealth, or a better Livelihood here for the voutward Man: the generality of the People that came over ‘professed the contrary: nor had we any rational Grounds to ‘expect such a Thing in such a Wilderness as this.

‡ For the Information of Strangers it may be convenient to observe, that *Plimouth and Massachusetts COLONIES were Two distinct Governments till Octob. 7. 1691; when K. William & Q. Mary united them into One by the Name of the PROVINCE of the Massachusetts Bay in NEW-ENGLAND.*

‘And though GOD hath blessed his poor People herewith
 ‘an Addition of many earthly Comforts, and there are that
 ‘have increased here from small Beginnings to great Estates,
 ‘that the LORD may call this whole Generation to witness and
 say? *O Generation see the Word of the LORD, have I been*
 ‘*a Wilderness unto you?* Jer. 2. 32. *O Generation see!*
 ‘Look upon your Towns and Fields, look upon your Habi-
 ‘tations and Shops and Ships, and behold your numerous
 ‘Posterity, and great Increase in the Blessings of the Land and
 ‘Sea, *Have I been a Wilderness unto you?* We must needs
 ‘Answer, *No LORD, thou hast been a gracious GOD and*
 ‘*exceeding good unto thy Servants, ever since we came into this*
 ‘*Wilderness, even in these earthly Blessings, we live in a more*
 ‘*plentiful and comfortable Manner than ever we did expect;* But
 ‘these are but Additions, they are but additional Mercies, it
 ‘was *another Thing* and a *better Thing* that we followed the
 ‘LORD into the Wilderness for.

‘My Fathers and Brethren, this is never to be forgotten,
 that NEW-ENGLAND is *originally a Planiation of RELIGION,*
 ‘*not a Plantation of Trade.*

‘Let Merchants and such as are increasing *Cent per Cent*
 ‘remember this: Let others that have come over since at
 ‘several Times understand this, that worldly Gain was not
 ‘the End and Design of the People of NEW ENGLAND, but
 ‘RELIGION. And if any Man amongst us make *Religion* as
 ‘*twelve*, and the *World* as *thirteen*; let such an one know he
 ‘hath neither the Spirit of a *true New-England-Man*, nor yet
 ‘of a *fine ere Christian*, &c.

There are other remarkable Passages which we reserve for
 other Occasions. And now pass on to the *third Extract* from
 a *Sermon* Preached to the *General Court* at *Boston*, April 29.
 1668, being the Day of *Election* there, By the excellent Mr.
 WILLIAM STOUGHTON, then a Preacher of the Gospel in
Dorchester, was *three Years* after chosen a *Magistrature* of the
Massachusetts Colony; in 1692, by K. *William* and Q. *Mary*
 made Lieut. Governour and Commander in Chief of the MAS-
 SACHUSETTS Province; and lived and died in the highest
 Esteem among us, for Piety, Learning, Conduct, and all Kinds
 of publick Virtues and Endowments. He was Son of Mr.
Israel Stoughton, who came to *Boston* in 1633, settled at *Dor-*
chester, and in 1637, was chosen a *Magistrate* of the *Massa-*
chusetts Colony. And this worthy Son was about *three Years* old

‘when

when his Father came; in 1650, took his 1st Degree *it Harvard College*; and so liv'd with the primitive Planters of NEW-ENGLAND, was *thirty eight Years* old, when he preached the Sermon, and therein he says as follows—

'*This we may know, That the LORD's Promises and Expectations of great Things have singled out NEW-ENGLAND, and all Sorts and Ranks of Men among us, above any Nation and People in the World.*

'*As for special Relation unto GOD; whom hath the LORD more signally exalted then his People in this Wilderness? The Name and Interest of GOD, and Covenant Relation to Him, it hath been written upon us in Capital Letters from the Beginning. GOD had his Creatures in this Wilderness before we came, and his rational Creatures too, yea a Multitude of them; but as to Sons and Children that are? Covenant-born unto GOD; Are not we the first in such a Relation? In this Respect we are surely the Lord's first-born in this Wilderness. Of the poor Natives before we came, we may say as Isai. 63. 19. They were not called by the Lord's Name, he bear not Rule over them: But we have been from the Beginning, and we are the Lord's.*

'*As for Extraction and Descent, if we be considered as a Posterity; O what Parents and Predecessors may we the most of us look back unto, through whose Loins the LORD hath stretched forth the Line of his Covenant, measuring of us out, and taking us in to be a peculiar Portion to himself?*

'*As for Restipulations, and Engagements back again to GOD; What awful publick Transactions of this Kind have there been amongst us? Hath not the Eye of the LORD beheld us laying Covenant Engagements upon our selves? Hath not his Ear heard us solemnly avouching him, and him alone, to be our GOD and SAVIOUR? Hath not a great Part of the World been a Witness of these Things, even of our explicit Ownings of, and Covenantings with the LORD as our GOD, laying this as a Foundation-Stone in our Building; and of this we may say, It hath been a special Exasperation unto Adversaries and Ill-willers, that despised NEW-ENGLAND hath laid Claim to, and publickly avouched and challenged a special Interest in GOD above others.*

'*As for our Advantages and Priviledges in a Covenant-State; Here Time and Strength would fail to reckon up what we have enjoyed of this Kind; if any People in the World*
have

'have been lifted up to Heaven as to Advantages and Privileges, *we* are the People. Name what you will under this Head, and we have had it. We have had *Moses & Aaron* to lead us; we have had Teachings and Instructions; *Line upon Line, and Precept upon Precept*; we have had Ordinances and Gospel-Dispensations the choicest of them; we have had Peace and Plenty; we have had Afflictions and Chastisements in Measure; we have had the Hearts, and Prayers, and Blessing of the LORD's People every where; we have had the Eye and Hand of GOD watching and working every Way for our Good; *our Adversaries* have had their Rebukes, *we* have had our Encouragements, and a Wall of Fire round about us. What could have been done more for us than hath been done?

'And then in the last Place, As to NEW-ENGLAND's *First Ways*; What glorious Things might here be spoken, unto the Praise of Free Grace, and to justify the LORD's Expectations upon this Ground? Surely GOD hath often spoke concerning his Churches here, as in *Jer. 2.2. I remember the Kindness of thy Youth*, &c. O what were the open Professions of the LORD's People that first entred this Wilderness? How did our Fathers entertain the Gospel, and all the pure Institutions thereof, and those Liberties which they brought over? What was their Communion and Fellowship in the Administrations of the Kingdom of JESUS CHRIST? What was the Fitch of their brotherly Love, of their Zeal for GOD and his Ways, and against Ways destructive of Truth and Holiness? What was their Humility, their Mortification, their Exemplariness? How much of *Holiness to the LORD* was written upon all their Ways and Tranlactions? *GOD sifted a whole Nation that he might send choice Grain over into this Wilderness.*

Our fourth Extract representing the early Power & Progress of Religion in NEW-ENGLAND by a worthy Eye-Witness of the same, is from a *Writing* drawn by that eminently pious Gentleman Mr. ROGER CLAP of *Dorchester*, and not long since Printed. He came over with the Rev. Mr. *Maverick* and *Warcham*, the first Ministers of *Dorchester*, and joined with them in Church Communion in 1630, when he was 21 Years of Age. He was a Man generally known, esteemed & honoured by those who were contemporary with him. In that Town he sustained both *Civil & Military Offices*, being *Representative* in the

the General Court, authorized to join Persons in Marriage, & Captain of the Militia; 'till 1665, when the General Court appointed him Captain of the Castle, in Boston-Harbour, the principal Fortress in NEW-ENGLAND; which Place he held with great Repute 'till 1686, when the Massachusetts Colony Charter being taken away, and the Government changed by K. JAMES the II. some Things were required of Him which were so grievous to his pious Soul, that he voluntarily resigned his Command, remov'd to Boston, associated with the South Church; and dying here on Feb. 2. 1690, 1; the military Officers pay'd their last Respects by walking before the Corps at his Funeral, and the Governour and whole General Assembly by walking after.

Writing of our early Times, he says,—c

'And what a wondrous Work of GOD was it, to stir up such 'Worthies to undertake such a difficult Work, as to remove 'themselves and their Wives and Children, from their Native 'Country, and to leave their gallant Situations there, to come 'into this Wilderness, to set up the pure Worship of GOD 'here! Men fit for Government in the Magistracy, and in 'Families; and sound, godly, learned Men for the Ministry, 'and others that were very precious Men and Women, who 'came in the Year 1630. Those that came then were MAGISTRATES; Men of Renown were, Mr. Winthrop, Governour, Mr. Dudley, Deputy-Governour, Sir Richard Saltonstall, Mr. Johnson, Mr. Rossiter, Mr. Ludlow, Mr. Nowel, 'and Mr. Bradstreet: Mr. Endicott came before, and others 'came then, besides those named. And there came famous 'MINISTERS in that Year, and afterwards: as to name some; 'Mr. Wilson, Mr. Warham, Mr. Marverick, and Mr. Phillips. In our low Estate GOD did chear our Hearts in sending good & holy Men & Women, and also famous Preachers 'of the Word of GOD; as Mr. Eliot, Mr. Weld, Mr. Cotton, 'Mr. Hooker, Mr. Bulkley, Mr. Stone, Mr. Nathanael Rogers, and Mr. Ezekiel Rogers, Mr. Shepard, Mr. Mather, 'Mr. Peters, Mr. Davenport, Mr. Whiting, Mr. Cobbet, Mr. Hubbard, Mr. Brown, Mr. Flint, Mr. Thompson, Mr. Newman, Mr. Prudden, Mr. Norris, Mr. Huit, Mr. Street, and 'many others. Thus did God work wonderfully for his poor 'People here.

'Then in those Days did GOD manifest his Presence among 'us, in CONVERTING many Souls, in gathering his dear Ones 'into

'into Church-Fellowship each with other, by solemn Cove-
'nants; wherein they gave up themselves and their Seed to
'the LORD.

And writing of *the great Straits of the Primitive Settlers of*
NEW-ENGLAND, he says,—

'I took Notice of it, as a great Favour of GOD unto me,
'not only to preserve my Life, but to give me *Contentedness*
'in *all these Straits*; insomuch that I do not remember that
'ever I did wish in my Heart that I had not come into this
'Country, or wish my self back again to my Father's House:
'Yea I was so far from that, that I wished and advised some of
'my dear Brethren to come hither also; which accordingly
'*one* of my Brothers and those *two* that married my *two* Sisters,
'sold their Means & came hither. The LORD JESUS CHRIST
'was so plainly held out in the Preaching of the Gospel unto
'poor lost Sinners, and *the absolute Necessity* of the NEW-
'BIRTH, & GOD'S HOLY SPIRIT in those Days was pleased
'to accompany the Word with such Efficacy upon the Hearts
'of many; that our Hearts were taken off from *Old-England*,
'and set upon *Heaven*. The Discourse, not only of the *Aged*,
'but of the *Youth* also, was not, *How shall we go to England?*
'(tho' some few did not only so discourse, but also went back
'again) but *How shall we go to Heaven? Have I true Grace*
'*wrought in my Heart? Have I Christ or no?* O how did
'Men and Women, young and old, pray for Grace, beg for
'Christ in those Days; and it was not in vain: Many were
'converted, and others established in Believing: Many joined
'unto the several Churches where they lived, confessing their
'Faith publicly, and shewing before all the Assembly *their*
'Experiences of the Workings of GOD'S SPIRIT in their Hearts
'to bring them to CHRIST: which many Hearers found very
'much Good by, to help them to try their own Hearts, and to
'consider how it was with them; whether any *Work* of GOD'S
'SPIRIT were wrought in their own Hearts or no? Oh the
'many Tears that have been shed in *Dorchester Meeting-House*
'at such Times, both by those that have declared GOD'S *Work*
'on their Souls and also by those that *heard* them. In those
'Days, God even our own God, did bless NEW-ENGLAND.

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from the Beginning.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday MAY 7. 1743. No. 10.

OUR fifth *Extract* is from a Sermon of the Reverend Mr. JAMES FITCH, Pastor of the Church of Christ at *Norwich* in CONNECTICUT: Preached before the General Court of the COLONY* at *Hartford* on May 14. 1674, being the Day of Election of Magistrates there: For which on the same Day he received the Thanks of the Court, with their Desire of a Copy for the Press: and was accordingly printed at *Cambridge* in the same Year. This Gentleman is in the Preface, wrote by others, styled *the leaned Author, a faithful Servant in his Master's Work*: And we have been well informed that he was accounted one of the principal Ministers of NEW-ENGLAND in his Day.

His Text is in Zech. II. 5. *For I saith the LORD, will be to her a WALL of FIRE round about, and will be THE GLORY in the midst of Her.* And the selected Passages are these.

'Doct. *When the LORD is THE GLORY in the midst of*

'a People, then He will be a WALL OF FIRE round about them.

'For the Proof and Explication let us consider

'I. When GOD's protecting Presence is like a WALL of FIRE roundabout a People.

* For the Instruction of *Strangers*, it is to be noted, that *Connecticut* and *New-Haven Colonies* were separte Governments till April 23. 1662; when. K. CHARLES II. comprehended them in *One*, by the Name of CONNECTICUT COLONY in *New-England*: And to the General Court of *this comprehensive Colony* is this Sermon preached.

K

'II. When

'II. When the LORD is THE GLORY *in the midjl of a*
'*People.*

'III. The Reason of the Relation and Connection of these.

Under the IId general Head, viz. *When the LORD is THE GLORY in the midst of his People*, He says—'Omitting the 'Multiplicity of Interpretations of *that Word*, and conning as 'nextly and directly to the *true Gospel-Sense* of it as I can, I 'take it to be thus described: *This GLORY is the Splendor and 'Shine of Divine Excellency; as GOD is a GOD of Mercy and 'Holiness, appearing in the Glass of his Word and Ordinances, 'whereby he transformeth a People into his Likeness, and dispo-*
'*seth them practically to his Praise caul Glory.*

After excellent Matter under those three general Heads, he preceds to the *Application*. And his second Use is of EXAMINATION, '*Whether the LORD be [i.e. now; THE GLORY in the midst of his Churches in NEW-ENGLAND?* 'To which he says, 'I cannot say much to the *Answer* of so 'hard a Question, neither is it expedient for me upon this 'Occasion to say all I can; but I crave Liberty to present to 'your Consideration *two Rules of Trial.*

'I. *The first*, and that which is most manifest is, *When 'the LORD's Glory in the midst of a People is a Rising Glory, 'like the rising Sun powerfully convincing the beholders; like a 'rising Sun looketh forth as the Morning, so heart-gladding to 'the Faithful in Israel, while they behold the LORD arising 'glorious into his resting Place, adorning his Sanctuary-*
'*Means with his Salvation, and maketh his Saints shout for Joy; this argueth clearly Psal. 132. 9. When Zion's Voice 'speaking to her Children so comfortably, Come suck of Zion's 'Breasts and be satisfied, milk out and be delighted with the Abun-*
'*dance of her Glory; this argueth very comfortably indeed so 'a People, Isa. 66. 11. And then the Glory proves to be an 'affrighting Glory to those who are not faithful in Israel, that 'they are afraid in their close Places, and dare not openly shew 'themselves, Psal. 18. 45: and some of them in their Af-*
'*frightment are driven to give GOD Glory, Rev. 11. 13. So 'that when the Glory in the midst of a People proveth to be 'so Heart-Cladding to the Faithful, so Spirit-affrighting to the 'Unfaithful, and thus powerfully convincing to Beholders; 'doubtless the protecting Presence of the Lord shall be in a 'Degree as manifest for their Safety: This was the State of*

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first Settlers of NEW-ENGLAND.

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'NEW-ENGLAND at first in her first Glory. But we must come lower and proceed to a *second Rule of Tryal*.

'2. When there is somewhat of a *divine Glory* yet *breaking through the Clouds* of all those Things which are against a People: That though it be a *cloudy Day*, and yet a Day [wherein] the *Light* doth prevail; that tho' a Time of Eclipse, and yet not so total but the *Light* may be seen. Now I beseech you suffer me to exemplifie in some plain *Instances*: If CHRIST hath something against a Church or Christian Common-wealth, because they have *left their first Love* and *do not their first Works*, and they are in Danger of the Removal of their Candlestick if they do not speedily repent; and yet if there be a *Shine* in the midst of those *cloudy Dedinings*, of that which CHRIST owneth and calleth *Labour, Work and Patience*, and *cannot bear with them who are evil*, (who are manifestly and convictingly evil) *Rev. 2. 2, 3*. If there be yet any of the *Splendor of Grace and Godliness* breaking through those *cloudy Declinings*; this at present bails them, and the LORD at present preserves them, and continueth waiting and striving with them that they would return and do their *first Works*. But this is only *general*, let me speak a little *more particularly*: Whatever the Enormities and Scandals of some may be; yet if there be a considerable Number of those who shine, but especially if the *ruling and carrying Party* do shine in *Grace and Godliness*, this will argue for that People: If there be yet among them a very considerable Number of those who have the *Seal of GOD on their Forehead*, *Rev. 7. 4*. and have the *Qualifications* of the *LAMB's Company* spoken of in *Rev. 14. 1. standing upon Mount Zion with and for the LAMB of GOD*: If yet a considerable Number of those *who sigh because of the Abominations* committed, *Ezek. 9. 6. and weep sorely because of those Evils*; as you heard of the People of whom the Text speaketh: But *especially* if the *ruling Party* do, tho' through many Difficulties, shine in *Godliness*, and the *Glory of GOD* appeareth as of old in the *Tabernacle* of the Congregation of the LORD, to the suppressing and confounding of all scandalous Practices, *Numb. 14. 10*. So if there be a *divine Glory* appearing in *Church Assemblies* and *Court Assemblies*, and maketh the Head of the Malefactor to bow down with Shame, and others to hear and fear; but *in no wise* to *sadden the Hearts of the Righteous*, whom the LORD will not have made sad.

‘Honoured and beloved in our Lord, the *Question* now by ‘Way of *Tryal* is NOT, Whether a Church or Christian Commonwealth be like *Rebekah* of old who felt two Nations, and two Manner of People striving in her Womb, a *Jacob* and an *Esau*; this is beyond Question, for it hath been always thus more or less in any Christian Commonwealth: But the *Question* now with us is, *Which of these do prevail?* Whether *Jacob* prevails in the Church, and prevaieth in the Court and Commonwealth; then we may conclude they are blessed, and shall be blessed, and shall in many Times and Cases see the Face and Faithfulness of the GOD of *Israel* while they behold the Face of an *Esau*.

His third *Use* is of *Exhortation*: And under this he says, I beseech you accept of some *Means*, some *Motives*;

‘1. The first is, Let us call to Mind the first *Glory* in the first-planting of NEW-ENGLAND, and of the Churches here. Let us not speak or think of this to the undervaluing of that *Glory* which yet remaineth; that is far from my Scope; let us be humbly thankful for that; But as a *Means* to retain what is, and to recover what is lost, if it may be. And when we call to Mind that first *Glory*, shall not our Hearts be poured out within us? Not only calling to Mind how the LORD did make his Name glorious by leading his People through Sea-Perils, and Wilderness-Dangers, *Isa.* 63. 14; But O that converting *Glory* which did then appear, MULTITUDES were converted to thee O Zion, thine Heart afraid and yet enlarged, *Isa.* 60. 4, 5. Let me say MULTITUDES, MULTITUDES were converted to thee, even to thee O Hartford, to thee O New-Haven, and to thee O Windsor; and the same may he said of many Churches of CHRIST in New-England; and then your Hearts were afraid, (not with base slavish Fear in Times of Danger) and were enlarged; O the uniting *Glory* then manifest from the Shine of Mercy from the Throne; Grace ruling and ordering both Rulers and People under the glorious Banner of true Gospel holy Love; For the Banner over them was Love: Then were Colonies united, and Courts united, Magistrates united, and Ministers united, Churches united, and Plantations united, &c.

We might easily produce several other eminent Witnesses of the Power and Prevalence of Religion among the first Settlers of NEW-ENGLAND, and may offer more hereafter; But these may suffice at present; especially since this will be yet further described

Mr. Hamilton's Letter.

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described in Way of Comparison, by our *famous Writers*, under the *Ild general Head*; which is to represent *the great and lamented Decay of Religion in the succeeding Generations*.

But having just received some entertaining *Letters* from the *western Parts* of SCOTLAND; we are willing to deferr the Christian History of NEW-ENGLAND to another Paper; that we may gratify our pious Readers with these fresh and joyful Occurrences,

The *first* is from the Reverend Mr. *John Hamilton*, a solid, prudent, and pious Minister of the *Barony Parish* adjoining to *Glasgow*—to the Rev. Mr. *Prince*.

'Glasgow, Sept. 13. 1742.

'Rev. and dear Sir,

6—THE *most* remarkable News from our Parts are, blessed 'be God, the same we have from you. We in the 'South and West of SCOTLAND have great Reason to join in 'Thankfulness to God with you for the Days of the Redeemer's Power that we are favoured with, God has visited 'us in much Love: *Religion* begins to revive among us, which 'no Doubt you have heard of. Mr. *Whitefield* came to *Scotland* in *Summer* 1741 for the *first Time*; And in many Places 'where he preached, his Ministrations were evidently blessed, 'particularly in the Cities of *Edinburgh* and *Glasgow*; where 'a considerable Number of Persons were brought under such 'Impressions of *Religion* as have never yet left them, but are 'still following on to know the Lord.

'However this was only the Beginning of far greater 'Things: For about the *Middle of February last*, a very great 'Concern appeared among the People of CAMBUSLANG, a 'small Parish lying *four Miles South-east* of *Glasgow*, under 'the Pastoral Inspection of the Rev. Mr. *William M'Culloch*, 'a Man of considerable Parts and great Piety. This Concern 'appeared with some Circumstances very unusual among us: 'to wit, severe bodily Agonies, Out-cryings and Faintings in 'the Congregation; which we hear has attended the same 'good Work in most Places of your Country. This made 'the Report of it spread like Fire, and drew vast Multitudes of 'People from all Quarters to that Place: And I believe in *less than two Months* after the Commencement of it there were 'few Parishes within *twelve Miles* of *Cambuslang*, but had some 'more or fewer awakned there to a very deep piercing Sense 'of Sin: and many at a much greater Distance. I am verily
'per-

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Mr. Hamilton's Letter.

'perswaded with your worthy Brother Mr. Cooper, in his Preface to Mr. Edwards's Sermon, that *God has made use of these uncommon Circumstances to make his Work spread the faster.*

'But blessed be God, *Cambuslang* is not the only Place where these Impressions are got: The same Work is spreading in other Parishes, and under their own Ministers; particularly at *Calder, Kilsyth and Cumbernauld*, all to the North and North-east of *Glasgow* and in the Presbytery thereof. And I doubt not that since the *Middle of February* when this Work began at *Cambuslang*, there are upwards of *two Thousand* Persons awakened, and almost all of them by the best Accounts I have a *promising Condition*: there being *very few* Instances of Impostors or such as have lost their Impressions; and many whom we are bound to think are *true Scripture Converts*, and evidencing it by a suitable Walk and Conversation. There is evidently a greater Seriousness and Concern about Religion appearing in most of our Congregations than formerly, a greater Desire after the Word; People applying themselves more closely to *their Duty*, and erecting *new Societies* for Prayer and spiritual Conference: which gives us the joyful Prospect of a considerable Enlargement of the *MESSIAH'S Kingdom*.

'My Parish has likewise had some Share in this good Work, There have been above an *Hundred new Communicants* among them *this Summer* who never did partake of the blessed Sacrament before, which is *five Times* as many as ever I admitted in *any former Year*. The most of them were awakened at *Cambuslang*: Some of them in their own Church; and others their Impressions have been *more gradual*, and not attended with these uncommon Circumstances before-mentioned. And it is to be observed that before we admit any Person to the *Lord's Table*, we particularly examine them, and are satisfied with their Knowledge of the *Principles of Religion*, of the *Nature and Ends of the Sacrament*, and the *Impressions of Religion* they have on their Minds.

'Mr. Whitefield has made a *second Visit* to SCOTLAND, He came down to *Edinburgh* in *June last*, and has been with us in and about *Glasgow* for *some Weeks past*: And I hope his Labours have been blessed to many, both for the awaking of secure unconcerned Sinners, and for comforting those under Soul Distress. He is really the most assiduous servent Preacher of the Gospel I ever knew, and has something extremely uncommon about him. Those

Mr. Mc Laming *Letter*.

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‘Those who are *friendly to this Work* among us have a high ‘Sense of the Worth of Mr. *Edwards of Northampton*; and ‘reckon themselves exceedingly obliged to him for that in ‘comparable Sermon on the *Marks of a Work of the SPIRIT* ‘of GOD: wherein he reasons with the greatest Judgment and ‘Solidity, and a Mind perfectly free of all enthusiastic or Party ‘Humours: and pray that he may be long preserved as an ‘Ornament to the Church of CHRIST in that Part of the ‘World where God has cast his Lot.—

Our *second Letter* in order of Date is from the Rev. Mr. *John Mc Laurie* an eminent Minister in *Glasgow*, to the Rev. Mr. *Cooper*.

‘*Glasgow, Sept. 17. 1742.*

‘R. D. B.

‘—Sent you along with my last Letter the Narrative of ‘the Work of GOD at *Cambuslang*, which I hope has ‘come to your Hands: I send you now some more good Ac- ‘counts from this Country, in the *Kilsyth Narrative* and *Kil- ‘syth Journals*, in the Numbers I send you of a *Weekly History*, ‘which Accounts *you may safely rely on*; as Mr. *Robe* the Mi- ‘nister of that Parish and Writer of these Accounts is a Per- ‘son of great Integrity and Piety: which I can affirm with ‘the more Confidence as he is my particular Acquaintance of ‘a long Time, and my ordinary Assistant at the Communion ‘for more than *fifteen Years* past.

‘Blessed be the Lord, the *Evidences* of the *Reality* of the Work ‘are *multiplying*; such happy Evidences as are mention’d in the ‘*Cambuslang* Narrative: particularly great Regards to the Glory ‘of God’s Grace in his Son’s Mediation, and the Work of his ‘Spirit; much Love, Humility, Meekness, Peace: A consi- ‘derable Number of Instances of Restitution, consist with ‘my Knowledge.

‘It is remarkable that besides those who are awaken’d by ‘*Ordinances*, some seem to be awaken’d when not attending ‘these, but otherwise employed: In *one Forenoon*, in the ‘Country, I saw *three young Persons* awakened at Home, the ‘Evening before, all in one Village, in *May* last.

‘As to *Mourning*s and *Outcries* it is observable, and certain, that these Things sometimes are so very considerable when the Minister is *not* preaching on the *Terrors* of the LORD, but on the most *comfortable Subjects*: that sometimes they who blamed others for crying out, have been afterwards forced ‘to it themselves.

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Mr. Mc Laurin's Letter.

'It is *much* and *justly* taken Notice of, that some of those whose Sermons have been so successful in awakening People, 'are far from being eminent for the *pathetick* Way. I heard 'a Minister of *Edinburgh* tell, that a Deist whom he knew, 'made a frank Acknowledgment to this Purpose, That some 'Sermons he heard in this Corner, at which he was like to 'sleep, awaken'd others with a Witness.

'Blessed be the LORD, thie Number of *Impostors* and *Back-sliders* is so surprizingly few: And if more should appear 'hereafter, we have Reason to hope their Room may be more 'than supplied by *new Converts* not yet known; as from 'Time to Time some are discovered whose happy Impressions 'have been concealed for some Time. There are some few 'who seemed to be in some Degree, for some Time, Visionary, who however seem tractable when warn'd neither to seek 'after such Things nor to lay Stress on them. If any are 'otherwise I have Ground to believe they are *very few*.—

The Friends of the Rev. Mr. WHITEFIELD will doubtless be entertained with the following Extracts out of two Letters from Mr. *Samuel Engs*, a young Merchant of this Town now in *London*, with which therefore we shall fill up the remaining Vacancy in this Page.

London, Nov. 17. 1742

6—MR. *Whitefield* arrived here about ten Days since from '*Scotland*, where, as the Papers mention, he has been 'preaching incessantly and succeßfully, and has continued so 'to do ever since he came to *London*. In order to prevent 'his Enemies having Occasion to say that he hinders People from 'their Labour, he preaches in the Morning (tho' now 'very raw and cold) at six o'Clock, being above an Hour 'before Sunrise, and finishes about half an Hour after: He 'preaches again in the Evening at six o'Clock, and finishes 'before eight.'

Feb. 16. 1742

6—MR. *Whitefield* is still here, but will go in a few Days 'for *Bristol*, and from thence to *Georgia*: He has 'been down to *Scotland* since I came, and preached his farewell Sermon there to 50,000 People; he has since been to '*Wales* at the Desire of many Ministers there in a Letter to him: Success attends him where-ever he goes.—



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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **MAY 14. 1743. No. II.**

WE go on with our *Intelligences* just arrived from Scotland—And, at the Desire of some of our Readers, here insert the following Preface, to the first Edinburgh Edition of Mr. Edwards's *Sermon on the Trial of the Spirit*, by the Rev. Mr. Willison, one of the most eminent Ministers in Scotland.

PREFACE to the Scots Reader.

WE in this Church and Land may acknowledge with deep Regret (as may other Churches also) that it hath been a dead, barren and backsliding Time with us for many Years past; the Work of Conviction and Conversion hath been rare, the Golden Showers of the Spirit have been retrained, the Pangs of the New Birth little experienced, and few Sons and Daughters born to God, in respect of former Times. Mean while, Infidelity, Error, Lukewarmness, Carnality and Profanity have been on the growing Hand; so that we had Cause to fear God was about to remove our Candlestick out of its Place, or come against us with some desolating Judgment.

In such a desperate like Case, it is amazing to think that God should go to work quite another Way, and glorify his sovereign Mercy and Grace, in pitying his forlorn People, and causing his Spirit lift up a Standard against the Enemy when coming in as an overflowing Flood, while in Justice he might have given us for a Prey; Surely *God's Thoughts are not as our*

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Thoughts, nor his Ways as ours; but as the Heavens are higher than the Earth, so are his Ways and Thoughts higher than ours. When God comes to build up Zion, and display his Glory therein, he acts still in a Way surprising and peculiar to himself, and will not be confined to our Times, Ways, and Instruments of working; his Goings are free, sovereign, and awful, to teach all to adore his Majesty and Sovereignty, and beware of limiting the holy One of *Israel*.

When God turned again the Captivity of Zion, their Surprise was so great, they were like Men in a Dream, and could hardly believe the Reality of it: For the Mercy came at the very Time they were provoking God, and causing his holy Name to be profaned among the Heathen, *Ezek. xxxvi.* yet then, he faith, I'll sanctify my Name before the Heathen, by pitying my People, gathering them to their own Land, and sprinkling them with clean Water, &c. A strange Way to retrieve his Honour, and resent Indignities! But this he doth out of his sovereign Goodness and Mercy, and for Reasons within himself, *Ezek. xxxvi. 22. Thus saith the Lord God, I do not this for your Sakes, O House of Israel, but for my holy Name's Sake.* And God knows best how to glorify his own Name: One Design in it toward his People he expresseth, *Ezek. xvi. 63. That thou mayst remember and be confounded, and never open thy Mouth any more because of thy Shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.*

When some alledge, God will not be pacified, nor return to us, till we thorowly reform ourselves; it is to say, We must first chuse him before he chuse us; which is impossible, and contrary to the Method of God's preventing free Grace. For still God pities and turns to us, before we really and unfeignedly turn to him. He must pour out his Spirit to cause us *mourn and reform*, before we can do either: And this he doth, not for our Sake, but for his own Name's Sake.

How astonishing are the Dispensations of a provoked holy God in our Day! That, in midst of Backslidings and Provocations from his Churches, he should *come suddenly into his Temple*, by a glorious Ministration of his Spirit with the Word; first in *America*, through the *British Colonies* there; then in *Britain* itself, and particularly in several Parts of the West of *Scotland*; whereby many are awakned and converted from Sin to God. But, tho' the Lord comes thus with his surprising Goodness and Mercy, it is to be regreted, that many of his

People

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People are so for from meeting him with Praises, that they continue still dreaming, and questioning if it be the real Work of God; nay, inclining to ascribe it to other Causes: Yet, I hope, all true Lovers of Jesus, tho' some for a Time may be prejudiced thro' Party-Zeal or Misinformation, will at length own that Work to be the Work of God, which produceth the Fruits of the Spirit in the Lives of those that are awakned and convinced by the Word.

I acknowledge all are bound to try the Spirits, and guard against Delusions, seeing *Satan* may transform himself into an Angel of Light. I grant, sometimes he may do so, to promote Errors striking at the Vitals of Religion: But did he ever transform himself to promote Truth and Godliness? Did ever the Devil devise a Delusion, or carry on a Design, to turn People from all Error and Vice, to all Truth and Holiness? From relying on Self-righteousness, to rest wholly on Christ and his imputed Righteousness for Justification? From the Love of the World and of Sin, to the Love of Christ, and Desires of Conformity to him, in Holiness, Meekness and Lowliness of Heart? From all false Rules, to make the Bible the only Rule of their Faith and Practice? and at the same Time they study to exalt free Grace in the whole of their Salvation, to aim in Christ's Strength at universal Holiness, and the Practice of good Works, according; to both the first and second Table of the Law? Was the Devil ever the Author of such a Work as this? They who can believe this, may as well believe that the Devil is turned Christian, and is pulling down his own Kingdom to build up Christ's on the Ruins of it.

The attested Narrative of the extraordinary Work at *Cambslang* has given Account of such wonderful Changes wrought upon great Numbers by the Gospel there, as afford lasting Matter of Praise to all the Well-wishers of Christ's Kingdom; and the more, that we still hear of the Continuance and Increase of that glorious Work. Blessed be God, that the little Cloud there, which a few Months ago was but like a Man's Hand, is now grown so big, as to spread and water many Parishes in the Neighbourhood, and some at a good Distance. This gives a loud Call to all through the Land, to observe and regard the Works of the Lord, and to put in for a Share, and to go forth to meet the heavenly Shower with empty Vessels and dry Fleeces spread out, and also with the high Praises of God in our Mouths for what he is doing for others: Nay, there is just now, me-

thinks, the Sound of Abundance of Rain; and, if we could believe and pray more, we might hope the blessed Work now begun would spread, till it even go through the Breadth and length of the Land. Blessed be God, that has not quite forgot poor *Scotland* his ancient covenanted Land, notwithstanding all the Evils and Abominations done in the midst of us. Well may that Word be applied to us, Jer. li. 5. *For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts; though their Land was filled with Sin against the holy One of Israel.* O what are these Mountains and Difficulties which sovereign Grace cannot overcome! This sovereign Lord seems to be saying of us, as he did of *Judah*, after he had seen his treacherous Dealing, and his going on frowardly in the Way of his Heart, even under God's providential Checks and Dispensations to reclaim him, *I have seen his Ways, and will heal him*, Isa. lvii. 17, 18. O, will not such astonishing *Riches of Goodness, and Forbearance, and Long-suffering*, melt our Hearts and lead us to Repentance!

The ensuing Treatise, by the Reverend Mr. *Edwards* at *Northampton* in *New-England*, concerning the Work and Operations of the Holy Spirit upon Men's Consciences, is, in my humble Opinion, a moil excellent, solid, judicious, and scriptural Performance, which, I hope, thro' the Divine Blessing, will prove most useful to the Church, for discerning a true and yeal Work of the Spirit of God, and for guarding against Delusions and Mistakes. It is certainly a great Mercy to the Church, that this Subject hath been undertaken and handled by such an experienced well-furnish'd Scribe, that hath been long acquainted with the Spirit of God's Dealings with the Souls of Men in his own Congregation and Country where he lives. And seeing the extraordinary Work there at present (tho' several Thousands of Miles distant from *Scotland*) is of the same Kind with that at *Camluslang*, and other Places about, and meets with much the same Opposition; the Author doth, with great Judgment, answer the common Objections which are made against the Work both there and here, so that scarce any Thing further needs he added. He warns People very warmly against opposing or reproaching the Work of the Holy Spirit. He being the third Person of the glorious Trinity, and God equal with the Father and the Son, and the great Applier of the Redemption purchased for us; it becomes all Men highly to honour him and his Work, and to look upon it as highly dangerous

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dangerous to speak a Word against him, according to *Mat.* xii. 32, I do not doubt but some well-inclined Persons may be in hazard of neglecting that awful Caution too much, in Time of hot Division of Parties, and of the abounding Cavils of *Deists* and Enemies of the Work of the Holy Spirit. Wherefore it is most seasonable and necessary that they should read and peruse this Treatise at this Time, that they may be directed how to pay a suitable Regard to the Works of the Lord, and Operations of his Hands, which seem to be so singular and uncommon in his Churches at this Day both abroad and at home; and particularly, that they may avoid that very alarming Threatning, *Psal.* xxviii. 5. *Because they regard not the Works of the Lord, and the Operations of his Hand, he shall destroy them, and not build them up.*

Seeing that worthy Man, Mr. *Cooper* of *Boston*, who writes a noble Preface to Mr. *Edwards's* Treatise, and who knows the Author better than I, doth in it give him and his Performance their due Character, I shall add no more but my fervent Prayers to God, to bless both him and it; and that he would pour out his Spirit yet more abundantly both upon *America* and all the *British* Dominions; and that he would hasten the Glory of the latter Days, when the *Jews* shall be brought in with the Fulness of the Gentiles, and that all the Kingdoms of the World may become the Kingdoms of the Lord and of his Christ, that he may reign for ever and ever. Amen and Amen.

Dundee, June 23.

1742. JO. WILLISON.

**Extract of a Letter from the Rev. Mr. Alexander Webster
and Wm. Guthart to the Rev. Dr. Colman.**

'Edinburgh, Jan. 29. 1742,3.

R. D. B.

‘**T**H^O’ not personally acquainted, your Character is well known to us: which makes us presume to join with our worthy Friend the Rev. Mr. *Willison*, Minister of *Dundee*, in transmitting to you some well attested Accounts of the late glorious Appearances God hath made in our Sanctuary. The Resemblance which this Work has to what was of late Years in *New-England* is most remarkable. It’s scarce possible to say by what innumerable Tricks and Artifices it has been opposed. But blessed be GOD, it triumphs over all Opposition.’

Extract

Extract of a Letter from the Rev. Mr. *Willison* of *Dundee* to
the Rev. Dr. *Colman*.

'Dundee, Feb. 28. 1742,3.

'Very Rev^d. and much Hon^d.

‘—I Am glad to know by yours of *May* 27. that the good
‘Work with you is not ceased, and that your Ministry
‘and that of your Brethren is still attended with remarkable
‘Success; notwithstanding some Things discouraging go-
‘ing alongst.

‘I must inform you a little of the Work of God be-
‘gun here. I told you in my last, that after the Rev. Mr.
‘*Whitefield*’s full coming and preaching three Months in
‘*Scotland*, there were some Beginnings of a Revival of Reli-
‘gion in some of our principal Cities, as *Edinburgh* and *Glas-*
‘*gow*, which still continue and increase, especially since Mr.
‘*Whitefield*’s second Coming in *June* last. But besides these
‘Cities, the Lord hath been pleased to begin a Work much
‘like that in *New-England*, in several Places in the West of
‘*Scotland*. The first Parish awakened was *Cambuslang*; the
‘next was the Parish of *Kilsyth*, about nine Miles North-east
‘from *Glasgow*; and afterward the Parishes *Calder*, *Kirkin-*
‘*tilloch*, *Cumbernauld*, *Campsie*, *Killmarnock*, *Gargunock*, and a
‘great many others in the Country. The Awakenings of
‘People have been in a good many attended with Outcryings,
‘Faintings and bodily Distresses, but in many more the Work
‘has proceeded with more Calmness. But the Effects in
‘both Sorts are alike good and desirable, and hitherto we hear
‘nothing of their falling back from what they have professed
‘at the Beginning: and still we hear of some new Parishes
‘falling under great Concern here and there, tho’ the great
‘Cryings and outward Distresses are much ceased.

—‘The Lord in this backsliding Time is willing to pity
‘us, and see our Ways and heal them, however crooked
‘and perverse they have been. Oh! shall not this wonderful
‘Step of divine Condescension lead us all to Repentance,
‘and to go out to meet a returning GOD in the Way of
‘Humiliation and Reformation. The Magistrates and Mi-
‘nisters of *Edinburgh* are beginning to set up Societies for
‘Reformation of Manners, and new Lectures on Week Days
‘May all our Cities follow their Example. There is a great
‘Increase of praying Societies also in *Edinburgh* and other
‘Towns and Villages, and in them they are keeping Days
‘of

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‘of Thanksgiving for the partial Waterings the LORD is ‘living us. Those in EDINBURG send *printed Memorials* ‘to others thro’ the Nation to excite them to it, I have sent ‘one of them herewith. May the Lord accept their *Thanks-givings*, and hear their Prayers.

The above Memorial referred to, is as follows *viz.*

MEMORIAL.

Edinbr. January 21st, 1743.

‘SOME Christian Societies in this Place who have of late ob- ‘served, with no small spiritual Joy, the Outpourings of the ‘Spirit from on High on several Corners of this wither’d Church, ‘think it a Duty incumbent on all that love our Lord Jesus in Sincerity and Truth, and who long for the Coming of his Kingdom, to set a Day apart for praising and giving Thanks ‘to his Name, for any remarkable Waterings he has given to ‘some Spots of his Vineyard; and to pray that these may only be ‘the Fore-runners of a plentiful Shower, to refresh the Whole.

‘That he would carry on this good and unexpected Work ‘with such Power and Demonstration of the Spirit, that all ‘Opposers, whether professed Enemies to his Kingdom, or ‘mistaken Friends, may be at last obliged to own that it is ‘*the Doing of the Lord, and wonderful in their Eyes.*

‘The Day proposed for this agreeable Duty is the 18th of ‘February next.

‘But if that Day does not suit with the Conveniency of ‘any of the Societies, or private Christians, that desire to keep ‘such a Day, they may chuse another more convenient so ‘them.

WE now proceed to give the Reader a Continuation of Mr. *Robe’s* Narrative, lately arrived. And having finished the three first Articles in our 7th Number, We go on to the

IV ARTICLE.

*Concerning those who have been awaken’d and appear now to be converted in a **silent unobserved** Manner.*

HE observes under this Head, That — some have express’d great Dissatisfaction with the Work, that the Awaken’d didn’t conceal their Distress, at least from the Publick; and have declar’d they should be pleased with Instances of a Work of Conviction carried on in a calm and quiet Manner. In all which they have the Satisfaction they demand; and at the same Time so extraordinary an Out-pouring of the Spirit, as that the

Instances

Instances are more numerous for these *six Months* past than there has been for *as many Years* before, as far as he can judge; and these Instances of Conversion more unquestionable. That—the Convictions, Distresses and Exercises of these, have been of the same Kind with those, whose Distresses have been openly manifested, and their Experiences, as to an Escape by Grace much alike.

He then proceeds to give Instances of this Sort. The first of which we shall here insert, and so pass on.

C.D. “Came first under Convictions which made him “uneasy, upon the first *Sabbath* of *March* last, by hearing the “Work of Regeneration preach’d, as it is the writing of “God’s Law upon the Sinner’s Heart, from *Heb. viii. 10.* “He was made to see that it was not as yet written upon his “Heart, and the absolute Necessity of having it. At Night “his Landlady and he discoursed of God’s raising the Dead at “the last Day, and the general Judgment then to be. The “Consideration of these, and of the dreadful sad Estate which “the Wicked shall be in, made further deep Impressions “upon him; He says, That he found every Sermon he heard “make these Impressions deeper; and that he was much “displeased with himself, that his Concern and Anxiety about “his spiritual and eternal State was not greater. Upon the “last *Sabbath* of *April* his Convictions, & thereby his Distress “came to a great Height, from his hearing of a Woman who “was that Day awakened, and brought to my House in great “Distress.

“He told me that he could apply to himself, the most Part “of a Sermon, he heard from me upon the 19th of *May* last; “concerning the Spirit’s convincing the World of Sin; such “as that he usually begins with one Sin, and carrieth it on to “a Conviction of particular Sins: which, he says, He could “name particularly before the Lord; And that further, he “was convinced of Bosom Sins, and of the evil Nature of “Sin; and that he was not so much affrighted with the Terror “of Hell, as he was afflicted for offending a holy God: And “that further he got such a Sight of the Filthiness of Sin, as “to loath himself because of it. That he was also convinced “of the Evil of Unbelief, of the first Motions of Sin, and the “Sinfulness of them tho’ not consented to; of Self-conceit, “a Sense of the Evil of which, stuck as long with him as any “Thing else, as he terms it.

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday **MAY 21. 1743. No. 12.**

N. B. Page 87. Line 31. read *Two* first Articles.—

Line 33. read III ARTICLE.—

And under this *Third Article* Mr. *Robe* goes on with his
first Instance as follows—

‘HE was also convinced of his Inability to help him-
‘self, and of his own want of Righteousness
‘and that he could never work out Righteousness
‘for himself. He says further, That he was brought to see
‘the Sufficiency of Christ and his Righteousness, and that HE
‘was always ready (which are his own Words) if he could
‘but trust in him.

‘Seeing he had told me, that he had never Inform’d any
‘Person of his inward spiritual Distress, until he got an
‘Outgate; I asked him, What it was that kept up his
‘Spirit under Fear, and Trouble of Mind continuing so
‘long? He answered, That when his Heart was like to
‘burst in Prayer, that Word in the 40th *Psalms* and 1st *Verse*,
‘came constantly in his Mind. *I waited patiently for the*
‘*Lord, and he inclined unto me, and heard my Cry.* And that
‘this encouraged him to wait for the Lord with Patience
‘and Hope.

‘His first Relief came after this Manner; in the Society
‘for Prayer, to which he had joined himself, he inquired,

M

‘What

‘What was the most proper Exercise for a Person under ‘Convictions? It was answered unto him by a judicious ‘Christian, That it was to behold the Lamb of God, which ‘taketh away the Sin of the World, which he essay’d to do. ‘Upon the *Sabbath* after that, I gave the Marks of them ‘who have Christ form’d in them: such as having the Spirit ‘of Christ, *1 John* 3. 24, *Saving Faith* *Eph*, 3. 17. *Devoting* ‘and *dedicating ourselves to the Lord*. *Rom*. 6. 13. Impressi- ‘ons answerable to the Mediatory Actions of *Jesus Christ*. *Rom*. vi. 4, 5, 6. Habitual Endeavour to imitate him, ‘*1 John* ii. 6. Fervent Longings after a perfect Likeness to ‘him, *Phil*. iii. 8.–13. And *Lastly*, A high Valuation for ‘the Word and Institutions of *Jesus Christ*. He says, That ‘by the help of the Spirit he could apply them all to himself. ‘And that during the publick Prayer after Sermon, he was in ‘a Frame surprising to himself: That his whole Heart and ‘Affections, went out in closing with *Jesus Christ*; and that ‘he was filled with rejoicing and wonder at his Love.

‘During that Night and two Days after, he was much de- ‘jected & cast down for fear that Things were not right with ‘him; and lest it was not a real Work of Grace upon him.

‘He got out of this Plunge, by the *third Verse* of the *sixth* ‘*Chapter of Hosea*, brought to his Remembrance while he ‘was retired. *Then shall we know if we follow on to know the* ‘*Lord: His going forth is prepared as the Morning and he* ‘*shall come unto us as the Rain, as the former and latter Rain* ‘*upon the Earth*. It was some Days after that, e’re he could ‘find these Words out. He was then filled with Joy in the ‘Lord and Wonder at his Love; and thought he could do ‘and suffer any Thing for *Jesus Christ*, who had done and ‘suffered so much for him. He came to be satisfied about ‘the Truth of the Work of Grace upon him, and to be free ‘from Doubts about his Interest: Which he says, continues ‘in some good Measure with him, and that tho’ he is some- ‘times dull, as he calls it; yet he is not a Day to the End ‘without some reviving.

‘The above Relation was made me by the foresaid Person ‘upon the 27th of *May* last in my Closet. His Conversation ‘appears to all, who know him, to be sober, pious, and suitable to the *Narrative* given.

‘The Person concerned in this *Journal*, continues, by Grace, ‘this 16th of *September* to walk tenderly, and in every In- ‘stance of Life as becometh a good Christian. We

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We now pass on to

ARTICLE IV.

Concerning them *who cried out* when they were awakened, or *made Application to me from Time to Time*, under their spiritual Distress; but were *not under any bodily Affections*.

THEY are greatly mistaken, who imagine that all those who have been observably awakened in this or other Congregations have come under *Faintings, Tremblings, or other bodily Distresses*. These have been *by far the fewest Number*. As far as I and others can judge they have *not been one to six*. Others have indeed *cried out* when their spiritual Distress came to a Height, and some *cried not out* at all; with whom notwithstanding their inward Distress was so great, as they were obliged to apply to me, and the Ministers to whose Charge they belonged for Advice and Direction.

This Article gives Instances of *these two Sorts* as they are distinguished from the first Sort mentioned.

There was a great Variety in the Expressions uttered by them who cried out in the Publick. Their different Out-cries were such as these. *I am undone! What shall I do? What shall I do to be saved? Lord have Mercy upon me! Oh alas! O this unbelieving Heart of mine!* Some crying out bitterly without uttering any Words. Others restrained crying out while they were in Publick, who did it bitterly after they retired to their Homes, and sometimes in their Way homeward, and hereby gave no Disturbance to the publick preaching of the Word, as those disorderly Hearers (in the Judgment of the Adversaries to this blessed Work) gave to *Peter's Sermon*, according to the History in the *Second of the Acts*. Tho' indeed, I must acknowledge, I wou'd be glad to be disturbed every Sermon I preach by the Outcries of all the christless Persons hearing me; if so were the Will of God, to give them such a Sight of their Sin and Danger, as must break out into immediate and undelayed Enquiries after the Way of Escape. Let those that never saw their own miserable Condition in the Light of a clear and full Conviction; wonder to see or hear of others so deeply distressed in Spirit, as to make such Out-cries; I do not; because, I am sure *spiritual Troubles* do not exceed the *Cause and Ground* of them, let them be as great and deep as they will. And if others have had the Effect of Conversion, by the Power of God's Spirit in a gentler Way; or; have had the Discovery of the Remedy as soon as the Mi-

sery, which must needs prevent a great Part of this Trouble; let them not misjudge others, and let themselves up as *Standards*: Seeing that they are Strangers to the Doctrine of Conversion, and the Experiences of the Lord's People, who know not that God's Ways of working in this, are various, and different as to Circumstances, tho' producing the same blessed Effect.

Under this IV Article Mr. Robe gives diverse Instances also:

One of which is as follows;

R. S. First touched with Convictions upon the Lord's Day May 16th. He heard Sermons upon the *Wednesday* at *Kilsyth*) and upon the *Thursday* at *Kirkintilloch*: But struggled with his Convictions until the said *Thursday*-Night, when he could hold no longer; but getting up from his Father's Fire-side, run out to the Fields, where he cried out violently under his Distress. He came to me upon the Morning of the 21st of May, with great Out-cries. He had a distressing Sight of particular Sins, such as Sabbath-breaking, Cursing, Swearings evil Thoughts. He was grieved for Sin as an Offence against God. And said with great *Earnestness*, he would give a thousand Worlds for Christ.

May 24th, He *said*, That he saw he had a vile corrupt Nature, and the Evil of despising Christ thro' Unbelief, and *said*, He would not for all the World not have had this uneasy Sight of Sin, nor be freed from it, until he come to Christ.

June 8th, and 10th, His spiritual Distress continuing, and complaining of the Hardness of his Heart, I endeavoured to instruct him in the Nature of Faith, and the Way of Salvation by Jesus Christ.

June 17th, He *said*, he was very uneasy in the Kirk upon *Tuesday* Evening, after he heard the valuable Mr. *Whitefield* preach that Day at *Kilsyth*. He *said*, That his Heart warmed so Jesus Christ: I asked him, Why? He *answered*, Because of his Love to poor Sinners, and namely, to me the Chief of all Sinners. I enquired of him, If it was accompanied with *Hatred* of Sin? He *cried out*, For having offended such a just and holy God, and that he hated every Thing that was offensive to him, He *said*, That he had essayed to close with Christ, and that his very Heart warms when he speaks of him. That, this Word came home unto him, and runs continually in his Mind, Mat. 11. 28, 29. *Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my Yoke upon you and learn of me, for I am meek and lowly in Heart: And ye shall find rest for your Souls.*

June

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June 24, He *said*, He was somewhat easier since he was fast with me, and that he had endeavoured to dole with a whole Christ, and counts all Things but Loss and Dung for the Excellency of the Knowledge of Jesus Christ, and that he may win him, & that he hath now an Inclination to Christ, and that his Heart flutters in him like a Bird when he thinks of him.

July 3d, He *told me*. That he is now well; for *Sabbath* last while a Reverend Minister was speaking of the *Prodigal Son*, and that *his Father ran to meet him*; he thought with himself what a Prodigal he had been, and that CHRIST JESUS had come to him: He was filled with such a Sense of it, that he was like to flee from the Seat where he was fitting. *He said*, That he was filled with Love to CHRIST from the Sense of Christ's Love to him; and that he had closed with Christ in all his Offices, and laid the Stress of his whole Salvation upon him, &c. *He said to me*, Sir, many a Day I have had a light Heart in Sin, but now my Heart is light indeed, and my Love to Christ every Day grows.

July 13th, He *said*, That when he was at the *Lord's Table*, to which he was admitted the last Lord's Day, he had the greatest Comfort in closing with a whole Christ in all his Offices, and his Heart warmed to him. He had large Views of what a vile Sinner he had been, and of the Wonders, Grace and Mercy had done for him, particularly in bringing him to his holy Table. *He said*, he blessed the Lord with Heart and Soul, and Spirit, and all that was within him for Christ, and what he had done for him; and that he had Fears lest he should fall away, and made Application to Jesus Christ to keep him: And that it was a joyful Sight to him, when he saw the Bread broken, a Sign of Christ's Body broken for him, which he believed, as also that his Blood was shed for him.

HAVING given our pious Readers some entertaining Accounts from SCOTLAND; we now Return to the Christian History of NEW-ENGLAND, where we left it at the Beginning of *Page 77*. And as *There*, we concluded our Accounts of the *Power and Prevalence of Religion* among the *first Settlers of New-England*; we now go on to our

II General Head, which is to represent *the great and lamented DECAY of RELIGION in the following Generations*.

And to help our Readers to a clearer View of this, we shall first communicate a short *Historical Paragraph* out of a *Sermon* not long since Preached by the Rev. Mr. *Prince*—as follows,

‘Thus

‘Thus this wonderful Work of the Grace of God, begun ‘in *England* and bro’t over *hither*, was carried on while the ‘greater Part of the *first Generation* lived, for *about thirty Years*: And then the *second Generation* rising up and growing thick on the Stage; a little after 1660, there began to ‘appear a *Decay*: And this increased to 1670, when it grew ‘very visible and threatening, and was generally complained ‘of and bewailed bitterly by the Pious among them: And ‘yet much more to 1680, when but few of the first Generation remained.’

According to these Observations, our *first Extract* is from the aforesaid *Election-Sermon* of the excellent Mr. *Stoughton* in 1668. Page 16, &c.

‘O what a *Metamorphosis* hath there of later Years passed upon us in these Churches and Plantations?—Alass! How is *New-England* in danger this Day to be lost even in *New-England*? To be buried in its own Ruins? How sadly may we lament it that *All are not Israel that are now of Israel*? How is the good Grain diminished, and the Chaff ‘increased? The first Generation have been ripened Time ‘after Time, and the most of them gathered in as *Shocks of Corn in their Season*; but we who rise up to tread out the ‘Footsteps of them that are gone before us, Alass! What ‘are we? It is a sad Name to be stiled *Children that art Corrupters*; but are we not indeed many of us *corrupted*, and ‘which is far worse *Corrupters*? How is our *Wine mixed with Water*? What Coolings and Abatements are there ‘to be charged upon us in the Things that are good, and that ‘have been our Glory? We have abated in our Esteem of ‘Ordinances, in our hungry and thirsting after the rich ‘Provisions of the House of God; in our good Stomacks to ‘all that which is set before us upon the Table of the Gospel. ‘We have abated in our Love, and Zeal, in our wise, tender ‘and faithful Management of that great Duty of mutual ‘Watchfulness and Reproof.

‘The Death and Removal of the Lord’s eminent Servants ‘in one Rank and in another, this also hath manifested the ‘*Lye* in many of us. Whilst they lived, their Piety and Zeal, ‘their Light and Life, their Counsels and Authority, their ‘Examples and Awe kept us right, and drew us on in the ‘Ways of God, to profess and practise the best Things; but ‘now that they are dead and gone, Ah how doth the Un-

Soundness,

in New-England.

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‘foundness, the Rottenness and Hypocrisy of too many amongst ‘us make it self known, as it was with *Joash* after the Death ‘of *Jebojadah*.

2. Our next Account is from the Rev. Mr. *Thomas Walley*, Pastor of the Church of Christ in *Barnstable*, and one of the snort eminent Ministers of this Land in his Time. It is in his *Sermon* preached before the *General Court* of *PLYMOUTH COLONY* on *June 1*, 1669. being the Day of *Election* of Magistrates there, and published by their Order in the same Year. Page 11. ‘Are we not this Day making Graves for ‘all our Blessings and Comforts? Have we not Reason to ‘expect: that e’re long, our Mourners will go up and down ‘and say, *How is NEW-ENGLAND fallen! The Land that was a Land of Holiness, hath lost her Holiness! That was a ‘Land of Righteousness, hath lost her Righteousness! That ‘was a Land of Peace, hath lost her Peace! That was a Land ‘of Liberty, is now in sore Bondage!*

3. Our next Account is from the Rev. Mr. *Samuel Danforth*, a pious and learned Minister of *Roxbury*, in his *Sermon* preached before the *General Court* of the *MASSACHUSETTS COLONY* on *May 11*. 1670. being the Day of *Election* of Magistrates—in the following Words—

“Whether we have not in a great Measure forgot our Errand into the Wilderness, is a solemn and serious Enquiry. You have solemnly professed before God, Angels and Men, that the Cause of your leaving your Country, Kindred and Father’s Houses, and transporting your selves with your Wives, little Ones and Substance over the vast Ocean into this howling Wilderness, was your Liberty to walk in the Faith of the Gospel with all good Conscience, according to the Order of the Gospel, and your Enjoyment of the pure Worship of God according to his Institution, without humane Mixtures and Impositions. Now let us consider whether our ancient and primitive Affections to the Lord Jesus his glorious Gospel remain. Let us call to Remembrance the former Days, and consider, whether it was not then better with us than it is now.

In our first and best Times the Kingdom of Heaven broke in upon us with a holy Violence, and every Man pressed into it. What mighty Efficacy and Power had the clear and faithful Dispensation of the Gospel upon your Hearts? How affectionately and zealously did you entertain the Kingdom of
God?

God? How careful were you, even all Sorts, young and old, high and low, to take hold of the Opportunities of your spiritual Good and Edification? ordering your secular Affairs so as not to interfere with your general Calling. How diligent and faithful in preparing your Hearts for the Reception of the Word? laying apart all filthiness and superfluity of Naughtiness, that you might receive with Meekness the engrailed Word; and purging out all Malice, Guile, Hypocrisy, Envy, and all evil Speaking; and, as new-born Babes, desiring the sincere Milk of the Word. How attentive in hearing the everlasting Gospel? Watching daily at the Gates of Wisdom, and waiting at the Posts of her Doors; that ye might find eternal Life, and obtain Favour of the Lord, Gleaning Day by Day in the Field of God's Ordinances, even among the Sheaves, and gathering up handfuls, which the Lord had let fall on Purpose for you; and at Night going Home, and beating out what you had gleaned, by Meditation, Repetition and Conference. How painful in recollecting, repeating and discouraging what you heard? Whetting the Word of God upon the Hearts of your Children, Servants and Neighbours. How servent in Prayer to God for his Blessing on the Seed sown? O what an Esteem for Christ's faithful Ambassadors in those Days? How precious were they in your Eyes? Counting your selves happy in the Enjoyment of a pious, learned and orthodox Ministry. What ardent Desires after Communion with Christ in his Ordinances? What Sollicitude to seek the Lord after the right Order? What fervent Zeal against all Manner of Heterodoxies? What holy Endeavour to propagate Religion to your Children and Posterity? Charging them to know the God of their Fathers and serve him with a perfect Heart; publicly asserting and maintaining their Interest in the Lord and in his holy Covenant, and zealously opposing those that denied the same.

Then had the Churches Rest and were edified; walking in the Fear of the Lord, and in the Comfort of the Holy Ghost. O how your Faith grew exceedingly! You proceeded from Faith to Faith, from a less to a greater Degree, growing up in him who is your Head; and receiving Abundance of Grace and of the Gift of Righteousness. O how your Love and Charity towards each other abounded! O what Comfort of Love! what a holy Sympathy! weeping with those that wept, and rejoicing with those that rejoiced."

(To be continued.)

THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **MAY 28. 1743. No. 13.**

Mr. Danforth's Account continued.

BUT who is there left among you that saw these Churches
in their *first Glory*? And how do you see them now?
'Are they not in your Eyes in Companion thereof as
'*nothing*? Is not the Temper, Completion & Countenance,
'of the Churches strangely altered? Doth not a careless, re-
'miss, flat, dry, cold, dead Frame of Spirit grow upon us se-
'cretly, strongly, prodigiously? They that have Ordinances
'are as though they had none; they that hear the Word as
'though they heard it not; and they that pray as tho' they
'prayed not; and they that receive the Sacraments as tho'
'they received them not; and they that are exercised in the
holy Things, using them by the by as Matters of Custom
'and Ceremony. Pride, Contention, Worldliness, Cove-
'tousness, Luxury, Drunkenness and Uncleaness break in
'like a Flood upon us; and good Men grow cold in their
'Love to God, and one another.

4. The Reverend & famous Dr. INCREASE MATHER in a
Treatise intitled *Pray for the rising Generation*, Printed in 1678,
writes, as follows—

'Prayer is needful on this Account in that CONVERSIONS
'are become *rare* in this Age of the World. They that have
'their Thoughts exercised in discerning Things of this Na-
'ture, have had sad Apprehensions with Reference unto this
'Matter; That the WORK of CONVERSION hath been at
'a great Stand in the World. In the last Age, in the Days of
'our Fathers, in other Parts of the World, *scarce a Sermon*

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'preached

'preached but same evidently converted, and sometimes *Hundreds* in a Sermon. Which of us can say we have seen the like? Clear, sound CONVERSIONS are not frequent in some Congregations. The *Body* of the *rising Generation* is a *poor, perishing, UNCONVERTED*, and (except the Lord pour down his Spirit) an *undone Generation*. Many that are Profane, Drunkards, Swearers, Lascivious, Scoffers at the Power of Godliness, Despisers of those that are good, Disobedient. Others that are only civil, and outwardly conformed to good Order, by Reason of their Education, but *never knew* what the NEW BIRTH means.'

5. The venerable Mr. SAMUEL TORREY, Pastor of the Church at Weymouth, in his Sermon intitled, *A Plea for the Life of dying Religion*, from Deut. xxxii. 47. *Because it is your Life*; Preached before the General Court of the MASSACHUSETTS Colony on May 16. 1683, being the Day of their Election, says:

'That there hath been a *vital Decay*, a *Decay upon the very Vitals* of Religion, by a deep Declension in the Life, & Power of it; that there is already a great *Death* upon Religion, little more left than a *Name to live*; that the *Things which remain*, are ready to die; and that we are in great Danger of dying together with it: This is one of the most *awakening*, and *humbling* Considerations of our present State and Condition. Oh! the many *deadly Symptoms*, Symptoms of Death, that are upon our Religion! Consider we then how much it is *dying* respecting the very *Being* of it, by the *general Failure* of the WORK of CONVERSION; whereby only it is that Religion is propagated, continued, and upheld in Being among any People. As CONVERTING-WORK doth cease, so Religion doth die away; though more *insensibly*, yet most *irrecoverably*. How much Religion is dying in the very Hearts of sincere Christians, by their *Declensions* in *Grace*, *Holiness*, and the *Power of Godliness*! How much it is *dying*, respecting the *visible Profession*, and *Practice* of it: partly by the *Formality* of Churches; but more by the *Hypocrisy*, and *Apostasy* of formal, hypocritical Professors! How much it is *dying* under the prevailing Power of those Sins and Evils, which are utterly inconsistent with, and destructive of the Life of it! Those Sins continuing, and prevailing, Religion cannot live, it must needs die. Such as are the deep, and general *degeneracy* of the Generations;

'unprofitable

in New-England.

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‘unprofitableness under all Means of Grace, Unbelief, and ‘Disobedience to the Gospel; Formality, Hypocrisy, and ‘spiritual Idolatry in the Worship of God; Prophanations, ‘and Pollutions of the House of God; slighting and neglect ‘of holy Things, Interests, and Injoyments thereof; World- ‘liness, Prophaneness, Sensuality. Hence how is Religion ‘dying in *Churches!* Churches, which are constituted on- ‘Purpose for the Propagation, and Preservation of the Life of ‘Religion; that live, and have their Being, only by the Life ‘of Religion, how little is there of the Life of Religion left ‘in them! and how are Churches themselves *languishing* and ‘*dying* together with Religion! How is Religion dying in ‘*Families!* through the Neglect of the religious Service and ‘Worship of God, and of the religious Education of Children ‘and Youth in Families. Truly, here, and hereby Religion first ‘received it’s Death’s Wound. Hence Religion is dying ‘in all other Societies, among all Orders & Degrees of Men, ‘in all Ways of Converse, both Civil and Ecclesiastical. O ‘there is little or nothing of the Life of Religion to be seen, ‘or appearing either in the Frame, or Way, Hearts, or ‘Lives of the generality of the Professors of it. And that ‘which remains thereof, *ready to die!*’

6. The aforesaid Dr. INCREASE MATHER in his PRE- FACE to Mr. Torrey’s said *Election Sermon*, then also wrote as follows—

‘It hath often been affirmed, and truly, that the *distin- ‘guishing Character* whereby NEW ENGLAND is differenced ‘from other *Outgoings* of the *English Nation*, is, in that the ‘*great Motive inducing the first Planters to remove into a how- ‘ling Wilderness, was the Interest of RELIGION.* And ‘whilst Men continued faithful to that blessed Design, it was ‘well with them. They that sought first the Kingdom of ‘God and his Righteousness, had other Things added unto ‘them. Nor did any Weapons formed against us in those ‘Days prosper, The Lord hath caused us to see that *Religion ‘is our Life.* That this Interest, without which, we our ‘selves cannot live, hath been *for many Years languishing* and ‘*dying,* is the *Observation* of all Men, that have their Hearts ‘exercised in discerning Things of this Nature. The Com- ‘plaint is, that NEW ENGLAND *is not to be found in NEW ‘ENGLAND;* but we are become like the rest of the Nations, ‘being grown into the same Conformity to the World, with

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other

'other Plantations, whose Interest and Profession never was
'as our's hath been. There is a *woful Decay* as to *Externals*,
'and the Form of Religion amongst the Professors of it.
'Hearing the Word as to the publick Dispensation thereof,
'Prayer with Fasting, and other religious Exercises, (which
'reach no further than the Form of Godliness) are not so
'frequent as in former Days: and that is a most certain Sign,
'that the *Power of Godliness* is much more in a *bleeding* and
'*dying State*.

7. The Reverend and Renowned Mr. SAMUEL WILLARD,
Pastor of the *South Church* in *Boston*, and *Vice President* of *Har-*
vard College; in his Sermon intituled, *The Perils of the Times*
Displayed; Printed in 1700.

'That there is a *Form of Godliness* among us is manifest.
'But the great Inquiry is, whether there be not too much
'of a general *denying* of the *Power* of it? Whence else is
'it, that there be such Things as these that follow to be ob-
'served? That there is such a Prevalency of so many *Immo-*
'*ralities* among *Professors*. That there is so little Success of
'the Gospel. How *few* thorough *Conversions* are to be ob-
'served? How scarce and seldom? Men go from Ordina-
'nance to Ordinance, and from Year to Year, and it may
'be are a little awakned and affected, but how few are
'*effectually* turned from Sin to God. It is to be hoped that
'there are more than we know of: This Work of God is
'secret: however this is a certain Observation which may
'be safely made, that *where* there is *no* OUTWARD CON-
'VERSION, *Charity hath no Ground to proceed on to believe*
'*that there is an INWARD one*; for were the *Heart* savingly
'*changed*, that would influence the *Life*; yea, were Men
'pricked to the Heart under the Ordinances, they would
'*cry out for Help and Direction*, and we should hear of them.
'And how little is there to be discerned of a *growing Grace* in
'them that pretend to have experienced a WORK, of CON-
'VERSION? Whence is it that so many grow weary of
'Christ's Yoke, that there is so much Contempt cast on the
'Gospel Ministry? Whence the *loose Conversation* of *Pro-*
'*fessors*; the grievous *neglect* of *Family-Worship*; the woful
'Ignorance that prevails among us; the *little Savour* of *God-*
'*liness* in the *private Conversation* of *Christians*? The Heart
'that is full of God will be like a *Vessel* that is *filled with new*
'*Wine*, which must have vent. *David* saith, *I am a Compa-*
'nion

in NEW-ENGLAND.

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‘*nion of them that fear thee; and that all his Delight is in These; and why so? because they are suitable for that Communication which his Heart breathes after, And we are told that they that feared God spake often one to another: And what do we think they discoursed about? An Heart that is filled with Grace, is in it’s Element when the Man is discoursing about the Kingdom and the Affairs of that. When therefore Professors either shun the Company of the godly, and seek Intimacy with vain Persons; or when they come together, spend their Time in vain foolish Discourses, or at best about the Affairs of this World, and not one warming Word about the Concerns of their Souls and Eternity, it saith there wants the POWER of GODLINESS. If their Treasure were in Heaven, their Hearts wou’d be there: and if so, they would delight to be talking of their own Country: Whereas it is too notorious that such Conferences are very rare; and let a serious Christian begin them, and he shall find the most to be silent about them: but if we divert to worldly Affairs, they are full of Matter. If godly Communication be burdensome, it plainly saith our SHEW of Goodness is but a Shew, and hath no Life in it. Whence the bad Symptoms that are on the rising Generation. It hath been a frequent Observation; that if one Generation begins to decline, the next that follows usually grows worse, and so on, till God pours out his Spirit again upon them. The Decays which we do already languish under are sad: and what Tokens are on our Children, that it is like to be better hereafter? God be thanked that there are so many among them that promise well: But alas, how doth Vanity, and a fondness after new Things abound among them?—How do young Professors grow weary of the strict Profession of their Fathers, and become strong Disputants for those Things which their Progenitors forsook a pleasant Land for the Avoidance of!*

8. Dr. Increase Mather, in his Book intituled, *The Glory departing from NEW-ENGLAND*; Printed in 1702, wrote as follows:

‘Let the *Life and Power of Godliness* be revived—That has been the *singular Glory* of NEW-ENGLAND. The Generality of the first Planters were Men eminent for Godliness. We are the *Posterity* of the good old *Puritan Non-conformists* in ENGLAND, who where a strict and holy
‘into

'People. Such were our Fathers who followed the Lord
 'into this Wilderness. O NEW-ENGLAND! NEW-ENG-
 'LAND! look to if that the Glory he not removed from
 'thee! For it begins to go! O tremble: for it is going,
 'it is gradually departing! Altho' there is that of divine
 'Glory still remaining which we ought to be very thankful
 'for; nevertheless much of it is gone. You that are aged
 'Persons and can remember what NEW-ENGLAND was
 'fifty Years ago, that saw these Churches in their first Glory;
 'is there not a sad Decay and Diminution of that Glory!
 'How is the Gold become dim! the most fine Gold changed!
 'Yea, how are the Golden Candlesticks changed in NEW-
 'ENGLAND! Alas! what a Change is there in that which
 'hath been our Glory! Time was when these Churches
 'were beautiful as Tirzah, comely as Jerusalem, terrible as an
 'Army with Banners. What a glorious Presence of Christ
 'was there in all his Ordinances. Many were converted,
 'and willingly declared what God had done for their Souls:
 'and there were added to the Churches daily such as should be
 'saved. But are not sound Conversions become rare in this
 'Day and in many Congregations? Look into Pulpits, and
 'and see if there is such a Glory there as once there was:
 'NEW-ENGLAND has had Teachers eminent for Learning,
 'and no less eminent for Holiness, and all ministerial Ac-
 'complishments. When will Boston see a COTTON and a
 'NORTON again? When will NEW-ENGLAND see a
 'HOOKER, a SHEPARD, a MITCHELL, not to mention
 'others. No little Part of the Glory was laid in the Dust when
 'these eminent Servants of Christ were laid in their Graves.
 'Look into our Civil State; does Christ reign there as once he
 'did? How many Churches, how many Towns are there
 'in New-England that we may sigh over them and say,—The
 'Glory is gone! How many are there among us, whose
 'Fathers in coming into this Wilderness designed nothing but
 'Religion, but they are for another Interest!

'There is sad Cause to fear that greater Depar-
 'tures of the Glory are hastning upon us. For
 '1st. Those Sins which have provoked the Lord to remove
 'his Glory, are not reformed, nor like to be: Our Iniquities
 'testify against us, and our Backslidings are many. That
 'there is a general Defection in New-England from primitive
 'Purity and Piety in many Respects, is so plain it cannot be
 'denied.

in NEW-ENGLAND.

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‘denied. 2dly, There are Ministers who are not like their
 ‘Predecessors, nor principled nor spirited as they were.
 ‘3dly, The Providence of God is threatenng to pull down the
 ‘Wall which has been a Defence to these Churches. 4thly,
 ‘That which some have thought was the special Design of
 ‘Providence in bringing choice People into this Part of the
 ‘World seems to be now over. It has been by wise and good
 ‘Men conjectured that the Lord’s more peculiar Design was
 ‘that the World might see a Specimen of what shall be over
 ‘all the Earth in the glorious Times expected.

‘In those Days what Manner of Persons will there be in
 ‘Power as to civil Government? And what kind of Laws
 ‘shall there be established? A Prophet hath told us Isai. 60.
 ‘17. *I will make thy Officers Peace, and thy Exactors Righte-*
 ‘*ousness.* And in those Days how will Church Members be
 ‘qualified? That we see in the same Propbet, Ver. 21. *Thy*
 ‘*People shall be all righteous.* It was very much thus in *New-*
 ‘*England* many Years ago, but neither our civil or ecclesi-
 ‘astical State is ever like to be what once it was.

9. Dr. *Increase Mather* in a Preface to a Course of Sermons
 on *Early Piety* by some Ministers of *Boston*, Printed 1721,
 writes,—

‘I am now in the eighty third Year of my Age: and
 ‘having had an Opportunity to converse with the first Plan-
 ‘ters of this Country, and having been for sixty five Years a
 ‘Preacher of the Gospel; I cannot but be in the Disposition
 ‘of those ancient Men who had seen the Foundation of the
 ‘first House, and wept with a loud Voice to see what a Change
 ‘the Work of the Temple had upon it. I wish it were no
 ‘other than the Weakness of *Horace’s* old Man, the *Laudator*
 ‘*Temporis Acti*, when I complain there is a grievous Decay
 ‘of Piety in the Land, and a leaving the first Love, and that
 ‘the *Beauties of Holiness*, are not to be seen as once they
 ‘were; a *fruitful Christian* grown too rare a Spectacle; yea
 ‘too many are given to Change, and leave that Order of the
 ‘Gospel, to set up and uphold which was the very Design
 ‘of these Colonies; and the very Interest of *New-England*
 ‘seems to be changed from a religious to a worldly one.
 ‘Oh! that my Head were Waters, and mine Eyes a Foun-
 ‘tain of Tears.’

And in a Sermon in the aforementioned Book, on
Early Piety, he further writes,

‘The

'The Children of *New-England* are or once were for the 'most Part the Children of godly Men. What did our Fathers come into this Wilderness for? Not to gain Estates, 'as Men do now, but for Religion, and that they might 'leave their Children in a hopeful Way of being truly religious. There was a famous Man that preached before one of 'the greatest Assemblies that ever was preached unto seventy Years ago; and he told them, *I have lived in a Country seven Years, and all that Time I never heard one profane Oath, 'and all that Time I never did see a Men drunk in that Land.* 'Where was that Country? It was *New-England!* But 'ah degenerate *New-England*, what art thou come to at 'this Day? How are those Sins become common in thee, 'that once were not so much as heard of in this Land.'

We shall conclude this IId *General Head* with some remarkable Passages in a Sermon of the late Reverend & Learned Dr. *Cotton Mather*, of blessed Memory, Preached at the *publick Lecture* in *Boston*, and printed in 1706, Intitled, *The Good old Way*; in the following Words;

'It is confessed by all, who know any Thing of the Matter; and, Oh! Why not with *Rivers of Tears* bewailed! 'That there is a general, and an horrible *Decay of Christianity*, 'among the Professors of it. The glorious and heavenly 'Religion of our precious CHRIST, generally appears with 'quite another Face, in the Lives of *Christians* at this Day, 'than what it had in the Lives of the *Saints*, into whose Hands 'the *Matchless Gift of God*, was first of all delivered. The 'modem *Christianity*, 'tis too generally, but a very *Spectre*, Scarce a *Shadow* of the *Ancient!* Ah! *sinful Nation.* Ah, *Children that are Corrupters*; What have your Hands done, to defile, and to deface, a *Jewel*, which restored unto its Native Lustre, would outshine the *Sun* in the Firmament! 'So notorious is this *Decay of Christianity*, that whole Books are ever now and then written to inquire into it: *What is the Cause, that the former Days were better than these?* And it were well, if always they did *wisely inquire concerning it.*

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday JUNE 4. 1743. § No. 14.

*Dr. Cotton Mather's Complaint of the lamentable Decay
of Religion continued.*

‘THE Complaints of the *Corruptions* that are become
‘*epidemical* in the Lives of *Christians*, and little
‘short of *universal*, are every where, every Day
‘wounding our Ears. At last they are come so far, that one
‘of the *English Bishops*, has let fall this mournful Passage; *Were*
‘*a wise Man to chose his Religion, by the Lives of them who pro-*
‘*fess it, perhaps Christianity would be the last Religion he would*
‘*choose.* And, sadder yet! There has been a Set of *Protes-*
‘*tants* in the best Island, under Heaven: *Protestants*, who
‘have made a *Profession* of a more than ordinary *Purity*;
‘there was a Time when their *Behaviour* did much answer
‘their *Profession*. But I have lately read another, insulting
‘over them, *That these also have of later Time almost wholly*
‘*lost the Reputation which Mankind once allowed unto them.*

‘In these deplorable Circumstances of *Christianity*, what
‘shall be done? It is now pall meer *Conjecture* with me; I
‘am now got up unto an absolute *Certainty*; That we are
‘entred into that Age, wherein the *primitive Christianity* shall
‘be revived unto *Astonishment*; the Enemies of it, shall see it,
‘and be grieved, they shall gnash their Teeth, and melt away.’

Thus have we given from the most authentick Testimonies
of divers of the most venerable *Fathers* of NEW ENGLAND, a
brief Account of the *State of Religion* in their Days under these
two general Heads, (1) Of our *original Settlement* by an emi-
nently pious People for the Sake of Religion; with the *Prin-*
ciples, Spirit, Power and PREVALENCE of RELIGION a-

O

mong

mong the *primitive Planters* and those whom they bro't over with them. (2) An Account of the *great and lamented DECAY of RELIGION* in the *following Generations*. And we are glad to find our Accounts from those venerable Men so acceptable to our serious Readers; who love their Memory, and find their Souls revived with these *historical Extracts* from their pious Writings.

We might have cited divers other Testimonies: But these may suffice to clear the Heads abovesaid; and by representing, *first* the lively PREVALENCE, and *then* the great and sad DECAY of *Religion* in this *Country*, prepare our Minds the more to receive the Accounts of its surprizing REVIVAL in a greater or less Degree, in many Parts of the Land.

If this Paper be encouraged, we shall every now and then on proper Occasions, bring *those and others* of our most *excellent Predecessors* on the publick Stage; to excite and teach us, as when they were living, revive our Love and Reverence to them, and afresh inspire us, by the divine Concurrence, with their pious Principles and Spirit. But we shall take our Leave of them at present: And go on to observe

1. Some *Instances of the transient REVIVAL of Religion* in some *particular Places* in the Midst of these Decays.

And then

2. The *more surprizing and more extensive REVIVALS* of it in the *present Day*.

I. Some *INSTANCES of the transient REVIVAL of RELIGION* in some *particular Places in the Midst of these Decays*.

Our *FIRST Instance* of some *Revivals* in this Land was about the Year 1680.

And as we would have as little of our *own* Composure in this *Christian History* as may be, but rather fill it with the more authentick Accounts of *others*; we beg Leave to represent this Article by transcribing a few Passages concerning it from the same *manuscript Sermon* of the Rev. Mr. *Prince's* out of which we gave the *Extract* in *Page 93, 94. which Sermon* with *three others* on the same Subject have been earnestly desired by many to be printed: But not finding Time enough to transcribe them, it has been hitherto delay'd. Representing how bitterly our *pious Fathers* lamented the growing *Decay of Piety* in *NEW ENGLAND*, from the Year 1670 and onward, as in the *Extract mentioned* in *page 93*, Mr. *Prince* goes on as follows.

'It

‘It wou’d fill a Volumn, tho’ it would be very affecting to repeat their *heavy Lamentations* published in their *Election-Sermons*: and I cou’d heartily wish, they were *reprinted* among us, especially the *Election Sermons* preached between the Year 1660 and 1686, when we lost our primitive Charters and our Elections, were for a Time suspended; that we might see the *great Concern* of our *pious Fathers* for the Flourishing of CHRIST’S *spiritual Kingdom*, in the *Power of Godliness* as well as the *scriptural Form* thereof in this Land, both among *themselves* and *their Successors*.

‘As we have had *most pious and prayerful Ancestors*, a People near and dear to GOD, and in *Covenant* with him; O the *Multitudes* of *earnest Prayers* they have made and *Days* of *Prayers* they have kept, both *privately* and *publickly* for us; that GOD would constantly maintain his *Truths*, and *pour out his Spirit*, and *revive his Work* among those who followed them.

‘In 1679, the *Massachusetts Government* called a *Synod* of all the *Churches* in that Colony to consider and answer these *two* most important QUESTIONS, (1) *What were the Evils that have provoked the LORD to bring his Judgments on NEW ENGLAND?* (2) *What is to be done that so these Evils may be reformed?* And among their *Answers* to the *second Question*, the *Synod* advised the *several Churches* to an *express and solemn Renewal of COVENANT with GOD* and *one another*: with which many complied, and thereupon there was a considerable *Revival of Religion* among them. And Dr. *Cotton Mather* tells us (in his *Church History of NEW ENGLAND*, Book V.) that “Very remarkable was the *Blessing of God* on the *Churches*, which did not so sleep [as some others] not only by a great *Advancement of Holiness* in the *People*; but also by a great *Addition of Converts* to their holy Fellowship—And many thousand *Speakers* will testify that they never saw the special Presence of the great God our Saviour more notably discovered than in the Solemnity of these Opportunities.

‘Dr. *Cotton Mather* likewise adds, that “The *Massachusetts Colony* was not alone in such *Essays of Reformation*; but the Colonies of *Plymouth* and *Connecticut*, &c. And yet sadly goes on in the following Words, “Our manifold *Indispositions* to recover the *dying Power of Godliness*, were punished with successive *Calamities*; under all of which the *Apostacies* from that *Godliness* have rather *proceeded* than

“abated. Altho’ there has been a glorious Profession of Religion made by the Body of this People unto this Day; yea “and altho’ there be *Thousands*, which by *keeping their Hearts with all Diligence*, and by *ordering their Conversations aright*, “justify their Profession; yet *the Number* of them that so “strictly walk with GOD, has been *wofully decaying*. The “*old Spirit* of NEW ENGLAND has been sensibly going out “of the World, as the *old Saints* in whom it was, have gone: “And instead thereof the Spirit of the World, with a lamentable Neglect of strict Piety has crept in upon the “rising Generation.”

‘This he published in 1702: and yet ever since we have ‘been *generally* growing worse and worse; notwithstanding ‘all the Methods used by God and Man, Ministers and Magistrates, to reclaim and awaken us.

Thus that Revival of Religion in NEW ENGLAND about the Year 1680, soon pass’d away.

A *second Instance* of some *Revival of Religion in this Country* was about the Year 1705; which I find in a *Book* printed at *London* in 1706, entitled, *A Help to National Reformation*; and in three *Manuscript Letters* of the Rev. Mr. *Samuel Danforth* of *Taunton*, a worthy Son of the Rev. Mr. *Danforth* of *Roxbury* before mentioned.

The Passages in the said printed Book are as follow,

‘A Reverend Divine of *New-England* in his Letter dated ‘from *Boston* the 23 of *November* 1705, says thus: ‘Our *Societies* for the *Suppression of Disorders*, increase and ‘and prosper in this Town; there are two more such Societies ‘added unto the former; there are also *religious Societies* without Number in *this Country* that meet at proper Times, to ‘pray together, and repeat *Sermons*, and forward one another ‘in the Fear of God.

‘In some Towns of this Country, the Ministers, who furnish themselves with a *Society* for the *Suppression of Disorders*, ‘hardly find any notorious Disorders to be suppressed: But ‘then their Societies are helpful unto them in doing Abundance of Good for the Advancement of *serious Religion* in ‘the Neighbourhood, and to make their Ministry much more ‘profitable in the weekly Exercise of it.

‘A Gentleman writes from *New-England*, in his Letter of ‘the 20th of *November* 1705. To gratify your Desires to ‘know what Progress we make here in our Societies, I make ‘bold to add a Line or two to certify, That in *Boston* the
‘Societies

of Religion in NEW-ENGLAND.

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'*Societies for suppressing Disorders* (of which mention was made 'in my former Letters) are upheld, and *two other Societies* 'of the same Nature erected. All which are spirited to be 'active, according to their Abilities and Influence, to promote Virtue, and discountenance and suppress Vice. And not only in *Boston* are such good Things done, and doing, 'but in *many Places in the Province besides*. Omitting many 'other Things that might be enumerated as to other Places, 'I shall sum up in short, an Account of what hath been done 'in a Town called *Taunton*, through the rich Mercy of God: 'The Reverend Mr. *—— *Minister* there, having seen 'some printed Accounts of the *Methods for Reformation* in 'Old England, in Imitation thereof (after earnest Prayers to 'God for Success) obtained of *several Inhabitants* of the Place '(that were noted for Sobriety and Zeal against Sin) to meet 'with him *once in each Month*, to consult what might be done 'to promote a *Reformation* of Disorders there. And after a 'Day improved in *Fasting and Prayer* together, they first attempted to reduce the Heads of Families to set up *Family Worship*; and God gave them great Success; so that most 'of the Families in the large Towns hearkened to their Exhortations and Reproofs; and set upon the Practice of *Family Prayer* Morning and Evening; every Day having heard 'and read some Accounts of the *religious Societies of young Men* 'in *London*, they were encouraged to endeavour the like among 'them. And beyond their Expectation (God working with 'them) prevailed with the *greatest Part of the Youth*, to form 'themselves into *Societies for religious Exercises*, signing some 'good Rules to be observed by them therein, much like the 'Orders of the *Societies of young Men in London*. The good 'Effect whereof was the putting an End to & utter Banishment 'of their former disorderly and profane *Meetings to drink, &c.* 'and to the great Grief of godly Minds'.

The *three Manuscript Letters* from the said Rev. Mr. Danforth of *Taunton* are these,

SIR,

Tanton, Feb. 20th, 1704,5.

'WE are much encouraged by an *unusual and amazing Impression*, made by GOD'S SPIRIT on *all Sorts* among 'us, *especially of the young Men and Women*. Its almost incredible how many visit me with Discoveries of the *extreme Distress of Mind* they are in about their *spiritual Condition*.

[* i. e. The Rev. Mr. Samuel Danforth.]

And

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Some former Instances of the Revival

'And the *young Men* instead of their merry Meetings, are now forming themselves into *regular Meetings* for Prayer, *Repetition of Sermons, signing the same Orders*, which I obtained some Years ago a Copy of from the *young Men's Meeting* in the North of BOSTON. Some awful Deaths and amazing Providences have concur'd, with the Word preached to this good Effect. The Profanest among us seem'd startled at the sudden Change upon the rising Generation. We need much Prayer, that these Strivings of the SPIRIT, may have a saving Issue and Effect. Our Family Meetings are more and more frequented: And two more Family Meetings setting up at two remote Corners of our large Town; where we despair'd of seeing any. Our last Society, which was Yesterday, had almost nothing to do, only to express their Joy to each other, that the disorderly Concourse of Youth was now over. We are both, Church, and all Inhabitants to renew the Covenant for Reformation, this Week; which this People made with God, the last Philip Indian War. We agreed to turn our next Society Meeting into a Fast also, for special Reasons: One of which was that we find Prayer our best Weapon to reform Vice; and the Devil's Kingdom can't stand before it; also as worldly Men when they find the World comes hovering in upon them, will pull the harder for it; which should make us pray more earnestly and servently: having had Encouragement so far, that when we can do nothing else but stretch our withered Hands in God's Work, yet even doing of that shall not be in Vain. Some Remarkables in the Progress of our Reformation Work I shall not commit to writing, at present: but if common Fame do not bring 'em to you, shall reserve them to be discover'd by Word of Mouth. The Lord be with you all Amen.

Yours intirely,

S. D.

SIR,

March 5th, 1704,5.

'IT was a most comfortable Day the first of March, when we renew'd the Reformation Covenant, which I suppose you have a Copy by you already: only we added an Engagement to reform Idleness, unnecessary frequenting Houses of public Entertainment, irreverent Behaviour in public Worship, Neglect of Family-Prayer, Promise-breaking, and walking with Slanders and Reproachers of others, and that we should all in our Families be subject to good Orders and Government. It was read to the Brethren and Sisters in the Forenoon

of Religion in NEW-ENGLAND.

III

'noon—they *standing up* as art outward Sign of their inward
 'Consent to the *rest* of the *Inhabitants*. In the *Afternoon*
 'they standing up also when it was read; and then every one
 'that stood up, brought his *Name* ready *writ in a Paper* and
 'put into the Box, that it might be put on Church Record.
 'The *Forenoon-Text* was *Hebrews* 12. 4. About *resisting and*
 '*striving against Sin*, the common Enemy of us all. The *Af-*
 '*ternoon-Text* was 2 *Chron.* 29. 10. We gave Liberty to all
 'Men and Women Kind, from *sixteen Years old and upwards*
 'to act with us; and had *three hundred Names* given in to list
 'under Christ, against the Sins of the Times. The whole
 'acted with such Gravity, and Tears of good Affection, as
 'would affect an Heart of Stone. Parents weeping for Joy,
 'seeing their *Children* give their *Names* to Christ. And we
 'had *several Children* of the Church in *neighbouring Towns*,
 'came & joined with us in it. We have a *hundred more* that
 'will yet bind themselves in the *Covenant*, that were then *de-*
 '*tained* from Meeting. Let GOD have the Glory. Yesterday
 'fourteen were *propounded* to the Church; some for full
 'Communion; others for *Baptism*, being adult Persons. All
 'this calls for *Prayer* and *humble Walking* with GOD, and
 'hope in his Mercy. Yours, S. D.

SIR,

Tanton, March 20th, 1704,5.

¶ I Have now yours, and have sent you two Letters this Week;
 'I have little to add, and no Time to enlarge: But *my*
 '*Time is spent* in daily Discourse with the young People, visiting
 'me with their *Doubts, Fears and Agonies*. RELIGION
 '*flourishes to Amazement and Admiration*; that so, we should
 'be at once touched with Soul-Affliction, and this in all
 'Corners of the Place; and that *our late Conversions* should
 'be attended with *more than a final Degrees of Horror*; and
 '*Satan* permitted to wrestle with them by *extraordinary Temp-*
 '*tations*, and Assaults, and Hours of Darkness. But I hope
 'the *deeper the Wound the more sound may be the Cure*: and I
 'have little Time to think of worldly Matters; scarce Time
 'to study Sermons, as I used to do; but find GOD can bless
 'mean Preparations, when-ever he pleases; that such shall
 'be most cried up and commended, which I have had scarce
 'Time to methodize. I think some times that the *Time* of
 'the *Pouring out of the SPIRIT upon all Flesh*, may be at
 'the Door. Lets be earned in Prayer that CHRIST's
 Kingdom

'*Kingdom may come*; and that being an Instrument of good to others, I may not be my self a *Cast-away*. Yours, S. D.

We conclude *this Head* with those particular *Instances* of the *Revival of Religion* at *Northampton* in the Days of the late venerable Mr. *Solomon Stoddard*; as the Rev. Mr. *Edwards* gives them in the two following Paragraphs, written in 1736.

'I am the *third Minister* that has been settled in the Town: the Rev. Mr. *Eleazer Mather*, who was the *first*, was ordained in *July*, 1669. He was one whose Heart was much in his Work, abundant in *Labours* for the good of precious Souls; he had the high Esteem and great Love of his People, and was blessed with no small *Success*. The Rev. Mr. *Stoddard*, who succeeded him, came first to the Town the *November* after his Death, but was not ordained till *September* 11. 1672, and died *Feb.* 11. 1728, 9. So that he continued in the Work of the Ministry here, from his first coming to Town, near 60 Years. And as he was eminent and renowned for his Gifts and Grace; so he was blessed, from the beginning, with *extraordinary Success* in his Ministry, in the Conversion of many Souls. He had *five Harvests*, as he called them; The *first* was about 57 Years ago, [i.e. about the Year 1679.] the *second* about 53 Years, [i.e. about the Year 1683.] the *third* about 40, [i.e. about the Year 1696.] the *fourth* about 24, [i.e. about the Year 1712.] the *fifth* and last about 18 Years ago, [i.e. about the Year 1718.] Some of these Times were much more remarkable than others, and the ingathering of Souls more plentiful. Those that were about 53, and 40, and 24 Years ago, were much greater than either the *first* or the *last*; but in *each* of them, I have heard my *Grandfather* say, the *bigger* Part of the *young* People in the Town, seemed to be mainly concerned for their eternal Salvation.

'After the *last* of these came a far more degenerate Time, (at least among the young People) I suppose, than ever before. Mr. *Stoddard*, indeed, had the Comfort before he died, of seeing a Time where there were no small Appearances of a divine Work amongst some, and a considerable *Ingathering* of Souls, even after I was settled with him in the *Ministry*, which was about *two* Years before his Death; and I have Reason to *bless* God for the great Advantage I had by it. In these *two* Years there were near *twenty* that Mr. *Stoddard* hoped to be savingly converted; but there was nothing of any *general Awakening*.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday JUNE 11. 1743. § No. 15.

WE might no doubt produce more *Instances* of the REVIVAL of *Religion* in some *other Parts* of NEW ENGLAND in this long Season of general and growing *Decay*; had we Time to look over a great Number of *Manuscript original Letters* now in the Hands of the Rev. Mr. *Prince*; which were written from *Ministers* and *others* in almost all Parts of the Land during the Course of those *sixty Years*, which pass'd from 1660 to 1720. The Substance of many of which Letters, i.e. those of a *religious* and *historical Nature*, may be hereafter in proper Seasons published. And if *this Paper* continues, and the ALMIGHTY will graciously please to help us; we hope to make it a *Magazine* or *Treasury* of the *most Pious Parts* of our *new English History* from the Beginning.

But the *Instances above* may suffice at present to illustrate our 1st general Head, of *some transient Revivals* of *Religion* in some *particular Places* of NEW ENGLAND in the Midst of *those Decays*. We now go on to our

II. General Head, which is to give an *Account* of the *more surprizing* and *more extensive REVIVALS* of it, in the *present Day*.

And this we shall divide into these *two Parts*, (1) The *remarkable Revival* in this Country before Mr. *Whitefield's* Arrival hither, (2) The *further Progress* of this Revival since.

I. The *remarkable Revival* in this Country before Mr. *Whitefield's* Arrival hither in *Sept. 1740*.

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In the Night after the Lord's Day, *October 29. 1727.* there was a *general and amazing EARTHQUAKE* throughout *New England & the neighbouring Provinces*; which with several *repeated Shocks* afterwards in divers Parts of the *Land*, was a Means of *awakening many* to serious Thoughts of God and Eternity, and of reviving Religion among us; which we shall give in the Words of the Rev. Dr. *Sewall*, and Mr. *Prince, Webb and Cooper of Boston*, in their Preface to the 3d Edition of Mr. *Edward's* Narrative. Mentioning some remarkable *Effusions* of the SPIRIT of CHRIST in *other Ages and Parts* of the World; they go on as follows,

'Nor have we in these remote *Corners* of the *Earth*, where *Satan* had his Seat from Time immemorial, been left without a *Witness* of the *divine Power and Grace*.

'Yea, we need look no higher than *our own Times*, to find 'abundant Occasion to celebrate the *wonderful Works* of God. 'Thus when God arose and shook the Earth, his *loud Call* 'to us in that amazing: Providence was follow'd, so far as 'Man can judge, with the *still Voice* of his SPIRIT, in which 'he was present to *awaken* many and bring them to say 'trembling, *What must we do to be saved?* Yea, as we hope, 'to *turn not a few* from Sin to God in a *thorough Conversion*. 'But when the Bitterness of Death was past, much the greater Part of those whom God's Terrors affrighted, gave sad 'Occasion to remember those Words, Psalm 78. 34,—36. 'When he slew them, then they fought him: and they returned 'and enquired early after God. And they remembered that God 'was their Rock, and the high God their Redeemer. Nevertheless, they did flatter him with their Mouths, and they lied 'unto him with their Tongues. And there has since been great 'Reason to complain of our speedy Return to our former 'Sins, notwithstanding some *Hopes* given of a *more general Reformation*.'

But a *more remarkable Revival of Religion in this Country* follows in a Time of great Security; when there was *no terrible Dispensation of Providence* to awaken the Minds of Men, in the Years 1734, 35, and 36. An Account of this is given in a printed Treatise entituled, *A faithful NARRATIVE of the surprising Work of GOD in the Conversion of many hundred Souls in Northampton, and the neighbouring Towns and Villages of the County of Hampshire in the Province of the MASSACHUSETTS, &c. in a Letter to the Rev. Dr. Benja.*

Colman

NEW ENGLAND, *before 1740.*

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Colman of Boston, *written by the Rev. Mr. Jonathan Edwards Minister of Northampton, Nov. 6. 1736, with an Attestation from some of the Rev. Ministers of Hampshire, &c.*

Out of which we shall only select *these three or four Leaves.*

[*Revival of Religion at NORTHAMPTON.*]

'Just after my Gaandfather's Death, it seemed to be a 'time of extraordinary *Dulness* in Religion: *Licentiousness* 'for some Years greatly prevailed among the *Youth* of the 'Town; they were many of them very much addicted to 'Night-walking, and frequenting the *Tavern*, and *leud* Prac- 'tices, wherein some, by their Example exceedingly cor- 'rupted others. It was their Manner very frequently to get 'together, in Conventions of both *Sexes*, for Mirth and Jol- 'lity, which they called *Frolicks*; and they would often 'spend the greater part of the *Night* in them, without regard 'to any *Order* in the Families they belonged to: and indeed 'Family-Government did too much fail in the Town. It was 'become very customary with many of our young People, to 'be *Indecent* in their Carriage at *Meeting*, which doubtless, 'would not have prevailed to such a Degree, had it not been 'that my Grandfather through his *great Age*, (tho' he retain- 'ned his *Powers* surprizingly to the *last*) was not so able 'to *Observe* them. There had also long prevailed in the 'Town, a Spirit of Contention between *two Parties*, into 'which they had for many Years been *divided*, by which, 'was maintain'd a *Jealousy* one of the other, and they were 'prepared to *oppose* one another in all publick Affairs.

'But in *two or three Years* after Mr. Stoddard's Death, 'there began to be a sensible Amendment of these Evils; the 'young People shew'd more of a Disposition to hearken to 'Counsel, and by degrees lest off their *Frolicking*, and grew 'observably more *Decent* in their Attendance on the publick 'Worship, and there were more that manifested a *Religious* 'Concern than there used to be.

'At the latter end of the Year 1733. there appeared a very 'unusual flexibleness, and yielding to Advice, in our young 'People. It had been too long their manner to make the 'Evening after the Sabbath*, and after our publick *Lecture*, 'to be especially the Times of their *Mirth*, and Company

* It must be noted, that it has never been our Manner, to observe the *Evening* that *follows* the Sabbath; but that which *preceeds* it, as Part of holy Time'

'keeping. But a *Sermon* was now preached on the Sabbath 'before the *Lecture*, to shew the *Evil Tendency* of the Prac- 'tice, and to persuade them to reform it; and it was urged 'on *Heads of Families*, that it should be a thing *agreed* upon 'among them to govern their Families, and keep their Chil- 'dren at home, at these times; and withal it was more *pri- 'vately* moved, that they should meet together, the next Day, 'in their several Neighbourhoods, to know each other's 'Minds, which was accordingly done, and the *Motion* com- 'plied with throughout the Town. But *Parents* found little, 'or no occasion for the exercise of Government in the Case: 'the *young People* declared themselves *convinced* by what they 'had heard from the *Pulpit*, and were willing of themselves 'to comply with the Counsel that had been given: and it was *immediately*, and, I suppose, almost *universally* complied 'with; and there was a thorough *Reformation* of these Dis- 'orders thenceforward, which has continued ever since.

'Presently after this, there began to appear a *remarkable* 'Religious Concern at a little *Village*, belonging to the Con- 'gregation, call'd *Pascommuck*, where a few Families were 'settled, at about *three Miles* distance from the main Body of 'the Town. At this place, a number of Persons seemed to 'be *savingly wrought upon*. In the *April* following, Anno '1734, there happen'd a very *hidden and awful Death* of a 'young Man, in the Bloom of his Youth; who being violent- 'ly seized with a *Pleurisy*, and taken immediately very *deli- 'rious*, died in about *two Days*; which (together with what 'was preached publicly on that Occasion) much *affected* 'many young People. This was followed with another 'Death of a young married *Woman*, who had been considera- 'bly *exercised* in Mind, about the Salvation of her *Soul*, be- 'fore she was ill, and was in great *Distress*, in the begin- 'ning of her Illness; but seemed to have *satisfying Evidences* 'of God's saving *Mercy* to her, before her Death; so that 'he died very full of *Comfort*, in a most earnest and moving 'Manner *warning*, and counselling others. This seem'd 'much to *contribute* to the solemnizing of the Spirits of many 'young Persons: and there began evidently to appear more 'of a *Religious Concern* on People's Minds.

'In the *Fall* of the Year, I proposed it to the *young People*, 'that they should agree among themselves to spend the *Eve- 'nings after Lectures* in social Religion, and to that end di- 'vide

‘vide themselves into several Companies to meet in various
‘parts of the Town; which was accordingly done, and
‘those *Meetings* have been since continued, and the *Exam-*
‘*ple* imitated by *elder* People, This was followed with the
‘Death of an *elderly* Person, which was attended with many
‘*unusual* Circumstances, by which many were much moved
‘and affected.

‘About this time, began the great *Noise* that was in this
‘Part of the Country, about *Arminianism*, which seemed to
‘appear with a very *threatning* Aspect upon the Interest of
‘Religion here. The Friends of vital Piety trembled for fear
‘of the issue; but it seemed, contrary to their Fear, strong-
‘ly to be *over-ruled* for the promoting of Religion. Many
‘who looked on themselves as in a *Christless* Condition, see-
‘med to be awaken’d by it, with fear that God was about to
‘withdraw from the Land, and that we should be given up
‘to *Heterodoxy*, and corrupt Principles; and that then their
‘*Opportunity* for obtaining Salvation would be past; and ma-
‘ny who were brought a little to *doubt* about the *Truth* of the
‘*Doctrines* they had hitherto been taught, seem’d to have a
‘kind of a trembling *Fear* with their Doubts, lest they should
‘be led into *Bypaths*, to their eternal undoing: And they
‘seem’d with much Concern and Engagedness of Mind, to
‘enquire what was indeed the Way in which they must come
‘to be accepted with God. There were then some things
‘said *publickly* on that Occasion, concerning *Justification by*
‘*Faith alone*.

‘Altho’ great *Fault* was found with *meddling* with the
‘*Controversy* in the Pulpit, by such a Person, and at that Time,
‘and tho’ it was ridiculed by many *elsewhere*; yet it proved
‘a Word spoken in season here; and was most evidently at-
‘tended with a very remarkable *Blessing* of Heaven to the
‘Souls of the People in this Town. They received thence
‘a general Satisfaction with Respect to the main Thing in
‘Question, which they had been in trembling Doubts and
‘Concern about; and their Minds were engag’d the more
‘earnestly to seek that they might come to be accepted of
‘God, and saved in the Way of the Gospel, which had *been*
‘made evident to them to be the true and only Way. And
‘*then* it was, in the latter Part of *December*, that the *Spirit of*
‘*God* began extraordinarily to set in, and *wonderfully* to
‘work amongst us; and there were, very *suddenly*, one after

‘another,

‘another, *five* or *six* Persons, who were to all Appearance ‘savingsly converted, and some of them wrought upon in a ‘very remarkable Manner.

‘Particularly, I was surprized with the Relation of a *young Woman*, who had been one of the greatest Company-Keepers ‘in the whole Town: When she came to me, I had never ‘heard that she was become in any wise serious, but by the ‘Conversation I then had with her, it appeared to me, that ‘what she gave an Account of, was a glorious Work of ‘God’s infinite Power and sovereign Grace: and that God ‘had given her a *new Heart*, truly broken and sanctified. I ‘could not then doubt of it, and have seen much in my Ac- ‘quaintance with her since to confirm it.

‘Tho’ the Work was *glorious*, yet I was filled with Con- ‘cern about the *Effect* it might have upon others: I was ‘ready to conclude (tho’ too rashly) that some would be ‘*harden’d* by it, in Carelessness and Looseness of Life; and ‘and would take Occasion from it to open their Mouths, in ‘*Reproaches* of Religion. But the *Event* was the *Reverse*, ‘to a wonderful Decree; God made it, I suppose, the ‘*greatest Occasion of Awakening* to others, of any Thing that ‘ever came to pass in the Town, I have had abundant Op- ‘portunity to know the Effect it had, by my private Conver- ‘sation with many. The News of it seemed to be almost ‘like a *Flash of Lightning*, upon the Hearts of young People, ‘all over the Town, and upon many others. Those Per- ‘sons amongst us, who used to be *farthest* from Seriousness, ‘and that I most feared would make an ill Improvement of ‘it, seemed greatly to be *awakened* with it; many went to talk ‘with her, concerning what she had met with; and what ‘appeared in her seemed to be to the Satisfaction of all ‘that did so.

‘Presently upon this, a great and earned Concern about ‘the great Things of Religion, and the eternal World, be- ‘came *universal* in all Parts of the Town, and among Per- ‘sons of all Ages; the Noise among the *dry Bones* waxed ‘louder and louder: All other Talk but about spiritual and ‘eternal Things, was soon thrown by; all the Conversation ‘in all Companies, and upon all Occasions, was upon these ‘Things only, unless so much as was necessary for People, ‘carrying on their ordinary secular Business. Other Dis- ‘course than of the Things of Religion, would scarcely be
‘tolerated

NEW-ENGLAND, *before 1740.*

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‘tolerated in any Company. The Minds of People were
 ‘wonderfully taken off from the *Worlds* it was treated a-
 ‘mongst us as a Thing of very little Consequence: They
 ‘seem’d to follow their worldly Business, more as a Part of
 ‘their Duty, than from any Disposition they had to it; the
 ‘*Temptation* now seem’d to lie on that Hand, to *neglect* worldly
 ‘Affairs too much, and to spend too much Time in the im-
 ‘mediate Exercise of Religion: Which Thing was exceed-
 ‘ingly misrepresented by Reports that were spread in distant
 ‘Parts of the Land, as tho’ the People here had wholly thrown
 ‘by all worldly Business, and betook themselves entirely to
 ‘reading and praying, and such like religious Exercises.

‘But altho’ People did not ordinarily neglect their worldly
 ‘Business; yet there then was the Reverse of what com-
 ‘monly is: *Religion* was with all Sorts the great Concern,
 ‘and the *World* was a Thing only by the by. The only
 ‘Thing in their View was to set the Kingdom of Heaven,
 ‘and every one appeared pressing into it: The Engagedness
 ‘of their Hearts in this great Concern cou’d not *be hid*, it
 ‘appear’d in their very *Countenances*. It then was a dreadful
 ‘Thing amongst us to lie out of Christ, in Danger every
 ‘Day of dropping into Hell; and what Persons Minds were
 ‘intent upon was to *escape for their Lives*, and to *fly from*
 ‘*the Wrath to come*. All would eagerly lay hold of Oppor-
 ‘tunities for their Souls: and were wont very often to meet
 ‘together in private Houses for religious Purposes: And such
 ‘Meetings when appointed were wont greatly to be
 ‘thronged.

‘There was scarceiy a single Person in the Town, either
 ‘*old or young*, that was lest unconcerned about the great
 ‘Things of the eternal World. Those that were wont to be
 ‘the vainest, and loosest, and those that had been most dis-
 ‘posed to think, and speak slightly of vital and experimental
 ‘Religion, were now generally subjed to great Awakenings.
 ‘And the Work of *Conversion* was carried on in a most *asto-*
 ‘*nishing* Manner, and increased more and more; Souls
 ‘did as it were come by Flocks to Jesus Christ. From Day
 ‘to Day, for many Months together, might be seen evident
 ‘Instances of Sinners brought *out of Darkness into marvelous*
 ‘*Lights* and delivered *out of an horrible Pit, and from the*
 ‘*miry Clay, and set upon a Rock, with a new Song of Praise*
 ‘*to God in their Mouths.*

‘This

'This Work of God, as it was carried on, and the Number of true Saints multiplied, soon made a glorious Alteration in the Town; so that in the Spring and Summer following, *Anno 1735.* the Town seemed to be full of the Presence of God: It never was so full of *Love*, nor so full of *Joy*; and yet so full of Distress, as it was then. There were remarkable Tokens of God's Presence in almost every House. It was a Time of Joy in *Families* on the Account of Salvation's being brought unto them: *Parents* rejoicing over their Children as new born, and *Husbands* over their Wives, and *Wives* over their Hulbands. *The Goings of God* were then *seen in his Sanctuary*, God's Day was a *Delight*, and his *Tabernacles* were *amiable*. Our publick *Assemblies* were then beautiful; the Congregation was *alive* in God's Service, every one earnestly intent on the public Worship, every *Hearer* eager to drink in the Words of the *Minister* as they came from his Mouth; the Assembly in general were from Time to Time, in *Tears* while the Word was preached; *some* weeping with Sorrow and Distress, *others* with Joy and Love, *others* with Pity and Concern for the Souls of their Neighbours.

'Our public *Praises* were then greatly enliven'd; God was then served in our *Psalmody*, in some Measure, in the *Beauty of Holiness*. It has been observable, that there has been scarce *any Part* of divine Worship, wherein good Men amongst us have had *Grace so drawn forth*, and their Hearts *so lifted up* in the Ways of God, as in *singing* his Praises: Our Congregation excelled all that ever I knew in the *external Part* of the Duty before, generally carrying regularly, and well, *three Parts of Musick*, and the *Women* a Part by themselves: But now they were evidently wont to sing with *unusual Elevation* of Heart and Voice, which made the Duty pleasant indeed.

(*To be finished, and go on with other Accounts in our next.*)

Just Reprinted, and Sold by Kneeland and Green,

Sinners in the Hands of an angry GOD. A Sermon Preached at Enfield, July 8. 1741. At a Time of great Awakenings; and attended with remarkable Impressions on many of the Hearers. By JONATHAN EDWARDS, A. M. *Pastor of the Church in Northampton.*

Dr. Watt's in a Letter to the Rev. Mr. Prince, April 22. 1742, says, 'I think Mr. Edwards's Sermon on *the Danger of the Unconverted*, 'is one of the most terrible Representacions I ever read.'

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday JUNE 8. 1743. § No. 16.

[Mr. Edwards's *Account finished.*]

‘IN all *Companies* on *other Days*, on whatever *Occasions* ‘Persons met together, CHRIST was to be heard of and seen in the midst of them. Our *young People*, when ‘they met, were wont to spend the Time in talking of the ‘*Excellency* and dying *Love* of JESUS CHRIST, the Gloriousness of the Way of *Salvation*, the wonderful, free, and ‘sovereign *Grace* of God, his glorious Work in the *Conversion* of a Soul, the *Truth* and Certainty of the great Things ‘of God’s Word, the Sweetness of the Views of his *Perfections*, &c. And even at *Weddings*, which formerly were ‘merely Occasions of Mirth and Jollity, there was now no ‘Discourse of any thing but the Things of Religion, and no ‘Appearance of any, but *spiritual Mirth*.

‘Those among us that had been *formerly converted*, were ‘greatly enliven’d and renew’d with fresh and extraordinary ‘Incomes of the Spirit of God; tho’ some much more than ‘others, *according to the Measure of the Gift of Christ*: Many ‘that before had laboured under *Difficulties* about their own ‘State, had now their *Doubts* removed by more satisfying ‘Experience, and more clear Discoveries of God’s Love.

[*Revival of Religion* in OTHER TOWNS and *Villages* in the County of *Hampshire*.]

‘When this Work first appeared, & was so extraordinarily ‘carried on amongst *us* in the Winter, *others round about us*, ‘seemed not to know *what* to make of it; & there were many ‘that scoffed at and ridiculed it; and some compared what ‘we called Conversion, to certain *Distempers*. But it was

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‘very

'very observable of *many*, that occasionally came amongst us 'from abroad, with disregardful Hearts, that what they *saw* 'here *cured* them of such a Temper of Mind: *Strangers* 'were generally surprized to find Things so much *beyond* what 'they had heard, and were wont to tell others that the State 'of the Town could not be conceived of by those that had not 'seen it. The Notice that was taken of it by the *People* 'that came to Town on Occasion of the Court, that sat here in 'the beginning of *March*, was very observable. And those 'that came from the *Neighbourhood* to our publick *Lectures*, 'were for the most Part remarkably affected. Many that 'came to Town, on one Occasion or other, had their Con- 'sciences smitten and awaken'd, & went home with wounded 'Hearts, and with those Impressions that never wore off till 'they had hopefully a saving lffue; and those that before had 'serious Thoughts, had their Awakenings & Convictions great- 'ly increased. And there were many Instances of *Persons* 'that came from abroad, on Visits, or on Business, that had not 'been long here before to all Appearance they were savingly 'wro't upon, & partook of that Shower of divine Blessing that 'God rained down here, and went home rejoicing; 'till at 'Length the *same Work* began evidently to appear and pre- 'vail in several other Towns in the County.

'In the Month of *March*, the People in SOUTH-HADLEY 'began to be seized with deep Concern about the Things of 'Religion; which very soon became universal: And the 'Work of God has been very wonderful there; not much, 'if any Thing, short of what it has been here, in Proportion 'to the Bigness of the Place.

'About the same Time, it began to break forth in the 'west Part of SUFFIELD (where it has also been very great,) 'and it soon spread into all parts of the Town.

'It next appeared at SUNDERLAND, and soon overspread 'the Town; and I believe was, for a Season, not less re- markable than it was here.

'About the same Time, it began to appear in a Part of 'DEERFIELD, called GREEN-RIVER, and afterwards fill'd 'the Town, and there has been a *glorious* Work there.

'It began also to be manifest, in the south Part of HAT- 'FIELD, in a Place called the HILL, and after that the 'whole Town, in the second Week in *April*, seem'd to be 'seized, as it were at once, with Concern about the Things of Religion; and the Work of God has been *great* there.

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‘There has been also a very general Awakening at WEST SPRINGFIELD, and LONG-MEADOW.

‘And in ENFIELD, there was for a Time no small Concern amongst some that before had been very loose Persons.

‘About the same Time that this appear’d at *Enfield*, the ‘Rev. Mr. *Bull* of WESTFIELD informed me, that there ‘had been a great Alteration there, and that more had been ‘done in *one Week* there than in *seven Years* before.

‘Something of this Work likewise appeared in the *first Precinct* in SPRINGFIELD, principally in the *North* and ‘*South* Extremes of the *Parish*.

‘And in HADLEY old Town, there gradually appear’d ‘so much of a Work of God on Souls, as at another Time ‘would have been thought worthy of much Notice.

‘For a *short* Time there was also a very great and general ‘Concern, of the like Nature, at NORTHFIELD.

‘And wherever this Concern appeared, it seem’d not to ‘be *in vain*; But in every Place God brought saving Blessings with him, and *his* Word attended with his *Spirit* (as ‘we have all Reason to think) returned *not void*. It might ‘well be said at that Time in all Parts of the County, *Who are these that fly as a Cloud, and as Doves to their Windows?*

‘As what *other Towns* heard of and found in this, was a ‘great Means of awakening *them*; so *our* hearing of such a ‘swift, and extraordinary Propagation, and Extent of this ‘Work, did doubtless for a Time serve to uphold the Work ‘amongst us. The continual News kept alive the Talk of ‘Religion, and did greatly quicken and rejoyce the Hearts ‘of God’s People, and much awaken’d those that looked on ‘themselves as still *left behind*, and made them the more earnest that they also might *share* in the great Blessing that ‘others had obtain’d.

[*Revival of Religion in several Towns in Connecticut-Colony.*]

‘This remarkable *pouring out of the Spirit of God*, which ‘thus extended from one End to the other of this *County*, was ‘not confined to it, but many Places in CONNECTICUT, ‘have partook in the same Mercy: As for Instance, the FIRST ‘PARISH in WINDSOR, under the pastoral Care of the ‘Rev. Mr. *Marsh* was thus bless’d about the same Time, as ‘we in *Northampton*, while we had *no Knowledge* of each ‘other’s Circumstances; There has been a very great Inga-

'thering of Souls to CHRIST in that Place, And something 'considerable of the same Work began afterwards, in EAST 'WINDSOR, my honoured *Father's* Parish, which has in '*Times past*, been a Place favoured with Mercies of this Nature, *above any* on this western Side of *New-England*, excepting *Northampton*; there having been *four or five* Seasons 'of the *pouring out of the Spirit* to the general Awakening of 'the People there, since my *Father's* Settlement amongst 'them.

'There was also the *last Spring* and *Summer* a wonderful 'Work of God carried on at COVENTRY under the Ministry of the Rev. Mr. *Meacham*; I had Opportunity to converse with some of *Coventry* People, who gave me a very 'remarkable Account of the surprizing *Change* that appear'd 'in the most rude and vicious Persons there.

'The like was also very great at the same Time in a Part 'of LEBANON, called the CRANK, where the Rev. Mr. '*Wheelock*, a young Gentleman is lately settled: And there 'has been much of the same at DURHAM, under the Ministry of the Rev. Mr. *Chauncy*; and to Appearance no 'small Ingathering of Souls there. And likewise amongst 'many of the *young People* in the *first Predcinct* in STRATFORD, 'under the Ministry of the Rev. Mr. *Gould*; where the 'Work was much promoted by the remarkable Conversion 'of a young *Woman* that had been a great Company-Keeper, 'as it was here.

'Something of this Work appeared in *several other Towns* 'in *those Parts*, as I was informed when I was there, the last '*Fall*. And we have since been acquainted with something 'very remarkable of this Nature at another Parish in STRATFORD call'd RIPTON, under the pastoral Care of the Rev. 'Mr. *Mills*.

'And there was a considerable Revival of Religion last 'Summer at NEW-HAVEN old Town, as I was once 'and again informed by the Rev. Mr. *Noyes* the Minister 'there, and by others: And by a Letter which I very lately 'receiv'd from Mr. *Noyes*, and also by Information we have 'had otherwise, this flourishing of Religion still continues, 'and has lately much increased; Mr. *Noyes* writes, that '*many this Summer have been added to the Church*, and particularly mentions several young Persons that belong to the 'principal Families of that Town.

'There

NEW-ENGLAND *before* 1740.

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‘There has been a Degree of the same Work at a Part of
 ‘GUILFORD; and very considerable at MANSFIELD, un-
 ‘der the Ministry of the Rev. Mr. *Eleazer Williams*; and
 ‘an unusual religious Concern at TOLLAND; and something
 ‘of it at HEBRON, and BOLTON.

‘There was also no small Effusion of the Spirit of God in
 ‘the *North Parish* in PRESTON, in the eastern Part of
 ‘CONNECTICUT, which I was informed of, and saw
 ‘something of it, when I was the last *Autumn* at the House,
 ‘and in the Congregation of the Rev. Mr. *Lord*, the Minister
 ‘there; who, with the Rev. Mr. *Owen* of GROTON, came
 ‘up hither in *May*, the last Year, on Purpose to see the Work
 ‘of God here; and having heard various and contradictory ‘
 ‘Accounts of it, were careful when they were here to inform
 ‘and satisfy themselves; and to that End particularly con-
 ‘versed with many of our People; which they declared to be
 ‘entirely to their Satisfaction, and that the *one Half had not*
 ‘*been told them*, nor could be told them. Mr. *Lord* told me
 ‘that, when he got home, he informed his Congregation of
 ‘what he had seen, and that they were greatly affected with
 ‘it, and that it proved the Beginning of the same Work
 ‘among them, which prevailed till there was a *general* Akwak-
 ‘ening, and many Instances of Persons, who seemed to be
 ‘remarkably converted. I also have lately heard that there
 ‘has been something of the same Work at WOODBURY.

‘This seems to have been a very *extraordinary* Dispensa-
 ‘tion of Providence: God has in many Respects gone out
 ‘of, and much beyond his usual, and *ordinary Way*. The
 ‘Work in this Town, and some others about us, has been
 ‘extraordinary on Account of the *Universality* of it, affect-
 ‘ing all sorts, sober and vicious, high and low, rich and poor,
 ‘wise and unwise; it reach’d the most considerable Families
 ‘and Persons, to all Appearance, as much as others. In
 ‘former Stirrings of this Nature, the Bulk of the *young* Peo-
 ‘ple have been greatly affected; but *old Men*, and *little Chil-*
 ‘*dren* have been so now. Many of the *last* have, of their
 ‘own Accord, formed themselves into *religious Societies*, in
 ‘different Parts of the Town: A loose careless Person could
 ‘scarcely find a Companion in the whole Neighbourhood;
 ‘and if there was *any one* that seemed to remain senseless or
 ‘unconcerned, it would be spoken of as *strange* Thing.

‘This Dispensation has also appeared very extraordinary
 ‘in

'in the *Numbers* of those, on whom we have Reason to 'hope it has had a saving Effect: We have about *six hundred* 'and *twenty Communicants*, which include almost all our adult 'Persons. The Church was very *large* before; but Persons 'never *throned* into it, as they did in the late extraordinary 'Time:—Our *Sacraments* are *eight Weeks* asunder, and I 'received into our Communion about an *hundred* before one 'Sacrament, and *four score* of them at one Time, whose 'Appearance, when they presented themselves together to 'make an open explicit *Profession* of Christianity, was very 'affecting to the Congregation:—I took in near *sixty* be- 'fore the next Sacrament-Day: But it must be noted that 'it is not the Custom here, as it is in many other Churches 'in this Country, to make a credible Relation of their in- 'ward Experiences the Ground of Admission to the Lord's 'Supper.

'I am far from pretending to be able to determine how 'many have lately been the Subjects of such Mercy; but if 'I may be allowed to declare any thing that appears to me 'probable in a Thine: of this Nature, I hope that *more than* 'three Hundred Souls were *savingly* brought home to Christ, in this Town, in the Space of *half a Year*, (how many more I don't guess) and about the same Number of Males as Fe- 'males; which, by what I have heard Mr. *Stoddard* say, was far from what has been usual in Years pair, for he ob- 'served that in his Time, many more Women were convert- 'ed than Men. Those of our *young People*, that are on other Accounts most likely and considerable, are mostly, as I hope truly pious, and leading Persons in Ways of Reli- 'gion. Those that were formerly looser *young Persons*, are 'generally to all Appearance, become true Lovers of God 'and Christ, and spiritual in their Dispositions. And I hope 'that *by far the greater Part* of Persons in this Town, above '16 Years of Age, are such as have the saving Knowledge 'of *Jesus Christ*; and so by what I heard I suppose it is in 'some other Places, particularly in *Sunderland & South Hadley*.

'This has also appear'd to be a very extraordinary Dispen- 'sation, in that the Spirit of God has so much extended not 'only his *awakening*, but *regenerating* Influences, both to 'elderly Persons, and also those that are *very young*. It has 'been a Thing heretofore rarely to be heard of, that *any* 'were converted past middle Age; But now we have the

'same

NEW-ENGLAND *before 1740.*

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'same Ground to think, that *many such* have in this Time
'been savingly changed, as that *others* have been so
'in more early Years, I suppose there were upwards of
'*fifty* Persons in this Town above 40 Years of Age; and
'more than *twenty* of them above 50, and about *ten* of them
'above 60, and *two* of them above 70 Years of Age.

'It has heretofore been looked on as a strange Thing, when
'any have seem'd to be savingly wrought upon, and remark-
'able changed in their *Childhood*; but now I suppose, near
'*thirty* were to Appearance so wrought upon between 10 and
'14 Years of Age, and *two* between 9 and 10, and *one of*
'about 4 Years of Age; and because I suppose this last will
'be most difficultly believed, I will hereafter give a particu-
'lar Account of it. The Influences of God's Spirit have
also been very remarkable on *Children* in some other Places,
particularly at *Sunderland* and *South-Hadley*, and the west
'Part of *Suffield*. There are several *Families* in this Town
'that are all hopefully pious; yea, there are several numer-
ous Families, in which, I think we have Reason to hope
'that all the *Children* are truly godly, and most of them lately
'become so: And there are very few Houses in the whole
'Town, into which Salvation has not lately come, in one or
'more Instances. There are several *Negroes*, that from what
'was seen in them then, and what is discernable in them since,
'appear to have been truly born again in the late remarkable
'Season.

'God has also seemed to have gone out of his usual Way,
'in the *Quickness* of his Work, and the swift Progress his
'Spirit has made in his Operations on the Hearts of many:
'Tis wonderful that Persons should be so suddenly, and yet
'so greatly changed: Many have been taken from a loose
'and careless Way of Living, and seized with strong Con-
'victions of their Guilt and Misery, and in a very little Time
'old Things have passed away, and all Things have become
'new with them.

'God's Work has also appeared very extraordinary, in the
'*Degrees* of the Influences of his Spirit, both in the Degree of
'*saving Light*, and *Love*, and *Joy*, that many have experien-
'ced. It has also been very extraordinary in the *Extent* of
'it, and its being so swiftly propagated from Town to Town.
'In former Times of the pouring out of the Spirit of God on
'this Town, tho' in some of them it was very remarkable,

'yet

'yet it reached no further than this Town, the neighbouring Towns all around continued unmoved.

'The Work of God's Spirit seemed to beat its greatest Height in this Town, in the former Part of the *Spring*, in *March* and *April*; at which Time God's Work in the Conversion of Souls was carried on amongst us in so wonderful a Manner, that so far as I, by looking back, can judge from the particular Acquaintance I have had with Souls in this Work, it appears to me probable, to have been at the Rate, at least, of four Persons in a Day, or near thirty in a Week, take one with another, for five or six Weeks together: When God in so remarkable a Manner took the Work into his own Hands, there was as much done in a Day or two, as at ordinary Times, with all Endeavours that Men can use, and with such a Blessing as we commonly have, is done in a Year.

This is the Rev. Mr. EDWARDS's *General Account* of the wonderful *Revival of Religion* not only at *Northampton*, but also in *other Towns* both of the *County of Hampshire* and of *Connecticut Colony*, in the Years 1734, 1735 and 1736. To which we shall subjoin the following ATTESTATION; and for *particular Instances* of the powerful Influence of the divine Spirit, refer those who desire to read them, to that remarkable *Narrative*.

To the Reverend *Benjamin Colman*, D. D. Pastor of a
Church in *Boston*.

SIR, *Westfield*, Octob. 11. 1738,

IN your Letter of *August 19.* you inform us, that the Rev. Dr. *Watts* and Dr. *Guyse* desire that some *other Ministers*, who were Eye and Ear *Witnesses* to some of those numerous *Conversions* in the other Towns about *Northampton*, would attest unto what the Rev. Mr. *Edwards* has written of them. We take this Opportunity to assure you, that the *Account* Mr. *Edwards* has given in his *Narrative* of our several *Towns* or *Parishes* is true; and that *much more* of the like Nature might have been added with Respect to some of them.

We are, Reverend Sir, Your Brethren and Servants

William Williams, Pastor of *Hatfield*.

Ebenezer Devotion —of *Suffield*.

Stephen Williams —of *Long Meadow*.

Peter Raynolds —of *Enfield*.

Nehemiah Bull —of *Westfield*.

Samuel Hopkins —of *W. Springfield*.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday JUNE 25. 1743. § No. 17.

AS the *chief Design of this Paper* is to be a General Magazine or Treasury of PIOUS HISTORY, collected from authentick Books, Pamphlets, Papers and *Letters* both in *Print* and *Manuscript*, as they come to our Notice; it cannot be expected, we should go on in so exact an Order as if we had them all in our Eye at the Entrance of our Undertaking. But when we find we have *omitted* any Remarkable, we believe we shall oblige our pious Readers, and render our Collection more compleat, if we look back a little and recover what we had unhappily pass'd over. And this shall be therefore the Business of the present Number: Especially since the following remarkable Instance of the Revival of Religion at WINDHAM in *Connecticut-Colony* in the Year 1721, which we had over-looked, and which we are obliged to the Rev. Mr. Foxcroft for putting us in Mind of, will more properly come in *Here* than *after*, and shou'd have been placed before the *Earthquake*, which was in 1727. And herein we may see a remarkable Instance of the same Nature with that Effusive of the HOLY SPIRIT at NORTHAMPTON and other Places about 14 Years after: tho' this at WINDHAM has not been so much known in this Part of the Land, and that since at NORTHAMPTON seems to have been in a greater Measure.

The Account is contained in a PREFACE to a Sermon of the Rev. Mr. Adams of New-London. The Title-Page is Thus—'A SERMON preached at WINDHAM, July 12. 1721. 'On a Day of Thanksgiving for the late remarkable Success 'of the Gospel among them.

And the PREFACE is as follows—

‘IT seems to be something necessary that some Account, should be given of the Occasion of the ensuing Discourse. and it may (through the Blessing of GOD) be useful unto many, when they shall heart of the *Grace of God* unto others, and how he hath been mercifully pleased to *visit his People*.

‘*Windham* is a Town of about some thirty Years standing, where the *Rev. Mr. Samuel Whiting* hath been improved in the Work of the Ministry, even from their Beginning. GOD hath been pleased to make him a very rich Blessing among them, and doubtless many will have Reason to bless GOD for ever in that their Lot hath been cast to dwell under his Ministry. Not only hath he seen the Town flourishing to that Degree in this short space of Time, as that two other Societies are already sprung out therefrom, but he hath had the Comfort to observe that many living and serious Christians have been *born there*, and that his *Labour hath not been in vain in the Lord*.

‘But of late there has been a greater *Stirring* than ordinary among the *dry Bones*, many have been awakened to consider and enquire with a great deal of Earnestness, *What they should do to be saved?* Persons of *all Ages* and some of whom there was but little Expectation, have *come together weeping to seek the Lord their God*, so that within the compass of about half a year, there have been *Four score* Persons joined to their Communion, and *more* are still dropping in; *So mightily doth the Word of God grow and prevail* among them, and let us charitably hope that the Lord hath been *adding to his Church, such as shall be saved*.

‘Could their Rev. Pastor have been prevailed upon so far to have gratified the Publick, we might have been more curiously entertained with the Knowledge of many Particulars, which ought not to be forgotten, while the Holy Spirit, like the *Wind that bloweth where it listeth*, hath been *dividing to every one severally as it will*, in this *Day of their Visitation*; But at present we must be content with this short and imperfect Account.

‘In the mean time it is surprising to see what an happy Alteration there is made when God is pleased to bless the Dispensation of the Gospel, and the Institutions of his House, and *confirm his Word* in the Mouths of his Servants. Now the *Eyes of the blind are opened*, the *Ears of the Deaf unstopped*

Revival of Religion at WINDHAM. 1721.

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'ped, the Dumb are taught to speak, and they that were spiritually dead are raised unto Life.

'To behold obstinate Sinners that went on frowardly in the ways of their own Heart, yielding themselves unto God, such as were careless and unconcerned about their own Souls, now brought to the last Distress and Concern about what they shall do to Escape from the Wrath that is to come, and such as were fond of their several vicious Courses now quitting them with shame and indignation, that they may endeavour for the future to lead their Lives, not according to the Lusts of Men, but the Will of God. Shall it not from this Time be said, What hath God wrought? Surely it is the work of him that at first commanded the Light to shine out of Darkness and called the things that were not as though they were.

'Now the Work grows easie and delightful in the Hand of the Lord's Servants, their former Sighs occasioned by their unsuccessful Endeavours are changed into Praises, and they almost forget their other Sorrows and Burdens that are upon them, for Joy that People are Born unto the Lord. Now they that have happily escaped out of the Snare of the Fowler admire the wonders of Free Grace which remembered and visited them in their low Estate, they are brought forth into the Light of Life, & having their Doubts and Fears gradually dissipated, they go on rejoicing for the Consolation. Their Fellow Christians who were in Christ before them, receive them with open Arms, and many Thanksgivings are offered up unto the Lord. Now things put on the same Face of Gladness and Delight, as once they did at Samaria,, when CHRIST was preached with Success, Acts 8. 8, And there was great Joy in that City.

'It was upon this Occasion that a Day of Thanksgiving was appointed and observed by that distinguished People, when the following Discourse was delivered and is now by their pressing and repeated Instances published to the World: if it may be any way Serviceable to influence them to Stand fast in the Lord, or stir up any to mind the Things that belong unto their Peace there will be the less Occasion to apologize, for the Defects and Imperfections that may attend it.

'But, Oh! that the same good Spirit from on High were poured out upon the rest of the Country, for what pity is it that this single Fleece only should be wet with the Dew of Heaven, while the rest of the Ground round about remains, (comparatively) dry. And may we not say with the

R 2

Psalmist

'Psalmist, *It is time for thee, Lord to Work*, when Iniquity gets Head and serious Religion is so sadly decaying throughout the Land, insomuch that there is scarce a sufficient number rising up to make good the Ground of them that are dropping off the Stage continually; especially when we consider also how much short they come of their good Spirit, and we are almost at a loss to find Christians among Christians. It is true God is calling loudly to us by variety of *Providences*, the *Means of Grace* are yet in our Hands, and the *Ordinances* are among us, But *where is the God of the Ordinances?* And *where are all the wonders which our Fathers told us of*, when the *Arm of the Lord* was powerfully Revealed, and People more generally believed the Report of the Gospel; May the Lord please to revive his own Work and help us to Remember, hold fast and Repent and do our first Works, may his good Spirit be poured out more plentifully upon both Ministers and People, that the one may preach more plainly, boldly, and with an uncommon Concern for the glory of God and the Good of Immortal Souls, and the other may attend with more Earnestness and Care to the things that are spoken, lest at any time they let them slip; and may that Good Spirit of Piety and Devotion which sometimes through the Blessing of God and the influence of his Grace begins to kindle in this or that Place, spread like a flame throughout the Land to purge away our Dross, and raise up a Seed which shall be accounted to the Lord for a Generation.

'For this let every one that is godly pray unto him Day and Night, since with him is the residue of the Spirit, and he delights to be stirred up by the Prayers of his People; Let us take with us Words and cry in the Language of the Prophet, Isa. 51. 9. *Awake, Awake, put on Strength, O Arm of the Lord, awake as in the antient Days, in the Generations of Old.*

'Who can tell but that as he hath begun to pour out of His good Spirit, so he may please to perfect the good Work and cause the good Savour of his Knowledge to spread far and wide? Let us, as they that wish well to the Cause of serious and practical Religion, seeing the Times are drawing nearer, wait upon the Lord, till he shall appear for our help, bringing Salvation, when all Difficulties shall be removed, the Mountains be levelled and made a Plain; and whatsoever letteth, shall be for ever taken away; when he that hath laid the

Foundation

Revival of Religion at WINDHAM, 1721.

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'Foundation shall bring forth the Headstone with Shouting,
'while the Standers by are prepared with joyful Acclamati-
'ons to Cry, *Grace Grace unto it.*

New-London Sept.

E. ADAMS.

12. 1721.

[In the Application of Mr. Adams's Sermon he says, p. 24.]

'I would now take leave to Apply my self more particu-
'larly to the People in this Place; A good Work hath been
'of late wrought among you, *Many* have been *Awakened*,
'*Convinced* and (as we ought charitably to hope) *effectually*
'*brought home to God*, the Neighbourhood hath rung of it
and 'it hath been *told for a Memorial of Divine Grace*, good
'People every where have rejoiced upon the Hearing of it
'*and glorified God in you*, *Satan* hath been *Alarmed* and *En-*
'*raged* (as we may well think) to see such an Encroachment
'made upon his Kingdom, to behold such large Waste and
'*Spoil made of his Goods*: This is doubtless, *the Finger of God*,
'to him the Praise of it is intirely due, while the Instruments
'stand by, content only with a secondary Honour, and you
'have well done to set apart this time for your Publick,
'thankful Acknowledgment of this and other Mercies. Suf-
'fer me therefore to apply my self Particularly.

'First. *To them who have happily been wrought upon in this*
'*Day of Grace and pouring out of the Spirit.*

'Secondly, *To them who have been passed Over and suffered*
'*to remain still in their former Hardness and Security.*

'Thirdly, *To all the Godly and Christian People in this Place.*

['Under this last Head he says, —]

'1. Be the more confirmed in your Way by all the great Things
'which the Lord hath been doing among you of late. I trust that
'you are already well rooted and established in the Faith, so
'that nothing will easily move you from your Stedfastness: yet
'now thro' the Mercy of God you have an abundant Confir-
'mation of your Faith: You see what great Virtue and
'Efficacy there is in the Christian Doctrine, that it must
'needs be the Word of God feeling it produceth such great
'and good and marvellous Effects. You have a sensible and
'convincing Proof before your Eyes that there is something
'in Religion, and have no further Need of Miracles to con-
'firm it. When you see the Doctrine of Christ triumphing
'remarkably over the Ignorance, the Mistakes, the Careless-
'ness,

'ness and the Wickedness of Men, you have Reason to draw 'up that Conclusion which sometimes *Jacob* did, *Surely the Lord is in this Place*. Surely, his *Word is good*; the *Ways of the Lord are right*, and the *Just shall walk in them*. Let 'nothing for the future shake your Stedfastness, and be not 'at all moved by the Confidence of foolish Men (if you 'should be assaulted by them) to divert you from that Christian 'Course wherein you have been educated, and take that 'Counsel, in 1 Pet, 1. 13. *Wherefore gird up the Loins of your Mind, be sober, and hope to the End, for the Grace that is to be brought unto you at the Revelation of Jesus Christ*.

[And thus he concludes]

'Let us all give Thanks unto him whose *Mercy endureth for ever*, who hath ridden forth prosperously upon the Word of Truth and hath made so many People willing in the Day of 'his Power. May he still go on to subdue the People under him, 'that the Hearts of the Fathers may he bro't down into the Children, that we may still see the good of his Chosen, and Rejoyce 'with the gladness of his Inheritance. And, Oh! that the Lord 'would arise and have Mercy upon Zion, that the time to favour 'with the set Time may come, that the whole Earth may be filled 'with the Knowledge of the Glory of the Lord, as the Waters 'cover the Sea.

'In some Measure agreeable to these pious Wishes was that Revival of Religion in *New-England* about six Years after upon the great and general *Earthquake* in 1727; and much more surprizing that Revival in the County of *Hampshire* of the *Massachusetts Province* and in diverse Towns of *Connecticut Colony* in the Years 1734, 5 & 6, as we have mention'd from Mr. *Edwards* before. But as Mr. *Edwards* has only given us these two Lines with respect to *MANSFIELD* in *Connecticut Colony*, viz. '*The same Work has been very considerable at MANSFIELD, under the Ministry of the Rev. Mr. ELEAZER WILLIAMS:*' And as this very pious Minister is of late deceased, it is to be fear'd we shall have no other Account of the Revival of Religion *There* than what was publish'd by the same Rev. Mr. *Adams* of *New-London* in a *Preface* to three Sermons of Mr. *Williams's* printed *There* in 1735; the Substance of which *preface* is also inserted in the Margin of the Rev. Mr. *Foxcroft's* Sermon on *Soul Health and Prosperity*, printed at *Boston* in 1742. We therefore judge it proper to put it in this Place of our History, with the Rev. Mr. *Foxcroft's* INTRODUCTION, in the following Terms, p. 20.

Let

Revival of Religion at MANSFIELD, 1735.

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'Let every new Conversion we see or hear of, open a fresh 'Spring of Joy in our Hearts, and fill our Mouths with Praise. 'As the Number of Converts in *Zion*, in this remarkable Day 'of divine Power and Grace, is on the increasing Sand, and '*much People are daily added to the Lord* in one Place and another, how shou'd all that wou'd approve themselves Lovers of Christ and Souls rejoice and give Thanks! *Praise ye the 'Lord: Praise the Lord, O my Soul.*—Whatever Darkness 'and Difficulty may hang about the Minds of any, let them 'take Example from Acts. 11. 18. *When they heard these 'Things, they held their Peace, and glorified GOD.*—O how 'shou'd we magnify the Lord with Thanksgiving, who is so 'marvelously at this Day *visiting* our Land, to *take out of a 'People for his Name*, and in so extensive a Manner *reviving his 'Work* among us! May it spread still more and more, till 'the whole Land, yea the whole Earth, is filled with the 'Glory of the Lord!

'This remarkable Work has surprizingly by various Means 'and Instruments been increased and extended, since the Rev. 'Mr. ADAMS, pastor of the first Church at *New-London*, 'and a *faithful Brother unto them (as I suppose)* publish'd 'his Thoughts upon it (Anno 1735) in a Preface to the Rev. 'Mr. E. Williams's Sermon on *Prov. 9. 4 5.*—I beg Leave 'on this Occasion to repeat from him the following Lines.

"We have heard of the *Grace of God* in some Parts of the "Country; how *his good SPIRIT* hath been at Work in di- "vers Towns, to awaken a Concern in many about *what "they shall do to be saved*; that this Concern continues, that "it spreads, and that Persons are flocking into the Churches, "as *Doves to their Windows*: It must be look'd upon as a "Token for Good, and should produce Praises to the LORD, "who is graciously *visiting his People*. Only let them who "are thus awakened, take Care that they do not rest in a "deceitful Work; and look well to their future *Conversa- "tion* (especially since so many Eyes are upon them) that "it be altogether *as becomes the Gospel of Christ*—

"It is not to be doubted, but that the *great Enemy of Souls* "will endeavour to disgrace and throw an Odium upon this "good Work. It is no new Thing for him to sow *Tares* in "the LORD's *Field* among the *good Wheat*, especially if the "*Servants sleep*.

"But

"But so long as this Concern is awakened by the reading
 "and hearing of the Word; while it reforms the Life, and
 "cleanseth the Way; takes People off from their vain Con-
 "fidences, and brings them kindly over to Jesus Christ;
 "makes them serious, watchful, prayerful and heavenly-
 "minded; helps them to govern better their Thoughts,
 "Words and Actions, their Appetites and Inclinations,
 "Passions and Affections; disposeth them to be just and righ-
 "teous, kind and charitable to all that are about them; and
 "finally, fills them with Love to God, his Truths, his Ways,
 "his Worship and his People; Now *with such Marks of a*
 "*divine Work*, that the more general it is, so much the bet-
 "ter: and as it advanceth and spreads thro' the Country,
 "we should all cry, *Grace. Grace unto it.*

"Some People at a Distance hearing of this Concern and
 "Stirring, are quite at a *Loss* how to account for it; they
 "*wonder* what should be the Occasion, and nothing less than
 "some *Prophet or Angel* sent from above, or some Expecta-
 "tion of the World's sudden coming to an *End*, seems to
 "them sufficient to make it either so great or so extensive.

"Others *mock and deride.*

"But what is there after all so very unaccountable in this
 "Matter? Or what is there so very peculiar in their Cir-
 "cumstances, who are now, thro' the Mercy of God, so
 "very much concerned? Ought not all unconverted Sinners
 "sadly to think of their loit and undone Condition without
 "an Interest in Christ, if they would act reasonably? and
 "will they not also be bro't to it in the Day when the Lord
 "shall *open their Eyes*? Truly it is wonderful, to think how
 "they can rest Day and Night, while they have Reason to
 "judge that they are yet in the *Gall of Bitterness and Bond*
 "*of Iniquity*. Then shall these wondering People know
 "the Meaning of this Dispensation, when the Spirit of
 "Grace and Supplication shall drive them into their *inner*
 "*Chambers*, to unbosom themselves before the Lord: And it
 "would be one of the best Days of all their Lives, were they
 "bro't into the like Condition.

ELIPHALET ADAMS.

New-London, Sept. 5, 1735.

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HAVING at present finish'd our Accounts of the *Revival* of Religion in NEW-ENGLAND at the *present Day* before Mr. *Whitefield's* Arrival in 1740; until a sufficient Number of fresh Accounts come to our Hands; we would entertain our Readers with other Matters. And we cannot but think that the following Extract is exceeding suitable for the present Times. It is a Chapter contained in valuable and famous Treatise intituled *The Kingdom of GOD among Men*, printed at *London* in 1679, and composed by the Rev. Mr. JOHN CORBET, one of the greatest and most learned as well as pious of the Nonconformists in his Day, as we learn from his Funeral Sermon preached by the Rev. and famous Mr. *Baxter*, and from Dr. *Calamy's* Account: of the ejected Ministers.

CHAP. XV.

*The Enmity of the World against Godliness, and the Calumnies
 and Reproaches cast upon it considered.*

‘THE security and increase of true Religion is a matter
 ‘of no small difficulty. The Enmity against it is ge-
 ‘neral and perpetual in the first race of Mankind it brake
 ‘forth; even to Blood, and throughout all Ages it hath been
 ‘propagated, and that with great rage, as well within as with-
 ‘out the Pale of the visible Church. The adverse World
 ‘knows not the new Nature what it is, for it knows not
 ‘God whose Image it is. The World is not only alienated
 ‘from the Life of God, but opposite to it by the antipathy of
 ‘the carnal Life, and so not only wants the true relish, but
 ‘hath a strong disrelish of the divine and heavenly Nature.

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Moreover

‘Moreover true Christianity is a Light, by which all Things that are reprov’d, are made manifest; and the World that lives in Sin and loves Darkness, hates the Light, by which it is condemn’d, not only with an Hatred of Aversion, but of hostile Persecution.

‘Nevertheless, the unregenerate Sort of Men in general, cannot and would not abandon all Sense of Religion, which is so deeply imprinted in human Nature, and the Form whereof may be acceptable even to corrupt Nature. Wherefore they own the Name, while they hate the Thing; and keep up a Shew and Form thereof, while they deny the Truth and Power. And having a false Apprehension of Christ they adore him, while they trample upon his present Members, that really bear his Image; and having a false Idea of Godliness, they honour the Memory of the Saints of former Ages, while they vilify those of their own Times, in whom Godliness really exists: which shews, that if Christ and the former Saints were now on the Earth to appear what they were indeed, they would be no less hated and scorn’d than the Faithful that are now living.

‘The manifold Ways of Destruction and Misery wherein the Wicked walk, tho’ contradictory to each other, do all conspire in this Enmity; and Godliness is put to conflict not with one Sort of Enemies, but with the various corrupt Parties of the divided carnal World. Yet worldly Interests often make their Advantages of Christianity, and have their Designs upon it, and complicate themselves with it in some external and accidental Encasements for a Season, and then the Enmity is restrained. And not a few, that fall short of Regeneration, may be so illuminated and wrought upon, as not only to cease from Malignancy and Hostility against it, but to promote and strengthen its external Interests. But for all this, the Serpentine Nature hath hitherto been more predominant in this lower World, and God’s Kingdom hath had far greater Opposition, than Assistance from the Powers thereof.

‘Now we are noting the injury and Despight that is done to Godliness, the Calumnies and Reproaches heaped on the scribous Professors of it to render them hateful and contemptible, requires some Animadversion. Their Adversaries set them forth as Proud, Froward, Stubborn, False, Rash, Fierce, Petulant, Sullen, Fanatical, Hypocritical, Censorious

the World against Godliness, &c.

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rious, Pragmatical, Unruly, Schismatical, Seditious, Unpeaceable, Presumptuous, Selfish, and such like.

'If we would judge rightly of these Imputations, we are to 'mind many Things, *viz.* The Intrusion of Hypocrites, the 'multitude of half Converts, the great Weakness of Grace, and 'Defect of Wisdom in the greater Part of sincere Christians, 'and the Imperfections of the best and chiefest of them. It 'is further to be considered that Faults real or seeming, are 'more remarkable in strict Professors than in any others, as 'Spots in a white Garment; also that the common Malig- 'nity will aggravate the same above Measure; likewise that 'the Things they are charged with (were they truly charged) 'are not peculiarly theirs, but the Corruptions of the World 'in general; and that some Decrees thereof are found in all, 'in whom human Weakness is found, and that they are less 'and in a lower Degree in this Party of Men than in any 'other. Add hereunto that the Faults of some are commonly 'objected against all, and the Sins of Men not yet made per- 'fect, are cast upon that holy and perfect Way, which con- 'demns those Sins, and hath broken the Dominion of them.

'Moreover, when it is undeniable that this Sort of Men 'in general have renounced palpable Dishonesty, Injustice, 'filthy Lewdness, Wantonness, Intemperance, Luxury and 'other gross Pollutions of the World, they are burdened (ac- 'cording to the true Method of Calumniation) with Matter 'of Suspicion or evil Surmise, as Hypocrisy, Self-conceited- 'ness, Fancicalness and secret Pride, Things mostly belong- 'ing to the hidden Man of the Heart; or with spiritual 'Wickedness, as Envy, Malice, Bitterness, Vain-glory, Am- 'bition, Self-admiration and Contempt of others, Things of 'more close and covert Nature, and as not easily proved, so 'not easily disproved where they are objected; or with the 'ambiguous Charge of Schism, Faction, Turbulency, Singu- 'larity, Peevishness, Perversness, Obstinacy; which oppo- 'site Parties are continually casting upon each other; Faults 'and Duties, Vertues and Vices happening to be called by 'these Names. And in this Method of Accusation, the In- 'nocent are sooner injured than cleared, and Slanderers do 'their Work, for the Reproaches are boldly cast abroad, and 'something sticks.

'But notwithstanding all the Obloquy and Calumny, the 'whole World may be challenged to produce an Instance of

'any Sort or Sect of Men, that have exceeded or equaled the
'serious Professors of the true Christianity in Things honest,
'and just, and comely, and useful, and praise-worthy. It
'must not be expected, but that during their imperfect State
'Obliquities and Aberrations will be found more or less in
'them, as they are more or less remote from Perfection. But
'if true Honesty and Vertue be a Reality and not an empty
'Name, and if it be not perished out of the World, it exists
'and resides in them.

'Howbeit in this Way there are inevitable Occasions of
'stumbling, not given but taken, and such fall thereat, as
'do err in their Hearts, and have not known God's Ways. The
'Practice of true Piety lying out of the common Road, is
'misjudged as a kind of humorous Singularity.

'To speak feelingly of divine Things, seems Folly or meer
'Fancy to them, who have no knowledge or Taste thereof
'in themselves.

'To express with Zeal or Vigour such Things as seem to
'others incredible, tho' they be most true and excellent, is 'taken for
Madness.

'Tenderness of Confidence, Strictness of Life, Fervour of
'Devotion, Mortification and Heavenly-mindedness, is by
'Sensualists, Formalists, and carnal Politicians, judging by
'their own Measure, taken for Hypocrisy, designing the Ap-
'plause of Men, or some Eminency and Advancement in a
'Party, or some other Self-Interest.

'A pious Regard to the lesser as well as the greater Com-
'mands of the Law, and a Dread of despising the least Com-
'mandment, is commonly esteemed Peevishness and needless
'Preciseness.

'To distinguish between the holy and profane, the zealous
'and lukewarm, the carnal and spiritual in the visible Church,
'and to judge of both Sorts as they are, is a great Offence to
'the World, for which the Religious are thought to be Proud,
'Boasters, Despisers of others, Uncharitable, Censorious;
'and Formalists are magnified against them for their large
'Charity towards all, which is indeed no Charity, but indif-
'ferency in Religion, not Seldom accompanied with Bitter-
'ness towards the Godly.

'To speak as the Scripture doth of a peculiar People, and
'as Christ himself, of the fewness of God's chosen among
'the many outwardly called, is accounted the confining of

'Godliness

the World against Godliness, &c.

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‘Godliness to a Party, and the fancying of themselves to be
 ‘the only People of God. Now such Arrogance is justly
 ‘charged on those that place Religion in narrow Opinions,
 ‘and Platforms, and Methods of their own choosing, and
 ‘judge of all Men as they are nearer or farther from them:
 ‘yet nothing is surer than that God hath a peculiar People,
 ‘who are comparatively a small Number distinguished from
 ‘the World by his own Mark, which is no other than his
 ‘own Image in Righteousness and true Holiness.

‘To discern a laborious, lively, faithful Ministry from that
 ‘which is lazy, lifeless and deceitful, and to regard the one
 ‘and the other accordingly, to note the ignorant, foolish,
 ‘profane and scandalous of that Function, *to condemn a vile*
 ‘*Person, and to honour them that fear the Lord*, to take Notice
 ‘of the Serpentine Seed, and to turn away from such, to
 ‘abhor Impiety, and to have no Fellowship with the Wicked
 ‘in their evil Deeds, provokes an evil Generation that are
 ‘hereby reprov’d & judg’d; and they raise an Outcry against
 ‘the Godly as factious, unsociable, Despisers of Government,
 ‘Makers of Parties, and Enemies to Peace.

‘To examine the Doctrines, Precepts, Traditions, and
 ‘Customs of Men by God’s Word, to use all just Means to
 ‘discern his Will, and to choose to obey God rather than
 ‘Men, when their Commands are contrary to his, is reviled
 ‘for proud Perverseness, Contempt of ancient Customs, and
 ‘the Authority of Superiours, Disobedience to Kings and
 ‘Laws.

‘To be zealous for God’s Honour, and the Purity of Re-
 ‘ligion, to be earnest and active in stopping the Course of
 ‘Sin, and promoting Piety and the Means of Salvation, and
 ‘to be concerned for God’s Interest in the World more than
 ‘the common Sort are, make the Religious to seem prag-
 ‘matical, turbulent, and unpeaceable.

‘Not to run into the common Excess of Riot, nor to
 ‘comply with mad Mirth and Jollity, offensive Gallantry,
 ‘or any Extravagancy that is in Fashion, is accounted Stoical
 ‘Superciliousness and Morosity.

‘Strictness of Profession, Seriousness and necessary Pre-
 ‘ciseness of Conversation seems to many to be the same Thing
 ‘with Phariseism, wherewith the most conscientious are
 ‘commonly most reproached, and so the hateful Name of
 ‘Christ’s worst Enemies is cast upon his true and faithful
 ‘Followers.

‘Wherefore

‘Wherefore it is worth the while to note who and what they were. It is evident from the Gospel-History, that *the Pharisees* were a strict Sect, and in great Reputation for seeming Holiness, no Separates from the *Jewish Church*, but of chiefest Sway therein, and of great Esteem among the Rulers. They little cared for the ordering and Government of the Heart, and placed Perfection in outward Works, and in Rituals more than Morals, and chiefly in the Ceremonies of their own devising, and the Traditions of the Elders, and in seal for the *Corban* or the Church’s Treasure, and to these Things they made the weightiest Duties of the Law give Place. They wore broad Phylacteries, and affected a proud Reservedness and formal Gravity. Those Fastings, Prayers and Alms-Deeds, that should have been done in secret, they made a Shew of openly to be seen of Men. They would be counted *Rabbles*, and own’d for absolute teaching Masters and Leaders of the People, and would have all subject to their Dictates. And they were Maligners and Opposers of the Power of Goodness, and Persecutors of the *true Israelites* to maintain their own Institutes and Interest. Now for our Part we have no need, nor Mind to vindicate the true Off-spring of such Forefathers. It concerns all Christians, as Christ warn’d the Disciples to beware of *this Leaven*. But the Truth is, something of Phariseism may be found among some of all Parties, as Self-confidence, Vain-glory, Self-praise, Censoriousness, Arrogance, Partiality, perverseness of Conscience, or straining at Gnats and swallowing of Camels. And peradventure, those that most object it to others, may be most deeply infected with it themselves; but however, it concerns all sorts to beware of it, and do as much as is possible to purge it out from among them, and every Christian should strive to keep himself from any Smatch of it, seeing it was so unsavoury to Christ.

‘It is thus very discernable from the manifold Misapprehensions of the Way it self, how Godliness falls under the hard Thoughts and Speeches of the mistaken World. *But Wisdom is justified of her Children*. And if Godliness it self by Misapprehension become a Rock of Offence, no wonder the World is scandalized at the Hypocrisy of false Pretenders, and at the real Faults and Weakness of sincere Profession. But Christ hath laid, *Blessed is he that is not offended in me*. ‘Un-

‘Undoubtedly the making of an higher Profession doth not exempt any from a just Conviction and Reproof. That Hypocrites should be detected, and the scandalous Faults even of sincere Christians noted, is the Interest of true Piety, And Charity both towards them that give Offence, and towards them that take it to their Hurt, requireth such Discovery. The Godly lay to Heart no Evils more, than the Scandals of Professors; and they know they are most concerned to take heed, *lest any Root of Bitterness bearing Gall or Wormwood should spring up among than.* And those that sin before all, their Discipline is to rebuke before all, that others may fear. But the great Mischief is, that some so speak and write of Hypocrites and Offences, as to reproach Godliness it self, and bring the Profession of it into Disgrace.

‘When they take Notice of any Thing amiss in Men professing Godliness, whether the Matter of Fact be true, or false, or the Scandal be in Reality or Appearance only, they presently say these are your Professors, they are all such and the whole Pack affords no better.

‘The real or seeming Hypocrist, Pride, Covetousness, Unrighteousness, Uncharitableness, Selfishness of some is cast upon a’l.

‘From some Instances of Aberration they argue against a godly Tenor of Conversation, and deny Sincerity where they see a falling short of Perfection.

‘They disparage a serious and circumspect Course of Life, by pretending it may be but a meer Guise or Shew, there may be lurking Vices, and they who have leaped gross Sensuality may be guilty of spiritual Sins, as Pride and Envy; and so they ground their Detraction upon Suppositions and Surmises of what may be, tho’ not appearing.

‘They inveigh against Hypocrisy in that Manner, which hardens the Vicious in their Debauchery; and they encourage Libertines in Idleness and excess of Vanity, by telling them, that the Precisians may do worse.

‘Those godly Exercises that lie out of the common Road (as to instance in holy Conference) they bring into Contempt, by obsessing an unseasonable and preposterous Use thereof, or the Impertinency and Weakness of some therein.

‘They censure inordinate Transports of Zeal, & Whimsies in Religion more bitterly than Lewdnesses, Outrages, gross Impieties, and daring Wickedness of dissolute Persons.

'They will burden the sober-minded, that are zealous for
'their God, with the inexcusable Madness of some intempe-
'rate Zealots.

'The Failings of the Religious they aggravate above Mea-
'sure; and particularly some passionate Disorders, that are
'commonly complexional, and have less of the Will, and
'consequently of sinful Malignity in them, than many Sins
'that make lesser Noise, and raise less Clamour: and they
'magnify the Evenness, Moderation, Mildness and other Hu-
'manities of loose or lukewarm Persons for the true Christian
'Spirit.

'They upbraid the Godly with their solemn Confessions
'and Aggravations of Sin before the Lord, and with their
'Acknowledgment and bewailing of such Scandals before the
'World, as have been given by some among them; as also
'with their publick Testimonies against Errors and Corrupt
'tions, that have risen in their Times; and so they reproach
'them for their Humility, Sincerity, and Impartiality in
'abasing themselves and giving Glory to God, and Condemn-
'ing Sin where-ever they find it.

'They scoff at those that speak of Communion with God,
'spiritual Experiences, Desertions, and the like Matters;
'and use in Scorn scriptural Words and Phrases, and other
'holy Expressions used by the Religious; and profane the
'Terms of *Holy, Godly, Saint, Sanctified*, by the the thereof
'in scandalous Ironies, and so they make Sport for profane
'Men, and harden them in their Irreligion.

'They would render holy Things contemptible by nothing,
'some little Oversight and Indecencies (mostly involuntary)
'in those that perform the same, as perhaps in the Preacher's
'Tone or Gesture.

'And to say the Truth, it is one of the easiest Things in
'the World for licentious Wits to play upon the most serious
'and sacred Things, and to make the most acceptable Ser-
'vice of God and his choicest Servants, seem ridiculous,
'These are some of the many vile and wretched Ways of
'disgracing true Religion: And I will add one more, to wit
'that Madness of Opposition, on what Side soever it be,
'which to make a different Party odious, will not fear to
'expose Godliness it self to the Contempt and Scorn of them
'that scorn all religious Parties.

To be finished in our next.

THE
Christian History;

Containing Accounts of the Propagation and Revival
 of Religion in *England Scotland and America.*

To be published Weekly.

Saturday **JULY 9. 1743. § No. 19.**

To be corrected in our last.

Page 137 line 10 *from the bottom, read—perpetual:* In
 144. line 15 & 16 *from the bottom, read—by noting*
 some little Oversights.

Mr. Corbet of the *Enmity of the World against Godliness,*
 finished.

SURELY it is a fearful Thing to be a *Hater, Reviler,* and
'Scorner of Persons, and Things dear to God, and pre-
 'cious in his Sight: What is it *to provoke the Lord to*
'Jealousy, if this be not? Wherefore he doth no ill Service
 'that detests this perilous Folly: And Men would easily
 'shun such Mistake and Prejudice, as makes them misjudge
 'and condemn the *pious,* if they would but deal fairly, and
 'exercise the same Equity and Candor towards them, which
 'is due to all Sorts, and which towards themselves all do
 'justly challenge.

'But *Godliness* will be still *Godliness,* let presumptuous
 'Wits employ their Tongues and Pens to transform it into
 'never so ugly Shapes. Invectives, Sarcasms, odious and ridi-
 'culous Tales and Stories, scenial Representations and Dis-
 'guises will not confound it, nor sink its Authority and Re-
 'putation. On the other Hand the fairest Coverings, and
 'best contrived Apologies, the most notable & advantageous
 'Policies, will not make corrupt Things savoury, nor insipid
 'Things relishable, nor little empty Things great & weighty,
 'nor uphold the Estimation of a degenerate, carnal, outside,
 'lifeless State of Religion, where better Things are known.

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'The

'The Wit of Man may adorn or palliate any Folly, and 'deform true Wisdom: but in a lucid Region, where Know-
'ledge is diffused, Wisdom will shew it self, and the Folly
'of Fools cannot be hid.

'But let the *religious* know, that it behoves them to take
'Care that they suffer so many Things in vain; for these
'Indignities may do them more good, than the vain Applause
'of Men: If their Enemies give them Advantage (as indeed
'they do) for the learning of more *Wisdom, Sobriety, and*
'*Circumspection*, let them receive it; it is pity they should
'not make the most of such harsh Instructions. What man-
'ner of Persons should they be in all holy Convention and
'Godliness, that as much as in them lies, there might not
'be that *Woe to the World because of Offences*; and that with
'well doing they might put to silence the Ignorance of
'foolish Men. More especially they should do their utter-
'most to shun even the Appearance of the Sins more pecu-
'liarily charged upon them, as *Hypocrisy, Pride, Wildness of*
'*Fancy, affected Singularity, and Self-Flattery*; and to be
'adorned with a conspicuous *Sincerity, Humility, and Charity*.

'And whatsoever *contumely* they endure, let them by no
'Means retaliate in the same Kind; remembring their bles-
'sed Lord *who being reviled, reviled not again*, but commit-
'ted himself to him that judgeth righteously. Wickedness
'cometh from the wicked: Scurrility, Petulency, Bitterness
'and all intemperate Language, is more agreeable to *their*
'*Adversaries*, than to them: And it is observed, that the
'slinging of witty Sarcasms, biting Jears and Scoffs, and
'railing Words against a Party, do vex and gall more than
'hurt or break them; and provoke, but not convince them;
'and serve indeed to feed a Humour, and make Sport, and
'do *some present Feat*, but do not carry the main Cause, or
'prevail in the End, but turn rather to the Damage and Ble-
'mish of those, for whose Service they were designed.

Agreeable to these Observations of Mr. *Corbet*; wrote the
Rev. and famous Mr. BAXTER in 1689, in a Treatise of his
intituled—*Cain and Abel: Malignity*, that is, *Enmity to serious*
Godliness Lamented, &c.—And his Words are these—

'It was written by one who can remember, at least since
'1627, that the serious Practice of Godliness was the
'common Scorn of the vulgar Rabble; and he that did but
'read the Scripture, and Books of Piety, and pray in his Fa-
'mily

Malignity: that is, Enmity &c.

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‘mily, and catechize Children or Servants, to hear a Sermon
 ‘at the next Parish Church from a godly Conformist, when
 ‘he had none at Home; yea that did but seriously talk of
 ‘Christ or Scripture, or the Life to come, or Preparation for
 ‘Death and Judgment, went under the Name of a *Puritan*,
 ‘which was a Reproach in the Mouth of Drunkards, Swear-
 ‘ers, Fornicators, and all the sensual, worldly Sort, both high
 ‘and low. And that conformable Ministers (yea and Gen-
 ‘tlemen) that were but seriously religious, no more scap’d
 ‘this Scorn than Non-conformists (who were then so few,
 ‘that they were in most Places unknown.) He sadly re-
 ‘membreth how greatly this malignant Rabble triumphed in
 ‘the Bishops Visitation Articles, and in the Preaching and
 ‘Talk of many Priests, who sharpened their Sermons with
 ‘Invectives against *Puritans* as dangerous Hypocrites, though
 ‘they had not a Nonconformist within many Miles. He
 ‘heard the godly, conformable Ministers lament, that the
 ‘Bishops and ecclesiastical Courts by their Jealousy and heat
 ‘against the Nonconformable *Puritans*, became the Strength
 ‘and Encouragement of this malignant vicious Rabble; and
 ‘that the young worldly Ministers took it for the Way to
 ‘Preferment, to preach against *Puritans*, while they treated
 ‘the Multitude of profane prayerless Families that had no
 ‘favour of serious Religion, as their good & peaceable Flocks.
 ‘He lived to see the godly learned Conformists, so grieved for
 ‘this, that they long’d for a Reformation; and many Confor-
 ‘mists (as Bishop *Robert Abbot*, Bishop *Downname*, and divers
 ‘others published their Reproof and Lamentation for it:) And
 ‘good *Robert Bolton* (in his *Directions for walking with God*)
 ‘thinks “that since Malice entered into the Heart of Man,
 “there was never a Word toiled with more Malice in the
 “Mouths of Drunkards and prophane Men, than the Word
 “[*Puritan*.]” Hundreds and Thousands of these wicked
 ‘Scorners of Religion, were either admitted (or driven) to
 ‘the Sacrament, or lived quietly in great Parishes while
 ‘they despised it, while these poor *Puritans* were strictly hunted
 ‘after! And if they fasted and prayed with a dying or sick
 ‘Friend, without getting a Licence for it from the Bishop,
 ‘the Church-Warden must enter them into their Inquisition,
 ‘or be forsworn.— — —

‘I tell you now what I mean by *malignant Enmity* to God-
 ‘liness; viz.

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‘When

'When the blindness & ungodliness of corrupted Nature 'increased by Practice into serpentine Enmity, and turned 'Mens Hearts by Unbelief and Disaffection from God and 'Heaven, doth possess them with a deep Dislike of a holy, heavenly & spiritual Life; first as to their own Practices, and 'then as it is in others; & because it is against their worldly 'Hopes and fleshly Lusts, they hate it and reject it themselves, 'and then hate and maliciously oppose it in others; yea tho' 'Law, Custom, and worldly Interest draw them formally to 'profess Christianity and Obedience to God's Laws, and to 'vow that in Baptism, they hate the serious Performance of 'their own Profession and Vows; and would be glad to drive 'it out of the World, and to set up Hypocrisy and Ceremony 'or a Stage Religion and Mummery, or the toothless Mass 'and Formalities in its Stead: And if Custom or Shame hinder them from persecuting or scorning Truth and Godliness 'in its proper Name, they will shew their Mind by their 'Things following.

'1. They will set up some worldly, fleshly Interest (like 'the Papal Kingdom) which is contrary to the Christian and 'holy Interest; and then they will persecute Christians not 'as Christians, nor as godly in Name, but as such indeed by 'pleading Conscience and Obedience to God, against their 'inconsistent Interest and Ways.

'2. Among all that are against their carnal, false Interest, they will cull out the more serious godly Persons to afflict.

'3. Among all the Faithful, they will cull out those who 'do Christ more Service in the World; because Christ's Service is it that is their Disservice, and opposite to their Sin.

'4. They will make a Scorn of their very religious Duties, 'and take up mimical Derisions, to make them ridiculous 'or contemptible.

'5. When they can charge them with no Crimes, they 'will purposely make Nets to catch them, as the Enemies of 'Daniel did by him, *Dan. 6.* And as the Spider makes her 'curious Webs to catch and kill the Flies.

'6. Yea they will make Faults by Slander and Lies, if not 'by Perjuries, if they can find none.

'7. Yea their Virtue, Piety and Innocency shall be all 'called Hypocrisy; and when they cannot accuse their Actions, they will accuse their Hearts and secret Thoughts, 'and judge them as if they had a Casement into their Breasts.

'8. Yea

II

to serious Godliness.

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'8. Yea if their Innocency cannot be so stained, they will hate them so much the more, because they cannot tread down their Reputation.

'9. They will search after, and aggravate all the Failings of religious People, and turn them into Crimes.

'10. If any one of them, or an Hypocrite that's like them, be guilty of any notable Fall, they will perswade Men that all the rest of their Lives is like that Crime; yea and that all that profess much seriousness in Godliness, are as bad as they; that all the rest of the Life of *Noah, Lot, David, Solomon*, &c. were as bad as the criminal Part; and that all the Servants of Christ are *Peter's*, or *Judas's*.

'11. That it is not their Sins, but their Piety which they hate, you will see in that they live in far greater Sins themselves, and take it to be no great Harm, but hate those that reprove them.

'12. And they make light of the common Crimes of others, They can bear with an Atheist, an Infidel, a Drunkard, a profane Swearer, a Derider of Godliness, yea a Persecutor, a Fornicator, a Man of no Religion, if he will but be for them, and serve their Interest, and will not scruple Communion with such: But Men never so sober, just and godly, that cross their Wills and carnal Ways, they cannot endure: And if they be such Clergy-men, as the World hath too many, such serious godly Men, for disliking their Ungodliness, are made the common Objects of their Pulpit and discouraging Scorn or Accusations, and perhaps are excommunicate *ipso facto*, for dissenting from their Opinions or Wills.

'13. Such usually in former Ages have been the chief Instigators of Princes and Rulers, to hate Men of serious Religion, and to stir up Persecution against them, and to render such odious to the World as Hereticks or intolerable Villains. O what Difference is there between the true Narratives of the Lives of *Luther, Calvin, Beza*, and abundance such, and the odious Lies and Defamations written of them by some others. Yea, those who commend *Melancthon, Bucer*, and many such for Learning and Moderation, hate their Doctrine of Reformation and serious Piety.

'14. And you may note, that in any slander of a godly Man, they will sooner believe one or two ignorant malicious Drunkards against them, that never knew them, than the Testimonies of Hundreds of most faithful Persons who praise and vindicate them, though they better know them.

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Malignity: that is, Enmity &c.

'15. They seldom give the accused Leave to speak for themselves before they believe Accusations against them; but conclude that they are as bad as backbiting; Malice reporteth them behind their Backs.

'16. They are glad to hear of any Infamy of religious Persons, and loth to hear them praised without Contradiction; and are glad to hear of any Suffering which befalls them.

'17. If there be any publick Differences in a Church, City or Land, they are usually against that Side, which most favoureth serious Godliness, be they who they will. If the King, Parliament, Bishops will be for the Persons and Ways of Soberness, Justice and serious Godliness, they would be on the other Side. And they will cry up any that will cry them down, or would oppress them.

'18. Lastly, The Quality of the Enemies may help with the rest to tell what it is that they are against: When it is the Generality of the Wordlings, proud, ambitious Men, sensual Drunkards, Gluttons, Fornicators, Profane & Irreligious, who hate Godliness so far, as to drive it from themselves and Families, and rather venture on Hell Fire, than be truly godly; it's easy to know what these hate in others.

'I have told you who I mean by malignant Enemies of Godliness, that the Mistakers and Slanderers of my Words may have no Excuse. Could we now but prevail against this Cainism, or Devilism, it would do much to recover the Peace of many Nations of the Earth: But Christ hath told us, that Enmity between the Seed of the Woman and Serpent, of which *Cain* and *Abel* were the first Specimen since the Fall, will never cease till Christ come, as terribly described 2 Thes. 1.6,10,11,12, and Math. 25.'

The following Account is communicated to us from the Rev. Dr. COLMAN, concerning some religious Affairs among the *Indians* at *Housatonnoc*.

Sir,

Boston, May 20. 1743.

A Letter from the Rev. Mr. Sargeant of Stockbridge, heretofore called *Housatonnoc*, passing through my Hands to the Rev. Mr. Isaac Hollis, a pious Baptist Minister near London; who has of late Years been at a pious and generous Expence for the clothing, bonding and Instruction of a Number of *Indian Boys*; I have with Pleasure transcribed said Letter for a Place in the *Christian History*, if it may be lawful thus

The Rev. Mr. SARGENT's Letter.

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thus to publish it without Mr. *Sargeant's* Knowledge and Content, or that of the Rev. Mr. *Hollis*.

B. Colman.

To the Rev. Mr. *Isaac Hollis*.

Rev. Sir, *Stockbridge*, April 7. 1743.

‘YOU have in the preceeding *Pages* a particular *Account* ‘of the laying out of *your Money* in Maintenance of your ‘*Boys*. It has been under *Disadvantage* in many Respects, ‘and particularly for want of a *House* and the constant Attendance of a *Master* with them together. Your *Expence* indeed has been great and generous, but not without considerable *Fruit*, tho’ to some not so happy as we could have wish’d. I have conducted my self with all the Care and conscientious *Concern* to answer the End, that I could; and have indeed (I think) been move *frugal* of the Money than if it had been my *own*.

‘Two out of your† Number *died* some Time in the *second* ‘Year, after we began with them; and *three* or *four* more ‘of them, who were almost grown up when they were taken ‘into the Number, could not be prevailed with to keep from ‘*marrying*, within about three Years from the Time they ‘began; after which I thought it proper to *withhold* your ‘Bounty from them: And after the rest were sent *abroad*, ‘during those *Intervals* they were at *home*, I withheld their ‘*Maintenance*, as looking upon it a needless Expence; nor ‘presumed to fill up *Vacancies* till we should see the *Success* ‘of your Bounty on those we began with; which is the ‘*Reason* your Money has spent *no faster* of late, and that there ‘is still *so much* left in my Hand.

‘By my former Accounts you apprehend the *Difficulties* ‘we laboured under in the beginning of my coming among ‘them, by Reason of the *Jealousies* and *Suspitions* the *Indians* ‘entertained of us and of our Designs: And because of these ‘*Jealousies*, and being such *utter Strangers* to the *Restraints* ‘of *Government* and proper *Discipline*; and their great *Aversion* to such *Restraints*, looking upon them as *Infringements* ‘of their *Liberties*; we were forc’d in Compliance wick their ‘Weakness and silly *Prejudices* to deal only in the *gentle* Methods of Persuasion, and to *overlook* many Things that were ‘sufficiently *ungrateful* and *disingenuous*.

† The Number was *Twelve*.

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to the Rev. Mr. HOLLIS.

'I took the *Boys* into my own *House* and under my own *Care* for a considerable Part of the *first Year*; but found 'the Task too great a *Burden* with the other Business that 'lay on my Hands: Besides, it was almost *impossible* as 'Things were then circumstanced to get a *House-keeper* to 'take Care of so large and *difficult* a Family: And being withal 'fully persuaded it would be *better* for them, and far more 'likely to *answer* the general Intention, I persuaded them to 'go abroad into *English Families*; which *Method* I have continued ever since as much as I could, and by this *Means* 'tis 'evident they gain'd the Knowledge of the *English Tongue* 'much faster, and *made swifter Progress* in their Learning 'by far, than they could do *here*, where there were so many 'Avocations and Temptations to *Idleness*; while also we 'dare not venture to use much *Authority* over them.

'By Means of your *Bounty* we have been able to do *more*, 'in *this* Way of expending it, towards cultivating Humanity, introducing the *English Tongue* and Manners, increasing their *Knowledge*, and laying the Foundation of a virtuous and *pious Life*, in those whom Divine Grace has or shall 'prepare for it, than we could have done in all human Probability in twice the Number of Years. Sundry of them 'have arriv'd at considerable Degrees of *Knowledge*; several 'appear *virtuously* disposed, and some to be affected with a 'divine Sense and Relish of Things.

'One in particular, on *whom* I have chiefly had my Eye, 'and have in a special Manner *favour'd*, has made *extraordinary* Progress in his Learning, and appears a virtuous *pious* young Man; and has been Angularly serviceable to me in 'assisting me in my Translations, Expositions and Applications of the *Scripture*; and has been very *helpful*, especially 'among the young People in a general *religious* Concern that 'has of late *prevailed* among them; and been a great Promoter of a religious *Meeting* held among them every *Lord's Day Evening*, for repeating what they hear in the Day, and 'praying and singing. And he is well qualify'd to teach 'School among; his Country-men, and after a few Years 'more will probably be fit to be a *Preacher of the Gospel* 'among them. He has liv'd considerably *with me*, and is 'now lately improved as an *Interpreter for a young Man* now 'preaching to a Number of *Indians* not far distant from us.

To be finished in our next.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday JULY 16. 1743. § No. 20.

Mr. Sargeant's Letter finished.

‘TWO or three *others* of them have been and are servicable in improving the rest of the Indians in Knowledge & Vertue. I entertain some Tho'ts of One's being sent as a *Missionary* among his Countrymen to preach the Gospel to them; *two* others of the younger ones promise very fair to prove virtuous pious and useful. I design to take *one* of them into my House, and spend what *Money* of your's I have yet in my Hands upon him, till I receive further *Orders* from You.

‘A continued Series of unweariedness *Kindness* to the Indians has (I think) at length intirely *overcome* their Jealousies and Suspitions; and an almost *universal* Disposition to receive Instruction seems to *prevail* among them in these Parts: I pray GOD increase it; and of late a *Reformation* is very visible among us.—Also, a *Moravian Missionary*, not far from hence, has to Appearance had wonderful *Success* among a Number.

‘Sir, I have lately *proposed*, what has been for many Years in my *Mind*, a Design to set up a *free boarding-School* in this Place, for the Education of *Indian Children*; in which I propose that they shall be bro't up to *Labour* as well as *Learnings* and the Exercises of *Devotion*; with which Proposal the *Indians* now seem to be mightily *taken*; being sensible of their *Folly* in having been formerly so *backward* to improve the Advantages put into their Hands, Whither *Providence* will so smile on the Design,

V

‘as

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The Rev. Mr. SARGEANT'S Letter &c.

'as to make it take *Effect*, I know not; but am full of
'*Faith* in the Matter; and doubt not but we shall have
'your *Prayers*, if not your *Assistance*, altho' you have al-
'ready been at so generous an *Expence* for us; which has
'prepared the Way for *this* Design; for which the
'*Indians* seem'd not dispos'd till now. But I can think of
'no *better* Method, in a natural Way, to change the
'*whole State* of the Indians in *America*; and to prepare
'em for an effectual Reception of *Christianity*, to change
'their Habit of *Wildness*, and spread the Knowledge of
'CHRIST thro' all their *Tribes*; The Disposition to these
'Things seems more and more to prevail, and spread among
'them: May *Almighty Power* effed the merciful Purpos-
'es of *sovereign Grace* among them.

'Sir, As to your making any Allowance to *me*, for my
'Care and Trouble, of which you speak in your *very obliging*
'*Letter* to me; I neither *ask* nor desire it; and beg of you
'not to *think* of it; for I should indeed be *ashamed* to ac-
'cept any Thing else of you (tho' my stated *Allowance* is
'not large) but your *Intercessions* at the Throne of Grace
'for me, of which I stand in great need. We can never
'be *thankful* eno' to you, under GOD, for having *put it*
'in our Power to do so much to promote our general De-
'sign. Thro' your *Liberalities*, *Thanksgivings* abound to
'GOD; who I am sure will *reward* your Charity; and I
'doubt not but *Generations to come* will bless your Name;
'and you will find your Reward in *Eternity*.

'I beg the Favour of your Correspondence, and a con-
'tinual Interest in your Prayers for *Me*, and the poor
'*People*, for whose *Salvation* I have the *Honour* and *Hap-*
'*piness* to be imployed; and assure your Self that I am
'both on my *own* Account, and on the Behalf of the
'*Indians*,

Sir,

Your most affectionate and obliged

Friend and Servant,

John Sargeant.

An Account of the late, &c.

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At the Desire of several of our Customers, we propose to insert in this and the following Numbers—The TESTIMONY and ADVICE of the late venerable ASSEMBLY of MINISTERS, met at Boston on Thursday July 7th Currant. And as an Introduction thereto have obtained of the Rev. Mr. Prince, one of the Scribes of said Assembly, the following Account, viz.

An Account of the late ASSEMBLY of Pastors &c.

On Friday May 27 last, a Number of Ministers belonging both to *Boston* and *divers Towns* in the *Country*, conferring together and judging that the Honour and Interest of CHRIST call'd them to make a general INQUIRY into the State of *Religion* in this Land, and with others to bear their TESTIMONY to the *wondrous Work of his Power and Grace* in the late *Revival of Religion* among us; agreed to publish the following INVITATION in one of the *News-Papers*.

Accordingly, in the *Boston-Gazette* of Tuesday May 31. the said INVITATION appeared in the following Terms—

'To the Publishers of the *Boston-Gazette*.

'*Some of your Customers desire you to insert this in your next Paper.*

'It is desir'd and proposed by a Number of Ministers both 'in *Town* and *Country*, that *such* of their Brethren as are 'perswaded there has of late been a happy REVIVAL of 'RELIGION, thro' an extraordinary divine Influence, in 'many Parts of this Land, and are concern'd for the Honour 'and Progress of this remarkable Work of GOD, may have 'an INTERVIEW at BOSTON, the Day after the approach- 'in Commencement; To consider whether they are not 'called to give an open conjunct TESTIMONY to an Event 'so surprizing and gracious; as well as against those Errors 'in Doctrine and Disorders in Practice, which thro' the 'permitted Agency of Satan have attended it, and in any 'Measure blemished it's Glory and hindred its Advance- ment: And also to consult the most likely Methods to be 'taken, to guard People against such Delusions & Mistakes 'as in such a season they are in Danger of falling into, 'and that this blessed Work may continue and flourish among 'us.

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An Account of the late

‘But if any Gentlemen who *heartily concur* in the End ‘and Design of this Proposal, may be hindred in Providence ‘from giving their Presence at this design’d INTERVIEW; ‘It is earnestly desired they would send their ATTESTATIONS, and communicate their Thoughts seasonably in ‘Writing: Tho’ at the same Time it is hoped, none will ‘differ small Difficulties to prevent their Attendance on an ‘Affair of such Importance to the Interest of CHRIST’S ‘Kingdom, both *Here* and in *other* Parts of the World.’

Agreeable to this *Invitation*, a considerable Number of *Ministers* met at *Boston* on *Thursday* July 7. in the *Forenoon*: when the Rev. Mr. *White* of *Glocester* open’d the Assembly with *Prayer*; They had some Discourse; and then adjourn’d (in order to attend the *publick Lecture*) to half an Hour past two in the *Afternoon*.

In the *Afternoon* they met to the Number of *ninety*, chose Dr. *Colman* Moderator, Dr. *Sewall* Assistant, and Mr. *Prince* and Mr. *Hobby*, Scribes. But Dr. *Colman* excusing himself, Dr. *Sewell* acted as Moderator.

They then proceeded to read *Letters* from *twenty eight* who were absent, bearing their *Testimony* to this remarkable Work of GOD in the Land. And after further Inquiries, Declarations, Discourses and Debates, a little after eight in the *Evening*, was read, proposed and put, without any Objection, the following VOTE, viz.

‘We Pastors of Churches in the Provinces of the ‘*Massachusetts-Bay & New-Hampshire* in NEW-ENGLAND, ‘met at *Boston* this 7th Day of *July* 1743, being *persuaded* there has of late been a happy *Revival of Religion*, ‘thro’ a remarkable divine Influence in many Parts of this ‘Land, and apprehending it our *Duty* to give an open ‘conjunct TESTIMONY, to the Glory of GOD, to an ‘*Event so surprizing and gracious*, as well as *against* those ‘*Errors in Doctrine*, and *Disorders in Practice* which thro’ ‘*humane Frailties* and *Corruptions* and the permitted Agency ‘of *Satan* have attended it, and in any Measure blemished ‘its Glory and hindred its Advancement; came to the ‘following RESOLUTION, that a COMMITTEE be chosen ‘to consider the Premisses and make a Report to *Morrow Morning at nine of the Clock*’. Voted in the affirmative Generally.

And

venerable ASSEMBLY of Pastors, &c.

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And chose the Rev. Dr. *Sewall*, Mr. *Wigglesworth*, *Prince*, *Adams*, *Cooper*, *Nathaniel Rogers*, *Leonard* and *Hobby*, to be said COMMITTEE.

The Rev. Mr. *MOODY* pray'd.

And they *adjourn'd* to meet to *Morrow Morning* at nine of the Clock.

FRYDAY MORNING.

About 10, they met again, to the Number of about *Seventy*. Dr. *SEWALL* *pray'd*: and then presented the Committee's Report: First we read the *whole* throughout:

Then began again, and read the *Introduction*:

Then read & severally considered the *following Paragraphs*: And after diverse *Amendments*, proceeded to SUBSCRIBE.

VOTED, 'That Mr. *Prince*, *Cooper* and *Gee*, be a Committee to take Care of publishing the subscribed TESTIMONY and ADVICE, together with suitable *Extracts* from 'the *Letters* communicated to us.'

Rev. Mr. *BAXTER* return'd *Thanks* and *Pray'd*.

And about three in the *Afternoon* we Dissolve.

A true Account according to the *Minutes*.

THOMAS PRINCE, *Scribe*.

The said RESULT *is as follows*—

THE TESTIMONY and ADVICE of an Assembly of Pastors of Churches in *New-England*, at a Meeting in *Boston* July 7. 1743. Occasion'd by the late happy Revival of Religion in many Parts of the Land. To which are added, ATTESTATIONS contained in *Letters* from a Number of *their Brethren* who were providentially hinder'd from giving their Presence.

IF it is the Duty of every one, capable of Observation and Reflection, to take a constant religious Notice of 'what occurs in the daily Course of common Providence; 'how much more is it expell'd that those Events in the divine Œconomy, wherein there is a signal Display of the Power, Grace and Mercy of GOD in behalf of the Church, should be observ'd with sacred Wonder, Pleasure

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the Testimony and Advice of the late

'sure and Gratitude?—Nor should the People of GOD 'content themselves with a *silent* Notice, but *publish with the Voice of Thanksgiving, and tell of all his wondrous Works.*—

'More particularly, When CHRIST is pleas'd to come 'into his Church in a plentiful Effuion of his Holy Spirit, 'by whose powerful Influences the Ministration of the 'Word is attended with uncommon Success, Salvation- 'Work carried on in an eminent Manner, and his King- 'dom, which is *within Men*, and consists in *Righteousness and Peace and Joy in the Holy Ghost*, is notably advan- 'ced,—THIS is an Event which above all others invites 'the Notice, and bespeaks the Praises of the Lord's People, 'and should be declar'd abroad for a *Memorial* of the divine 'Grace;—as it tends to confirm the Divinity of a de- 'spised Gospel, and manifests the Worse of the Holy Spirit 'in the Application of Redemption, which too many are 'ready to reproach; as it may have a happy Effect, by the 'divine Blessing, for the Revival of Religion in other Places, 'and the Enlargement of the Kingdom of CHRIST in the 'World;—and as it tends to enliven the Prayers, strengthen 'the Faith, and raise the Hopes, of such as are *waiting for the Kingdom of God*, and the coming on of the Glory of the 'latter Days.—

'But if it is justly expected of all who profess themselves 'the Disciples of CHRIST, that they should openly acknow- 'ledge and rejoice in a Work of this Nature, wherein the 'Honour of their divine Mailer is so much concerned; How 'much more is it to be look'd for from those who are em- 'ploy'd in the *Ministry of the LORD JESUS*, and so stand 'in a special Relation to him, as Servants of his Houshold, 'and Officers in his Kingdom?—*These* stand as *Watchmen* 'upon the Walls of *Jerusalem*; and it is their Business not 'only to give the Alarm of War when the Enemy is ap- 'proaching, but to found the Trumpet of Praise when *the King of Zion cometh, in a meek Triumph, having Salvation.*

'For these and other Reasons, We, whose Names are 'hereunto annexed, Pastors of Churches in *New-England*, 'met together in *Boston*, July 7th 1743, think it *our* indis- 'pensable Duty, (without judging or censuring such of our

'Bre-

venerable ASSEMBLY of Pastors &c.

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‘Brethren as cannot at present see Things in the same Light
 ‘with us) in this open and conjunct Manner to declare, to
 ‘the Glory of sovereign Grace, our full Perswasion, either
 ‘from what we have seen ourselves, or received upon credi-
 ‘ble Testimony, that there has been a *happy and remarkable*
 ‘*Revival of Religion in many Parts of this Land, through an*
 ‘*uncommon divine Influence*; after a long Time of great De-
 ‘cay and Deadness, and a sensible and very awful Withdraw
 ‘of the Holy Spirit from his Sanctuary among us.—

‘Tho’ the Work of Grace wro’t on the Hearts of Men
 ‘by the Word and Spirit of GOD, and which has been
 ‘more or less carried on in the Church from the Begin-
 ‘ning, is always the same for Substance, and agrees, at
 ‘one Time and another, in one Place or Person and ano-
 ‘ther, as to the main Strokes and Lineaments of it, yet
 ‘the *present Work* appears to be remarkable and extra-
 ‘ordinary,

‘On Account of the *Numbers wrought upon*—We
 ‘never before saw so many brought under Soul-Concern,
 ‘and with Distress making the Inquiry, *What must we do to*
 ‘*be saved?* And these Persons of all Characters and
 ‘Ages.—With Regard to the *Suddenness and quick*
 ‘*Progress* of it—Many Persons and Places were sur-
 ‘prized with the gracious Visit together, or near about the
 ‘same Time; and the heavenly Influence diffus’d itself far
 ‘and wide like the Light of the Morning.—Also in Respect
 ‘of the *Degree of Operation*, both in a Way of *Terror* and
 ‘in a Way of *Consolation*; attended in many with unusual
 ‘*bodily Effects.*”

‘Not that all who are accounted the Subjects of the
 ‘present Work, have had these extraordinary Degrees of
 ‘previous Distress and subsequent Joy. But many, and
 ‘we suppose the greater Number, have been wrought on in
 ‘a more gentle and silent Way, and without any other
 ‘Appearances than are common and usual at other Times,
 ‘when Persons have been awakened to a solemn Concern
 ‘about Salvation, and have been thought to have pass’d out
 ‘of a State of Nature into a State of Grace.

‘As to those whose *inward Concern* has occasioned extra-
 ‘ordinary *outward Distresses*, the most of them when we
 ‘came to converse with them, were able to give, what
 ‘appear’d to us, a rational Account of what so affected
 ‘their

‘their Minds; *viz.* A quick Sense of their *Guilty Misery* and *Danger*; and they would often mention the Passages in the Sermons they heard, or particular Texts of Scripture, which were set home upon them with such a powerful Impression.—And as to such whose *Joys* have carried them into *Transports* and *Extasies*, they in like Manner have accounted for *them*, from a lively Sense of the *Danger* they hop’d they were freed from, and the *Happiness* they were now possess’d of; such clear Views of divine and heavenly Things, and particularly of the Excellencies and Loveliness of JESUS CHRIST, and such sweet Tastes of redeeming Love as they never had before.—The Instances were very few in which we had Reason to think these Affections were produced by *visionary* or sensible Representations, or by any other Images than such as the Scripture it self presents unto us.

‘And here we think it not amiss to declare, that in dealing with these Persons we have been careful to inform them, That the Nature of Conversion does not consist in these passionate Feelings; and to warn them not to look upon their State safe, because they have pass’d out of deep Distress into high Joys, unless they experience a Renovation of Nature, follow’d with a Change of Life, and a Course of vital Holiness.—Nor have we gone into such an Opinion of the *bodily Effects* with which this Work has been attended in some of its Subjects, as to judge them any Signs that Persons who have been so affected, were *then* under a *saving Work* of the Spirit of God, No; We never so much as call’d these bodily Seizures, *Convictions*; or spake of them as the immediate Work of the Holy Spirit. Yet we do not think them inconsistent with a Work of God upon the Soul at that very Time; but judge that those inward Impressions which come from the Spirit of God, those Terrors and Consolations of which he is the Author, may, according to the natural Frame and Constitution which some Persons are of, occasion such bodily Effects.—And therefore that those extraordinary outward Symptoms, are not an Argument that the Work is delusive, or from the Influence and Agency of the evil Spirit.

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday **JULY 23. 1743. § No. 21.**

*The Testimony and Advice of the late venerable Assembly
of Ministers continued.*

‘**W**ITH Respect to Numbers of those who have been
‘under the Impressions of the present Day, we
‘must declare there is good Ground to conclude
‘they are become *real Christians*; the Account they give of
‘their Conviction and Consolation agreeing with the Standard
‘of the holy Scriptures, corresponding with the Experiences
‘of the Saints, and evidenc’d by the external Fruits of
‘Holiness in their Lives: so that they appear to those who
‘have the nearest Access to them, as so many *Epistles of*
‘*Christ*, written, not with Ink, but by the Spirit of the
‘living God, attesting to the *Genuineness* of the present Ope-
‘ration, and representing the *Excellency* of it.

‘Indeed many who appear’d to be under Convictions,
‘and were much alter’d in their external behaviour, when this
‘Work began, & while it was most flourishing, have lost these
‘Impressions, and are relapsed into their former Manner
‘of Life: Yet of those who were judg’d hopefully con-
‘verted, and made a publick Profession of Religion, there
‘have been *fewer Instances of Scandal and Apostacy* than
‘might be expected.—So that, as far as we are able to
‘form a Judgment, the Face of Religion is lately chang’d
‘much for the better in many of our Towns and Congre-
‘gations; and together with a *Reformation* observable in
‘diverse Instances, there appears to be more *experimental*

X

Godliness,

'*Godliness, and lively Christianity*, than the most of us can remember we have ever seen before.—

'Thus we have freely declar'd our Tho'ts as to the Work of GOD so remarkably reviv'd in many Parts of this Land.—And now, We desire to *bow the Knee in Thanksgiving to the God and Father of our Lord Jesus Christ*, that our *Eyes have seen*, and our *Ears heard* such Things.—And while these are our Sentiments, we must necessarily be grieved at any Accounts sent abroad, representing this Work as all *Enthusiasm, Delusion* and *Disorder*.—

'Indeed it is not to be denied that in *some Places* many Irregularities and Extravagancies have been permitted to accompany it, which we would deeply lament and bewail before GOD, and look upon our selves oblig'd, for the Honour of the HOLY SPIRIT, and of his blessed Operations on the Souls of Men, to bear a publick and faithful Testimony against; tho' at the same Time it is to be acknowledged with much Thankfulness, that in *other Places*, where the Work has greatly flourish'd, there have been few if any of these disorders and Excesses.—But who can wonder, if at such a Time as this Satan should intermingle himself, to hinder and blemish a Work so directly contrary to the Interests of his own Kingdom?—Or, if while so much good Seed is sowing, *the Enemy should be busy to sow Tares?*—We would therefore, in the *Bowels of Jesus*, beseech such as have been Partakers of this Work, or are zealous to promote it, that they *be not ignorant of Satan's Devices*; that they *watch and pray* against Errors and Misconduct of every Kind, lest they blemish and hinder that which they desire to honour and advance.—Particularly,

'That they do not make *secret Impulses* on their Minds, without a due Regard to the *written Word*, the Rule of their Duty: A very dangerous Mistake which we apprehend some in these Times have gone into—That to avoid *Arminianism* they do not verge to the opposite Side of *Antinomianism*; while we would have others take good Heed to themselves, lest they be by some led into, or fix'd in, *Arminian Tenets*, under the Pretence of opposing *Antinomian Errors*.—That *Laymen* do not invade the Ministerial Office, and under a Pretence of *Exhorting* set up

Preaching

‘*Preaching*; which is very contrary to Gospel Order, and tends to introduce Errors and Confusion into the Church.—That *Ministers* do not invade the Province of others, and in *ordinary Cases* preach in another’s Parish without his Knowledge, and against his Consent; Nor encourage *raw* and *indiscreet* young *Candidates*, in rushing into particular Places, and preaching publicly or privately, as some have done to the no small Disrepute and Damage of the Work in Places where it once promis’d to flourish. Tho’ at the same Time we would have Ministers shew their Regard to the spiritual Welfare of their People, by suffering them to partake of the Gifts and Graces of *able, found* and *zealous Preachers* of the Word, as GOD in his Providence may give Opportunity therefor: Being perswaded GOD has in this Day remarkably bless’d the Labours of *some* of his Servants who have *travelled* in preaching the Gospel of CHRIST.—That People beware of entertaining Prejudices against their *own Pastors*, and don’t run into *unscriptural* Separations.—That they don’t indulge a *disputatious Spirit*, which has been attended with mischievous Effects; nor discover a Spirit of *Censoriousness*, *Uncharitableness*, and rash *judging* the State of others: than which scarce any Thing has more blemished the Work of GOD amongst us.—And while we would meekly *exhort* both Ministers and Christians, so far as is confident with *Truth* and *Holiness*, to *follow the Things that make for Peace*; we would most earnestly *warn* all Sorts of Persons not to *despise* these Out-pourings of the Spirit, lest a holy GOD be provoked to withhold them, and instead thereof to pour out upon this People the Vials of his Wrath, in temporal Judgments and spiritual Plagues; and would *call* upon every one to improve this remarkable Season of Grace, and put in for a Share of the heavenly Blessings so liberally dispensed.—

‘Finally,

‘We exhort the Children of GOD to *continue instant* in Prayer, that He, with whom is the *Residue of the Spirit*, would grant us fresh, more plentiful and extensive Effusions, that so this Wilderness, in all the Parts of it, may become a fruitful Field:—That the present Appearances may be an *Earnest* of the glorious Things

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promis’d

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the Testimony and Advice

‘promis’d to the Church in the latter Days; when she
 ‘shall *shine with the Glory of the LORD arisen upon her*, so
 ‘as to dazzle the Eyes of Beholders, Confound and put to
 ‘Shame all her Enemies, rejoyce the Hearts of her solici-
 ‘tous and now sadned Friends, and have a strong Influ-
 ‘ence and Resplendency throughout the Earth.—*AMEN!*
 ‘*Even so come LORD JESUS; Come quickly!*

‘After solemn repeated Prayer, free Inquiry and Debate,
 ‘and serious Deliberation, the above Testimony and Advice
 ‘is signed by

[the following Pastors of Churches,]

I. In the Province of the MASSACHUSETTS-BAY.

County of SUFFOLK.

Pastors of Congregational Churches in Boston.

|| Benjamin Colman D. D.
 Joseph Sewall D. D. *To the Substance, Scope and End.*
 Thomas Prince A. M. *To the Substance.*
 John Webb A. M.
 William Cooper A. M.
 Thomas Foxcroft A. M.
 || Samuel Checkley A. M.
 Joshua Gee A. M.
 || Andrew Eliot A. M.
 Pastor of a *Presbyterian* Congregation in Boston.
 John Moorhead.
 James Bayley A. M. of the 2d Church in *Weymouth*.
 || John Fowle A. M. the 2d Church in *Hingham*.
 Thomas Balch A. M. a Church in *Dedham*.
 Henry Messenger A. M. the 1st Church in *Wrentham*.
 Elias Haven A. M. the 2d Church in *Wrentham*.
 James Allin A. M. the Church in *Brookline*.
 || Joseph Baxter A. M. the Church in *Medfield*.
 || Ezra Carpenter A. M. the Church in *Hull*.

County of ESSEX.

James Diman A. M. a Church in *Salem*.
 To the Substance Scope and End.
 Samuel Wigglesworth A. M. a Church in *Ipswich*.
 Nathaniel Rogers A. M. the 2st Church in *Ipswich*.
 || Simon Bradstreet A. M. the 2d, Church in *Marblehead*.

John

of Pastors &c.

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John Chipman A. M. a Church in *Beverly*,
 To the Substance Scope and End.
 Jedidiah Jewet A. M. the 1st Church in *Rowley*.
 James Chandler A. M. the 2d Church in *Rowley*.
 Samuel Bacheller A. M. the 3d Church in *Haverhill*.
 John White A. M. the 1st Church in *Glocester*.
 John Emerson A. M. the Church in *Topsfield*,
 To the Scope and Substance.
 John Warren A. M. the Church in *Wenham*.
 Ames Cheever A. M. the Church in *Manchester*.

County of MIDDLESEX.

|| Hull Abbot A. M. the Church in *Charlestown*.
 || Thomas Prentice A. M. the Church in *Charlestown*.
 Daniel Bliss A. M. the Church in *Concord*.
 William Hobby A. M. the 1st Church in *Reading*.
 John Cotton A. M. the Church in *Newton*.
 Joseph Emerson A. M. the 1st Church in *Maiden*, To the Scope and
 Substance.
 || Ebenezer Turell A. M. the Church in *Medford*.
 Daniel Emerson A. M. the ad Church in *Dunstable*.
 Phineas Hemmingway A. M. the Church in *Townshend*.

County of WORCESTER.

|| Joseph Dorr A. M. the 1st Church in *Mendon*.
 || Ebenezer Parkman A. M. the Church in *Westborough*.
 David Goddard A. M. the Church in *Liecester*,
 To the Substance.
 Solomon Prentice A. M. the Church in *Grafton*.
 John Seccomb A. M. the Church in *Harvard*.
 Nathan Webb A. M. the Church in *Uxbridge*.

County of PLYMOUTH.

Nathanael Leonard A. M. the 1st Church in *Plymouth*.
 Jonathan Ellis A. B. the 2d Church in *Plymouth*.
 || Nathanael Eells A. M. the 2d Church in *Scituate*.
 Samuel Veazie A. M. the Church in *Duxborough*.
 Samuel Hill A. M. the 1st Church in *Marshfield*.
 John Porter A. M. the 4th Church in *Bridgewater*.
 Othniel Campbell A. M. the 2d Church in *Plympton*.
 || Benjamin Bass A. M. the Church in *Hanover*.
 || Thaddeus Maccarty A. M. the Church in *Kingston*.
 John Cotton A. M. the Church in *Hallifax*.

County

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Testimony and Advice &c.

County of Barnstable.Francis Worster, the 2d Church in *Sandwich*.**County of BRISTOL.**Josiah Crocker A. M. the Church in *Taunton*.Habijah Weld A. M. the Church in *Attleborough*,
To the Substance Scope and End.Samuel Tobey A. M. the Church in *Berkley*.**County of YORK.**Samuel Moody A. M. the 1st Church in *York*.Samuel Chandler A. M. the 2d Church in *York*.Thomas Smith A. M. the 1st Church in *Falmouth*.**II. In the Province of NEW-HAMPSHIRE.**Ward Cotton A. M. the 1st Church in *Hampton*.Joseph Adams A. M. the Church in *Newington*.James Pike A. M. the Church in *Summersworth*.Amos Main A. M. the Church in *Rochester*.Joshua Tufts A. M. the Church in *Litchfield*.**III. In the Colony of RHODE-ISLAND.**Josiah Cotton A. M. a Church in *Providence*,
To the general Scope and Tendency.

N. B. The Reverend Gentlemen, to whose Names ||'s are affixed, signed the Testimony & Advice with an Exception in the following Terms. 'We concur with the Testimony for the Substance of it, excepting that Article of Itinerancy, or Ministers and others, intruding 'into other Ministers Parishes without their Consent, 'which great disorder we apprehend not sufficiently 'testified against, therein.

N. B. By Reason of *Distance*, the *Ministers* of CONNECTICUTT-COLONY, and of the *County* of *Hampshire* in the MASSACHUSETTS-PROVINCE could not conveniently attend the *Interview*.

ATTESTA-

Attestations.

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ATTESTATIONS contain'd in *Letters* from a
Number of *Pastors absent*, and communicated to
the *Assembly*.

No. I. From the Rev. Mr. Rogers, senior Pastor of the
first Church in *Ipswich*, in the County of *Essex*.

‘WHEREAS it has been advertis’d in a late *Gazette*, or
‘*Weekly Journal*, that some Rev. *Ministers* in *Boston*,
‘and *Places adjacent*, designing to meet together on the
‘*Day after Commencement*, do desire, that as many *others*
‘from the Country, as can conveniently, wou’d come
‘down and give in their TESTIMONY for GOD, and the
‘late *glorious & remarkable Work of his Grace* (marvellously
‘begun and carrying on among us) and that such as cannot
‘personally appear would send their ATTESTATIONS in
‘Writing to that Assembly;

‘I being one of this latter Sort, who thro’ Age and
‘Weakness of Body, am unable to travel so far—must
‘take this Way to signify my *heartly Approbation* of such
‘a Design, and also my Readiness with Heart and Hand to
‘subscribe to the *most ample Testimony* that may be drawn
‘by a better Pen, for the Purpose above-mentioned; well
‘knowing there can never be too much or enough spoken
‘or written by Man to magnify the Mercy of GOD in thus
‘visiting his People, as of late he hath remarkably been
‘pleased to do, or enough said or done to shew forth the Praise;
‘of divine Power, and sovereign free Grace, so wonderfully
‘displayed in innumerable Instances and Effects thereof.

‘I have for some Time apprehended it to be the righteous
‘Expectation of our glorious LORD, that all his Ministers
‘in these Churches, especially such as may have observed
‘with Admiration (and other proper Affections) the *great*
‘*Revival of the Power of Godliness*, and more general Reformation of Manners sin many Places) as a Fruit of his
‘more *plentiful Effusion* of his most HOLY and BLESSED
‘SPIRIT on the Minds and Hearts of the People, and (as
‘we trust) in Answer to the constant fervent Prayers of the
‘Faithful, both in the present and preceeding Generations
‘—should in the most publick Manner testify their most
‘grateful Sense of this his unmerited Favour and Loving-
‘kindness to this People and their Posterity.

'I should have rejoiced to have seen something of this 'Nature to have gone before the Testimony of another Sort, '(against some real or supposed Errors and disorders) put 'forth in the Name of the late Convention. For certainly 'our LORD CHRIST ought (in all Things) to have the Pre-'eminence, and most venerable Mention made of his glori-'ous Work, before any Things, which the grand Adver-'sary of his Kingdom and Church may have done to blemish, 'interrupt or hinder the Progress thereof. Nevertheless I 'humbly hope and believe it may yet be accepted of GOD, 'and likewise be of great Service to his dear People, if a 'full and positive Declaration were drawn and subscribed 'by a Number of *Witnesses* for CHRIST; asserting a *most* 'powerful and clear *Work of Grace* (according to our Appre-'hension) wrought in the Hearts of *Multitudes*, from one 'End of the Land to the other. All such as *believe* it with 'their *Heart*, will readily *confess* it with their *Mouth*.

Rev. and dear Brethren,

'I shall on the *very Day* of your proposed *Meeting*, viz. *July 7th* (GOD continuing my Life to that Day) enter on the 78th Year of my *Age*, and in the 54th of my *Ministry*. And now desire, as I have utmost Reason, to bless GOD who has given me to see a Day of such marvellous Power and Grace, particularly in this Place, and since the Rev. Mr. *Whitefield* and *Tennent* came among us; wherein *great Numbers* of our *young People*, and *others of more advanced Age* give *clear Evidence of a sav-'ing Change* wrought in them, and by the *Fruits of the* 'SPIRIT shew that they are *born of the SPIRIT*: And many Persons of *Christian Experiences before*, have been greatly *re-'vived*, enriched with Grace, established and comforted by a new Influence, in and through the Word read & preached: This I have found by my best Observation in general, and more intimate Conversation with many of those *Scores*, yea I think I may say, *Hundreds* living here & in the Neighbour-'hood, and with several from distant Places, who uni-'versally speak the same Language, all giving Testimony 'by their Experience to the *Truth of Gospel Doctrines of* 'Grace.

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

To be publish'd *Weekly.*

Saturday JULY 30. 1743. § No. 22.

Attestations &c. *continued.*

‘SUCH Things as these, my Brethren, with many others
‘which plight be mentioned, and I hope will be, I
‘would look upon as instances of GOD’s Mercys
‘Love and Care for his People in this Land, and signal To-
‘kens of his abiding Presence with them: That the LORD
‘GOD of our *Fathers* is not about to leave or forsake us.
‘And they call for our *most publick grateful Acknowledgments*
‘and *highest Praises* to the sovereign LORD and gracious
‘HEAD of his Church.

‘But we must at the fame Time carefully watch, and bear
‘due *Testimony* against all *Errors and Disorders* that have or
‘may arise, and continue in *Prayer* far *further Out-pourings*
‘of the BLESSED SPIRIT to revive his Work in the midst
‘of the Years, and cause it to spread far and wide, even un-
‘til the *whole Earth* be filled frith the Knowledge and Glory
‘of the LORD. And in your Prayers remember me; a poor,
‘weak and worthless Creature, that I may be made strong in
‘the Grace of our LORD JESUS CHRIST, enabled to keep
‘the faith, and finish my Course with *Joy* in the LORD.

‘Ipswich, July, 2. 1743, *John Rogers*, Pastor.

No. II. From the Rev. Mr. Wise, Pastor of the Church in

Berwick, in the County of *York*.

Berwick, July 1. 1743.

‘IT was my Design to have attended the *Convention of Pastors*
‘after Commencement. But I am prevented by my

Y

‘Infirmities

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‘Infirmities, which render me unable well to bear the Fatigue of a Journey in this hot Season. However, it shall be my daily Prayer to the glorious HEAD of the Church, that you all may be under the Guidance and Influence of the DIVINE SPIRIT in all your Proceedings. I shall also be ready to join with the Friends of the *present glorious Work of the Grace of GOD* in the Land, In bearing *Testimony* to it as *such a Work*; and to concur with them in the most proper *Methods* to remove *disorders*, and prevent the spreading and Increase of *Errors*; especially *Arminian & Antinomian*: The latter of which, begin to appear bare-fac’d, as well as the former in some Places. And it seems very natural and easy for those that have been in the Extream of *Arminianism*, to run into the contrary Extream of *Antinomianism*: As a *Pendulum*, if it be swung too far one Way, will, on its Return, swing too far the other Way. Agreeably, it’s evident that some zealous Promoters of the *present glorious Work*, out of Indignation against *Arminian* Principles, which they have lately been delivered from, and which are so derogatory to the *Grace of GOD*; when they have espoused the contrary *Doctrines of Grace*, have carried Matters too far, and *verg’d* to *Antinomianism*. But this Misconduct of theirs, has given the Enemies of those *Doctrines* Advantage to reproach them, as naturally tending to *Libertinism*, *Enthusiasm*, and the like; and to possess People’s Minds with Prejudices against them, and the glorious Work of *GOD’s Grace* which through a divine Influence has lately attended the powerful preaching of those *Doctrines*. And they will not neglect to improve the Advantage to promote their own Scheme, and to bring over as many as they can to embrace their Principles; tho’ thereby their Conversion should be prevented rather than promoted. And it’s to be fear’d, that what some Gentlemen have in View at this Time, is to promote *Arminianism* under Colour of discountenancing *Antinomianism*, and bearing *Testimony* against the *Disorders* attending the present Work: And this we ought to be aware of, and duly guard against; left, instead of advancing the Cause and, Interest of *CHRIST*, and his Truth and *Grace*, we should by this Step, prejudice and hurt it our selves, and join with the Enemies of it in destroying it; and that at the same Time we would be thought to be taking Care to promote it. As to *disorders, Irregularities, &c.*

‘I

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'I am of Mr. *Edwards*, the worthy Pastor of *Northampton's* Mind about them, and therefore must refer you to his *late Book* for what I might say further under this Head; where-
'in he vindicates the Conduct of the Friends of this Work
'in *some* of those Things that are accounted Disorders, tho'
'he censures them with Respect to *others*.

'With Respect to the ordaining of *Missionaries*, which has
'been practised for some Time in the Country, and has been
'lately voted a *disorder*, I can't join in censuring it as *such*;
'or in condemning the Practice of separating some of the
'Fraternity, that are *qualified* for it, to the sacred Ministry,
'*when there is manifest Occasion* for it. Thus, I have written
'my Thoughts about some Things, that will lie before the
'*Convention*, and am,

'Your unworthy Fellow-Labourer in the Gospel,

'*Jeremiah Wise.*

No. III. From the Rev. Mr. Thacher, Pastor of the first
Church in *Middleborough*, in the County of *Plymouth*.

'*Middleborough, June 30, 1743.*

'BEING prevented the Opportunity of giving an *oral*
'*Testimony* to the *Truth* and *Reality* of the *extraordi-*
'*nary Work* the LORD has lately appeared in among us, in
'*convincing, converting Sinners, building up, comforting* and
'*sealing the converted*; I embrace this Way to do it: In
'which I shall confine my self to what I have seen and been
'acquainted with among the *People of my Charge*, tho' I
'might speak of the same in *other Places*.

'There have been *above two Hundred* in a Judgment of
'*Charity savingly wrought on* since *November 1741*. *Diverse*
'*before that* had been met with under the Ministry of the
'Rev. Mr. *Daniel Rogers* and the Rev. Mr. *Wheelock*, not
'included in this Number, But on *one Day* in *November*
'*aforsaid, above Eighty* were prick'd at the Heart by a Ser-
'mon from *Rom. 8. 1.* had here from the Rev. Mr. *Josiah*
'*Crocker*. Scarce a Sermon deliver'd after *that wonderful*
'*Day*, but the Hearts of some seem to be reach'd by Con-
'viction, Conversion or Consolation. This Revival of the
'Power of Godliness appears to be the *genuine Work* of the
'HOLY SPIRIT accompanying *his Word*, and in Answer to
'a *Spirit of Prayer* poured out from GOD to plead with
'*Faith in CHRIST for this Good*. Spiritual Things are now
'treated, and felt as, Realises. —

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Attestations.

‘We have *not known Visions*, nor *Trances*, nor *Revelations*,
 ‘But *brotherly exhorting* with more Modesty and Affection
 ‘than hath been represented. *Neither* have these divine In-
 ‘fluence; been attended with *anabaptistical Errors*: *Twenty*
 ‘that were before in those Mistakes are brought off. *Neither*
 ‘have they been, attended with the Errors of *Familism*, or
 ‘*Antinomianism*, The *Arminian* Errors were by the Converts
 ‘universally detected and detested: The *Doctrines of Grace*
 ‘shine in their Understandings j defended and earnestly con-
 ‘tended for from inward and real Experience. The HOLY
 ‘SCRIPTURES made the *Standard* to try & examine Truth;
 ‘which are now carefully searched, and esteem’d above
 ‘Gold; And those *Principles* that will not bear the Trial
 ‘by *this Rule*, are rejected. A general and humble Wil-
 ‘lingness to *ministerial Instructions*, eagerly sought & attend-
 ‘ed on: yet without giving up their Understandings. GOD’s
 ‘*Worship*, publick, private and secret, attended, and other-
 ‘wise attended than ever. The Prayerless are prayerful
 ‘the Loose, strict; the *Ordinances* humbly fought, devoutly
 ‘attended on. I believe I have seen at one Administration
 ‘*two Hundred* tasting the Sweetness of the Redeemers Love
 ‘at one Instant. Indeed CHRIST is now precious, breathed
 ‘after, esteemed, and pathetically recommended in Life
 ‘and Conversion, relied on, rejoyced in. Their *Lives*
 ‘are reformed as well as *Principles*, scripturally renewed.
 ‘The Drunkard is sober; the Churl peaceful: Personal
 ‘*Feuds* that had been subsisting *more than eleven Years* are
 ‘buried; and *Love* takes Place and *Power*, where Envy
 ‘and Malice and Hatred formerly ruled: *Restitution* in
 ‘many Places made; in more, the Wrongs acknowledged.
 ‘In a Word, all the *fruits* of the SPIRIT are visible in the
 ‘Converts: and they too, *free from censurable Enthusiasm*.
 ‘*This is evidently the LORD’s Doing*, and it’s marvellous in
 ‘our Eyes!

‘The *abovesaid Number* is *exclusive* of many *Scores* who
 ‘have been *awakened* by the Word in the late Showers, and
 ‘yet I fear have rested short of CHRIST, & got secure again.
 ‘I hope the true *Design* of this is, that *GOD may have*
 ‘*the Glory of his own Work*—And THIS TESTIMONY I
 ‘give, as knowing I must give an Account; with an hum-
 ‘pling Sense of *my many Deficiencies* in *this great Day* of
 ‘*divine Grace*: Intreating the fervent Prayers of all that
 ‘love

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‘love the LORD JESUS in Sincerity, that I may not be a
 ‘*Cast-away*, after I have preached to others; but may find
 ‘Grace and obtain Mercy from the LORD to fulfil the
 ‘Ministry I have received, and to be found faithful in all
 ‘the Parts thereof, *Peter Thacker.*

No. IV. From the Rev. Mr. SHURTLEFF, Pastor of the
 second Church in *Portsmouth*, in the Province of New-
 Hampshire.

‘To such of the Reverend *Pastors* of the Churches of the
Massachusetts-Bay, or any other of the neighbouring Govern-
 ments, as may convene in *Boston* on the 7th Day of July 1743.
 ‘*Reverend and Beloved,*

‘I Should have rejoiced in the Opportunity of being with
 ‘you in *your present Convention*, had it been the Will of
 ‘GOD; but being providentially hinder’d, I think my
 ‘self oblig’d to make this brief Declaration to the Glory of
 ‘his Name, viz. *That there has for some Time past plainly*
 ‘*appeared to be a remarkable Revival of Religion, and a mar-*
 ‘*vellous Work, of GOD’s Grace going on in PORTSMOUTH*
 ‘*in NEW-HAMPSHIRE*; the Place in which I am called to
 ‘labour in the Gospel Ministry. That among the very
 ‘many that have been awaken’d and deeply convinced, there
 ‘is a goodly Number that are giving all the Evidence that
 ‘can be expected of a real and saving Change.

‘I must at the same Time declare there has not been that
 ‘Disturbance from Lay-Exhorters, from an Invasion of the
 ‘ministerial Office, and many other Irregularities, that have
 ‘been complain’d of in many other Places. And here I would
 ‘take Leave with all Humility to say, that had I the Oppor-
 tunity of being with you, whilst I should gladly bear Testi-
 mony against these Things wheresoever they prevail, I should
 be for using a becoming Care *that the disorders complain’d of*
 ‘*might not be magnified in an undue Measure*, and that nothing
 might come under that Character and Denomination that
 ‘is not worthy of it. Whilst I should be *for guarding our*
 ‘*Pulpits and Parishes against bold, and ignorant intruders*, and
 ‘*such as may unjustly pretend to an extraordinary Call & War-*
 ‘*rant from GOD*, I should be careful *that none of the zealous and*
 ‘*faithful Preachers of the everlasting Gospel, and the important*
 ‘*Doctrines of it might be excluded*, being perswaded that

GOD

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Attestations.

'GOD has bless'd the Labours of Strangers and even of Itine-
'rants among the People with whom I am concern'd. And I
'can't forbear saying, that as it appears to me that it would
'be of ill Consequence, if none might upon any Occasion 'whatso-
'ever preach within the Limits of any Congregation without the
'Leave of its stated Pastor, I desire that neither my self nor
'any of my Brethren should be possess'd of such an absolute and
'despotick Power.

'That you may be under the Influence of the great HEAD
'of the Church; that he who holds the Stars in his right
'Hand would direct and lead you, and that you may unite
'in such Measures as may tend to the Progress of that good
'Work that has been begun, and be a Means greatly to
'advance his Kingdom and Interest thro' the whole Land,
'is the unfeigned Prayer of one of the meanest, and unwor-
'thiest of your Brethren in the Gospel, &c.

'William Shurtleff.

No. V. From the Rev. Mr. Russell, Pastor of the western
Church in Barnstable, in the County of Barnstable.

'I Am of the Mind that there has been a great and good
'Work going forward in many Parts of the Land, beyond
'what has been in some Years past. Many have been awakned,
'convinced, reformed, and I hope many savingly converted:
and I think we ought to give GOD the Praise and Glory
of it. Yet I think there should be a proper Testimony
born against the Errors, Disorders and Confusions that have
prevailed in many Places.

'But perhaps the Question may occur, *What are the Dis-*
'orders, &c. which are to be testify'd against? 'Tis proba-
ble one may call that Disorder and Confusion which another
'calls lovely and beautiful, and endeavours to promote.

'Brother GREEN and I had Thoughts of being at the
'Commencement, but saw him Yesterday, and he thinks the
State of his Health and other Circumstances forbid his go-
ing. And the Illness of my Family discourages me. I
'hope those who neither come nor send will not be branded as Op-
'posers. I wish you the divine Conduct in the Affair. And
'desire an Interest in your Prayers, that I may obtain Mercy
'to be faithful, and that I may be successful in my Ministry.

'I am your Brother and Fellow Labourer,

'Jonathan Russell.

Barnstable June 30. 1743,

No.

No. VI; From Six of the Rev. *Pastors of the Eastern Association in the County of York.*

‘WSubscribers, *Pastors of the Eastern Association,*
‘taking into serious Consideration the *State of Religion in our several Charges, and throughout the Land at this Day,* look on our selves bound in the most express Manner to declare our selves with respect thereto.

‘And in as much as it incontestibly appears to us from what
‘we have seen among our selves and in other Places, that by an
‘extraordinary divine Influence, there hath been an HAPPY
‘REVIVAL of RELIGION in our Land; we dare not but
‘publickly speak out our grateful Sense thereof to the Honour of
‘the free and sovereign Grace of GOD.

‘But whereas at the same Time there have been great
‘Complaints of prevailing Errors in Doctrine and disorders
‘in Practice, such as, a denying the Doctrine of the divine
‘Decrees, Justification by Faith alone, irresistible Grace in the
‘Conversion of Sinners;—and also the asserting, That secret
‘Impulses on the Minds of Persons without due Regard to the
‘written Word of GOD may be depended on as the Rule of
‘their Conduct; that none are converted but such as know
‘themselves to be so, and can tell the Time when; that Assurance is of the Essence of saving Faith; and, that Sanctification is no Evidence of Justification; with other the like Arminion, Antinomian and Familistical Tenets and Opinions:
‘All which we judge are contrary to the pure Doctrines of
‘the Gospel: And as to disorders in Practice; such as,
‘private Persons of no Education, without any regular Call
‘taking upon them to preach the Word of GOD; the ordaining
‘and separating any Person to the Work of the evangelical Ministry at Large, and without a special Relation to any particular Charge to enter into the regular Districts of settled Ministers; Persons assuming to themselves the Prerogative of
‘GOD to look into and judge the Hearts of others, censuring
‘and condemning their Brethren, and especially their Ministers,
‘as Pharisees, Arminians, blind and unconverted, &c. and upon
‘these pretended Grounds making an actual Separation from
‘their respective Pastors, though they openly disavow the
‘above-mentioned Errors, and are regular in their Lives:
‘All which Errors and disorders being of pernicious Consequence, as tending to obscure the glorious Work of GOD,
‘bring it into Disrepute and obstruct the Progress of it, we
‘would

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'would in like Manner bear our joint and solemn *Testimony*
'against.

'And tho' we are fully persuaded the human Mind under
'the Operations of the divine Spirit, may be overborn with
'Joy and Terror; yet the Transports and Agitations that
'have appeared in some Places from the ungovern'd Passions
'of People, and the excess of Joy and Sorrow, we judge to
'be no certain Indication of the special Presence or Work
'of the SPIRIT of GOD. But at the same Time we
'lament the *impious Spirit of such as from hence take Occasion*
'to reproach the WORK OF THE DIVINE SPIRIT in the
'Hearts of the Children of GOD.

Sign'd,

Benjamin Allen, *Pastor of the 2d Church in Falmouth.*

Wm. Thompson, *Pastor of the Church in Scarborough.*

Samuel Jefferds, *Pastor of the Church in Wells.*

John Hovey, *Pastor of the Church in Arundel.*

Nicholas Loring, *Pastor of the Church in North-Yarmouth.*

Moses Morrill, *Pastor of the Church in Biddeford.*

'At an Association Meeting, *Scarborough* June 23. 1743.

'*Voted*, That the above Declaration be delivered to the
'Rev. Mr. *Smith* to be by him communicated at Discre-
'tion to the VENERABLE CONVENTION of *Ministers* who
'are to meet at *Boston* the *Day after* the approaching Com-
'mencement, as the Sentiments of the Association with Rela-
'tion to the present religious Appearances in the Country;

'*Benjamin Allen*, Moderator.

To be continued.

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THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **AUGUST 23. 1743. § No. 23.**

Attestations &c. continued.

No. VII. *From the Rev. Mr. Rogers, junior, Pastor
of the 2d Church in Kittery, in the County of York.*

MY Heart and Affections are with all of you who love
OUR LORD JESUS CHRIST in sincerity, and so are
real Friends to *the glorious Work of his Grace which
has been begun and carried on in so remarkable a Manner in our
Land*, and by such Instruments, as he has been pleased to raise
up, and honour with wonderful Success. I hope now you are
together you will be putting up united Prayers to the glorious
HEAD of the Church, for the *further Effusion* of the BLESSED
SPIRIT, in his *awakening, convincing and converting* Influences,
and that the dear Children of God may be *more rooted and
grounded in Faith and Love*, and *abound in all the good Fruits
thereof*: And that the LORD would be pleased to raise up
more skilful, faithful and industrious Labourers, and send them
forth into his Harvest; for *indeed the Harvest is plenteous, but
the Labourers are few*. I should not be for spending much
Time, in disputing with those who are Opposers of *this glori-
ous Work of GOD's sovereign rich free Grace*; but rather in
carrying them to the Throne of Grace, and there wrestle with
the LORD to open their Eyes, and engage them from an Expe-
rience of the Work in their own Souls to regard *this glorious and
gracious Operation of his HOLY SPIRIT in the Hearts of so many,
and that of all Sorts, in one Place & another*. For my own Part,
I want a Heart to conceive, and a Tongue to express the Ob-
ligations I am under to admire, adore and Praise the Name of
the Lord, for *the great Things he has done*, and the yet greater

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(I trust)

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(I trust) he will do for his People in this Land; and that he has spar'd me the chief of Sinners, to see *this Day of his wonderful Grace*: Oh Praise, praise him, on my Behalf; and also wrestle for me when nearest to his Seat, that, I may know the Love of CHRIST which indeed passeth Knowledge, and that it may constrain me to love and live to him.—

But this is the Consolation, *The LORD reigneth; there is no Wisdom, nor Counsel, nor Understanding against him; he will carry on his own Work in his own Way; Not by Might nor by Power, but by MY SPIRIT, saith the LORD of Hosts*: Here we may rest. I hope you who are Friends to this Day, will have the Guidance of the HOLY SPIRIT in drawing up something in Favour of *this glorious Work*, that the *Subjects and Friends of it abroad*, may praise GOD for what he has done among his People here: And if you should be led to this, would it not be proper to send a Draft of it to those who could not be present with you, that not a *Hand* may be wanting where-ever there is an *Heart* for it. And, *Oh that something may be said against ARMINIANISM as well as ANTINOMIANISM*. I wish you much of the Presence of CHRIST, and that whatever may be debated, maybe with HIS SPIRIT, and issue in his Glory.

I am your Brother and Friend in the dear JESUS,

John Rogers, Kittery, July 4. 1743.

No. VIII. From seven Rev. Pastors in the County of
Hampshire.

Reverend and Honoured Sirs,

WHEREAS an *Advertisement* hath lately been published, wherein it is signified, that it is the Desire of a Number of Ministers that there should be a *meeting* of all such *Ministers* in this Province as are perswaded that there has of late been a *happy Revival of Religion* in the Land, at *Boston*, the *Day after Commencement*, to give a joint TESTIMONY to the *late glorious Work of God's Grace*, and to consult what should be done to promote this Work, and to suppress those Things that bring a Reproach upon it and hinder it; and in the same Advertisement it is desired that if any such Ministers are not able to be present at this Interview, they would not fail to send
their

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their *Testimony* and *Thoughts in Writing*: We whose Names are subscribed to this, living at a great Distance, and our Circumstances not well allowing us to go so great a Journey at the Time proposed, would hereby signify; *That according to what Understanding we have of the Nature of Christianity, and the Observation we have had Opportunity to make, we judge that there has been within the last two Years and an half, a blessed Out-pouring of the SPIRIT OF GOD in this County, in awakening and converting Sinners, and in inlightning, quickning and building up Saints in Faith, Holiness and Comfort; which has been attended in great Numbers with an abiding Alteration and Reformation of Disposition and Behaviour. And particularly we would hereby declare to the Glory of GOD's Grace, that we judge that there has been a happy Revival of Religion in the Congregations that have been committed to our pastoral Care, and that there are many in them that, by abiding Manifestations of a serious, religious and humble Spirit, and a conscientious Care and Watchfulness in their Behaviour towards GOD and Man, give all Grounds of Charity towards them, as having been sincere in the Profession they have made. And however there has been, especially in some Places, a Mixture of Enthusiasm and false Religion, and some have run into great Errors in their Conduct, and some have fallen away, and there is a Declension in others that is to be lamented; yet we think the Effect has been such, and still continues to be such, as leaves no Room reasonably to doubt of GOD's having been wonderfully in the midst of us, and such as has laid us under great Obligations forever to admire and extol the Riches of his Grace in doing such great Things for us.—*

Thus Rev. Sirs, Begging of him that he would be with you in your Meeting, and guide you in your Thoughts and Conclusionp with Respect to these Things, and direct you to that which may be for his Glory and the Prosperity of *Zion*, and deuring your Prayers to GOD for us, and the Flocks committed to our Care, we remain

Honoured and dear Sirs,

Your Brethren and Fellow-Servants

in the Gospel Ministry,

Stephen Williams, *Pastor of a Church in Springfield.*

Peter Raynolds, *Pastor of the Church in Enfield.*

Jonathan Edwards, *Pastor of the Church in Northampton.*

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Samuel Allis, *Pastor of the Church in Somers.*
 John Woodbridge, *Pastor of the second Church in Hadley.*
 David Parsons, jun. *Pastor of the third Church in Hadley.*
 Edward Billing, *Pastor of the Church in Cold-Spring.*
 County of Hampshire June 30. 1743.

No. IX. *From two other Rev. Ministers in the County
 of Hampshire; who having seen the abovesaid At-
 testation, they in another Letter express their Concur-
 rence therewith in the following terms.—*

Hadley, June 29. 1743.

THIS Line occasioned by a Paper sign'd by some of our *Fa-
 thers and Brethren in the Ministry in this County* respect-
 ing the late happy Revival of Religion, waits on you to let you
 know, that we can heartily join with those Rev. Gentlemen in
 giving our TESTIMONY to every Thing there inserted concern-
 ing the late Revival of the great and glorious Work of divine
 Grace in our own and the neighbouring Churches: The happy
 Fruits whereof are conspicuous in the Lives and Conversations of
 many of our late Converts especially.

Timothy Woodbridge, *Pastor of the Church in Hatfield.*
 Chester Williams, *a Pastor of the first Church in Hadley.*

No. X. *From the Rev. Mr. Putnam, Pastor of the
 2d Church in Reading, in the County of Middlesex.*

I Find that such of our Brethren who are perswaded there hath
 of late been a happy Revival of Religion thro' an extraordinary
 divine Influence in many Parts of this Land, are desired to ma-
 nifest the same, either by giving their Presence at the appointed
 Meeting, or by writing. The Circumstances of my Health
 makes riding grievous to me: but I am ready and that freely
 and I hope thankfully to declare that I have had the Opportu-
 nity, thro' the tender Companions of a merciful GOD, to
 see much of the gracious Work of GOD in the Revival of
 decaying Religion among the People committed to my pasto-
 ral Care; and this without such disorders and Extreams that
 are so much complain'd of in many Places: the Worship of
 GOD not disturbed. And to give you as brief an Account
 as I can.

Sometime

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Sometime the *beginning* of *March* 1742, under a Sense of the great Decay of Religion among us, we kept a *Day of Fasting and Prayer*, to seek to GOD for the *pouring out* of His SPIRIT upon us: and GOD was pleased out of his abundant Grace to give us *speedy Answers* of Prayer. For the space of *five or six Weeks*, more or less of my People younger and elder came to my House *every Day* in the Week *except Sabbaths*; and manifestly under a Work of Conviction, deeply concerned for the State of their Souls, and many of them expressing themselves in these Words; O Sirs, *what shall I do, what shall I do to get rid of my Sins?* Complaining of the Load of Guilt on their Consciences, and of the Power of Sin in their Souls, of the *hardness of their Hearts*, and of the Sense of GOD's Wrath due to them: And some signifying to me, that *they even now felt what they only before knew as by Hear-say*; that the Heart is so desperately wicked, and by Nature so unfit for Heaven. Some when they heard Mention made of CHRIST and of the Mercy of GOD; I cannot relate the greatness of the Distress that it put them into, to consider that their Sins were against such Mercy, such Love!

But I will not in large. I know this was the Work of the SPIRIT of GOD as a Spirit of Bondage and Fear, thus convincing and humbling them: And the most of these we have Grounds to hope have been since as *fully convinced of Righteousness* and of Judgment, of the *Alsufficiency* of CHRIST as Priest and King; as they were convinced of their Sins and Misery before; and we charitably hope have experienced by Faith in HIM through the Merits of his Righteousness, and the Power of his Grace, that Rest that he gives to such weary Souls that receive him with their whole Heart: And there has been large Additions to the Church considering the Number of the People. And not only has this been the happy Case of some that were without the visible Church, but even several of the Members of the Church have been very deeply concerned about the State of their own Souls: And I hope it has been for their everlasting Good. The SPIRIT of GOD has in Mercy to our Souls been as a refining Fire in this Respect, I trust I can say; and has search'd this Jerusalem as with Candles: And I hope that both Foolish and Wise have been awakened now while Oyl and Increase thereof may be bad. And not to inlarge, as I might do, I would mention one Instance in particular: A Sister of our Church aged Ninety

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one Years, who hath been under *Desertion* even to a very great Degree for *above twenty Years*, (who was esteem'd converted in Youth) (he in this Time has been favoured with the *Light* of GOD's *Countenance*, to her abundant Joy, and remains so.

As to my *People in general*, there has been, and I hope remains a *Reformation* in many *Respects* which might be mentioned. And my *Thoughts* of the *Work* of GOD among us are still the same, That it calls for a *publick Acknowledgement* to the *Praise* of GOD; notwithstanding *some Disorders* and *Errors* there may be in the Land. Can we not distinguish between that which is of GOD and that which is *not*? Shall we say there is *no Wheat* because there are *Tares* and *Chaff*? *The Work proves it self*: and those that have experienc'd it on their own Souls, doubtless are best able to say how it is. Let our *earnest Prayer* be to the *GOD of all Grace* that where he has begun it, he would *carry it on*, and *begin* it where it is not begun; that the *Kingdoms of this World* may become the *Kingdom* of OUR BLESSED LORD AND SAVIOUR JESUS CHRIST; that he would go on in a *Way of Mercy* to pour out HIS SPIRIT upon us, and of *his Blessing* upon our Children; that we may all know the LORD from the *eldest* to the *youngest*; and may be ready and prepared as a *Bride* for *his coming*.

I am your Brother in the Ministry of the Gospel,

Reading, June 30th. 1743.

Daniel Putnam.

No. XI. From the Rev. Mr. Peabody, Pastor of the Church in Natick, in the County of Middlesex.

Natick, July 4th. 1743.

AS to my own *Thoughts* of the present Day; I freely profess, that I believe there has been a *very remarkable and glorious Work of GOD in many Parts of this Land of late Years*, and it is still in *some Measure going on*: altho' at the same Time, I believe GOD has permitted some, through an overheated Zeal, to do those Things which have very much hindered the Progress of this good Work, particularly by prejudicing People against their own Pastors, encouraging Separations, and encouraging Lay-Exhorters; and laying too much Stress on Crying out, on being under strong Convictions and then receiving Comfort, &c. I don't look on these Things as any Part of the good Work. For altho' I hope and believe, that where these extraordinary Things have been encouraged there

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there have been some savingly brought Home to CHRIST; yet as far as I can possibly inform my self, there have been many more in Proportion savingly converted, where Ministers and People have not encouraged such Things: And I am fully perswaded it will in Time appear evidently to be so. *There have been very observable Strivings of the ever BLESSED SPIRIT on the Hearts of many, especially Young People, in convincing and enlightening, and I hope converting them; in my neighbouring Towns: as in Medfield, Dedham, Needham, Medway and Sherbourn, &c. where the Ministers have been lively and faithful. And among my little People, (I would mention it to the Glory of the rich Grace, and of the BLESSED SPIRIT of GOD) there have been very apparent Strivings and Operations of the HOLY GHOST among Indians and English, Young and Old, Male and Female. There have been added to our Church (of such as I hope shall be saved) about fifty Persons of different Nations, since the Beginning of last March was two Years, whose Lives in general witness to the Sincerity of their Profession.* Here, we have never had any crying out in an extraordinary Manner, but the HOLY SPIRIT has been pleased to work in a *more calm Way*; but I hope effectually. But I must mention it, altho' with Sorrow, that for some Months past (altho' some are under powerful Operations) yet there has not appeared so much of the genuine Operations of the SPIRIT as heretofore; People's Minds have seemed and do seem too much taken up with *disputing* about Persons and Things; some are for one Minister and some for another, and some I think may say can't bear sound Doctrine; which with us, has arisen (as I apprehend) from some ignorant & erroneous Persons who have spread & propagated corrupt Doctrines; as a Specimen of this they say I preach dangerous Doctrines because I have preach'd *that a Person may be converted and not certainly know it, &c.*

Upon the whole then, I am humbly of Opinion, that as there ought to be a publick ATTESTATION *to the glorious Work of divine Grace* among us; so it ought to be so *distinctly considered*, and so *distinguished* from what is a Dishonour to it; that all may know what we understand by *the Work of GOD* among us; and a full explicit *Testimony* ought to be born by you against all such Things, as in any Measure tend to *blemish* or *hinder* the *Work of GOD* among us: And I believe the more particular and express you be, it will be so much the better.

Finally,

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Finally, I earnestly pray that the glorious HEAD of the Church will vouchsafe his gracious Presence and particular Influence and Direction to, and with you, in what is before you; and that you and all of us may be owned and honoured as Instruments in his Hands, of promoting his Interest and Glory here, that so we may have the Reward of faithful Servants hereafter. I am your Brother and Servant,

Oliver Peabody.

P. S. I would particularly remark that some with whom I have converted date their *Convictions* which have been still carried on without any great Intermission, before ever Mr. *Whitefield* came hither. And also that about *fifteen Years ago* we had something like this, at *Natick*.

No. XII. *From the Rev. Mr. Tucke, Pastor of the Church in Gosport, on the Isle of Shoals, in the Province of New-Hampshire.*

SEEING in the *Boston Gazette* of the 31st of *May* last an Intimation that it is desired and proposed by a *Number of Ministers in Town and Country*, that such of their Brethren as are persuaded there has of late been a happy Revival of Religion, thro' an extraordinary divine Influence, in many Parts of this Land, and are concerned for the Honour and Progress of this remarkable Work of GOD, may have an Interview at Boston the Day after the approaching Commencement, to consider &c. But if any who heartily concur in the End and Design of this Proposal, be hindered in Providence from giving their Presence at this designed Interview, it is earnestly desired they would send their ATTESTATIONS & communicate their Tho'ts seasonably in writing. According to this Desire & Proposal I had design'd to be at the Interview, but Providence is now sending Sickness into my Family, so that I can't be in Boston this Week, I therefore send my Thoughts in writing.

I acknowledge the Work in this Land to be a blessed Work of GOD: And I believe that it is the Duty of CHRIST'S Ministers to give an open conjunct TESTIMONY unto it. I apprehend there are in one Place & in another certain abominable Antinomian, Arminian, Socinian, Pelagian, Familistical, &c. Errors, and some Disorders in Practice, which ought to be testify'd against.—

We have a *Revival of Religion among us*. I beg your Prayers for my Family, my People, & myself. I am with all due Regards,

Your humble Servant, *John Tucke.*
Gosport, July 4th 1743. (*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **AUGUST 13. 1743. § No. 24.**

Attestations &c. continued.

No. XIII. *From the Rev. Mr. Hall, Pastor of the Church
in Sutton, in the County of Worcester.*

HAVING been desired by some of my Brethren, to write, provided I was not like to be personally present at the *Commencement*; to signify my Sentiments of the *Work of a religious Nature*, that has been carried on in many Parts of this Land for some Years past;

I am free, it should be known, that *I do greatly rejoyce in the blessed Work that has been in the Land*, and have been to the utmost of my Power labouring to promote it in these Parts.

And as to the *Essence* of it; if I understand the *Doctrines of the Gospel* according to Truth, and that *old solid Calvinistical Divinity*, which was so dear to our Forefathers; and if the *Writings* of Messirs. *Shepard, Willard, Stoddard*, and numberless other Divines of that Stamp and Principle, are to be regarded as the *Writings of Men* that rightly understood the Way of Salvation; I must conclude that the *Work* is the same, as to the *essential* Parts of it, which in *their Days*, as well as from the *Beginning*, had been by the *Servants* of the most high GOD, *rejoyced in, as the only Way to Heaven, which the Gospel teacheth.*

Some Irregularities ('tis true) have sometimes attended the *Subjects* of this Work; and *some Imprudences* may also have sometimes attended the *Promoters* of it: But *what is Man that he should be perfect?*

There may be also *some high Pretenders* to the Work of *Conversion* in this remarkable Day, that may turn out Counter-

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feits: and such *Tares* have been among the *Wheat* hitherto, and will be to the End: so that neither is this to be wondered at.

Moreover I have not been without *Fears*, lest *some* at this Day run into *Antinomian* and *familistical Errors*; and that *others* would fall into *enthusiastick Phrensies*, Evils by all Means to be watched and guarded against: And who in this Life is out of Danger? Dangers of this Kind are proportionately greater according to the *Height* of Men's *Zeal*, and the *Smallness* of their *Knowledge* and *Experiences*; and if where there is a *vast Number* of *young and zealous Converts* in a Place, and *very few* of *long Experience* to steady them, *some* for a Time appear in some Respects *very weak* and *unsteady*; 'tis not to be wondered at: being fed with the *sincere Milk of the Word*, 'tis hopeful, they will grow thereby.

But I conceive that in general the Subjects of this Work, are groundlessly charged with such Errors and Evils at this Day: and indeed I marvel not at it. For as there are *very sad Tinctures of Arminianism* in many; so with the subjects of that Error, the PURE DOCTRINES of FREE GRACE and JUSTIFICATION by FAITH ALONE, are often charged upon, as *Antinomian Errors*. And with the *dead Formalist*, THAT SACRED ZEAL, which is enkindled in the Breast of true Believers, from the sanctifying Spirit, forming their Hearts to Love, and drawing forth the Powers of their Souls in a fervent lively Manner, to pursue the great Duties required of us by GOD in his Word; why all this is by such termed *Enthusiasm*.

And no wonder therefore there are so many *Enemies* to the blessed Work of GOD in the Land; seeing it is to be feared there are so many, who would have all to be counted *Enthusiasts*, *Antinomians*, &c. that are under any powerful Constraints from the Views of divine Sovereignty and Grace.

But let such Men think what they will of their slighting the precious Showers of divine Grace; yet I am of the Opinion of Mr. Edwards of Northampton, that the GREAT JEHOVAH of a Truth has been in New-England.

And although I hope many of those who are fighting against this Work, doing it ignorantly, will find Mercy; yet for one that has seen and known so much of the Power & Grace of GOD, in breaking down the stubborn Hearts of so many Scores of Sinners, that were wicked Livers, turning them from their ungodly

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Courses to the Ways of Virtue; who are become *some of the most lively Christians*, and as far as I can learn and judge, walking in Godliness and Honesty; as also the wonderful Change I have observed, even upon, such as were *moral Men* before, and *high Professors*, who have been convinced of their being *very Hypocrites*, building upon a false Foundation, who declare with Wonder and Transport, what GOD has done for their Souls, and think none so beholden as they, to *divine sovereign Grace*. Upon the whole, if *after all that I have seen and known*, of the Wonders of GOD's Power and Grace, I should join in with such, as render *these Doings* of the LORD to be *the Work of the Devil*, I have thought *in me* it would be *the Sin against THE HOLY GHOST*.

I stand ready to join in bearing *any proper Testimony* against the Ingratitude of the Men of this Generation. And for my own Part think, *I can never praise GOD enough, for the Work he hath wrought among us*; and doubt not but he will carry it on to greater Perfection.

From your unworthy Brother,
Sutton June 30. 1743.

David Hall.

No. XIV. *From the Rev. Mr. Bradstreet, Pastor
of a Church in Gloucester, in the County of Essex.*

WHEN I first saw in the *Tuesdays Paper* of May the 31st the *Proposal and Desire* of a Number of Ministers both in *Town and Country*, that *such of their Brethren* as are persuaded that there has of late been a *happy Revival of Religion, thro' an extraordinary divine Influence in many Parts of this Land, &c.*— Might have an INTERVIEW at *Boston the Day after the approaching Commencement*; immediately I thought within my self I would be present then; but the Circumstances of my Family are such as by no Means will admit of it.

Therefore this comes to inform you; that *I am fully persuaded that of late* (Glory be to GOD) *there has been a happy Reformation, and glorious Revival of Religion in a wonderful Manner, in many Places in NEW-ENGLAND*; tho' in some Places attended with some Irregularities & disorders thro' the permitted Agency of Satan; and no Wonder at all that *this grand Arch-Enemy* should use all his Devices at such a Day, to blemish so glorious a Work, which so fatally makes his Kingdom.

I am sure *in my little Parish* there is of late a very considerable Reformation and Revival of Religion. (Let GOD have all the Glory:) Tho' I had labour'd hard for it, yet I could never perswade *young Persons*, to form themselves into a *Society*, for the spending together the Sabbath Evening in religious Exercises, until *about fifteen Months past*: And now we have *two Societies* of *young Persons* who meet together *twice in the Week* to read, sing, and pray; *to each of which I preach once a Quarter*. And some of them which were too much addicted to the youthful Sins of *Quarelling, Swearing Drinking, &c.* seem to be *wonderfully reformed*, and are *hungering and thirsting after the Righteousness of CHRIST*; and there is a very pleasant Change wro't in them. And the *Aged many of them* (tho' some are stumbled at the present Day) among us seem to be *anointed afresh*: And there is a happy Revival of Religion. Our *Lectures* which have been *once a Week, for more than fifteen Months past*, are *fuller and better attended, than* when we had (as formerly) a *Lecture once in six Weeks*. We have had *many, (mostly young Persons)* under great Concern and deep *Convictions*, many crying out in Time of divine Service under a Sense of their Sins, *What they should do*, and the *most of them* have had their *Convictions* ending in the *Joy of the LORD*, and *Comfort of the HOLY GHOST*.

In *my very small Parish* (confuting of *about eighty Families*) we have had in *about twelve Months past* (when we had before more Communicants than Families) *about forty* added to the *Church*; and *all excepting one*, by the Grace of God (blessed be his Name) *live to bear good Fruit*.

Thanks be to God, we have *no Divisions, nor Seperations* among us; we are *without Dreams, Visions and Trances*, (tho' there has been some in the Neighbourhood) *nor are we troubled with Exhorters*. The *People* seem to express a *greater Love* for their *Minister*, and a *greater Desire* than ever to *hear the Word*; and I hope their unworthy *Minister* has a greater *Regard* than ever for their *Souls*.

So that *I am far from joining* with those, who say the present Day in general is a dark Day to our *Churches*, and looks with a melancholly Aspect. (Tho' to be sure, *for the Divisions of Reuben* there ought to be *great Searchings of Heart*; and my Soul mourns in secret for the *Divisions* of the House of *Levi*, and the *Seperation* there is from some of our *Churches*) And I freely confess that I verily believe, *that there has been*

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of late and now is, a blessed Work of GOD going on in many Parts of this Land, and divine Influence the Spring of it. And it is surprising to me that any, because of some Disorders, should attribute the whole of the glorious Scene to the Delusions of the Devil; for I am full in the Opinion that in general the present Day is a glorious Day of GOD's Grace to NEW-ENGLAND. Should be exceeding glad, if at your Interview (and to this End my Heart's Desire and Prayer to Almighty GOD is that much of the divine Presence may be with you) some Method maybe taken (as is one proposed End of your Meeting) to guard People against such Delusions & Mistakes, as at such a Season they are in Danger of falling into, and that this blessed Work may continue & flourish among us.—I ask your Prayers for me, and my Flock: and am your Servant and Brother in the Faith and Fellowship of the Gospel,

Benjamin Bradstreet.

Glocester Annisquam Parish June 30. 1743.

No. XV. *From the Rev. Mr. Wales, Pastor of the Church in Raynham, in the County of Bristol.*

I Having lately been inform'd by the public Prints, that it is the Desire of a Number of Ministers in Boston, and else where; that those of their Brethren in the Ministry, who are convinced, that the present Operation upon the Minds and Consciences of People in this Land, is THE WORK of GOD; would meet in Boston the Day after Commencement; to consult and advise what may be proper to be done for the promoting this good Work, and also to prevent those Imprudencies that in some Places have been said to attend it; my Circumstances will not admit of my coming down; I therefore thought I would write a Line to let you know, that I most firmly believe the present Operation to be THE WORK of the blessed GOD; and I, and many of my Charge, shall I hope, for ever bless and praise the great GOD for the great Display of his special Grace he has lately made in this Place, in bringing of many Souls savingly to close with CHRIST, and embrace him according to the Gospel Offer.

As to the Imprudencies and Irregularities that have been said to attend this blessed Work, I can say nothing about them; for I have seen (blessed be GOD for it) few if any of them. I should greatly rejoyce, to have any Thing done, that might have

have a Tendency to promote this Work of the blessed GOD in this Land, and thro' the World: and should be willing to have my Name annexed to any Thing that may be publish'd for the promoting and encouraging this Work of GOD. In the general, I am full in my Thot's with Mr. *Edwards* in his *Discourse, upon the present Revival of Religion, in five Parts*; and am willing to have my Name set to what may be publish'd consistent with that.

It is my Purpose to give in my *Testimony* to this great and good Work, and an Account of the Rise & Progress of it among us, in a short Time, and therefore shall not now enlarge. Praying that the GREAT SHEPHERD may lead his faithful Ambassadors into such Methods and Measures, (on the Day of their Convention) whereby his Glory may be advanced, and the Kingdom of OUR LORD and SAVIOUR JESUS CHRIST, be made to flourish every where, by Souls being brought into it: Intreating an Interest in your Prayers to GOD for me and my Charge; I subscribe my self your most unworthy Servant in the Labours of the Gospel of the BLESSED JESUS.

Raynham, July 4th, 1743.

John Wales.

No. XVI. From the Rev. Mr. Hovey, Pastor of the
2d Church in Rochester, in the County of Plimouth.

IN Compliance with the Desire of some of the Rev. Ministers at Boston, viz. That the Ministers of this Land who could not be present at an appointed Interview the Day after Commencement, and yet were fully satisfied in their own Minds, that there has of late been an extraordinary Work of GOD's SPIRIT upon the Hearts of People in this Land, or a special Revival of Religion in many Places among us, would communicate their Thoughts in Writing: These are to inform, that I the Subscriber being fully perswaded that there has been such a Work, such a glorious Out-pouring of the HOLT SPIRIT upon our Land of late; think my self obliged in Gratitude, and bound in Duty to the GLORIOUS AUTHOR of said Work, to join with you in giving Glory and Praise unto Him for the same according to my Capacity. At the same Time am ready to join with you also in bearing proper Testimony against those Errors in Doctrine, and disorders in Practice that any may have been guilty of, or fallen into since this blessed Revival. In a Word, I having seen and carefully perused a Declaration
signed

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signed by the Rev. Ministers of the *Eastern Association* of the *County of York* (which I suppose you have in your Hands)† can readily unite with them in each Article: Altho' I at first *hesitated* a little when I came to *that Article of ordaining Ministers at large*, yet when I had pondered upon it and *heard their Explanation of it*, I think I can comply with it in the *Senfe* they intend it: So that I need not be more particular in declaring my Sentiments. But earnestly desiring an Interest in your Prayers for me and my Flock, I remain yours in the Fellowship of the Gospel,

Biddeford, *June 26. 1743.*

Ivory Hovey.

† See Page 175.

An APPENDIX

Containing Attestations which have come to the
Committee from *several Pastors* since the *Breaking up*
of the Assembly.

No. 1. *From the Rev. Mr. Appleton, Pastor of the first
Church in Cambridge, in the County of Middlesex.*

Cambridge, July 18. 1743.

Reverend Gentlemen,

WHEREAS I was not present at the *Assembly of Ministers* in *Boston* the *Day after Commencement*, I do now agreeable to the *Desire* and *Proposal* in the *publick Prints* send in the following ATTESTATION, containing my Thoughts concerning the late, and present Times, relating to *Religion*, viz. From what I have heard, and from what I have seen, and observed in several Towns; but more especially in *my own Flock*, I can testify that there has been in some of the Years past, a *religious Concern* among *People of all Ages*, but more especially of the younger Sort, that has been extraordinary. And I am perswaded that the SPIRIT of GOD has been stirring up *Convictions* in *Multitudes*, beyond what has been common. And there is Reason to hope that *greater Numbers than usual*, have had *gracious saving Impressions* made upon their Souls; which is to be acknowledged to the Glory of GOD's rich and free

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free Grace. And I am perswaded from my Acquaintance with *Ministers*, that this is the *Judgment* and Opinion of a *great Number of them* whose Names will not be found in this *publick Testimony*.

But then what I look upon as Matter of Lamentation at this Day is, that those Convictions as to great Numbers in these Parts of the Land have dyed away without leaving any good Effect upon them. And that through the *Weakness of Men*, and the *Subtilty of Satan*, many Errors, Delusions and Disorders have crept into some Places, and much of the religious Concern is degenerating into *Controversy*.

But I pray God that the *Testimonies* and the *Counsels*, that are or have been given by the *Ministers* of CHRIST, may be blessed for the suppressing every Thing of a threatening Aspect upon these Churches: And that we may all be directed to, and united in, those Measures which GOD will own, and bless for the further promoting and advancing the Interest and Kingdom of JESUS CHRIST among us, even that Kingdom of his, which is *Righteousness and Peace and Joy in the Holy Ghost*.

Nathaniel Appleton.

No. II. *From the Rev. Mr. Parker, Pastor of the first
Church in Plimpton, in the County of Plimouth.*

Plimpton, July 4. 1743.

I Was desirous if Providence had given Leave to have been at the CONVENTION *this Week*: but my Circumstances are such that I must be excused. I wou'd therefore by a Line signify my Thoughts of *the Work* which has of late so remarkably appeared among us: And as I have had Opportunity of seeing and *conversing* with *many* that have been the *Subjects of this Work*, and of *observing* their *holy, blameless and circum-spect Walk and Conversation*; I am fully convinced that *it's no other than a glorious Work of GOD*; and *a Day of his great Power and Grace*; and that all are obliged to own and acknowledge it to the Praise and Glory of Free Grace.

(To be continued.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **AUGUST 20. 1743.** § No. 25.

The Remainder of Mr. Parker's Attestation.

I Am of Opinion that Mr. *Edwards* has given a *faithful Account of the good Work* going on in the Land in his Book intituled, *Some thoughts concerning the present Revival of Religion in NEW-ENGLAND:* and well observes that such as reject *such a Work as he has described*, as not being *the Work of GOD*, must reject *the Bible*, not only in some particular Passages, but in the Substance of it. Page 60,61. And I think he has *impartially considered* those Things of a *bad Tendency* which attend the present Work of GOD, and which heed to *be corrected and avoided.*

I have no more to add but my sincere Prayer, that all Christ's Ministers who may *convene on this great Occasion*, may enjoy much of the divine Presence, and be directed to bear such a TESTIMONY for GOD in this remarkable Day of his Grace, as that (by the Blessing of Heaven) it may serve to convince *Gainsayers*, and to fill both the *Hearts and Mouths* of his *Saints* with *Praise and Thanksgiving* for the great and good Things which GOD is doing for this People.

I beg Leave to subscribe your Brother in the Work of the Gospel, and humble Servant,

Jonathan Parker.

No. III. *From the Rev. Mr. McGregore, Pastor of
the second Church in Londonderry, in the Province
of New-Hampshire.*

IT was with *no small Satisfaction* that I heard of *such a Number of Ministers meeting in Boston the 7th Instant*, in order to give a UNITED TESTIMONY to *that glorious Work of*

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GOD's

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GOD's Power and Grace with which he has been graciously visiting our Land.

Tho' my Attendance at the *Convention* had been but of small Consequence, yet I should gladly have gone there to contribute my Mite, had not a long Journey *Eastward* prevented me, to the Prosecution of which I was under a previous indispensable Obligation.

As to the *remarkable religious Appearances* that have been in various Parts of our Land *these two or three Years last by gone*; after the most deliberate and impartial Inquiry I have been capable of making, endeavouring to give every Thing its due Weight in the Ballances of the Sanctuary, I have long ago come to the *following Conclusion*, in which I am daily more and more conform'd; *viz.*

That as far as my personal Knowledge has reach'd, *I look upon these religious Appearances in the general to be the HAPPY EFFECTS of DIVINE INFLUENCE.* I have had an Opportunity of being personally and particularly acquainted with a great Number of those who have been the Subjects of religious Concern in this acceptable Year of the Lord: And when I hear them declare what they have experienced on their own Souls With Respect to *Conviction, Humiliation, Illumination of the Mind in the Knowledge of CHRIST*, together with a *happy consequent Change* they experience in the *Will and Affection*, and withal observe the Correspondency of their *Lives* with their profess'd Experiences; I am unavoidably led to *conclude*, in a Judgment of Charity of many of them, that they have really undergone a *saving Change*. I have long observed a *remarkable Uniformity* in the main Strokes of their *spiritual Concern*. And more lately have noticed with particular Pleasure, a *great Thirst* after *Doctrinal Knowledge*, a *greater Insight* into their *own Hearts*, and a *Love* growing more and more in Knowledge and in all Judgment.

As to *Errors in Doctrine or disorders and Extravagancies in Practice* that any who have been the Subjects of the late religious Concern may have fallen into; I am humbly of Opinion that *these, if such there be*, ought, *neither to be winked at, nor represented through a Microscope*, but *proper Testimony* should be born against them. Yet in the mean Time I think they should not be represented *ten fold greater than they really are*, and by this Means the Glory of GOD's Work obscured under a Cloud of *imaginary Errors and disorders*. For my

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own Part I have seen *little or no Appearance* of the Growth of *Antinomian Errors*, or any Thing *visionary* or *enthustastick*, either in *mine own Congregation* or among the People in the *Neighbourhood* where I live. Indeed if asserting Justification by Faith alone, and Denying it by the Law as a Covenant of Works, while the eternal Obligation of the Law as a Rule of Life, is strongly maintained in Practice as well as Profession, if this, (I say) be *Antinomian Doctrine*; then we have a great Growth of *Antinomianism*. Again, if asserting the Necessity of supernatural Influence or divine Energy in Conversion, or, the Reality of the immediate witnessing and sealing of the SPIRIT be *Enthusiasm*; then we have a remarkable Spread of *Enthusiasm*: And in these Senses may *Antinomianism* and *Enthusiasm* grow more and more till they overspread the whole Land.

If you apprehend that the Publication of this Letter, or any Part of it, will be of Service to *the glorious Work of GOD*; I am willing you should make that Use of it. The Substance thereof being what I trust (through divine Assistance) I shall always adhere to, and never be ashamed of.

I subscribe with great Respect, one of the meanest of your
Fellow-Labourers in the Vineyard of our common Lord

David Mc Gregore.

Londonderry, July 19th. 1743.

No. IV. From twelve Rev. Pastors of Churches in Connecticut Colony.

Norwich, June 23. 1743.

WE the Subscribers, Ministers of the Gospel, in (and in the Neighbourhood of) this Town, being occasionally met here, have just had a Sight of a Paragraph in the Weekly *Post-Boy* of the 30th of May last, wherein it is propos'd by a Number of Ministers, that such of their Brethren as are persuaded there has been of late, *an happy Revival of Religion in many Parts of the Land*, might have an Interview at *Boston* the Day after the Commencement approaching, and desire that those who may be hindred in Providence, from giving their Presence at the design'd Interview, wou'd send their ATTESTATIONS and communicate their Thoughts seasonably in Writing.

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Since we are not like to be at the propos'd *Interview*, we take this Opportunity to signify to you that, for our own Parts we are abundantly satisfied that there has of late, for about *three Years past*, been a *great and wonderful Revival of Religion in the several Places to which we minister*, and in *divers others which we are acquainted with*; wherein, through the mighty Power and Grace of GOD, great Numbers of Persons of all Sorts, but especially young People, have been greatly awakened, deeply convinc'd of Sin; and many, as far as we can judge upon careful Observation and Examination, truly humbled at the Foot of a sovereign and righteous GOD, and *savingly brought to believe* on the Lord JESUS CHRIST for everlasting Life: and have since lived so as to give Credit and Confirmation to their Pretensions; and do now *adorn their Profession in an humble and holy Life and Christian Conversation*; walking in the Fear and Love of GOD, and bringing forth Fruits meet for Repentance, in the Exercise of the Graces and Virtues of the Christian Life.

Although many who have made a Profession of Christianity and Conversion have run into *imprudent Things*, and discover'd much *spiritual Pride*, by rash, censorious judgments, hasty Separations from their Ministers and Brethren, and some have embraced *wrong Notions and Principles* in Religion; (tho' there has been *little of that in the Places where we live*) yet we know of great Numbers who have been happily preserved from such Falls and Failings, and who carry themselves like the meek and humble Disciples of the blessed Jesus; and some who have been led astray through the Subtilty of *Satan*, have, by Grace, been *recovered* and in a great Measure convinc'd of those Follies and Mistakes, and humbled for the Pride and Naughtiness of their Hearts. And all of a bad Tendency and Nature that we have seen does not give us *any Reason* to think that there has not been a *great and glorious Work of divine Grace* carried on among us, and a *great Reformation and Revival of Religion*; for which we desire to praise and adore the sovereign Mercy of GOD.

Our Time is now short, and we can't pretend to give a particular Account of *the Work of GOD* among our People, or of the *bad Things* which have been the Concomitants of *this blessed Work*; yet thus much we thought our selves oblig'd to say to the Praise of *divine Grace*, and the *Glory of*

Him

Attestations.

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Him who is the Author of all Goody to whom be all,
Glory, &c. We are your Brethren, &c.

Joseph Meacham, *Pastor of the Church in Coventry.*

Benjamin Lord, *Pastor of the first Church in Norwich.*

Hezekiah Lord, *Pastor of a Church in Preston.*

Solomon Williams, *Pastor of the first Church in Lebanon.*

Daniel Kirtland, *Pastor of a Church in Norwich.*

Jabez Wight, *Pastor of a Church in Norwich.*

John Owen, *Pastor of the first Church in Groton.*

Samuel Moseley, *Pastor of a Church in Windham.*

Jonathan Parsons, *Pastor of the first Church in Lyme.*

Eleazer Wheelock, *Pastor of a Church in Lebanon.*

Benjamin Pomroy, *Pastor of the Church in Hebron.*

David Jewet, *Pastor of the 2d Church in New-London.*

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*THUS we have given our Readers the TESTIMONY and
ADVICE of the late ASSEMBLY of Pastors, with the AT-
TESTATIONS of 43 absent Pastors; as they were published by
the said Assembly's Committee: To which we may add that we
art informed by the Rev. Mr. PRINCE, one of the Scribes of
the said Assembly.*

‘That *very few* of the Ministers present in the late vene-
‘rable Assembly complained of *Errors* or *disorders* in the
‘Congregations they belong’d to: That *several* declared they
‘had *had none from, the Beginning*; but, in the extraordinary
‘Revival of Religion among their People, the Work had
‘been carried on with great Seriousness and Regularity:
‘That *Others* declared, that where there had been some Dis-
‘orders and Mistakes at first *in some*, thro’ the great Num-
‘bers suddenly and mightily awaken’d, the great Distress of
‘some in their Convictions, the great Joy of others upon
‘their laying Hold on CHRIST and finding a wondrous
‘Change within them, the Frailties of some, and the Surprise
‘of all; yet in a little while they saw and own’d their Mis-
‘takes, came into a more fettle Way of thinking, speaking
‘and behaving, and the disorders ceased; Declaring also
‘that both Errors and disorders had been greatly magnified
‘and multiplied above what they really were in-the Congre-
‘gations they belong’d to: And that as far as they could,
‘learn the greatest Errors and disorders were in those Places
where

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Further Account of the Assembly.

‘where the Ministers opposed the Work, and thereby lost much of their Respect and Influence.

‘To this may be added, That whereas several of the Rev. Pastors present in the said Assembly subscribed the *Testimony and Advice*, as to the *Substance*, others to the *Substance, Scope and End*; and others without Restriction: This seemed chiefly to arise from this particular Passage in the said Advice, viz. “*That Ministers do not invade the Province of others, and in ordinary Cases preach in another’s Parish without his Knowledge and against his Consent.*” In which particular Article some of the Pastors thought that *Ministers and others preaching in other Ministers Parishes was not sufficiently testified against*. Other Pastors fear’d that this Article was in Danger of being construed and perverted to the *great Infringement of Christian and Humane Liberty of Conscience*. And other Pastors apprehended that this Article was sufficiently guarded by this Limitation to ORDINARY CASES: Leaving it to die serious Conscience both of Ministers and others to judge when the Cases are ordinary or not ordinary.

‘And as *People of all Denominations and Opinions in the Christian World* reckon it lawful in many Cases for Ministers to preach in the Parishes of others without their Knowledge and against their Consent: Thus the Protestants preach in the Parishes of Papist Ministers in *Hungary*, and formerly in *France*; the Presbyterians, Congregationalists, Baptists and Quakers in the Parishes of Episcopalian Ministers in *England, Ireland, Virginia, and Carolina*; the Episcopalians, Baptists and Quakers in the Parishes of Congregational Ministers in *New-England*; and this Liberty cannot be invaded or denied without inhumanly invading the essential Rights of Conscience: So it must be left to the *serious Consciences* both of Ministers and People: And in the free Exercise of Conscience they are doubtless to be indulged with great Tenderness, Meekness and Forbearance; as every Man desires to be indulged in the Liberty of his own Conscience.

To the Attestations recited from the said Committee, we would add some others (communicated to us) from other Rev. Pastors both of this and the neighbouring Province, which may be look’d upon as a Continuation of the same Testimony.

No.

Further Attentions.

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No. I. *From the Rev. Mr. Blunt, Pastor of the Church
in Newcastle, in the Province of New-Hampshire,
to a Minister in Boston.*

Rev, Sir,

HAVING been confin'd by Sickness for some Weeks past I heard nothing of the Intention the Ministers had of convening at *Boston* on the 7th Instant, 'till the Day on which they convened.

I could heartily have joined with them in giving Testimony to what I have been long convinced is a *great Display of GOD'S Grace in this and several neighbouring Parishes*, particularly at *York and Portsmouth*: And also in declaring against those *Errors in Doctrine and Disorders in Practice* that have been or may yet be prevailing to blemish or obstruct it in any Parts of the Land.

The Parish I am settled in is small; but GOD has I hope by the Influences of his gracious Spirit, made his Word and Ordinances effectual to the *convincing and converting a considerable Number* among us.

The *Awakening* in Months past was *almost universal*: *Fear* seem'd to *fall on every Soul*; and the great *Enquiry* was, *What shall I do to be saved?*

And altho' I have Reason to fear the Impressions are in a great Measure worn off from *some*; yet the lasting good Effects on *many* I think very considerable, and for which I desire to adore the rich and free Grace of GOD.

Fifty have been added to our *Communion* in about the Space of *two Years*; and *most of them* appear to have their *Conversation as becometh the Gospel*.

Some of those who were *Professors before this remarkable Day of GOD's Visitation*, have been of late *much quickned and enlivened*: And *others*, being convinced of their *Formality* in Times past, declare how they have felt the *Power of GOD's Grace* upon their Souls.

My Heart's Desire and Prayer to GOD is, that he would still more abundantly pour out his SPIRIT upon his People, and his Blessing on their Offspring; and that in Mercy he would heal the Divisions of Churches; and put an End to whole Differences that have of late arisen, especially among the Ministers of GOD's Word; and that all who love our LORD JESUS in *Sincerity* may have their Hearts united, and-
their

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Further Attestations.

their Hands strengthened to promote that Religion which is pure and *undefiled before GOD and the FATHER*. Defining your Prayers for me who am less than the least of all Saints,

I am Rev. Sir, your unworthy Friend and Servant, in the Faith, and Fellowship of the Gospel,

JOHN BLUNT.

New-Castle, in New-Hampshire.

July 26th. 1743.

No. II. *From the. Rev. Mr. Ruggles, Pastor of the second Church in Middleborough, in the County of Plimouth, to a Minister in Boston.*

Reverend and dear Sir,

Relating to the *Revival of Religion, &c.* I would give you this short and plain Account. As to the *Rise*; On the 13th of *August* in the Year 1741. we had in our Precinct a *Day of Fasting and Prayer on these two Accounts*, viz. 1. For the *Revival of Religion*, and 2. for *Rain*, it being a very dry Season. We invited in to our Help the Rev. Mr. *Thacher* of *Middleborough*, the Rev. Mr. *Ruggles* of *Rochester*, and the Rev. Mr. *Wales* of *Raynham*. The Day was attended with very great Solemnity; and the *Answer* was very remarkable, and we may say, as *Isaiah* 65. 24. *While they are yet speaking, I will hear.* For a very considerable Supply of *Rain* was sent us *that Day*. And as to the *Revival of Religion*; a wonderful *Seriousness* discovered in some that was more than common. I observed from that very Time there was an apparent Difference in Relation to Persons attending the publick *Worship*, and a greater *Regard* to the *Sanctification of the Sabbath*. Some Time after this, *Convictions* gradually proceeded, and openly evident: many of which I have all possible Reason to think ended in *sound Conversion*. A considerable Number among us joining themselves to the *Church*; their regular *Conversations* evidencing their *Sincerity*. As to the *Sorts of Persons*; I must say it was very much on young ones of both *Sexes*. Also some who before had profess'd themselves of *contrary Opinions* were now reclaimed and brought off: *Prayerless*, to be *prayerful* in their *Families*.

(*To be continued.*)

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THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **AUGUST 27. 1743. § No. 26.**

The Remainder of Mr. Ruggles's Attestation.

THERE still are *evident Manifestations* of the *Power and Grace of GOD* among us. *Religion* is more peculiarly the Subject of *private Conversation*: and *religious Assemblies* are set up, both by *young & old Persons*, and spent in *Prayer, singing Praises to GOD, and religious Conferences.*

From your humble Servant,

Middleborough, August

BENJAMIN RUGGLES.
4th. 1743.

P. S. *Rev. Sir*, Altho' some Persons from the *Disorders and Declensions* which have appeared in *some particular Persons* who evidenced their *Convictions* by *Outcries*, &c. have thought *this Work* not to be a *Work of GOD's special Grace and Proof* of the *Revival of Religion*; yet I must declare my Opinion otherwise, and say I am *full in it*, and *verily believe*, that it is a *very remarkable Day of GOD's Grace and plentiful Out-pouring of his HOLY SPIRIT on his People.*

Testified by me BENJAMIN RUGGLES, Pastor of the
second Church in *Middleborough.*

An Account of the late *Propagation of Religion* at *Westerly and Charlestown* in RHODE-ISLAND COLONY, in a *Letter* from the Rev. Mr. PARKS Pastor of a Church newly gathered there,

To the Publisher of the CHRISTIAN HISTORY.

Westerly and Charles Town, RHODE-ISLAND COLONY,
August 1. 1743.

Sir,

According to your Desire, I here Communicate to you
some *general Account of the Lord's Visitation of this Place*,
working Salvation in the midst of it.

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And

And as it was the Occasion of the *first planting* of a *Church* in this Place, it may serve to give Light, and set forth the Glory of the LORD, to give some general Account of GOD's providential Dealings towards us *from the Beginning of my Ministry*.

In *May 1733*. I was sent by the Honourable and Reverend the *Commissioners* for the *Indian Affairs*, to preach the Gospel to the *INDIANS* and such of the English as would attend.

At my Arrival I found a comfortable Appearance of Humanity and Courtesy among the People: But a Spirit of Profaneness and Irreligion awfully prevailing. My Judgment concerning *my self* is, That I was a moral religious Person, but extremely in the Dark *as to the Way of Salvation by CHRIST*.

I laboured in the Work of the Ministry with some Labouriousness and Faithfulness in the Discharge of my Trust: Endeavouring to reduce the People to Order, and the Practice of the *Duties of Religion* both *moral* and *instituted*; by proving *both*, and establishing them upon as firm a Basis as possible, both from *Reason* and *Scripture*; and pressing them to Practice by the *strongest Motives* I could. And in that Method I ministred among the People for *several Years*; but all in vain: There appeared no Impressions of Religion and Virtue upon their Minds. But the more I laboured and contracted an Acquaintance, the more I saw of their Iniquity abounding: which was very discouraging; that I could by no Means prevail upon them to be better, but that they rather grew worse.

And GOD was graciously pleased not to suffer me to overlook *my self*; but by HIS SPIRIT made Application to me, and led me into the *secret Imagery* of *my own Heart*: And there I had as hard Labour to repair the Breaches which Sin had made, as among others. And tho' I had been somewhat *indoctrinated* in *Gospel-Truths*, and had a Work of *Conviction* so far graciously carried on in me, that I could by no Means embrace the *Arminian Principles at large*; yet something I had secretly imagining, that there *was something in Men to begin with*, and that *Gospel Grace came to make perfect*: But could not get to that Pitch as to think my self ripe for *Grace*, and with any Confidence lay Claim to it; because I found my Works were no better before GOD. But it pleased GOD to come closer to me still, and bring all into a ruinous Heap; 'till GOD was graciously

at Westerly, in Rhode-Island Colony.

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graciously pleased to give me to *see his Glory in the Face of* JESUS CHRIST, and discover a new and living Way to the FATHER, which is JESUS CHRIST.

The Glory of a SOVEREIGN GOD shined bright in *disposing the Interests of Mankind* as he had done both in the first and second ADAM.

I saw then, that *the Way to help forward, the Good of Mankind*, was *not to go to repairing and mending*, but to *pull down* as fast as I could, because there was *no Foundation* at all: and according to the *Manifestation of THE SPIRIT given me to profit withal*, I laboured to shew forth the *total Ruin* of the first Adam, and the *compleat Restoration* in the second.

My Ministry then began to be *more contemptible*: that I was so much upon *Original Sin* and *Election*, Doctrines extremely abhor'd by the People. They could bear *legal Preaching*, tho' it was a *Ministration of Condemnation*: so long as they could keep any *Hope* in themselves, Satan and a *corrupt Heart* would carry Men along pretty comfortably; by flattering them either that what was pressed upon them, was *not a Duty*, or not to be done by them who were not fully persuaded in their own Mind, however obligatory to such as were, or that in due Time they would engage in the Practice of their Duty.

But when they came to be told, that *THEY could do nothing*; That *all THEY did or could do signified nothing toward their eternal Salvation*: But *all the Concerns of their Salvation were taken wholly out of their Hands and put into the Hands of the LORD JESUS CHRIST*, and that *THEY must come to HIM*, and *take that Free Grace that the Gospel of the blessed GOD sets forth in JESUS CHRIST, or be damned to all Eternity*: This, tho' their imaginary Power was of no Advantage, for they would not try to exert it; yet when it was denied them, stirred up their Indignation.

But I know it was *GOD's own Scheme*, and must be *Man's*, if ever he attained to *GOD or Godliness*.

And therefore, tho' in much Weakness, Unbelief and Unfaithfulness, I was *by the Grace of GOD* enabled in a Measure to *contend for the Faith*, and assert the great Doctrines of Grace for some Years. And the more I continued therein, the more GOD gave me to *know the Mysteries of the Kingdom of Heaven*, the more I saw the *Glory of GOD* therein, and was enabled to speak with more Boldness.

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Yet

Yet *Satan* and a *corrupt Heart* deceived me, and got an Advantage, and kept me from making *full* and *particular Application* to Souls, by declaring what their State, according to their Profession and Practice was: But was ready to say when it came to that, that I hoped better Things, and Things which accompanied Salvation, tho' I thus spake; left it should raise their Prejudices, and they should wholly shut out the Word. Such a fair Shew Satan put on.

But a good and gracious GOD, who leads his People thro' dark Paths, would not Suffer me to continue thus deceived: But taught me to bring his Truth more close, and minister it fur GOD, and according to his Direction, and leave the Event with him. And convinced me, that, *Truth must be brought to every Man's Conscience*, or the Soul could never be made free. And therefore I now endeavoured to come to the Conscience of every Man, and bring the Truth of GOD there. And this fretted them Still more.

I had by my Acquaintance with People in some Measure recommended my self to their Affections and Esteem so far as to be accounted *an honest Man that meant well*, but wild in my Notions about Religion: that they did not wholly reject me, tho' they became apparently more estranged from me: But I was resolved, through Grace, to go on boldly in the Cause of GOD and Truth, 'till I saw what the End would be.

And it pleased GOD in his Providence to bring the Revd. Mr. *Gilbert Tennent* this Way, both *going* and *coming* in his Travel through NEW-ENGLAND. *Going* he preached a Sermon to a Number of the People from *Math. 11 28*. And *coining back*, to a Number more, from *Gen. 3. 9*. which last more especially roused up the People, and filled some with great Wrath: and it raised the Prejudices of People the more against me, for concurring in the same Testimony; but all served to keep their Consciences something more awake. Now my *Hearers* became very slack about coming to Meeting: seldom above *Ten, Twenty, or Thirty* Souls appeared at the public Assembly; sometimes not so many: and if the Weather was so as they could have any Excuse, many Times none at all. Yet Conscience was Stirring. And if these Things were true, they must be wrong they knew. And tho' they fought against the Truth, they could not overcome. And the LORD enabled me as I had Opportunity more earnestly to maintain his Truth, and give no Place to Opposers.

'Till

at Westerly, in Rhode-Island Colony.

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'Till sometime after GOD in his Providence sent the Revd. Mr. *James Davenport* over to NEW-ENGLAND. He preach'd at *Stonington* adjacent to us. I went my self, and diverse from this Place to hear him. I had heard many strange Things of him, and strange Effects of his preaching. I went to meet him some Way before he came to the *Meeting-House*: And upon their coming in solemn Procession singing an Hymn, the dread Majesty of GOD seemed to fill Heaven and Earth; and a Solemnity appeared in the Countenances of all. He preach'd a plain and awakening Sermon, from *John* 5. 40. I heard nothing extraordinary, but the wholesome Truths of the Gospel, and expected no extraordinary Effect, when to my Surprize their was a Cry all over the *Meeting-House*. I went about and inquired of one and another the Meaning of their Out-cry: And when I came to understand the inward and secret Spring thereof, viz. A deep Conviction of Sin; I could not but say, *This is the LORD's Doing and it is marvellous in our Eyes*. Several of our People were pricked to the Heart; who heard him give another additional Testimony to the Truth, and saw the wonderful Effects of it. And several attended his Ministry longer there, and returned deeply wounded.

And tho' the shining Light seemed to darken me, as to my own Experiences; yet the LORD strengthened me to plead for his Truth, the Witness of which, I had in myself. There continued a *Shaking among many dry Bones*: and such then would generally come to hear me preach.

There continued much of the working of GOD's mighty Power at STONINGTON. And many were hopefully brought out of Darkness into GOD's marvellous Light.

And several of them were moved to testify and exhort others to fly for Refuge to lay hold of the Hope set before them. Upon first hearing of this, I disapproved of it in myself, and had diverse Objections against it.

But providentially a Number of them came to hold a Meeting at a remote Part of Westerly: And one of my Friends who I trust had been under the saving Operations of GOD's SPIRIT informed me of his Thoughts to go and hear them, and invite them to his House and bold a Meeting there. I consented provided he found them to his liking: and proposed myself to come and hear them.

Accordingly on the 21st of January, 1741, 2. having had a Lecture the Night before at a remote Part of Westerly, a Number of

of the new born Children of GOD came to me: Here they *prayed* and gave a *Word of Exhortation*: They appeared humble, and the Power of GOD seemed to accompany them.

I went with them to the Place, where they had appointed to meet in the *Evening*. I joined with them and began with Prayer. They gave some Declaration of *the Work of GOD upon their Hearts*, in *converting* them to GOD, and *exhorted* the People to come to the LORD JESUS CHRIST. And I gave public Testimony that *this was the true Grace of GOD which they set forth*, and encouraged them to bear the Testimony of *Jesus* among the People. Many were greatly enraged at *them*, and at *me* for countenancing them: But I thought *the true Grace of GOD* must not be opposed, put encouraged where-ever GOD was bestowing it, and however he was sending it. So that none of these Things moved me. I was with them the *next Day* likewise: The Power of GOD appeared accompanying them: and I was myself strengthened and lifted up by their Means.

Upon the 28th Day of the Month, having been to *Stonington* to visit and assist the Rev. Mr. *Fish*, upon a *Lecture*, I was accompanied home by a Number of Converts; and there being a considerable Concourse of People, we went into the *Meeting-House*. We *prayed*, and several gave a *Word of Exhortation*: And there was some-what of the Power of GOD visible among the People; some *crying out* under a *Sense* of their *sinful and undone Condition*.

Upon the 29th of *January*, 1741, 2. The Rev. Mr. *Eells* of *Stonington* came and preached an awakening Sermon from *Amos 6. 1.* After which I declared publicly, that *if any had a Word of Exhortation to say, they were desired to say on*. Several Christians, gave a *Word of Exhortation*. GOD began then to work more powerfully: several were *pricked to the Heart*: Two hopefully received *Light* and *Comfort* that Day: The Way was opened to the FATHER in CHRIST JESUS. They had a *Meeting* in the *Evening* at such a Distance that I could not attend it. The wonderful Power of GOD was said to be visibly manifested: several were *pricked to the Heart*, *crying out*, *Wo it me*: and several broken Hearts were healed.

Upon the 31st. being *Lord's-Day*, some Brethren from *Stonington* returned to keep Sabbath with us. We had a *Meeting* also in the *Evening*. There was great Opposition:

But

at Westerly, in Rhode-Island Colony.

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But GOD shew'd himself victorious; and *several* were wounded in Spirit, and *one Negro* hopefully renewed.

February 1st. and 2d. We had Meetings. The Lord was present to *kill and make alive*. And in this Time the Number *hopefully converted* was *fifteen Souls*.

I continued *frequent Lectures*, (besides Sabbath Exercises) among *English & Indians*: Had frequent Help from Ministers and Exhorters. The LORD continuing to work Salvation among us.

Before this Day of GOD's Power, there was *not* (as far as ever I learnt) *one House of Prayer in the Place*, in *two large Towns* containing *some Hundreds of Families*, nor any that professed the *Faith of GOD's own Operation*, or the true *Doctrines of Grace*.

Now when the LORD set up his Sanctuary in the midst of us, *those Heads of Families*, who had been the happy Subjects of his Grace, immediately *set up the Worship of GOD in their Houses*; *reading, praying and singing* the Praise of GOD in *Psalms, Hymns and spiritual Songs*. They were brought surprisingly to know the Doctrine of the Grace of GOD; such as before had counted it Foolishness: and their Souls were thereby quickned towards GOD.

They became earnestly engaged to come into *Covenant* with the LORD and *one another* in the *Fellowship of the Gospel*.

Accordingly upon the *29th of April, 1742.* a Number of them set a-part a *Day of Fasting and Prayer*, to implore the Direction and Blessing of GOD, in settling Gospel-Worship and Ordinances among them.

And upon the *5th of May*, they were formed into a *Church-State*, by the Assistance of a *Council of Ministers and Delegates* from *Stonington*.

And upon *August* the *13th 1742.* through much Opposition became an *organized Body*: when by the Providence of GOD, I was *ordained* to the *pastoral Office* over them. May the LORD walk in the midst of this his Golden Candlestick, and hold his Star in his right Hand, feed and lead and lift us up forever.

* We suppose, that WESTERLY is lately divided into two Towns; one named *Charlestown*, and the other retaining the Name of *Westerly*, and that Mr. *Parks* Congregation consists of People belonging to *Both*.

The

The LORD has added daily to the Church, such we hope as shall be saved. The Number of Professors first entring into the Bonds and Fellowship of the Gospel, was *fourteen Souls, eight Males and six Females, all English*: Since which Time have been joined to our Communion *twenty-two Persons*, besides *two* that have been recommended from other Churches. Of those added *six* are *Indians*, and *two Negroes*.

They all in some good Measure appear hopefully to continue in the Grace of GOD, and with Purpose of Heart to cleave to the LORD; approving themselves the true and faithful Disciples of the LORD JESUS CHRIST, thro' manifold Temptations pressing forward toward the Mark, growing in Grace, and in the Knowledge of our LORD and SAVIOUR JESUS CHRIST. None have run into scandalous Living, or Hetodoxy of Opinion, to bring any Reproach upon Christianity, (the LORD have the Praise) but have manifested, under all Temptations and Tossings of the Adversary, hopeful Tokens of Stedfastness of Heart.

The LORD in the Beginning of his Visitation, was graciously pleased to shew some Tokens for Good towards the INDIANS, and singled out some of them for Monuments of his free and sovereign Grace.

But the Power of GOD began to be most remarkable among the Body of them upon Feb. 6. 1742,3. when upon the Lord's Day, a Number of Christian Indians from Stonington came to visit the Indians here: I went in the Evening after the publick Worship of GOD to meet them, and preach a Lecture to them.

The LORD save me to plead with him that his Kingdom might be seen coming with Power among the Indians. The LORD I trust began to answer even in the Time of Prayer, After which we sung an Hymn. The Glory of the LORD was manifested more and more. The Enlightened among them had a great Sense of spiritual and eternal Things: A SPIRIT of Prayer and Supplication was poured out upon them; and a SPIRIT of Conviction upon the Enemies of GOD.

I attempted to preach from 2 Cor. 6. 2. but was unable to continue my Discourse by Reason of the Outcry. I therefore gave it up; And as I had Opportunity offered a Word of Exhortation, the Lord enabled me. I spent the Evening until late with them.

(To be finished in our next.)

THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland* and *America*.

Saturday **SEPTEMBER 3. 1743.** § No. 27.

The Remainder of Mr. Park's Account.

THE *Indians* continued together all Night, and spent the most of the next Day and Night together: And it continued a wonderful Time of GOD's Power.

And *from that Time* the *Indians* were generally stirred up to seek after eternal Life. They flocked more to the *House* and *Worship* of GOD, than they were wont to do to their *Frolicks*. They remain earnestly enquiring after GOD: and appear many of them hopefully to have found the LORD. And there are Tokens for Good that the LORD is preparing the Way, and gathering Numbers of them into the Kingdom of his dear SON.

Tho' the Evidences of Grace do not appear so clearly in *many* of them, as through Grace it has done in some others; yet they manifest a *Sense* of the Darkness and Wickedness of their *former State*, and a *Desire* to live to GOD for *Time to come*.

They have forsaken their *Dances* and *drunken Frolicks*, appear sober and serious, very diligently attend the preaching of the *Word* of GOD and *Prayer*. And great Encouragement appears that GOD is shedding forth among them more and more Gospel-Truth and Grace.

There was not above *ten* or *twelve Indians* that used to come to Meeting at all; and they very negligently.

There is now *near an Hundred* that come very constantly, and attend very seriously, and I hope to profit. May the LORD carry on his Work to Perfection.

I think it is a *true Remark*; that *when the LORD has at any Time come in Power among us, he has appeared to seize upon*

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Account of the Propagation of Religion, &c.

a Number of Souls by a SPIRIT of CONVICTION, and then almost cease and withdrew HIS SPIRIT of CONVICTION, and in his own Time and Way TRANSLATE these Souls into the glorious Liberty of the Sons of GOD.

There are but *few*, if any among: us of *English*, that have been brought into the Light of the Gospel, but were in the Beginning laid hold of by the Power of GOD; and after greater or lesser, longer or shorter Struggling, have been brought to bow the Knee to the Name of JESUS.

And some there are that seem to have been cast into the River *Jordan*, and there to remain still: And which Side they will come out at, or whether they will drown there, must be left with the LORD to determine. AMEN.

I am, Sir, yours,
JOSEPH PARK.

Attestation to Mr. *Park's* Account.

WE the *Subscribers* having had our Birth and Education in *Westerly* in RHODE-ISLAND COLONY, and having had Acquaintance with the *State of this Place* before, and through Grace since the LORD's Visitation of it in his mighty Power; and having heard and considered the *inclosed Narrative*, do give our ATTESTATION to the *Truth thereof*, according to the best of our Knowledge and Judgment.

Stephen Babcock,
Joseph Pendleton,
Ezekiel Gavil, jun.
William Pendleton.

N. B. To the Accounts above we may add, that the Number of Pastors *subscribing* and *attesting* to a remarkable Revival of Religion, thro' an extraordinary divine Influence in many Parts of the Land, as Published by the Committee of the late venerable Assembly, was *One Hundred and Eleven*; to which we have added *Three* more communicated to us since; in all *One Hundred and Fourteen*: Of which are *Two* of the *Five* Congregational Ministers in RHODE-ISLAND-COLONY; *Nine* belong to the Province of NEW-HAMPSHIRE; *Twelve* to the Colony of CONNECTICUT; the other *Ninety One* to the Province of the MASSACHUSETTS-BAY. Of these *One Hundred and Fourteen*, there are *Ninety six* who took their

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Mr. Willison's Letter.

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first Degree of Batchelor of Arts at one or other of our *Colleges* above *ten Years* ago, besides the Rev. Mr. *Moorhead* and the Rev. Mr. *McGregore*, who are Gentlemen of a Liberal Education; of these *Ninety Six* there are *Fifty Six* who took *their first Degree* above *twenty Years* ago; and of these *Fifty Six* there are *twenty Six* who took their *first Degree* above *thirty Years* ago. And as there had doubtless been many more *Attestations* from Pastors of CONNECTICUT, if the Proposal which was published had reach'd Them seasonably; so we doubt not but several will hereafter send them, which we shall faithfully communicate.

An *Extract* from a *Letter* of the Reverend and eminent Mr. *Willison* of *Dundee* in SCOTLAND, to a Minister in *Boston*, just received by the Way of *London*.

Dundee April 25. 1743.

R. & D. B.

I Wrote you at some Length in *Febr.* last by Capt. *Frazer* — I shall add nothing but to tell you that there are still considerable Awakenings and great Reformations in *several Parishes* in the *West* of SCOTLAND; many praying Societies set up, and Ordinances better attended than before.—

I hope you will be ready to concur with other Brethren to send us a true Account of the late and present Work with you, because of the many Papers publish'd here to Discredit it, as if it was Delusion and Diabolical: and some of these Papers (they say) come from *Boston*. But we need not be much surprized at them, when we see they speak as calumniously of the Work here, to which we are Eye-Witnesses. I have sent you a printed *Letter* of mine concerning *Religious Societies*: Let me know if these abound with you. May the Pleasure of the Lord prosper in your Hands.

I am

R. & D. B.

Your's most affectionately in the Lord,

J. WILLISON.

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The following is an Extract from the excellent Mr. BAXTER's *Christian Directory*. As it shews the Importance of a lively, searching and powerful, as well as learned Ministry, we apprehend it to be one of those many *Directions at this Day needful, which his Writings are thought to afford, and to be more worthy of Notice because formed on long Experience and Observation.*

Direction 7.

IF it be in your Power, live under a judicious, faithful, serious, searching, powerful Minister; and diligently attend his publick Teaching, and use his private Counsel for more particular Directions and Application, for the settling and managing the Affairs of your Souls; even as you take the Advice of Physicians for your Health, and of Lawyers for your Estates, and Tutors for your Studies.

I give this Direction only to those that may enjoy so great a Mercy if they will. Some live where no such Minister is: Some are Children, or Servants, or Wives, that are bound and cannot remove their Habitations, or enjoy such Liberty, by Reason of the Unwillingness and Restraint of others. Some are so poor, that they cannot remove their Dwelling for such Advantages. And some are so serviceable in their Places, that they may be bound to stay under a very weak Minister, that they may *do Good to others*, where they have best Opportunity. But let him that can be free, and possess so great a Mercy, accept it thankfully, though to his Cost. As Christ laid in another Case, *Every Man cannot receive this Saying; but he that can receive it, let him.*

There is abundance of Difference between a weak, unskilful, unexperienced, dead-hearted, formal Teacher, and such a one as is described in the Direction. Some that are senseless or indifferent in such Matters as these themselves, would persuade you to be so too, and look first in your Settlement to your bodily Conveniencies, and be content with such a Teacher as accidentally you are cast upon. And they'll tell you, that the Work of Grace dependeth not on the Preacher's Gifts, but on the Gift and Blessing of the Spirit of God: The *Formalists* and the *Enthusiasts* concur in this, tho' from different Principles: But tho' God can frustrate the fittest Means, and can work without Means, or by that which is least fitted to the End, yet it is his ordinary Way to work by Means, and that for the Soul as well as for the Body; and

to work *most* by the *aptest* Means. And I am sure it is the Duty of every *Teacher*, to preach in the fitted Manner that he can, for the People's Edification; and not to do God's Work deceitfully, and ineptly, because God *can* bless the unfittest Means: And it is the People's Duty to attend upon the best they can enjoy, tho' God *can* equally work by the weakest or by none. As that Pretence will not excuse the Contemners of God's Ordinances, that upon every little Business, stay at Home, and attend upon no Ministry at all, no more will it excuse them, that refuse that Help that is most suited to their Edification, and take up with a worse, when they might have better. We are not to neglect Duty upon a presumptuous Expectation of miraculous or extraordinary Works: When we *can* have no better, we may hope for the greater Benefit from the *weakest*; but not when it is the Choice of our own presumptuous irreligious Hearts. God *can* make *Daniel* and his Companions to thrive better by eating Pulse, than others that fed at the Table of the King: And rather than sin against God, we must cast our selves on him for unusual Supplies, or leave all to his Will. But few would therefore be perswaded *causelessly* to live on *Pulse*, when they may have better. And one would think this Truth should have no Contradiction, especially from *those Men*, that are apt to obscure and extenuate the *Spirit's Operations* on the Soul, and to confess *no Grace*, but what confideth in a *congruous Ordination of Means and Circumstances*: When their Doctrine layeth *all* a Man's Hopes of Salvation upon this *Congruity of Means and Circumstances*, should they afterwards teach Men to undervalue or neglect the *fittest*, and wilfully cast their Souls upon the *most unfit* and *unlikely* Means? But *Ungodliness* first resolveth *what to speak against*, before it resolveth *what to say*; and will contradict *God's Word*, tho' it contradict *its own*: And will oppose *Holiness*, tho' by a *self-opposing*.

3. But the spiritual Relish and Experience of the Godly, is a very great Preservative to them against such deluding Reasonings as these. It's harder for a Sophister of the greatest Subtilty or Authority to perswade him that hath tasted them, that Sugar is bitter, or Wormwood sweet, than to perswade him to believe it, that never tasted them: And it's hard to make a healthful Man believe that it is best for him to eat but once a Week, or best to live on Grass or Straw. I doubt not but those that now I speak to, have such Experience and Perception

ception of the Benefit of a judicious & lively Ministry, in Comparison of the ignorant, cold and lifeless, that no Words will make them indifferent herein. Have you not found the Ministry of the one Sort to enlighten, and warm, and quicken, & comfort, and strengthen you, much more than of the other? I am sure I have the common Sense and Experience of the Faithful on my Side in this, which were enough of it self against more than can be said against it. Even *new-born Babes* in Christ have in their *new Natures a Desire* (not to senseless or malicious Pratings, but) to the *rational sincere Milk, that they may grow by it*, and to perform to God a *rational Service*, Rom. 12. 1.

4. And it must needs be a very *proud* or *stupid* Heart that can be so insensible of its own Infirmary, Sinfulness and Necessity, as to think the weakest, dullest Minister may serve their Turns, and that they are able to keep up their Life and Vigour, and Watchfulness, and Fruitfulness, with any little ordinary Help: I cannot but fear such Men know not what the, Power and Efficacy of the Word upon the Heart and Conscience meaneth: Nor what it is to live a Life of Faith and Holiness, and to watch, the Heart, and walk with God. If they did, they could not but find so much Difficulty herein, and so much Backwardness and Unskilfulness in themselves hereto, as would make them feel the Necessity of the greatest Helps; And it could not be but they must feel the Difference between a clear & quickning Sermon, and an ignorant, heartless, dead Discourse, that is spoken as if a Man were talking in his Sleep, or of a Matter that he never understood, nor had Experience of.

5. Alas, How apt are the best to cool, if they be not kept warm by a powerful Ministry? How apt to lose the Hatred of Sin, the Tenderness of Conference, the Fervency, in Prayer, the Zeal and Fulness in edifying Discourse, and the Delights and Power of heavenly Meditations, which before we had? How apt is Faith to stagger if it be not powerfully underpropt by the *Helpers of our Faith*? How hardly do we keep up the Heat of Love, the Confidence of Hope, the Resolution and Fulness of Obedience, without the Help of a powerful Ministry? Nay, how hardly do we do our Part in these, in any tolerable Sort, even while we have the clearest liveliest Helps, that are ordinarily to be had? And can any that are not blind and proud, imagine that they, are so holy and good, that they are above free Necessity of such

Assistance,

Extracts from several Authors.

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Assistance, and that the weakest Breath is enough to kindle the Fire of holy Love and Zeal, and keep them in the Fear and Obedience of God? Alas, we are under languishing Weakness, and must be dieted with the best, or we shall soon decay: We are Cripples, and cannot go or stand without our Crutches? And there must be some Savour of the Spirit in him that will be fit to make us spiritual, and some Savour of Faith and Love in him, that would kindle Faith and Love in us: And he must speak clearly and convincingly that will be understood, and will prevail with such as we: And he must speak feelingly, that would make us *feel*, and speak seriously, that would be much regarded by us, and would make us serious.

THat our less intelligent Readers may learn that *Outcries* and *bodily Distresses* attending a Work of the divine Spirit, are no new Things, we here publish a few *Extracts* from several Authors, as we have occasionally met with.

We find there were some Appearances of these among the *Natives* of this Country, upon our Forefathers coming over and preaching among them.

Thus faith the Reverend Mr. *Leverich* of *Sandwich* in a Letter to the Reverend Mr. *Wilson* of *Boston* as printed in a Pamphlet intitled *Strength out of Weakness*, published by the Corporation established by Parliament for the Propagation of the Gospel among the *Heathen* &c. 1652.

‘God hath brought some of them to a Sense of their Sins and a Fear of his Justice. Here I shall insert an Example or two: One of them being to repeat such Principles as I had begun to train them in, was a good while before he could speak, having his Countenance fad before, (and as I have since understood a Week together, after our former Exercise) and in speaking, the Tears all the while trickling down his Cheeks: after being demanded by me, *What was the Matter of his Sadness?* He answers me, *He did now understand that God was a just God; and for himself he had been very wicked even from a Child.* Another whom I used as my Interpreter now and then in teaching them, *falls suddenly and publicly into a bitter Passion, crying out and wringing his Hands out of the like Apprehension of his Condition, as he told me afterwards.*’

And

And saith *the Rev. Mr. Thomas Mayhew* of *Martha's Vineyard*, in a Letter to the *Rev. Mr. John Whitfeld*, publish'd in the afore-said Pamphlet, concerning the Conversion of some *Patwaws*.

'Truly it did give us a great Occasion of praising the Lord, 'to see those poor *naked Sons of Adam* and *Slaves* to the 'Devil from their Birth, to come toward the Lord as they 'did *with their Joints sharing*, and *their Bowels trembling*, 'their Spirits troubled, and their Voices with much Fervency 'uttering Words of fore Displeasure against Sin and Satan.'

There was also something similar to this among the *English* themselves.

Thus the *Rev. Mr. Shepard* of *Charlestown*, Son of the famous *Mr. Shepard* of *Cambridge*, in a Sermon preached before the General Assembly on the Day of Election at *Boston*, and printed 1672. says of those Days,

'Then might be seen Ministers and their Congregations together, their People *trembling* at the Word of God delivered to them.

And very remarkable is the following Passage in a Manuscript Sermon of the *Rev. Mr. Prince*, from which we have already extracted some Paragraphs,

'Of *Mr. Shepard* of *Cambridge*: I was told when a Youth by elderly People, that he scarce ever preached a Sermon, but some or other of his Congregation were struck 'with great Distress of Soul, and cried out aloud in Agony, 'What shall I do to be saved? Tho' his Voice was low, yet 'so searching was his preaching, and so great a Power attending, as an Hypocrite cou'd not easily bare it, and it seem'd 'almost irresistible.

(*To be continued.*)

Reprinted and Sold by S. Kneeland and T. Green in Queenstreet.

THE Witness of the SPIRIT. A Sermon preach'd at Newark in New-Jersey. Wherein is distinctly shewn, in what Way and Manner the SPIRIT himself beareth Witness to the Adoption of the Children of GOD. On Occasion of a wonderful Progress of converting Grace in those Parts. By JONATH. DICKINSON, A.M. Minister of the Gospel in Elizabeth Town in New-Jersey.

BOSTON: N. E. Printed for Thomas Prince, Jun. A.M. at two Shillings new Tenor per Quarter uncover'd, and six Pence more new Tenor per Quarter cover'd, seal'd & directed, exclusive of Postage. Of whom may be had all the Numbers from the Beginning.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **SEPTEMBER 10. 1743.** § No. 28.

*The Account of Out-cries and Bodily Distresses on spiri-
tual Accounts continued.*

AND 'tis known to several Gentlemen of Learning
Now living, that one Mr. *Pattin*, an ancient Man of
Cambridge, eminent for Piety, Plain-heartedness and
Simplicity, deceased near *twenty Years* ago, used very
frequently in Conversation to put those he conversed with in
Mind of Mr. *Shepard* and Mr. *Mitchell's* powerful and awak-
ening Ministry; representing as if it was common to see some
or other *crying or manifesting some Signs or other* of great
Distress or Concern of Soul, either in Time of Sermon or at
the End of the Meeting: that they rarely preach'd a Sermon
without some visible Effects on some or other: And when the
People return'd from Meeting, it was a *Question* which those
who had been detain'd at Home were wont to ask them,
*Whether any Body appeared to be wrought upon to Day, or whe-
ther there were any visible Effects of the Word—or Expressions*
of the like Importance.

There are several Instances of *Out-cries* and *bodily Distresses*
mentioned in that famous Book in titled, *The fulfilling of the*
Scriptures. But as these have been already reprinted by the
Rev. Mr. *Edwards*, we shall refer our Readers to his late ex-
cellent Treatise, or the Book itself; and only give the *follow-
ing Passages* relating to the *Character* of that famous Book and
its celebrated Author Mr. *Robert Fleming*, for the Information
of the less knowing, *viz.*

Mr. *Daniel Surgess* in an Epistle to a Book of Mr.
Fleming's, intitled, *The confirming Work of Religion*, says,
“Against his [Mr. *FLEMING's*] *Will*, it came to be known

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that

'that the Book of *the fulfilling of the Scriptures* was his. A 'Book followed with the *Eulogies* of the *greatest Divines*, 'and is a *Manna*, sweet to the Taste of all *serious Christians*. 'His *Epistolary Discourse*, dedicated to the *QUEEN'S* 'MAJESTY [i. e. *Queen MARY*] hath been most graciously 'accepted by her, and highly valued by those that I must think 'of the best of her Subjects.

And in a *Preface* to the same Book, viz. *The confirming Work of a Christian*, we find the following Testimony born and subscribed by *Dr. Bates*, *Mr. Matthew Mead*, *Mr. Thomas Cole*, *Mr. John How*, *Mr. Matthew Sylvester*, *Mr. Daniel Williams*, *Mr. John Showers*, all eminent Dissenting Ministers in the City of London, viz.

'We give our great Thanks to the Author of every good 'Gift, who hath drawn this *his richly furnish'd Scribe* to 'supply us with so very needful a Treatise as is here offered. 'Some of us do profess that in reading it we were surprized 'with Joy and Wonder, that a Topick so little written, dis- 'cours'd or thought of, should be treated on with *such Depth* 'of Judgment, and with such Experience as is rarely found in 'the most laudable Writers. Through the Divine Blessing 'which we implore, we hope that we, and our Brethren 'throughout these Nations, shall find good Success of our 'People's Use of *this most instructive Work*; For which with 'the *Excellent Author*, we are indebted to the *reverend and* 'worthy Publisher, &c.

Such a Character from such great and learned Men as these will secure *Mr. FLEMING's* high Reputation as long as the Sun endures.

To this we may add the following Passages of that great and famous Calvinistical Divine the Rev. Mr. *THOMAS COLE* of London, who, as *Dr. Calamy* tells us, 'was a Man 'of good Learning, and had been *Principal* of *St. Mary's Hall* in *Oxford*:' They are in his excellent Treatise of *Faith, Repentance* and *Regeneration*, preached at the Merchant's Lecture in *Broadstreet, London*, and printed; there in 1689. Page 31.

'When the Word works effectually after hearing, it usually gives *same powerful Touch* upon the Heart in the Time of hearing. So *1 Cor. 14. 24, 25.* he speaks there of the *occasional Conversion* of an Unbeliever, who came into the Assembly, where there was *Prophecy* and *Preaching*.

'Tis

'Tis probable some such are come in hither To-day; Oh 'that God would meet with them, that they might be *convinced and fall down upon their Faces, worshipping God, acknowledging that he is among us of a Truth*. So *Acts 2. 37.* 'their Hearts were prick'd, they cry out in the midst of the Sermon, *Men and Brethren, what shall we do? We want such publick Conversions; had we more of these New-Births in our Congregations, we should have more of these Out-cries; which would be very awakening to us all. If God would honour his Ordinances with such visible Signs of his Presence; as in the Primitive Times, the Word was preached with that Power, that it wrought a great Consternation and Astonishment in the whole Assembly; there was a great Impression upon their Minds, which had various Effects! some blasphemed, and some believed, but all were moved and stirred, struck inwardly, tho' many saw not the Hand that struck them.* 'Tis otherwise now; Hearers are more unconcern'd, in a more drowsy Frame; we can hardly keep them waking all Sermon Time. They say these were extraordinary Cases, not applicable to us now: I must tell you, *Conversions* wrought by ordinary Means now, are extraordinary Things, have extraordinary Effects; the Light into which we are brought, is, and ought to be, as marvellous in our Eyes now, as 'twas in theirs heretofore; they who find nothing of this, neither in or after Conversion, would do well to make a stricter Inquiry into their State; sometimes we bring down Grace as low as we can for the Sake of weak ones, but we must not make nothing of it, to please some who would rest in a *silent easy* Conversion, and think to go to Heaven by the charitable Opinion others have of them: That so great a Change as *Conversion* is, should make so little Appearance as it does in many pretending to it, is *that* which we should not easily digest. Let every one examine himself.

'Should God come upon any of you with a *thorough Conviction of Sin*, and give you a *real Sight of Christ* as your only Saviour, *you would not be able to contain your selves* under this marvellous Light; 'twill be *like Fire in your Bones*, *Jer. 20. 9.* you'll *immediately spring up* as the Goaler did, *Acts 16. 29.* ἐπεάδησεν; he did not consider which Foot he should put foremost, but *leaped up on a sudden*, broke out into a *passionate Inquiry* after the Way of Salvation.

A very remarkable Account of *Crying out* is to be met with in the Life of Mr. SAMUEL POMFRET, an eminent Minister in the City of London, who deceased there in 1722. wrote by the Rev. Mr. *Thomas Reynolds*, which is as follows:

‘The Lord did not suffer this his faithful Servant to labour ‘in vain, or spend his Strength for nought. He had a wide ‘Door of Service opened unto him. His Audience at *Home* ‘was always numerous. When he preach’d *abroad*, whether ‘in *City* or *Country*, if it was known, *Multitudes would flock ‘to hear him*: And they are few whose Ministry was attended ‘with mere *remarlable Success* than his was. I am assur’d it ‘wou’d be endless to enumerate all the Particulars. How- ‘ever I shall conclude this short Account of his Life, with ‘relating some *Instances* of the great Success. which God ‘gave to his unwearied Labours. In *Conversion Work* he ‘seemed to be honoured above most; and the Words (*N. B.*) ‘of Mr. *Baxter* were verified concerning him, who, discour- ‘sing with a Friend about his Zeal and Courage and Pains, ‘delivered it as his Opinion, “*That God would own him ‘and such as He was more than others who excelled them in ‘Reputation as judicious Preachers.*”

‘He had a marvellous Way of striking the *Consciences* of ‘Sinners. Few could attend his Ministry without strong ‘*Convictions* and *Awakenings*. *Multitudes of young People* were ‘greatly affected by him. The Rev. Mr. *Joseph Kentish*, ‘my old Friend and Acquaintance, who preached for some ‘time in *London* with great Acceptance, and was afterwards ‘Pastor at *Bristol* to as great a Congregation, as any in *Eng- ‘land*, told me many Years ago when a young Man, That ‘he received the first Impressions of his Seriousness under his ‘Ministry, and that he knew of *many others* who had done the ‘like. He would set before Sinners the *Terrors* of the LORD ‘in such a Manner as if *Hell-Fire* were *flashing in their Faces*, ‘and has pressed Things so home upon the *Conscience* that ‘*some have not been able to contain themselves, but have cried ‘out in the midst of the Congregation, even whilst he hath been ‘preaching, I am the Man, Guilty! Guilty! What shall I ‘do to be saved! for the Lord’s Sake pray for me!* They ‘have been *convinced before all*, have taken publick Shame to ‘themselves, and in the after Course of their Lives have given ‘Proofs of a *sound Conversion*. Of these I am assured there ‘are now some *Instances* living.

And

Of Out-cries in Spiritual Joys.

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And with Respect to *Out-cries* from the overbearing Influence of *Divine Joys*; we shall give the following remarkable *Instances* from the Rev. Mr. THOMAS WHITE, Lecturer at St. Bride's, *London*: Of whom Dr. Calamy writes, 'That 'He was a general Scholar; Mr. Chillingworth's Amanuensis; of great Humility and Sincerity; an excellent, practical, useful Preacher; much esteem'd, and protected at the Chappel at *Ludgate* by Bp. Sheldon, and often very kindly treated by him.' They are in his very valuable Treatise of the *Power of Godliness*, Printed at *London* in 1658: And the first *Instance* is as follows—p. 388.

'A precious holy Man told me of a *Woman* that was six 'Years in *Desertion*; and by God's Providence hearing Mr. 'Rollock preach, she of a sudden fell down, overwhelmed with 'Joy, crying out, *O, he is come, whom my Soul loveth!* and 'so was carried home for dead; and for divers Days after 'she was filled with *exceeding Joys*, and had such pious and 'Angularly ravishing Expressions, so fluently coming from 'her, that many came to hear the rare Manifestations of God's 'Grace in her; and amongst the rest that went to hear, there 'was one that could write Short-Hand, who yet a great while 'stood so amazed at her Expressions, that he could not write; 'at last, recovering himself, he wrote a whole Sheet of Paper; 'which this Minister read, and told me, that of all the Ex-'pressions that ever he read in the Book of Martyrs, or else-'where, he never read any so high, as the lowest of them.

To this we may add *another Instance* of *exceeding Joy* in the HOLY GHOST, as represented by the same Author, *Page* 272, in the following Terms:

'That precious Saint Mrs. Drake, of whose Life & Death 'there is a little Book worth the perusing, out of which I 'shall only give you an Account of her Carriage, and the 'wonderful Raptures that God gave her a little before her 'Death. She was a Woman of great Temptations and De-'sertions for the space of *ten Years*, notwithstanding the 'Endeavours and Labours of those four eminent Servants of 'God, Bishop Usher, Dr. Preston, Mr. Hooker,* and Mr. 'Dod: but at last growing sickly, and being free from her

* i.e. The famous Mr. Thomas Hooker, afterwards of *Hartford* in *New-England*; who when he first left the University sojourn'd at her House.

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'Desertions, she became incessant in her Discourses of Heaven, and of the Things of God Night and Day; so that she took little Rest, but spent her Time and Strength in Duties and Conference. She knew her *End* approached near, tho' others look'd upon her Distemper rather as an Indisposition of Body, than a Fit of Sickness; but she being confident she should *die*, thereupon went to her Father's House, where she always desired to end her Days: and Mr. *Dod* coming to her, spending much Time in Prayer, Consequence, and expounding the Scripture; she carried herself with such unsatiable Desires (of more, and such inflamed Discourses of the Things of God, that they were all fill'd with Admiration. The *Lord's Day* before her *Death*, she call'd all her Children together; and with many Admonitions and zealous Instructions, and heavenly Discourses, she spent much Time that Day with them. The *Tuesday* following Mr. *Dod* came, and spent some Time in heavenly Discourses, and then went to Prayer; and suddenly as Prayer was done, she broke forth, in a wonderful Manner, in these Expressions: "Oh, Oh, Oh, what's this, what's this, what's this? I am undone, undone, undone, I cannot endure it; O, O, O, let me be gone, let me begone, O, I must be gone, I cannot tarry, I cannot tarry; O what shall I do? what shall I do? what shall I do? O Father, "O Mother, O Husband, kiss me, kiss me, and let me be gone; come all, farewell all, let me take you by the Hand, "and be gone: Lo, lo, the Angels are come, they wait and stay for me; O dear Mother! why hold you me? I must be gone, O, he is come, he is come, he is come: Now, "you have it, you have it, you have it, why hold you me? "Let me be gone, my Work is done: O call, call, call, "where is my Crown; fetch me my Crown, bring, bring, "bring me my white Robes, quickly, quickly, quickly, why "run you not? the Angels stay, now you have it, you have it, "you have it, (meaning that now we had the Issue & Fruits of "all our Prayers) O, it overcomes, overcomes, overcomes me; "undone, undone, undone, what shall I do? what shall I do? "what shall I do? O you will not let me be gone." With innumerable such swift Expressions as could not be remembred, she in that short Time of half a quarter of an Hour, speaking more than one can treatably speak in an Hour, with an extraordinary Swiftness (no ordinary Action

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'of this Life.) when with all she heaved up still all the Time 'with fixed Eyes, towards the House Top, as tho' she had 'seen some Vision, and would have flown away from them 'all. During which Time (as we cannot blame them) the 'Posture of all the Spectators was (except her Husband, who 'went weeping, and wringing his Hands up and down the 'Chamber) Silence, Wonder and Admiration; they in all 'their Life-time having never seen or heard of the like; which 'put Mr. *Dod*, her Husband, and all of them to a *nonplus* '(as being beyond all Experience) but if the Reader will have 'Patience, this good Creature shall her self expound this 'rare Riddle, yea, and Comment upon it.

'This Fit of sudden, extream, ravishing, unsupportable 'Joy, (beyond the Strength of Mortality to retain, or be 'long capable of) being over, and she laid again, who formerly had striven to have got away from them all: all being 'in an amazed astonished Silence, she herself began thus; "Why are you silent? Where is Mr. *Dod*?" who being 'near her, sat by her Bed-side, unto whom she thus 'directed her Speech; "Sir, what did you think of me 'lately in this strange Posture I have been in? Did not you "imagine me to have been mad all the Time?" Mr. *Dod* 'replied, no, but that it was very strange unto them all, 'having never heard or seen the like: "So (said she) surely it "was very strange, but will you know how it surprized me: "As this Morning, ere you came to Prayer, I being alone, "prayed to God, that he would not absent himself for ever; "but that once before my Death, he would reveal Christ "unto me, give me some Sense and Feeling of his Love, and "open the brazen Gates of this hard Heart of mine, that "the King of Glory may enter in: After which, as you "had prayed, this sudden *out-crying Fit* of unsupportable *Joy*, "and Feeling, surprized me with such Violence, rushing in "upon me, as I could not contain my self, but make this, "sudden *Out-cry* among you all: but I must confess unto you "I know not, neither do I remember what I said, but now "I beseech you to make this Use hereof hereafter unto all "in my Case.

"After me never despair of any, how desperately miserable soever their Case be, which at the worst cannot exceed 'mine, but use and apply the Means unto them, and they, "will prevail at length: I was like a Piece of knotty Timber,

“ber, who have endured so many the more Knocks with “strong Wedges, so much Ado there was to work me: But “now I thank God, who hath heard my Prayer, and revealed “Christ unto me, and now I care not for all this World: the “Fountain of all my Misery hath been, that I fought for that “in the Law, which I should have found in the Gospel, and “for that in my self, which was only to be found in Christ. “A wrong Way I confess, which hath occasioned unto me “so much Sorrow, but now all is well; O pray, pray, pray, “O give Thanks, for now you have it, you have it, you “have it,” This so solid and strange Speech, so heavenly, “rational, gave a great deal of Contentment unto all present. “Mr. *Dod* according unto her Desire, framing himself unto “a Prayer altogether of Thanksgiving, admiring God’s infi- “nite Work in her, and for her, beseeching a happy Close “of this great Work begun: For Matter of Petition now she “cared not for, lying like a Conqueror with an extraordinary “cheerful Aspect, full of rapt joy, as now she had been Pos- “sessor of all Things, having no Need of any Thing: Now “that Christ was hers, all Things being hers also: The Re- “mainder of the Day being spent in over-joyed Speeches, “with Exhortation to Thanksgiving, still telling us, you have “it, you have it, you have it; and taking our Hands in hers, “and heaving them up and down many Times together, very “thankful to us all, as she wished us to be thankful unto God “for her.

“The same *Tuesday* again, about Four of the Clock in the “Afternoon, the Chamber being full of her Friends, joyful “to see her so fraught with Joy, after so many sorrowful “Days. Suddenly she fell out again in a strange Manner, in “such another rapt Fit of Joy, beyond all Expression, utter- “ing just about the same Things as formerly, in the same “Manner as in the Morning, enduring about the same Time: “and so ceased, and was quiet again as formerly: she there- “upon called Mr. *Dod*, wondering at the Strangeness of the “Thing, told him, that her Joy and Sense thereof was so “overcoming and strong, as she could not for her Life con- “tain herself from bursting forth thus again; for as she said, “her frail Flesh was overcome therewith, and so she entreat- “ed him again to give Thanks: he did so, spending the “Remainder of that Day in heavenly Discourses of another “World.”

(To be finished in our next.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **SEPTEMBER 17. 1743.** § No. 29.

N. B. To Mr. *White's* remarkable Account of the Woman's *crying out* and sudden *falling down as Dead*, from her joyful Discovery of CHRIST under Mr. *ROLLOCK's* Preaching, Page 221; for the Information of the less Intelligent, we may observe, 'That this was Mr. *Robert Rollock*, a re-Downed Minister of the City of *Edinburgh* in *Scotland*, the first *Professor of Divinity*, and the first *Principal and Rector* of the University erected there in 1583,' as the Writer of *the State of Scotland*, printed in 1682, informs us: who also says, 'He was a Person of great Worth 'and Learning, and in great Esteem with all good 'Men for his Learning, Holiness and Moderation.' And Mr. *Samuel Clark* who writes his Life, among many other observable Things tells us, that 'He instructed the *Students* in the *Arts*, and govern'd with Severity mix'd with Clemency: and so educated them in *Religion*, that God bless'd his Labours exceedingly among them: For indeed he laboured in *This* above all Things, that his *Scholars* should have the *Marks of true Holiness* appearing in them. Besides this, He preached *every Lord's Day* in 'the Church, and that with such Fervency and evident Demonstration of the Spirit, that he was the Instrument of 'converting very many unto God: And that he died in '1598, and of his Age 43.' His *dying Passages* were so full of *holy Assurance* and *Joy*, that we may hereafter publish them.

The Rev. Mr. ALEXANDER WEBSTER, one of the present Ministers of *Edinburgh*, in his Letter intituled, *Divine Influence the true Spring of the extraordinary Work at Cambuslang and other Places in the West of SCOTLAND*, reprinted

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here this Year, has also the following Historical Passages, Page 28, &c.

Such *Instances of bodily Distress*, flowing from the *Terrors* 'or *Joys* of the Lord, are not confined to Old-Testament Days, to the Times of the Apostles, or first Ages of Christianity. Later Periods afford Examples of a *similar Nature*.

The Reverend Mr. *John Levingston* says of himself,—I 'remember the first Time ever I communicated at the Lord's 'Table was in *Stirling*, when I was at School: when fitting 'at Table, and Mr. *Patrick Simson* exhorting before the 'Distribution, there came such a *Trembling* upon me, that *all* 'my *Body shook*; yet afterwards Fear & Trembling departed, 'and I got some Comfort and Assurance.

'It is well known, and can be vouched by *several Persons* 'yet living, of *known Character* and *Verocity*, who have *seen* 'and *heard* what passes at *Cambuslang*, &c. among such as are 'affected in the Manner objected to, that they have frequently 'observed, in *different Parts* of the Country, *Convictions for* 'Sin, attended with the *like bodily Distress*; many being car- 'ried out of the Churches *shaking, trembling, fainting, almost* 'dead, under the Ministry of the Reverend Masters *John Hep-* 'burn of *Orre*, *Andrew Darling* of *Kinnoul*, *William Stewart* 'at *Blairgourie*, *John Moncrieff* of *College-Church, Edinburgh*, ' &c. and that many of these People, *not a few* of whom are 'still in Life, give to this Day *evident Proof* of the *Reality* of 'their Concern by their *sedate and religious Conversations*.

For irresistible *Impressions* and *Crying out* in the *Congregation* even in the *Time of Sermon* from the powerful Workings of the *Word* and *SPIRIT* of GOD, we observe what the Rev. and famous Mr. THOMAS HOOKER formerly Minister of *Chelmsford* in *England*, and afterwards of *Hartford* in *New-England*, says in his searching Treatise of the *Soul's Preparation for CHRIST*, from *Acts II. 37.* the *sixth Edition*, printed at *London 1643.* Page 217, &c. His Words are these,

'Sometimes God deals thus punctually with a Man; *First*, 'he drives him to an *Amazement*; *Secondly*, he works in him 'marvellous *Fear* of Evil that is to come; *Thirdly*, he posses- 'seth the Soul with the *Feeling of the Evil*, &c. as in the for- 'mer Particulars: but yet is *bound to no Time*, and therefore *we must not limit the holy One of Israel*. If is true, the LORD may press in upon the Soul, and work all this *on the* 'sudden; but yet Experience hath proved, and Reason will 'confirm

‘confirm it, when GOD works never so suddenly, he affecteth ‘the Soul: Thus *when a poor Soul cometh into the Congregation, He layeth some Truth upon him, that is new and terrible; so that the Soul dare not deny it, nor yet fully resist it, ‘but is in a Maze; and by and by it may be the LORD opens ‘his Eyes, and awakens his Conscience, and makes that more ‘evident to the Soul, and so immediately arrests the Soul, and ‘then Sorrow falls in amain upon it; and the Heart thinks ‘God meant his Courses, and the Minister spake against him; ‘and he must go down to Hell suddenly; so that sometimes ‘the Sinner cries out in the Congregation; and tho’ he contain ‘himself for a Time, yet he buckles under the Burthen: All this ‘may be done at one Sermon, in one Doctrine, or in one Part ‘of an Use; but usually this is GOD’s Manner of Working.*

As Mr. Hooker was one of the most awakening, searching and successful Preachers which either England or New-England has known; it seems highly probable that he spoke those Words in the Pulpit, *from his own frequent Observation*, as he piously ascribes the *Effects* to the *adorable Sovereignty and Pleasure* as well as *Power of GOD*.

For extraordinary Impressions both on the Soul and Body, in a publick Congregation at the *Beginning of a Sermon*;—we have had an Account from Mr. Luke Short, who formerly lived under the Ministry of the Reverend and excellent Mr. FLAVEL of Dartmouth in England, but lately liv’d and died at Middleborough in this Province. He us’d to be often speaking with great Affection of Mr. Flavel’s powerful and successful Preaching. And among other Instances, gave this Remarkable: ‘That one Lord’s Day, Mr. Flavel began his ‘Sermon with an *Introduction of this Importance*—“My ‘dear Hearers! You know I have been long endeavouring “to set forth the LORD JESUS CHRIST in his amiable “Excellencies and All-sufficiency before you, that if possible you might be assured to *love Him*; and I have used “all the powerful Arguments and Motives I could think of “to perswade you to *come to Him* and heartily *embrace Him*. “And *these winning Methods* you know are most agreeable “to my natural Temper and Disposition. And I desire to “rejoyce in the *Hope* that thro’ the Grace of CHRIST, “there are *some* among you who have been assured and per-swaded to *love and embrace him*. But *alass! alas!* I “have sufficient Reason to *fear* that there are *Others* among

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“you, who have not yielded to all my alluring Representations of Him, nor all the cogent Arguments and Motives, which I have been so long using and so frequently and earnestly pressing upon you: But, O! after all lean say and do, *you will not love Him!* And now alas! I must change my Note! I must deliver a Message to you, that I am loth to deliver; but my LORD and Master requires it of me, in order to deliver *the whole Counsel of GOD*—It is that dreadful Message in 1 Cor. xvi. 22. *‘If any Man love not the LORD JESUS CHRIST, Let him be Anathema, Maranatha; i.e. Let him be accursed of GOD, till GOD shall come and judge him: If any Man, or any one, whether Male or Female, High or Low, Rich or Poor, Old or Young — Love not the LORD JESUS CHRIST, above every Thing in the World—Let them—says the Word and Majesty of GOD—be Anathema Maranatha—accursed of GOD, and the Curse of GOD, until the LORD shall come and execute the Fulness of his Wrath upon them’*—or Words to this Purpose. Upon which the whole Assembly was struck into a *very great and visible Consternation*; some deeply affected for themselves, and some for their Children. And among the rest a *‘Gentleman of Wealth and Figure, I think, if my Memory does not fail me, he was a KNIGHT BARONET, fell down as Dead in his Pew, tho’ he reviv’d, in great Distress of Soul’*. And *the other Circumstances, I cannot at present clearly remember, but hope to recover them.*’

And as for *extraordinary Cryings and Emotions* in a Congregation, at the End of the *publick Exercise*;—That Reverend and eminently pious Minister Mr. THOMAS DOOLITTLE of London, famous in the British Dominions for his *Treatise of the Lord’s Supper* and other Writings, sufficiently intimates them. The Account is at the End of his excellent *Discourse* on the same Text of Mr. Flavel’s, viz. 1 Cor. xvi. 22. Printed at London in 1692: and we shall give it in his own Words as follow—

‘The CONCLUSION.

‘AND now (beloved Hearers) what is the Issue of all that I have said, and ye have heard, upon this Subject? Have I gained any of your Love to Christ? Or are ye still in love with the *World, and Pleasures, and Profits, and Honours* thereof? Are ye in love with *Sin and Self*, more
than

‘than with Christ, after all the Arguments and Pleadings of
 ‘Grace and Mercy for your Hearts, and hearty Love, to be
 ‘placed on the blessed Son of the most blessed God? Did ye
 ‘love Sin, and *will ye love it still?* Did ye love the *World*,
 ‘and will ye do so still? Did ye *not love Christ*, and do ye
 ‘not yet, and *will ye not?* Is this the Answer I must re-
 ‘turn to him that sent me? Lord, I cannot gain their Love
 ‘unto thy Son; fain I would, but I cannot. I have asked
 ‘them in thy Name, but they will not. I have studied for
 ‘this Purpose, and prayed and preached for this Purpose, but
 ‘I have studied in vain, and my Labour *with so many* is lost
 ‘Labour. I have delivered my Message, but they will not
 ‘hearken. I have entreated for their Love, not for my self,
 ‘but for thy Son, but many will not consent. Why, Sirs!
 ‘Did I find you full of Love to Self, and Sin, and World,
 ‘and after all, must I leave you so? I found you void of the
 ‘Love of Christ, and must I leave you so? Why then did I
 ‘preach, and why did ye hear? Did ye come Day after Day
 ‘refolded, say what I could, ye would do what ye list? Shall
 ‘that blessed Jesus, that hath been set forth before you, be
 ‘still thus despised, and set at naught by you? Did I find
 ‘the *Anathama* upon you, and must I leave it upon you, till
 ‘*Maranatha*? What if God should say, he that after all these
 ‘*Intreaties, Calls, Invitations*, to love Christ, yet loveth the
 ‘World, let *him love the World*; and he that loveth Sin,
 ‘let *him love his Sin*, let *him love his Pleasures*, let *him love*
 ‘*what he wilU since he will not be persuaded to love whom he*
 ‘*should?* ‘Oh dreadful Curse! Oh heavy Wrath! Oh sad
 ‘Presage of the Curse, that shall fall upon such Souls when
 ‘Christ shall come, and after that, lie and abide upon them
 ‘for ever.

‘Speak therefore in thy Heart, *Sinner*, and return thine
 ‘Answer, for it may be this might be to thee the last Time
 ‘of asking: Wilt thou give Christ thy Love, or wilt thou
 ‘not? Thy sincere, not thy pretended Love? Wilt thou
 ‘Consent and Promise, before thou stirrest out of this Place,
 ‘to love Christ *more than all, beyond all, and above all?* Or
 ‘wilt thou deny him such Love, and keep it for, and place
 ‘it still upon thy old beloved sinful Objects? Sayst thou
 ‘so? What, must I, *to my Sorrow, and thy Woe*, as to
 ‘thee, end as I did begin? I had hoped I might have bid
 ‘*thee Joy of thy new Love*, and matchless Match, in thy con-
 senting

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'senting to Love, and accept of this blessed Jesus for thy
'Lord and Husband; but if thou wilt not, I must say what
'I would not. *Lord, I am loth to say it, but it is what thou*
'*dost say, and I cannot alter it; yet, if I must say it, let it be*
'with a pained, and a sorrowful Heart, and as my Mouth
'shall drop the Word, let mine Eyes drop so many Tears,
'whilst at thy Command I must pronounce, *If any Man love*
'*not the Lord Jesus Christ, let him be Anathema Maranatha.*

'But must this be the Sentence I must leave upon you all,
'that at the beginning of this Text had no Love to Jesus
'Christ? What, is there *not one* amongst you all that can
'say, *Before I did love my Pleasures, but now I love Christ!*
'*I did love my Sin, but now I love my Lord and Saviour? My*
'*Love is turned into another Channel! I have found another*
'*Object for my Love; I would not for a thousand Worlds have*
'*died before I had sincere Love to Christ?* Not only one, but
'many of you, can say so, or else ye have basely dissembled,
'both with God, and this Congregation. *Many* of you that
'did not love the Lord Jesus Christ, now do, or ye have been
'wretched Hypocrites, while ye have been Hearers of these
'Sermons; for what did ye mean *by all those BILLS* that ye
'did give in, *Day after Day, ten or twenty in a Day,* acknow-
'ledging your former Sin, till now, in loving other Things,
'and not Christ? Why did ye say, *Ye never were convinced*
'*of the Necessity of loving CHRIST before?* I besecch you,
'Why have ye so many, and so often, with such earnest RE-
'QUESTS, even *for Jesus Sake, and as we had any Love for*
'*your Souls, desire Me, and the Congregation, to beg with Im-*
'*portunity, that God would give you such an Heart now, that ye*
'*might love the Lord Jesus Christ in Sincerity; above all, with*
'*a superlative Love, with a predominant Love, with all your*
'*Heart, and with all your Soul, that you might not be Anathema*
'*when Maranatha?* Were not these your own Words?
'Did not the Congregation *hear them read?* When I reviewed
'your Papers at Home, did not I find these Words, and such
'like, whereby ye did express the *former Condition,* and the
'*present Desires* of your Souls? Tell me then, were ye in
'good earnest, or did ye *jest with God and Men,* in desiring
'Prayers that ye might so love the Lord Jesus? If so, repent
'of your Hypocrisy; lament your double Dealings; bitterly
'bewail such cursed Dissemblings. If ye were in earnest,
'and your *Hearts,* as well as your *Hands,* did guide your
'Pens

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'Pens in writing such Desires, and ye have indeed changed your Love; or rather, God hath turned your Love from Sin unto his Son, from the World unto himself, I shall have Cause to bless God that I preached, and ye heard what was spoken of this Subject; then are ye my Joy, and Crown, and Rejoicing, both now, and at the Coming of the Lord Jesus Christ. And to you that have this Love wrought in your Hearts so lately, and to all the rest that had like Love to him before, I wish all the Blessings that are contained in that Prayer of the Apostle, with which he concludeth his Epistle; and I this Subject, Eph. 6. 24. Grace be with all them that love the Lord Jesus in Sincerity. Amen.

'The BLESSING, to the Lovers of CHRIST.

'The Psalm being sung, all the People (as is usual) stood up: I kept my Seat longer than ordinarily I was wont, which caused their Eyes to be the more towards me. Then I stood up and said, Why stand ye gazing? Why are your Eyes so intent upon me? What can I say more? What more do ye expect? The BLESSING? What! All of you? What! Whether ye love CHRIST or no? Alas! If God curse, how can I bless? I have Day after Day, set Life and Death, a Blessing and a Curse before you, and must it not be with you according to your own Choice? If ye will be blest indeed, ye must love Christ; if ye will not love Christ, the Curse, and not a Blessing, waiteth for you, tho' ye here wait for the Blessing. If ye would not go without the pronouncing the Blessing, from hence to your Homes, love Christ; Oh love Christ; Oh at last be perswaded to love Christ, that ye might not go from Christ's Bar to the Flames of Hell (without his Blessing) for ever. I have done for this Time and Text, when I have said the Words of my Text, If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha; and let all the People that dare, (least they should wish a Curse upon themselves) say Amen. And for you that have set your Hearts on Christ above all, I beg from the Father of Mercies, that Grace might be with all them that love the Lord Jesus Christ in Sincerity, and let all the People say, Amen.

'What lively Countenances, what Affections, what TEARS and CRYINGS, with the SPIRIT's Working, were caused, do not expect that I should tell.'

Thus

Thus have we at present finish'd our Collection of *Instances of these Kinds of religious Appearances* in the Days of our Fathers. And they seem to have been given beforehand as a few sprinkling and previous Drops of the Divine Influence; to intimate what should more abundantly and commonly be in the following Age, when its diffusive Showers should come down amain upon the parched World.

We think convenient to add to this some Passages of Mr. *Baxter's*; by which we may come to know what *Judgment* that great and good Man would have form'd of *such Appearances* at this Day. They are in a moving Sermon of his Preach'd at *Lawrence-Jury London*, intitled, *Making Light of CHRIST and SALVATION too oft the Issue of Gospel Invitations*, and are as follow—

'You make Light of Matters of *greatest Excellency and Moment in the World*: You know not what it is that you *slight*; had you well *known*, you could not have done it. As Christ said to the Woman of *Samaria*, Job. 4.10. *Hadst thou known* who it is that speaketh to thee, thou wouldst have asked of him the Waters of Life: Had they *known*, they would not have crucified the Lord of Glory, 1 Cor. 2.8. So, had you *known* what CHRIST is, you would not have made light of him: Had you been one Day in *Heaven*, and but *seen* what they possess, and seen also what miserable Souls must endure that are shut out, you would never sure have made so light of CHRIST again.

'Oh Sirs, They are no Trifles or jesting Matters that the Gospel speaks of. I must needs profess to you that when I have the most serious Thoughts of these Things my self, I am ready to marvel that such amazing Matters do not overwhelm the Souls of Men: that the Greatness of the Subjects doth not so overmatch our Understandings and Affections, as even to drive Men beside themselves, but that God hath always somewhat allayed it by the Distance; much more that Men should be blockish as to make light of them, Oh Lord, that Men did but know what *Everlasting Glory*, and *Everlasting Torments* are; would they then hear us as they do? Would they read and think of these Things as they do? I profess I have been ready to wonder, when I have heard such weighty Things delivered, how People can forbear crying out in the Congregation: much more, how they can rest till they have gone to their Ministers, and learned what they should do to be saved, that this great Business must be put out of doubt.

(To be continued.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **SEPTEMBER 24. 1743.** § No. 30.

*The Remainder of the Extract from Mr. Baxter's Ser-
mon on Making light of Christ and Salvation, &c.*

‘OH that *Heaven and Hell* should work no more on
‘Men! Oh that *Everlastingness* should work no
‘more! O how can you forbear when you are
‘alone to think with your selves what it is to be *everlastingly*
‘*in Joy or in Torment!* I wonder that such Thoughts *do not*
‘*break your Sleep;* and that they come not in your Mind when
‘you are about your Labour I wonder how you can *almost*
‘*do any thing else:* How you can have any *Quietness* in your
‘Minds: How you can *eat or drink,* or *rest* till you have got
‘some Ground of everlasting Consolations! Is that a *Man* or
‘a *Corps* that is not affected with Matters of this Moment?
‘That can be *readier to sleep,* than *to tremble,* when he hear-
‘eth how he must stand at the Bar of God? Is that a *Man,*
‘or a *Clod of Clay,* that can rise and lie down without being
‘deeply affected with his *everlasting Estate?* That can fol-
‘low his worldly Business, and make nothing of the great
‘Business of *Salvation or Damnation;* and *that,* when they
‘know it is hard at Hand? Truly Sirs, when I think of the
‘Weight of the Matter, I wonder at the very *best of GOD’s*
‘*Saints* upon Earth, that they are no better, and do no more
‘in so weighty a Case. I wonder at *those whom the World*
‘*accounteth more holy than needs,* and scorns for making too
‘much Ado; that *they* can put off Christ and their Souls
‘with so little: That *they* pour not out their Souls in every
‘Supplication: That they are not more taken up with God;
‘that their Thoughts be not more serious in Preparation or
‘their Account. I wonder that they be not an hundred

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'Times more strict in their Lives; and more laborious and 'unwearied in driving for the Crown than they are. And 'for my self, as I am *ashamed* of my dull and careless Heart, 'and of my flow and unprofitable Course of Life; so, the 'Lord knows, *I am ashamed of every Sermon I preach*: when 'I think *what* I have been speaking of, and *who* sent me; 'and that Men's Salvation or Damnation is so much concern'd in it. *I am ready to tremble*, lest God should judge 'me as a Slighter of his Truths and the Souls of Men, and 'left in the best Sermon I should be guilty of their Blood. 'Methinks we should not speak a Word to Men in Matters 'of such Consequence, *without Tears*, or the *greatest Earnestness that possibly we can*: *Were not we too much guilty of the 'Sin which we reprove, it would be so*. Whether we are alone, 'or in Company, methinks *our End*, and *such an End*, should 'still be *in our Mind*, and *as before our Eyes*, and we should 'sooner forget any Thing, and set light by any Thing, or by 'all Things, than by this!

We know not how to close this Article of *Outcries* with more Propriety than in the Words of the Rev. Dr. SEWALL in his *Sermon on a Day of Prayer*, to seek to GOD for *the more plentiful Effusion of his HOLY SPIRIT*, Feb. 26. 1741,2.

'As for the *Out-cries*, *Tremblings*, and *Faintings* which have been experienced in *some Places*, I apprehend the Cause must be judged of by the *Effect*. *We may not limit THE HOLY 'ONE*. The *Jailor came trembling, and fell down before Paul 'and Silas*.—They who heard *Peter's Sermon* were *pricked in 'their Heart*, and said to *Peter*, and to the rest of the Apostles, '*Men and Brethren, what shall we do?* *Ads 2.37. A wounded 'Spirit who can bear?* If such Persons therefore have an holy 'Awe of God, a deep Humiliation under the Sense of Sin, 'and earnest Concern about Deliverance from it; *here is the 'Finger of God*. And if it shall please God to impress such 'a Sense of Sin, and of his Wrath on Men, that they are 'forced to *cry out* under it; they are to be *pitied*, and proper 'Means used for their Relief; and *not to be censured* as mad and out-ragious. But then, if any would *indulge* themselves 'in these *Out-cries*, especially in Time of *publick Worship*, when there is *no real Necessity* for it, and *they might restrain* themselves; I think they are *disorderly*, and do that which has a Tendency to disturb the quiet attentive hearing of God's Word. Nor may we make a Judgment of a Work 'whether

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'whether genuine or no, *meerly* by such extraordinary Com-
 'motions. For there have been Tremblings which have not
 'proceeded from the Spirit of Truth and Holiness. Let us
 'not then presume to confine the *free* SPIRIT of GOD, but
 'regard the *Substance* of the Work itself. I make no Doubt
 'but that in our Congregations many have been deeply wound-
 'ed for Sin without these Out-cries, and that the Convictions
 'have in considerable Numbers issued in a saving Conversion
 'to God. Nor can I suppose that it is the Duty of Ministers
 'to try to excite these Screaming; but rather to set the *Ter-*
 'rors of the *Law* and *gracious Invitations* of the *Gospel* before
 'Men *in the most powerful Manner* they are able; and then
 'leave it to the only wise God to take his own Way, who
 'can if he pleaseth order these Things to the awakening of
 'others; as we are inform'd has been the Case in some other
 'Places. *Let not such* then as *have not felt* this Degree of
 'Terror, *judge them that have*; and *let not such as have* been
 'thus wrought upon, *judge them that have not*: But let both
 'prove their own Work, and examine by the Word of God
 'whether the *Fruits* of the SPIRIT are found in them; such
 'as Repentance towards God, and Faith in our Lord Jesus
 'Christ; Love to God, and our Neighbour, Meekness, Hu-
 'mility, and the like. If upon an impartial Trial you find
 'these Things in you, you will have rejoicing in yourselves,
 'and not in another. And let not any who *have been made*
 '*sensible of their perishing* Condition, and *then enabled to sub-*
 '*mit to Christ* as their only Saviour, deny the Work of Grace
 'God has wrought in them because they have *not felt such a*
 '*Degree* of Terror, and *then such rapturous* Joys as others
 'may have experienced. But rather be encouraged to wait
 'upon God in the Way of Duty for the Assurance and Joy
 'of Faith. And let not your Eye be evil, because God is
 'good. May not God do what he will with his own? Do
 'not then behave as the *elder Son* in the *Parable*, who was
 'angry upon the Account of the Joy expressed in his Father's
 'House, when his prodigal Brother return'd a true Penitent.
 '*There is Joy in Heaven over the Sinner that repenteth*; and
 'there must be just Occasion for Joy upon *Earth*, when the
 'Dead are thus made alive, and the Lost are found.

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An

An Account of the late Revival of Religion in both the Precincts of Wrentham, in the County of Suffolk in the Massachusetts-Province, about twenty-eight Miles to the Southward of Boston; as sent to us and subscribed by the Rev.

Mr. Messinger Pastor of the Church in the Eastern Precinct, and the Rev. Mr. Haven Pastor of the Church in the Western.

‘OUR blessed LORD’s Observations in *Mat. 5. 14, 15.* ‘are indeed verified with Respect to *many Places* in ‘*this Land* and elsewhere in late Months and Years; *A City* ‘*that is set on a Hill cannot be hid. Neither do Men light a* ‘*Candle and put it under a Bushel; but on a Candlestick, and it* ‘*giveth Light unto all that are in the House.* A Man must be ‘a very Stranger in *our Israel*, who doth not know, that AL- ‘mighty GOD hath done such Wonders of Grace in *many* ‘of *our Towns* and *Churches*, the Fame whereof has been ‘spread far in the Country and the World: And the News ‘whereof hath been very refreshing to many pious Souls, at ‘a Distance.

‘The Places on which GOD has remarkably and plenti- ‘fully rained down Righteousness, are as Cities set on Hills. ‘And where the SUN OF RIGHTEOUSNESS hath shined ‘with more than ordinary Clearness and Power, and hath ‘caused His SPIRIT to rest on *many* as an Enlightener, ‘Sanctifier, Guide and Comforter; we should surely be un- ‘willing, as we are unable to conceal such glorious Things ‘from the Churches abroad, and from the World. Nay, on ‘the other Hand, we cannot but think it the *Duty* of those ‘who are so highly favoured of the LORD, to *publish the Good-* ‘*ness of the LORD with the Voice of Thanksgiving, and tell of* ‘*his wondrous Works*; by which he is doing Honour, especi- ‘ally to his own Name, to his SON, and to his SPIRIT; ‘and greatly promoting the Kingdom of CHRIST in the ‘Souls of Men. And since the GOD of all Grace hath shewn ‘much of the Power of his Grace in *our Parishes*, which nei- ‘ther can, nor ought to be concealed; we think it *our Duty* ‘to give the Publick an Account thereof with as much Dis- ‘tinctness and Brevity as we can, for the Glory of his ‘Name, Encouragement of his People, and Promotion of ‘his Cause.

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'It is now about *fifty* Years since the *first Church* of 'CHRIST was gathered* in the Town of *Wrentham*; and 'since the Rev. Mr. SAMUEL MAN was ordained Pastor 'thereof; whose Name is still precious to many here: who 'laboured in this Part of CHRIST's Vineyard till *March* '1719, and died the 22d of *May* following, and left a very 'mournful Family and People, bereaved of their worthy and 'highly esteemed Shepherd. But the Goodness of the great 'Shepherd was very remarkable in the Steps of his holy and 'wife Providence in keeping the Sheep from scattering, and 'in speedily uniting them in the Choice of the *senior Subscriber* to this Account, to be their second Pastor: whom God 'in his holy Providence, and without the Design of either 'Mr. *Messinger* or the *People*, sent to preach with them on 'the *next Lord's Day* after the Death of their former Pastor. 'And it afterwards appeared that then the Hearts of many of 'the People were knit to him in such Love, as hath not yet 'been broken; and proved a kind Providence to promote 'his speedy Settlement among them, *viz.* on the 9th of '*December* 1719.

'The Town has mostly from its Infancy been greatly 'smiled upon by Divine Providence, and is greatly increased: 'so that on the 23d of *December* 1737, the General Court 'was pleased to divide it into *two Parishes*; and on the 16th 'of *February* 1737-8, a *second Church* of CHRIST was gathered in the Town, confirming of *twenty four Males*, mostly 'dismissed from the *said first Church*, and soon after *twenty four Women* were dismissed from the *first* to the *second Church*.

'On the *eighth* of *November* the *junior Subscriber* to this 'Account was *ordained Pastor* of the *said second Church* in this 'Town: And an happy Correspondence has hitherto continued, blessed be GOD, between the two Parishes, Churches, 'and Pastors. And this is the more properly taken Notice 'of in this Place, as it gives us very frequent Opportunities 'to change Pulpits on *Sabbaths* and *Lectures*; to attend on 'each other's Lectures, publick and private, without Prejudice; to converse with Persons of each other's Charge, 'who are under spiritual Difficulties, and with one another 'relating to any difficult and perplexed Cases, that come under either of our Observation: (A Priviledge which we 'pray may be commensurate with the Life of us both.). All 'which

* April 13. 1692.

‘which gives us vast Opportunity to be acquainted with the
 ‘State of Religion through the Town, and enables us to sign
 ‘our Names in conjunct Testimony for the *Work of Divine*
 ‘*Grace* that is happily carrying on among us.

‘The People in this Town (so far as we can learn, or
 ‘have had Opportunity to observe) have generally been ex-
 ‘ternally sober and honest; have kept up a great deal of ex-
 ‘ternal Religion, especially in their Families, and the House
 ‘of God; so that the Generations that have risen up from
 ‘Time to Time, have generally been instructed, from their
 ‘very early Youth, in the full Principles of our holy Reli-
 ‘gion. But, alas! for a long Time past, the *Power of God-*
 ‘*liness* has been evident but in comparatively few Instances;
 ‘till the blessed Revival of Religion the Almighty GOD has
 ‘lately favoured us with. And just before the Descent of
 ‘these late remarkable Showers of Divine Influence, *Religion*
 ‘was plainly *in a languishing Condition*: even some *Externals*
 ‘of it began to be more and more neglected; insomuch that
 ‘in the Year 1739 there were but *two* in the *whole Town* ad-
 ‘mitted to the *Lord’s Table*: and Vices of various Sorts were
 ‘much more prevalent than before. And tho’ we have Rea-
 ‘son to think that some among us did sigh and cry for the
 ‘Abominations that were among us, and for the Spirit of
 ‘Formality in, and Indifferency about Religion, which were
 ‘very evident among us; yet we had awful Reason to
 ‘think that the *wise Virgins* slumber’d and slept too too much
 ‘with the *foolish*; and that the *Godly* were by far too much
 ‘conformed to this present evil World. And *as for us*, our
 ‘Hearts were ready to sink to see *Religion dying*, and were
 ‘ready to mourn in the Prophet’s Language, *Isa. 49. 4. I*
 ‘*have laboured in vain, I have spent my Strength for nought, and*
 ‘*in vain*.—But behold in the midst of Darkness, Light
 ‘arose! and the great GOD was pleased to glorify the
 ‘Riches of his boundless Grace, and visit the Souls of *many*
 ‘of his People with the powerful Influences of his own
 ‘SPIRIT: And many that were going their own sinful
 ‘Ways, we trust, he hath turned about, and set their Faces
 ‘toward Zion. Blessed be GOD, for his preventing Good-
 ‘ness! *When the LORD turned again the Captivity of Zion,*
 ‘*we were like them that dream*.—The LORD hath done great
 ‘Things for us; whereof we are glad. Praise ye the LORD!

The

'The first open and publick Manifestation of the LORD's 'Return to us by the Power of his Grace, was on the 26th 'of *February 1740, 1*. It was the *Day* appointed by the Go- 'vernment to be kept with solemn *Fasting & Prayer* through- 'cut this *Province* to implore the Blessing of Heaven on our 'Nation in the War with *Spain*, &c. and the Day in Course 'for the publick Lecture preparatory for the Administration 'of the LORD's Supper in the *second Church* in this Town; 'where on this double Occasion the Minister preached from '*Zech. 12. 10*. There appeared, especially in the *Afternoon*, 'a very *uncommon Attentiveness* upon the Word, a wonderful 'Tenderness upon the Assembly: The Tokens of a very 'serious Concern were visible on many Faces. And tho' 'there is sufficient Reason to believe that many Persons, *be- fore* this, were under considerable *Convictions*, and abode so after the Day abovesaid; yet they kept their Concern very 'much to themselves, until some Time in *March* following, 'when they could no longer conceal their Distresses; they 'began to lament their own Cases to one another, and to 'come frequently to their Minister under Soul-Trouble. It 'was very agreeably surprizing *almost daily* to hear of new *In- stances* of young Persons (for the Work of GOD's Spirit 'seemed to be *chiefly* on young People) in great Concern, what 'they should do to be saved. The same *Thoughtfulness* seem'd 'to run from *House to House*, and from *Soul to Soul*; and 'their Complaints against themselves were very much the 'same.

'It was but a little while after this before the same SPI- 'RIT's Operations of the same Kind were equally remarka- 'ble in the *first Parish and Congregation* in the Town. Par- 'ticularly on the *Annual Fast April 23. 1741*, was a very 'open and publick Display of Divine Grace there, very much 'as mentioned above (in the *other Congregation*) when the 'Minister preached from *Jer. 26. 13*; and many were bro't 'under *strong Convictions*, and thenceforward many flocked 'to their Minister, *especially young People*, under Soul- 'Distress.

'The *powerful Awakenings & Convictions* on Persons Minds 'spread from *Neighbourhood to Neighbourhood*, so that by *Mid- Summer* there were Instances in all Parts of the Town under 'great Concern to know *what they should do to be saved*. Yea, 'it appeared to us, so far as we could observe in our respective 'Parishes,

'Parishes, that *very few Houses, if any* in the Town were passed by and left without some observable spiritual Concern on some or other of the Family. Our People, in general, became much more attentive in Time of publick Worship; their Countenances being generally solemn, listening and tender, shew'd their extraordinary Appetite for the Word: and it became a very *common* Thing with us to have a *great Part of the Assembly in Tears* at hearing the Word, and especially when they heard the glad Tidings of the *Gospel*, and they were invited to rest their weary Souls in CHRIST the Saviour. While we endeavoured with great Plainness to show unto Sinners their Guilt and Danger, and to open the awful Contents of the *Law* to them, these Truths would often have their proper Effect, in alarming guilty Consciences, and filling the Minds of many with great Concern for their own Souls; and then the *Gospel-News* of a SAVIOUR, and the Freeness of Divine Grace would *marvellously melt* a great Part of our Congregations into Tears, and perswade them, by divine Help, to seek *the great Salvation*. Nor have we seen Reason as yet to think any other than that *many of these earnest Seekers were sure Finders of the Pearl of great Price*.

'Our People grew very desirous of *Lectures*; that they might have more frequent Opportunities for spiritual Instruction, and to join in social Worship; where we found GOD often bestowed his Blessing. It was not rare to hear them confess that they used to be weary of the *Sabbath*; but now they long to have it return, and that it seemed exceeding long to them, if they went from *Sabbath to Sabbath* without hearing a Sermon. We used frequently to gratify their Desires, and preach *publick* or *private Lectures*: tho' we have since *seen* Cause to lament that we did not preach *much oftener* at the Beginning of this very remarkable Day of Grace, than we did; when the SPIRIT was most evidently with the *Word*, and the Work of the LORD, thro' infinitely wonderful Grace, did prosper in our Hands. We have since, upon more Observation and Experience, been *more frequent* in our Preaching, and fee no Reason to repent it, but to bless GOD for strengthening us unto and succeeding us, as we believe he hath, in our more abundant Labours.

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday OCTOBER I. 1743. § No. 31.

The Account of the late Revival of Religion in Wren-
tham *continued.*

‘IT is now *above two Years* since our *young People* have ge-
nerally and voluntarily *done* with their *Frolicking* and
‘merry *Meetings*: Many of them have appear’d bitterly
‘to lament their Mispence of much precious Time in such
‘Meetings: It hath been very agreeably surprizing to observe
‘the Resentment of themselves, which some of the *late*
Ring-leaders of their Merriment expressed. For while we
hope *they sorrowed after a godly sort*, behold, what *Careful-*
‘ness it wrought in them, yea, what *vehement Desire* to be for
‘ever free from such Folly, yea, what *Zeal*, yea, what *Re-*
‘venge! Nor did they degenerate into Melancholy, or refuse
‘Company, but *frequently* would *associate* themselves for *reli-*
‘gious Exercises. Accordingly the *religious Societies* of young
‘People that were *before* formed in the Town, grew *much more*
‘numerous; and *other Societies* were set up, and continue in
‘various Parts of the Town, both among *young People* and
‘Heads of Families. And both *Family-Meetings* and *young*
‘Men’s religious Meetings are much frequented. We have
‘great Reason to rejoice in the *Christian Conference* that has
‘long been one *stated Part of the Exercise* of our *young Men’s*
‘Meetings; there being evident Tokens of their Gain in
‘spiritual Knowledge thereby, discoverable when we have
‘had Opportunity to converse with them, and others in pri-
‘vate about the State of their Souls. Upon which we can
‘freely recommend it as a very proper Part of the Exercise
‘of private Meetings, where it has not yet been practised.
‘As we have also abundant Reason to recommend it unto

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'*young People* to officiate themselves for religious Exercises, in proper Time, and under due Regulations; from what we have heard of the Advantage thereof to *many* of our *young People*, when they have declared to us, and in the publick Congregation, what GOD hath done for their Souls, at, and by such Meetings. And doubtless *private Societies* for religious Exercises among *Heads of Families*, under equally proper Regulations, might be proportionably beneficial; of which, we trust, GOD hath not left us without Witness in this Town.

'Before this blessed Revival of Religion in the Town, there was very little to be heard among Old or Young, of *pious Discourse*, when they were occasionally together, but it is now above two Years since there has been an happy Reformation in this Regard, tho' it hath not yet been prevalent to the Degree as it ought in the Town. It was very pleasant to see and hear the wonderful Alteration in this Matter among the *Youth*, and some *Children* of *nine, ten, or twelve Years* of Age. Many of our *young People*, who whenever they visited one another or met occasionally, would spend their Time in meer vain and useless Discourse, if not worse; now grew much more desirous to be together than heretofore; and the BIBLE, or *some pious Author* must ordinarily at such Times be one of the Company, and their Conversation would turn chiefly on the State of their Souls, divine and eternal Things: And many of their Minds seemed much more intent on these Things than formerly on Vanity. Such as would before purposely avoid the *Company* and *Discourse* of the *Godly*, would now industriously seek *both*, and would frequently apply to those, whom they thought more knowing and pious, with serious and weighty Questions about the Things of GOD.

'Many of our People living *three or four Miles* or more from our Places of publick Worship, are necessitated to tarry at or near about the *Meeting-Houses*, through the *Intermission*, between *Forenoon* and *Afternoon* Exercises; and there used to be little else, but vain and worldly Talk among most: But upon the late remarkable divine Influence on People's Minds, there was a wonderful Change in this Regard among (we think) the greatest Part of our People. It became a common Thing for them to retire in small Companies to different Places, for *religious Conferences*, or *reading*, and sometimes *these Exercises* were mixed. And more
'lately

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‘lately there are *several Societies* that spend Part of the *Inter-mission* in *praying, reading and Ringing* together. So that on many Accounts the *Intermission*, as well as Time of publick Exercises of GOD’s Worship, is very remarkably *holy* to *the LORD*, esteemed *honourable*, and a great *Delight* unto the more serious among us. And even the *Time of Travel* to and from our Places of publick Worship has often been sweetly redeemed for *pious Discourse* between *two or three*, as they walk in Company together.

‘We are satisfied that the *general Concern* upon People’s Minds which prevailed among us above *two Years* ago, and has not ceased, did not arise from a Disposition to conform to the prevailing Custom of People around us; for *this* was the *first Town* which was so remarkably visited and blessed by sovereign Grace within a pretty many Miles: And it evidently appeared that *many* would be under the *same Concern* at the *same Time*, and would be agreeably surprized when they unexpectedly found one another uttering the *same Complaints* relating to the State of their own Souls.

‘It is also very evident that this *general Awakening* was not from the Influence of travelling Ministers (tho’ we are satisfied God has made Use of some of them for the revival of Religion in many Places:) for there was but one Sermon preached in the Town in such a Way, and that to a small Auditory, (the Warning being very short) and this, Months before the Concern was very general thro’ the Town. And here it is very observable that there was a Spirit of *Conviction* on the Hearts of *many* in the *Winter* before it was externally very evident; when, by the Extremity of the Winter and Depth of the Snow, many of our People could not for many Sabbaths together attend on the ordinary and stated Exercises of Religion: So clearly was it the *Work* of GOD. Nevertheless we are glad to own that the *News* of many *Conversions* in *Northampton* and other Towns in that Part of the Country some Years before, and of some remarkable Success of the Gospel in some parts of *England & America*, were Means of stirring up *Thoughtfulness* in many, and encouraged godly Persons to *pray* with the more Confidence for the out-pouring of the HOLY GHOST also on us.

‘The remarkable *external Reformation* that has been among us, hath doubtless arisen very much from *internal Operations* of the HOLY GHOST, by the *Law* and *Gospel* upon the

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‘Minds

'Minds of many. We had a great deal of Opportunity to observe the Concern upon People's Minds, and their bitter Moans & Complaints about the State of their own Souls, when they used to flock to us, for Advice *what they should do*.

'Many came to offer themselves to join in *Church-Fellowship*, whom we looked upon our selves obliged to *examine* particularly of their *Experiences*, which gave them Reason to hope that they could in Sincerity enter into solemn Covenant with GOD and his People. Our Times for the Administration of the LORD's *Supper* in each Church are *two Months apart*: and into the *second Church* in the Town which before confuted of *sixty three Communicants*, and the *Parish* of about *seventy Families*) just before the Sacrament *May 3. 1741*, were admitted *twenty four* more: and between the said *3d of May* and the *first of July* following, were admitted *thirty seven* more. And *considerable Numbers* afterwards from Time to Time.

'Into the *first Church* in the Town (which before consisted of *ninety two Communicants*, and the *Parish* of about *one Hundred and twenty Families*) were admitted just before the Sacrament *June 7th 1741*, *twenty* more. And then before *August 1st* *thirty eight* more. And then before *October 1st* *eighteen* more. And before the Administration of the LORD's *Supper* there have constantly been a *considerable Number* admitted ever since (never less than *five*, except *twice*, and usually more at a Time.) So that now in the *first Church* are *two Hundred & twenty eight Communicants*, exclusive of *two Persons* that have been dismissed & recommended to us from another Church. And in the *second Church* are *one Hundred and fifty two Communicants*, exclusive of *five Persons*, who have been admitted into it, belonging to a neighbouring Town where they have no settled Pastor, or stated Ordinances, nor even Preaching constantly on *Sabbaths*. In short, *One Hundred and thirty six Communicants* are added to the *first Church*, and *eighty nine* to the *second* since *April 1741*.

'Thus greatly are the Numbers of our *Communicants* increased, and we had Opportunity to discourse with each of those admitted into the respective Churches under our particular Watch, of the State of their Souls, and with many of them several Times; as well as with a considerable Number who were *Professors before*, and came to us in this re-

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Wrentham in NEW-ENGLAND.

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‘markable Day, fuller of Concern about their Souls than usual: And *many* that have been brought under some *Convictions*, who yet stand off from the LORD’s Table. *Many* (as each of us can declare relating to such as one or other of us discoursed with, and to others that both of us discoursed with, and many, of whose Discourse with their Neighbours and Acquaintance we had almost daily an Account of) used to complain of their *Mispence of Time*, especially of *Sabbath-Time*, and of their *vain wandering Hearts in Time of religious Worship*; they would lament over their *whole Life*, as having been filled up with Sin; and complain of their own *wicked Hearts*, as leading them to all Manner of Abominations naturally: They would frequently confess it with apparent Mourning, that they had *so long despised an offered and glorious SAVIOUR*; and express their Wonder and Amazement that GOD had spared them so long, that he did not cut them off in the midst of their Wickedness; acknowledging that GOD would be *infinitely just* if he had done it, or if he should still cast them off for ever; professing their Sense that it must and would be *infinitely free Grace*, if ever they were saved, most wonderful Grace. They would frequently complain of themselves as *greater Sinners* than any they knew off: If others had been guilty of more open, scandalous Sins, yet they hoped that none had *such wicked Hearts* as themselves. They would often express it, that the sinful Ways, which they used to delight most in, were now the most loathsome and grievous to them: together with very earnest Wishes, that they might be kept from all Sin; and would lament, that they could not live without Sin, because of *indwelling Corruption*. Many would still express their *Hope* of Mercy through JESUS CHRIST, notwithstanding all their Vileness, and that they hoped they were enabled to *venture* their immortal Souls on that chief Corner-Stone for Safety; and that they found a *free Acquiescence* of Soul in him; that they desired nothing so much as to submit unto him, and to live to his Glory.

‘Some could tell *the Time* when they first became seriously concerned about their Souls, and what was the *Sermon*, or the particular *Passage* in a Sermon that pricked them to the Heart: And *some* would assure us, That the *News of many others* brought under Soul-Concern, and as *they* thought bringing Home to CHRIST, awakened them. It seemed

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'as if almost all their Acquaintance would be saved, and themselves left, which would look very awful to them. Some could give a distinct Account of the *Time* when from great Distress, their Souls were enabled to venture upon an infinite Saviour, and (if they deceived not themselves) found Gospel-Rest in him. Others could give a less distinct Account as to the Time of their greatest Distress, and first finding Rest in CHRIST, and yet perhaps equally distinct, as to the genuine Fruits of the Spirit in their Hearts.

'Some have had, to Appearance, much greater Degrees of Concern and Conviction than others, and there has been a great Variety as to the Degrees of Persons Rest and Joy of Soul in spiritual Things. And we have been ever careful to advise Persons to observe, rather the *Spring, Nature and Effects*, both of Terrors and Joys, than the Degrees of them: And that the Heart of a Sinner must be so broken for Sin as to be broken off from Sin; and that every true Convert hath such a Discovery of CHRIST as persuades the Soul to choose him in all his Offices.

'Some have been much longer under a Spirit of Bondage than others, before they have had any satisfying Tokens of having received a Spirit of Adoption, whereby they could cry, *Abba, Father*. And some who were early under Convictions of Sin, seem still to remain so, without giving the distinguishing Marks of a saving Conversion; or without returning to their former Way of living, and Frame of Mind, now for above two Years. But we have awful Reason to fear that some who were under considerable Awakenings at the Beginning of this remarkable Day, have unburdened themselves without finding Rest in CHRIST, by a true Faith.

'There was about a Year ago, some Decay among us—There seemed to be less Solemnity and Liveliness in the Countenances and Behaviour of the Generality of our Congregations while in the House of GOD; less Earnestness after divine Instructions, both publick and personal; not so much Savouriness in private Conversation; but a greater Eagerness after the Things of the World, than in Months before. Some who had seemed to be under some small Awakening, seemed to lose their Concern and Tenderness; tho' we think that very few, if any such have returned to so great a Degree of Lewdness and Vanity as they formerly lived in. Some that appeared to be under great Awaken-

'ings,

'ings, as well as some that appeared to be hopefully convert-
 'ed, seem'd to lose much of the Sense of Divine Things
 'which they had before; and many were sensible of *this*
 'Decay. But, blessed be GOD, among all those, that we
 'looked upon in a Judgment of Charity, to be *born from*
 '*above*, there has *not one* turn'd an *open Apostate*, nor evidently
 'and impenitently *scandalous* in their Behaviour: Nor have
 'the Generality of those who have been in any considerable
 'Measure awakened, returned, in this Time of Decay, to
 'their former heedless and airy Way of living: There has
 'not been any Revival of their Frolicks, or vain and merry
 'Meetings; nor did they cease from their religious Meet-
 'ings, nor drop any of them, unless on Occasion of an extra-
 'ordinary busy Season, and short Evenings, and that only in
 'one Part of the Town where they live remote from one
 'another, and for a short Time. Altho' Religion for some
 'Months about *that Time* did not seem to be so reviving as
 'before, nor the Word to have such Power, nor *Convictions*
 'nor *Conversions* to be multiplied; yet neither did the State
 'of Religion among us, nor the Face of the Town appear to
 'be at all the same as *three Years ago*. And we have Reason
 'to think, that *all this Time* CONVERSIONS were more fre-
 'quent than for some Years before 1740. We have Reason
 'to hope that *many Prayers* were ascending from among us
 'daily to the Throne of Grace for a greater Plenty of divine
 'and saving Influences on the People of *the Town*, as well as
 'for the Prosperity of *Zion* in general: And we trust that
 'many of the People of GOD were (and are still) praying
 'for these Things.

'And the LORD, the overflowing Fountain of Grace,
 'hath been pleased to visit us with ANOTHER *plentiful Shower*
 '*of Grace*, and so strengthen that which he had wrought for
 'us. It is now *above half a Year since* a SECOND REVIVAL
 'of Religion began to be very observable in the Town;
 '*First*, in the *first Parish* in the Town, and *very soon after*
 'in the *second*. As to the *Substance* of the Work, it appears
 'to us to be *the same* as was remarkably among us *above two*
 '*Years ago*, of which there has never since been a *Cessation*.
 'But there are a few Things observable, which are *Circum-*
 '*stances* attending the Work of GOD's Grace *now* among
 'us, in which there is *some Difference*.—There have not
 'been so great Numbers brought under *Convictions*, and the

'*Spirit*

'*Spirit of Bondage* now as before; according to our Observation. Some who have of late been under strong *Convictions*, have been more *suddenly* pricked to the Heart, and 'brought into *greater Distress*, than before. Some, who 'we have Reason to hope were *sincere Converts* unto GOD 'before the Time which we are now speaking of, have now been brought into *exceeding great Distress*, at renewed and 'clearer Discoveries of their own Hearts, and a more bitter Remembrance of their Sins.

'Not a few of real Christians have been *more remarkably quickened* now than before, in their Christian Walk.

'Some who we charitably hope have been *lately converted* 'to GOD, as well as some who we hope were *converted* a 'Year or two ago, and some who have been looked upon as sincere Christians for a *considerable Number of Years*, have in this Time been *very much filled* and feasted with the *Consolations of GOD*, (as we judge from what they say, and their after Life).

'There have been not a very few among us within *seven* 'or *eight Months* past that have *cried out* with *great Agonies* 'and Distress, or with *high Joys* on spiritual Accounts, and 'that in Time of religious Exercises. But *these two Things* 'we would observe relating to what we have seen of this 'Nature, *viz.* (1.) That we are persuaded that *very few* if 'any among us have *cried out* in such a Manner *while they* 'could refrain: And we have ever cautioned Persons against 'making any *Outcries* in Time of *religious Worship*, if they 'could avoid it, without doing too much Violence to their 'Nature, or turning their Thoughts from divine Things; 'Tho' we have not thought it ordinarily proper to leave off 'speaking, or to have the Persons so affected removed out of 'the House. And (2.) That we by no Means account Per- 'sons *crying out* in Time of Worship, falling down, or the 'Degree of their Joys or Sorrows, that might occasion these 'Effects on their Bodies, to be any *Sign* of their *Conversion*, 'when *separately considered*; & have carefully warn'd our Peo- 'ple against such a Way of thinking: Tho' at the same Time 'we cannot but think that most who have so manifested their 'Sense of Things, *were under the Operations of the Holy Ghost* 'at the same Time, which occasion'd these *Outcries*; and that 'their *inward Experiences* were *substantially the same* as theirs, 'who have been savingly converted to GOD, (as we hope) and 'have given no such Tokens of their Distress or Joys.

(To be finished in our next.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday OCTOBER 8. 1743. § No. 32.

*The Account of the late Revival of Religion at Wren-
tham finished.*

‘PEOPLE have within this Time appeared as desirous
‘as ever, or more so (as to considerable Numbers)
‘of Sermons and social Worship, than ever
‘before.

‘There have been a Variety of Instances among us of
‘Persons appearing in *very great Distress*, even unto *Agonies*,
‘for *others Souls*; beyond what we have ever seen before.

‘And some among us have not been so well satisfied, nor
‘so much delighted with *this late Revival*, as they seemed to
‘be *two Years ago*; and some that seemed something awa-
‘kened *then*, have appeared to look something strange upon
‘what we take to be the *same Work*, now it hath been at-
‘tended with some *uncommon Circumstances*. And we are
‘concerned least some have been prejudiced against *the*
‘*powerful Manner* in which GOD hath been pleased to carry
‘on his own Work; and so have lain the less open to *Con-*
‘*victions* and *Benefit* by Gospel Ordinances.

‘We have *not known Trances, Visions, Revelations*, or the
‘like. We have had *great Freedom* from the Appearances of
‘a *ensorious Spirit* in the Subjects of this blessed Work;
‘tho’ some *tender and companionate Expressions* have been mis-
‘construed. We have not had a *single Instance*, who
‘hath pretended to *authoritative Exhorting*, nor any that
‘have pleaded for it; but *Christian Conference* hath been
‘much encouraged and practised among *elder and younger*
‘People,

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Revival of Religion at

‘To *conclude*; We can, upon the whole freely declare
 ‘our Opinion, That Almighty GOD hath begun, and now,
 ‘for *more than two Years*, been carrying on a *glorious Refor-*
 ‘*mation and Revival* of pure and undefiled *Religion* among
 ‘the People of our Charge; *convincing*, hopefully *converting*
 ‘and greatly *sanctifying*, *quicken*ing and *comfort*ing many
 among Us, by a wonderful Effusion of the DIVINE
 ‘SPIRIT, accompanying the Word, Ordinances and Pro-
 ‘vidences. And that GOD hath been exceeding good to
 ‘us in preserving us from such Errors, Separations, and
 ‘Disorders, which, we have heard have been in some other
 ‘Places. For which, may God have all the Glory.

‘Thus we have endeavoured to give a *just Account* of the
 ‘late remarkable *Revival of Religion* in WRENTHAM;
 with an exact Regard to Truth, according to our Observa-
 ‘tion and Remembrance, of Persons, Conversations, and
 ‘Events.

‘Now, earnestly wishing the Prosperity of *Zion*; and
 ‘begging the Prayers of GOD’s People for us, and the
 ‘People under our immediate Care. We Subscribe

HENRY MESSINGER, Pastor of the *first Church*
 in WRENTHAM.

ELIAS HAVEN, Pastor of the *second Church*
 in WRENTHAM.

Wrentham, *Jug.* 12. 1743.

N. B. *The Rev. Mr. Prince has the following Information from the Rev. Mr. Cotton of Newton, referring to one remarkable Instance, which fell under his Observation, when occasionally at Wrentham in August 1742. Which we think proper to communicate to the Publick, in Addition to the foregoing Account.*

“THE *first Person* that *cried out* under the preaching of the
 Word, in the first Parish of *Wrentham*, was a Man more
 than 40 Years old, at a Lecture, *Aug.* 19. 1742, when Mr.
Cotton was preaching from *Matth.* 11. 28. Towards the close
 of the Sermon, the said Person *spake out* with much Concern
 and Distress about the State of his Soul. — Soon after the
 Congregation was dismiss’d, he went to discourse with Mr.

Cotton;

Cotton; who asking him the *Reason* of his crying out in the Assembly, in the Manner he had done, the Man reply'd, That he could not avoid his doing so, tho' he had often spake against other People's crying out, and had said that they might, if they would, refrain from it, and not disturb the Congregation in hearing.

—He then added, that he went to *that Lecture*, with a more serious *Concern* upon his Mind, than he had commonly done, that he might get Good by that Opportunity; and he said, that the *Word* he heard, came with such *Power* upon him, that he could not help crying out, and speaking as he did.—When Inquiry was made concerning his spiritual State, he declared, He had been an honest, moral Liver; had pray'd constantly in his Family, tho' not so constantly in secret; had made Conscience of attending the publick Worship of GOD, lov'd to hear (as he tho't) faithful Preaching;—and he had been ready to conclude, he was in a good and safe State, and all was well with him. But *now* he was bro't to see his Sin, Misery, and Danger, in a natural State, and his Need of Christ to help & save him; and to see that if a new & saving *Change* was not wrought by the SPIRIT of GOD upon his Heart, he should be *undone for ever!*—And he express'd his Fears that the Day of Grace was over as to him, and that there was now no Hope for him.—Upon which it was suggested to him, that now the SPIRIT of GOD was *so striving* with him, he might be assur'd, that there was *Hope* concerning him; and it look'd as tho' GOD *was waiting to be gracious*, if such Convictions were cherish'd.

Mr. *Cotton* gave him what Advice and Direction he tho't needful, for one in his State and Circumstances, upon his first coming to him.—He came *again* the next Morning, and was in as great Distress as before, because of the Provocations he had given to the SPIRIT of GOD to forsake him, and to *strive no more* with him; but vet declar'd, he was resolv'd to *seek* and *plead* (as he was able) for the LORD's *Compassion & Mercy* to him; and said, If GOD should not shew him Mercy *now* he believed the SPIRIT would never *so strive* with him any more.—

After considerable Time spent in conversing with him, he remain'd greatly concern'd and distress'd, lest he should not obtain Mercy from GOD: but still resolv'd to seek and cry for it.—

And upon Inquiry Mr. *Cotton* has been inform'd there is now Reason to hope and believe that GOD *has heard Prayer* for this Man, and *not turned away his Mercy* from him."

As WESTERLY and CHARLSTOWN in RHODE-ISLAND Colony (of the Propagation of Religion in which two Towns we gave the Rev. Mr. PARK's Account in Page 201) are about a Hundred Miles to the Southward of BOSTON; we now present our Readers with an Account of the Revival at Religion at NEWARK & ELIZABETH-TOWN in the Province of NEW-JERSEY, above two Hundred & eighty Miles to the South-Westward of BOSTON; as drawn up by the Rev. Mr. DICKINSON, Pastor of a Church in the last mentioned Town, and sent in a Letter to the Rev. Mr. Foxcroft as follows—

Elizabeth-Town, August 23. 1743.

Rev. and dear Sir,

“IN Compliance with your Desire, I shall endeavour to give you a brief Account of the late *Revival of Religion* among us; tho' I dare not attempt to answer your Expectations, by a particular Representation of the extensive Spread of the religious Concern in the distant Parts of *this Province*, and in *Pensylvania*; having no particular Acquaintance with the wonderful Stir, that has been so much spoken of in so many Places in those Parts; and being willing to limit my *Narrative* to what fell under my more immediate Observation, in *this Town* and in *Newark* which is contiguous to it.

[*Revival of Religion at Newark.*]

In *these Towns* RELIGION was in a very low State; Professors generally dead and lifeless; and the Body of our People careless, carnal and secure; that there was but little of the Power of Godliness appearing among us, till some Time in August 1739, (the Summer before Mr. *Whitefield* came first into these Parts) when there was a remarkable *Revival* at NEWARK, especially among their rising Generation: Many of whom were now brought under *Convictions*: and instead of frequenting their vain Company as usual, were flocking to their Minister, with that important Inquiry, *What shall we do to be saved?*—This Concern increased for a considerable Time among the young People: (tho' not wholly confin'd to them)

and

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and in *November, December and January* following, it became more remarkable, as well as more general.—There was an apparent Reformation among the *Youth* of the Town: their customary Tavern-haunting, Frolicking, and other youthful Extravagancies, were now laid aside: A new Face of Things appeared in the Town: All Occasions of religious Conversion were improved with Delight: A Seriousness, Solemnity, and devout Attention appeared in their publick Assemblies; and a solemn Concern about their eternal Welfare, was visible in the very Countenances of many.—This Revival of Religion was chiefly observable among the *younger People*, till the following *March*; when the *whole Town* in general was brought under an uncommon Concern about their eternal Interests; and the Congregation appeared universally affected under some Sermons that were then preached to 'em; and there is good Reason to conclude, that there was a considerable Number who experienced a *saving Change* about that Time.

The *Summer* following, this awak'ning Concern sensibly abated, tho' it did not wholly die away; and nothing remarkable occurred till *Febr. 1740, 1.* when they were again visited with the special and *manifest Effusions* of the SPIRIT of GOD.—A plain familiar Sermon then preached, without any peculiar Terror, Fervor, or affectionate Manner of Address, was set home with Power. Many were brought to see and feel, that till then, they had no more than a Name to live; and Professors in general were put upon serious and solemn Inquiries into the Foundation of their Hope. There seem'd to be very few in the *whole Congregation*, but what felt more or less of the Power of GOD at this happy Season; tho' the *greatest Concern* now appeared among the *risen Generation*.—There is good Reason to conclude, that there were a greater Number now brought home to Christ, than in the former gracious Visitation.

It was remarkable at this Season, that as *Sinners* were generally under an awakening distressing Sense of their Guilt and Danger; so the *Children of God* were greatly refreshed and comforted; their Souls were magnifying the LORD, and rejoicing in GOD *their Saviour*, while *others* in distressing Agony were crying out. *Men and Brethren what shall we do?*

In

In the Summer following, this religious Concern sensibly decay'd; tho' the *sincere Converts now held fast their Profession without wavering*; yet there were *too many* who had been under *Convictions*, that grew careless and secure; and all Endeavours prov'd ineffectual, to give new Life to their former Solicitude about their eternal Welfare.

What seem'd greatly to contribute to this (now growing) Security among these, was the Pride, false and rash Zeal, and Censoriousness, which appeared among *some few* at this Time, who made high Pretences to Religion. This open'd the Mouths of many against the whole Work; and raised that Opposition which was not before heard of; almost every Body seeming to acknowledge the Finger of GOD in these wonderful Appearances, till this Handle was given to their Opposition. And the dreadful Scandals of Mr. C— which came to Light about this Time, prov'd a Means to still further harden many in their Declension and Apostacy. That unhappy Gentleman having made so high Pretensions to extraordinary Piety and Zeal, his Scandals gave the deeper Wound to vital and experimental Godliness.

Thus Sir, I have faithfully given you a Narrative in some brief and general Hints of the late *Revival of Religion* at NEWARK; and shall now proceed to give you a brief View of the like Manifestations of the divine Grace at ELIZABETH-TOWN.

[*Revival of Religion at Elizabeth-Town.*]

The Reverend Mr. *Whitefield* preach'd a Sermon here in the Fall of the Year 1739, to a numerous and attentive Auditory; but I could observe no further Influence upon our People by that Address, than a *general Thoughtfulness* about Religion; and a Promptitude to make the extraordinary Zeal and Diligence of that Gentleman, the common and turning Topick of their Conversation. I don't know that there was any one Person brought under Conviction, or any new and special Concern about their Salvation, by that Sermon; nor more than one by any Endeavours that were used with them *that Fall*, or the succeeding *Winter*.—Tho' there was such a shaking among the dry Bones so near to us, as is above represented, and we had continual Accounts from *Newark* or the growing Distress among their People, (their *young People especially*) and of their awful solicitous Concern about their

Salvation;

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Salvation; *our Congregation* remained yet secure and careless; and could not be awakened out of their Sleep. You will easily conceive, that this must needs be an afflicting and discouraging Consideration to me; that when from other Places, we had the joyful News of so many *flying to Christ as a Cloud, and as Doves to their Windows*, I had yet Cause to complain, that I *labour'd in vain and spent my Strength for naught*. But notwithstanding all these discouraging Appearances, I could not but entertain an uncommon Concern, particularly for the young People of my Charge, during *that Winter*; and the *ensuing Spring*; which not only animated my Addresses to the Throne of Grace on their Behalf, but my Endeavours also, to excite in them if possible, some affecting Sense of their Misery, Danger, and Necessity of a Saviour. To that End, there were *frequent Lectures* appointed for the young People in particular; but without any visible Success, until some Time in *June 1740*, when we had a *remarkable Manifestation* of the DIVINE PRESENCE with us.

Having at that Time invited the *young People* to hear a *Sermon*, there was a numerous Congregation conven'd, which consisted chiefly of our Youth, tho' there were many others with them. I preach'd to them a plain, practical Sermon; without any Pathos or Pungency, or any special Liveliness or Vigour; for I was then in a remarkably dead and dull Frame, till enliven'd by a *sudden and deep Impression* which visibly appear'd upon the *Congregation in general*.—There was *no Crying out, or Falling down*; (as elsewhere has happened) but the inward Distress and Concern of the Audience discover'd itself, by their *Tears*, and by an *audible Sobbing and Sighing in almost all Parts of the Assembly*. There appear'd such Tokens of a solemn and deep Concern, as I never before saw in any Congregation whatsoever. From this Time, we heard no more of our *young People's* meeting together for Frolicks and extravagant Diversions, as had been usual among them; but instead thereof, *private Meetings for religious Exercises* were by them set up in several Parts of the Town. All Our Opportunities of publick Worship, were carefully and constantly attended by *our People in general*; and a serious and solemn Attention to the Ministry of the Word, was observable in their very Countenances. Numbers were almost daily repairing to me, for Direction and

Assistance

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Revival of Religion at

Assistance in their eternal Concerns. There were then probably more came to me in *one Day* on that Errand, than usually in *half a Years space* before.* In a Word, the Face of the Congregation was quite altered; and *Religion* became the common Subject of Conversation among a great Part of the People.

Tho' this Work began among our *young People*; and the most of those with whom we have Reason to conclude it became effectual, were of the younger Sort; yet there were some who had lived a careless and sensual Life to an *advanced Age*, who were under *Convictions*, and (I hope) *savingly brought home to CHRIST*; at this blessed Time of the *Effusions* of his HOLY SPIRIT. And some from the Episcopal Congregation, who by occasional attending upon our publick Worship, were brought under *Convictions*, are now joined in Communion with us, and appear to be *Christians indeed*.

Tho' there were so many brought under *Convictions at once*, we had very little Appearance of those irregular Heats among us, which are so loudly complain'd of in some other Parts of the Land. I don't remember to have heard of above two or three Instances of any Thing of that Nature, in this Congregation: and those easily and speedily regulated.

It is observable that *this Work was substantially the same* in all the differing Subjects of it, tho' some passed thro' much greater Degrees of Distress and Terror than others; and this Distress lasted much longer with some than with others; yet all were brought under a deep Sense of their Sin, Guilt, and Danger; and none (that I know of) obtained *satisfying Discoveries* of Safety in CHRIST, till they were first brought to *despair of Help from themselves or any of their own Refuges*, and to see and feel that *they lay at Mercy*.

(To be finished in our next.)

* Agreeable to this, the Rev. Mr. *Dickinson* in another Letter wrote about that Time to the Rev. Mr. *Foxcroft*, viz. *September 4. 1740*, has these remarkable Passages—"I have still the comfortable News to inform you of, that there is yet a *great Revival of Religion* in these Parts. I have had *more young People* address me for Direction in their spiritual Concerns *within this three Months* than in *thirty Years before*."

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **OCTOBER 15. 1743. § No. 33.**

*Account of the late Revival of Religion at Eliza-
beth-Town finished.*

WE had no Instances among us of such *auden Conversions* as I have heard of elsewhere; but *our new Converts* were all for a *considerable* Time under a *Law-Work*, before they were brought to any *satisfying Views* of their Interest in CHRIST and the Favour of GOD. Nor had we *many* Instances of those *extatick rapturous Joys*, that were so frequent in some other Places.

It was remarkable that they who were formerly *eminent* for *Religion*, were now *greatly quickned* and revived; and some of them had now now *such joyful Manifestations* of GOD's Love to their Souls, as they had never before experienced.

It was also remarkable, that as this Work began among us in a Time of *greatest Health and Prosperity*; so the Concern began sensibly to wear off in one of the *greatest Mortalities* that had ever been known in the Town; which makes it appear more evidently to be *the Work* of GOD himself.

Tho' there are some of those who were then under special *Convictions*, that have worn off their Impressions, and are become secure and careless; yet I don't know of any two Persons who have reasonable Hopes of a *real Change* at that Time, but what have hitherto by their Conversation *confirm'd* our Hopes of their saving Conversion to GOD.

I would be very cautious of any consident Determinations, with Respect to the *Conversion* of particular Persons: but if we may judge the *Tree* by the *Fruits*, which we have now had so long a Time to observe, we have Reason to suppose, that Hear about *sixty Persons* have received a *saving Change* in this

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Congregation

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Revival of Religion at

Congregation only, (and a *Number* in the *Parish next adjoining* to us, tho' I dare not pretend to guess how many) since the Beginning of this Work.

The *general Concern* which (as I have observed) appeared upon the Face of the Congregation, has gradually worn off; and a great Part of those who came short of the effectual and saving Influences of the blessed SPIRIT, are return'd to their former Security and Insensibility, and again appear like a Valley of dry Bones. Though there be yet a *considerable Number*, the don't give satisfying Evidences of a regenerate State, who have *not worn off* their serious Impressions.

I entreat your Prayers for us, that he with whom is the *Residue* of the SPIRIT, would *again revive* his Work among us; and have Companion upon the many poor Souls who are yet in the Paths of Destruction and Death. And be pleased particularly to remember at the Throne of Grace

*Your most affectionate
humble Servant*

JONATHAN DICKINSON,

N. B. The preceeding NARRATIVE came inclosed in a Letter to the Rev. Mr. *Foxcroft*; in which are the following Passages.

"I was exceedingly gratified by the DECLARATION of your LAST CONVENTION of *Ministers* in BOSTON; and have Reason to *praise* GOD, that there are *such a Number* yet among you who are willing to *give HIM the Glory* of his *special Grace* so eminently display'd of late.

According to your Desire I have herewith sent you a *general Narrative* of the *late Revival of Religion* with us; in which I have endeavour'd to be *scrupulously careful*."

J.D.

It is not to be expected that, in publishing the Accounts successively sent us of the Revival of Religion in various Parts we should observe so exact an Order with Respect either to *Time* or *Place*, as if we had them all before us at the Beginning: The Inconvenience or which we none in some Measure to remove by the *Index* we shall give at the Close of the Year.

The

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The following is a general History of the Revival of Religion (in the Summer 1741, and since that Time) at Hallifax, in the County of Plimouth, about 35 Miles to the Eastward of the South from Boston, drawn up by the Rev. Mr. Cotton, Pastor of the Church in that Town, and sent in a Letter to the Rev. Mr. Prince.

Rev. Sir,

HALLIFAX July 26. 1743.

According to your Desire, I send you the following Account of the *State of Religion* among us. I am under some Disadvantage as to this, not having kept Minutes by me, as some others have done; therefore my Account must be more *general* than otherwise it might have been.

The Town of *Hallifax* contains to the Number of near 70 *Families*, and has been a Township about *nine Years*: The People in *general* have been a *sober* Sort of People; Tavern-haunting, Swearing, and such like Vices have never prevailed among them to *such a Degree* as in many other Places.—But the *common Indifference* and *Lukewarmness* in Religion have had too much the Ascendant. In the *Summer 1741*, there were many Rumours among us from distant Parts respecting *Religion*, some good, some bad, by which we were set upon a Gaze, and knew not what to think: These Reports were so blended together, that we were filled with Concern what would be the Event of Things. In short, the Reformation appear'd like a Dream to us, we could not realize it; it seem'd as if some strange Thing had happened. However, I did not fill my Pulpit, with the Cry of *Disorder*, *Confusion*, *Trances*, *Visions*, *Exhorters* &c. But tho't it more *rational* to suspend my Judgment till I had Opportunity of seeing for my self.

In *August* towards the latter End, we kept a Day of *Fasting* and *Prayer*, to ask the Influences of the SPIRIT, and to implore his gracious Presence among us. In the beginning of *November*, the Rev. Mr. *Wheelock* of *Lebanon* came to *Bridge-water*, which is bordering upon us, and there preach'd several Sermons, which were set home *with Power* on the Souls of the Hearers; many were prick'd at the Heart, some in the time of hearing, and some thro' after-Recollection as they were going home &c. Of which no doubt some of the Reverend Ministers of *Bridgwater* will give you a particular Account. I heard him preach three Times there, and several of my People, I think about *forty* or *fifty*, had the Opportunity of hearing him, once or twice.—For my Part, I never saw such a

solemn Time in my Life; King JESUS seem'd to ride in Triumph; Concern appear'd in almost every Countenance; Tears gush'd from many Eyes; some were quite overcome with a Sense of Guilt, and all seem'd to be alive in the Worship of GOD: My Doubts and Scruples respecting the Work *vanish'd*; and I was obliged by incontestible Evidence to say, *that this must needs be the Finger of GOD*. Not only my self, but almost all my People present, were *fully satisfied* with what they heard and saw; they were *convinced* that it was GOD's *Doing*, and it was marvellous in their Eyes: and they bro't home such a Report as gave a wonderful Turn to the Course of Things among us: The Sentiments & Tho'ts of People in the Town, seem'd to be altered as it were at once: The evil Reports soon lost Ground, they were banish'd and chas'd away, except in a few, as Bats before the Light of the Sun. Some few of the Hearers present (who were mostly Communicants) return'd home under *strong Convictions*; some of whom declared if at first, and others of them kept it to themselves as long as they could: But after some time they could not help speaking too, & declaring their deplorable Case. The Discourse of these in a *private* Way was very moving & affecting, and was I think one of the *greatest Means* under GOD of spreading the Concern thro' the Town; tho' *not exclusively* of other Instituted Means; they all *concurred* in producing this astonishing Effect. Religion was the Discourse in every Company, the Concern was almost *general*, and that Inquiry seem'd to be in *every* ones Mouth, *What shall I do to be saved?* About the middle of November the young People set up *religious Meetings* with Advice, in several Parts of the Town; there being no such Meetings before this; and almost all of them both Male and Female attended them: and even *little Children* of about *nine, ten or twelve Years* of Age set up a Meeting of their own Accord.* And all Frolicking and Carousing, and merry

* When I heard of this voluntary and unexpected Meeting, I was under Concern lest they by their Mismanagement should open the Mouths of People; but I was quickly better satisfied by the Accounts of some who overheard them; they behaved with a great deal of Seriousness and Regularity, and the Manner of their Performances was beyond, what could be expected from such *Children*.

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Meetings were laid aside: Foolish Talking and Jesting seem'd terrible to the *young* People; they could not endure it; they desir'd to hear nothing but what was *serious* and solemn; they took more Delight in going to a Meeting than ever they did to a Frolick. But this religious Turn was *not confin'd* to these alone, tho' it appear'd more in them at first; but Persons of *all Ages* have been affected in a greater or lesser Degree, in the Process of this Work.

November 27. Friday. There was a private Meeting at my House in the Evening, at which Time after Prayers &c. I read to them Mr. EDWARDS's *Narrative*. After the Service was over, one that had been Mr. *Wheelock's* Hearers cry'd out in great Distress, which was the first Instance of any *crying out* among us. This Person when at *Bridgewater* was very much *disguised* with a Person's crying out under Soul Concern near her, and Mr. *Wheelock's* Performances did not appear to her as they did to others; she had this Thought while hearing him, as she declared in her Distress, "Ah you are an Hypocrite, & you will be discover'd within this Twelve-month." But however she was not easy in her Mind upon her Return; she could not rest contented in the Condition she was in; a Concern seiz'd her Soul, which kept encreasing till this Time: And now her Sins stare her in the Face; she trembled under a Sense of Guilt, particularly because of the Sin of *Unbelief* and the *Hardness* of her Heart; she said "That she was the Hypocrite, and that every Body was better than she"; and she appear'd under awful Apprehensions lest she should be left to grieve the SPIRIT of GOD, and that he would depart from her, as he justly might. I and some others observed her *narrowly*, and discoursed with her during her Distress; and it was evident to us that she could as soon have made a World, as have help'd manifesting her Trouble in the Manner she did. After about an Hour she was something more compos'd, tho' weak; she then sat in her Chair and made a pertinent pathetic Prayer; she had but little Rest that Night; the *next Day* she appear'd very melancholy, her Trouble continuing tho' in a lesser Degree. On the *Sabbath* she went to Meeting with an eager Desire of hearing; in the Afternoon her Distress return'd upon her with a redoubled Force; this Tho't pierced her Soul, "How in that Place she had dishonour'd CHRIST "by receiving the *Sacrament* unworthily"; she was affected to such a Degree as to overcome her bodily Strength, and she
cry'd

cry'd out in the Bitterness of her Soul; and now and then she had Power to utter herself. This Scene was *very offering* to the Congregation; and some that were under great Concern before, and were as full as they could hold, could not now help manifesting themselves, seeing one just in their Circumstances, oppress'd with a Load of Guilt like them. After we had waited some Time, I desired the Person first affected to endeavour to compose her self, so that she might join with us in the Worship of GOD; she strove for it with all her Power, till she became black in the Face, as those that sat by her declared; but she could not help fetching some Groans now and then, so that all the Congregation could hear her. After this she had some *Discoveries* of CHRIST, and was something more comfortable; but still full of Doubts and Fears; it was a considerable Time before her Evidences of receiving CHRIST appear'd clear to her.

Since this we have *not had* any considerable crying out under *Conviction* in the publick Assembly *during Service-Time*; but some have manifested great Distress after it has been over: Some have cry'd out in their own Houses when pondering on religious Things; some in private Meetings; and one *young Girl* particularly of *nine Years* of Age when at Play with her Consorts out of Doors, tho' no Body had spoken to her of religious Things that Day; she fell down in great Distress, and said, "it seem'd as if Hell lay before her, that she was ready to fall into it": The Wrath of GOD was dreadful to her. These Persons all declare with one Accord, that they could not possibly help it; yea, one of them, if not more, have before their turn came, *faulted others* for it, and said, "that they could help it if they would". I don't mention these Things because I lay any Stress upon bodily Emotions &c. It is the *Impression the Soul is under*, that I regard and am sway'd by. But I think it necessary that these Circumstances be related, in order to the giving a just Account. If any call this *Confusion*, I would to stop their Mouths declare further, that the *greater* Part that have been under Impressions at this Day among us have been wrought upon in a *silent Way*: But then those that *have cry'd out*, and those that *have not* cry'd out give the *same* Account of themselves; and some of this latter Sort, have declared, that they don't wonder at others being in such an Agony and crying out in Distress, while under *Conviction*: for if their own Concern had prevailed
one

one Degree farther, all the World could not have kept them from the like Manifestations.

But what is it fills them with such Horror and Distress? Why, they are convinced of their *dreadful State by Nature*; they see themselves *perishing* and undone; *they feel the Wrath of GOD abiding on them*: Hence they cry out with DAVID, *My Flesh trembleth for fear of thee, and I am afraid of thy righteous Judgments*. They are prick'd to the Heart with a Sense of Sin; they are convinced that it is *the greatest Evil*, and dread it *more* than Hell: They cry out of their *Unbelief*, their *Pride*, their *Hypocrisy*, and the Sin of their *Nature* in the most melting Strains; and nothing will content them but a CHRIST; nothing will satisfy them but an Interest in CHRIST: and all this in such a Manner as it is impossible it should be feign'd; many of them seem to go beyond themselves, and speak in such a moving Manner as they were never capable of before. Oh how do they cry out of their former mispence of Time, their slighting of Sabbaths and Sermons, their contempt of good Men and good Company, their Frolicking, their Gaming, their Tavern-haunting, their love to the World, their averseness to all that is Good, and all the Sins they have lived in! And how are they fill'd with Wonder and Amazement that GOD hath let them alone thus long, that he hath not before this sent them to Hell, and broke them in the Place of Dragons! And how fearful are they that he will suddenly cut the Thread of Life asunder, and send them to Hell before the Morning Light, or that he will take his HOLY SPIRIT from them, and seal them up to Perdition. This *I certainly know* to be the Case; and I solemnly declare further, that in the whole Course of my Ministry I never heard any under *Convictions* speak so feelingly and sensibly as most have done in this present Day; *they* indeed express the *same* Things for Substance that *others* have done formerly; but they seem to be impress'd to a greater Degree, and to have more clear Discoveries of Sin and Hell &c. than they. Some few that were before *loose* and *scandalous* in their Lives have been under deep Convictions; but the *greater* Number that have been the Subjects of this Work are such as did not appear openly *profane*; several *moral* Persons and *Professors* have been dissettled from their Foundation.

When the Work came near us and began to prevail among us, I made it my Buiness in many Instancs to trace back to the

the Fountain-Head the *evil* Reports that flew about as thick as Hail, where I had Opportunity. Some of them I found to be *wholly groundless*; others were *gross Misrepresentations*; the for Circumstances of a Story were pick'd up and *related*, and the *good* all *suppress'd*; and sometimes when *one* only was guilty, the *whole* Body were charged: And when any particular Person had really said or done amiss, and was soon bro't to a Sense of it and to a Repentance for it, I found that the *Repentance* did not fly an hundredth Part so fail as the Sin: People did not appear so zealous to tell of this.

In short, Molehills were turned into Mountains; every *little* Indiscretion was *aggrandized* and rendered *monstrous*, and some Things that were innocent were strangely perverted and distorted, and made to appear in dreadful Colours. And when any have endeavoured to wipe off such Aspersions, and to declare the Truth from their own certain Knowledge, People were *shy* of hearing it; they seem'd loth to have the Report contradicted; by their Management it appeared that they had rather it should be true than false. I could say a great deal here in order to set the Disingenuity of Men in a proper Light, but I mud not be too lengthy. Only I think it necessary to observe further, that those that have been most opposite to this Reformation, have all along betray'd an *utter Aversion* to *examine Things to the Bottom*; they have from the Beginning *avoided* the Company and Conversation of such as have been *under Concern*, or of such as are *capable* of solving their Difficulties; yea, when urged over and over to go and discourse with the *young Converts*, and that not only with one or two, but with many of them, and examine thoroughly into their Case, they could not be prevailed with to do it, but still keep aloof: So that some that live in Places where this Reformation has been most prevalent, *know as little of it as if they had lived Scores of Miles off*. Is this a *rational* Way of acting? Are these the Men that so highly pretend to Reason? that laugh at every Body else as Fools? If this be Reason to judge of Things before they know them, may I for ever be delivered from Reason. It seems to me that those that talk most of *Reason* are generally the most *unreasonable*; as those that talk most of *free Will* are generally the most *wicked*. With these *reasonable Men* a Jest or Sneer or cunning Turn are sufficient to *baffle* the most authentic Accounts, and make them appear *ridiculous*.

(To be finished in our next.)

THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **OCTOBER 22. 1743. § No. 34.**

The Account of the late Revival of Religion at Halifax in the County of Plimouth finished.

There were not many among us that received *Comfort* before the *Spring* of the Year: But then a *considerable Number* did; they had as we have Reason to hope *Soul-saving Discoveries* made to them; They had, as they declare, such a Sense of CHRIST's *Ability*, Sufficiency, and *Readiness* to help, as drew out their Souls to him; they were made his *willing People* in this *Day of his Power*; They were enabled to close with him in *all his Offices*, upon the Warrant in the *Word*, as far as we can judge; and the *Effect* of this was *Live and Joy in the Holy Ghost*: And in about *three Months* Time there were *forty four* added to the *Church* | |.

We had little or no *outward Manifestations of Joy* in the *publick Assembly*, viz. being overcome, fainting, crying-out, till some time in the *Summer*. In the *Fall* and *Winter* it increased pretty considerably, tho' never to such a Degree as to break up the publick Worship. I was silent on this Head for some time, being at a loss what to say: But understanding that there was One that belonged to a neighbouring Town that was endeavouring to instil this Doctrine into my young People, "That the more they cry'd out, the better, suppo-

| | The whole Number that were added before the Close of the Year 1742 were *sixty two*, and since this Year came in, *seven*.

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sing it were done in sincerity:" I thought it time to speak; And upon it strictly caution'd them on this Head: I told them if they could refrain from it, they acted sinfully if they did not; but in Case they could not, after all their striving, I had nothing to say &c. &c. Since this they have more endeavoured to lay a Restraint upon themselves; and I believe have not made such Manifestations, when they could avoid it.

Some few that have been under *strong Conviction* we have Reason to fear are fallen away, and become as bad or worse than ever; but we desire to bless GOD there are no more. And *a few* that we charitably hoped had received the *SPIRIT of Adoption*, have given us too much Ground to think, that they never went farther than *common Illumination*, Heb. 6.4. mistaking *Conviction* for *Conversion*. There is one notorious Instance of this: But the *much greater Part* continue steadfast to this Day, and bring forth the Fruits of Holiness.

As to *Errors* and *Disorders*, of which there is such a Cry in the Land, I am sorry that I have so much Occasion to observe, that the *greatest Cry* proceeds from those that are of *Arminian Principles*, and of *Irregular Lives*; tho' I am far from thinking that all are chargeable in this Respect, who have not seen through the present Reformation: There are no doubt, some *Nathanael's* among; them, who are ready to cry out. *Can any good Thing come out of Nazareth?* There are one and another, who I hope are good Men, that are too much under the Influence of Prejudice, not having Opportunity of observing, or not improving; those Opportunities that they have had, or being too much led by those they have an Esteem for. But however I would say, that I am not for smothering any thing that is really erroneous or disorderly: Let the *bad* be born Testimony against in the Places where it prevails, and the Good be *acknowledged*; Let the Chaff be seperated from the Wheat, but don't let us cast away both together. For my Part, I frankly acknowledge that I adhere closely to the *Confession of Faith* drawn up by our venerable Fore-fathers in their *Synod* 1680: Not as it is *their* Confession, or a meer human Test, but because I think the *Scripture Doctrine* is there plainly and faithfully stated. And I have Reason to think that *this* is the Scheme of Religion that all the *heary Friends* of the Reformation receive and embrace. *Some* have indeed too much verged towards

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*Antinomianism** in lesser Points, especially when their Eyes were first opened and the Change was new; they were too apt then in Detestation of *Arminianism* to run into the opposite Extreme: But further Experience serves to correct this. But still the Cry of *Antinomianism* has been greater than there has been real Occasion for. Those that are conversant with the modern *Arminian* Writers know that they brand all with this odious Name that hold the Doctrines of *Calvin*; they deny any Medium between *Arminianism* and *Antinomianism*. If People were but aware of this, *this Word* would not do such Execution as it has done. I believe not one single Person at this Day has imbibed the grosser Tenets of *Antinomianism*, particularly that *the divine Law is not the Rule of Life*; this I am satisfied can't be prov'd upon any. And wherever any have harmonized with the *Antinomians* in other Points, it is no more than *Luther*, and *Zanchy*, and *Beza*, and many of the ancient *Reformers* from *Popery* did; who seem to make *Assurance* one essential Ingredient in *Faith*. But I forget that I am writing a *History* and not an *Apology*.

As to *Disorders* among us, we are free from *Separations*, and from *Trances* and *Visions*; tho' at first there was *one* or *two* that was something Visionary, but I han't heard any Thing of that Nature this *twelve Month*, We allow not of *Lay-Exhorters*; and indeed there has been *very little of public Exhortations* in *this County*. Some have carried the Matter of knowing the State of others to too great a Length; but the Generality are free from it. Some have been too censorious, especially at first when they were in the Joys of Faith; they were for bringing all Christians to their Standard, and were apt to look upon all as dead and graceless that did not appear as full as they: But after-Clouds and Darkness, makes them more modest and moderate. For my Part, I don't

* Here I would observe, that not only some of the Friends, but some of the violent *Opposers* of the present Reformation have too much symboliz'd with the *Antinomians*; There are some of *that Stamp* in a neighbouring Town, that stily deny *that ever an elect Person is a Child of the Devil*; which is the same Thing as to say that they are justify'd from Eternity.

call it Censoriousness to think those *unconverted*, that appear by their Discourse to be *wholly ignorant* of the *experimental* Part of Religion, or that are of *scandalous* Lives; These are the *Fruits* by which we are to *know them*. Mat. 7. 20. *Three* or *four* run into wrong Notions & Apprehensions about some other Things; but being soon convinced of their Mistake, I think it needless to mention Particulars. There was one young Girl *lost Winter* that endeavoured to counterfeit the Joy of others, but she was soon detected by the Friends of the Reformation to her Shame and Confusion.

As to *Opposition*, there are a few Families that have stood out all along; the greater Part of whom never made any Profession: But thro' the Blessing of GOD, we have had as great *Peace* in the Town since this religious Stir, as any Time since my Settlement.

Ever since *last Fall*, the SPIRIT seems to be withdrawn with Respect to his *convincing* Influences; there being no *new Convictions* among us that I know of; tho' some that were under Concern before remain so still. And true Christians, the greater Part, seem not so lively as they have been: I frequently hear Complaints of Darkness, Unbelief, Hidings, Doubtings &c. Some have been too much led into *Disputes*, which tend to eat out the Vitals of Religion, and to draw away the Heart from the main Concern. But yet my People's Love to GOD's House continues. May GOD yet again revive his Work among us: May He who is our Light and our Life return, and breathe upon the dry Bones: May he go on conquering and to conquer, till he has subdued the Land. *Amen*.

'Tis melancholy to think of the present Situation of Religion in the Land: May it not be said of the People in NEW-ENGLAND as of the *Israelites*; *They sang his Praise, but they soon forgot his Works!* Manna grows tasteless and insipid after a Year or two's Enjoyment; and too many are for making a Captain, and returning to *Egypt*; they prefer the *former Days of Security* before the *present Times*. Oh what will be the End of these Things.

But I must stop; and shall shut up with *one Reflection*. If these Things, which come so confirmed by Testimonies on all Hands are not to be received as *Verities*, human Proof is at an End, and *all Men are Lyars*. For my Part, I must say
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with a late excellent Writer, that *if this be not the Work of GOD's Spirit* (in the Substance of it) *then Conversion is a Delusion, and we must throw away our Bibles.*

Thus I have given you some imperfect Account of the great Things GOD has done for us: I desire an Interest in your Prayers both for me and my People, and rest

Your Friend and Servant,

JOHN COTTON.

P. S. I think it proper to add the following Account, which I forgot in its proper Place; Mr. THOMAS TOMSOST aged 78 Years, dy'd here the 26th of *OEltober* last: He was the wealthiest Man in the Town; but what is more to his Honour he was rich towards GOD: He had as we have Reason to think, a Principle of Good in him many Years before his Death. In his Life he was eminently Serviceable; it might be said of him as of old *Jehoiada*, *that he did Good in Israel*, 2 Chron. 24. 16. He was just and exact in all his Dealings, and made Conscience of all his Ways: He was Food to the Hungry, a Father to the Poor, and an Harbour even to the Stranger. His last Sickness was very painful and tormenting to him; but the Distress of his Soul in the beginning; of his Illness surmounted his bodily Pains; GOD seem'd to run upon him as a Giant, and to break him with Breach upon Breach; all his Waves and Billows passed over him. But he was pleased at last to appear for his Relief, and to fill him with Joy and Peace in believing: And the two or three last Days of his Life, he seem'd to be upheld In an almighty Power only to speak forth the Praises of GOD; his taking scarce any Sustenance. After this happy Turn, he spent his Time wholly in discoursing of religious Things; he would talk an Hour upon a Stretch, and then would seem to faint and die away for some time; and as soon as he revived, he would return to some religious Topick, and keep on discoursing till his bodily Strength was gone; and this he kept donng by Turns from *Saturday* to *Monday Evening*: Sometimes he would be blessing GOD for his Goodness; sometimes giving Advice to his Children and Relations, or to those that visited him; for great Numbers resorted to his House, being drawn by the Fame of what they heard: He had something to say to every one, some Advice to give: He took me by the Hand *that Evening he died*, and spake to me
he

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in particular about *half an Hour*, and he concluded with these Words, *I advise you to go on, and to discharge your Ministry with Faithfulness, Chearfulness, Love and Obedience.* He spake very favourably and honourably of the *present Times*, tho' he tho't some had cone too far; and he bewailed it that while Children and young People were boldly praising & glorifying GOD, he had come so far behind them, and that he was so *bashful and silent* in the Cause of GOD, and that he had been almost afraid to shew his Opinion. In short, he seem'd to be in *Heaven* while he was upon Earth; he had glorious Foretastes of the Bliss above; he departed with Praises upon his Lips, and with a glorious Triumph: Some of the last Words that he spake were those of *Paul, Oh Death where is thy Sting &c.* This Instance put some Opposers to a Stand; they could not but acknowledge that GOD *was with him of a Truth.*

I would here add a few Words of *another Person*, who was dangerously sick the last *Summer*; she had been under great spiritual Distress for *three Months* before her Sickness; but after the Disease seized her, the Prospect of Death encreased it; her Trouble grew greater and greater; Horror & Amazement possess'd her Soul, and she could find no Relief; she knew not which Way to turn. At last GOD was pleased to dispel the Gloom upon her Breast, and to lift up the Light of his Countenance upon her: Upon which she sent for me; I found that *she* was still apprehensive that her great Change was near, and *others* were so too, but this daunted her not; she appeared perfectly calm and easy; she said CHRIST *was willing, and she was willing:* she called upon others to *praise GOD with her*, and wonder'd *how any Mouth could be shut at such a Time.* Such Things as these methinks are sufficient to convince any of the *Reality* of this Work: What can be more satisfying than to see Persons while in the Agonies of Death triumphing and rejoycing and glorifying GOD; than to hear them calling upon others (who it may be are melted into Tears) to join with them in this heavenly Employment, and reproving them for their Backwardness thereto? Surely *Nature* can never carry Persons to so high a Pitch. This Person afterwards unexpectedly recover'd, and she is I believe an excellent Christian.

J. C.

Religions Societies at Edinburgh.

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We should now proceed to other Accounts of the Revival of Religion here, but having just received Intelligence from SCOTLAND, we apprehend it proper to suspend them for a Time, in order to present our Readers with some further Accounts of the Progress of Piety there.

The two following Letters relate to the religious Societies in Edinburgh, of which some Account was given in the 86th Page of our History.

*The First from Mr. George Muire to Mr. James Aitken
School-master in Glasgow.*

“AS you desire, I have with the Assistance of Mx. Archibald Bowre, Mr. Din, and the Serjeant, informed my self a little with Respect to the Number and Situations of the praying Societies in this Place, which you’ll take very shortly, as follows.

They are as near as we can guess betwixt *twenty four* and *thirty* in Number, some of which will necessarily be obliged to divide, by Reason of too many meeting together; and that will increase the Number.

Amongst them are several Meetings of Boys and Girls, who in general seem not only to be growing in Grace, but really increasing in Knowledge. The little Lambs appear to be unwilling to rest upon Duties, or any Thing short of Christ; as a young Gentleman of my Acquaintance told me when under a Temptation to think that he was surely seeking some imaginary Refuge instead of the Saviour, he was made to cry out in Prayer, *Lord, I want nothing else, and will have nothing short of the very Christ of God.*

There are several Meetings of young Women, who (altho’ I never as yet visited any of them) I am informed, hold on very well. The Serjeant tells me of such a Meeting on the Morning of the Lord’s Day, he has known them all beset with Floods of Tears, just melted down with Love to CHRIST, and Affection to one another for CHRIST’S Sake. I have my self been much ravished (when in a Meeting in the Room below where some of these resort) to hear them sing the LORD’S Praises with such melodious Voices.

There

There are Numbers of young Men who meet for the excellent Purpose of glorifying GOD, and promoting Christian Knowledge; amongst some of whom I have the Honour to be a Member; many of them are *Divines*, who are useful in instructing the weaker Sort of us, and that they endeavour to do with the greatest Anxiety and Desire.

A goodly Number of old Men, substantial standing Christians, meet for their Edification and Instruction (the Glory of their GOD being always their chief End) and are thereby often revived and very much refreshed,

The generality of these Sorts above-mentioned do walk very circumspectly, and really make it appear to the World that they have been with JESUS: Which is very much evidenced in their cheerfully bearing Reproaches for CHRIST'S Sake. And upon the whole, we hope there is such a Flame kindled as it shall never be extinguished.

And with Respect to two particular Societies whereof Mr. *Bowre* is a Member, he gave me the inclosed in writing, which you'l peruse and return me, in Case I have need for it afterwards.

This is not all, for several Country People are beginning to assemble together in little Meetings to worship their GOD, particularly the Serjeant informs me of one about two Miles from this Place, where several Plowmen, Lads, and other illiterate Persons meet for the most noble Ends and Purposes, and are going most sweetly on, much increased in Grace and Knowledge, and some are daily added to their Number.

I am informed from the East Country (where there have been no Societies since the Secession) that about *Old Cambus* six Miles from *Dunbar*, many are now meeting together for social Prayer and mutual Convention about Matters of Religion, wherein the Lord is with them of a Truth. And in that Place there is a more eager thirsting for the Word than usual, and the Ministers are learning to speak with new Tongues. And one of my Acquaintance who was in this Place last Winter has happily been the Lord's Instrument in commencing these Societies.

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **OCTOBER 29. 1743. § No. 35.**

*An Account of the Religious Societies at Edinburgh
finished.*

HOW beautiful and refreshing is it, my dear Friend, to hear of so many following after the despised JESUS? Should we not take it as a Token for Good, that *young* Ones, instead of spending their spare Hours in idle vain and unprofitable *Play*, do now assemble and join in *calling upon* the LORD,

Is it not a good Sign to hear many poor foolish Virgins (instead of being employed in the *Vanities* of the generality of their Sex) meeting together for *Prayer*; and many prodigal Youths, instead of Revelling and Drunkenness, Chambering and Wantonness, now breathing; after the Knowledge of JESUS CHRIST, and him crucified? Oh! that the Lord would more and more exert his almighty Power amongst us.

I in the Name of the whole Societies, do earnestly beg the help not only of your Prayers, but of the praying Societies in *Glasgow*, that we may all know Jesus Christ, and the Power of his glorious Resurrection, and that we may glory in nothing save in the Cross of Christ.

I am, Dear Sir,
your very affectionate Servant

Edinb. Aug. 8. 1743.

GEO. MUIRE.

N.B. There are several other Societies for Prayer near about this City prospering very well, which Conveniency can't now allow me to enumerate; and altho' Vice much abounds, yet I hope Piety will prevail, and Christ wear his own dear-bought Crown amongst us. Adieu.

G. M.

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The

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Religious Societies at *Edinburgh*.

*The second Letter, and which is refer'd to in the proceeding
is from Mr. A. Bowre to Mr. Muire.*

Sir,

Edinb. Aug. 6. 1743.

AS you desire a short Account of the *two Societies* I am concerned in, I shall give it in a very few Words: They consist of *twenty five* or *twenty six* Members each, and except a very few are all Persons whole Concern about Religion began in the late Awakening.

I never saw the *Ends* of such Societies answered near so well as among these, I think I may safely declare that I was never Witness to so much of real Christian *Exercise* among any Persons I have known as I have observed to my great Satisfaction among most of them. Its most amazing to observe how much some of them who at their first Concern were brutishly ignorant of every thing good, have now made such Advances in *Knowledge* that they excel those who were formerly far before them. The Conceal about their *own* Salvation is not only remarkable, but the abiding Earnedness they show in their Prayers for the Increase of the Redeemer's Kingdom is most desireable, and the Care they show in watching over *one another* is one convincing Evidence of their brotherly Love, and true Christian Tenderness. I might say a great deal more, but must conclude, because I cannot give a particular Account without exceeding due Bounds.

I am, &c. A. Bowre.

The five following Letters relate to the Reception, Ministrations and Success of the Rev. Mr. Whitefield, (in his first Visit to Scotland in the Summer and Fall 1741.) at the three principal Cities of Edinburgh, Glasgow and Aberdeen; which would have been inserted before had we received them sooner, and are too material to be omitted.

Extract of a Letter from the Rev. Mr. Whitefield, printed in the Glasgow Weekly History, No. 4.

Edinburgh. Aug. 14. 1741.

My dear Brother,

IT would make your Heart leap for Joy to be now at *Edinburgh*. I question whether there are not upwards of three Hundred
in

Edinburgh in Scotland.

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in this City seeking after JESUS every Morning. I have a constant Levee of wounded Souls, and many quite slain by the Law. God's Power attends me continually, just as when I left *London*. At seven in the Morning we have a sweet Lecture in the Fields, attended not only by the *common People*, but by Persons of *great Rank*. I have Reason to think several of the latter Sort are coming to JESUS. *Little Children* also are much wrought upon—O my dear Brother, I am quite amazed when I think what God has wrought here in a Fortnight. Our Congregations consist of many Thousands. Never did I see so many Bibles, nor People look into them with more Attention. Plenty or Tears flow from their Eyes, and their Concern appears various Ways: I preach twice daily, and expound at a private House at Night, and am employed in speaking to Souls in Distress a great Part of the Day.

Dear Brother Harris ever ever yours G.W.

*Extract of a Letter from Mr. E. A—n of Heriots Hospital
in Edinburgh, printed in the Glasgow Weekly History, No. 15.*

December 8. 1741.

To Mr. Whitefield.

IT is with Pleasure I can now inform you that such has been the Behaviour of the Boys in *this Hospital* ever since they had the Opportunity of attending your Sermons, and particularly since that Time you spoke with them in the Hospital, that it is evident to every one that takes Notice of them that there is a very considerable Change in their *Lives*. An *external* Reformation prevails among them *all*; and I hope God has wrought *effectually* upon the Hearts of *many* of them.

It would surely be rude to take up your Time with a particular Narration if the many pleasant Circumstances of their Conduct, since you left us. But I cannot omit to tell you that one Night a *Number* of them came to my Room, and entertained me with very agreeable Conversation, and gathering from their Talk and Behaviour that they had something to say concerning their *Souls*, I desired them to lay aside their Bashfulness, and speak freely; so they began to acquaint me with their Grievances. One said, *I am troubled with ill Thoughts when I pray; such Thoughts as I fear God will be angry with.* Another said, *I think it is an exceeding difficult Thing to believe in JESUS CHRIST. I can believe that Christ is the Son*

M m 2

of

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Edinburgh in Scotland.

of God and Saviour of lost Sinners, but O it is hard to believe he is my Saviour in particular: The rest said, *Their Cases were much the same.* I spoke a little to them as I could, and as GOD assisted me, and when we parted they went away into the School Chamber, and spent much of that Night in *Prayer* and reading GOD's *Word*, insomuch that I thought my self obliged to call at the Door and desire them to break up their Meeting for that Time, the Night being very cold; and before many Days had patted they favoured me with the agreeable News that they had in a great Measure got above their *Fears.* And to this Day they continue frequent and fervent in *Prayer* to God for *themselves* and for *all Men*; and not only those few, but almost all our Boys seem to be in love with their *Bibles*, and to delight in *Prayer.*

I have frequently taken a Course through their Rooms at ten and eleven o'Clock at Night, and found *great Numbers* in Raptures of *Devotion*, some in Company together, and others secretly by themselves, and this is their constant Practice every Day; the older Ones teach the young Ones to pray not only by Example, but also by Advice and Instruction.

It was a common Thing for the Boys in this House to *conceal* the greatest Faults; but now the Case is quite *altered*: The smallest slip is exposed & zealously complained of: they abhor Vice by whomsoever it is committed; and dearly love every one who is called a true Christian.

The *other Hospitals* and they, now live in great *Friendship* and *Love*, delighting to talk of the Goodness of GOD to lost Sinners: whereas formerly they were too often *falling out.*

Heriots Hospital is now no more a Den of vitious Boys, but a *Bethel*, for GOD is worshiped there.

*Extract of a Letter from the Rev. Mr. A. Webster,
one of the Minuters of the City of Edinburgh to the Rev. Mr. G. Whitefield,
printed in the Glasgow Weekly History, No. 17.
Rev'd and dear Sir, April 20, 1742.*

KNOWING that many are careful to inform you from Time to Time what passes here, I have hitherto delayed answering your most acceptable Letter, until I should tell you with, the *greatest Certainty* what were the *blessed Effects* of your Ministrations *amongst us*; and can now assure you that they were not more *surprizing* than *lasting*: I don't know or hear
of

Edinburgh and Glasgow in Scotland.

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of any *wrought upon* by your Ministry, but are *holding on* in the Paths of *Truth* and *Righteousness*: They seem possess'd of a truly *Christian Spirit*: *JESUS* is precious to their *Souls*; and like the Morning Light they are advancing with encreasing Brightness to the perfect Day. *Religion* in this sinful City revives and flourishes: *Ordinances* are more punctually attended on: People hear the *Word* with Gladness, and receive it in Faith and Love: *New Meetings* for *Prayer* and *spiritual Conference* are erecting every where: *Religious* Conversation has banish'd *Slander* and *Calumny* from several Tea-Tables; and Christians are not asham'd to own their dear *LORD* and *Master*: Praise is perfected out of the Mouths of *Babes* and *Sucklings*; and some *stout-hearted* Sinners captivated unto the Obedience of *CHRIST*.—

I cannot easily express with what Pleasure I write these Things; and doubtless they will give you no less Joy in reading them. Should not these Droppings of the *Dew* of Heaven encourage our Faith and Hope of a plentiful Effusion of the *SPIRIT* which will at once change our barren Wilderness into a fruitful Field? Should not this hasten your Return that we may take sweet Counsel together, and enter into the House of God in Company? You are often on our Hearts—We long to see you Face to Face. May much of your great Matter's Pretence ever attend and come along with you.

Believe me to be, dearest Sir, your assured Friend,
and affectionate tho' unworthy
in the Work of the Gospel.

A. W—R.

*An Account of the Success of Mr. Whitefield's Preaching
at Glasgow in the Summer 1741. in a Letter from the
Rev. Mr. McCulloch, Minister of the Gospel in Cam-
buslang to the Rev. Mr. Whitefield, printed in the
Glasgow Weekly History, No. 13.*

AS it is Matter of great Joy and Thankfulness to God, who sent you here, and gave you so much Countenance, and so remarkably crown'd your Labours when here at *Glasgow* with Success; so I doubt not but the following Account of the many Seals to your Ministry in and about that City, will be very rejoycing to your Heart, as our glorious Redeemer's Kingdom is so much advanced, and the everlasting Happiness of immortal Souls promoted.

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Glasgow in Scotland.

I am well informed by some Ministers and other judicious and experienced Christians, that there are to the Number of 50 Persons already got Notice of in and about *Glasgow*, that by all that can be judg'd by Persons of the best discerning in spiritual Things, are savingly converted by the Blessing and Power of God, accompanying your ten Sermons in that Place, besides several others under Convictions, not reckon'd in this Number, whose State remains as yet a little doubtful. And besides several Christians of considerable standing, who were much strengthned, revived, and comforted, by Means of hearing your Sermons; being made to rejoyce in hope of the Glory of God, having attained the full Assurance of Faith.

Among those lately converted, here are several young People who were formerly openly wicked and flagitious, or at best but very negligent as to spiritual Concerns, but are now in the Way of Salvation. Some young Converts are yet under Doubts and Fears; but a considerable Number of them have attained to joy and Peace in believing.

Several lately wrought upon in a gracious Way, seem to outstrip Christians of considerable standing in spiritual Mind-edness, and many other good Qualifications: and particularly in their Zeal for the Conversions of others, and Love to the Ordinances, without a Spirit of Bigotry or Party Zeal.

These Converts by your Ministry are discover'd from time to time; a good many are but lately got Notice of that were not known before; which was partly occasioned by their Convictions not being so strong and pungent at the first as they proved afterwards, partly by the Discouragement they met with in the Families where they resided, and partly by the reserv'd Tempers of the Persons themselves, and their Bashfulness, because of their former Negligences and open Enormities. These Things give Ground to hope there may be more discovered afterwards that are not yet known.

Besides these awaken'd by the Power of God accompanying your Sermons, there are others awaken'd since that, by Means of the great visible Change discovered in their former intimate Acquaintance that were then converted, when they saw the Change so remarkable, and the Effects so abiding.

Young Converts are exceeding active to promote the Con- by their Exhortations and Letters to distant friends in the
Country,

Glasgow and Aberdeen in Scotland.

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Country, and there are fomt Instances of the good Effects of these your Endeavours.

They have all a great Love to one another, and all good Christians, and a great Sympathy with such of their Number as are under Doubts and Fears. Such of them as have not received Comfort, by their earnest and deep Concern, and close Attendance on the Means of Grace, are thereby Instrumental to excite Christians of older standing, to more diligence in Religion.

These, dear Brother, are a few Hints of some of the most remarkable Things, as to the Success of your Labours at *Glasgow*, by the divine Blessing. May a rich and powerful Blessing give a plentiful Increase to them every where, where you come with the glad Tidings of the great Salvation. With great Respect and Esteem I am. Reverend and dear Sir,

Your affectionate Brother in the Work of the Gospel,

W—m M—C—h.

*An Account of the Rev. Mr. Whitefield and his Reception,
Ministrations and Success at Aberdeen in a Letter from
the Rev. Mr. Ogilvie one of the Minisiers of that City,
to a Person of Honour, printed in the Galgow Weekly
History, No. 28.*

Honoured Sir,

Aberdeen, Octob. 3. 1741.

I Had the Honour of your's by yesterday's Post; and at your Desire shall not refuse, (however much Reason I may have for declining to offer my Judgment or Opinion in Things of this Nature,) to acquaint you freely of what I think of the Rev. Mr. *Whitefield*, or rather what is the Opinion of Persons of more Acquaintance with the good Ways of God.

He is, I believe, justly esteemed, by all who are personally acquainted with him, an eminent *Instrument* of reviving, in these declining Times, a in ft Sense and Concern for the great Thing's of *Religion*. We have of late been much employ'd, and a great Noise has been made about the *lesser Matters* of the Law: and are now much broken in Judgment about Things, many of which I must own I do not understand. The Cry has been and still continues loud—*Lo here is Christ*, and *Lo there!* And now the Lord has raised up His eminent Instrument, from a Quarter whence we could not have expected it, to call us all to return to him, from whom. it is plain, we have deeply revolted. His being by

Education

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Aberdeen in Scotland

Education and Profession of a different Way, from what I cannot but think is most justly professed among us, seems to me to add no small Weight to his Testimony; as does also his Age: The Lord by this is, as it were, attracting our Eyes and Attention to One, who, had he been formerly of us, would doubtless like others be despised. And yet I cannot but look upon it as a sad Instance of a departing God, that, instead of Regard, he meets not only with Contempt, but with Opposition also, from those who ought to act a very *different Part*—Did he preach another JESUS, or another Doctrine, he ought justly to be rejected: But this is not the Case.

How surprisingly strange is the Conduit of these Ministers, especially of this Church, who oppose him! And yet this very Thing is advanced as an Argument against him—It is said *he advances nothing new!* and I allow it: This gives his Friends Joy. But these Reverend Gentlemen should mind, That there are *two* Things in Gospel Ordinances, *Purity* and *Power*. *The first* in Mercy we still have in some good Measure: Tho' Complaints of the want of this are very open; But the *last* we sadly confess the want of; and *this* is what attends the Gospel dispensed by him. And sure I am, that even the credible Report of it should much endear him to all, who wish well to the Interest of our dear, tho' too unknown, and altogether lovely LORD JESUS.

His *Calmness* and *Serenity* under all he meets with, yea his Joy in Tribulation, is to me so surprising, that I often think, the Lord sent him to this Place in particular, to teach me how to preach, and especially how to suffer.

His Attachment to *no Party* but to CHRIST and *true Grace* alone, has long appeared to me a peculiar Excellence in him. Christianity has been long broken into so many different Sects and Parties, that an honest Pagan might justly be at a Loss, was he among; us, where to find the *Religion* JESUS.

One now arrears who loudly calls us (and whose Voice the Lord seems to back with Power) to look into the *original Plan of that Religion we profess*. Sure nothing more just, nothing more reasonable. He tells us wherein the Kingdom of God does consist: And yet how sad is it he should be despiseth Who knows but this may be the Lord's last Voice to us, before he takes his Kingdom from us.

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **NOVEMBER 5. 1743. § No. 36.**

Mr. Ogilvie's Letter finished.

AS to what you ask of his Reception in *this City*—I invited him, nay urged him to undertake this Journey, in Consequence of a Correspondence I had with him for more than two or three Years. I did it in Concurrence with a *very few*. His Journey was delayed, till bad Reports had imbittered the Minds of *almost all* against him: so that when he came, I cou'd scarce obtain Liberty for him to preach even in *the Fields*. All that I could do was, what I resolved long before; I gave him with great Pleasure & full Freedom *my Pulpit*, which for that Day was in the Church, which our *Magistrates* & principal People of *Note* frequent. And at once the Lord by his preaching melted down the Hearts of *his Enemies*, except — and —; so that, contrary to our Custom, he was allowed the same Place and Pulpit in the Evening of that Day, and the other Church as often as he pleased.

While he stay'd among us, he answered our Expectations so much, that he has scarce *more Friends* any where of its Bulk than here; where at first almost all were *against him*. And the Word came also with so much *Power*, that I hope several of different Denominations will *bless the LORD for evermore*, that ever they heard him. And in his Way from us, I saw in Part, and have heard more fully since, what satisfies, *that this was of the LORD, and for the Good of many.*—

Honoured Sir,

Your most humble Servant,

James Ogilvie.

P. S. I suppose you have heard *that our Magistrates waited on him while here, and made him free of this Place.* A Compliment rarely allowed to Strangers of late.

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To

*To the preceeding Letters we here add an Extract of a Letter
from the Rev. Mr. Willison of Dundee to his Friend at Edin-
burgh, respecting Mr. Whitefield's Character; printed*

in the Glasgow Weekly History No. 13.

Honoured Sir,

Octob. 8. 1741.

I Am favoured with yours, wherein you desire my Thoughts of Mr. *Whitefield*, and Account of his Labours and Success with us. Altho' my Sentiments may be little regarded by many, yet when you put me to it, I think I am bound to do Justice to the Character of this Stranger, which I see few willing to do. I am not much surprized tho' the *Devil* and all he can influence be up in Arms against the Youth, seeing he makes such bold and vigorous Attacks upon his Kingdom and strong Holds. As you Sir, do observe it to be with you, so it is with us. He is hated and spoken against by all the *Episcopal* Party, and even the most of our Clergy do labour to diminish and expose him: this is not to be much wondred at, seeing his incessant Labours for CHRIST and Souls is such a strong *Reproof* to them, besides what he says publickly against the sending out of unconverted Ministers, and their preaching an unknown CHRIST, this must be galling to carnal Men. I look upon this Youth as railed up of GOD for special Service, and spirited for making new and singular Attempts, for promoting true Christianity in the World, and for reviving it where it is decayed; and I see him wonderfully filled and strengthned both in Body and Mind, for going thro' with his Projects amidst the greatest Discouragements and Difficulties: I fee the Man to be all of a Piece; his Life and Convention to be a Transcript of his Sermons. It is truly a rare Thing to see so much of GOD about any one Man. To see one so eminent for Humility in the midst of Applause; for Meekness and Patience under Reproaches and Injuries, for Love to Enemies, for Desire to glorify CHRIST, and save Souls; Contentment in a mean Lot, acquiescing in the Will of GOD in all Cases, never fretting under any Dispensation, but still praising and giving Thanks for every Thing. It is rare to see in a Man such a flaming Fire for GOD and against Sin, when in the Pulpit, and yet most easy and calm in converting with. Men out of it, careful not to give Offence to them, and yet never cowering the Favour of any. GOD has bestowed a large Measure of Gifts and Graces upon him,

for

About Mr. Whitefield.

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for the Work he is engaged in, and has made him a chosen Vessel to carry his Name among the Gentiles, and to revive his Work in several other Churches. O that GOD may order his coming to poor *Scotland* in such a cloudy Time for the same End! and who knows but GOD might be entreated if we could wrestle with him, notwithstanding of all our Provocations! Things appeared most unlikely in other Places some while ago, where now CHRIST is riding in Triumph, *going forth conquering and to conquer*. This worthy Youth is singularly fitted to do the Work of an *Evangelist*; and I have been long of Opinion that it would be for the Advantage of the World were this still to be a *standing Office* in the Church. And seeing the LORD has stirred him up to venture his Life, Reputation, and his All for CHRIST, refuse the best Benefices in his own Country, and run all Hazards by Sea and Land, and travel so many thousand Miles to proclaim the Glory of CHRIST, and Riches of his free Grace, of which he himself is a Monument; and especially feeling GOD has honour'd him to do all this with such surprizing Success, among Sinners of all Ranks and Perswasions, and even many of the most notorious, in awakening and turning them to the LORD: I truly think we are also bound to honour him, and to esteem him highly in Love for his Master's, and for his Work's sake, according to 1 *Thess. v. 13*.—And for those who vilify and oppose him, I wish, they would even notice a *Gamaliel's* Words, *Act. 5. Let him alone, lest haply ye be found to fight against GOD*; or rather that they would regard the Apostle *Peter's* Words, apologizing for his going in with the uncircumcised, *Acts 11. when the HOLY GHOST fell upon them; What was I that I could withstand GOD?* I have myself been Witness to the HOLY GHOST falling upon him and his Hearers oftner then once, I don't say in a miraculous, tho' observable Manner. Yea, I have already seen the desirable Fruits thereof in not a few; and hope thro' the divine Blessing on the Seed sown, to see more: many here are blessing GOD for sending him to the Country, tho' *Satan* has raged much against it.

The LORD is a sovereign Agent, and may raise up the Instruments of his Glory, from what Churches or Places he pleases; and glorifies his Grace the more, when he does it from those Societies whence and when it could be least expected: Tho' Mr. *Whitefield* be ordained according to his

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Mr. Willison's Letter.

Education, a Minister of the *Church of England*; yet we are to regard him as one whom GOD has raised up to witness against the Corruptions of that Church; whom GOD is still inlightning, and causing to make advances towards us; he has already conformed to us both *in Doctrine and Worship*, and lies open to Light to conform to us in other Points. He is thoroughly *Calvinist* and found in the *Doctrines of free Grace*, in the Doctrine of original Sin, the new Birth, Justification by CHRIST, the Necessity of imputed Righteousness, the Operations of the HOLY GHOST, &c. These he makes his great Theme, drives the Point home to the Conscience, and GOD attends it with great Power: And as GOD has inlightned him gradually in these Things, so he is still ready to receive more Light; and so soon as he gets it, he is most frank in declaring it, be the Hazard, Loss, or Suffering for it never so great; witness his Appearances against *Tillotson's Works*, the Book called, *The whole Duty of Man*,* the abusing the *Negroes*, &c. Now when such a Man is still coming forward to us, yea under Process, and suffering Persecution for his Faithfulness and conforming; to us, it is neither Generous nor Christian to discourage or disown him; nay if GOD think fit to employ him with so much Honour, and to bear with some Mistakes in him, and want of Light, we ought to bear with him also.—

GOD by owning him so wonderfully, is pleased to give a Rebuke to our intemperate Bigotry and party Zeal, and to tell us that neither *Circumcision nor Uncircumcision availeth any Thing, but the new Creature.* In haste,

Honoured Sir,

Your most humble Servant

Jo: Willison.

P. S. Many with us are for preferring Ministers according to the Party they are of; but commend me to a *pious CHRIST-exalting and Soul-winning* Minister, whatever be his Denomination; such are Ministers of CHRIST's sending; and of such he sayeth, *He that receiveth you, receiveth me, and he that despiseth you, despiseth me*; which is a Rule of Duty to us.

That

Extract from Dr. C. Mather.

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That Mr. *Whitefield* in his Opinion of these celebrated Writings, and such as these, is not *singular* or *alone*, the following Passages from the very Pious & Learned Dr. COTTON MATHER, may be a sufficient Evidence. In his Book Intituled *Directions for a Candidate of the Ministry*, p. 96 &c. he writes thus,

“I must advise you, That the genuine *Doctrines of Grace*, be all of them always with you, as the very *Salt and Soul* of your *Sermons*. Assert always the *Necessity* of *turning and living* unto GOD; and yet such an *Impotency* in the wounded and corrupt Faculties of Man, as renders a *supernatural* and *regenerating* Work of *sovereign Grace*, necessary for it. Show People how to plead the *Sacrifice* of our SAVIOUR, that they may be *forgiven*; and how to lay hold on his *Righieousness*, that they may be *accepted* with GOD. Show People how to overcome, and mortify and crucify their *evil Appetites*, by repairing to the *Cross* of our SAVIOUR; and how to derive *Strength* from him for the *doing*, and the *hearing* of all that they are called unto. Show the People of GOD, how to take the Comfort of their *eternal Election*, and *special Redemption*, and *insured Perseverance*; and at the same Time fetch mighty Incentives to *Holiness*, from those *Hopes*, which will forever cause those that have them to *purify themselves*. Gospellize to them all the Commandments of the *Law*, and show them how to obey upon the Principles of the *Gospel*: And how the *Precepts* of the Gospel are also so many *Promises* of it. With a strong Application study the *Covenant of Grace*; and let the Spirit of that *Covenant* animate and regulate all your Performances, when you *bless the Lord in the Congregations*. In these Truths there are the *Articles*, which the Church either *stands* or *falls* withal. They *will be the Life* of your Ministry: Nor can the *Power of Godliness* be maintained without them. The Loss of these *Truths* will render a Ministry insipid and unfruitful; and procure this Complaint about the *Shepherds*, *The diseased ye have not strengthened neither have ye brought again, that which was driven away*.

That you may be well versed in these *Truths*, it will be requisite, that your *main reading* may not be of such Books that have been much in Vogue, since *real* and *vital* PIETY has been so much banished out of the World, but are as

Lame

Lame in these Points, as that which is (*unjustly and unfafully* enough) Intitled, *The whole Duty of Man*. There is a *Set of Books* which of late Years have brought in a *fashionable Divinity*; with the Authors whereof, I cannot but be in as ill Terms, as *Gildas* was with his British Clergy, when with him a Man was, *Non eximie Christianus*,† who did not call them rather the *Betrayers* than the *Ministers* of the *Gospel*. I can by no Means wish you to take your *Divinity* from them; or to be unacquainted with the Castigations, which GOD has raised up one of *their Church* (an *Edwards*, I mean) to bestow upon them. In short, if a Book that pretends to describe the Way of a *Sinner's Reconciliation* unto GOD, says nothing of, *By the Obedience of One, many made Righteous*: If a Book that pretends to direct a *Christian Life*, says nothing of a *Conversion to GOD*, and of being *joined unto the Lord*, thro' his *one Spirit* quickning of us: And if a Book (that shall be written perhaps by One who hath subscribed our *thirty nine Articles*) dresses up our Doctrine of *Predestination* in the fallacious and invidious Terms, and the *Bearskins* in which it is now commonly exploded, and proclaims the Author did not believe in his *Heart*, the *Articles* and *Homilies*, which his prevaricating *Hand* made a Subscription to, (Or if it be a Book that shall any where spitefully link *Rome* and *Geneva* together:) *Hunc tu, studiose, caveto*. I had as good plainly say, Let not *Scott*, and Company, be the *Men of your Counsel*."

† i. e. but an indifferent Christian.

Inasmuch as the Narrative of the extraordinary Work at CAMBUSLANG in the Beginning of 1742, and Mr. Webster's excellent Letter in its Vindication, have been reprinted here, we shall only present our Readers with the following Extracts from the Glasgow Weekly History respecting the Revival & Progress of Religion in that Place.

The following is a Translation of a Preface to the Cambuslang Narrative printed in the Dutch Language at Rotterdam in HOLLAND, which we apprehend will be both entertaining and instructive.

Glasgow,

 Cambuslang in Scotland.

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Glasgow Weekly History, No. 43.*To the Christian Reader.*

Hugh Kennedy Minisler of the *Scots Church* of *Jesus Christ*
in *Rotterdam*, wishing *Grace Mercy and Peace*.

THE Conversion of elect Sinners to GOD, is one of the most glorious and admirable Effects of sovereign and infinite Wisdom Power and Grace; and affords Matter of solemn Joy to all the Saints. For every one thus added to the Church of CHRIST brings so much more of his Presence and SPIRIT into the Assembly where he worships; and adds the more Strength & Beauty to the REDEEMER's Interest in the World: He also adds to the Joy of Heaven — The good Angels rejoyce exceedingly to hear of one Sinner, much more of a Multitude of Sinners, rescued from the cruel Tyranny of Satan, and brought into the Kingdom of GOD, who shall be Sharers and Companions with them in the eternal Bliss and Glory, and gladly become ministring Spirits for the Good of those Heirs of Salvation. And such Converts will in a very particular Manner be a Crown & a Joy to all such who are any Ways concerned in bringing them to GOD. And can there be a more ravishing Sight on this Side of Heaven than to behold perishing Sinners on their return to God, under the sweet but all-conquering Power of the Grace of JESUS CHRIST.

These Considerations moved me with the most sensible Joy, when I read this Narrative of a most gracious and wonderful pouring down of the SPIRIT upon many Persons at CAMBUSLANG, a Place within four Miles of *Glasgow*. It is as Life from the Dead after a long Time of Barrenness and Formality: And tho' a constant lively Course of Religion be in it self more valuable, yet the Hidden Conversion of many careless Sinners from the Way of Sin and Wrath, must yield a more surprizing Pleasure; and none but Men very much Strangers to a heavenly Spirit, or under the Influence of fearful Prejudices, will do any Thing to reproach such a Work, to hinder it, or be exasperated and grieved at it.

I am confident this Narrative will afford a very high Pleasure and Satisfaction, to all in the UNITED PROVINCES, who love our Lord JESUS in Sincerity, and long for his Coming and Kingdom. They will be glad to hear of the Conversion of poor Sinners, because it accomplishes God's great

Design

Design of Grace and Love, and is the bringing of those to CHRIST whom the FATHER has given him from Eternity, and in whom he will be for ever glorified. In this Confidence I have chearfully promoted the *Translation of this Narrative* into the *Dutch Tongue*, that so I might some Way contribute to help the Joy of those whose Happiness in Time and Eternity, I most sincerely pray for.

I know the *Ministers*, who have attested this *Narrative*, to be Men of such excellent *Knowledge*, in the Truths and Ways of GOD, such *solid Piety*, and of such *Fidelity* and *Integrity*, that their Testimony in this Matter is worthy of *all Credit*, and may safely be depended on. While others are speaking and publishing their Sentiments concerning this Work with all Freedom, *these faithful Ministers* of JESUS CHRIST judge themselves obliged to do so too.

They had *more Opportunity than any others*, to inform themselves concerning the Ways of the LORD with these People, and their Manner of Life, Purpose, Faith, Charity; and *what they have seen and heard*, that declare they unto us; and I for my Part do chearfully receive their Testimony, because I know them to be Men of *good Sense*, & *Learning*, and of *strict Varacity*, and also free from *enthusiastic Impressions*, unless serious Religion and experimental Piety be so called, as alas we have melancholy Occasion to observe they often are!

There appear plain *Marks of Sincerity* and *Impartiality* in the following Account; and *the same Things* have been written to me by *other Friends* of *unquestionable Capacity* and *Integrity*, whom I know and correspond with, and who have diligently visited that People, among whom the REDEEMER is now riding forth in the Chariot of the everlasting Gospel conquering and to conquer. And this *blessed Work* is since the Publication of *this Narrative*, spreading and going forward in *several other Places*; particularly *Kilsyth* a Parish, about *six Miles* to the *North* of *Glasgow*, there are *above an Hundred* careless Sinners, lately awakned to a deep Concern about their Souls and Eternity, and appear to be in a hopeful Way.

(*To be continued.*)

THE
Christian History;

Containing Accounts of the Propagation and Revival
 of Religion in *England Scotland and America.*

Saturday **NOVEMBER 12. 1743. § No. 37.**

Mr. Hugh Kennedy's Preface finished.

I Am perswaded that all who really make GOD's pure and perfect WORD the *only Rule* of their Religion; who believe the great and universal Guilt, Corruption, and Impotency of the humane Nature in it's fallen State. and the absolute Necessity of the SPIRIT of GOD to *convince* Men effectually of *Sin and Righteousness*, and *Judgment* to come; to enlighten the blind Mind, to awaken the secure sleepy Conscience, to bow the stubborn Will, [and open the hard natural Heart to receive JESUS CHRIST; I say, all who believe these Things, will own the *Work* of GOD mentioned in *this Narrative*, to be highly consistent with the *Scripture-Account* of CONVERSION, and with all just Observation of the Dyings of the LORD in the Churches, when he is about to carry on Salvation-Work with any remarkable Success: and I am very sure, the common Sense and Reason of Mankind cannot show the contrary, but that the same almighty Power, which first breathed a living Soul into Man, can by a suither Inspiration and influence, coming along with the pure and faithful Dispensation of the Gospel, raise Men to higher and nobler Condition, than that in which they find themselves by Nature.

The wisest of the *Heathen Philosophers* were so far sensible of the *horrible Depravity* of humane Nature, in its present State, that to the reforming of the Hearts and Lives of Men they were perswaded, there was need of a supernatural and divine Assistance, or of the immediate Interposition of GOD himself; but the Doctrines concerning the universal Corruption of the humane Nature since the Fall of Man, and of

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the *absolute Impotency*, nay, *Enmity* of corrupted Nature, to any Thing spiritually Good, and consequently of the absolute, indispensable Necessity of the SPIRIT and Grace of GOD, to begin, to carry on, and to perfect, the whole Work of a poor Sinner's Conversion, Sanctification and Salvation; are Principles most clearly revealed, and strongly established by the WORD of GOD, justified by the Experience of all the Saints, and *allowed* in Speculation by *all* who call themselves *reformed Christians*.

I confess, the HOLY SPIRIT has been in a great and lamentable Measure so long departed from the Churches called Christian; that many who wear that Name, are tempted to think, that all his affecting mighty Operations upon the Souls of Men by the preaching of the Gospel, belonged only to the first Ages of Christianity, and to the extraordinary Ministrations of the Apostles; and that now, no more is necessary to make Men good Christians, but a mere rational Conviction, of the Deformity of Vice, and of the Beauty and Excellency of Virtue, nor any other Christianity necessary, but an external Profession of the Name of CHRIST, with a general Assent to the Truths of Christianity, and a Life unblameable in the Eye of humane Laws, tho' at the same Time the Sinner be an absolute Stranger to the Faith of GOD's *Elect*, and to the *indwelling* of the SPIRIT of CHRIST, having made no particular Application of JESUS CHRIST to himself, nor being brought to rest upon him alone for the whole of his Salvation from first to last, and yet 'tis as certain as GOD'S WORD is true, that unless the honestest and best *Moralist* in the World be *born again* of the SPIRIT, he cannot enter into the Kingdom of GOD; and if any Man, be he otherwise what he will, *have not* THE SPIRIT of CHRIST *he is none of his!*

Great, and alas too successful Endeavours have been used, to bring Men to rest upon a Ministry and Ordinances without THE SPIRIT; the ETERNAL SPIRIT has *been dreadfull slighted*; his Gifts, his Grace, and peculiar Operations upon the Souls of Men in their Conversion, Sanctification, Consolation and Establishment in the Ways of God, scoff'd at, reproach'd; and Contempt thrown on those who were most earnest in recommending these Things; and yet perhaps such Men would think themselves wronged, not to be accounted Christians.

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How irrational and inconsistent is the Judgment of the Men of the World, *who know not the Things of the SPIRIT of GOD!* One Man who has a mere Form of Godliness, *ut fletus no Resist* nor Power of it, but only some Times attends Ordinances, being instructed out of the Law, and seems to live a chaste, honest, and sober Life, and the World allows he does so, by the Grace of GOD; another who was regardless of all Religion, a *Sabbath* breaker, a Drunkard, an unclean Sinner, a prophane Swearer, a Despiser of JESUS CHRIST, and the great Salvation; but by a Day of Power is put into a deep Concern about his Soul, and earnestly cries, *What shall I do to be saved*, and becomes, just, sober, chaste, holy, lively, and zealous, for the divine Glory; and yet Men say, its a *Delusion*, all *Enthusiasm!* What absurd Reasoning is this! What high and aggravated Provocation to THE SPIRIT of all Grace! Whether Men will hear, or whether they will forbear, it will one Day be found an awful Truth, that *Publicans* and *Harlots*, shall enter into the Kingdom of Heaven, when the professed Children of the Kingdom, who discover such bitter Enmity at the gracious Operations of THE SPIRIT of the LORD, shall be thrust down to utter Darkness, unless they repent. The LORD seems to have some great Event upon the Wheel just now; and I would fain hope, the Glory of the latter Days is not far off. The present Convulsions and Reelings among the Nations, as well as the stirring among the dry Bones in *Scotland*, *America*, and other Places, confirm me more and more in this Opinion. GOD has given the New-Testament Church a great Promise, concerning the signal Effusion of the HOLY SPIRIT, the Accomplishment of which, is in every Age to be expected by Faith, *Joh. xiv. 16, 17. Joh. xvi. 7, 8, 9, 10.* Hence the HOLY GHOST is called THE SPIRIT of *that Promise*, *Eph. i. 13.* The SPIRIT that in the new Covenant is promised, and Believers in all Generations receive the *Promise of the SPIRIT through Faith. Gal. iii. 2. 14.* The Residue of the SPIRIT is with our GOD, who in a Way of Sovereignty pours out the HOLY SPIRIT, when, where, upon whomsoever, and in whatever Measure and Degrees he pleases: but yet will for this, be inquired of by the House of *Israel* to do it for them, *Ezek. xxxvi. 27, 37.*

Therefore I earnestly bespeak the *Prayers* of all the faithful in CHRIST JESUS, into whose Hands *this Narrative* may

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come, for the successful carrying on of the LORD's *Work* in *Scotland*; that great and God-like *Work* of quickening the Dead, justifying the Guilty, and sanctifying the Impure, which I hope is begun and going on! and also for a notable reviving to the LORD's *Work* in *these united Provinces*; that the Cloud which at present is but like a Man's Hand, may grow great and cover the whole Face of the Heavens; that the blessed Gospel may yet be preached among us, as with the SPIRIT sent down from above; that *Ministers* may be made divinely wise to win Souls to CHRIST, and be sent forth in all Corners and Churches of this Land, with as full a Blessing of the Gospel of CHRIST as any other Places have experienced, and much more abundantly by the Will and Grace of THE LORD! And finally, pray, That the LORD may heal all our sad Breaches and Back Hidings, allow us his special Presence, and leave some notable Blessing in the midst of us; and that his almighty watchful Providence, may be a Wall of Fire about *these Provinces*, and all their valuable Interests, and his Gospel dispensed in the Power and Demonstration of the HOLY SPIRIT, may be the Glory in the midst of them till Time shall be no more. This is, and thro' Grace, shall be the fervent Prayer of,

Your very affectionate
Friend and Servant,

Rotterdam July
26th 1742.

in the Lord, &c.

*Extract of a Letter from the Rev. Mr. Lawson Minister
of Closeburn to the Rev. Mr. McCulloch, containing an At-
testation to the Work of God in Cambuslang, printed in the
Glasgow Weekly History, No. 40.*

Rev. and very dear Brother,

FROM the Time I first heard of the extraordinary Work at *Cambuslang*, I conceived a good Opinion of it from several weighty Confederations. I was much perswaded that the Work would appear remarkably to be of God, which I signified to as many as I convers'd with upon the Subject. And notwithstanding of all I heard to its Disparagement, and to render it ridiculous to the World, as if it had been mere Whim and *Enthusiasm*, or Delusion of *Satan*, I still preserved Very good Thoughts of it, and strong Expectations & Hopes,
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that the Issue would be good; but upon your Invitation to me to *come and see*, and give you some Assistance, from my being an Eye and Ear Witness; I was very much confirmed in my former Thoughts, and do believe that the Work is a special, a peculiar and *extraordinary Work of GOD*, which History can perhaps scarcely instance the Paralell of, in its different Circumstances, since the first Ages of Christianity. I bless GOD I had the Opportunity put into my Hand, of being present to see and observe a *great Number of Men and Women*, and *some very young People* under deep and bitter Convictions and Distress, as ever I knew any particular Persons to be under at any Time, all eagerly seeking after Relief. Distress like that of a Woman in her very last Pangs of Child-birth, longing and crying with Bitterness for Relief; or of a most affectionate Person deeply afflicted upon the Death of their dearest Relation, their Husband, their First-born, or only Son; or like *David* when made to *roar all the Day and Night*. I conversed with some who by common Fame, and their own voluntary Acknowledgment made with Shame and Blushing, *had been great Debauchees*, extreemly Wicked, and scandalous in their former Life, and who came to hear Sermon at *Cambuslang* with no good Design, particularly a *Man and Woman* well known to many in your Bounds, whom GOD in his Mercy (according to my judgment) has pluck'd as Brands out of the Burning. As they had been very wicked, so their Convictions were very strong & bitter. They were known to be under them for a considerable length of Time, and were put to the utmost Extremity before they met with Deliverance and Outgate; and yet the Lord in Mercy made their Extremity his Opportunity in working for them, and giving; them Relief; and among other Methods he dropt in comfortable Scripture Expressions into their Minds, such as, *be of good Cheer thy Sins are forgiven thee*; or as *Isai. iv. 10. Fear not I am with thee*, &c. In a Word, their Deliverance seems to be agreeable to GOD's *Way* of dealing with his People whom he brings from under the *Spirit of Bondage* to be under the Conduct of the *Spirit of Adoption*. I also observed several other Exercises already mentioned by Ministers and others, and particularly the *great Joy* some were filled with upon obtaining an Outgate, and the savoury Sense they seem'd to have of Religion, of the great Favour and Condescension of GOD to them, reviving for the Time to
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come (through the divine Goodness) to love GOD and *all their Neighbours*, and to live holy and exemplary Lives, and in a Word to *follow THE LAMB whithersoever he goes*. I can further say, That I never saw such a Keeness, nay Greediness, and such close Attention to hear the Gospel as with you. For tho' you and I upon *Sabbath* last preach'd to *ten thousand* People, or *above* that Number as some thought; yet the whole Multitude seem'd to attend most closely, and for any Thing I could know without wearying; for they appear'd still desirous to hear more.—*I am,*

Rev. and dear Brother, your most affectionate and humble Servant.

Closeburn May

23d. 1742.

John Lawson.

*Part of a Letter from the Rev. Mr. McCulloch Minister of
Cambuslang, giving an Account of the Sacrament there, printed
in Glasgow Weekly History, No. 30.*

Camb. July 14, 1742.

OUR glorious EMMANUEL is still going on to make numerous Conquests here. It is *not* yet quite *five Months* since this Work *began* in this Place: And in that Time I have Reason to think (to his own Praise alone be it spoken who is the Author of this Work) that above five Hundred Souls have been awakned here, and brought under deep Convictions of Sin, and feeling Sense of their lost and perishing Condition without a SAVIOUR, and are now mostly I believe savingly brought home to GOD. I do not in this Number include those that have been pretending to be under spiritual Distress, and have been discovered to be mere Counterfeits: Nor those that appeared to have nothing in their Exercise, but a dread of Hell, which, you know, where it goes no further, never comes to any saving Issue. Some of both these Sorts there have been, but blessed be GOD, no great Number, so far as I could hitherto discern. Nor do I include those who have been awakened by Means of Mr. *Whitefield's* Sermons in this Place; because I cannot pretend to compute them. He has now preached seventeen Sermons here since he came last to SCOTLAND. He and Mr. *Webster* assisted at dispensing the LORD's Supper here, *last Lord's Day*, and the *Day before* and *after*, and were both much assisted and countenanced in their Sermons and Exhortations, and a more than ordinary

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Concern appeared among the People all along: And particularly the Time of Mr. *Whitefield's* Sermon on *Monday*, there was a very great Weeping and Mourning among the *Auditory*. Some reckoned there were more than thirty thousand People here on *Sabbath* last: But a more moderate Computation with which Mr. *Wh—d*, who is used to such Things agrees, made them about twenty thousand. The Tables were below *the Brae*: The whole Work was *without Doors* in the open Air. There were *two Tents*, and *two Ministers* imploy'd in speaking in different Places all Day; except in the Evening, when Mr. *Wh—d* alone preach'd to all the vast Multitude then present. The *Tables* or *Services* were seventeen in Number, each except the last, which was not quite full, containing about one hundred of more. And it appears by the Tokens gathered in from the Communicants at the Tables, that the whole Number of *Communicants*, was above seventeen Hundred: I am perswaded that it was a blessed Time to very many. *O come and let us sing a new Song to the LORD; for he hath done marvellous Things: His right Hand and his holy Arm hath won him the Victory.* And yet, I am hopeful that we shall yet see and hear of far greater things than these.

May the LORD send a plentiful Rain of divine Influences to *Glasgow* his ancient Heritage, whereby Multitudes in it may be made to look to him whom they have pierced and mourn. *W. M'C—h.*

An Account of the second Sacrament at Cambuslang; In a Letter from Mr. M'Culloch to a Brother, printed in the Glasgow Weekly History, No. 39.

Rev. and dear Brother,

YOU know that we had the Sacrament of the LORD's Supper dispens'd here, on the 11 th of *July* last. It was such a sweet and agreeable Time to many, that a Motion was made by Mr. *Webster*, and immediately seconded by Mr. *Whitefield*, that we should have another such Occasion again in this Place very soon. The Motion vyas very agreeable to me, but I thought it needful to deliberate before coming to a Resolution. The Thing proposed was indeed extraordinary, but so had the Work in this Place been for several Months past. Care was therefore taken to acquaint the several Meetings for Prayer with the Motion, who relish'd it well,

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well, and pray'd for Direction to those concern'd to determine in this Matter. The Session met next Lord's Day, and taking into Consideration the divine Command to celebrate this Ordinance often, join'd with the extraordinary Work that had been here for some Time past; and understanding, that many that had met with much Benefit to their Souls at the last Solemnity, had express'd their earnest Desires of seeing another in this Place shortly; and hearing that there were many who intended to have join'd at the last Occasion, but were kept back thro' inward Discouragements or outward Obstructions, & were wishing soon to see another Opportunity of that Kind here to which they might have Access. It was therefore resolv'd (GOD willing) that the Sacrament of the LORD's Supper should be again dispens'd in this Parish on the third *Sabbath* of *August* then next to come, being the 15th Day of that Month. And there was first one Day, and then another, at some Distance of Time from that, appointed for a general Meeting of the several Societies for Prayer in the Parish, at the *Manse*, who accordingly met there on the Days appointed, with some other Christians from Places in the Neighbourhood: And when the *Manse* sometimes could not conveniently hold them, they went to the Church; and at one of these Meetings, when Light failed them in the Church, a good Number, of their own free Motion, came again to the *Manse*, and continued at Prayers and Praises together, till about one o'Clock next Morning.

The Design of these Meetings, and the Business which they were accordingly imploy'd in (besides singing of *Psalms* and blessing the Name of GOD together) was to ask Mercy of the GOD of Heaven to ourselves: To pray for the *Seceders* and others, who unhappily oppose this Work of GOD here, & in some other Parts where it takes Place; that God would forgive their Guilt in this Matter, open their Eyes, remove their Prejudices, and convince them that it is indeed his Work, and give them Repentance to the acknowledgment of this Truth: That the LORD would continue & increase the blessed Work of Conviction & Conversion here, and in other Places where it is begun in a remarkable Measure, & extend it to all the Corners of the Land: And that he would eminently countenance the dispensing of the Sacrament of the holy Supper a second Time in this Place, and thereby to make the Glory of this latter Solemnity to exceed that of the former.

(*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **NOVEMBER 19. 1743.** § No. 38.

Mr. McCulloch's Later finished.

MUCH of the LORD's gracious Presence was enjoy'd
at these Meetings for Prayer, Returns of Mercy
were vouchsaf'd in Part, and are still further ex-
acted and hoped for.

This second Sacrament Occasion did indeed much excel
the former, not only in the Number of Ministers, People and
Communicants, but what is the main Thing, in a much
greater Measure of the Power and special Presence of GOD,
in the Observation and sensible Experience of Multitudes
that were attending.

The Ministers that assisted at this Solemnity were Mr.
Whitefield, Mr. *Webster* from *Edinburgh*, Mr. *M'Laurin* and
Mr. *Gillies* from *Glasgow*, Mr. *Robe* from *Kilsyth*, Mr. *Cur-
rie* from *Kinglassie*, Mr. *M'Kneight* from *Irvin*, Mr. *Bonner*
from *Torphichen*, Mr. *Hamilton* from *Douglass*, and three of
the neighbouring Ministers, viz. Mr. *Henderson* from *Blan-
tyre*, Mr. *Maxwell* from *Rutherglen*, and Mr. *Adam* from
Cathcart. All of them appear'd to be very much assisted in
their Work. Four of them preach'd on the Fast-day, four
on *Saturday*, on *Sabbath* I cannot well tell how many, and
five on *Monday*, on which last Day it was computed that
about twenty four Ministers and Preachers were present.
Old Mr. *Bonner*, tho' so frail that he took three Days to ride
8 Miles from *Torphichen* to *Cambuslang*, yet his Heart was
so set upon coming here, that he could by no Means stay
away, and when he was help'd up to the Tent, preach'd
three Times with great Life; and return'd with much Sa-
tisfaction and Joy. Mr. *Whitefield's* Sermons on *Saturday*,
Sabbath, and *Monday*, were attended with much Power,
particularly on *Sabbath* Night about ten, and that on *Mon-*

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day, several crying out, and a very great but decent Weeping and Mourning was observable thro' the Auditory. On *Sabbath* Evening while he was serving some Tables, he appear'd to be so filled with the Love of God, as to be in a Kind of Extasy or Transport, and communicated with much of that blessed Frame. Time would fail me to speak of the Evidences of the Power of God coming along with the rest of the Assistants: And I am in Part prevented by what is noticed by Mr. *Robe* in his *Narrative*.*

The Number of People that were there on *Saturday* and *Monday*, was very considerable. But the Number present at the three Tents on the Lord's-Day was so great, that, so far as I can hear, none ever saw the like since the Revolution in *Scotland*, or even any where else, at any Sacrament Occasion: Some have called them *fifty Thousand*; some *forty Thousand*; the lowest Estimate I hear of, with which Mr. *Whitefield* agrees, who has been much us'd to great Multitudes, and forming a Judgment of their Number, makes them to have been upwards of *thirty Thousand*.

The Number of Communicants appears to have been about *three Thousand*. And some worthy of Credit, and that had proper Opportunities to know, gave it as their Opinion, that there was such a blessed Frame fell upon the People, that if there had been Access to get Tokens, there would have been a *Thousand* more Communicants than what were.

This vast Concourse of People, you may easily imagine, came not only from the City of *Glasgow*, and other Places nearby, but from many Places at a considerable Distance: It was reckoned there were 200 Communicants from *Edinburgh*, 200 from *Kilmarnock*, 100 from *Irvin*, 100 from *Stewarton*. It was observed, That there were some from *England* and *Ireland* here at this Occasion: A considerable Number of *Quakers*, were Hearers: A great many of those that had formerly been *Seceders* were hearing the Word, and several of them were Communicants. A Youth that has a near View to the Ministry, and had been for some time under great Temptations, that God's Presence was no more to be enjoy'd, either in the Church, or among the *Seceders*, communicated here, and returned with great Joy, full of the Love of God.

* See Page 31 of our History.

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There was a great deal of outward Decency and Regularity observable about the Tables. Publick Worship began on the Lord's Day just at half past Eight in the Morning. My Action Sermon, I think, was reasonably short: The third or fourth Table was a serving at 12 o'Clock: And the last Table was a serving about Sun-set, when that was done, the Work was clos'd with a few Words of Exhortation Prayer and Praise, the Precenter having so much Day-Light as to let him see to read four Lines of a *Psalm*. The Tables were all serv'd in the open Air, beside the Tent, below the *Brae*: The Day was temperate: No Wind or Rain in the least to disturb. Several Persons of considerable Rank and Distinction who were Elders, most chearfully assisted our Elders in serving the Tables.

But what was most remarkable, was the spiritual Glory of this Solemnity, I mean the gracious and sensible Presence of GOD. Not a few were awakened to a Sense of Sin, and their lost and perishing Condition without a SAVIOUR. Others had their Bands loos'd, and were brought into the marvellous Liberty of the Sons of GOD. Many of God's dear Children have declared, That it was a happy Time to their Souls, wherein they were abundantly satisfied with the Goodness of GOD in his Ordinances, and filled with all Joy and Peace in believing. I have seen a Letter from *Edinburgh*, the Writer of which says, "That having talk'd with many Christians in that City, who had been here at this Sacrament, they all own'd, That GOD had dealt bountifully with their Souls at this Occasion." Some that attended here, declared, That they would not for a World have been absent from this Solemnity. Others cry'd, Now let thy Servants depart in Peace, from this Place, since our Eyes have seen thy Salvation here. Others wishing, If it were the Will of GOD, to die where they were attending GOD in his Ordinances, without ever returning again to the World or their Friends, that they might be with CHRIST in Heaven, as that which is incomparably best of all.

I thought it my Duty to offer these few Hints concerning this Solemnity, and to record the Memory of GOD's great Goodness to many Souls at that Occasion. May our exalted REDEEMER still go on from conquering to conquer, 'till the whole Earth be filled with his Glory. *Amen.* so let it be.

In him *I am* *Your's, &c.*

William M'Culloch.

A Continuation of Mr. Robe's Narrative.

Having in some former Numbers given our Readers Mr. ROBE's Narrative of the extraordinary Work at Kilsyth from its Beginning to May 19th 1742. [See Christian History p. 26.] as also the four first Articles, we now proceed to present them with the Continuation of this history to July 19th following, to which will be added his Account of the most material Passages in the Progress of this Work at KILSYTH and many other Places since, with Attestations from several Ministers: referring to be published hereafter the fifth Article, wherein he gives an Account of some unusual and peculiar Effects which spiritual Operations have had on the Bodies of a few; with an Appendix, consisting of Instances of Persons in former Times affected in their Bodies while under divine Influence; to which we propose to subjoin a further Collection of our own to the same Purpose. The Continuation mentioned, consists of Extracts of Letters from the Rev. Mr. Robe to the Rev. Mr. McLaurin, an eminent Minister in Glasgow, which with Mr. McLaurin's Introduction, now follow,

Mr. McLaurin's Introduction.

WHEN this good Work began I could with the more Freedom urge Mr. *Robe*, however hurried, to favour me with Accounts from Time to Time of its *Progress*; because such Intelligence would be very acceptable and edifying to many others, particularly in this City. And tho' it could not be expected that *Letters* written by one having so much desirable Work on his Hands should be very full and particular; or that one writing to a Friend, and in such Haste, should have such Regard to Style, as in Things intended for publick View: Yet as these *Letters* give a pleasant View of the gradual Progress of that Work, together with several remarkable Particulars; and also of the warm Impressions which a Train of so extraordinary and desireable Events behov'd to make on the Mind of one by Duty and Inclination, so deeply interested; at or near the very Time that they happen'd, or while they were yet fresh in his Memory; express'd in the natural Manner usual between intimate Correspondents: For these Reasons I reckon it no small Favour, that I have succeeded in taking Pains to obtain his Consent, that *Extracts* of these *Letters* should be published.

Extracts

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Extracts of Letters from Mr. Robe from May 15 to July 19. 1742. which the Author when prevailed on to yield to the Publication of them, refer'd so intirely to his Correspondent, as to the Choice of the Excerpts to be published, that he only, and not Mr. Robe is accountable for the Choice made.

Kilsyth, Saturday May 15. 1742.

AFter speaking of what happened in his journey from *Cam-Abuslang*, an Account of which is publish'd in this *Narrative* Page 23. *The LORD is shooting his Arrows fast; Praise to him that they are not Arrows of Destruction as we deserve: May his holy Arm get him the Victory over Satan in these wounded Souls.*

He is come to this Country-side! There was a great Day of Power at *Calder Tuesday* last. We had a good Day *Sabbath* last: I now know of *six* that came under Convictions *that Day*; and there may be others. O cry to him for a plentiful Effusion of his Spirit, and for much Zeal, Skill and Humility, with Singleness to—me. O if I could praise and magnify him; I would fain do it: Pray that I may be kept out of my own Eye, and that I may have *CHRIST* and the *good of Souls* only in Sight.—

Postscript, Sabbath May 16th. This has been indeed one of the Days of the Son of Man. The *KING OF GLORY* hath shot his Arrows very thick into the Hearts of his Enemies, not for their Destruction, but to fall under him. There was a great Cry of awaken'd Sinners this Day: There have been *seven & twenty* awakened *this Day*, all of them under as great Agonies as we conceive those of the 28 of the *Acts*; besides others that were carried away by their Friends, whose Names I have not yet: I have dealt with them all this Evening, as also Mr. *Oghterson* for a while having sent for him.—O Praise him, and pray much for us, and tell every Body to Praise him for his Mercy to us, and that he will stay a long Time with us after this Sort.—There are no fewer than *five* in — Family under deep Distress:—*two Daughters* and *three Servants*. O 'tis a gracious Visit: He hath wounded and will heal. Write this good News to Mr — O let Heaven and Earth praise him; I expect you and am, &c.

Sabbath

Sabbath May 23.

The Lord hath been graciously present this Day: His Spirit yet poured forth from on high, notwithstanding of our Stupidity and Ingratitude: There was an uncommon Concern upon the Congregation and Attendance unto the Word: There are *seven awakened* Persons known to us this Evening that were not known before: Some newly awaken'd, *viz.* this Day: Others whole Convictions begun last *Sabbath*, brought to a distressing and complaining Height this Day: I am perswaded there are many more of whom I expect to hear to Morrow. There were *two others* that came to us upon *Saturday* after you left us; both of them some Years above *forty*, one the same Day above *fifty*; another betwixt *sixty* and *seventy*. I rejoyce at the Lord's coming near old Sinners.

Friday May 28th.

I have the great Pleasure to tell you that the LORD yet continues to pour forth his good and free SPIRIT upon unworthy us: *Wednesday* last the Congregation was much moved: Mr. — and Mr. — and I preached: The Awakened were added to: My List amounts to *sixteen*, of which there are about *forty eight* in *this Parish*: besides *seven* I am assur'd of, *two* of which belong to *Denny*, two to *Airth* or *Larbert*, *two* to *Cumbernauld*, and *one* to *this Parish*: And several others we presume are unknown to us. Some are come to solid Relief I others I hope are not far from it.

Wednesday June 2d.

I have just Time to write you this. Mr. — preached with me to Day: There was a considerable Multitude: There appeared a Concern among the People, tho' no Outcry. I wait for the Fruits, which I hope a sovereignly gracious God will shew in his own Time: I have some newly awaken'd since I wrote to you, besides others I hear of: *This Night* there were three with me who never spoke to me before: *N. B.* They keep their Distress as long as they can hold: There was *another* with me *yesterday* who was new; and *one this Morning* awaken'd last *Lord's Day*.

Tuesday June 8. I have just Time to write this to you, having scarce a Moments spare Time, the Distress'd or those who are come to Relief coming continually to me. The Parish-List is now *sixty*. I can give no distinct Account of those awakened here, in other Congregations. The Lord

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is continuing graciously with us. *Four* or *five* new ones have been with me since *Sabbath* last. Several are come to solid Relief. I had one this Day filled with inexpressible Joy.—I am wonderfully strengthened, have great Pleasure and made unwearied. O praise him who does it;—Pray for a more plentiful Out-pouring of the HOLY SPIRIT.

Wednesday *June* 9th. We have had a glorious Day this Day. *Many* are added to the awakened, either altogether new, or those who were formerly slightly touch'd are deeply awaken'd: There are *eight* I am certainly informed of; besides a *great many others* that I judge pretty probable; *five* of the *first* are in this Parish: There was a general Concern in the Congregation. I find when I am weakest and have least Expectation from my Sermon, the LORD shews himself most. I preached from *John* xvi. 11. I was far from being pleased with the Composure. Mr. —'s Helper preached with me from *Matth.* 11.28. a good Sermon. I am much straitned for Help; but the LORD stands by me; Blessed be he, and he will do it. Receive a third *Journal*. I have a beautiful one, of one who was inexpressibly filled with the Love of CHRIST shed abroad in her Heart—and they tell me continues yet overcome with it. Some old Christians are getting wonderful Revivings, and Manifestations of the Love of GOD.

Friday *June* 11th. Because I know what Joy and Thankfulness it gives you to hear of our dear LORD's appearing in his Glory and Majesty, in conquering his Enemies to himself; I embrace the Opportunity to write to you that this hath been a good *Week*; one of the best I ever saw, tho' of the greatest Labour; yet of the greatest Pleasure. I had a Closet full of *little Ones* yesternight, making a pleasant Noise and Outcry for CHRIST; and *two* of the *youngest*, *one* of them but *ten*, fainting, and so distress'd, they could scarce go home. I cannot write unto you the Wonders I saw: *One of eleven* crying out she was sick of Sin, and crying out with Hands uplifted to Heaven: When I told her that if she were willing to take CHRIST he would heal her; she replied, '*I am willing with all my Heart, and from the bottom of my Heart to take him;*' I had her wait with Patience, and told she minded the fortieth *Pslam*: She noted over the first twelve Lines with great Calmness: I hear they have been very distress'd last Night and this Day, I would fain hope
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that Relief may not be very far from her. O pray for the poor *young Babes*;—Tells me just now she is come to Joy and Peace in believing, for which I beg you'll Praise the LORD, and employ others to do it. Poor *little* — speaks to the Distress'd like her self.—This is—A pleasant Country-side—be it was. I wish you was here, *Wednesday* was a wonderful Day, when we were afraid the Work was like to stop: There have been *ten* new Ones belonging to this Congregation since last Lord's-Day; so that if I count right they are about or near *seventy*; besides those who belong to other Congregations, of which I can have no Account.

Thursday *June 17th*. Receive a fourth *Journal*, which I have with much Difficulty, for want of Time, got extracted from my Book.—It concerns the Woman overcome with Love. She uttered many Things which I could not take down, and I seldom insert any Thing from my Memory: The *Girl* was with me this Day, and continues in the same good Frame; only her Tears are dried up, and she hath got a humble Joy in her Face. There is an elder Christian in her Neighbourhood, who hath got a considerable Reviving, and marvellous Manifestations of the Love of JESUS CHRIST, shewing themselves to be genuine by their Effects.

From *Lord's Day* was *seven Nights* the KING of Kings has been riding gloriously upon the white Horse, shooting his Arrows thick into the hearts of his enemies; making them sensible of their evil State of Unbelief, making them to *cry out* for fear of the LORD, and the Glory of his Majesty, at the same Time subduing others to himself. We had *twelve* awakened *last Week* belonging to the Parish, *fifteen* Sabbath last, four whereof were Strangers belonging to *Cumbernauld*, *Campsy* and *Kirkintilloch*: *Tuesday* we had *fifteen* and *one* Stranger; and this Day I had *two* who were among the first, but never came to me until this Day; which make in all belonging to the Parish, since *Sabbath* before the last, *forty*. I make no doubt, but there are a great many Strangers besides not known to me. I have also had some with me who are come I hope to solid Relief. Tho' I am continually employ'd, yet the LORD gives such bodily Strength as I am not much wearied; and is not wanting otherwise. He gives uncommon Strength for uncommon Service: Which I acknowledge to his Glory; and beg that you and others may help me to Praise him for it.

(*To be continued.*)

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Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **NOVEMBER 26. 1743.** § No. 39.

Mr. Robe's Narrative continued.

THERE was a good *Woman* who I doubt not was a real Christian, who blam'd the People much for crying out, and said, '*Could they not be serious enough without crying?*' Sabbath was *eight Days* she was made to cry out herself, and was not able to come from the Place of Meeting to my House without being supported by two Men: She acknowledges this Day that she justly met with it for her Rashness.—*Last Lord's Day* there were a good many awakened at *Cumbernauld*.—I cannot precisely tell how many the Number of the Awaken'd are with us now, for I have not Time to number them.

Monday *June 28.* There are now, Praises to the Builder up of *Zion* appearing in his Glory, such a Number of the Awakened as gives me no Respite; neither do I allow myself to desire it, seeing I am not call'd to work in my own Strength. The LORD was graciously with us yesternight: There were several awakened yesterday newly: The *Child* of six was in great Distress during the most Part of the Sermon: I asked her at Night, '*What see would give to get CHRIST:*' She answered with a great deal of *Composure*, '*I would part with my Life to have him;* at which I was amazed.

Blessed be the LORD we are every Day getting Encouragement by some being brought to Relief: Those who have got it, walk answerably: We are, GOD willing, to observe *Wednesday* as a Day of *Thanksgiving* to the GOD of our extraordinary Mercy: I beg you, and others will remember us that Day.

Wednesday *June 30.* The Lord hath been graciously present with us this Day. I looked upon it as a Token for

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Good, that we had a great Congregation, seeing it was set apart for solemn *Thanksgiving* to GOD. I am perswaded it was the best observed *Day of Thanksgiving*, in every Shape, that ever was in *Kilsyth*; yet vastly short of what should have been rendered, according to the Benefit. We look to the great Altar, Sacrifice and High-Priest for Acceptance. I preached from *Matth. xxi. 16*. From which I prosecuted these two Purposes; 1. That extraordinary Comings of the LORD JESUS to his Temple and Ordinances, should be welcomed with extraordinary Praises, and that he is pleased when it is so. 2dly. That when he comes he'll provide for his Praise by those who are unlikely and unfeasible in the World's Eye; which made two Sermons in the Forenoon: We had a good Sermon from Mr. *Young* in the Afternoon. There were *three* newly awakened brought to me this Day, belonging to this Congregation: There were doubtless many more, for the Concern was great.—*Five* were added to the Awakened at *Cumbernauld* last Lord's Day: Blessed be the GOD of our Salvation, the Face of the Congregation and Country-side is changed.

Friday *July 2*. Blessed for ever more be our GOD in CHRIST, for his continued marvellous Grace: I have *fifteen* new awakened this Week before this Day. I know of *two* more this Day: And expect others toMorrow, I have been at *Cumbernauld* all this Day, and I think *the Body* of this Parish. There was a *very great Cry* in the Congregation, not only while the Terrors of the Law were preached, but the Comforts of the Gospel: The former five were awakened this Day: I bear more and more of the vast Change there is upon the Face of this Parish: Iniquity as ashamed hides its Head; the Wolf and the Lamb dwell together.—I am obliged to stop at the Cry of a Number of Distress'd coming into the Closet.

There hath been brought to me, and come in about a *Dozen* in great Distress, most of *them young*; some of them awakened at *home* this Day, and some at *Cumbernauld*: One of them was awakened while I was speaking to the rest: One weeding Corn to Day: They were in such Distress, that I could only speak in general to them. One of them was looked upon as a—: O amazing Grace: I beg you'll pray for me: I shall have People to converse with me all Day to Morrow, and no Body to preach for me on the Lord'sDay; yet I will

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got fear, for I trust in the LORD: I doubt not but he will be my Strength for all he calls to.

Monday *July 5*. The LORD is making us *Fishers of Men* indeed: He is present; and while we toiled Years in his Absence, and to Apprehension catched nothing; at every letting down of the Gospel-Net, some are catched; he is driving them into the Net; and making some pray to be enclosed: Endless Praises be, and will be to him for it. Yesterday* was a *Bochim* in the Congregation for unworthy communicating; and this Evening there was a *great Cry* in the Church: Mr. G— Minister at *Carnock*, who came here this Afternoon preached: Last Week the newly awakened were about *thirty six*, of which about *twelve* or *fourteen* were awakened at *Cumbernauld Friday* last: Yesterday, and this Day there were *fifteen* new, all belonging to this Congregation: Three of them were awakened while Mr. — preached. We never had so great a Number in so short a Time. Every Day I have some acquainting me with their Relief, which I find in the most to be solid and good. I have conversed with about *forty* this Day from the Town of *Kilsyth* besides others: I trusted in the LORD for Yesterday, and was helped.—I had with me on *Saturday* an honest Man from *Muthil*, where Mr. *Haly* is Minister, who informs me there have been, since *March fifty* awakened in that Parish; for which bless the LORD—There is a Person in this Country—who is jealous that his Family ow'd to the late—about 10 Shillings: He hath put it into my Hands to give it to *his Heirs*. I know no Hand so fit as yours to do it, seeing it may be some Time 'ere I come to Town, and do not know his Heirs: You'll please to receive it from the Bearer.

Thursday, July 8. There were *eighteen* awakned yesterday, *Sabbath* last and since, all belonging to the Congregation. There are only *two* to Day, one in *Denny* and the other in *Campsie*.

Thursday, July 15th. I have been busy in dealing with the Distress'd a good Part of this Day; we have only as far as I know yet about a *Dozen* or *thirteen* newly awakened of them who belong to this Congregation, since *Thursday* last, and about *fourteen* we know of from *Gargunnoch*, *Kippen* and

* It was the Preparation *Sabbath* before the Communion.

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Campsie; besides these, *one* from *Muthil*, and *one* from *Carnock*. There was—a Trilapse in Fornication fell down yesterday in the Barn just as I was dismissing the Distress'd: She was to be led home; was with me to Day; and in a hopeful Way. May the good and free SPIRIT of the LORD remain with us; I am willing, with a Dependence on Grace to take no Rest; to direct them under his Conduct to JESUS CHRIST. Tho' we have had some every pay, yet we have had fewer belonging to this Parish these eight Days past than for some Weeks before: Yet, blessed be the LORD, it is made up with *Strangers* who have carried it home to their own Congregations, who I hope shall be made as Leaven to leaven the whole Lump.

Monday, July 19th. We had a good Day from the Presence of the LORD *yesterday*: There was a great Noise among the dry Bones both Forenoon and Afternoon. There were a good many Strangers from beyond *Stirling* and from *Fife*: There were *two* of these at a Distance observed,—under deep Concern: But they went away without speaking: *Eight* have been with me: *One* from *Gargunnoch* awakened yesterday Afternoon: Blessed be the LORD it is going comfortably over the Mountain—*Two* from *Kirkintilloch* and *one* from *Cumbernauld*, and *only four* of our own: Blessed be the LORD for all.

An Account of the most remarkable Particulars concerning the Progress of this blessed Work, [both at Kilsyth and other Places: With Attestations from several Ministers.]

IT is the Desire of some, and I hope will be acceptable to many others, to have an Account of what shall come to my Knowledge of the *Progress* of this Work from time to time. This I mail endeavour to give in every print of this *Narrative* until it be finished, if the LORD will.

October 3d. The *Lord's Supper* was given a *second* time in this Congregation.—

I was assisted in the giving of it by the Neighbouring Ministers and former Assistants who could be with me, such as the Rev. Mr. *John McLaurin* Minister of the Gospel at *Glasgow*, Mr. *James Warden* at *Calder*, Mr. *John Warden* at *Campsie*,

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sie, Mr. James Burnside at Kirkintilloch, Mr. James Macky at St. Ninians, Mr. John Smith at Larbert, Mr. Speirs at Linlithgow, Mr. Thomas Gillespie at Carnock, Mr. Hunter at Salin, Mr. McCulloch at Cambuslang, and Mr. Porteous at Moneyvaird.—Some of these Rev. Brethren, who had not been formerly my Assistants, were invited to supply the Place of some of my Neighbours, who could not be with me at this Time; or, to answer for the more than ordinary Demand of Preaching and other ministerial Work. Some of these Brethren also came to join with us of themselves, and kindly gave their Assistance as they were called. Mr. James Young Preacher of the Gospel at Falkirk having been invited, assisted by Preaching.

Upon the *Fast-day*, Sermon was in the *Fields* to a very numerous and attentive Audience by three Ministers, without any Intermission because of the shortness of the Day. Upon the *Friday's* Evening there was a Sermon in the Kirk, and there was a good deal of Concern among the People. Upon the *Saturday* there was Sermon both in the Kirk and in the Fields.

Upon the *Lord's-Day*, the publick Service began about half an Hour after *eight* in the *Morning*, and continued without Intermission until half an Hour after *eight* in the *Evening*, when all was concluded. I preached the Action Sermon by the divine Direction and Assistance; from *Ephesians* ii. 7. *That in the Ages to come he might shew the exceeding Riches of his Grace, in his Kindness toward us, through CHRIST JESUS.* There were *twenty-two* Services; each confuting of about *seventy* Persons, except the last which had only a few, so that the Number of Communicants amounted to near *fifteen Hundred*. The Evening Sermon began immediately after the last Service. And tho' I desired that the Congregation in the *Fields* should be dismissed after the last Service; yet they chose rather to continue together until all was over, when there were the most desirable Frame, and observable Concern among the People, that had ever been any where seen; It began to be considerable, when the Rev. Mr. John Warden Minister of the Gospel at *Campsie* preached, and it continued and increased greatly, while the Rev. Mr. Speirs preached, who concluded the publick Work of this Day in the *Fields*.

Upon the *Monday*, there were Sermons both in the Kirk and in the *Fields*. There was a good deal observable Concern, and several brought under spiritual Distress in the Fields.

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In the Evening two Ministers had successively publick Discourses, unto the numerous Distress'd convened in the Church. As also upon the *Tuesday* Morning there was a Sermon preached, and a Discourse by another Minister containing suitable Instructions and Directions, both to the Awakened and to them who had never attained to any Sense and Sight of their Sin and Danger.

The spiritual *Fruits* of this solemn and extraordinary Dispensation of Word and Sacrament are, as far as known to me,

1. Several *Christless* and *secure Sinners* were awakened to a sight of their Sin and Misery, the most Part of whom were Strangers from other Congregations at a Distance. *Zion's* mighty King brought the Wheel of the Law over them, and sent them home with broken and contrite Hearts.

2dly, Some who came here without any sensible *Relief* from the spiritual *Distress*, and *Law-Work* they had been under for a long Time, felt such a Time of the MEDIATOR's Power, as enabled them to embrace JESUS CHRIST with such Distinctness, as to know that they had done it: A sovereignly Gracious LORD, who comforts them that are cast down, filling them at the same Time, with such a feeling of his Love shed abroad in their Hearts by the HOLY GHOST given unto them, as they could not contain; but were constrained to break forth with Floods of Tears in the most significant Expressions of their own Vileness and Unworthiness, and, if the deep Sense they had of the exceeding Riches of GOD's Grace in his Kindness shown towards them through JESUS CHRIST.

3dly, There were a great many who declared to me, that while they were at the Lord's-Table. and at other Times during this Attendance, they had more than ordinary Feelings of the Love of GOD to their Souls, and out-goings of their Love towards the altogether lovely JESUS; and these not only of the *elder* Sort; but some who were *very young*. A judicious solid Christian told me, That he was so much in this blessed Situation, as he could scarcely restrain himself from crying out.

There were many Strangers from a great Distance who came hither to keep this Feast to the LORD; several of them of *Note* and *Distinction* in the World, of *great Penetration* and *Judgment*, and *long Experience* in the Christian-Life, who declared themselves well satisfied with what they had heard, seen and felt, by the LORD's Mercy in this Place, and returned

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ed to their Houses joyful and glad in Heart, for the Goodness that the LORD had shewed unto his People.

I record all this to the Praise and Glory of our GOD in and through JESUS CHRIST; and that I may mention the loving Kindness of the LORD, and the Praises of the LORD, according to all that the LORD hath bestowed on us, and the great Goodness towards the House of *Israel*, which he hath bestowed on them, according to his Mercies, and according to the Multitude of his loving Kindnesses.

It will be agreeable Tydings, to all who desire and pray for the Coming of the Kingdom of GOD, to be informed that this *Out-pouring* of the HOLY SPIRIT is considerably observable to the *Northward* beyond what hath been formerly mentioned in this Narrative. Not to be particular now as to the much greater Progress of this blessed Work in the Parishes of *Gargunnoch* and *St. Ninians*; I shall at this Time give some particular Account of the remarkable Coming of the COMFORTER to the Parish of MUTHEL, to convince many there of Sin, of Righteousness, and of Judgment.

[*An Account of the Revival of Religion at Muthel.*]

THIS Parish is situate in the Shire of *Perth* and Presbytery of *Auchterarder* about *four Miles* to the *North-west* of the said Presbytery Seat. They have been many Years under the Pastoral Care of the Rev. Mr. *William Halley*, an able and sufficient Minister of the new Testament, and one who is known to be laborious and faithful. The Reader will be informed much better, by a Letter which I received from the said Rev. Brother, upon the *second* of this Current *October*, then by any Abstract I can give of it: Which Letter is as follows.

Reverend and dear Brother,

For some Time past, I have been much refreshed with Tydings of Threat Joy, not only from abroad, *viz. New-England*, and other remote Parts, but also from *different Corners* of our *own Land*, particularly from the Parish whereof you have the Pastoral Charge, from whence I hear of a Gathering of the People to the blessed SHILOH.

That you may rejoyce with me and help with your Prayers at the Throne of Grace—I tho't it proper to acquaint you with something of the like glorious Work in this Congregation.

tion.—I do not in this Missive, pretend to give you a full and particular Account of what the LORD has done amongst us for some Time past.—*In general*, for about a Year hence, there has been an unusual Stirring and seeming Concern thro' this Congregation, and some now and then falling under Convictions.—A closer Attention to the Word preached, and a receiving of it with an apparent Appetite, was by my self and others observed.—Until the Time the Sacrament of the *Lord's Supper* was dispensed here, which was the *third Sabbath* of *July* last, at which Time, I think, our conquering REDEEMER made some visible In-roads upon the Kingdom of *Satan*, I hope there are not a few, both in this and other Congregations, that can say. *That GOD was in this Place, and that they felt his Power, and few his Glory.*—But whatever the LORD was pleased, to shed down of the Influences of his SPIRIT upon that solemn Occasion, comparatively speaking, may be accounted but a Day of small Things, in respect of what a gracious GOD, has been pleased to do among us since—I must acknowledge, to the Praise of our gracious GOD, that an unusual Power hath attended the Word preached, *every Sabbath-Day* since; *few* if any *Sabbaths* having passed but some have been awakened, and particularly *last Lord's Day*, which, I hope I may say, was a Day of the Son of Man in this Place: for, besides the *general Concern* that was seen in this Congregation, about *eighteen Persons*, which I came to know of that Night, were prick'd at the Heart, and deeply wounded with the Arrows of the ALMIGHTY, and I expect to hear of a great deal more of them—I have been very agreeably entertained with the Visits of distressed Souls crying out for CHRIST, *and what shall we do to be saved?* And I may say, That the Work of the Law has been severe, and outwardly noticeable upon all that that I have conversed with; their Convictions have been deep, cutting, and abiding, not (as we have formerly seen) *like a Morning Cloud and early Dew, that soon passeth away.* And yet, I have not observed in any that I have spoke with, the least tendency to Despair; but giving so far as I can judge, satisfying Evidences, of a kindly Work of the SPIRIT, and the *Law* acting the Part of a School-Master, leading them to CHRIST; in whom, I hope a great many of them are safely landed and have had their Souls filled with Peace & Joy in believing; and some have received such a Measure of the joys of Heaven, that the narrow crazy Vessel could hold no more. (*To be continued.*)

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Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **DECEMBER 3. 1743.** § No. 40.

Mr. Robe's Narrative continued.

THO' *some old People* have been awakened, yet this Work is *most noticeable* among the *younger Sort*: And *some very young* (within *twelve Years* of Age) have been observably wrought upon, and the Fruits are very agreeable; amongst others their Delight in Prayer, and their frequent meeting together for that End. And they who have noticed them, have informed me of their speaking in Prayer, the wonderful Things of GOD.—As the LORD has been pleased observably to own us in the publick Ordinances, and to make us see his Goings in the Sanctuary; so, I think no less have we felt a *down-pouring* of his SPIRIT, upon the Occasion of our Evening-Exercises upon *Sabbath Nights*. For immediately after publick Worship is over, such Crouds of People come to the *Manse*, as fill the Home, and the Closs before the Doors; discovering a great thirst after the Word, and such an unusual Concern in hearing; it, that their mourning Cries frequently drown my Voice, so that I am obliged, frequently to stop, till they console themselves. And many on these Occasions fall under deep and abiding Convictions: So that I'm taken up in dealing with them for some Hours after the Meeting is dismiss'd—*Many here give such Evidences of a saving real Work of the SPIRIT*, that to call it into Question, would put old experienced Christians to doubt of their own State, yea, to call in Question the Experiences of the Saints recorded in Scripture. And yet there are here, as well as elsewhere, who are *contradicting and blaspheming*; they are Objects of Pity, and ought to be prayed for.—I give you this Account of the LORD's Work in this Parish for your own private Satisfaction, and of those with you who may join

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with

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with us, in Prayer and Praises, to our gracious GOD, who has done such great Things for us.—We are mindful of you and your Congregation, and of the Work of GOD in other Parts, not only in publick and in private, but in our praying Societies; several whereof have been of late erected in this Parish, and many People flocking to them. We expect the like from you and your People.—That the LORD may carry on his Work with you and us, and other Parts of the Land; and that he may signally countenance that solemn Occasion you have in View *next Lord's Day* is the earnest Desire and Prayer of
Rev. and dear Brother

*Your affectionate Brother and
 Servant in our dearest Lord,
 William Hally.*

Muthil Sept. 28.
 1742.

I received, upon the 29th of *October*, a Letter from the *same worthy Brother*, giving a further Account of the Progress of the good Work at *Muthil*, and of several other Particulars, the Knowledge whereof, I judge, will be agreeable to many. It is as followeth,

Rev. and dear Brother,

Your's of the 17th *Instant*, I received upon the 20th—By which I was exceedingly refreshed, with the Account of the Continuance, and Progress of the LORD's Work in that Part of his Vineyard whereof you have the pastoral Charge.—These Things brought about with you here, and elsewhere, are the *Doings* of the LORD, and wonderful in our Eyes: and considering, the almost universal deadness, degeneracy, despising of Gospel Ordinances, slighting the Ambassadors of CHRIST, and the many other crying Abominations in the Land; this reviving, this surprising Visit, may fill us with Wonder and Amazement, and make us say, *When the Lord returned again the Captivity of our Zion, we were like Men that dream. But his Ways are not as our Ways.* Glory to him, *he has seen our Ways, and is healing them.*—It gave me much Pleasure, to hear Mr. *Porteous*, and some of my People, giving such an Account of the Work of GOD with you, at your *last Sacrament*.—Such of my *Flock* as attended that solemn Occasion, I hope, have not lost their travel—About *seven and twenty* of them, all in a Company coming home, were, by a kind Providence overtaken upon the Road, by Mr. *Porteous*, Mrs. *Erskine*, and Mr. *David*

Erskine,

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Erskine, who by the Blessing of the Lord, were made eminently useful to them. For such was the Distress of many of them, that in all Appearance they had lodged in that desert Place *all Night*, if the LORD by means of these Instruments, had not sent them some Support and Relief; so much did their Soul-Distress affect their Bodies, that they seemed not able to travel much further.—I doubt not but it will give you like Satisfaction, to be informed, that the same good Work upon Souls, is *daily advancing* and going on in this Parish. Every *Sabbath-Day*, since I wrote to you last, I may say, to the Glory of free Grace, has been a Day of the Son of Man. The Arrows of the almighty King are still flying thick among us, and wounding the Hearts of his Enemies, and laying them down, groaning at the feet of the Conqueror; crying under a Sense of Guilt, and the frightful Apprehensions of Wrath, and thirsting after a Saviour.—For *many Months past*, I have observed, a general and unusual Concern upon the whole Congregation; their close Attendance upon Ordinances, tho' many of them be at a great Distance, their hungry-like Attention to the Word, the serious and concern'd like Airs appearing in their Faces. Many being so deeply affected in hearing, that frequently a *general Sound of Weeping*, thro' the *whole Congregation* uses to rise so high, that it much drowns my Voice: Their Carriage and spiritual Converse in coming and going from publick Ordinances, and the many Prayers that are put up thro' this Parish—These good and promising Appearances, make me, thro' the Blessing of GOD upon his Ordinances, to expect yet greater Things than those I have already seen.—I told you in my last, what *Multitudes* of People attended our Evening-Exercise upon *Sabbath-Nights*. But now, tho' the Day be short, I'm obliged to go to the *Kirk* with them, where almost the whole Congregation (which is very great) wait and attend. Many of them not regarding the Difficulty of travelling through a long dark Moor, under Night: And a good Number after they have heard a Lecture and two Sermons and the Evening-Exercise, stay and retire to the *School-House*, and there spend some Hours in Prayer: and the LORD has signally owned them, not only to their own mutual Edification, but to the Conviction of By-standers, and such as have heard them without the Walls of the House—Our *praying Societies* are in a most flourishing Condition, and

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still more Members flocking to them: their Meetings are frequent, and the LORD is observably present with them—The *Meetings for Prayer* amongst the *young Boys and Girls*, give me great Satisfaction, one whereof began soon after the Sacrament, and is now increased to about the Number of *twenty*. Till of late they met in the *Town*: But several of them falling under such a deep Concern, that I was sent for to speak with them, where I found some of them all in Tears; Since that Time (that I may have them near me) give them a Room in the *Manse*, where they meet *every Night*. And O how pleasant is it to hear the poor *young Lambs* addressing themselves to GOD in Prayer. O with what Fervour, with what proper Expressions, do I hear them pouring out their Souls to a Prayer-hearing GOD; so that Handing at the back of the Door, I am often melted into Tears to hear them.—We have another *praying Society* of *young Ones*, lately erected in another Corner of the Parish, where one Mr. *Robertson* teaches one of the Charity Schools—The *younger Ones* of late, desired his Allowance to meet in the *School-House* for *Prayer*; which he very readily went in to (for its his great Pleasure to promote and encourage Religion both in Young and Old) and there about *twenty* of them meet *twice every Week*, tho' they have a good Way (many of them) to travel in the Night-time.—I may say in general, that such a *praying Disposition* as appears among this People, both *young and old*, was never seen nor heard of before; which gives me *Ground* to expect more of divine Influences, to come down amongst us; for where the LORD prepares the Heart, he causes his Ear to hear—As to the Parish of *MADERY*, which you desire to be informed about; soon after the Sacrament at *Fowels*, a neighbouring Parish, some *few Boys* met in the *Fields* for *Prayer*; and when observed were brought to an *House*; to whom, many others, both *young and old* resorted since, and are now according to my Information, in a very flourishing Conclusion.—This *Presbytery* is resolved to divide themselves into *Societies for Prayer*, for the *Progress of this blessed Work*, and to have frequent Meetings for this End.—What *Perth Presbytery* hath done, I have no certain Account, only, I heard what you seem to have been informed about.—I will accent of it, as a great Favour to be allowed a frequent Correspondence with you; that we may be mutually informed what the LORD is doing
among

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among us, and thereby be excited to more Diligence, in *Prayer* and *Praises*.—I'm afraid that my last Letter to you—wants that politeness and exactness, that's proper for a public View; but if the publishing of it may contribute any Thing to the spreading of the REDEEMER'S Praises, I allow you to make it a Part of your *Narrative*, tho' the doing of it may leave some Reflection upon me—I hope tho' otherwise unacquainted, we shall daily meet at the Throne of Grace in Prayer. That *this little Cloud*, that at first appeared but like a *Man's Hand* in the *West of Scotland*, may spread over the *whole Land*, and send down a plentiful Rain to water the whole of the LORD'S Inheritance among us.—That the Pleasure of the LORD may, more and more prosper in your Hand, is the earnest Prayer of

*Your most affectionate Brother and
Servant in our dearest Lord
William Haly.*

Here follow Attestations given to *this Work*, by
some Brethren, who having been for some Time here,
[at *Kilsyth*] were Witnesses to it, and had much
Opportunity to converse with several of every Sort
who were the Subjects of it.

No. I. *From the Rev. Mr. Robert Spears Minister
of the Gospel at Linlithgow, to the Rev. Mr.*

James Robe.

Rev. and dear Sir,

SINCE my return from your *last Sacrament* at *Kilsyth*, and that in your neighbouring Parish of *Cumbernauld*, I cannot but say, that the Reflection on these delightful Seasons of Communion with GOD, gives me a peculiar Joy and Satisfaction, and affords Matter of Praise and Thanksgiving to his holy Name.

That the so much talk'd of extraordinary Concern about Religion in your Parish, and in many other Places, is neither the Effect of *Mechanism* nor *Delusion*, but of the *gracious Operation* of the Holy SPIRIT in *convincing* and *converting* Sinners to himself, has I think been proved. A sufficient Evidence hereof has been laid before the World in your *Preface* and *Narratives*, the attested *Narratives* of the like gracious Work at *Cambuslang*, and Mr. *Webster's* Letter to

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his Friend on the Subject—I have seen also Mr. *Haly's* Letters, giving Account of the merciful Visit that GOD has made to *his Parish*.

That there is not only a great visible outward Reformation of the Manners of your People; but a real happy Change, on the Temper of their Hearts, and their whole Conversation; and that *Multitudes* of once wicked Sinners, are now minding *the one Thing needful*, & are taught by the Grace of GOD to *live soberly righteously & godly in this present World*.

An *Evidence* of all this is contain'd in the above mentioned Papers, and the concurring *Testimony of many other worthy Ministers and Christians*; such as is not to be born down by the Mockeries of the Prophane, nor the spiteful Invectives of angry and prejudic'd Men—*To disbelieve and ridicule such an Evidence, is highly unreasonable; nay, I think exceeding dangerous, as tending to weaken human Testimony and moral Evidence, if not to banish it from amongst us.*

I do not therefore propose to enlarge on the Proofs of the extraordinary Dispensations of GOD's Grace in so many Places of this Church.—That I take to be needless, especially from so obscure and inconsiderable a Hand as mine.—But as many for whom I am bound to have a tender Regard, have been desirous to know my Apprehensions concerning these spiritual Exercises in your Parish, and others around you.—I readily embrace this Opportunity to declare, That upon *Trial and diligent Observation for several Days in Cumbernauld and your Parish*, I found the good Report concerning these People to be *strictly & literally true*, only that *the one Half had not been told*, and that *the Reality exceeded all Description*.

Oh! the *Seriousness and Reverence*, the seeming *Devotion*, and *Engagedness* in the great Work they meet about, that appears in every Face in your publiick Assemblies for divine Worship.—It struck me at first Sight, it is obvious to all: It cannot miss to be helpful and quickning to the Ministers that are to bring the Message of GOD to them.—*Some few Persons* in the Audience, I observed *crying out and fainting* in the Congregation, when they heard the Word of GOD; and as often 'twas the Mercies as the Terrors of the Gospel, at which they were moved.—I know a great many Objections have been made against the Goodness of the Work on this Account.—But besides that there are a *far greater Number* of serious Souls against whom there's *no such Objection*

In Kilsyth.

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jection.—It is plain that those others cannot help it. They have such awful Views of eternal Things, particularly of the tremendous Evil of their Sins, and the Danger of an unconverted State, that it is like to overwhelm them.—Nor need this seem strange to such as duly consider what is said of a *wounded Spirit*, and the Case of those Penitents, *Act. 2.37.* who when they heard the Charge brought against them of being the Murtherers of CHRIST, were *prick'd at the Heart*, and said to the Apostles, *What shall we do.* And I think to bear a whole Multitude of *three Thousand* saying this together, would amount to a *pretty loud Cry*—This is generally understood to be an Accomplishment of the Prophecy, *Zech. 12.10.* That they *should look on him whom they had pierced and mourn as for a first-born.* And like, *the mourning of Hadodrimmon in the Valley of Megiddon.* Which was certainly accompanied with *most bitter Lamentation*—thro' the whole Land. And as for the other Sorrow to which the Grief of these Penitents is compared, to wit, *That for a First-born;* All know it is so deep and so unfeigned, that Parents of the greatest Courage & Resolution have been made to *cry out* of it *most bitterly*—There is an Instance of *such crying* for the Death of a First-born, *Exod. 11.6.* as never had a Parallel before, nor will the like be heard till the sounding of the last Trumpet.—It hath been said, That this cannot but create a Disturbance to the Worship of GOD; I think it produces a *contrary* Effect. It is a Mean of engaging the Attention and Concern of their Fellow-worshippers; and also of exciting a Reverence, Tenderness, and such a desirable Liveliness of Affections in the Ministers as is rather a Help than a Hinderance to them in their sacred Ministrations. So I found it to be I can say for my self. But there's no End of Objections; the most material have all been answered by you, Mr. Webster and others who have wrote on the Subject. These *seventeen Hundred Years* there has been a *cavilling Humour* against *every Fact* and *every Doctrine* of Religion; and tho' we are far from putting these Appearances of GOD in this Church on a Level with the Truth of Christianity it self, yet we may learn from the Bitterness with which this good Work has been opposed, not to wonder that a *cavilling Humour* should still prevail.

But Sir, you know, *I had partitular Access* to converse with Numbers of those Persons, who have been awakened to a Sense of Religion, and particularly when you was privately examining

mining, and admitting the Communicants. This gave me a special Opportunity, to learn some useful Lessons from your great Tenderness, and Painfulness in that Matter. And also, of receiving full Satisfaction from the People themselves, as to the Nature of that good Work, that was carrying on in their Souls. And now, I can say, That so far as I am capable to judge from the *Word* of GOD, their spiritual Exercises were agreeable to the Scripture Doctrine concerning the Method of a Sinner's (I mean an adult Person's) *Conversion* and *Regeneration*.

In general, their *Convictions* answer the Descriptions of the sick and sensible Sinners, whom CHRIST came to call to Repentance, *the weary and heavy laden whom he invites to come unto him for Rest to their Souls*.

Indeed we know, there are various Measures and Degrees of *Conviction* in the Children of GOD: some may have been early, and habitually holy Persons, and watchful against Sin, and who never had nor needed to have the Experience of such deep Convictions and Awakenings as are needful in the bringing of many others from Darkness to Light, and from the Power of *Satan* unto GOD. Even in these too, who are thus converted in their advanced Years, there is an observable *Variety* in the holy Scriptures. *Such* I observed in those happy Persons I conversed with. It is too deep for us to pretend to ascertain the *Proportions*, or give the *Reasons* of GOD's Dealings in this Manner. He giveth no Account of his Matters. But without pretending to be wise above what is written; from the Conversation I had for several Days with these Persons, comparing their Cases with the *Word* of GOD; I may venture to observe, That *Convictions* may be *proportioned* as to the Measure and Continuance of them, in some, to the greatness of their Sins, and the wickedness of their former Lives; in others, to their Degrees of Knowledge about the Scheme of Salvation, and the Way of Relief by *Faith* in CHRIST JESUS; in others (which may be the last for aught we know in *younger Persons* or *less enormously Wicked*) *Convictions* may be proportioned to some special Trials or Conflicts, or some other great Purposes that GOD designs them for in the Christian Life. As we may argue, at least by *Analogy* from the Case of the Apostle *Paul*, concerning whom it has been remarked, that GOD laid his Foundation as low as the Gates of Hell, that he might raise a Superstructure to the third Heavens. (*To be continued.*)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **DECEMBER 10. 1743. § No. 41.**

Mr. Robe's Narrative continued.

YET without pretending further to account for this *Variety*; The *Fact* is certain that these *Convictions* however diversified, have in many now happily issued in true *Repentance* towards GOD, and *Faith* towards our LORD JESUS CHRIST. And now they have many of them attained to Rest and Consolation to their wounded and afflicted Souls. And the Method of attaining to this is every way acreeable to the Account that is given hereof in the holy Scriptures; *to wit*, By the humbled and convinc'd Sinner's receiving CHRIST in all his Offices and resting on him alone for Salvation.

And the Evidences they were able to give of this, are the most satisfying; *to wit*, an unfeigned godly Sorrow for their Sins, as Ingratitude and dishonourable to GOD, piercing to the dear SON, and grieving to the HOLY SPIRIT. That now they felt an ardent Love to CHRIST in their Souls, a Delight in him, as KING to subdue their Enmity and Corruption and reign over them, as well as a *High Priest* to free them from Wrath and Condemnation. Now Sin was their Aversion and Horror; and to be holy and serve GOD their Delight and Endeavour, thro' the Assistance of his HOLY SPIRIT. Now, they had the Experience of Love to their Neighbours, to all Men. And many of them spoke of a Willingness, if Duty call'd to it, to lay down their Lives for CHRIST, and to promote the Good of their Brethren.

And how edifying and instructing at the same Time was it, to observe the *Humility* and *Reverence*, the *Teachableness* and *Desire of Instruction* with which these People spoke on all Occasions. Sometimes melted in Tears when they thought

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on what once they were, and were telling what now GOD had done for their Souls. How ravishing and delightful to hear some of these happy Persons speak forth the Praises of redeeming Love, and the distinguishing Mercy of GOD to them. Their *Tongues like the Pen of a ready Writer*, when *they spoke concerning the KING*. Speaking in an elevated and exalted Strain their Admiration and Gratitude: the Sense of divine Love filling them with such Joy *unspeakable and full of Glory*, as we saw, was like to overpower and overwhelm their frail Natures; making them express a Desire to depart, if it was the Will of GOD, and join the Company of the Redeemed in singing Salvation to GOD and the LAMB after the Manner of Heaven.

Surely GOD was in yonder Place, and it seemed to be no other than the *House of GOD, and the Gate of Heaven*. Many I doubt not can say so from their sweet Experience. How greatly are you Sir and your Brethren around you, indebted to the free Grace of GOD, that has made you the happy Instruments of such a blessed Change. Oh let us still have your Prayers that these divine Influences may reach us, and all the Corners of the Land. I shall only add, That surely *Mockers and Gainsayers* of this Work are to be *pitied*. What a mournful Consideration is it, that so many of our succeeding Brethren (good Men it is to be hoped in the Main) should yet be found joining the Company of the Profane, in reproaching *these Goings of our GOD in his Sanctuary*. May the Lord in Mercy open their Eyes, and shew them their Mistakes; and lay a Restraint on their Tongues, which some of them have opened in so daring a Manner. May the LORD endow them with HIS SPIRIT, and particularly with these his Fruits in *Righteousness, Humility and Love*, that shine so bright in the Persons they have so oddly misrepresented. This would be a happy Mean yet of healing the Breach, wide as it is, and uniting us together in the Spirit in the Bond of Peace. This is easy for GOD. Has he not done greater Things than these even among you? Let us not give over praying for such a desirable Event. Especially let us continue to pray to GOD, and *give him no rest till he establish and make Jerusalem a Praise in the whole Earth.*

I am

*Your affectionate Brother, and
Servant in the Lord,*

Robert Spears,

No. II.

Linlithgow, Nov. 5th, 1743.

at KILSYTH.

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No. II. *From the Rev. Mr. James Ogilvie, one of
the Ministers at Aberdeen, to Mr. James Robe.
Rev. and very dear Sir,*

According to my Promise at parting, this serves to acquaint you, that in the LORD's Goodness I reach'd this Place in Safety; but much sooner than I expected to have done, when I left it, which you know was owing to my Rev. Brother Mr. *Blair's* Indisposition, which made it necessary for him and me also on his Account to get home as soon as possible.

Not only my own Inclination, but some things also in Providence in this City, and the Desires of many of the Inhabitants here obliged me to undertake a *Journey* to your Country at no very agreeable Time of the Year. I went that I might witness for myself, as the LORD should give me Access, and declare to others what he is now carrying on among your People, and in other Congregations in your Neighbourhood. While I was with you, I had the Pleasure not only of the most particular Account; from yourself of this great Work, but *spoke also with a good many* of your People. Some of them, I must own, gave such pleasant Accounts both of their Distresses, and Deliverance from them, as fully satisfied me, and I believe would do so to any else, that *the LORD has done great Things for them whereof they were glad*, and had just Cause to be so. Their Accounts they gave with so much *Thanksulness and Humility*, as left no Room with me to question their Sincerity. They seem'd to be *walking in the Joy of the LORD*, and in the *Comforts of the HOLY GHOST*, giving all the Glory to his great Name, & free Grace, to whom alone it was due; and (to use the Words of one of them as near as I can) their only Ground of Doubt was, *If they could believe, that the high and lofty One would stoop so low as to regard Persons of so worthless and so vile as they still saw themselves to be*. Others of them are still in Distress, and refused to be comforted, so far from snatching at these too soon. It gave me a particular Satisfaction, to observe that neither you nor they laid any Manner of Stress on those Impressions which their inward Toys or Grievs had made on their Bodies: You both agreed (and I think most justly) in ascribing these to their bodily Constitutions; in which you effectually put to Silence those who would reproach this great Work, with being of a Kin to what some Years ago appeared with those called Ca-

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Attestations to the Work of GOD

mizars. Every one knows the usual Effects of *Grief* or *Joy*, on the *Bodies* of those who have these in any uncommon Degree, I am myself, since I left you, as well as before, informed of a good many Instances this Way; which would do much were they known, to prevent a good many of those Reproaches which are thrown on this great Work because of these. But then, I doubt not in the least, but *Satan* will be ready enough to catch all Opportunities from these; and therefore shall not question but you will be on your Watch both to *guard* against and detect Impostures, as well as to be careful to *encourage* those who are truly by Grace reached and awakened.—Where these bodily Distresses do not proceed from a just Sense of Sin, and its awful Consequences, and GOD-dishonouring Nature, or from just and scriptural Discoveries or the great REDEEMER in his Fulness and Glory; I would be apt to suspect them myself, and to do what I could to discourage them with the People, and so I am persuaded will you. If any Thing unusual should happen to Persons in the apt bodily Distresses; (which I hope will in Mercy be prevented) *that* can be no Objection, to any who with others, *Satan's* Interest has in your Country I hope by Grace not a great Stroke, and pure and undefiled Religion is advancing; and no Doubt the Malice of that Deceiver, who is skilful to destroy, will be at Work, and Ministers cannot be enough on their Guard; and as you are not ignorant of his Devices, so I doubt not but your Guard against, and Care to detect them will be accordingly.

I shall be fond to know, in Return to this, how Matters go with you, and in your Neighbourhood, and to hear of our REDEEMER's growing Victories. I return my hearty Thanks to yourself and Mr. *Robe*, for your Kindness while I stayed at your House; and assure you, that with my best Wishes to you, and all that's yours, I sincerely am with great Esteem,

*Your most affectionate,
and obliged Brother*

Aberdeen, and Servant in
Octob. 27th. 1742.

our dear Lord

JAMES OGILVIE
No. III.

at KILSYTH.

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No. III. *From Mr. James Young Preacher of the Gospel; who hath been here and in other Parishes of the Neighbourhood, since the Beginning of this Work, and was greatly helpful in carrying it on, both by preaching and conversing with the Distress'd: Directed to the Rev.*

Mr. James Robe Minister of the Gospel at Kilsyth.
Reverend Sir,

IN Answer to your Demand. I send you an Account of my plain Sentiments upon the *Work* that has appear'd in *Kilsyth* and the Bounds around for some Months past; which, after many Trials and Converses, I have had with those awakened Persons, I can't but consider as a great and glorious Appearance of GOD in his *Sanctuary*, and look on those Places as a *Field which the LORD has blessed*, and plentifully rain'd down divine Influences upon: Which charitable Judgment I have seem'd upon many *Instances*, some of which I shall run over, so far as I can recollect them at the Time.

The *most Part* of those Persons have appear'd in great Distress and Agony of Soul, under a Sense of their Sins, and Fears of the Wrath to come. And while they have been deeply struck with the Malignity and Demerit, Numbers and Aggravations of their *actual Sins*, as abominable to GOD, and deserving his endless Indignation; They have been led deep into a View of their *original Guilt* and *Pollution*; and abas'd themselves and repented in Dust and Ashes, when they have look'd to the *Rock whence they were hewn*, and to the *Hole of the Pit, whence they were dig'd*: But especially *Unbelief* in CHRIST and *neglecting the great Salvation*, have been the Chief of all their Sins, as *crucifying the LORD of Glory afresh*, and *putting him to an open Shame*. And great have their Sorrows and melting their Complaints been upon this Account, looking to him whom they have pierced and mourning. To them under such Exercises CHRIST JESUS has seem'd as *the Chief among ten Thousand*, and altogether lovely; and the *complete Salvation* thro' his atoning Blood and Righteousness, and by his sanctifying Spirit as *the one Thing needful*, and *all the Desire of their Souls*—To save not only from *Hell and Wrath*, but also from *Sin*; to purify their defil'd Natures, and justify their guilty Souls; to form them after the *Image of GOD*, as well as to advance them to the *Priviledges* of his Children; and to make them *pure and holy* in all Manner of Conversation, and meet for the heavenly Inheritance, as well as to raise them to
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this bless'd Hope, and receive them at last into eternal Life, And how anxious have their Concerns been, and panting their Supplications—"LORD I believe, help mine Unbelief—I am *"stout hearted and far from Righleousness, cause me to incline "mine Ear, give me an Heart to come unto thee, that I "may have Life,—and make us a willing People, in the Day "of thy Power.*

Some have been very Ignorant under the first Awakenings, and afterwards thro' the Blessing of GOD have made a good Proficiency in the Knowledge of CHRIST, and the Mysteries of his Gospel: Such have been evidently taught of GOD, and instructed by the GREAT APOSTLE and HIGH PRIEST, *who has Compassion on the Ignorant, and them that have gone out of the Way.*

Others thro' the piercing Impressions of their Sins, and shocking Terrors of the divine Wrath set in array against them, and disturbing their Minds and disordering their Bodies, could not at first, but afterwards have given very rational and distinct Accounts of the Grounds and Methods of their Awakenings, such as distinguish them from being the Result of *Mechanism* or *diabolical* Influence; who since have been settled in the Faith of JESUS, and arriv'd at strong Consolation. Nay, some that cou'd not read, nor had been taught to read, being now in old Age; that upon the *first Convictions*, have applied to the Means of Instruction, and with remarkable Success do grow in the *Knowledge* of CHRIST, as they have come to the *Faith* of him.

I have seen some *fill'd with all Joy and Peace in believing, and abounding in Hope thro' the Power of the HOLY GHOST*; and when *ask'd a Reason of the Hope* this is *within them*, have been able to *give it with Meekness and Fear*, upon distinct scripture Characters. And *rejoycing in CHRIST JESUS*, They have *no Confidence in the Flesh*; and *rejoyce with Fear and Trembling, remembring that they are yet in the Body*, disturb'd with indwelling Sin, and expos'd to manifold Temptations. To such the *Mortification* as well as the *Pardon* of Sin; and *Brightening* of the divine *Image*, as well as the uplifting of the divine *Favour* upon their Souls; and *Holiness* and *Joy* in the HOLY GHOST, are the equally sure Springs of their assured Peace, and strong Consolation. With some of such I have spoke at other Times, who after such blessed Attainments, have sunk into spiritual Dispondencies, thro' the

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Hidings of the divine Favour, and the fresh Impressions of their Guilt: And while they have been ready to acknowledge the Justice of the Dispensation, & confess & lament their own Sins as the provoking Causes of it; have *sung both of Mercy and Judgment*, and come to this good Assurance of Faith in GOD their Saviour, to *trust in him tho' he should slay them, to trust in the Name of the LORD, and slay themselves on their GOD, from whom comes all their Expectation, and in whom all their Salvation lies.*

I have seen *some young Ones* under deep and sharp *Convictions* of their sinful and guilty State, which they have express'd in very feeling and melting Language: and while they have been early seeking *Wisdom* and her *Ways*, have found *her* and felt *them* to the *Pleasantness and Peace*: The *Love* of their *Espousals* has been richly recompens'd with the *Consolations* of GOD, *which are not small*: and having *first sought the Kingdom of GOD*, have felt it in their sweet Experience to be *Righteousness, and Peace, and Joy in the HOLY GHOST*: *Out of the Mouths of Babes and Sucklings* GOD has perfected Praise to himself, *to still the Enemy and the Avenger.*

But not to enlarge on more Instances, I shall only mention *this*, which I have all along observed to the Honour of this Work: While some have been awakened by reading the Scriptures or some devotional Books; others by private convening with another; others by a particular Recollection of Part of a Sermon heard, some Time after; others by being present at some christian Fellowships for Prayer; and many have had a great and serious Concern hanging on their Minds for some Time, before it has unavoidably broke forth into some publick Profession: Yet in the *Preaching of the Gospel*, the Arrows of *Conviction* have stuck deep and sharp in the Hearts of the most Part of them: And if Awakenings have not first been produced by this Means, at least they have been encreased, and carried on unto a sound *Conversion* to GOD, and the Faith of CHRIST: *This being the Power of GOD to every one that believes.*

Sir, I am glad to understand from several good Hands, that the Goodness of their Lives, justifies the Truth of their Professions: That resides their punctual Attendance on, and serious Application to the publick Institutions of divine Worship, and their frequent and dated Observance of christian Fellowships, as they have Opportunity; they likewise have

a special Care of the Duties of secret Devotion, and habitually study to have a *Conscience void of Offence, both towards GOD and Man; and denying all Ungodliness and worldly Lusts, live soberly, righteously, and godly in this present World; making Conscience of observing their stational and relative Duties; and attending to both Tables of the divine Law. I pray they may still adorn the Doctrine of GOD their Saviour in all Things, and have a Conversation becoming the Gospel of CHRIST; being fill'd with all the Fruits of the SPIRIT, which are in all Goodness, Righteousness and Truth; and being stedfast, and immoveable, and always abounding therein to the End of their Lives; to give a more sensible and striking Testimony to the Word of his Grace; convincing an infidel and thoughtless Generation, that there is a HOLY GHOST attending this Gospel, whence it is heard as the Voice of GOD, and not of Man, and becomes the Power and Wisdom of GOD to the Salvation of those that believe; and silencing the Clamours of others, who rashly speak Evil of the right Ways of the LORD, and disown the stately Steps of his Majesty in the Sanctuaries of our Zion. May the LORD grant you many more Seals of your Ministry; that many may be your Cretans of Joy and Rejoycing in the Day of his Coming; and spread this Cloud of the divine Influences far and wide, so that from the utmost Ends of the Earth, Songs of Praise may be heard, even Glory to the Righteous.*

I am

Rev. Sir,

Your most humble Servant

Falkirk, Octob.

1st. 1742.

JAMES YOUNG.

CORRECTIONS from No. 20. inclusively.

PAGE 153, line last but 16, read—unwearied

p. 197, l. last but 2, r. —multiplied

p. 201, l. last but 7, r.—PARK

p. 207, l. last but 1, r.—Park's

p. 229, l. 22. r.—Anathema

p. 247, l. last but 10, r.—to strengthen

p. 256, l. 23. r.—It is observable

p. 266, l. 5,6. r.—endeavoured

p. 279, l. 2. r.—their Endeavours.

p. 282, l. last but 2, r.—courting the Favour

p. 289, l. 5. r. —November 12.

p. 301, l. last but 11, r. —the 2. of the acts

p. 302, l. 21, r. —amounts to sixty,

p. 319, Title. r. —at KILSYTH.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **DECEMBER 17. 1743. § No. 42.**

Mr. Robe's Narrative continued.

ATTESTATION No. IV. *From the Rev. Mr. DAVID
BLAIR, Minister of the Gospel at Breichen, to the Rev.
Mr. Robe.*

Rev. and dear Sir,

THE Accounts of the *extraordinary Work* in your Congregation and Neighbourhood, having reach'd, even unto us; I determin'd with myself, to have all the Satisfaction about an Event so uncommon, that the Nature and Circumstances of the Thing could possibly admit of; and therefore, in *October* last, undertook a Journey your Length. What I saw, and heard, and found, upon the best Inquiry I was able to make, during my Stay with you. I shall now relate honestly, and without any Thing of Party-Zeal; which I am afraid too much influences the Sentiments and Conduit of many at this Day, to the great Prejudice of the common Cause of Christianity.

As you was pleas'd to invite the Rev. Mr. *Ogilvie*, and me, to preach both on the *Lord's Day* and *Monday* thereafter; I could observe many hearing the Word, with such Attention, Tenderness, and so much of a melting Frame, as I had never seen with such Numbers, and scarce with any, in all my Life. Some on the *Sabbath-Evening*, when you was concluding the Work of the Day, with an Address to the Audience, I heard utter the *most bitter Cries*; and such as, I own, fill'd me with something of a Horror and Surprise, and seem'd to bespeak a great Deal of Bitterness and Remorse in the Minds of those from whom they came. The *same Evening* I saw many under bodily Convulsions, but with these I saw more affected, and particularly a *Child* about six

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or seven Years of Age, on the Monday, which did not a little raise my Wonder.

On Monday, after Sermons, I had a particular Conversation with a good many of those, who had been some Way or other affected under the Ministry of the Word. Some of these I found under sharp *Convictions* of Sin, and of divine Wrath due to them upon the Account of it, and seem'd to walk in Darkness, and see no Light; most of these could tell me, what was the Word that first reached them, & awakned their guilty Fears; and that an *Interest* in JESUS CHRIST, as it was the only Thing that could bring them to solid Peace, so it was the Thing of all others they most desired. In your House, and at the same Time, I talked with *others*, who had got an Outgate from their Distress: And indeed the Account they gave of themselves to me, was most satisfying. They could tell the *Text of Scripture* first prov'd the Mean of their Awakening, the *Words of Promise* supported and kept them from sinking into Despondency in the Time of their Trouble, that gave them some good Hope through Grace, and encouraged them, to look to an exalted PRINCE and SAVIOUR for Relief. They could tell the *Time* and the *Duty* wherein they thought they were helped actually to close with JESUS, found their Fears dispell'd, and the Comforts of the HOLY GHOST flowing in upon their Minds. This last Sort appeared to me to be very humble and self-denied; jealous over themselves, least they should fall away, and make Shipwreck of Faith, and a good Conference, and become a Disgrace to their Profession. They spoke of the Grace of GOD, and of the Love of CHRIST, with such Marks of Wonder and Admiration, of Love and Affection; as seem'd to me most uncommon, and did express a most heavenly and spiritual Frame of Soul. They seem'd most ardently to wish the Advancement of CHRIST's Kingdom and Interest in the World, and that all Men might partake of his Grace, to the saving of their Souls. They profess'd themselves the sincere Lovers of all who, in Truth, love the LORD JESUS, even such of them as might differ from them in some lesser Points, and seem'd to question the Reality of the LORD's Dealings with them.

Besides the Satisfaction I had from this Interview with the People *themselves*, the Account I had of the LORD's Dealings with them from *your written Journal*, and which you took

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took from their own Mouths, puts it beyond all Doubt with me, that GOD indeed was among you, From this I saw that the *Conversions* which obtain with you, are far from being sudden Transitions from Horror and Fear, to immediate Serenity and Joy; that they are, on the contrary, a Work carried on *distinctly* and *by Degrees*, the SPIRIT now convincing them of the Evil of one Sin, and afterwards of another; now discovering to them some of CHRIST'S Mediatory Excellencies, and by and by others of them, about which formerly they either knew little, or were little affected with what Knowledge of them they had, and after several intermediate Acts determining their Closure with a SAVIOUR.

Upon the whole my Judgment of the Work, is, That it is of GOD: and as this is my Sentiment, I cannot but wish it to prosper in your Hands, and that from you it may spread, till it has reached to every Congregation in the Land, even to these who now regard it no otherwise than Delusion; but they also may see the Salvation of our GOD, and may join with us in Blessing the LORD, who begins to visit a guilty Land, and to heal its Backslidings, unless we, like the foolish *Gadarenes*, lay an Impediment in the Way, by disregarding the Work of his Hands, and imputing it to a *diabolical* Influence. I am with much Regard, R. & D. Sir,

Brechin, December
15th, 1742.

Your affectionate Brother
and most humble Servant,
DAV. BLAIR.

No. V. From the Rev. Mr. McLaurin one of the Ministers
of Glasgow, being Part of a Letter from him to a Cor-
respondent at a Distance, and offered to be inserted
here.

Rev. and dear Brother,

I Now send you the *Continuation* of the *Kilsyth Narrative*; and know it will not be disagreeable to you, that I write to you at the same Time some *Remarks* I have had Occasion to make on that good Work; being the same which I intend to offer, such as they are, as my *Attestation* to it; judging; myself under Obligations to contribute my Endeavours to do Justice to it, from the Opportunities I have had of a more particular Knowledge of it; not only by Correspondence with the *Writer* of the *Narrative*, and Conferencs with

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him and *neighbouring Ministers*, of whose Congregations, as avour'd with the like good Work, he gives some Account; but also by intimate Conversation with several of the *Subjects* of that Work themselves about their religious Impressions, and with *others* about their Practice; which, as you know well, are the chief Means of enabling us to form any Judgment of Matters of this Kind.

By such Means of Information, I have had that Satisfaction that could be expected by one not residing, but bestowing the Pains I have mentioned, among that People; that the Work in general is such as the publish'd *Narrative* represents it; and so like that at *Cambuslang*, that in describing the one, People may justly be said, as to the most material Things, to give a Description of both.

More particularly, I had the Satisfaction to observe, in conversing with these People, very promising Instances of such suitable Impressions both of the Hatefulness and Danger of Sin, join'd with ardent Desire of Relief from its Guilt and Power, in the Way the Gospel reveals, as could not but give Encouragement to expect, through the Grace of GOD, a happy Issue in due Time: *Convictions* that were not slight and superficial; but very deep and penetrating, and much resembling those recorded in Scripture as in *Acts* ii. 37. Not merely general and confus'd; but *distinct* and *particular*, at least gradually becoming such; and extending to Sins of Heart and Life, original and actual, and against both Tables of the Law: Much Sorrow of Soul both for the Alienation of the unrenewed Heart from the living GOD, and for corrupt Passions contrary to the Love *Men* ow'd to one another; as to which last, I observed Evidences, not easily to be forgotten, of the severest Remorse for Malice formerly indulg'd, plainly implying no small Admiration that the Gospel-Offers of Remission should extend to so hateful an Evil.

I had Occasion to observe and compare the new *Convictions* of Persons who perhaps were never known to have any considerable Concern about Religion before; and the peculiar Bitterness attending Remorse for backsliding into bad Courses after some profession of Religion and Concern about it in former Times: Producing Shame and Confusion of Face, and indeed no Wonder, to which might be well applied the Words in *Psal.* xl. 12. Nor could it but be very affecting to hear the Accounts which a *certain Backslider*, but I hope

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a returning one, gave of the Distress his Conscience labour'd under, when awaken'd to a Sense of his aggravated Apostacy: as particularly how, when intending to sing in Family Worship, the first eight Lines of a certain *Psalm* (it was the 102) he found his Heart too much overwhelmed to make it out: Being overpower'd with a Sense of his Unworthiness, as I heard himself tell it, to take the Words of that *Psalm* in his Mouth.

The *Convictions* I observ'd among these People behov'd to appear the more promising on Account of their being directed by Apprehensions of the Spirituality of the divine Law, as extending to the rooted Dispositions of the Heart: And it was very satisfying to observe careful Improvement made of Directions to particular *Self-searching*, by going through the several Commandments of the Law, in order, by divine Assistance, to discover and recollect the Evils of Heart or Life, or both, against them all; by which the Depravity of the unregenerate Heart exerts and manifests itself, with diversity of Circumstances, in different Persons.

Both in this, and other Corners, where the like good Work has appear'd, it has given particular Satisfaction, to observe People's Sorrow for Sin so strongly influenc'd by other Motives than mere Dread of Punishment, not excluding the Regard due to that likewise; even by an ingenuous Sense of the Evil of Sin, as an Offence against so just, so holy, so gracious a GOD; and so companionate a REDEEMER; so that their *Convictions* appear'd to be happy Accomplishments of the Promise in *Zech. xii. 10*. It was indeed their *looking to him* who was *pierced* for their Sins, that seem'd chiefly to make them *mourn* for them.

If there were some whose Sorrow for Sin seem'd to want, at lead for some Time at first, this last and perhaps some of the other abovemention'd Characters; it was encouraging to observe at least a laudable Ingenuity in acknowledging such Defects; join'd with a hopeful Docility in hearkening to proper Instructions in order to Proficiency, by GOD's Blessing, as to more just Impressions of the Evil of Sin, and of the Excellency of the appointed Remedy.

In perusing the *Narrative* you will easily observe, that it is far from speaking of those who have on this Occasion been brought under some Convictions of Sin and Concern about ovation, as if *all of them* ought to be consider'd as real *Converts*;

verts; or had already given such Evidences of that happy Change, as the Nature of the Thing admits: But only speaks thus of a *goodly Number* of them. And as the *Author*, who is a Stranger to you, is one whom I have had the Advantage of being particularly acquainted with, for a long Tract of Time; this seems, to demand it of me, as a Piece of Justice due to him and his publick Labours, on this Occasion, to give you what Assurance my Testimony, on so long Acquaintance, is capable of giving, not only of his *Probity* in narrating Fails; but also of his *Caution* in making Deductions from them: He being far from Precipitancy in building such favourable Conclusions, as some Parts of his *Narrative* contain, on too slender Grounds: Of which, Particular, and I think satisfying Proofs might be mention'd.

As I spent some Time in that Corner, not only in *May* last, when this Work was but beginning to appear; but also in the Months of *July* and *October* following assisting at the Administration of the LORD'S *Supper* at *Kilsyth*, as I have been in Use to do *yearly* of a long Time; this could not but give me Opportunity to observe the great Alteration to the better, in the State of Religion in that Corner, the gradual Progress of this good Work in general, and the Proficiency of particular Persons in the Way of GOD: And how *Convictions* which had been attended at first with considerable Distresses issued in a desirable *Serenity* of Mind; attended with good Evidences of well founded Peace: Shewing that the Sorrows, which had met with too little compassionate Regard from some fellowCreatures, had met with Compassion from him *whose Mercies are over all his other Works*, and who has promised to *revive the Hearts of the humble and contrite ones*; or the *Spirits which he has made would fail before him*, *Isai. lvii. 15, 16.*

I persuade myself, that the *Journals* publish'd in the *Narrative*, and in the *weekly Papers*, some Numbers of which were formerly sent you; containing Accounts of the Rise and Progress of the religious Exercise of some particular Persons, who seem'd to have attain'd to Joy and Peace in believing; must give no small Satisfaction to you, and other Persons of Cardour about these Peoples Regards to the Mercy of GOD, in the Mediation of his SON, as attended with the Characters which distinguish *Faith unfeigned* from its Counterfeits; and as sounding a reasonable Judgment of Charity
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that they receive CHRIST in all his Mediatory Offices, and for all the Salvation that he has purchas'd.

As I have had Opportunities of conversing with some of these Persons, and wick others whose Attainments resembled theirs; I think it very natural for those who have had such Opportunities, to reflect on the *great Difference* betwixt converting with such People *themselves*; and receiving Accounts of them from *others*: And on the Difficulty of conveying to others, by Description, adequate Notions of all the Things which must justly make a favourable Impression on the Minds of them who are present. It must be own'd indeed, that it is but reasonable Caution not to lay too great Stress on People's serious Manner of expressing their religious Concern, till that favourable Preemption is confirmed by more decisive Evidences: Yet as the Appearances of Seriousness, on such Occastons, admit of very *different Degrees*; one of your Experience must have observ'd *Degrees* of it which have something in them so convincing, however hard to be describ'd, as scarce to leave Room for Hesitation, about the Sincerity of the Speakers, in the Minds even of the more cautious Hearers. A good deal of this appear'd to be very observable, among the People I speak of, when expressing their Sense of the most important Things, and giving vent to their chief Sorrows or Joys; like Persons having very near Views of their Appearance before the supreme Tribunal; and wisely over-looking the inconsiderable Interval, so justly call'd in Scripture a Moment, that seperates betwixt the present Instant of Time, and endless Eternity.

The *Arafiatkns* of the *Session* or *Consistory*, and of the present *Magistrate* of *Kilsyth*, will give you a pleasant View of the *good Fruits* of this Work on the Lives and Practice of that People. Some Instances of *Restitution* among them, which happen'd after this Work began, I had Occasion to be well in form'd of, soon after they happened: And as to one of them, had the Pleasure to be employ'd by Mr. *Robe*, in conveying the Sum, given him by one unknown to me, to the Person for whom it was intended. The Thing is well known to several of good Character here; tho' the Restorer is conceal'd, as no doubt he ought. Some *Eminence* in the amiable Graces of *Charity*, *Meekness* and *Humility*, appears plainly observable in the Subjects of this good Work here, as well as of others like it in other Places of late: I mean,

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in those whose Proficiency affords the Evidences which found a Judgment of Charity as to a real Change on People's Hearts.

It render'd the Work in these Parts to the *North* and *East* of this City the more remarkable; that it extended to so many contiguous Congregations, and made so much Progress in so short a Time. As it was on the 18th of *May* that, upon a friendly Invitation, I went first to *Kilsyth*, after this Work appear'd: Among other Marks of an uncommon Concern about Religion in that Country-side, I observ'd Evidences of it in People's Eagerness to embrace Opportunities of conversing with those whom they judged capable of giving them useful Instructions, even in travelling on the High-Way. And in my return home, at the End of that Week, I had the Pleasure to find that on the Road between *Kilsyth* and *Kirkintilloch*, and in the Bounds of the latter, in *three small Villages*, within the Space of *less than two Miles*, there were about fourteen Persons, some of them *very young*, lately awaken'd: All of whom, excepting two or three, who were out of the Way, I saw and convers'd with: and observ'd a Seriousness about them that could not but give particular Satisfaction.

If it is a hopeful Sign of Sincerity when People have a deep Concern about *Perseverance*; and take the Alarm when they apprehend such Things in themselves as look like *Beginnings of Backsliding*; the self Diffidency and Jealousy of that Kind, which i observ'd among these People, behov'd to be very encouraging. When I stay'd *some Days* in *October* last at *Kilsyth*, I observ'd that the Minister had found it proper publicly to warn some, without naming any, who, as he heard, were like to lose their good Impressions, to come and converse with him at his House: And being there when they came, had the Pleasure to observe a happy Disappointment of his Fears about them: it appearing plainly that they were so far from being turn'd careless & unconcerned about Religion; that they were *under no small Concern* that their religious Affections *were not quite so lively* as sometime formerly: And it was *from their own Complaints* on this Head, that *the Report* of there being like to lose their good Impressions had proceeded. *I am yours, &c.*

Glasgow Janr. 28th 1743.

JOHN McLAURIN.

(To be continued.)

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Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **DECEMBER 24. 1743. § No. 43.**

*As GOD has been pleased in his sovereign Providence
to remove from us by Death, the Reverend & Excellent
Mr. Cooper; who was an eminent Instrument and
Promoter of the late Revival of Religion, as well as
a principal Encourager of the Design of this Paper:
it is a Pleasure to us, that we have an Opportunity to
pay a small Tribute to his Memory, by giving the fol-
lowing Account of him a Place in this Paper.*

ON Tuesday Morning the 13th Instant, died in the 50th Year of his Age, after a few Days Illness of an *Apoplectick Paralytick Disorder*, the Rev. Mr. WILLIAM COOPER, one of the Pastors of the Town, to the inexpressible Grief of his VENERABLE Colleague the Rev. Dr. COLMAN, those of his immediate Charge, and indeed of all thro' the Town and Land, who have a Savour for experimental Religion, and know how to prize the godly Man, and the faithful Minister.

The GOD of the Spirits of all Flesh peculiarly form'd and fitted him for the large Sphere in which he mov'd. His natural Powers were strong and lively: He was of an active Genius, and a leading Spirit, *It pleased GOD early to call him by his Grace.* From his very Childhood, by the Blessing of GOD on a careful religious Education, there appeared the Dispositions of real Piety, and at length the Grace of GOD was visibly seen by all that saw and convers'd with him to rule and govern and reign in his Heart; whence his careful observing Friends rais'd their Expectation of extensive Servi-

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ceableness from him in his Day and Generation. He early devoted himself, by the Will of GOD, to his Service in the Ministry of his dear SON, and indeed he seem'd a *Nazarite and seperated from his Mother's Womb*; his preparatory Studies at the College, and while he resided in Town afterwards, were attended with Diligence, sanctified by Prayer, and bless'd with a Proficiency in useful & valuable Knowledge, especially in divine Things, upon which his Heart was most set, and to which he made all his other Acquisitions happily subservient.

With the Advice of the *ablest Divines* in the Town in the Year 1715, he appear'd publickly in the Desk; and an agreeable Thing it was to them, and to ail his Friends, to see their largest Expectations from him answered, if not exceeded, he appearing at once a *Master of the Gift and Art of Preaching*. This soon fix'd the Eye and Heart of the *Church of CHRIST in Brattlestreet* upon him, and with all convenient Speed they proceeded with great Unanimity, to chuse him Co-Pastor and Colleague.

At Mr. COOPER's Motion and Request the Ordination was defer'd for a Twelve-Month, in which he preach'd but once a Fortnight, the Church generously providing for the Pulpit on the intervening Sabbaths. When the Year came about on May 23d 1716, he was solemnly seperated to the Work of the Ministry. And a memorable Day indeed it was, in which they *received a rich and a precious Gift of the ascended SAVIOUR*. From which Time, we are to consider him as beginning his Course, the Ministry he had received of the LORD JESUS. He hath ever since for now above twenty-seven Years together with his *honour'd surviving Colleague, been serving as a Son with a Father*. And he has given abundant Proof of his encreasing ministerial Gifts and Graces before all the Churches in the Town and through the Land. Like the Sun dispensing Light and Heat, going on gradually in already, regular Course, and in its Progress encreasing its benign Influences, 'till it brings on the perfect Day; so he ran his Course strongly and steadily with encreasing Vigour, Zeal and Activity, till he arriv'd to his Meridian; and e'er the Decline began, we are deprived of him as it were in the Midst of his Years, the Vigour of his Age.

He was a Scribe well instructed to the Kingdom of GOD, thoroughly furnish'd and ready upon all Occasions to every good Work. He was well established in the fundamental

Doctrines

The Rev. Mr. COOPER's Character.

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Doctrines of the Gospel, the only Religion of fallen Man; and contended earnestly for the Faith once delivered to the Saints, and with a Zeal according to Knowledge.

His Preaching took in Doctrine and Precept, Grace and Duty. He constantly laid the Foundation well in doctrinal Truths, establishing every Precept of the Gospel on its proper Basis, and enforcing it with the divinest Motives.

His Sermons were far from loose empty Harrangues, they were all well digested, solid, rational and instructive, warm and pathetical. The Method perfectly just and regular, the Language plain, familiar and scriptural, avoiding the Extreams of enticing Words of Man's Wisdom, and vulgar groveling Expressions. He had an uncommon Talent at explaining and enforcing the sublimest Truths of the Gospel, and making them familiar to the meanest Capacity, while at the same Time, the most Wise and Judicious were edified and quickened. In Prayer he was equal'd by few, and perhaps excell'd by none, being ever ready upon all Occasions to address the Throne of Grace, with a Variety of suitable Expressions and Pleadings, chiefly drawn from Scripture. He had a commanding Voice, and an agreeable Accent, his Elocution grave, solemn and majestick, and he visibly spake under an awful Sense of the Majesty of that GOD, in whose Presence he stood, whose Messages he delivered, and the vast Importance of them. *He was mighty in the Scriptures; and being fervent in Spirit, he spake and taught diligently the Things of the Lord, and mightily convinc'd his Hearers.*

As a Pastor, he was faithful, laborious, vigilant and compassionate. In his private Applications to Souls (and Multitudes resorted to him *in the late remarkable Day of divine Visitation*) *he was an Interpreter, a Messenger one among a Thousand.* His Labours were not confin'd within his own Flock, but were earnestly coveted by other Flocks in the Town; so that there was scarce a Sabbath but he preached both Parts of the Day, besides his frequent Preaching on the Lectures, which have of late been multiplied among us.

And he preach'd to happy Purposes: GOD greatly own'd and honour'd him in his Work; making him *a spiritual Father to many, who now rise up and call him blessed, and they will doubtless be his Joy and Crown in the Day of CHRIST.*

He was nobly courageous in the *Cause of Christ*, it being his chief Ambition to approve himself to Him, and he has abundantly

dantly evidenced how little he regarded the Praise or Dispraise of Men, where he tho't *the Honour of Christ concern'd, and the Operations of the Holy Spirit among us of late not duly regarded.*

View him in private Life, the Gentleman and the Christian met in him; he was courteous and affable to all Men, chearful and pleasant in Conversation, and definable in every Relation as a COHORT, PARENT, MASTER and FRIEND.

He was had in great Esteem by his Brethren in the Ministry throughout the Provinces, the Elder of whom lov'd him as a Brother, and the Younger of them revered him as a Father. Scarce any Minister among us had the more general Esteem and Love of his Country; and in the Year 1737, he was chosen by the *Reverend Corporation*, President of *Harvard College*; but when the Vote was presented to the *Honourable and Reverend Board of Overseers*, he excused himself that honourable Trust; yea his Name has of late Years been had great Honour in SCOTLAND and ENGLAND, and several Divines or the first Rank have sought his Correspondence. In short, all that knew him will number him among the best and most useful Divines among us.

His Death was sudden and unexpected to his Friends, but we have Reason to think, not to himself: Near thirty Years ago, and at Times ever iince, he often spake of his Expectations of an early Death. "*the most of his Father's Family dying he used to say before fifty, and he very lately said to several at different Times that Dr. COLMAN would live to bury him.*"

Upon the surprizing Alarm given his Church of his sudden violent Seizure on the *Lord's-Day*, they immediately determin'd to seperate the Day following; for solemn Prayer and Humiliation, and to implore of GOD the continuance of so useful and valuable a Life. The Ministers of the Town readily gave their Assistance, and graciously assisted they were, in leading in the Devotions of a large and deeply affected Assembly both Parts of the Day, *Prayers and Supplications were offer'd up with strong Crying and Tears to him that was able to save.* But the sovereign GOD had determin'd to call him off from his Work to his Reward.

Tho' the Nature of his Illness was such as in a great Measure to deprive him of the Use of Speech and Reason, yet he had his lucid Intervals, and was enabled expresly to declare on the Sabbath-Evening. "That he rejoiced in GOD his Saviour".

The Rev. Mr. COOPER's Character.

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Saviour." And in the Night to signify by lifting up the Hand, upon Questions being propos'd to him, "That he "freely and chearfully resign'd his Spirit into the Hands of "CHRIST, where he had often committed it: And that he "could leave his dying Testimony to the Ways of GOD." That "he had the Peace of GOD that passeth all Under- "standing, and the Hopes of entring on the *Recommence of "Reward"*."

The Remains of *this excellent Man of God* were attended to the Grave on the Thursday Evening by a numerous Train of hearty Mourners of all Orders and every Denomination. THE MEMORY OF THE JUST IS BLESSED.

Sic Mihi contingat vivere, sicq; Mori.

The Account above was drawn by a Rev. Minister in Boston, at the Desire and with the Revise of the venerable Dr. COLMAN. And on this Occasion we would observe, that as the Rev. Mr. COOPER greatly rejoiced in the late remarkable Revival of Religion among us, declaring that since the Year 1740, more People hid sometimes come to him in Concern about their Souls in one Week's Time than in the whole twenty four Years of his preceding Ministry; so he told us he intended to draw up for our Christian History, a summary Account of so much of this Revival as he had been a Witness of. But as his unexpected Death has unhappily hindred the Publick of this desirable Performance; we would take Occasion humbly to intreat those OTHER MINISTERS who are willing to give us Accounts, to hasten them, for the further Glory of the divine Power and Grace and Entertainment of the Pious.

Continuation of Mr. Robe's Narrative.

An Account of this good Work in Congregations to the Northward of Glasgow, since October last.

At Kilsyth.

THE observable State of Things in this Congregation, during the Months of *November, December and January*, was, that those who had been *awakned*, but had attained to no desired Outgate, continued to make Progress, and to profit by the use of the outward and ordinary Means of grace, especially the younger Sort whose Progress was very sensible. They who appeared to have received the LORD

JESUS

JESUS CHRIST, continued to all outward Appearance to walk in him, and to grow in Grace, and in the Knowledge of our LORD JESUS CHRIST, as they continue through Grace to do unto this Day, *March*, 6. 1743.

There are not above two or three of them known to me, whom I have had Reason to rebuke for any Thing amiss in their Walk. Many of them came frequently to me these Months, and since, with Fears and Doubts about their spiritual State: Some of their Doubts and Fears arose from their feeling Vanity of Mind, wandering of their hearts in the Time of holy Duties, evil Thoughts, Hardness of Heart, and other inward Corruptions; so that they complained that they were worse and wickeder than ever they found themselves to be before: not considering that formerly they were dead, but now they had Life and Feeling; that formerly they were Darkness, and now they were Light in the LORD. Others complained of their Want of Love to CHRIST, and of spiritual Deadness, because lively Motions of their Affections were abated. Some of these wanted to know by what Marks and Signs they might know that they loved our LORD JESUS CHRIST in Sincerity. Others were afraid, and jealous that their *Faith* might not be of the right Sort, and lest they should deceive themselves. Many of them complained much of Atheistical Thought, blasphemous Injections, as it were inward Diswasions from Prayer, and other holy Duties, and other Sorts of the fiery Darts of the wicked one.

The *Societies for Prayer* continued and increased, so that at present they are above *twenty-two*, which meet once in the *Fortnight*, once in the *Week*, and some of them oftner. The outward Reformation of the Congregation continues. And during these Months mentioned, there was great Diligence in Attendance upon Gospel-Ordinances, and great Appearance of Seriousness and Concern in Hearing, without any considerable Outcry. There were few or none newly awakened known to me these Months, tho' I find since that there were, but were able to conceal themselves for a Time; only there were some few in and about the Town of *Kilsyth*, then and since, to the Number of *twenty-three*, who associated themselves for Prayer, and of themselves; I hope it shall issue well with some of them, thro' the tender Mercy of the MOST HIGH, tho' there are Grounds of Fear as to others.

Since the *Beginning of February* the Operations of the
HOLY

Kilsyth in SCOTLAND.

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HOLY SPIRIT have been again more sensible, both as to the awakening of secure Sinners, and reviving these formerly converted.—All or most of the Societies of the Congregation set apart *Tuesday the eighth of February*, for *Thanksgiving* to the GOD and FATHER of our LORD JESUS CHRIST, for this surprising and unlocked for Appearance of his Grace, in so many Conrrelations of this backslidden Church and Land, and for *Prayer* that it may be general, through the Length and Breadth of the Land.—There was also transmitted to us, a *Memorial* from the *Societies for Prayer*, at *Edinburgh*, inviting the praying Societies in this Congregation, and the Congregations about, to join with them upon the 18th Day of *February*, in *Thanksgiving* and *Prayer* to GOD, upon the foresaid Account. [See *Christian History*. page 87.]

This Congregation kept the said Day congregationally. The Rev. Mr. *Robert Spears* Minister of the Gospel at *Linthgow*, assisting me in the publick Work, when there was a very great Concern in the Congregation.—And Mr. *Spears* and I, had much to do in the *Evening*, in conversing with those under Distress, who had as yet got no Out-gate: As also with several of those, who had got an Escape thro' Grace; but were under great Distress at the Time, thro' various Temptations. The *Societies for Prayer* men at *Night*; the Societies in the Congregations about, kept this Day, or some Part of it. The *Minister of Kirkintilloch*, preach'd upon the *Thursday*, being the 17th, and I think the Societies of that Parish met upon the said Day.

I remark this more particularly, to manifest and set forth, the Glory and Praise of our GOD, who is the Hearer of Prayer, and who hath been gracious to us at the Voice of our Cry, for his SON, and for his holy Name's Sake. The Month of *February*, having been the *most remarkable* Month, for the Presence of the LORD among us, not only in this Congregation, but some others about, of any since *October* last.—From *Sabbath the thirteenth* to *Sabbath the twentieth* of *February*, there were *ten* awakened either altogether new, or such upon whom their first Awakening; had long since come to nothing; since which there have been about *eight* with me, most of them *under fourteen*.—All this besides *thirteen* young Boys, who had affociated themselves for Prayer, without any desiring them, and who are since taken under such Notice, as is needful for them.—*Last Month* and *this*, hath also been a

Time

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Time of reviving, strengthening, and confirming to former Christians, and of relieving some of the late Converts from their Distresies.—Of all this I have good Documents, some of which shall be given upon the *Article of Reviving* in this *Narrative*, if the LORD permit.

There are at this Time near *seventy*, if not above, who are *young Ones*, from *eight* to *eighteen* or thereby, who meet in Societies twice a Week, most of them, and spend the Time in *Prayer*, singing some Part of a *Psalm* reading the *Scriptures*, and repeating their *Catechism*. They are at least once a Week under the Inspection and Direction of some elder Christian, who meets with them.

I received a Letter about two Weeks ago, directed to them, from an *English Gentlewoman*, who is Author of the Letter to the *Negroes converted in America*. It is so good, and may be so encouraging, and useful to all such *young Ones*, who set themselves to seek the LORD, That I give it a Place here.

*To the dear young Lambs in Kilsyth, that are seeking
after Christ, a Friend of theirs sendeth Greeting:*

Wishing all Salvation thro' the Saviour's Name.

My dear little Children,

WITH Joy I received an Account from the dear Servant of CHRIST, your honoured Minister Mr. *Robe*, that the LORD has inclined your Hearts to seek after him, that the great Shepherd is gathering you with his Arm, that some of you are carried in his Bosom; and that some of you who are got in to CHRIST, are distressed at Times, with the feeling of indwelling Sin, and Fears about your Interest in God, and Acceptance with him on that Account.

And unto you my dear Children, *who are seeking after JESUS, and have not yet sensibly found him* whom your Souls love; to you let me say, *Follow on to know the LORD, and you shall know him.*—You were born Sinners: *guilty* and *filthy* you were in your first Father *Adam*; you sinned in, and fell with him in his first Transgression. And as his degenerate Off-spring, you were conceived in Sin, and shapen in Iniquity, and came into the World with a sinful Nature, all over defiled from Head to Foot, with Hearts full of Enmity against GOD, and bent to backslide from him: And you have gone astray, even from the Womb: And the righteous Law of GOD curseth every Transgressor, and the Wages of Sin is Death: And while Souls abide in their natural State they are in apparent Danger of GOD's eternal Vengeance.

(To be continued.)

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **DECEMBER 31. 1743. § No. 44.**

Continuation of Mr. Robe's Narrative.

BUT, Oh! Behold, GOD *so loved the World, that he gave his only begotten SON, that whosoever believeth in him, should not perish, but have everlasting Life.* JESUS has born the Wrath and Curse of GOD; for the Law condemned Sinners, that deserved to die the Death, CHRIST has dy'd in the Sinners Room: The Blood of the Sox of GOD, has been shed instead of the Sinner's: JESUS gave his Life a Ransom for Sinners, to satisfie offended Justice, and procure our Redemption from all Misery unto all Glory; to save us from Sin and Hell, and to bring us unto GOD. And GOD is so well pleased with what his dear SON has done and suffered for Sinners, that he can be gracious to them, and has promised to exalt his Grace, magnify his Mercy in forgiving their Sins, and saving their Souls unto Life eternal; even to the Chief of Sinners, to every and all of them will GOD be thus gracious, that come unto him by JESUS CHRIST.—Are you convinced then, my dear Children, that you are miserable Sinners, and must perish for ever, if GOD of his infinite Mercy doth not save your Souls? Then consider CHRIST is the *Way* to the FATHER. GOD invites and commands you to believe on his dear SON, to come unto CHRIST for Life; and by him to GOD the FATHER, for all that Grace and Salvation which your perishing Souls want. CHRIST is able to save you to the uttermost; and lo he is willing to save *every* poor Sinner that comes to him; the SAVIOUR invites heavy laden Sinners, even all that are weary and burdened with Sin, to come unto him, and has promised to give them Rest. And no one Soul that cometh unto him, will he in any ways cast out.—Come then, my dear

X x

Children,

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Children, cast yourselves as perishing Sinners, at the SAVIOUR'S Feet: And you shall find Mercy. The Arms of CHRIST stand wide open to receive returning Sinners.—And if you would find Mercy with him, bring nothing with you but your Misery.—CHRIST saves all freely, without Money, and without Price, without any Worth or Worthiness: The SAVIOUR don't look for these, in the Souls that he saves; but only calls them to come to him in all their Misery, to receive that full and compleat Salvation which he prepar'd for them, and will bestow upon them freely. And no Soul that comes, let him be ever so poor and miserable, wretched and blind and naked, shall be sent empty away. And wait my dear Children, wait patiently for the LORD, for he hath said, "*They shall not be ashamed that wait for me.*" And with CHRIST, in CHRIST, you shall find Life, eternal Life, and shall obtain Favour of the LORD.

And unto you my dear Children *that have found JESUS, and the Comforts of his Love in his precious Promise to your Souls;* unto you I say, That none of all your Enemies, Sin, Satan, nor wicked Men, shall ever pluck you out of YOUR SAVIOUR'S Hands. He will give you eternal Life, and you shall never perish. The LORD that hath begun to save you, will save you to the uttermost. He that hath forgiven your Sins, will subdue your Iniquities. "*The God of Peace will bruise Satan under your Feet shortly.*" That little Spark of Grace which he hath enkindled in your Souls, shall not be quenched by these Waters of Sin, that Sea of Corruption which still abides in your depraved Nature: Tho' Sin and Grace war in your dear Souls, yet Grace shall get the Victory over Sin. The LORD JESUS, the Captain of your Salvation, will vanquish all your Corruptions, trample these your Enemies under his Feet, and cause you to set your Feet upon the Necks of them: Yet a little while, and these Enemies, which pursue and afright your Souls to Day, you shall see them no more for ever: They shall sink as Lead into the mighty Waters of the boundless, all-overflowing Grace of GOD, and the infinite Merit of the SAVIOUR'S Blood; and you as the Redeemed of the LORD, shall sing the LAMB'S NEW SONG, and say, "*Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto GOD and his FATHER, To Him be Glory and Dominion for ever and ever.* Amen.

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Oh dear Souls! you that have a painful feeling of the working of Sin within you, have the forgiveness of Sins thro' the LAMB'S Blood: Your Sins are forgiven you for his Name's Sake, and GOD has wrought the new Life of Grace in your Souls, or else the Workings of Sin would not grieve you: If you have a painful Feeling of the Body of Death, it is because you are alive from the Dead: And because CHRIST lives, you shall live also; because, he lives for you and in you; and his Life, will swallow up all your Death. That Death of Sin which now works in you, shall shortly be swallowed up of perfect Holiness, Joy and Life for evermore. And mean Time your Saviour will succour you under all your Sorrows, companionate your Souls, under all your Grievs from the Being and Working of indwelling Sin, and give seasonable Grace to strengthen you against Corruption and Temptation: The Grace of Christ is sufficient for you, and his Strength shall be made persist in your Weakness.—And lo, your Interest in Christ, and in God thro' him, doth not in the least depend upon your Frames, nor shake and totter, as they alter. Your Beloved is yours, and you his: He hath betrothed you unto himself for ever, and hateth putting away: He will never cast you off for your Vileness, for all that you have done. And God has engaged in his new Covenant, to be a God, a Father to you, and you shall be his People, his Sons and his Daughters: And hath sworn that he will be no more wroth with you, that his Kindness towards you shall never depart, but stand firmer than the Mountains and Hills, out-live Time, and run on its own everlasting Round to an endless Eternity.—And as for your Acceptance with God, it is quite out of yourselves; it stands alone in the Person, Blood and Righteousness of Christ, who is yesterday, to Day, and forever the same: God the Father, has made you accepted, everlastingly accepted in Christ, the Beloved of his Soul. And in him you have an everlasting Standing in divine Favour, that is quite independent upon your own inherent Goodness. God accepts you my dear Children for Christ's Sake, on the Account of what he is, and hath done, and not on the Account of what you are, or can perform; Salvation is all of Grace, a mere free Gift to the Chief of Sinners. The Wages of Sin is Death: But the Gift of God is eternal Life thro' Jesus Christ our Lord. Therefore my little Children, abide in Christ by Faith. Run daily as perishing Sinners,

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Cumbernauld, and St. Ninians.

unto him the great Saviour; and there you shall be for ever safe from the Storms of God's Wrath, and eternally solaced with his present Favour. Into the Arms of Christ I commit you, as his tender Lambs, to be carried safe in his Bosom, thro' a World of Trials into a World of Glory: And am your's most tenderly in Jesus, &c.

At CUMBERNAULD.

IN the Parish of *Cumbernauld* the Concern among that People hath continued publick and discernable all this *Winter*; there being Persons newly awakened from Time to Time.—there is great Opposition to the Lord's Work in that Congregation, by the *Seceders*, and Persecution as far as Mocking; and the Tongue can go, as there is also in the *East End* of this Parish—it is remarkable that the first Day the *Seceders* preach'd at *Cumbernauld*, which was in *February* last, there was a greater Stir and more sensible Outcry in the Congregation at the Kirk, than had been for some considerable while before.—Also *next Lord's Day* when the *Seceders* had Sermon, there was a *Lad*, who when he was entering into the Place of their Meeting, cast his Eyes towards the kirk, when this Thought came into his Mind, "What Reason can I give for forsaking the Minister, and following these Folk"? which troubled him so, that he went strait from the Place of their Meeting, to the Kirk, where he was awakened and brought to a deep Concern about his sinful and lost State.—It is also talked that he was carried to the seceding Preacher, who advised him to mind and apply himself to his Work.—A judicious Christian in the Bounds, having said. That was the Way *Cain* took, who went to build Cities, suffers their Spite, for this just Thought.

Other Parishes to the West.

Those in the *other Parishes* to the *West* of *this*, who appeared to have got a desirable Issue of their Awakening; continue to make Progrss, and walk as becometh, and have the same Temptations, Doubts, Fears & Difficulties that Converts in former Times had.

St. NINIANS.

The Rev. Minister of the Gospel at *St. Ninians*, by his to me of the 19th Currant, [*March 1742,3.*] writes, "That *Impressions upon our people are far from wearing off*; their *Behaviour is such as that their Enemies themselves cannot*
"quarrel;

Gargunnoch, Kippen, Muthel, and Monyvard.

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“quarrel; and hitherto they behave very well: It would give you great Pleasure to hear them pray and converse. Our Audience is most attentive to the preaching of the Word.

GARGUNNOCK and KIPPEN.

The Rev. Minister of the Gospel at *Gargunnoch*, by his to me of the 17th Currant March [1742,3.] writes, “That *the Concern there in a great Measure continues*, their *Fellowship Meetings increase*: That even the Childrens Meetings for Prayer continue; their outward Concern continues even in the Publick; a diligent attending upon Ordinances, Love to our GOD and REDEEMER remains, and to all the Children of our LORD’s Family; and especially blameless Conversation.”—He writes also, “That there are still some under spiritual Concern in the Parish of *Kippen*.

MUTHEL and MONYVARD.

In the Month of January [1742,3.] when I heard last from *Muthel* the Rev. Mr. *Haly* writes, “That *the Work of GOD was still going on in his Congregation*, and that *there were then several newly awakened*:” concerning whom he writes—“That they appeared to have been touched to the Quick, the Arrows of the ALMIGHTY shot to their very Hearts, trembling like the *Jaylor*, crying out against Sin, breathing and thirsting after a SAVIOUR. My Bowels were moved for them, and I hope the Bowels of a compassionate REDEEMER were yearning over them, when they were with *Ephraim* bemoaning themselves.—I must tell you as a Token for Good, *a praying Disposition among this People not only continues, but is upon the growing Hand*. Besides what of that is with particular Persons and Families, *our praying Societies are increasing*.—We have now *thirteen of them*, and a new *one going to be set up*.—I cannot express how much I am charmed with the *young Ones*. We have now *three praying Societies of them*. One of them at about *two Miles* distance from this, pay’d me a most agreeable Visit upon the *first Monday of the Year*; a Day that young People especially used to be otherways employ’d—we had I think upwards of *forty* of them; they continued in Prayer and other Exercises till about ten at Night. But O! to hear the
“young

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Muthel, Monyvard, Crief.

"*young Lambs* crying after the GREAT SHEPHERD; to "hear them pouring out their Souls with such Favour, with "such beautiful Expressions, with such copiousness and fullness, did not only strike me with *Admiration*, but melted "me down in *Tears*. *I wished in my Heart that all Contradicters, Gainsayers, and Blasphemers of this Work of GOD, "had been where I was that Night.*" He also writes, "That "the Rev. Mr. *Porteous* Minister of the Gospel at *Monyvard*, "told him there was some stirring in his Parish.

Since the preceeding Account was put into the Printer's Hand; I have received the following later Accounts—The Rev. Mr. *Haly* in a Letter to me of the 29th of *March* [1743.] writes, "That *the Concern in that Congregation continues*, in hearing the Word, tho' not with such a Noise "and Outcrying as formerly. And tho' the *publick Awakenings* be not so discernible, as they were sometime ago; "yet few *Sabbaths* pass, but, *saith he*, we have *some pricked in their Hearts*, and with great *Anguish of Spirit* crying, "WHAT SHALL WE DO?—A Law-work is still severe, "and of long Continuance with many; but the LORD is "supporting, helping to wait, and keeping them thirsting "after Relief in CHRIST.—Others who, as I judged, had "*their Wounds bound up*, have them *fall a bleeding again*; "and when the LORD hides his Face they are exceedingly "troubled, and almost are as much upon the Rack as formerly.—They are but Novices in Religion, and know "but little of the LORD's ordinary Way with his People, "which makes them think, that there is no Sorrow like to "their Sorrow, no Case like theirs—But they will gather "Experiences, and the LORD will teach them, that he is "dealing no otherwise with them than he uses to do with "them that love and fear him."

There are several hopeful Appearances in the Rev. Mr. *Porteous's* Parish of *Monyvard*; such as an unusual Attention to the Word; setting up the Worship of GOD in many Families where it was formerly neglected; *the setting up, and increase of praying Societies*; and a noticeable Concern among many *young Ones*, of whom they have *two Society Meetings*.

CRIEF.

There have also been for some Time past publick and discernible Awakenings in the Parish of *Crief*, where the Rev. Mr. *Drummond* is Minister, *Several have there fallen under*
spiritual

Kilsyth, Cumbernauld, Kirkintilloch, Campsie. &c.

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spiritual Trouble and Distress. And several praying Societies are setting up there.

Kilsyth, Cumbernauld, Kirkintilloch,
Campsie.

I have now, this 18th of *April*, [1743] to add unto the preceeding Account of the State of Religion in this Country—*that publick and discernible Awakenings continue in this Correlation, reaching even some of the elder Sort; particularly yesterday, when there appeared a general Concern upon the Congregation. Not unto us, not unto us, but unto the holy and blessed Name of our GOD, the sole Author of it, be all the Glory.—At Cumbernauld the Concern still continues publick and discernible, and new Awakenings from Time to Time.—I'm likewise informed that in the Parishes of Kirkintilloch and Campsie there are Instances of new Awakenings.*

Several other CORNERS.

Besides the Places already mentioned in this *Narrative*, where there have been or are yet discernible and remarkable Awakenings; there are good Informations from *several other Corners*, concerning various promising Tokens for Good, which afford probable Evidences not only of some Success of the Gospel, but of superiour Decrees of Success, surpassing former Years; such as more careful Attendance on Sermons, both, on *Sabbath-Days* and *Week-Days*, and on Catering; More seriousness in hearing; more Inclination to Societies for Prayer, most remarkably, tho' not merely, among the *younger Sort*; which seems by the divine Blessing, to set *others* thinking: More resort to Ministers for private Instruction: Religion more the Subject of Conversation: And comfortable Accounts given by private Christians, not only to their Ministers, but one another of the Benefit which they hope they reap by the Ordinances in their respective Congregations: As also earnest longing and much fervent Prayer, for a Greater and more general Reviving.

Such comfortable Accounts, are not only from some *Country Congregations*, but from some of the *principal Cities* of this Land.—At *Dundee*, Meetings for Prayer, and a praying Disposition in them, with Christian Knowledge, do still incrase! Upon the last Week of *March* they had *two new ones set up*: so that they have now *above twenty of these Meetings*, and in *several of them* between *twenty and thirty Persons*—There are also come to my Hand certain Informa-

tions

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Fife, &c..

tions, of a promising Concern beginning to appear in *some Congregations* in the *South west* Corner of *Fife* besides what has been at *Toryburn*—I have also lately Letters from some of the Lord's People from *Angus* in the *North*, and near the Borders to the *South-east*; expresling the most earned Desires, and longing for such a Reviving, in the Corners where they dwell.

Thus have we given the Reader Mr. ROBE's general Narrative of the extraordinary Work in Kilsyth and other Congregations as far as has yet come to Hand; to which we now add Extracts out of private Letters which came in the last Ship from SCOTLAND, and therewith close our Accounts from thence at present.

*Extract of a Letter from the Rev. Mr. McLaurin of
Glasgow to the Rev. Mr. Edwards of Northampton,*

dated Aug. 10. 1743.

“—As to the State of Things with us, I must chiefly refer you to those Parts of *Mr. Robe's* Narrative, I now transmit. Besides the Places mentioned in those Prints there are comfortable Accounts, tho' comparatively speaking perhaps not so confljerable, nor so notour concerning some Parts of the Counties of *Ross* and *Murray* far North, and some Parts toward the South, about the Borders of *England*, and other Parts near the Heart of the Land.”

(To be continued.)

JUST PUBLISHED.

AN Abstract of the remarkable Passages in the Life of a private Gentleman: In three Parts. Relating to Trouble of Mind, some violent Temptations, and a Recovery: In order to awaken the Presumptuous, convince the Sceptic, and encourage the Despondent: With Reflections thereon. The fourth Edition. Sold by Joseph Edwards in Cornhill Boston.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday JANUARY 7. 1743. § No. 45.

*Remainder of the Extract from Mr. McLaurin's Letter
to Mr. Edwards.*

“IT Have had more Comfort than I can easily express, in converging this Summer with *young Men* from the *Eastern Parts*, who since the late Revival have turn'd their Thoughts towards the Ministry; and give good Ground to hope that it is from an uncommon Zeal for the Glory of GOD in the Conversion or Souls. Some or them had begun other Kinds of Business: but they are of such an Age at present, that, if they are spar'd, they will be Young, I think, when they have finish'd their University Education”.

Extract of a Letter from the same Rev. Gentleman, viz.

Mr. McLaurin, to the late Rev. Mr. Cooper, dated

also at Glasgow in August last.

Glasgow, Aug. 9. 1743.

R. D. B.

I Cannot easily express how much I reckon my self indebted to you for your last Letter, together with what you sent alone; with it, and the friendly Resolution you have form'd of writing to me more frequently afterwards, which is more earnestly desir'd than you can well conceive.

After considering your Pacquet and some others; tho' it must be regretted that so many have disregarded the Warnings given against the Things which *your Preface to Mr. Edwards's* Discourse mentions, as Things “esteemed to be the Blemishes and like to be the Hindrances of the Work” there seems to be no small Ground of Praise on the following Accounts, 1. That at such a Distance from the Beginning of

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this Revival there are so comfortable Confirmations of the Reality and Greatness of it, from the *Perseverance* of so goodly Numbers. 2. That such Numbers of the chief *Friends and Promoters* of the Work have been enabled to behave so towards the chief *Abettors* of these Hindrances of it, as must I think, oblige candid People not to confound them, but to distinguish them from one another, as different and contending Parties; in which Conflict it is, I hope, a Token for Good, that the *former* have been enabled to mingle so much Meekness, with their Steadiness against the *latter*. 3. That there are so hopeful Appearances that this *latter Party*, and particularly some of their chief Abettors are not incorrigible; but that several, I would fain hope a goodly Number of them, seem to be profiting by after Reflection on their Escapes: What a Pity will it be if *just Retractations*, which ought to be counted so *honourable* in so poor fallible Creatures as we are, should bring Contempt on Men for what *ought to be endearing*, and has so *just a Claim to Encouragement*.

As to the *State of Things Here*, I must refer you for a good many Things to the last publish'd Paris of my valuable Friend Mr. *Robe's Narrative*; whose Integrity, Piety and Zeal, for the Life and Power of Godliness, I endeavour'd, I suppose, formerly to make you acquainted with.

The *Corners* where the Revival, with which the most HIGH has favour'd us, has appeared most remarkably, are as follows, (1) CAMBUSLANG to the *South* of this City, where, besides the People of that Congregation itself, Numbers from other Places have reap'd so much Benefit. (2) KILSYTH and *neighbouring Congregations*, to the *North & East* of us, to the Number of *six*: in one of which, viz. *Cumber-nauld*, tho' the Work did not perhaps make so very quick Progress as in some others, yet for a lone Time it had no considerable Interruption: And this is the Case still so far as I know, nor is it very long since I had good Account of it. The *remotest* of the *six Congregations* I am speaking of are not above *ten Miles* from us, I mean as to their Parish Churches. (3) St. NINIANS, a very large and populous Congregation contiguous to *Sterlin*, (which Town is about 18 Miles from us) and *Gargunnock* lying near it. (4.) MUTHIL about 11 or 12 Miles North from *Stirling*, and several *neighbouring Congregations*. I think it was last Spring that I had credible Information that the Number of the awaken'd in
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that Corner was reasonably computed then to amount to about or above *five Hundred*; And the Work there has made considerable Progress since. It seems indeed to be the Corner where the Work is at present, and has been for some Time most flourishing. The *Minister* besides his eminent Piety and Solidity, is also of considerable Age and Experience. (5) TORRYBURN and CARNOCK; of which, at least of the former, you have some Accounts from your pious and learned young Correspondent.

In *May* or *April* last, refreshing Letters came hither from a worthy *Minister* at ABERDEEN above 100 *Miles North* and *East* from us, concerning a Revival in a Corner about 100 *Miles North* from them, tho' not therefore 200 *Miles North* from us, in the Shire or *County* of Ross. We long'd for Confirmation, which came not long after, by some Ministers from those Parts, who were going to the General Assembly, but first visited *Muthil*, *Kilsyth* and *Cambuslang*; and in their Way to the Place last mentioned favoured me with their Conversation, and told that the Revival in their Bounds, which had been chiefly remarkable since *November* last, seem'd to extend less or more to about *ten* or *eleven Parishes*: And was not attended, at least in any considerable Degree with the bodily Distresses which *some*, and indeed *but some*, in our *West Country* have been affected with. Mr. *Robe* had prevail'd on some of them to send more particular Accounts afterwards, which are much long'd for. Tho' they were solid cautious Men, far from a Byas to hyperbolical Ways of speaking; it was with uncommon Expressions of joyful Admiration that they discrib'd the Satisfaction they had the *Friday's Evening* before I saw them, in a praying Society of *young Ones* in the Parish of *Muthil*, before they reach'd the Minister's House, and about two Miles from it; a Society, through divine Mercy, happy under the Inspection of a pious and zealous *Schoolmaster*.

Besides the Corners where the Revival has appear'd in a *more discernible Manner*, as in the Places first mentioned above; there are good Informations concerning a *Number of Places* as favoured with comfortable Evidences of a real Revival, less or more, surpassing former Years, tho' in a *more silent and secret Way*; such as the Incrase of Attendance on Ordinances, of serious Attention to them, of Communicants, of praying Societies, of religious Conversation and the like

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good Signs, which you will find put together in a Part of the latest Continuation of the *Kilsyth Narrative*, Pages 212, 213. [*Christian History* Page 351.]

No longer ago than yesterday a Gentleman of a good Character who has been this Season pretty far in the *North* of SCOTLAND in the County of *Murray*, told me he had taken some Notes of very good Accounts he got in a Corner there, which he kindly promised to send me after he returns home to *Fife*; but I fear they may not come to Hand before this Vessel fails.

In EDINBURGH, they who have best Access to know the State of Religion there, give from Time to Time very comfortable Accounts of its Progress, appearing by various Evidences which perhaps many who live there, know little or nothing about it: tho' indeed there are some good Things of *publick Notoriety*, such as the Increase of Attendance on Ordinances, and of Communicants. It seems to me that THIS TOWN comes far short of EDINBURGH as to Progress in Religion of late; tho' there has been I hope, of along Time, a goodly Number of sincerely pious Persons in it, Yet as none of the Fruits, especially of the most precious fruits of infinite Mercy, ought to be denied or diminished; it must be acknowledged, our gracious LORD has not lest us without such Tokens for Good, as those abovementioned. I never had near so many coming to me for private Instruction about the State of their Souls as *within these two Years*.

Notwithstanding of *Instances of Backslidings*, which we behov'd always to lay our Account with, especially among those even in whom the Judgment of Charity could discern little or nothing but mere Conviction, without comfortable Evidences of their closing with CHRIST, or their being duly intent on that main Point: Yet as to those who gave the *probable Evidences* of saving Faith and of Love, according to my best Informations and Observations, such a Number seem to *persevere* as I think may be reckoned the Generality; or a great Majority.

About the *Beginning* of this Revival, in conferring and reasoning about it; it was sometimes argued that tho' only the *half* or *third* Part, or any Part bearing a *considerable Proportion* to the whole of such a Number, should evidence *Sincerity* by *Perseverance*; it ought to be esteemed an extraordinary Instance of the Success of the Gospel; Now *after such*

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a Distance of Time, it is unspeakable Matter of Praise, that the Reality of the Work is confirm'd, through Grace, according to the above Remark, by the *Perseverance* not merely of some Part, but of so great a Number of the Character above hinted”.

Your affectionate and much obliged humble Servant
in our common LORD, JOHN MCLAURIN.

Extract of a Letter from the Rev. Mr. Hamilton of
Barony Parish, to the Rev. Mr. Prince dated also at
Glasgow in August last.

Glasgow, Aug. 12th. 1743.
Rev. and dear Sir,

“WE have still blessed be GOD good News to write from our Parts: Tho’ there be not such a discernable Work of *Conviction* at *Cambuslang* and *Kilsyth* as last Year; yet I am well informed that much Good is doing at both Places: Some are awakened and brought to a Sense of their Sin and Misery, and many more established and confirmed in the Ways of God, and filled with Peace and Joy in believing. Ordinances continue to be much better attended in *most of our Congregations* than formerly. Societies for Prayer are still kept up, and in *many Places* encreasing: All which is Ground of much Thanksulness. Opposers indeed and such as view Things superficially, conclude, that all is in a good Measure over: but they are very much mistaken; which a nearer View of the Case, were they at all inclined to take, would easily convince them of. But tho’ this be the Scituation of Things in *our Part* of the Country; yet we are informed upon the best Authority, to wit, the Ministers themselves concerned, that the Work of GOD is prevailing much in *other Parts* of it. At *Muthell* a Parish about *thirty Miles Northward of Glasgow*, and *several other Places of that Neighbourhood*, there has been, and still is, a *remarkable Display* of GOD’s Power and Grace in the *Conviction* and *Conversion* of Sinners. Nay we are informed from the County of Ross, a *Highland Country near two hundred Miles North* of us, by *three of their Ministers* who came to *Glasgow and Cambuslang* in May last; that the same blessed Work was begun among them, and appearing in *ten or eleven of their Parishes*. What Ground of Praise must this see to all who have the Interest of CHRIST and Religion at Heart?

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You see dear Sir, That the *same Methods* are used to bear down this good Work among us that were taken with you: Falshhood, Misrepresentation and Slander are all thought justifiable in order to bring it into Discredit. A *sinking Instance* of which you have in the *Letter from a Gentleman in Scotland to his Friend in New-England*. The Author himself, p. 14. calls it a *rambling Kind of Narrative*: And I can assure you that in this he is not mistaken: It is wide Rambling indeed, and goes exceedingly out of the Paths of Truth. I designed to have sent you a *few Remarks* upon it; but am so straitned of Time for the Reason given before, that I cannot get it overtaken.

Your affectionate Brother,

And very humble Servant.

JOHN HAMILTON.

Extract of a Letter from the Rev. Mr. Robe of Kilsyth,

to the Rev. Mr. Edwards of Northampton.

Kilsyth, August 16. 1743.

Rev. Sir, and very dear Brother,

“WE acknowledge with Praise and Thanks, the LORD’s keeping his Work hitherto *with us* free from those Errors and Disorders, which through the Subtilty of the Serpent, and the Corruptions even of good Men, were mixed with it in NEW-ENGLAND. As this was no more just Ground of Objection against what was among *you* being a real Work of the HOLY SPIRIT, than the same Things were against the Work of GOD in *Corinth* and *other Places* at the *first Conversion of the Pagans*, and afterwards at the *Reformation from Popery*; so the many Adversaries to this blessed Work here, have made use of all those Errors, Disorders and Blemishes against it *there*, as Objections, as if they had really been *here*. The most unfavourable Accounts from *America*, the most scurrilous and bitter Pamphlets, and Representations from mistaking Brethren, were much & zealously propagated. Only it was over-ruled by Providence, that the most of those Letters and Papers dropped what was a real Testimony to the Goodness of the Work, they designed to defame and render odious. Many thinking Persons concluded from the gross Calumnies forced and spread against the LORD’s Work *here* within a few Miles of them, that such Stories from *America* could not be much depended upon.

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What you write about *the Trial of extraordinary Joys and Raptures*, by their *Concomitants* and *Effects*, is most solid; and our Practice by all I know, hath been conform to it. It hath been in the strongest Manner declared, that no Degree of such rapturous joys evidenced them to be from God, unless they led to God, and carried with them these Things which accompany Salvation. Such *conditional Applications* of the *Promises* of Grace and Glory as you justly recommend, hath been all along our Manner. A *holy Fear of Caution* and *Watchfulness* hath been much pressed upon the Subjects of this Work who appeared to believe through Grace. And what is greatly comfortable, and Reason of great Praise to our GOD is, that there is as yet known to me in these Bounds no certain Instance of what can be called Apostacy; and not above four Instances of any who have fallen into any gross Sin.

As to the State and Propels of this blessed Work *here* and in *other Places*, it is as followeth. Since the Account given in the several Prints of my *Narrative*, which I understand is or will be at *Boston*; the awakening of secure Sinners hath and doth continue in the Congregation; but not in such Multitudes as last Year; neither can it be reaionably expected. What is Ground of Joy and Praisee is, that there scarce hath been *two* or *three Weeks* but wherein I have *some Instance* of Persons *newly awakened*, besides several come to my Knowledge who have been awakened and appear in a most hopeful State, before they were known to me. Of which I had an Instance *Yesterday* of a *Girl* awakened as she saith in *October last*. I have at writing this, an Instance of a *Woman* who appears to have attained a good Issue of her awakening last Year; tho' I supposed it had come to nothing through her intermitting to come to me of a long Time. There is this Difference in *this Parish* betwixt the Awakening *last Year* and *now*; that none of their *Bodies* have been affected by their Fears in a convulsive or hysteric Way; and yet the *inward Distress* of some of them hath been very sharp. I have seen *two* or *three* who have *fainted* under Apprehension of the Hiding of GOD's face, or their having received the Lord's Supper unworthily. In some of the *neighbourin Congregations* where this blessed Work was *last Year*, there are Instances of *discernable Awakenings this Summer*. In the same Parish of St. NINIANS to the *North* of this, I was witness to the *awakening of some* and conversed with others *awakened*, middle
of

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of *July last*. In the Parish of SINTRIE to the *West* of St. NINIANs there were several *newly awakened* at the giving the Lord's Supper, *End of July*. In GARGUNKOCK, KIPPEN, KILLERN farther *North* and *West*, the LORD's Work is yet discernable. At MUTHIEL which is about *twenty Miles North* from this; the Minister wrote me about the *Middle of July*, that this blessed Work which hath appeared *there since last Summer* as at *Cambuslang*, yet *continueth*; and hath spread into *other Parishes* and reacheth even to the *Highlands* bordering upon that Parish,

I am not without Hopes of having good Accounts of the *Out-pouring* of the HOLY SPIRIT in the *Shires* of ROSSE and NAIRN among the *northermost* Parts of SCOTLAND. There was more than ordinary Seriousness in some Parishes in hearing the Word, and in a Concern about their Souls, in the *Spring*, when I saw some godly *Ministers* from *those Bounds*. This more than ordinary Seriousness in bearing, and about Communion Times, is observable in several Parts in SCOTLAND *this Summer*. *Societies for Prayer* setting up where there were none, and in other Places *increasing*. A Concern among the *Young* are in some of the least hopeful Places in SCOTLAND, particularly in the MEUSE near the *English Borders*. There is a great Likelihood of the LORD's doing Good by the Gospel in this discernable Way in those Bounds. Mr. *McLaurin*, my dear Brother, gives you an Account of the Progress of this Work to the *West* of GLASGOW and *other Places*. There have been very *extraordinary Manifestations* of the Love of GOD in CHRIST JESUS unto his People in the Use of the *holy Supper*, and in the Dispensation of the *Word* about that Time, *this Summer*: Which hath made the LORD's People desire it a *second Time* in these Congregations during the Summer Season. It was given here upon the *first Sabbath* of *July*, and is to be given here *next Lord's Day* a *second Time*, upon such a Desire."

Your affectionate Brother and Servant
in our dearest LORD,
JAMES ROBE.

BOSTON: N.E. Printed for *Thomas Prince*, Jun. A.M. at two Shillings new Tenor per Quarter *uncovered*, and six Pence more new Tenor per Quarter *cover'd*, seal'd & directed exclusive of Portage, Of whom may be had all the Numbers from the Beginning.

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THE

Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland* and *America*.

Saturday JANUARY 14. 1743. § No. 46.

*Extract of a Letter from the Rev. Mr. William
M'Culloch in Scotland to the Rev. Mr. Prince of
Boston.*

*Cambuslang, Aug. 11. 1743.
Rev. and dear Sir,*

I Thought to have written you at Large, concerning the State of Religion in this Country; but I suppose thus may be done by Mr. *Hamilton of Baroney* or some other. Only we have had two very comfortable Sacrament-Occasions here this Season; at both of which there was a vast Concourse of People. At one on the 29th of *May* last, there were about *fourteen Hundred* Communicants: At another last Lord's-Day, about *two Thousand* Communicants.

*Extract of a Letter from the Rev. Mr. M'Culloch to
the Rev. Mr. Edwards of Northampton.*

*Cambuslang, Aug. 13. 1743.
Rev. and dear Sir,*

“THE *happy Period* in which we live, and the Times of Refreshing from the Presence of the LORD, wherewith you first were visited in *Northampton* in the Year 1736; and then more generally in *New-England*, in 1740, and 1741; and then we in several Places in *Scotland*, in 1742, and 1743: and the strong Opposition made to this Work with you and with us, check'd by an infinitely superior Power; often brings to my Mind that Prophecy, *Isai. lix. 19. So shall they fear the Name of the LORD from the West, and his Glory from the Rising of the Sun: When the Enemy shall come in as a Flood, the*

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Spirit if the LORD shall lift up a Standard against him. I cannot help thinking that *this Prophecy* eminently points at *our Times*; and begins to be fulfilled in the Multitudes of Souls that are bringing in to fear the LORD, to worship GOD in CHRIST, in whom his Name is, and to see his Glory in his Sanctuary. And it is to me pretty remarkable, that the Prophet here foretells they should do so in the Period he points at, *not from East to West, but from West to East*; mentioning the *West* before the *East*, contrary to the usual Way of speaking in other Prophecies, as where *Malachi* foretells, that *the Name of the LORD should be great among the Gentiles, from the Rising of the Sun to the West*, (Mal. 1. 11.) And our LORD JESUS, that *many should come from East and West*, &c. (Math. 8. 11.) And in this Order it was that the Light of the Gospel came to dawn on the several Nations in the Propagation of it thro' the World. But the Prophet here, under the Conduct of the HOLY SPIRIT who chooses all his Words in infinite Wisdom, puts the *West* before the *East*; intending, as I conceive, thereby to signify, that the glorious Revival of Religion, and the wide and diffusive Spread of vital Christianity, in the latter Times of the Gospel, should begin in the more *westerly* Parts, and proceed to these more *easterly*. And while it should be doing so, or shortly after, *great Opposition* should arise, *the Enemy* should come in as a Flood: *Satan* should with great Violence assault particular believing Souls; and stir up Men to malign and reproach the Work of God; and, it's like also, raise a terrible Persecution against the Church. But while the Enemy might seem, for a Time, to be thus carrying all before him, *the Spirit of the LORD should lift up a Standard against him*; give a Banner to them that fear Him and animate them to display it for the Truth, and make his Word mightily to prevail and bear down all opposing Power. For on what Side soever, the Almighty and Eternal SPIRIT of JEHOVAH, lifts up a Standard, there the Victory is certain; and we may be sure he will lift it up in Defence of his own Work. The *Caldec Paraphrase* makes the Words in the latter Part of this Verse, to allude to the *River Euphrates, when it breaks over all its Banks, and overflows the adjacent Plains*, thus, *when Persecutors shall come in, as the Inundation of the River Euphrates, they shall be broke in Pieces by the Word of the LORD.*

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The whole of this Verse seems to me to have an Aspect to the *present* and *past Times* for *some Years*. The *Sun of Righteousness* has been making his Course from *West to East*, and shedding his benign and quickening Influences on poor forlorn and benighted Souls in Places vastly distant from one another. But Clouds have arisen and intercepted his reviving Beams. The Enemy of Salvation has broke in as an overflowing Flood, almost overwhelmed poor Souls newly come into the spiritual World, after they had got some Glimpse of the Glory of CHRIST, with a Deluge of Temptations: Floods of ungodly Men stirred up by *Satan* and their natural Enmity at Religion, have affrighted them: mistaken and prejudged Friends have disown'd them. Many such Things have already befallen the Subjects of this glorious Work of GOD of late Years: But I apprehend *more general and formidable Trials* are yet to come: and that the Enemy's coming in as a Flood, may relate to a Flood of *Errors* or *Persecutions* of fierce Enemies rushing in upon the Church, and threatening to swallow her up. But our Comfort is, that the SPIRIT of the LORD of Hosts will lift up a Standard against all the combin'd Powers of Earth and Hell and put them all to flight: And CHRIST having begun to conquer so remarkably, will go on from conquering to conquer, 'till the whole Earth be filled with his Glory. *Rev.* 12. 15. *Isai.* 17. 12, 13.

I mention these Things, dear Sir, not for your Information, for I know that I can add nothing to you; *but to shew my Agreement with you, in what you express as your Sentiments, that what has now been a doing, is the Fore-runner of something vastly greater, more pure and more extensive, and that GOD will revive his Work again, e're long, and that it will not wholly cease, 'till it has subdued the whole Earth:* and, without pretending to prophecy, to hint a little at the Ground of my Expectations. Only I'm afraid (which is a Thing you do not hint at) that *before* these glorious Times, *some dreadful Stroke* or *Trial* may be yet abiding us. May the LORD prepare us for it. But as to this, I cannot and *dare not peremptorily determine*. All these Things *I give up to further Light*, without pretending to fix the Times and Seasons for GOD's great and wonderful Works, which he has reserv'd in his own Power, and the certain Knowledge of which he has lock'd up in his own Breast.

*Extract from another Part of the Rev. Mr. McLaurin's
Letter to the late Rev. Mr. Cooper, dated Glasgow,
August 13th, 1743.*

“THE DECLARATION printed in one of your News-Papers by a Party who call themselves *Anti-Papists, Anti-Whitefield, &c.* may, for any Thing I know be genuine: but it is by no Means done by the Messrs *Erskines* or *Seceders*, nor yet by the *Body* of the *old Separatists*, who are called (sometimes *Cameronians* or *Mountainmen*, sometimes *McMillanites* from their only Minister, for sometime, 'till they seem lately to have got Mr. *Nairn* from the *Seceders*, and who disown the present civil Powers as uncovenanted; but by a very small Party who have seceded from the *Body* of the *McMillanites* and have no Minister at all. I never saw one of them that I know of: And after inquiring of one who should know more about such Things than most others here, I might say, did it not seem too marvellous, that it seems doubtful if the Number of the whole Party is more than double the Number of Names of Opposition in the Title of their Paper. My Informer, a Person of Gravity and Probity seem'd to conjecture there might be about a Dozen of them: but perhaps there are more.

Georgia.

Having at present closed our religious Accounts from Scotland, as transmitted by the last Ship from thence; we now return to America, and Begin at the Westernmost End of the British Empire on the Continent, viz. the new Colony of GEORGIA, (about four Thousand Miles to the Westward of Glasgow:) From whence we give the following Pieces.

*Extract of a Letter from a Resident at the Orphan
House in Georgia to his Friend now at Boston.*

Bethesda, May 2d. 1743.

“I Tarried behind at GEORGIA while Mr. *Whitefield* went to ENGLAND. We are now between sixty and seventy in Family. The LORD wonderfully supports us in outward Things. But what we have greatest Cause to be
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GEORGIA.

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thankful for is *spiritual Food*. Since Mr. *Whitefield* went away, at Times, several have been converted. But a more remarkable Work has been among us within these *three Months*. Several Souls have been translated out of the Kingdom of Satan into God's dear Son's. Such wonderful *Out-pourings* of the Spirit we have had, that we may well say our Wilderness is become a fruitful Land, an Habitation of Holiness, a Mount that God hath delighted to dwell in. The Work does not yet cease; several are under Concern. Oh! that God may indeed make us the Joy of the whole Earth! and Oh! that all the Kingdoms of the Earth may become the Kingdoms of our Lord Jesus Christ!

W. Grant.

Extract of a Letter from the Rev. Mr. Josiah Smith of Charlestown in South-Carolina, to the Rev. Mr. Prince of Boston.

Charlestown, S-Carolina, Octob. 3. 1743.

Rev. Sir,

I Take the Liberty of inclosing to you my Sentiments of the *Orphan-House* in GEORGIA; assuring you, They are the Result of my impartial Judgment, upon the most exact Scrutiny. I have conceived so great an Opinion of that Institution, that I shall do all in my Power to promote it. A Copy of said Letter I sent long since to my Rev. and dear Brother Mr. Cooper.

*Mr. Smith's Sentiments of the Orphan-House which
he enclosed, are as follow:*

To the Rev. Mr. WILLIAM COOPER in Boston.

Rev. and dear Sir,

HAVING lately, to my great Satisfaction, visited the *Orphan-House* in GEORGIA, I believe it will not be disagreeable to you, to have my Sentiments of it thus communicated to the World.

I can securely refer you for *Particulars* to the Letter, your Son William wrote you from *Bethesda*, Jan. 1st. 1741, 2. which was printed in the *Boston Gazette*, April 23d. 1742, as a very fair and impartial Representation of Things, as they stood Then; nor have I observed any material Alterations since, save only; that their Number is some what diminished, by their
being

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being put to Flight when the Colony was invaded, and their discharging some hired white Servants, who too much encreas'd their Expences.—I was wonderfully pleas'd with the Scituation and admirable Contrivance of the *House*, with the many Accommodations within, and Improvements without: But it really requires some *Master of Description*, and much stronger Language than mine, to convey a full Idea of the *Economy* and *religious Rules* and *Government* of the Family,—It consists at present of 72 Persons, 42 of them *Orphans* and *Objects* of Charity.—The *Gentleman* who *superintends* the *secular Affairs* of it, seems excellently qualified for his Province; and spares no Pains or Fatigue in his Management or Provision; animated with a Sense of *Duty*, and inspired with a Principle of true Christian Charity.—The *other Gentleman* who officiates as *Preacher*, and has the *religious Concerns* of the House peculiarly committed to him, is, I think, a most serious and spiritual Man, much experienced in the divine Life, and studious to promote it in others; and the happy Fruits of his Care, Diligence, and fervent Prayers, are undeniably visible, especially in some *late Awakenings* among them.—I speak it without Prejudice, I never, to my Knowledge, in any Society whatever, have seen more of the Face of *Religion*.—Order, Decorum, and Regularity reign *Here*. Solemn *Devotion*, and social *Harmony*, are two of its great Beauties.—These, with the pleasing Appearances of Health and Contentment, would tempt me to spend my whole Life among them, did not Providence and Duty point me out another Course.—I know, clear Sir, some among you have represented our dear *Whitefield* as an *importunate Beggar*:—In this they have unwarily done him *Honour*; for who can be *too importunate* in *begging* for an *House of Mercy*?—Such this has been to the *Souls* and *Bodies* of many already; and since I have *seen* it, I think it my Duty to turn *Beggar* too, and upon this Occasion to recommend it to Christians of every Denomination, as one Object of their Care and Charity.—*This* I'm sure is to *visit* the *Fatherless* in their Affliction.—*This* makes us Eyes to the Blind, and Feet to the Lame.—Nor do I call him a *Christian*, who eats his Morsel alone, and is not *glad* of every such Opportunity to honour the LORD with his Substance.—Not, to be further tedious, I can heartily recommend *this House*, as a Seminary of true *Piety* and *good Order*; and am not without Hopes, that *Providence* is here laying

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laying the Foundation of human *Literature* also, and that *Posterity*, if not we our selves, will see an *Academy* arise in *Georgia* out of an *Orphan-House*. With my best Wishes for its Prosperity, I conclude Reverend Sir,

Your unworthy Brother in the Gospel.

Charlestown, SO-CAROLINA,

JOSIAH SMITH.

June 5. 1743.

NEW-ENGLAND.

Continuation of the *State of Religion* at Northampton in the *County of Hampshire* about a hundred Miles westward of Boston; By the Rev. Mr. Edwards, in a *Letter to the Rev. Mr. Prince*, dated

Dec. 12. 1743.

“Ever since the great Work of GOD that was wrought here about *nine Years ago*, there has been a great abiding Alteration in *this Town* in many Respects. There has been vastly more Religion kept up in the Town, among all Sorts of Persons, in religious Exercises, and in common Conversation, than used to be before: There has remain’d a more general Seriousness and Decency in attending the publick Worship: There has been a very great Alteration among the *Youth* of the Town, with Respect to revelling, frolicking, profane and unclean Convention, and lewd Songs: Instances of Fornication have been very rare: There has also been a great Alteration amongst both *old* and *young* with Respect to Tavern-haunting. I suppose the Town has been in no Measure so free of Vice in these Respects, for any long Time together, for *this sixty Years*, as it has been *this nine Years* path There has also been an evident Alteration with Respect: to a charitable Spirit to the Poor: (tho’ I think with Regard to this, we in this Town, as the Land in general, come far short of Gospel Rules.) And tho’ after that great Work *nine Years ago* there has been a very lamentable Decay of religious Affections, and the Engagedness of People’s Spirit, in Religion; yet many Societies for Prayer and social Religion were all along kept up; and there were some few Instances of Awakening and deep Concern about the Things of another World, even in the most dead Time.

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In the Year 1740 in the *Spring*, before Mr, WHITEFIELD came to this Town, there was a visible Alteration: There was more Seriousness, and religious Convention, especially among *young People*: Those Things that were of ill Tendency among them were more foreborn: and it was a more frequent Thing for Persons to visit their Minister upon Soul Accounts: and in some particular Persons there appeared a great Alteration, about that Time. And thus it continued till Mr. *Whitefield* came to Town, which was about the middle of *October* following: he preached here *four Sermons* in the Meeting-House, (besides a *private Lecture* at my House) one on *Friday*, another on *Saturday*, and two upon the *Sabbath*. The Congregation was extraordinarily melted by every Sermon; almost the whole Assembly being in Tears for a great Part of Sermon Time. Mr. *Whitefield's* Sermons were suitable to the Circumstances of the Town; containing just Reproofs of our Backslidings, and in a most moving and affecting Manner, making Use of our great Profession and great Mercies as Arguments with us to return to GOD, from whom we had departed. Immediately after this the Minds of the People in general appear'd more engaged in Religion, shewing a greater Forwardness to make Religion the subject of their Conversation, and to meet frequently together for religious Purposes, and to embrace all Opportunities to hear the Word preached. The *Revival* at first appeared chiefly among *Professors*, and those that had entertained the Hope that they were in a State of Grace, to whom Mr. *Whitefield* chiefly address'd himself; but in a very short Time there appeared an *Awakening* and deep Concern among *Some young Persons* that looked upon themselves as in a Christless State; and there were some hopeful Appearances of *Conversion*; and some Professors were greatly revived. In about a *Month* or *six Weeks* there was a great Alteration in the Town, both as to the Revivals of Professors, and Awakenings of others. By the *middle of December* a *very* considerable Work of GOD appeared among those that were *very young*; and the Revival of Religion continued to increase; so that in the *Spirit*, an Engagedness of Spirit about Things of Religion was become very general amongst *young People* and *Children*, and religious Subjects almost wholly took up their Conversation when they were together.

(*To be continued.*)

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Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday JANUARY 21. 1743. § No. 47.

*The Rev. Mr. Edwards's late additional Account of the
State of Religion at Northampton continued.*

IN the Month of *May* 1741, a *Sermon* was preached to a Company at a *private House*: Near the Conclusion of the Exercise *one or two* Persons that were *Professors*, were so greatly affected with a Sense of the Greatness and Glory of divine Things, and the infinite Importance of the Things of Eternity, that they were not able to conceal it; the Affection of their Minds overcoming their Strength, and having a vry visible Effect on their Bodies. When the Exercise was over, the *young People* that were presant removed into the other Room for religious Conference; and particularly that they might have Opportunity to inquire of those that were thus affected what Apprehensions they had; and what Things they were that thus deeply impressed their Minds: and there soon appeared a very great Effect of their Convolution; the Affection was quickly propagated through the Room: many of the *young People* and *Children* that were *Professors* appeared to be overcome with a Sense of the Greatness and Glory of divine Things, and with Admiration, Love, Joy and Praise, and Companion to others, that looked upon themselves as in a State of Nature; and many others at the same Time were overcome with Distress about their sinful and miserable State and Condition; so that the whole Room was full of nothing but *Out-cries, Faintings* and such like. *Others* soon heard of it in several Parts of the Town, and came to them; and what they saw and heard there was greatly affecting to them; so that many of them were over-power'd in like Manner: and it continued thus for *some Hours*; the Time being spent

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in *Prayer, Singing, Counselling and Conferring*. There seemed to be a consequent *happy Effect* of *that Meeting* to several particular Persons, and in the State of Religion in the Town in general. After this were *Meetings* from Time to Time attended with *like Appearances*. But a little after it, at the Conclusion of the publick Exercise on the *Sabbath*, I appointed the *Children* that were *under sixteen Years of Age* to go from the Meeting-House to a *neighbour House*; that I there might further inforce what they had heard in publick, and might give in some Counsels proper for their Age. The *Children* wore there very generally and greatly affected with the Warnings and Counsels that were given them, and many exceedingly overcome; and the Room was filled with *Cries*: and when they were dismissed, they, almost all of them, *went home crying aloud through the Stmts*, to all Parts of the Town. The *like Appearances* attended several such Meetings of *Children* that were appointed. But their Affections appeared by what followed to be of a very different Nature: in many they appeared to be indeed but childish Affections; and in a Day or two would leave 'em as they were before: others were deeply impressed; their Convictions took fast hold of them, and abode by them: and there were some that from one Meeting to another seem'd extraordinarily affected for some Time, to but little Purpose, their Affections presently vanishing, from Time to Time; but yet afterwards were seized with abiding Convictions, and their Afflictions became durable.

About the *middle of the Summer*, I call'd together the *young People* that were *Communicants*, from *sixteen to twenty six Years of Age* to my House; which proved to be a most happy Meeting: many seemed to be very greatly and most agreeably affected with those Views which excited Humility, Self-Condemnation, Self-Abhorrence, Love and Joy: many fainted under these Affections. We had *several Meetings* that *Summer* of *young People* attended with *like Appearances*. It was *about that Time* that there first began to be *cryings out* in the *Meeting-House*; which several Times occasion'd many of the Congregation to stay in the House, after the publick Exercise was over, to confer with those who seemed to be overcome with religious Convictions and Affections; which was found to tend much to the Propagation of their Impressins with lasting Effect upon many: *Conference* being at these Times
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commonly joined with *Prayer* and *Singing*. In the *Summer* and *Fall* the *Children* in various Parts of the Town had religious Meetings by themselves for *Prayer*, sometimes joined with *Fasting*; wherein many of them seemed to be greatly and properly affected, and I hope some of them savingly wrought upon.

The Months of *August* and *September* were the most remarkable of any *this Year*, for *Appearances of Conviction* and *Conversion of Sinners*, and great *Revivings*, *Quickenings*, and *Comforts of Professors*, and for extraordinary external Effects of these Things. It was a *very frequent* Thing to see an *House full of Out-cries, Faintings, Convulsions* and such like, both with *Distress*, and also with *Admiration* and *Joy*. It was not the Manner here to hold Meetings all Night, as in some Places, nor was it common to continue 'em 'till very late in the Night: but it was pretty often so that there were some that were so affected, and their Bodies so overcome, that they could not go home, but were obliged to stay all Night at the House where they were. There was no *Difference* that I know of here, with Regard to these extraordinary Effects, in Meetings in the *Night*, and in the *Day Time*: the Meetings in which these Effects appeared in the Evening, being commonly begun, and their extraordinary Eff'ts, in the Day, and continued in the Evening; and some Meetings have been very remarkable for such extraordinary Eff'cts that were both begun and finished in the *Day Time*.

There was an *Appearance* of a glorious Progress of the Work of God upon the Hearts of Sinners in *Conviction* and *Conversion* this *Summer* and *Fall*; and great Numbers, I think we have Reason to hope, were brought savingly home to CHRIST. But this was remarkable, the Work of God in his Influences of this Nature, seem'd to be almost wholly upon a *new Generation*; those that were not come to Years of Discretion in that wonderful Season *nine Years* ago, *Children*, or those that were *then Children*: Others that had enjoyed that former glorious Opportunity without any Appearance of saving Benefit, seem'd now to be almost wholly pass'd over and let alone. But *now* we had the most wonderful Work among *Children* that ever was in NORTHAMPTON. The former great Out-powering of the SPIRIT was remarkable for Instances upon the Minds of *Children*, beyond all that had

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ever been before; but *this* far exceeded *that*. Indeed as to Influences on the Minds of *Professors*, this Work was by no Means confined to a new Generation: many of all Ages partook of it: but yet, in this Respect it was *more general* on those that were of the *younger Sort*. Many that had formerly been wrought upon, that in the Times of our Declension had fallen into Decays, and had in a great Measure left GOD, and gone after the World, now pass'd under a very remarkable *new Work* of the SPIRIT of GOD, *as if* they had been the Subjects of a *second Conversion*. They were first led into the Wilderness, and had a Work of *Conviction*, having much greater Convictions of the Sin of both Nature and Practice than ever before, (tho' with some new Circumstances, and something new in the Kind of Conviction) in some with great Distress, beyond what they had felt before their *first Conversion*: under *these Convictions* they were excited to strive for Salvation, and the Kingdom of Heaven suffer'd Violence from some of them in a far more remarkable Manner than before; and after great Convictions and Humblings, and Agonizings with GOD, they had CHRIST discovered to them anew, as an All-sufficient Saviour, and in the Glories of his Grace, and in a far more clear Manner than before; and with greater Humility, Self-Emptiness and Brokenness of Heart, and a purer and higher Joy, and greater Desires after Holiness of Life, but with greater Self-Diffidence, and distrust of their treacherous Hearts.

One Circumstance wherein this Work differed from that which had been in the *Town five or six Years* before, was that Conversions were frequently wrought *more sensibly and visibly*; the Impressions stronger, and more manifest by external Effects of them; and the Progress of the SPIRIT of GOD in Conviction, from Step to Step, more apparent; and the Transition from one State to another more sensible and plain; so that it might, in many Instances, be as it were seen by By-standers. The *preceeding Season* had been very remarkable on this Account beyond what had been before; but *this* more remarkable than *that*. And in this Season these apparent or visible Conversions (if I may so call them) were more frequently in the Presence of others, at religious Meetings, where the Appearances of what was wrought on the Heart fell under publick Observation.

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After *September 1741*, there seem'd to be some Abatement of the extraordinary Appearances that had been; but yet they did not wholly cease, but there was something of them from Time to Time *all Winter*.

About the *Beginning of February 1741, 2*. Mr. BUEL came to this Town; I being then absent from Home, and continued so 'till about a *Fortnight* after. Mr. BUEL preach'd from Day to Day, almost every Day, in the *Meeting-House*, (I having left to him the free Liberty of my Pulpit, hearing of his designed Visit before I went from Home) and spent almost the whole Time in religious Exercises with the People, either in publick or private, the People continually thronging him. When he first came, there came with him a Number of the zealous People from SUFFIELD, who continued here for some Time. There were *very extraordinary Effects* of Mr. BUEL's Labours; the People were exceedingly moved, *crying out in great Numbers* in the *Meeting-House*, and great Part of the Congregation commonly staying in the House of GOD for Hours after the publick Service, many of them in uncommon Circumstances. Many also were exceedingly moved in *private Meetings*, where Mr. BUEL was: and almost the *whole Town* seemed to be in a great and continual Commotion, Day and Night; and there was indeed a *very great Revival* of Religion. But it was principally among *Professors*; the Appearances of a Work of *Conversion* were in no Measure equal to what had been the *Summer before*. When I came home I found the Town in very extraordinary Circumstances, such in some Respects as I never saw it in before. Mr. BUEL continued here a *Fortnight* or *three Weeks* after I returned: there being still great Appearances attending his Labours; many in their religious Affections being raised far beyond what they ever had been before: and there were *Some Instances* of Persons lying in a *Sort of Trance*, remaining for perhaps a whole *twenty-four Hours* motionless, and with their Senses locked up; but in the mean Time under strong Imaginations, as tho' they went to Heaven, and had there a Vision of glorious and delightful Objects. But when the People were raised to this Height, *Satan* took the Advantage, and his Interposition in many Instances soon become very apparent: and a great deal of Caution and Pains were found necessary to keep the People, many of them, from running wild.

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In the Month of *March* I led the People into a *solemn publick RENEWAL of their COVENANT with GOD*. To that End I made a Draught of a COVENANT: and first proposed it to some of the principal Men in the Church; then proposed it to the people in their several religious societies, in various parts or the Town; and then proposed it to the whole Congregation in publick; and then deposited a Copy of it in the Hands of each of *our four Deacons*, that all that desired it might resort to them, and have Opportunity to view and consider it. Then the *People in general* that were *above fourteen Years of Age* first subscribed the *Covenant* with their Hands, and then on a *Day of Fasting and Prayer*, all together presented themselves before the LORD in his House, and stood up, and solemnly manifested their Consent to it, as *their Vow to GOD*. The COVENANT was as follows:

A Copy of a Covenant entered into and subscribed, by the People of GOD at Northampton, and own'd before GOD in his House, as their Vow to the Lord, and made a solemn Act of publick Worship, by the Congregation in general, that were above fourteen Years of Age, on a Day of Fasting and Prayer for the Continuance and Increase of the gracious Presence of GOD in that Place.

March 16, 1741,2.

“ACKnowledging GOD’s great Goodness to us, a sin
 “unworthy People, in the blessed *Manifestations*, and
 “*Fruits* of his *gracious Preface* in this Town, both *formerly*
 “*and lately*, and particularly in the *very late* spiritual *Re-*
 “*vival*; and adoring; the glorious Majesty, Power, and
 “Grace of GOD, manifested in the *present* wonderful *Out-*
 “*pouring* of his SPIRIT, in many Parts of this Land, and
 “in this Place: and lamenting our past Backslidings and
 “ungrateful Departings from GOD; and humbly begging
 “of GOD, that he would not mark our Iniquities, but for
 “CHRIST’S Sake, come over the Mountains of our Sins, and
 “visit us with his Salvation, and continue the Tokens of
 “his Presence with us, and yet more gloriously pour out his
 “blessed SPIRIT upon us, and make us all Partakers of the
 “divine Blessings, he is, at this Day, bestowing here, and
 “in many Parts of this Land; We do *this Day* present our
 “Selves

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“Selves before the LORD, to renounce our evil Ways, and
 “put away our Abominations from before GOD’s Eyes,
 “and with one Accord, to *Renew our Engagements* to seek
 “and serve GOD: And particularly do now solemnity pro-
 “mise and vow to the LORD as follows.—

“In all our Conversation, Concerns, and Dealings with
 “our *Neighbour*, we will have a strict Regard to Rules of
 “Honesty, Justice, and Uprightness; that we don’t over-
 “reach or defraud our Neighbour, in any Mattered either
 “wilfully, or thro’ Want of Care, injure him in any of
 “his honest Possessions, or Rights; and in all our Comma-
 “nication, will have a tender Respect not only to our own
 “Interest, but also to the Interest of our Neighbour, and
 “will carefully endeavour, in every Thing, to do to others,
 “as we should expect, or think reasonable, that they should
 “do to us, if we were in their Case, and they in ours.

“And particularly we will endeavour to *render to every one*
 “*his Due*; & will take Heed to our selves, that we don’t wrong
 “our Neighbour, and give them a just Cause of Offence by
 “wilfully, or negligently forbearing to pay our honest Debts.

“And wherein any of us, upon strict Examination of
 “our past Behaviour, maybe confeious to our selves, that
 “we have by any Means, wrong’d any of our Neighbours
 “in their outward Estate; we will not rest, ’till we have
 “made *that Restitution*, or given *that Satisfaction*, which
 “the Rules of moral Equity require: or if we are, on a
 “strict and impartial Search, conscious to our selves, that
 “we have in any other Respect, considerably injured our
 “Neighbour; we will truly endeavour to do that, which
 “we, in our Consciences, suppose Christian Rules require,
 “in Order to a *Reparation* of the *Injury*, and *removing* the
 “*Offence* given thereby.

“And furthermore we promise, that we will not allow
 “our selves in *Backbiting*; and that we will take great Heed
 “to our selves to avoid all Violations of those Christian Rules,
 “Tit. 3. 2. *Speak Evil of no Man*. Jam. 4. 11. *Speak not*
 “*Evil one of another, Brethren*. And 2 Cor, 12. 20. *Lest*
 “*there be Strifes, Backbitings, Whisperings*. And that we
 “will not only, *not slander* our Neighbour, but also will not,
 “to feed a Spirit of Bitterness, Ill-Will, or secret Grudge
 “against our Neighbour, insist on *his real Faults*, needlessly,
 “and when not called to it; or from such a Spirit, speak of

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“his Failings and Blemishes with *Ridicule*, or an *Air of Contempt*.

“And we promise that we will be very careful to avoid doing any Thing to our Neighbour from a Spirit of *Revenge*. And that we will take great Care that we do not, for private Interest, or our own Honour, or to maintain our selves against those of a contrary Party, or to get our Wills, or to promote any Design in Opposition to others, do those Things which we, on the most impartial Consideration we are capable of, can think in our Consciences, will tend to wound Religion, and the Interest of CHRIST’s Kingdom.

“And particularly, that so far as any of us, by divine Providence, have any special Influence upon others, to lead them, in the Management of publick Affairs; we will not make our own worldly Gain, or Honour, or Interest in the Affections of others, or getting the better of any of a contrary Party, that are in any Respect our Competitors, or the bringing, or keeping them down, our governing Aim, to the Prejudice of the Interest of Religion, and the Honour of CHRIST.

“And in the Management of any *publick Affair*, wherein there is a Difference of Opinions, concerning any outward Possessions, Priviledges, Rights or Properties; we will not *wittingly violate Justice*, for private Interest: and with the greatest Strichness and Watchfulness, will avoid all unchristian *Bitierness, Vehemence, and Heat of Spirit*; yea tho’ we should think our selves injured by a contrary Party: and in the Time of the Management of such Affairs, will especially watch over our selves, our Spirits, and our Tongues, to avoid all unchristian *Inveighings, Reproachings, bitter Reflectings, judging and ridiculing* others, either in publick Meetings, or in private Conversation, either to Men’s Faces, or behind their Backs; but will greatly endeavour, so far as we are concerned, that all should be managed with Christian *Humility, Gentleness, Quietness* and Love.

“And furthermore we promise that we will not tolerate the Exercise of *Enmity and Ill-Will, or Revenge* in our Hearts, against any of our Neighbours; and we will often be strictly searching and examining our Hearts with Respect to that Matter.

(To be continued.)

THE
Christian History;

Containing Accounts of the Propagation and Revival
 of Religion in *England Scotland and America.*

Saturday JANUARY 28. 1743. § No. 48.

*The Rev. Mr. Edwards's late additional Account of the
 State of Religion at Northampton continued.*

The Remainder of the COVENANT.

“AND if any of us find that we have an *old secret Grudge*
 “against any of our Neighbours, we will not gratify
 “it, but cross it, & endeavour, to our utmost, to root
 “it out, crying to GOD for his Help; and that we will make
 “it our true & faithful Endeavour, in our Places, that a Party
 “Spirit may not be kept up amongst us, but that it may ut-
 “terly cease; that for the future we may all be one, united
 “in undisturbed Peace, and unfeigned Love.

“And those of us that are *in Youth*, do promise never to al-
 “low our selves in any *youthful Diversions and Pastimes*, in
 “Meetings, or Companies of young People, that we *in our*
 “Consciences, upon *sober Consideration*, judge not well to con-
 “sist with, or would *sinfully tend to hinder* the devoutest, and
 “most engaged Spirit in Religion; or *indispose the Mind* for
 “that devout, and profitable Attendance on the Duties of
 “the *Closet*, which is most agreeable to GOD’s Will; or that
 “we in our most impartial Judgement, can think *tends to*
 “rob GOD of that Honour which he expects, by our order-
 “ly, furious Attendance on *Family-Worship*.

“And futhrennore we promise that we will strictly avoid
 “all *Freedoms and Familiarities in Company*, so tending, ei-
 “her to stir up, or gratify a Lust of Lasciviousness, that we
 “cannot in our Consciences think will be approved by the
 “infinitely pure and holy Eye of GOD; or that we can
 “think on serious and impartial Consideration, we should
 “be afraid to practise, if we expected in a few Hours to
 “appear before that holy GOD, to give an Account of our
 “selves to him, as fearing they would be condemned by
 “him as unlawful and impure.

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"We also promise, with great Watchfulness, to perform
"Relative Duties, required by Christian Rules, in the Families we belong to; as we stand related respectively, towards *Parents and Children, Husbands and Wives, Brothers*
"and Sisters, Masters or Mistresses and Servants.

"And we now appear before GOD, *depending on divine*
"Grace and Assistance, solemnly to devote our whole Lives,
 "to be laboriously spent in the Business of Religion: ever
 "making it our greatest Business, without backsliding from
 "such a Way of living; not hearkening to the Solicitations
 "of our Sloth, and other corrupt Inclinations, or the Temp-
 "tations of the World, that tend to draw us off from it;
 "and particularly, that we will not abuse an Hope, or Opin-
 "ion that any of us may have of our being interested in
 "CHRIST, to indulge our selves in Sloth, or the more easily
 "to yield to the Solicitations of any sinful Inclinations; but
 "will run with Perseverance, the Race that is let before us,
 "and work out our own Salvation with Fear and Trembling.
 "And because we are sensible that the keeping these so-
 "lemn Vows may hereafter, in many Cases, be very con-
 "trary to our corrupt Inclinations, and carnal Interests; we
 "do now therefore appear before GOD, to make a Surren-
 "der of all to him, and to make a Sacrifice of every carnal
 "Inclination, and Interest to the great Business of Religion,
 "and the Interest of our Souls.

"And being sensible of our own Weakness, and the De-
 "ceitfulness of our own Hearts, and our Proneness to forget
 "our most solemn Vows, and loose our Resolutions; we
 "promise to be *often strictly examining our selves by these Pro-*
"mises, especially before the Sacrament of the LORD's Supper;
 "and beg of GOD that he would, for CHRIST's Sake, keep
 "us from wickedly dissembling in these our solemn Vows;
 "and that he who searches our Hearts, and ponders the
 "Path of our Feet, would from Time to Time help us in
 "trying our selves by THIS COVENANT, and help us to
 "keep Covenant with him, and not leave us to our own
 "foolish wicked and treacherous Hearts.

In the *Beginning* of the *Summer* 1742, there seem'd to be
some Abatement of the Liveliness of People's Affections in
 Religion: But yet many were often in a great Height of
 them. And in the *Fall* and *Winter* following there were at

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Times extraordinary Appearances. But in the *General* People's Engagedness in Religion and the Liveliness of their Affections have been on the Decline: and *some* of the *young People* especially, have shamefully lost their Liveliness and Vigour in Religion, and much of the Seriousness & Solemnity of their Spirits. But there are *many* that walk as becometh Saints; and to this Day, there are a considerable Number in the Town that seem to be near to GOD, and maintain much of the Life of Religion, and enjoy many of the sensible Tokens and Fruits of his gracious Presence.

With Respect to the *late Season* of Revival of Religion amongst us, for *three* or *four Years* past; it has been observable, that in the former Part of it, in the Years 1740, and 1741, the Work seem'd to be much *more pure*, having less of a corrupt Mixture, than in the former great Out-pouring of the Spirit in 1735, and 1736. Persons seem'd to be sensible of their former Errors, and had learnt more of their own Hearts, and Experience had taught them more of the Tendency and Consequences of Things: They were now better guarded, and their Affections were not only greater, but attended with greater *Solemnity*, and greater *Humility* and *Self-Distrust*, and greater *Engagedness* after *holy Living* and *Perseverance*; and there were fewer Errors in Conduct. But in the latter Part of it, in the Year 1742, it was otherwise: The Work continued more pure 'till we were inferred from abroad: our People hearing, and some of them seeing the Work in other Places, where there was a greater visible Commotion then here, and the outward Appearances were more extraordinary: were ready to think that the Work in those Places far excell'd what was amongst us; and their Eyes were dazzled with the high Profession and great Shew that some made who came hither from other Places.

That those People went so far beyond them in Raptures and violent Emotions of the Affections, and a vehement Zeal, and what they called Boldness for CHRIST; our People were ready to think was owing to their far greater Attainments in Grace, and Intimacy with Heaven: They look'd little in their own Eyes in Comparison of them, and were ready to submit themselves to 'em, and yield themselves up to their Conduct, taking it for granted that every Thing was right that they said and did. These Things had a strange Influence on the People, and gave many of them a deep and

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unhappy Tincture, that it was a hard and long Labour to deliver 'em from, and which some of them are not fully delivered from to this Day.

The *Effects and Consequences* of Things amongst us plainly shews the following Things, *viz.* That the Degree of *Grace* is by no Means to be judged of by the Degree of *Joy*, or the Degree of *Zeal*; and that indeed we can't at all determine by these Things, who are gracious and who are not; and that it is not the *Degree* of religious Affections, but the *Nature* of them that is chiefly to be looked at. *Some* that have had very great Raptures of Joy, and have been extraordinarily fill'd, (as the vulgar Phrase is) and have had their Bodies overcome, and that very often, have manifested far less of the Temper of Christians, in their Conduct since, than some others that have been still, and have made no great outward Show. But then again there are *many others*, that have had extraordinary Joys and Emotions of Mind, with frequent great Effects on their Bodies, that behave themselves stedfastly, as humble, amiable, eminent Christians.

'Tis evident that there may be great religious Affections, that may in Shew and Appearance imitate gracious Affections, and have the same Effects on their *Bodies*, but are far from having the same Effect in the *Temper* of their *Minds*, and *Course* of their *Lives*. And likewise there is nothing more manifest by what appears amongst us, than that the Goodness of Persons *State* is not chiefly to be judged of by any exactness of Steps, and Method of Experiences, in what is supposed to be the first Conversion; but that we must judge more by the *Spirit* that *breathes*, the *Effect* wrought on the *Temper* of the *Soul*, in the Time of the Work, and *remaining afterwards*. Tho' there have been very few Instances among Professors amongst us, of what is ordinarily called scandalous Sin, known to me; yet the Temper that some of them shew, and the Behaviour they have been of, together with some Things in the Kind and Circumstances of their Experiences, make me much afraid least there be a Considerable Number that have woefully deceived themselves. Tho' on the other Hind, there is a great Number whose Temper and Conversation is such as justly confirms the Charity of others towards them; and not a few in whose Disposition and Walk, there are amiable Appearances of eminent Grace. And notwithstanding all the corrupt Mixtures that
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have been in the late Work here; there are not only many Dieted Fruits of it in *particular Persons*, that yet remain, but fame good Effects of it upon the *Town in general*. A *Party-Spirit* has *more ceafed*: I suppose there has been less Appearance ihefe *three or four Years past*, of that Division of the TV.vn into two Parties, that has long been our Bane, than his been ihefe *thirty Years*; and the People have apparently had much *mere Caution*, and a *greater Guard on their Spirit*, and their *Tongues*, to avoid Contention and unchristian Heats, Town-Meetings and on other Occasions. And 'tis a Thing greatly to be rejoiced in, that the People very lately have come to an *Agreement* and *final Issue*, with Respect to their grand Controversy, relating to their Common Lands; which has been above any other particular Thing, a Source of mutual Prejudices, Jealousies, and Debates, for *fifteen or sixteen Years past*. The People are also generally of late in some Respects considerably alter'd and meliorated in their Notions of Religion: particularly they seem to be much more sensible of the *Danger of resting in old Experiences*, or what they were Subjects of at their supposed first Conversion; and to be more fully convinced of the *Necessity* of forgetting the Tilings that are behind, and *pressing forward*, and *maintaining earnest Labour, Watchfulness and Prayerfulness as long as they live*.

NORTHAMPTON, Decemb.

12. 1743.

*Account of the Rev. Mr. Hale of Newbury, as sent
to the Press by the Rev. Mr. Wigglesworth of
Ipswich.*

Byfield in Newbury, January 11. 174.3.

ON *Friday Night last* died, and this Day was attended to his Grave, the Rev. Mr. MOSES HALE, our Pastor; after having laboured among us in the Word and Doctrine about *forty one Years*, and sustained the *Pastoral Relation* to this Chinch *thirty seven Years*, himself being in the *sixty sixth Year* of his Age.

During which Term he has been an orthodox and lively Preacher of the great Truths of Religion, and a Soldier of
CHRIST,

CHRIST, the *Weapons of whose Warfare have been mighty by GOD to the pulling down of Satan's strong Holds*: an Ambassador for CHRIST, who hath not only prevailed with many of his Hearers to be *reconciled unto GOD*; but hath been many Times successful in perswading them to be at *Peace one with another*.

His natural Temper had something of Quickness in it; but then his second Thoughts and Expressions usually were such, as discovered much of a Spirit of Meekness & Forgiveness.

He *readily acknowledged the Agency of the SPIRIT of GOD in the late religious Motions*, blessed GOD for them as *his gracious Work*, and set himself strenuously to promote it: And tho' he saw Cause to bear *Testimony against some Excesses*, wherewith he apprehended the Devil was driving to blacken the beautiful Scene; yet he continued to the last in his Opinion, that it had beentf *Day of CHRIST's Power*.

Since his Seizure by the Distempers that have prov'd mortal to him (which were the *Asthma and Dropsy*) he often express'd his steady Adherence to, and Reliance on that SAVIOUR, to whom he had committed his eternal Concerns; but withal his longing after further Manifestations of his Love; and this his Desire was granted: for it was observable, that the nearer the Enemy approach'd him, the more intrepid he grew; and in some of his last Words, he declared himself to be *full of the Spirit of Consolation*.

A great Multitude from this and the neighbouring Parishes, did him Funeral Honour; and his grateful Flock handsomely contributed to the Charges of it.

He has left behind him a Sorrowful Widow, with *six Children*, viz. *two Sons and four Daughters*: May GOD establish his Covenant with them.

Revival of Religion at PORTSMOUTH the chief Town in the Province of NEW-HAMPSHIRE in NEW-ENGLAND, about sixty four Miles North North Eastward of BOSTON: In a Letter from the Rev. Mr. WILLIAM SHURTLEFF, Pastor of the 2d Church PORTSMOUTH, to the late Rev. Mr. COOPER.

To

Revival of Religion at Portsmouth &c.

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To the Reverend Mr. WILLIAM COOPER.

Portsmouth, in New-Hampshire, June 1. 1743.

Rev. and dear Sir,

AS it has pleased a sovereign GOD in the late *Revival of Religion*, highly to favour us, in this Part of the Land, and to make us Sharers in those heavenly Showers, with which he has been watering *these northern Colonies*; I have been sometimes ready to question, whether it would not discover want of Gratitude to the free and bountiful Dispenser of these rich, and invaluable Blessings, and so be affrontive to him, as well as offend the Generation of GOD's Children, not to *publish with the Voice of Thanksgiving*, and tell of his wondrous Works.

But partly from too great a Backwardness to enter upon a Business of this Nature, and partly because of having so much other Work constantly upon my Hands, I have neglected it as yet: And now I feel such a prevailing *Fear of overdoing*, that I am sensible I shall fall under Censure as erring on the other Hand by some that are well acquainted with our State: But the following *brief and general Account* such as it is, you may communicate to whom you please; and if you have not a more particular and compleat Narrative from some other Hand, and think the making this publick will be of the least Service to the Cause and Kingdom of our dear REDEEMERS don't let the Reproach it may upon one Account or other bring upon me, be any Obstruction to it.

You are doubtless in some Measure acquainted with the Character, which the People of *this Town* have heretofore generally sustained. They have I think been remark'd by Strangers for their Politeness in Dress and Behaviour; have been thought to go beyond most others in equal Circumstances, if not to exceed themselves, in their sumptuous and elegant Living, and Things of a like Nature: and while they have been justly in Repute for their generous and hospitable Disposition, and for many social Vertues; Diversions of various Kinds have been much in Fashion, and the Vices that have been usual in Sea-Port and trading Places, have been common and prevalent among us. We have I trust never been without a Number of sincere and serious Christians: but even these *wise Virgins have slumber'd and slept*: and as to the *generally of Professors*, they have seem'd for a great while to content themselves with an empty *Form*, and there has been but little of the *Life and Power of Religion* to be seen.

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Indeed the *great Earthquake* in the Year 1727, that put the whole Country into such a Surprise, was a Means of *awakenings great many* here: and as to some, there is Reason to think the Impressions have remain'd; but as to the bigger Part, it was not long before they evidently wore off, and before they fell into their former sleepy and secure State; and this has been generally the Case till of late.

Mr. WHITEFIELD'S coming among us, and also Mr. TENNENT'S, was I am perswaded bless'd of GOD; and their Preaching made instrumental of putting a *great many* upon shaking off their heavy Slumbers: and how reproachfully soever any may speak of *them*, and their *Itinerancy*; must needs look upon their Travelling this Way as a favourable Providence, and that for which we owe *abundant Thanksgivings* to the GOD of all Grace.

As there had been for some Time a growing Concern among us, as to Things of a religious Nature, and a remarkable Work of GOD'S Grace going on in many Parts of the Land; the *Ministers* of this, and some other of the neighbouring Towns agreed upon observins; a *monthly Fast*, in our respective Congregations, to seek for the like Blessing. When the Solemnity was attended in *this Town*, which was on *Wednesday November 25th 1741*; as soon as the *Afternoon Service* was ended, *One* cried out in a Transport of Joy, and *Others* discover'd a great deal of Distress. The People did not care to disperse; infomuch that there was *another Sermon* in the *Evening*; and a great Number of them, and some of the Ministers with them stay'd 'till in was late in the Place of public Worship. The *next Day* a *Sermon* was again preach'd in Public, and had an unusual Efficacy upon the Hearers. The *Day after* we had *two, or three Exercises*, and the Congregation great Part of it continued together 'till late at Nteht.

THIS FRIDAY was the most remarkable Day that was ever known am one us. The whole Congregation seem'd deeply affected: And there was *such a general Out-cry*, in some from a distressing Sight of their Sins, and in others from a joyful Sense of the Love of CHRIST; that could not but put a great many in Mind of *the Appearing of THE SON of MAN*, and of the different *Exclamations* that shall be heard from the Inhabitants of the World when they shall see *Him coming in the Clouds of Heaven, in Power, and great Glory.*

(To be continued.)

THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **FEBRUARY 4. 1743,4. § No. 49.**

*The Rev. Mr. Shurtleff's Account of the Revival of
Religion at Portsmouth in New-Hampshire continued.*

AND here, upon my making mention of *this solemn and Awful Event*, I am led to relate a *Circumstance*; which tho' but small and inconsiderable in itself, seem'd to be over-rul'd by GOD to serve great and good Purposes; and upon this Account may be worthy of Notice.

Late in the *Evening of the same Day*, before the Body of the People had lest the Place of publick Worship; the Chimney of an House that flood neat to it happening to take Fire and blaze out to an uncommon Degree: upon the sudden Appearance of the Light breaking in at the several Windows, there was a Cry made, that CHRIST *was coming to Judgment*: Which being really believ'd by a great many, some that were not before so much affected as others, were put into the deepest Distress, and great Numbers had their *Convictions* hereby strengthned and confirmed.

I am not so unacquainted with the World as to be insensible with how much Derision such a Relation as this is likely to be entertained by a great many of the Humourists of the Age. But, I think this a Thing little to be regarded: Tho' I wish to GOD that such Persons might be brought, for their own sakes, to *think mere of this great and terrible Day of the LORD*; and that they would consider, if the *Apprehension* of its *Approach* be so very startling to a carnal World, how vast would be their Horror and Amazement when it shall *actually arrive*. This would be of good Use to check their Disposition to ridicule,, to restrain them from their vain and *wicked Jestings*, and from a great many Things which if indulg'd must needs add to their Terror in that Day. And however distasteful the relating such low Occurrences, may

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be to some nice and curious Palates now, I make no doubt but Things of a like Nature will afford an infinite Satisfaction to the Saints hereafter: that it will give them a vast and inconceivable Pleasure, when they get to Heaven, to have the *Beauty* of DIVINE PROVIDENCE laid open to their View; To hear and see how some Events that are *seemingly insignificant*, and appear perfectly *casual*, have been order'd out in infinite Wisdom, and made subservient to *very great*, and *excellent Designs*: and how a *bare Imagination*, and *mistaken Apprehension* of Things has been so far set home, and made such Impressions upon a great many as to be a *Means* of their saving *Conversion* to GOD.

But to return from this Digression, which I have been led further into, than I was aware of.

As I was called abroad upon the *Day next ensuing* what I last mentioned, it was surprizing to observe the *Seriousness* that appeared in the Face of almost every one I occasionally met with: and it seem'd as if there was hardly any such Thing as entering into a House in which there was not some poor wounded and distress'd Soul; and where there was not a greater or less Degree of Concern in all belonging to it, as to their spiritual and eternal State. It was very affecting to be call'd into *one Family after another*, as I was going along: the Street, and entreated not to leave them till *Prayer* had been solemnly offer'd up to GOD on their Behalf. A divine Power was then so plainly to be seen in what had come to pass among us, that there was hardly any that dare openly and expresly deny it. As for those who thro' their own prevailing Corruptions, or the Insinuations and Persuasions of others soon grew into a Dislike of it, and have since gone so far as to pronounce the whole of it a Scene of Enthusiasm, and to look upon all as a Delusion; their very *Countenance* and *Behaviour* then plainly spoke the awful Apprehensions they were under of its being from GOD.

As we had *Preaching* for some Time upon *every Day*; so we were greatly oblig'd to *several* of the *neighbouring Ministers*, who readily granted us their Assistance, till prevented by Indisposition of Body,* or 'till the State of their own Flocks requir'd them at Home.

* The Rev. Mr. BLUNT of *New-Castle*, whilst labouring with great Diligence and Zeal was taken sick, and continued so for some Time among us.

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It was soon after this, having in a few Lines acquainted you‡ with our State, and requested *You* would take this Opportunity to make us a Visit; that *You came to us*, and that as I trust *in the Fulness of the Gospel of CHRIST*. As *you* were call'd to minister in public *almost upon every Evening* during *your near three Weeks* Stay among us; *you can't but* see Reason to acknowledge to the Glory of GOD's Grace, that he was pleas'd to own and bless *your Ministry*: that as same were *prick'd to the Heart* under *your* Preaching, many others were fill'd *with Peace and Joy in believing*. And as the People here have a grateful Remembrance of *your Work of Faith, and Labour of Love*; I am well assur'd they have since been many of them *making mention of you in their Prayers*, as well as *giving Thanks to GOD on your Behalf*. We continued in much the same State *thro' the Winter*, that we were in when *you* left us. Our *Assemblies* were *always throng'd*, and the Number of *Communicants* from Time to Time *greatly increased*.

Sometimes when a Discourse was *very pathetical* in itself, and in the Manner in which it was delivered, the Congregation would be but *little mov'd*; and at other Times when it was *less so*, there would be a *considerable Stir*.

And here, as there have been various *Reports* spread abroad concerning the great *Stress* that many have laid upon *Outcries*, and such like publick Appearances; I think it proper to declare that the People here have been *instructed to the contrary*: that they have been taught from the Beginning, that they ought always to avoid them, when it could be done without great Inconvenience to themselves, and never needlessly obstruct the Attention of others. That as Persons might be effectually wrought upon by the Word, without any Thing of this Nature: so they may be put into an uncommon Decree of Terror, and fill'd with a great deal of Joy, under the hearing; of it, and yet continue Strangers to a real, and saving Change. And lest any should be so horridly presumptuous, as to feign any thing or the one, or the other; they have been publicly and privately admonish'd of the daring Wickedness of such a Practice, and of the Danger they would hereby be brought under of being suddenly made Monuments of divine Vengeance.

‡ Mr. SHURTLEFF means the late Rev. Mr. COOPER.

But that such as have ever read the *Acts of the Apostles*, that have there seen the *Apostle PETER's Hearers* so many of them, *priced at the Heart*, and heard them saying in the Agony of their Souls, *Men and Brethren, what shall we do?* and that have seen the *Roman Governour* trembling in the Manner that he did under the preaching of the *Apostle PAUL* his Prisoner; or that any who have read the well-attested Accounts of this Nature that are related by the credible *Author of the fulfilling of the Scripture*; or that have so much as seen a *poor Sinner* deeply distress'd under the Burden of his Guilt; should think it strange, and even a Thing incredible, for any to be put under such a Commotion of Soul under the Ministry of the Word, as not to be able to forbear making a *publick Discovery* of it; has sometimes fill'd me with Surprize.

And yet I am sensible that some well disposed Persons have been stumbled at Things of this Kind. I know an *Instance* of this Nature, in one of our own Church; a Person of a good Capacity, and of considerable Reading and Knowledge in divine Things, who for some Time entertain'd latent *Prejudices* against the late religious Commotions, more particularly on Account of *Persons speaking out in Public*, and could not be perswaded but that they might easily avoid it, till Experience taught him to the contrary. Upon the *Morning* of a *Sabbath*, a Day when the Sacrament of the *Lord's Supper* was to be administred; just at the close of his secret Devotions, (as he afterwards told me) he had his Sins discover'd to him in such a Manner as they never were before, and an uncommon Darkness and Horror fell upon him. In this sorrowful and distressful State, he went to the *House of GOD*. When the Celebration of the *Sacrament* came on, he had considerable Reasonings in his Mind concerning his Tarrying, and at length concluded to stay, but could not prevail with himself to receive. As soon as the Administration was over, he could no longer forbear *speaking* in the Grief and Bitterness of his Soul, and breath'd out his Complaints to GOD in such a Manner as drew Tears from almost every Person present; and has sometimes since been constrain'd to break out into *some short Expressions*. He was under a great deal of Concern for his Soul *while Young*, and put upon an early Reformation of his Life: He has deservedly had the Character of bging *strictly just* in his Dealings, and has been a constant
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and *steddy* Observer of the *Duties* of *divine Worship*, in his *Closet*, in his *Family*, and in *Publick*: But has been convinc'd that he has *built too much* upon these *Things*, and never till of late had the *corrupt Fountain* of his own *Heart* sufficiently laid open to his *View*. And from what he has now seen of himself, he has declar'd to me, that tho' he has sometimes been in some *Measure* affected with the unkind and cruel *Usage* of the blessed *JESUS*, and not been without some sort of *Indignation* against his *Opposers*, *Persecutors*, and *Murderers*; that yet if he had liv'd in their *Day*, and been of the same *Temper* of *Mind* that he was when this *Work* first began among us, he is perswaded he should have *ap-prov'd* of them, if not made *one among them*.

We are not without *Instances* of *other professors* who have been put off from their former *Foundation*; and *Others* who if their *Hearts* were *before right* with *GOD*, have been *greatly quicken'd*, and made more *servent in Spirit*, *serving the LORD*.

But a *great Part* of those that have been remarkably wrought upon, are such as before *had very little* if any *Thing* of the *Form* and *Appearance* of *Religion*: and among these the *divine Sovereignty* has been very *illustriously display'd*. Some of those whom we trust are *savingly brought home*, are such as have *wander'd far* from *GOD*. Some that have been *very ignorant*, and *unthinking* *Persons*, and some *very young*. They many of them, upon their first being brought under *Conviction*, manifested a deep *Sense* of their *original*, as well as *actual Sins*; complained sadly of the *Wickedness* of their *Hearts*, and bewail'd their *Sin* in *rejecting* and *making light* of a *SAVIOUR*. There have been some *Instances* of *young Persons* that have spoken feelingly of these *Things*, who have seem'd to have had but little *humane Instruction*, and seldom to have been where such *Things* have been the *Subjects* of *Discourse*,

As was *at first fear'd* and *expected*, it must be confess'd that so it has happened to *some* that were brought under a *serious Concern* for their *Souls*, that they have fallen off from their good *Beginnings*, and are the same *Persons* that they were before: and there are *others* who *continuing* under *Convictions*, seem to have proceeded *no further*. But there is a *considerable Number* who are exhibiting all the *Evidence* that can be expected, of a *real Conversion* to *GOD*.

I am not insensible that there are those that represent Things in a different Light; who *would fain have it*, that all that are look'd upon as Converts are nothing more than Impostors: and there are *many Reports industriously spread abroad*, to the Disadvantage of some of the most remarkable of them: But upon a thorough Inquiry, I am perswaded *these Reports* would be found to be *without any just and sufficient Foundation*; and that there is no impartial and experienced Person, but would he make the Trial, upon a free and intimate Conversation and Acquaintance with them, would see Reason to acknowledge them as *steady and exemplary Christians*.

As to the *Place in general*; that there is an Alteration in it for the better, must I think needs be own'd by every im-prejudic'd Observer. That there is not that profane *Cursing and Swearing*, which has formerly been usual, has been acknowledged by some who are far from being well affected to the present Times. That the *Sabbath* is more strictly observ'd, is out of all manner of Dispute, *Family Worship* where it was neglected, in a variety of Instances is now set up. Some that were manifestly of a narrow, selfish and *worldly Spirit*, and seem'd unwilling to part with any Thing of what they possess'd to any good and charitable Use whatsoever; appear *now* to have their Hearts much enlarged, and are ready, to distribute of their Substance, as the Honour of GOD and the Wants of their Fellow-Christians have call'd for it. Many that have *dealt dishonestly*, have not only *acknowledg'd the Wrongs* they have done, but made *Restitution* for them. *Musick and Dancing* seems to be wholly laid aside. Where you might formerly have heard *jovial*, and it may be *profane and obscene Songs*; you may now hear *Psalms and Hymns of Praise* sung to GOD, and to our LORD JESUS CHRIST.

But now allowing it to be so, some are ready to say, there is that to be put in the opposite Scale, which if it does not outweigh all that has been said, will at least bring Things upon an even Balance.

But upon a fair Examination, I presume it will be found to be far otherwise. As for that *Pride and Vanity* that is charg'd upon those who have been wrought upon in the late Times, it seems to be *much magnifyed*; tho' it is not unlikely that some have discover'd too great a Tincture of it

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A Degree hereof is what *new Converts* have been always liable to. It is what the Apostles caution'd such against; what they should ever be warn'd to beware of; and what they usually themselves soon see, and lament.

And then as to that *uncharitable*, and *ensorious* Spirit that is laid to prevail among them; wherein they have been too ready to make their own Experiences in every Circumstance a Standard whereby to determine the Case of others, or wherein they have upon any Account gone too far in suspecting and judging their State (of which there may be too many Instances) they are to be blam'd, and have many of them been brought to *see* and *retract* their Error. But *every one* is cried out upon as *uncharitable* by some, *who* do not look upon all to be good Christians, and in a safe Estate, thac profess to believe the Gospel, let their particular Belief and Practice be almost what it will: especially for *any to deny* that an external Conformity to the Precepts of it, is not sufficient to bring a Man to Heaven: *To declare* that Mens blameless Lives, and good Morals will not save them: that they may go a great Way, and do a great many Duties in Religion, and yet be but almost Christians, and finally miscarry: that what they do in Religion must spring from a vital Principle within: that they must be born of GOD, and be Partakers of his Image in this World, or they are unfit for Communion with him, and must necessarily fall short of Happiness in another World. *This is condemned* by some *as rash judging*, and thought to be nothing better than *enthusiastick Madness*: whereas they are *the Words of TRUTH and SOBERNESS*.

And then there is one Thing more, that is often spoken of as an ill Effect of what we some of us can't but esteem as the Revival of Religion among us; and that is, that there is a great deal of *Quarrelling*, and *contending* occasion'd by it. And as to this, tho' thro' the unmerited Favour of Heaven, there has not been so much of it *here*, as in other Places; I don't pretend to affirm that we have been wholly free from It's possible, that some serious and pious Persons, (tho' they have been often caution'd against it) may from a well meant Zeal have been too ready to engage in Disputes, and too warm in the Prosecution of them. And then those that have been the Subjects or Encouragers of the Work that has been going on among us, have for this very Reason fall'n
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under the *Anger* and *ill Will* of many of their Acquaintance, and it may be of some of their near Relations; and hence uncomfortable Animosities have arisen: But then is this any Thing more than must have been expected, supposing the Work to be from GOD? Tho' it be the *accidental*, yet is it the *faulty* Cause of these Contentions? Is it more chargeable with them, consider'd in it self, than the *first Preaching* and *Propagating* of the Gospel was, with the *Hatreds*, the *Divisions*, and *Persecutions* which our BLESSED SAVIOUR foretold should be occasion'd by it, and which we are sure follow'd from it? But then, tho' this Work thro' the Corruptions of Men may have *accidentally* been the Occasion of *Dissention* as to some; what a *sweet*, and *agreeable Harmony* has it from its own native Tendency produc'd among others? I have known of *long*, and seemingly *deep Antipathies* that have been *at once laid aside*. Such as before did not care for the *Sight* one of another, upon their casual meeting under this divine Influence, have received one another with the *tenderest Affection*, and discover'd an *uncommon Complacency* in each other.

I have told you, that we remain'd much in the same Situation thro' the *Winter* after you left us, that we were in when you went from us: But during the Courser of the *Spring*, and so of the *Summer* 1742, and *Autumn* following, tho' some that had for a considerable Time been under *Darkness*, and *Distress*, were brought into *Light* and *Joy*; there was but now and then one that was brought under any *new Concern*. But thro' the *Winter* 1742,3. Instances of this Nature were *Revival* of that *serious Concern* as to eternal Things which had appear'd for some Time to decline.

We had many sweet and delightful *Sabbaths*. And the blessed JESUS has richly feasted many of his dear Disciples at sundry of our *monthly Communions*. THE KING has brought them into his *Chambers*: they have rejoyc'd and been glad in him: His Banner over them has been *Love*: They have sat under his *Shadow* with great *Delight*, and his *Fruit* has been *sweet* to their *Taste*.

(To be continued.)

THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **FEBRUARY II. 1743,4. § No. 50.**

*The Rev. Mr. Shurtleff's Account of the Revival of
Religion at Portsmouth in New-Hampshire finished.*

ON the 6th of *February last*, which, was the Season of celebrating the Sacrament of the *Supper*; among others that were wrought upon in the Time of the Sermon, one *Woman* belonging to the Communion, who sat in one of the Galleries was so far affected, and had her bodily Frame so far weaken'd, that she could not come down: and tho' she made some Signs to have the Elements brought up to her, it was not perceiv'd, and so went without them: But she sweetly fed upon the *Bread of Life*, and told me afterwards, that it was the most blessed Sacrament she ever enjoy'd; Towards the *close* of the sacred Solemnity, the *Aspect* of most of the Communicants seem'd to be much chang'd from what it was at first: and as an *uncommon Joy* sat upon the Countenance of many of them so as soon as it was over, they *could not forbear expressing it*, in the most *sweet and chearful Praises*. There were but few of them that went from the House of GOD till the *Evening*; and then seem'd to leave it, with considerable Reluctancy. We were not without something of a like Nature upon *several* of the *successive Communion*s.

Tho' at present there does not seem to be altogether that Life and Fervour in Religion as to some, that appear'd in Times past: GOD is I trust *pouring out a Spirit of Supplication* upon many of his People, which I hope may be a token of farther Good. *Numbers* meet together to supplicate the Throne of Grace upon the *Evening* of every *Day* in the *Week*, but *Saturday*, when there is no *publick Lecture*. I have sometimes been at one, and sometimes at another, og their Meetings; and from all that I have seen, and all that I

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can hear, they are carried on with a becoming Solemnity and Devotion.

Thus I have given *you some Hints* from whence you'll be able to guess *what has been*, and *what is the State of Religion* among us.

And now I am consistent that as *you* have been praising GOD on our Behalf so we have had, and still have a Remembrance in your Prayers, and earnestly desire the Continuance of them. And may you, dear Sir, have more and more of the Presence of GOD with you. May you be carried thro' all the *Reproaches* and *Difficulties* that your *firm Attachment* to your dear REDEEMER'S *Kingdom* and *Interest*, may expose you to. *May none of these Things move you*; and may you not count even your *Life dear to you*, so that you finish your *Course with Joy*, and the *Ministry you have received* &c.

I am your very affectionate Brother,
and Fellow Servant in the Gospel &c.

William Shurtleff.

*Brief Account of the Revival of Religion at Brookline,
about five Miles to the West South Westward of
Boston, in a Letter from the Rev. Mr. James
Allen, Pastor of the Church there, to the late Rev.
Mr. Cooper, wrote the Day after the Assembly of
Pastors in July last.*

Reverend and dear Sir,

MR. Balch has been pleased to come thus far out of his Way to bring me the glad Tidings of your united *Testimony* to the *Work* of GOD.

I am not able to express the Joy with which I received the News: and consequent upon it, I was not able to come to Town to Day being very much indisposed by the Head-ach &c. but Sir, I was thoughtful of you, the Committee I mean, and now thank the LORD that my secret Supplications are so suddenly and fully answered.

I did not give in as some did a *verbal Testimony yesterday* to the *Effusions* of the DIVINE SPIRIT in a *Work of Conviction* and *Grace* among us: I thought my being present was sufficient, and then my natural Temper ever restrains me
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from freaking upon such Occasions before those much wiser and better than my self; but I have since wished I had, to the Glory of free and sovereign Grace, made a short Declaration in the following Manner; *That there has been a very distinguishing and remarkable Work of GOD going on in the Land*, I have been so much a Witness to in many Towns where I have occasionally been *within these two Tears*; that I think I am as firm in the Belief of it as that there is a Sun in the Heavens, or of my own Existence. For what but the GOD that formed it, can so impress the Mind with a Sense of Sin, and its *definitive Consequents*, as to cause the *greatest Sorrow of Heart*, and Streams of penitential Tears to flow from the Eyes? What can create in the Sou! *earnest restless and vehement Desires* after the Love, Grace, and Fellowship of CHRIST, but that GOD that first formed the Spirit of Man within him, and can turn the Heart as a *River of Water*? Who but the *GOD of Grace* can make the Drunkard temperate, and the prodigal Son, a sober serious Man &c?

Which Things have been common in *other Places* to my frequent Observation: nor are we destitute of some signal Instances of free and sovereign Grace among *us here*. There have been *Scores* of Persons under *Awakenings*; yek I have sometimes thought there has not been a single Person of my Congregation, but has been under more or less *Concern* about the important Matters of another World, and *what he should do to be saved*: Tho' these Impressions I fear are worn off in many, but in others I have no Reason to doubt but they have been carried on to a *sound and saving Conversion*. Additions to the Church have been considerable for Numbers, of such as *I hope thro' Grace shall be saved*, and chiefly of younger Persons, and one of but *eleven Years of Age*, and another in the *eleventh & last Hour of Life*, being *above seventy*; *Three* of a liberal Education; *two* of them since hopeful young *Preachers*. In *some few* the *Terrors* have been so great that they have cried out in Distress; in *others* the liberal Communications of divine Light and Joy have had the like Effect.

One of our young *Converts* died the *last Fall* in a very glorious and triumphant Manner; the only one that has died among us since the blessed Work began. I was called to visit her about *ten* the *Evening before she died*; and finding her very low in Spirit as well as Body, I tarried all the Night,

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sometimes *discoursing*, and sometimes *praying* with her: but she received no Comfort. In the *Morning* after Prayer, she turned her Face to the Wall, and lay still for a little Time; and then broke out, and said, *Now I am ready to die! Now I am ready to die!* I immediately stept to her, and said, *Child, have you found CHRIST? Oh yes,* said she *I have found him, I have found him!* I asked her, *If she was now assured of the Love of CHRIST to her?* She answered, *I am sure I am sure! Now I can leave Parents, and Friends, and all for CHRIST! Come LORD JESUS!—Oh sweet JESUS! Oh the Anthems of Joy!—Oh sweet sweet sweet!* And other Expressions of the like Nature: In which happy Frame she continued about *two or three Hours*, and then breathed out her Soul into the Bosom of JESUS her Beloved. These Things are the LORD's *Doings*, and loudly call for our Admiration and Praise.

*Revival of Religion in the North Precinct of Bridge-
water in the Province of the Massachusetts,
in a Letter from the Rev. Mr. Porter Pastor of
the Church there.
To the Author of the Christian History.*

DIVINE Providence has cast my Lot in BRIDGEWATER, in the County of *Plymouth*, about *thirty Miles* Southward from BOSTON: A Town settled in the Year 1652, by a Number of serious Christians, wherein there was a *Church* gathered and the Reverend Mr. JAMES KEITH, a Scottish Gentleman, ordained the Pastor of it in 1663; who continued with them preaching the everlasting Gospel about *fifty six Years*.

And as to the *People* of the Town, I may further observe; It was remarked of them by Strangers, as well as Persons in the Neighbourhood, at their *first settling* and *sometime after*, that they were a People of the greatest Modesty and Seriousness, and most exact punctual and consciencious in discharging *first* and *second Table* Duties, of any they were acquainted with: But this high Character (with Lamentation yet it be spoken) was not given them long: the Gold soon became dim, and the most fine Gold changed. For a Num-
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ber of the first Planters, (pious Men and experimental Christians) not being suffered to continue by Reason of Death; their Posterity (not having their holy Examples, pious Instructions, and faithful Admonitions) soon began gradually to *decline*, and depart from the God of their Fathers. And thus they went on for *several Years*; until *Religion* was almost sunk into a meer *Form*: Few had more than a Name to live: In most, GOD seemed not in all their Thoughts; besure he was not in their Mouths, using his Name reverently and to good Purpose. Little of GOD, of CHRIST, of *Heaven*, of the *Soul*, was to be found in the Conversation of those that passed for the best of Christians. Experimental Religion and the Power of Godliness, seemed to have taken their Flight from *Bridgewater*. This I had a great Advantage and Opportunity to know, by Reason of Providence calling me to keep *School* in all the Parts of the Town, before this remarkable *Revival* of Religion.

Now in these Days of Declension, neither Ordinances nor Providences, had much effect on the People. Indeed by some sore Distempers with which God was pleased to visit them, in multiplying the Slain, and the Ministers in the Town improving them by adapting their Discourses to such Seasons of Mortality; some thro' the Blessing of GOD were awakened to a Concern about the Salvation of their Souls. But I have Reason to think that few of their *Convictions* issued in *Conversion*, or their Distress in the Joy of the LORD, or Comfort of the HOLY GHOST: But that *most* of them rested in various Duties, short of a saving Closure with CHRIST.

And so *in general* they remained very secure, and unconcerned about the great and momentous Affair of securing the Salvation of the Soul; 'till sometime in the *Beginning* of the Year 1741, after the Reverend and dear Mr. WHITEFIELD and Reverend Mr. TENNENT had been at BOSTON, and thro' the Province, preaching the everlasting Gospel with such Unweariedness and Success. Whose Names, especially the former, I shall always mention with Respect and Honour, whatever others may think or say of him, from the Benefit one of the meanest. and most unworthy of CHRIST'S Ministers hopes he receiv'd by his holy and fervent Ministrations while at BOSTON. Be sure I knew nothing *rightly* of my Sin & Danger, of my Need of a SAVIOUR, of the

Way

Way of Salvation by him: neither, was established in the *Doctrines of Grace*; (tho' a Preacher, and one who endeavoured to instruct others in the Way) till I heard *that Man of GOD*, And if the LORD had permitted me to have took the Oversight of a Flock, as I had a Call to do, and had given my Answer; the Blind would have led the Blind, and so 'tis like both would have fallen into the Ditch.—But he did not. *Bless the LORD, O my Soul, and all that is within me bless his holy Name*, for what he did for me, thro' the Instrumentality of *that Man*. And I was quickned & strengthened very much by Mr. TENNENT's excellent Sermons, and was desirous all should hear them, as I had done, and urged many to it.

Few of the People in *Bridgewater* heard Mr. WHITEFIELD: but the most did Mr. TENNENT; for as *this Man of GOD*, who had Skill and Will to win Souls, was upon his Return home, and passing thro' a neighbouring Town in *March 1740*, I. some of the Reverend Ministers in *Bridgewater*, with my self, went to see him; in order to invite him to visit *Bridgewater*; that we and our dear Charges might partake of his Gifts and Graces, and that he might have some Seals of his Ministry with us, as well as in other Places And after some *Intreaties* (for he was determined another Way, *viz. to Freetown and Tiverton*) we gained a Promise from him, that (GOD willing) he would visit us next Day. Accordingly he came, and preached *three Sermons* in the Reverend Mr. PERKINS's Meeting-House in the *Western Precinct*; two in the Day, one in, the Evening. And tho' the Warning was short, the People in general not knowing it, till that Morning, and the Season very difficult, by Reason of the Snow; yet there was a large and crowded Assembly. They came from all Parts of the Town, (for you must note that tho' in good Mr. KEITH's Day, there was but *one Society*, now there are *four*; to which the Rev. Mr. DANIEL PERKINS, JOHN ANGIER, JOHN SHAW, and *my self*, stand severally in pastoral Relation)—and many I believe went away blessing GOD for the Opportunity; tho' some mocked. It appears that some close Hypocrites were detected, some secure awakened, and wary of our *young People* convinced of the Sin of spending away Days & Nights in Singing and Dancing, and other youthful Sins, which they were much addicted to before, and greatly delighted in.

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After this *Religion* was more talked of in our Town; particularly the great Doctrines of our holy Religion were often the Subject of Conversation; not for Strife and Contention, but Information and Edification.

The People now thro' the Town were very inquisitive to know how Things were; having heard of the *Revival of Religion* in some Places. They appeared of a very teachable Disposition: they were swift to hear the Word; an uncommon Thirst after it appeared in them. Our *Lectures* (which were almost every Week in one Part of the Town, or another) were more generally attended than before, and with much greater Seriousness and Solemnity; which encouraged us the *Ministers* in the Town, to set up *Evening Lectures*, to be attended in *all Parts of the Town*; which (excepting one) are upheld to this Time; beside all our *Lectures in private Houses*, which have not been a few; and *occasional Lectures* from Strangers who came to visit us: which I believe God has blessed to the good of many Souls. *Spiritual Clouds* seem'd to be gathering apace; a *Shower* of divine and heavenly Blessings seemed nigh being rained down on *Bridge-water*, and the whole Town becoming a Mountain of Ho-liness. O the delightful Prospect we now had!—

But I shall say no more with Respect to *the other Societies* in Conjunction with our own, or of the promising Appearances in them, and what God has done for them. But leaving this for their *Reverend Pastors* to do; I come to declare more particularly what great Things the LORD has done for the little *Society* called *the North Precinct*, consisting of *near sixty Families*, over which I was ordained the 15th of *October 1740*.

And as I observed, In the *Beginning* of the Year 1741, there was a visible Appearance of a religious Concern on the Minds of *many*, especially the *young People*; which brought them to leave their youthful Practices, of Singing, Dancing, Company-keeping, which before they esteemed lawful Recreations, and took abundance of Pleasure in. And some came to Resolutions not only to leave spending away *Evenings* this Way, in which they had so much dishonoured God, and injured their immortal Souls; but to spend them in *religious Exercises*; particularly the *Sabbath Evening*, which was spent before in Vanity, they proposed to meet on, for the Service of God: As I found by a Letter directed

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to, and given me by one of the *young Men* of our Society, turned by himself and several others; wherein they signified their Concern of Soul, and Design to set up Evening Meetings, and desire that others would join, with them; as also my Direction in, and Approbation of the Affair, and that I would favour them with a Sermon to encourage them to hold on, and encourage others to join with them, This good Symptom did put Gladness in my Heart, more than when my Corn and Wine and Oil increased; and I readily complied with their Desire: and accordingly they spent every *Sabbath Evening* in *Singing, Praying, Reading*, and such like *religious Exercises*.

And now, being in the *Spring* 1741, there appeared a considerable external Alteration in most of the *young People* in the Place: which was observed and spoken of by diverse in the Neighbourhood. Now Things looked very promising and hopeful All Things seemed to be concurring, to bring about a glorious and remarkable Revival of Religion: *To make our Sons as Plants growing up in their Youth, and our Daughters as Corner Stones polished after the similitude of a Palace*. But nothing so remarkable and gracious, as what followed. The best Wine was not yet bestowed; as we found by happy Experience afterward.

(*To be continued.*)

ADVERTISEMENT.

THIS is to put our Customers in Mind, that this Day Fortnight, viz. Saturday the 25th of this Month, will be publish'd the last Number of our Christian History for this Year. And since several have express'd themselves so well pleas'd with our Paper, as earnestly to desire its Continuance: This may signify that, provided the Reverend Ministers in this and the neighbouring Provinces and Colonies will please to send in to us suitable Materials, we are willing to proceed in the Affair. And if we do, we shall take it for granted that our Subscribers would have us send them on the same Terms as in the Year past, unless they signify their Minds to the contrary.

THE
Christian History;

Containing Accounts of the Propagation and Revival
 of Religion in *England Scotland and America.*

Saturday **FEBRUARY 18. 1743,4. § No. 51.**

*The Rev. Mr. Porter's Account of the Revival of
 Religion at Bridgewater finished.*

ABOUT *this Time* through the infinite Compassion of GOD, I had a very lively Sense of divine and eternal Things on my Mind from Day to Day, My Meditations run very much at this Time on the *awful State* Man had plunged himself into by the Fall: On *Regeneration*, its Instantaneity, Greatness, and Necessity: On Man's Weakness and *Inability* to help himself and effect this Change: On Man's *Unworthiness* of Mercy; and the *Justice* of GOD should he damn him after he had done his best: On CHRIST the only Way to the FATHER; on his *mediatorial* Fulness and transcendent Glories; on his perfect *Righteousness*, as the only Matter of a Sinner's Justification before GOD, exclusive of all Works; on *receiving* it by *Faith*: On the *Change of Heart* that followed thereupon, how it left the Impress of the divine Image on the Soul: On the unspeakable *Sweetness* and *Satisfaction* in a Life of Religion and Communion with GOD: On *Assurance* of the Love of GOD; its Attainableness and Privilege: On having our *Conversation* in *Heaven*: On living like Creatures made for Eternity, and account able to GOD: On our *Capableness* of enjoying GOD the chief and only Soul-satisfying Good for ever and ever. These with some of the like Nature and Tendency, were much in my Mind. And I was therefore under some Constraint to insist on them from Sabbath to Sabbath. Which I urged & pressed with as great a Warmth and Pathos as I was capable of. And have Reason to believe that these Discourses, thus delivered, on these Gospel Subjects; (tho' it may be not with such Accuracy and Correctness as some not under a divine Influence might have insisted

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upon, and so to them might have appeared Foolishness) were blessed to the Good of Souls, and were *to them the Wisdom of GOD and the Power of GOD*.

Tho' but few, I believe, were as yet savingly *converted* and brought Home to CHRIST, yet the Concern on the Minds of most continued and increased thro' the *succeeding Summer*. The most were uncommonly thoughtful about the Salvation of their precious Souls.

But as I remember in the *Beginning* of the *Fall* 1741, *Convictions* seemed at a Stay, if not declining and wearing off from some.

But upon this, *Two young Men* of *Bridgewater*, who had been for a Time in CONNECTICUT (one had *passed through his academical Learning* and was keeping School there; the other was then a *Member* of *Yale College*) and had seen the great Things GOD was doing for his People there; and in a judgment of Charity had felt and experienced much of the Power of divine Grace on their own Souls; returned to *Bridgewater* to visit their Friends, And O the *Concern* they appeared to have (and we have no Reason to think but it was real) for their Town's-folk, especially *fellow Youth*, is not easily to be expressed: Which they manifested in all suitable and proper Ways.

They told our *young People* that on *such a Day*, if they were willing, they would meet with them and sing and pray, and give them a Relation of the great Things GOD was doing in CONNECTICUT, and what he had done for *them* since they saw them last. To which they readily consented. When *the Day* came, young and old went: And I believe I should have gone, had I not been providentially absent. Accordingly they did pray and sing with them, and gave them a *friendly christian Exhortation*. And the LORD was with them, I doubt not. Some were *awakened*; and those under Concern, had their *Concern increased* by Means thereof. And seeing such Effects following, they went on in this Way for a While; if not at the Advice, yet at the Connivance of some of the Ministers in the Town. And whether their Practice or our Connivance was justifiable, as Things were then circumstanced, I shall not take upon me now to say. But this I think I am obliged to say; That if I believe the Work going on so remarkably to be Divine, as I most firmly do, they were greatly serviceable in prompting it in my
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dear Charge. Here I would observe, that these were *the only Extorters* we have had. I think we have had no Appearances of them since.

After this that grand and important *Question* was in the Mouths of *most of my People*, especially *young People*, *What must we do to be saved?* *Salvation* seem'd now to be the main Concern of their Souls, and the main Business of their Lives. Their secular Affairs were at this Time, in Appearance, made a By-Business. *Meetings* on Account of *Religion* were sought after, long'd for, frequently attended, exceedingly thronged. And *at almost every Meeting* about this Time (which were very frequent) it evidently appeared GOD was with us in the *convincing & converting* and *comforting Influences* of his SPIRIT. Some were *awakened*, many crying out under a Sense of their Sin and Danger. Some *hopefully converted*: And some *transported* and over-born with a Sense of the Love of GOD. I make not the least Doubt, but there was Joy in Heaven among the Angels, as well as among the Saints on Earth, in seeing and hearing of the glorious Displays of the infinite Power and sovereign free Grace of GOD at our religious Meetings. O it looked probable now that the whole Society, Old and Young, Black and White, would have been seized by the almighty Power and free Grace of GOD; and would have been brought to have submitted to a sovereign GOD in CHRIST, and received a whole CHRIST with a whole Soul. My Soul did leap within me with Joy at the blessed Prospect I now had of all joining Heart and Hand in travelling in the Way to eternal Glory, and of arriving there at last. But this blessed Shower did not long continue. It was not long before GOD (for our Sin in not improving and our Ingratitude under these Showers of divine and heavenly Grace) did depart from us as to the *convincing and converting Influences* of his SPIRIT. And many of those that were under good Impressions, and had not received Comfort in CHRIST, which many had, gradually lost them, and began to be somewhat careless and secure again. Now and then, 'tis true, I had the Joy of seeing and hearing one *convinced and converted*, and it has been to this Time 3 but 'tis rare, like Gleanings after the Vintage.

Now all along; in this Time I did freely invite and gladly improve as I had Opportunity, all my zealous Fathers and Brethren in the Ministry, living in the Neighbourhood and

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that travelled (who had been remarkably blessed by GOD in promoting his Work) to preach to my People. I think I can truly say, (*tho' the Spirit of Man lusteih to Envy*) I am willing GOD should send by the Hand, by whom he would send; should any on his own Work in his own Way, by such Means and Instruments as pleases him; willing I am, at Times especially, with St. JOHN the *Baptist* to *decrease*, in Name, Success and all so that CHRIST may *increase*, his Kingdom and Interest be advanced in my Charge, and thro' the World. And I don't yet repent of this my Conduct, but greatly rejoice in it. For as far as I can learn, every one that has been with us preaching the everlasting Gospel, have been instrumental of doing Good to some Souls: And who would mourn at that? I will acknowledge that they have been greatly serviceable to the People of my Charge: They, and not I, are the spiritual Fathers of *many* of my Flock, Nor do I see any of the bad Effects of such Conduct; which many talk of; my People, such of them as have been converted by the instrumentality of Strangers, love me their unworthy Pastor better than ever, I doubt not: And therefore I have Reason to think, that had Ministers been more free in inviting and improving neighbouring Ministers, and them that travelled to their People; the Work of GOD would have gone on more gloriously, and would have prevented the unhappy Jarrs, Divisions and Separations that have arisen in some Places.

But I'll return, and say, that in the Judgment of Charity, thro' the infinite Compactions of GOD, that the Number is not small that have been savingly wrought upon among us in this great Day of Grace, and that are become real lively Christians. I believe 'tis not proper to say how many: tho' I believe by what I can learn as many in Proportion to the Bigness of the Place, as almost any Place that has been remarkably visited at this Dav. We have had added to the Church between *seventy* and *eighty*; beside a *considerable* Number that have *owned the Covenant* and been *baptised*, that have not seen their Way clear to come to the Ordinance of the holy Supper. The most of which are able to give to every one that asks them with Meekness and Fear all the Satisfaction that can rationally be desired or expected, that they are real Christians. They can give a clear, distinct Account of a preparatory *Law-Work* in all the Parts of it; of their

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Discovery of CHRIST in his Ability and Willingness to save them in particular, & every Way suited to their perishing Circumstances, to make them compleatly and eternally happy; of their *closing* in with him as offered in the Gospel; of the *Change of Heart*; and so consequently of Principles, Desires, Inclinations and Affections that perceptibly followed thereupon. And of *their Lives and Conversations*, as far as I can observe myself, and learn from the unprejudiced, are corresponding and agreeing with their Experiences: They live in general as becomes the Gospel, and evidently adorn the Doctrine of GOD our Saviour. In a Word, they appear to love GOD and *Men*: which is expressed by a careful and conscientious Discharge of *First and Second-Table Duties*; and so are truly religious.

And now these, GOD is through his abundant Goodness, frequently visiting and refreshing by the gracious Influences of his HOLY SPIRIT. For altho' GOD has almost departed from us as to the *convincing and converting* Influences of his SPIRIT; yet he has *not*, as to the *quickenings, sanctifying and comforting* Influences thereof: Blessed be his Name for it. GOD is verily with us in our religious Meetings. 'Tis frequent on *Lecture-Days* and on *Lord's-Days*, while we are supplicating the *Divine Majesty*, singing the high Praises of GOD, hearing his Word, celebrating the holy Supper, that we see some of the above-mentioned Influences. Sometimes many of them have their frail Tabernacles overborn with a Sense of the great and distinguishing Love of GOD the FATHER in contriving, SON in purchasing, and SPIRIT in making Application of Redemption to their Souls. Sometimes they have such a Sense of the *Perfections* of GOD, his Holiness, Justice, Mercy, Faithfulness, &c. as greatly weakens and overcomes the Body. They have often such sweet Tastes of redeeming Love, and such blessed Discoveries of the Glories of GOD, Beauties of CHRIST, Holiness and Happiness of Heaven; as affects the Body, so greatly, that Spectators have been ready to conclude that it would have dissolved the natural Tye and Union between the Soul and Body: and that their Souls would have actually dismissed and left their Bodies, and been conveyed by kind guardian Angels in a Chariot of Love to the GOD and Region of Love. O to see them in these Frames, is enough to make any New Creature rejoice: Methinks 'tis enough to warm the
Souls,

Souls, of all that have experienced a Work of Grace, and so know something of the Enjoyment & Employment of Heaven; to see them at these Seasons, like the Birds of Paradise, chanting forth the Praises of our glorious REDEEMER: They do in some low Degree resemble the humble Worshipers of Heaven.

I am almost sure that none that have had given them, a small, a little Taste of the special Grace of GOD, ('tis so sweet) will with the elder Brother in the Parable, stumble and wonder, tho' others are feeding on *the fatted Calf*, or have larger Measures; but will be able to account for the Musick and dancing, the Joys and Rejoycings of returning Prodigals, and will come in, and rejoyce with them. For 'tis undeniably true, that by *a little* here, we can tell what *a great Deal* means. And to see the Effects these Discoveries, have on them; how humble, holy, heavenly, loving, and weaned from the World they are for a considerable Time after, is abundantly refreshing and satisfying, and confirms further that their Discoveries are true and genuine. Thus they are frequently visited and taught by the HOLY SPIRIT: so that they are *growing Christians*, in *Grace and Knowledge*. In *Grace*, every true Visit evidently transforms them more and more into the divine Image and Likeness: In *Knowledge* 'tis wonderful to see how their Knowledge is increased, as to GOD, CHRIST, the *Doctrines of Grace*; and as to *themselves*, their own *Hearts*, the Pride, Envy, Hypocrisy, Deceit and Ingratitude of them: They see and know so much of their own Vileness, that every one looks on himself as the most unworthy, and greatest Miracle of Mercy, and most beholden and indebted to the free Grace of GOD: They are labouring after *progressive Holiness*, to be perfect as their HEAVENLY FATHER is perfect. GOD grant their *Path* may continue to be as *the shining Light that shineth more and more unto the perfect Day*.

Now of this Number, many of them were, before this Day of GOD's *searching our Jerusalem with Candles*, as *exact and strict* in the Performance of the *Externals of Religion*, (as far as could be observed by Man,) as any, among us, and had gained the Charity of their Neighbours: But *now see they built upon the sandy Foundation of their own Righteousness*; and so had perished eternally notwithstanding their blazing Professions, & the good Opinion of others, had not GOD in Mercy
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opened their Eyes, to see the Way of Salvation by CHRIST, and enabled them to embrace it. O may *all Professors* every where examine the Foundation they build upon for eternal Happiness; and see they don't deceive themselves, as some did among us 'till this Day of great Grace!

The rest that have been wrought upon among us have been *mostly young People*, who were not Professors in the full Sense before.

As to *Children, under ten*; I durst not say any are included in the abovesaid Number; tho' they were at first when the Work began under some Concern of Soul; yet it seems worn off, they are Children still.

As to the *vicious and immoral*; we had some, tho' I believe as few as in most Places. But I don't observe any remarkable Change and Alteration in them. Tho' the Revival of Religion seems in some Measure to check and restrain them from that Boldness in sinning that appeared in them before.

We are *generally*, thro' the Goodness of GOD upon us, united and agreed in the Belief of the *Work's* being *divine*; and are using such Methods as GOD directs to, and blesses in promoting and carrying of it on. O *how good and pleasant tis for Brethren* of one Society *to dwell together in Unity*. It is like the *precious Ointment*, &c. As the *Dew of Hermon*, &c.—For there the LORD commands the *Blessing, even Life* for evermore.

As to: *Antinomianism* and *enthusiastical Frenzies*; there are little or no Appearances among us. Indeed there is that among us that an *Arminian* would account *Antinomianism*, and one that never felt the Power of divine Grace on his own Heart would account *Enthusiasm*. But this don't make it so. As far I am capable of judging, their *Principles* and *Practices* are *scriptural* GOD grant I may never have the melancholly Occasion to think or say otherwise.

As to *Trances, Visions, &c.* we have none, and I think have had none from the Beginning.

And now I would thankfully acknowledge and heartily bless GOD for his distinguishing Goodness to *me* and *my Charge*: in giving us to see, and live in a *Day* of such great Grace as this is; And in making so many of us Partakers of his *special Grace*: Whom I make not the least Doubt, all the Saints of GOD will e're long see, cloathed in white, at the right Hand of JESUS, and with him entering into ever-lading Habitations; to join the heavenly Quire, in tuning
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their Golden' Harps in Songs of Praise to the ETERNAL THREE; the FATHER, for his Mercy, the SON for his Merit, and the HOLY GHOST for his Efficacy, forever and ever. LORD JESUS be like a Roe or a young Hart on the Mountains of Separation.

Bridgewater, Octob.

JOHN PORTER.

12th, 1743.

P. S. The above Account as far as it relates to the Rise, Progress and Continuance of the Work of GOD among US was read to our Church, and voted by them to be a true and faithful Account according to their Judgment,

John Porter.

*A Brief Account of the Revival of Religion at Somers
in the County of Hampshire, in the Province of the
Massachusetts; in a Letter from the Rev. Mr.
Samuel Allis to the late Rev. Mr. Cooper of
Boston.*

Somers, May 22d. 1742.

Rev. and dear Sir,

FROM the small Acquaintance I have had with your self, and knowing how much your Heart is set upon the Advancement of the Interest of CHRIST and his Kingdom in the World; I persuade my self it will be giateful to you to hear of the Flourishing of Religion in any Part of the Land. GOD hath been in a most wonderful Manner pouring out of his SPIRIT upon many Towns in this *County*: But I think none have shar'd so plentifully (I don't speak by Way of boasting, but acknowledge the sovereign Grace of GOD) of the Power, the Grace, and Mercy of GOD, *Convincing* of Sin, of Righteousness, and Judgment, and of being brought to the *Embracment* of the LORD JESUS CHRIST upon the Terms of the Gospel, as this People hath. *To GOD be all the Glory*: All the Praise belongs to him. There is such an evident and apparent Alteration in the *Lives*, Conversation and Tempers of Men that I am sure nothing but the almighty Power and Grace of GOD could effect.

(To be continued.)

THE

THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday **FEBRUARY 25. 1743,4. § No. 52.**

*The Rev. Mr. Allis's Account of the Revival of
Religion at Somers finished.*

IT fills me with Tears of surprizing Joy to see that *Love* to the House of GOD and *his Worship*, that seeming Pleasure and Satisfaction there is in attending upon all religious Duties, even in those that in Times past seem'd to live unmindful of GOD and his Worship. Some who seldom came to the public Worship of GOD on the *Lord's-Day* do now constantly and devoutly attend thereupon: and not only the Worship of GOD on the *Lord's-Day*, but on the *Week Day*. The House of GOD is very much fill'd; where a *public Lecture* hath been preach'd *once a Fortnight* for some Time; and for some Months past almost constantly *once a Week*. And there is not only a devout Attendance hereupon by those Persons that seem'd to be almost without a Form of Religion; but those Persons are constantly meeting together *once or twice a Week* on the *Evening*, to seek GOD by Prayer. There is *but one Night in the Week* as I am informed, but what *elderly or middle Aged or young People or Children* meet together in different Parts of the Town in Companies, to pray to GOD and sing Praises to him. And what is very remarkable, *Children* that could not be persuaded thro' Fear without Difficulty to step out of the Door in a dark Evening, will now go alone *two* and some *three Miles* thro' a thick Wood, to pin together in praying, reading, and singing Psalms: the dark Night is no Hindrance to them, nor the Badness of the Weather. These *Youths* that delighted themselves in Frolicking and Mischief, have wholly left it off; and say, they take more Pleasure and Satisfaction in serving GOD, than ever they did in the Ways of *Sin and Satan*. Yea, those Things that were pleasing to them, are now as the Gall of Asps and

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Wormwood

Wormwood. Some *Heads of Families*, as far as I can learn, that never pray'd in their Families are now constant therein Morning; and Evening.

Some that have wrong'd others in their Names and Estates, have freely and voluntarily confess'd their Faults and made Satisfaction. I know of many such Instances.

Quarrels and Contentions between Neighbour and Neighbour which have subsisted for many Years, and no Means could effect a Reconciliation, are now at an End: and there is seemingly an hearty Love and Affection to each other. Those Persons who were somewhat addicted to Swearing and very much to vain frothy Expressions, have wholly left them off, and have a Savour of Religion in all their Discourses.

It would take up a great Deal of Time, more perhaps than you would be willing to spend in reading, if I should attempt to let you know the *various Impressions* that are made upon the Minds of Professors, whereby such a Change is wrought. To instance in a few Particulars.

Some have a great Sense of the *Majesty* of GOD, which fills them with Fear and Trembling; and a Sense of their own Nothingness, which makes them to cry out, *I am a Worm and no Man*.

Some have a Sense of the *Holiness* of GOD, and for a long Time can't be brought to think that ever God will admit such sinful and unholy Creatures into the heavenly World when they die.

Some have a Sense of the *Power* of GOD, and his Ability to save Sinners.

Some have a Sense of the *Beatify*, of the *Excellency* and *Love* of CHRIST, which draws forth their whole Souls to him.

Some have a Sense of the evil and vile Nature of *Sin*. To tome, *particular Sins* are so set home to their Consciences, as that they are in dreadful Distress and Anguish of Spirit Day and Night for some Weeks together, before they find Ease for their burthen'd Souls.

Some have a Sense of the *Evil of Sin* in general, and particular Sins not set home to their Consciences remarkably. Others, *particular Sins* fill with great Anguish and Distress. Such an one I was sent for to converse with.

It

in New-England.

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It was a *Child* about *nine Years of Age*, which seem'd to me to be in as great Anguish and Distress by Reason of *some particular Sins*, as if it had actual Flames of Fire seiz'd on it. There were several *Children* in the Room and *Negroes*: unto whom it address'd it self, particularly warning 'em of these and those Sins for which She said she must burn in Hell: It address'd herself to the *Negroes*, saying "*Don't go to Hell with me, I would go alone, I don't desire Indians and Negroes should be as miserable as I shall be by and by.*" I advis'd her to lift up her Heart to GOD in Prayer for Mercy: and accordingly she did, and made Use of this Expression in the most lively Manner; "*Good LORD let me see all my Sins; but don't let me see them all at once; let me see them as I can bear than: if thou lettest me see them all at once, I shall immediately go to Hell.*"

Some other Instances there have been among us of *Children* and *Youth*; whose Anguish and Distress for Sin hath been so great, that I can no Ways describe it to you, to convey a true and lively Idea thereof.

And some who have been in great Distress, have had in due Time proportionable Joy and Comfort: and others again not, GOD hath infinite Ways almost, if I may so express it, of beginning and carrying on his own Work in the Hearts of the Children of Men.

There have been some among us of *all Ages* and *Sexes* that have shar'd in the boundless Riches of God's Grace: *middle-aged* Persons, *elderly*; and *one of seventy-six Years of Age* hath been as I am in Charity bound to think, a Subject of the amazing Power and Grace of GOD.

Christians have been wonderfully fill'd, enliven'd and quickened by the SPIRIT of GOD. But the *rising Generation* hath in a more general and remarkable Manner shar'd in the *Out-pouring* of the SPIRIT of GOD.

I have given you a short but imperfect Account of the wonderful Things GOD hath done and is doing among us. But you would think (I may safely say) that the one Half had not been told you, if you knew the Circumstances of this People in Times past, & what they are now. We are almost in every Respect a reformed People. To GOD be all the Praise and Glory.

I would intreat your Prayers at the Throne of Grace, both for me and this People; that we may have still the

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Tokens

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Revival of Religion at SOMERS.

Tokens of the divine Presence, and that we may live up to the peculiar and distinguishing Mercies of GOD manifested toward a sinful and backsliding People.

From your unworthy Servant and Fellow-Labourer

In the Gospel Ministry,

SAMUEL ALLIS.

N. B Some Month ago, we set a part a Day of public Thanksgiving to GOD, for the Revival of Religion, and the remarkable Out-pouring of his SPIRIT. And I think there were evident Tokens of God's owning us and accepting of our Sacrifices.

Revival of Religion at MIDDLEBOROUGH in the County of PLYMOUTH, about thirty seven Miles South Eastward of Boston: in a Letter from the Rev. Mr. PETER THACHER Pastor of the First Church or Easterly Precinct there, to the Rev. Mr. Prince of Boston.

Rev. & D. Sir. Middleborough, Dec. 21. 1741.

I Take this Opportunity to give you a *more particular Account* of the glorious Work of Conviction and Conversion of Soub the sovereign GOD is lately carrying on by the Preaching of the Word. I do it, Sir, that GOD may have the *sole Glory of his Grace*, to silence Gainsayers, and encourage the Hearts of those engag'd in and pursuing this Work.

It hath been a Time of fatal Deadness thro' the Town. Religion dying, Prayers dropt in many Families, the Ways to Zion unoccupied: *But one* I think in the Space of *near two Years* that had offered to Communion. Some *Half a Dozen* had been rouzed by Mr. TENNENT's Preaching: but they were before blameless Professors. These with some considerable Additions to their Number were again awakened by the Ministry of the pious Mr. ROGERS. Yet tho' their Convictions were remarkable, they seem'd to give no additional Strength to the Power of Religion; because among those that had the Form of Godliness before. But hereby GOD was preparing me some sweet Helpers; tho' the Devil from this Circumstance took Occasion to reproach this Work: so that from this Time I may date the open Strife between the Houses of *David* and of *Saul* that yet subsists. The *Enmity* and Opposition to this Work in all the Parts of

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it, is with utmost Art and Industry propagated; supported with the most palpable Lyes, false Insinuations, and injurious Reports, and many other Ways to scatter the Seeds of Division among us; of which we were languishing by the deep Wounds before.

To return, it was on a *Tuesday*, I bemoan'd my sad Case to the neighbouring Ministers at a public Lecture; propos'd a Fast the *next Week* on the *Wednesday*; and had the ready Promise of the Company of diverse of them. The *Friday* after GOD sent that dear Youth Mr. CROCKER. He preach'd *two Sermons*: considerable Meltings. *Saturday Morning* preach'd another: after the Exercise was over, *one* cried-out bitterly, that affected *many*. Diverse *more* were wounded on the *Sabbath*: the Evening after which, my Room was fill'd with distress'd Souls. *Next Day* Mr. Crocker came again and preach'd: the Assembly generally melted, but silent; 'till the Blessing given, and we had got without Doors, when there were *many*, I suppose I may say *near one Hundred* cried out. We return'd, and loudly invited them into the Meeting House again, which they crowded into with loud Screiches, wringing of Hands, and Floods of Tears, that could not be *altogether* silenced to attend the farther Prayers made with and Counsels given to them. Many of these Distress'd were of the neighbouring Parishes, As I was turning from the Crowd, *many* whisper'd thus in my Ears, 'O my dear Minister I never loved you before, but now I do.' &c. My Rooms that Night were crowded. I preach'd to them; to which they gave silent and serious Attention. But Oh, after the Service, what Heart-affecting Crys! One crying to another, "O *I am going to Hell! I have frolick'd with you and sinned with you! O what dismal Company shall we be one for another in Hell! O the Hours and Nights we have spent in Singing and Dancing and frolicking Mirth!* On every such Word, they would anew screich, cry, condemn, and warn each other: and I think it went round the Rooms; *O the cursed Frolicks! They had never prayed in their Lives! had not hearken'd to any Counsels, but shun'd their Minister as a Serpent, for fear of some Counsel or Reproof.*

Tuesday Night I preach'd again, being the Evening before the Fast; A tedious Storm it was: yet a considerable Assembly, The *Fast-Day*, a crowded Assembly; and many crying out after the Exercises were over. Since which there
have

have been *ordinarily at every Sermon* more or less wounded, as appear'd afterwards.

I will now observe, *on whom chiefly* this Work hath taken hold, and *how* it operates. It hath in the first Place, awakened *many Church Members*, where it first began. They were detected of their *Hypocrisy*. One told me, "*He did but delude me, when he offered himself to Communion*; he took *more Pleasure in a Frolick, than at the Lord's Table*; *rather be with Singers and Dancers and rude Jesters than with serious Persons.*" Another, "*That notwithstanding his Profession, he was glad to be diverted, as he often was, from secret and family Devotion*". Others convinced of *secret Wrongs* they had done to the *Name and Estate* of others, of which they never were suspected. *More than a Score of these Instances.* And can this be from any other than the HOLY SPIRIT of GOD? Others confessing their *secret Prejudices* to their *Ministers*; yet never suspected. Numbers brought to *pray in their Families, to instruct and catechise their Children.* The *Tavern Clubs* all divided. To give you a feeling Instance. The *last Monday* was a *general Military Muster of three Companies.* I was told that one of the Heads of those Clubs got a Chamber full of his Companions about him; and therewith many Tears, related the Trouble he had endured for his Sins with them in that very Chamber; and then as well as he could painted out his Terrors for those Sins, beg'd and warn'd them to repent in Time. *That Evening before seven o'Clock* they were generally divided in the several Neighbourhoods into little praying Assemblies: but few observed to be disguised with Drink. Can this be from any other than the SPIRIT of GOD?

Those under this Work are exceeding full of *Love* one to another; even where old Grudges were before. *Religion*, especially the *Nature, Necessity and Marks* of CONVERSION, is become the general Subject of Conversation. But few have appeared with such Transports of Joy, as in other Places; but have attained to some comfortable Hopes that they do not rest short of CHRIST. Those who have had such Joys, tell me they arrive to it in this Way; First a-wakened to see the many and horrible Acts of Sin thro' their Lives; then led to a View of their Original Sin, the Guiltiness and utter Helplessness of their Condition, of the Sufficiency of JESUS CHRIST: They beheld him in his Word,
embrace

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embrace and go out to the Promise, and CHRIST in the Promise; and this the Foundation of their Comfort: They feel the Change in their Wills. Coming from an Evening Lecture, I ask'd an INDIAN WOMAN, "*Well how is it with your Soul*"—"O Sir, said she, "*I am a sinful, impotent, odious, wretched Creature; but when I can get to a Promise, CHRIST helping me, I find Comfort and Rest.*" Behold O Despisers and wonder, &c. This is indeed a common Answer I have from several Indians: One Child of about *nine Years old*, another about *seven*, besides some grown Persons.

The Complaints of the *Awakened* are various. Generally of *Heart-Plagues*: the Pain of which made one of the strongest young Men in Town sweat in a cold Season. Some of *spiritual Ignorance*. Some of one Sin, some of another. All of their *Pride* and *Obstinacy* of Will, and *Enmity* of Heart to an holy God: this Complaint general. Again, their Help they seek by the reading; and hearing GOD's Word: That's now precious to them: they see it a *Rule*, a *perfect Rule of Faith* and *Practice*: They are greedy to hear it preach'd. I have *public Lectures every Tuesday & Friday*: and from the *Meeting House*, they follow me to *my own*, for another Sermon: so that one Sermon doth not satisfy them in a Day, tho' often revolving, and from a feeble weak decay'd old Man too.

To conclude, where *the Work* is deep and effectual, it appears with *servent Devotion* in and to all the *Acts* of *social Communion* with GOD; Praying, Hearing, Singing, holy Conference, strict Sabbath-Sanctification, a new Turn of *Thought* on spiritual and eternal Things, and a new Flame of *Affection* to them and Delight in them. I can't descend into Particulars; Time is precious with me, and I can't attend all in their Desires.

Now if *these Instances*, which might be multiply'd, are judged of in a scriptural Light; I think all the regenerate World, not bias'd & prepossess'd, must judge this to bear the *true Characteristics* of the *genuine Work* of the HOLY SPIRIT, and can't without Blasphemy against the HOLY GHOST be imputed to an evil Spirit. Oh that the Dispisers would believe CHRIST for *his Works sake*: or doubtless if they don't they must wonder and perish. The Oppositions to it, Misrepresentations and Accusations of it, are but so many Arguments to prove it a divine Work, and an Evidence that the holy God is making

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Revival of Religion at MIDDLEBOROUGH.

making great Haste to encompass his Elect: and when that is over, *the Door will be shut!* Wo to them that shall be lest! What this portends, the LORD will prepare his Jewels for; notwithstanding, the worst that can be said to defame or lessen the Glory of CHRIST in it. May *the Word* of the LORD run more and more, and our REDEEMER be more and more glorify'd! Dear Sir, help me with your Prayers, that I may be found faithful, in every Capacity, under every Trial & Temptation, that annoys and follows me, even until Death. To the Grace of our dear LORD I recommend you, find desire to be by you recommended, and am your unworthy yet loving Brother,

PETER THACHER.

WHO can describe the Joys that rise,
Thro' all the Courts of Paradise,
To see a Prodigal return,
To see an Heir of Glory born.

With Joy the FATHER doth approve
The Fruit of his eternal Love;
The SON with Joy looks down and sees
The Purchase of his Agonies,

The SPIRIT takes Delight to view
The holy Soul he form'd anew;
And Saints and Angels join to sing
The growing Empire of their KING.

Dr. WATTS

CORRECTIONS from No. 41. *inclusively.*

- PAGE 321, l. 20. read ungrateful and dishonourable
p. 326, l. last but 12, r. *Hope* that is *within them*,
p. 327 l. 14. r. to be *Pleasantness*
p. 383, l. last but 4, r. *Generality of Professors*
p. 384, l. 28. r. till it was late
p. 404, l. 4, r. the Hand of Whom
p. 405, l. 7, r. And their *Lives*

ADVERTISEMENT.

THE present Paper finishing the Numbers of the *Christian History for this Year*; we design to send the *Title Page* and *Index* in a few Days to the Subscribers. And the Volume thus compleated is to be had by any that desire it, of the Publisher T. Prince Junr. or of S. Kneeland and T. Green Printers.