

# **The Christian History for 1744**

Edited by Thomas Prince.  
and published in Boston, Massachusetts



# **The Christian History for 1744**

Edited by Thomas Prince.  
and published in Boston, Massachusetts

**Quinta Press**

Quinta Press, Meadow View, Weston Rhyn, Oswestry, Shropshire,  
England, SY10 7RN

The format of this volume is copyright  
© 2018 Quinta Press

For proof-reading purposes the line breaks are in the same place as the  
original, hence the stretched text

THE  
**Christian History,**  
 CONTAINING  
*ACCOUNTS*  
 OF THE  
 Revival *and* Propagation  
 OF  
***RELIGION***  
 IN  
 Great-Britain, America &c.  
 For the YEAR  
 1744.  
 BOSTON, N.E.

Printed by S. KNEELAND and T. GREEN,  
 for T. PRINCE, junr. 1745



## General INDEX.

- |  |  |
|--|--|
| <p style="text-align: center;">A</p> <p><i>Antinomian</i> Errors testify'd<br/>against 289</p> <p><i>Attestations</i> to the late <i>Revival</i><br/>of <i>Religion</i>.</p> <p>In NEW-ENGLAND.</p> <p>By <i>Fairfield</i> Association 311</p> <p>By 14 Ministers of <i>Boston</i><br/>and <i>Charlestown</i> 407</p> <p>By 7 Ministers of <i>Boston</i> 409</p> <p>By 6 Minister of <i>Boston</i> 411</p> <p>By some Gentlemen at <i>Lyme</i><br/>162</p> <p>In NEW-YORK and NEW-<br/>JERSEY,</p> <p>By <i>New York</i> Presbytery 291</p> <p>By <i>New-Brunswick</i> Presby-<br/>tery 291</p> <p>By Ruling Elders and Dea-<br/>cons at <i>Freehold</i> 308</p> | <p style="text-align: center;">In PENNSYLVANIA,</p> <p>By <i>New-Castle</i> Presbytery<br/>291</p> <p>By 6 Ministers 285</p> <p>By Ruling Elders at <i>New-</i><br/><i>Londonderry</i> 262</p> <p style="text-align: center;">In SCOTLAND,</p> <p>At <i>Craigannat</i> 182</p> <p style="text-align: center;">B</p> <p>Bigotry consider'd 48, 55, 63</p> <p>Catholick Spirit recommended</p> <p>Christians, primitive how mis-<br/>represented 38</p> <p><i>Colman</i>, Dr. and</p> <p><i>Cooper</i>, Mr. Preface to Mr.<br/><i>Smith's</i> Sermon on Mr.<br/><i>Whitefield</i> 366</p> <p><i>Colman</i> Dr. of the Revival of<br/>Religion in <i>Boston</i> 382, 386,<br/>397, 412</p> <p>Communion extraordinary<br/>141, 176, 213, 343</p> <p>Consolations their various<br/>Springs represented 402</p> <p><i>Convictions</i> distinguish'd from<br/><i>mere natural</i> Terrors 385</p> |
|--|--|

## General INDEX.

- Cooper* Mr. of the Revival of Religion in *Boston* 398
- D
- Davenport* Mr. his Preaching and Conduct, 113, 115, 153. Declaration of the associated Ministers of *Boston* against some Parts of his Conduit 407 His Retractions 236
- Dickson* David of irregular Zeal 234
- Distresses of Conscience vindicated 3-9
- Doctrines instrumental of the late Revival 245, 248, 294, 314, 333, 351, 380, 384, &c. &c.
- E
- Enmity of the World to the Power of Godliness 37, 58, 59.
- Enthusiasm* delineated 223, its Appearance in the present Day, 111, 154, 171, 354, 407, 435. In general groundlessly charged upon the Subjects of the late Work, 111, 154, 155, 171, 307, 309, 322, &c.
- Errors* attending the Work, how misrepresented and magnified 155-159, 352, 414.
- Examples of the Revival 174, 197, 200, 245, 253, 329, &c.
- F
- Family Meetings 164, 338.
- Freelinghousa*, Mr. some Account of his Success 292, 299.
- H
- Howell Harris* Mr. Letter—  
——to a Religious Society at *London* 52  
——to a Gentlewoman 62
- I
- Illuminations, of the blessed Spirit vindicated from the Charge of Enthusiasm 65
- Imprudencies and Irregularities no just Objection against the Reality of a good Work, 18, 50, 130, 132, 286, 348, 405.
- Indians* Propagation of Christianity among them lately  
——in *Long-Island* 21, 109, 113, 154.  
——*Connecticut* 21, 109, 113, 154.  
——*Narraganset* 22  
——*East Indies* 28.
- Joys; in themselves no Evidences of Conversion, 45, 110.
- Joys Religious, vindicated from the imputation of Enthusiasm, &c. 9.
- Joys of the new Converts, their various Springs, 46, 109, 219, 286, 304, 349, 403,



General INDEX.

- 403, &c. Their Attendants and Effects, 19, 161, 171, 186, 249, 286, &c. &c.
- L
- Letters from several,  
In *England* and *Wales*  
    *J.B.* of the one thing needful, 58  
    *Mr. Howell Harris*, 52, 62.  
    *J O—n*, a Minister 47  
    Others, see *particular Index*.  
In *Scotland*.  
    See *Particular Index*.  
In *Holland*.  
    A Gentleman relating to  
        the Revival in *Scotland*, 209  
In *New-England*.  
    *R Mr. J. Davenport*, 241  
    *R Mr. Shurtleff*, 320  
    *R Mr. Thacher*, 93–99.  
    *R Mr. S. Williams*, 236  
    Others, see *particular Index*.  
Lukewarmness Cautions against it 234
- M
- Marks of a divine Effusion 132  
*Midgely Mr.* his Ministry 318  
*Minucius Felix* of the Misrepresentations of primitive Christians 38
- N
- New Light the Doctrine vindicated 65  
*Noyes Rev. Mr.* his Character and Death 119
- O
- Orphan House in *Georgia*, Accounts of it 103  
Outcries, under the Ministry of a famous Puritan 319  
No Evidence of Delusion 128  
No Stress laid upon them, 110, 127–130.  
Other Things concerning them, 136, 147, 159, 319, 350.
- P
- Pietism* in *Germany* its general History 262, &c.
- R
- Religion earnestly recommended 58  
*Robe Mr's.* Monthly Christian History 173, 177, 190, 209.  
*Rothwell Mr.* remarkable Passages Concerning him 318
- S
- Sewall*, Rev. Dr. of the Revival of Religion 393, 399  
*Shurtleff*, Rev. Mr. his Letter concerning Mr. *Whitefield* 320  
Signs of a dead Soul, 62–64.  
*Smith*, Rev. Mr. of *Carolina*, his Account of Mr. *Whitefield* 366  
—Account of the Orphan House 103

Societies

## General INDEX.

- Societies in *London* for propagating —Spiritual Distresses 3  
 —Spiritual Joys 9  
 —Supernatural Illuminations 65  
 —Of Zeal 220.  
 T h e G o s p e l a n d Christian Knowledge 29  
 Work of GOD lately revived  
 Its Meaning, 245, 248.  
 The Principles of its Instruments 81, 92, 289, 293, 314, 351, 362, 371, 380, 385, 412.  
 Its Manner 20  
 Its Subjects 20  
 Principles relish'd and embrac'd 155-159, 247, 350, 352, 392, 412, 413  
 Its Nature 13-18, 41-44, 46, 90, 91, 105, 184, 185, 286, 302-304, 311, 346, 349.  
 Fruits and Effects 19, 25, 45, 96, 146, 151, 170, 171, 186, 188, 189, 203, 246, 247, 252, 286, 306, 307, 350.  
 How misrepresented 83, 126, 155-159, 172, 322, 355, 413, 414.
- T  
*Tennent*, Rev. Mr. *Gilbert*,  
 Success of his Ministry in *New-England*, 106, 127, 133, 314, 326, 411.  
 At *Boston*, 384.  
*Tennent*, Mr. *John*, his Success 299  
 Terrors, their Motives 90, 137, 139, 144, 349. Express'd in Outcries 246, 247.  
*Thacher*, Rev. Mr. of *Middleboro'*, his Life, Death, and Character, 77-87.
- W  
*Whitefield*, Rev. Mr.  
 Occasion of his Itinerancy, 364. Accounts of him, 105, 125, 320, 358.  
 His Doctrines, 289, 362, 363, 380. Success of his Ministry in *New-England*, 105, 125, 164.  
 At *Boston* 379-384, 386, 411. In *Pennsylvania*, 295. In *Scotland* 189. His second Arrival and Preaching in *New England* in 1744. 288, 296, 320, 336, 376.  
*Wilson* Mr. of spiritual Operations. 1
- Z  
 Zeal religious vindicated from  
 Enthusiasm,  
 Madness,  
 Dissimulation,  
 Placing all religion therein  
 Ill Designs, 220-234.  
 Zeal irregular how to be corrected 234  
 Particular

# *Particular* INDEX

To the *Names of Places*.

Wherein the *Revival and Propagation of Religion*  
is mentioned.

## I. In NEW-ENGLAND.

### MASSACHUSETTS.

*Attleborough* 173, 357  
*Berkly*, 357  
*Boston*, 125, 127, 374.  
*Bridgewater* 357.  
*Gloucester*, 41.  
*Harvard*,——  
*Ipswich*,——  
*Martha's Vineyard*, 357.  
*Middleboro'* 87, 337, 357.  
*Norton*, 357.  
*Plymouth*, 313, 357.  
*Sutton*, 162, 415.  
*Taunton*, 321.

### CONNECTICUT.

*Groton*, 141.  
*Hartford*, 125, 126.  
*Lyme*  
*E a s t P a r i s h* ,    1 0 5 ,  
     (135, 139.  
*West Parish*, 144.  
*New-London*, 143.  
—*No. Parish*, 115, 140.

*New-Salem*, 140.

*Norwich*, 140.

*Stonnington*, 141.

### RHODE-ISLAND.

*Westerly*, 22.

## II. NEW-YORK.

*The Province*, 291, 310.

*Staten Island*, 292, 294.

## III. NEW-JERSEY.

*The Province*, 260, 285,  
     (298, 310.

*Freehold*, 298.

*Hopewell*, 309.

*Maidenhead*, 309.

*New-Brunswick*, 292.

## IV. PENNSYLVANIA.

*The Province*, 262, 285,  
     (295, 3310.

*Fogs Mannor*, 297.

*Neshamine*,

## Particular INDEX.

- Neshamine*, 297.  
*N. Londonderry*, 244.  
*Nottingham*, 297.  
*Philadelphia*, 295.  
*Whitely Creel*, 297.
- V. S O U T H C A R O L I N A ,  
 and *Georgia*, 36, 102, 104.
- VI. E N G L A N D , and *Wales* ,  
 48, 51, 101, 102.
- VII. S C O T L A N D , 215, 219.
- Auchterarder*, 211.  
*Biggar*, 216.  
*Caithness*, 219.  
*Cambuslang*, 189.  
*Campsie*, 195.  
*Coldingham*, 214.  
*Craigannatt*, 180.  
*Crief*, 187, 211.  
*Dundaff*, 177, 218.  
*Edinburgh*, 100, 188, 212.  
*Glasgow*, 100, 213.  
*Irvine*, 214.
- Kilsyth*, 100, 173, 177,  
 (189, 190.  
*Kirkintilloch*, 176.  
*Lochbroom*, 219.  
*Monyvard*, 187, 211.  
*Muthel*, 183, 187, 211,  
 (214.  
*Nairn*, 211.  
*Nigg*, 211.  
*St. Ninians*, 176, 177.  
*Queen's-Ferry*, 100.  
*Ross*, 210, 211.  
*Ross-keen*, 211.  
*Ross-marky*, 211.  
*Ross shire*, 216, 219.  
*Southerland*, 219.  
*Torphicen*, 100.
- VIII. G E R M A I N Y , 262, 284.  
*Saltsburg*, 36.
- I X . S Y R I A , *Palestine* ,  
*Mesopotamia* , *Arabia* ,  
 and *Ægypt*, 35.
- X. E A S T - I N D I E S , 28, &c.

## CORRECTIONS.

From *Page* 1, to 104. see *Page* 104. From 104, as follows

- |     |      |      |      |                    |     |   |    |   |                     |
|-----|------|------|------|--------------------|-----|---|----|---|---------------------|
| 105 | for  | run  | read | were.              | 280 | l | 36 | r | to be better.       |
| 106 | dele | and. |      |                    | 282 | l | 40 | r | EX ILLIS.           |
| 114 | l    | 6    | dele | of them.           | 307 | l | 24 | r | the least Blessing. |
| 133 | l    | 30   | r    | they long'd.       | 328 | l | 17 | r | He also.            |
| 134 | l    | 9    | r    | and earnestly.     | 337 | l | 29 | r | On Tuesday          |
| 138 | l    | 4    | r    | saw his Kingdom    |     |   |    |   | (Morning.           |
| 167 | l    | 14   | r    | some were.         |     | l | 30 | r | West Precinct.      |
|     | l    | 34   | r    | Conversions.       | 344 | l | 12 | r | their baptismal.    |
| 185 | l    | 32   | r    | dying Day.         | 348 | l | 19 | r | their Sins.         |
| 252 | l    | 6    | r    | of their miserable | 354 | l | 24 | r | thô three or four   |
| 263 | l    | 32   | r    | of the Churches.   |     |   |    |   | (as I remember,     |
| 265 | l    | 28   | r    | suffer much.       | 355 | l | 11 | i | give us as.         |
| 272 | l    | 30   | r    | Quietus.           | 358 | l | 14 | r | i. i.               |
- See p. 415.

THE

## Christian History;

Saturday MARCH 3. 1743,4 § N<sup>o</sup>. 53.

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

- I. Authentick Accounts from Ministers and other creditable Performs 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 Occurrences, 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 Reformations 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 guard against all Extreams.



I

*H*AVING by the divine Assistance, which we desire thankfully to acknowledge, been carried thro' the Labours of collecting and publishing the CHRISTIAN HISTORY for one Year, to the Acceptance of many pious People; and being desired to proceed in the like Method. We have determined, I with a humble Dependance on the same Assistance, to comply with their Desire: In Hopes the Rev. Ministers will send us ACCOUNTS of the Revival of Religion in the Places where they live or are well acquainted with, in this Country and the neighbouring Provinces.

*We begin with a valuable Extract from an excellent Treatise of the Reverend & Learned Mr. JOHN WILSON, M.A. some time of Katherine's Hall in Cambridge in England. It was written in Answer to two Socinianizing Dutch Authors, who wrote against the special Operations of the HOLY SPIRIT on the Souls of Men, in spiritual Illumination, Distresses Joys &c. was licensed by Mr. Sill Chaplain to Dr Sheldon Archbishop of Canterbury, in Dec. 1676, and printed 1677.*

## SECT. I

*B*EFORE I shut up my Discourse, I cannot let pass, *B*I without some *Animadversion*, what *Lud. Wolzogen* hath written in the latter Part of his second Book, *De Scripturarum Interprete*: where he thinks it not enough to have owned and applauded the *Exercitator's* profane *Scoff* at the *Doctrine* of the *Reformed Churches* about the *SPIRIT's* enlightening, as a *Piece of Enthusiasm*, the *Effect of a deluded Fancy*, attributing that to the *SPIRIT of GOD* that is the *natural Effect of the Mind*, or the *Apprehension of some imaginary Good*. But (as if he were glad of such an Occasion)

A 2

he

he breaks forth into a most bitter *Invective* against the *Doctors* and *Professors* of the *reformed Religion*, (for that his Aim is at them, is evident by the whole *Series* of his Discourse, notwithstanding all his *Palliations*) for *owning and maintaining any such supernatural and immediate Operations* of the SPIRIT; and daringly ascribes all to the *Heats of an exalted Imagination, or the Vapours of melancholick Blood, and the unusual Joys of a recreated Temperament, or perhaps to the clearer Light of some discovered Truth, and sometimes to the deceitful Dreams or wild Commotions of a distracted Mind, falsely conceited to be the divine Breathings of the HOLY SPIRIT*: And this he especially censures in those, *who having attained to some eminent Gifts of Utterance, a tenacious Memory, a lively & ready Fancy, with a fluent Elocution, are fervent in their Devotions; whose Performances, he says, are cryed up for the Actings of the SPIRIT; not that the Persons thus qualified are so weak, as to think that this comes from the SPIRIT of GOD; but that they are willing others should believe so, that they may make the better Advantage of such a Reputation to gain Power into their Hands, and as a Torrent carry all before them, filling all with Schism and Sedition*. This is the Sum of his angry Rhetorick in this Matter. And his Friend *Velthusius* speaks in the same Dialect, *De usu ration. in Theolog.* p. 71, 72. And no doubt there are others in the World of like Mind with them: by whom those strong Impressions of Joy or Sorrow that are made upon the Hearts of Christians from the Sense of Sin and Wrath on the one Hand, or of the saving Love of GOD on the other; and those *Fervors* of Spirit they sometimes feel and express in the solemn Services of Religion and Exercises of Devotion, are censured as proceeding from the different Temperament of the Body, and the suitable Workings of a deluded Fancy, or ascribed to Enthusiastick Impulses, or such like imaginary Causes. But let the whole be brought under an impartial Examination, and I doubt not but this will appear a *groundless Calumny*, to all that shall give sober Reason leave to judge without the Interposure of Prejudice or Passion.

First then, let us consider of those different Apprehensions and Impressions before-mentioned, and see what Scripture and sound Reason teaches us concerning them.

*Man*, as he is an intelligent Creature, hath a Power con-natural to him, of reflecting upon himself, and judging of his own State and Ways, as he stands in Relation to GOD and

*Eternity.*



Mr. WILSON of *Distresses and Joys*.

3

*Eternity*. This *Power of Reflection* is commonly known by the Name of *Conscience*; which, as it is appointed to be Man's domestick Guide & Monitor to shew him his Way, and mind him of his Duty; so it is a constant Inspector over him, not only as a *Witness* of what he is and does; but as a *Judge* also in the Name and Place of GOD to pass *Sentence* upon him, and give him some *Fore-taste* of those future *Joys* or *Sorrows* that shall be the Portion of the Children of Men in another World.

## SECT. II.

*Begin* we with the DISTRESSES of an afflicted Conscience, arising from the Sense of Sin, and GOD's deserved Wrath for it. This may be considered, either as the Case of one *newly awakened* by the Terrors of GOD to a sad Debate with himself, having hitherto been a Stranger to the State and Way of Holiness; or of one *already regenerated* and begotten again by renewing Grace; one that hath formerly experimented in some Degree the Sweetness of a heavenly Life, but is now brought into a dark uncomfortable Condition, through Want of the Sense of GOD's saving Love, not without sad Impressions of his dreadful Displeasure.

Though I shall not wholly exclude the *former* out of my present Debate, yet it is the *latter* that I intend chiefly to treat of. Those to whom this befalls, during this Distress, walk disconsolately, find little or no Sweetness in any Duty they perform, any Ordinance they attend upon, any Blessing they make use of. Sometimes they strongly suspect, if not peremptorily conclude themselves to be Reprobates and Castaways, to have no Grace in their Hearts, no Part in the Redemption of CHRIST, but to be Enemies of GOD, Captives of *Satan*, and Vessels of Wrath fitted to Destruction. And this is one Part of GOD's paternal Discipline, wherewith he is pleased to exercise some of his beloved Children; whether to correct their Unthankfulness under former Enjoyments, or to put their Graces to greater Trial, or to fit them for some special Service, or to humble them for some heinous Sin, and make them more watchful for the future, or to magnify his own Grace in upholding them under all their Agonies, and reviving them after their violent Conflicts; or for what other holy Ends he may have in it, which we are not now concern'd to discuss. This *spiritual Desertion*, (as  
it

it hath been hitherto called by sober *Divines* of *all Persuasions*, as far as I know) admits of Degrees, being not so sharp and dreadful to some as to others; some are but for a while under it, others for several Months or Years: some have a Taste of it in the Time of their Health and Strength, and outward Prosperity; others under bodily Weaknesses, or outward Disquiets, or upon a Death-Bed.

The Case of one in this Distress of Spirit must needs be sad. Solomon tells us, *The Spirit of a Man will sustain his Infirmity: but a wounded Spirit who can bear?* So long as the Spirit remains whole and untoucht, it can bear up under all other Pressures and Troubles. But when the Wound reacheth the Soul, when Conscience affrights the Sinner, when this tells him, (whether truly or mistakingly,) that GOD hath forsaken him, and cast him off, that the Almighty reckons him his Enemy, and sets him up as a Mark whereon to spend the Arrows of his Indignation; this breaks him all in Pieces, this proves a Weight so heavy, that the burdened Soul would certainly sink under it, were there not a secret Support vouchsafed by GOD's gracious Hand. This makes *David* cry out, *Psal. 51. 3. My Sin is ever before me:* and elsewhere; *Psal. 38. 2. & seq. Thine Arrows stick fast in me, and thy Hand presseth me sore. There is no Soundness in my Flesh because of thine Anger; neither is there any rest in my Bones because of my Sin. For mine Iniquities are gone over my Head; as an heavy Burden, they are too heavy for me.*—Besides other Instances that might be given. Nor can this be a Wonder to any, were these few Things consider'd.

1. *The loving Kindness of GOD* (as the Psalmist speaks, *Psal. 63. 3.*) *is better than Life*. This is it that makes all a Christian's Enjoyments truly comfortable, and that allays the Bitterness of the most afflicting Crosses, that animates against the sharpest and most dreadful conflicts against all other Evils. Let a Christian live under the Sense of GOD's reconciling Love, and he passes cheerfully and undauntedly through whatsoever befalls him. Let this therefore be withdrawn, and he is presently overwhelm'd with Darkness, *Psal. 88. 14.* The sweetest Blessings are tasteless, the lightest Afflictions are intolerable. He looks upon GOD as an Enemy, and now every Thing appears to him as a Messenger of Death.

2. As the Love of GOD is highly valuable, so *who knows the Power of his Wrath?* *Psal. 90. 11.* If the Sense of this, when

*Mr. WILSON of Distresses and Joys.*

5

when it fell upon the innocent SON of GOD for the Sin of Man, made *HIM* shrink, and drew from him those doleful Complaints, Joh. 12. 27. *Now is my Soul troubled, and what shall I say?* And, Math. 26. 38. *My Soul is exceeding sorrowful, even unto Death.* And again, Math. 27. 46. *My GOD, my GOD, why hast thou forsaken me?* How can guilty Sinners think to grapple with these Terrors? Well might Job cry out as he did in his Distress; Job. 6. 2, 3, 4. *O that my Grief were thoroughly weighed, and my Calamity laid in the Ballances together! For now it would be heavier than the Sand of the Sea, therefore my Words are swallowed up. For the Arrows of the ALMIGHTY are within me, the Poison whereof drinketh up my Spirit: the Terrors of GOD do set themselves in Array against me.* And Heman, Psal. 88. 6, 7. *Thou hast laid me in the lowest Pit, in Darkness, in the Deepes. Thy Wrath lieth hard upon me: and thou hast afflicted me with all thy Waves.* And again, Psal. 5. 14, 15, 14. LORD, *why casteth thou off my Soul? Why hidest thou thy Face from me? I am afflicted and ready to die, from my Youth up: while I suffer thy Terrors, I am distracted. Thy fierce Wrath goeth over me: Thy Terrors have cut me off.* How bitterly did Francis Spira express the Dolours of his woful Soul! O (says he) *that I might but feel the least sense of the Love of GOD but for one small Moment, as I now feel his heavy Wrath that burns like the Torments of Hell, within me, and afflicts my Conscience with Pangs unutterable! Relation of the fearful State of Francis Spira, p. 89.*

3. In this Case the poor distress'd Creature is his own Tormentor. He musters up discouraging Arguments against himself; and catches hold of whatsoever may strengthen his Fears and increase his own Suspicions of himself; and studiously disputes against whatsoever Comforts are offer'd him. Whatsoever Threats he finds in the Word against *Hypocrites and Apostates*, he is ready to apply to himself: Whatsoever dreadful Examples of GOD's fierce Wrath upon the worst of Sinners he either reads or hears of, he presently puts himself into their Place, and conceits *their* Condition to be *his*. The precious Promises of GOD, and the former Experience he hath had of GOD's Goodness to him, all are now turn'd into Matter of Terror and Torment. The Presence of GOD is a Trouble to him, as Job says, Job 23. 15. And the Re-

mem-

membrance of GOD terrifies him, as the Psalmist speaks, *Psal.* 88. 3. and his Soul refuseth to be comforted.

4. *Satan*, by GOD's Permission, taking Advantage of such a gloomy Season, endeavours, by his horrid Suggestions, to heighten the *Tempest* that is already raised in the Heart of a Christian, as violent Winds increase the Storms in a raging Sea. It is the main Design of that devouring Adversary to destroy utterly. In order to which, as he labours to encourage *careless* Sinners in their *Security* and *Presumption*, so on the contrary he endeavours with all his Might to drive *distressed* Souls into utter *Desperation*. And though he attain not the utmost of his Aims, yet thus much he usually accomplisheth, to exasperate the present Trouble, and increase the Disquietment, by his bold and violent Injections. This is sufficiently intimated to us by the *Apostle's* Discourse concerning the incestuous *Corinthian*, who had been cast out of *Church-Communion*; whom he persuades them to receive and comfort, lest he should be *swallow'd up with over-much Sorrow*, 2 *Cor.* 6. 7. adding afterwards. how ready himself was to forgive him, *lest Satan should take an Advantage*, &c. *Ib.* v. 10, 11. Whence we may gather, that this is one of *Satan's* Devices, to tread down such as he finds already cast down with Sorrow, and to lay on more Load, where he sees the burden'd Soul now ready to sink.

In such a Condition as this, 'till GOD himself be pleased to let in some *Beam* of Light into the disconsolate Heart, no Succour from the Creature, how excellent soever, can give any Relief. The World is in the *Soul* and *Spirit*, which none can come at to bind up and heal, but the *FATHER of Spirits*, and the *GOD of all Consolation*. *Job* 23. *If he hide his Face*, saith *Elihu*, *who then can behold him*. As it is he who had the chief Hand in giving the Wound, so it is he alone that can work the Cure.

(*The Remainder in our next.*)

THE

**Christian History;**

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America.*

*Saturday* MARCH 10. 1743, 4. N<sup>o</sup>. 54.

*Mr. WILSON of Distresses and Joys finished.*

NOW what is therein all this, that is any Way inconsistent with the Grounds of Religion, or Principles of sober Reason? Is not the *Guilt* of *Sin* and the *Wrath* of *GOD* to be trembled at? And is not sinful Man capable of feeling the Bitterness hereof? Nay, doth it not stand him greatly in Hand to be affected with them? Are these nothing but the *Reeks and Vapours of melancholy overwhelming the Fancy*, and filling it full of Fears and dreadful Apprehensions? This indeed would be very grateful to the *Mad Crue*; who will readily gather from hence, that whensoever *Conscience* gives them my close stinging Gripes for their Wickedness, (as I doubt not but it doth sometimes) it is but making themselves believe that this is nothing else but a *melancholick Qualm*; and then they will soon conclude, that the best Way to be rid of such an unpleasing Guest, is to run to a *Tavern* or a *Play-House*, to drink or sport away these *fanatick Vapours*, and *superstitious Fears*, that break People of their Ease, and are Enemies to the Peace of Mankind. And such *Mountebank-Medicines* may possibly for a while skin over the Sore, and smother the Checks of *Conscience*, by casting the careless Sinner into a *Frolick-Fit*: But whenever *GOD* comes thorowly to grapple with the guilty Soul, and set his Sins in Order before him, casting *Fire-Balls* of Wrath and Horror into his *Conscience*, the poor Wretch will find that these *Anodynes* will prove but miserable Comforters, and that *it is a fearful Thing to fall into the Hands of the living GOD.* Heb. 10. 31.

B

But

But what do we think of the Scripture-Instances given before, of *Job*, *David*, *Heman*? What of the lamentable State of *Fr. Spira*, besides other Examples, not a few, of later Years? What, were they nothing but *melancholick Fancies*, that drew from those distress'd Souls such bitter Complaints, and dreadful Outcries? When the *last-mention'd Person* fell into that woful Agony, his "Friends supposing that Melancholy, overshadowing his Judgment, might be the Cause of his Trouble, convey'd him to *Padua*, a noted *University in Italy*, and had the Advice of three eminent Physicians; who, after due Examination, and mature Consideration of Things, return'd this Verdict, *That they could not discern that his Body was afflicted with any dangerous Distemper originally from itself by the Predominancy of any Humour: But that extream Grief oppressing the Spirits, stirred up ill Humours in the Body, and thereby discomposed him*. And when they had endeavoured, by Physick, to consume those Humours, or at least to divert the Course of them from the Brain; but all without the desired Success; *Spira* noting it, thus bespeaks them; *Alas, poor Men, how far wide are you? Do you think that this Disease is to be cured by Potions? Believe me, there must be another Manner of Medicine; its neither Plaisters, nor Drugs that can help a fainting Soul cast down with the Sense of Sin and the Wrath of GOD. It's only CHRIST that must be the Physician, and the Gospel the sole Antidote*. The Physicians, says the Relator, easily believed him, having understood the whole Truth of the Matter, and therefore wisht him "to seek some spiritual Comfort." *The Relation before cited*, p. 49, &c. Ib. p. 52.

I grant indeed, that *Melancholy*, where it is predominant, gives great Advantage to the Increase of Sadness, and the multiplying of perplexing Fears: And when *Conscience* is awakened, its Fears and Disquietments may be heighten'd by Imagination, and this set on Work by small Accidents, as the Sound of a *Knell*, or the ratling of *Thunder*, or some frightful *Sight*. But still the *first and principal Cause* of the Distress is something really formidable to a sober and sedate Mind. And if any should judge otherwise, I think, I may without any Imputation of Rashness or Uncharitableness, suspect them to doubt whether *Vindictive Justice*, and the everlasting *Pains of Hell*, be a *Reality*. And if any should be of that Mind,

let

Mr. WILSON of *Distresses and Joys*.

9

let them, if they think good, solace themselves with such Dreams, till Experience resolve the Question.

### SECT. III.

Come we in the *next Place*, to speak something of the JOYS that are begotten in a Christian's Heart by the Discovery of GOD's Love to him. Touching this, thus much we find.

1. *That the Love of GOD is shed abroad in the Hearts of Christians by the SPIRIT of GOD.* Rom. 5. 5. And that the same HOLY SPIRIT *witnesseth with their Spirits* that they are the *Children of GOD, and Heirs of Glory.* Rom. 8. 16, 17. Where the *Apostle* speaks of a *twofold Witness* of our *Adoption*, 1. The SPIRIT of GOD witnesseth this, *partly* by besetting that Grace in the Heart that is the peculiar Character of a Child of GOD, (in which Respect he is said to *seal Believers to the Day of Redemption; viz.* by stamping the holy Image of GOD upon them) Tit. 3. 5. 2 *Thes.* 2. 13. *Eph.* 4. 30. *partly* by enabling them to discern this Work, and see this Seal stamp'd upon them. 1 *Cor.* 2. 12. 2. The regenerate Conscience, enabled and assisted by GOD's SPIRIT to see this, doth thence infer a Christian's Sonship.

2. Where this is wrought, it serves to fill the Heart with *exceeding Joy* above what the greatest earthly Comfort can beget. Witness that of the Psalmist, Psal. 4. 6, 7. *There be many that say, Who will show us any Good? LORD, lift thou up the Light of thy Countenance upon us. Thou hast put Gladness in my Heart, more than in the Time that their Corn and their Wine increased.* And that of the Apostle, 1 *Pet.* 1. 8. who speaking of CHRIST, says, *Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with Joy unspeakable and full of Glory.* The Testimony that Conscience gives to a Christian of his Integrity, is (as St. Paul tells us) *Matter of much Joy.* 2 *Cor.* 1. 12. But there are who conceive, that besides this, there are sometimes afforded some *more immediate Refreshments* from the HOLY SPIRIT. And of this Mind is a learned Author, in a Treatise published some few Years ago, where he thus speaks: *The Feast of a good Conscience is the true Christians daily Diet; and sure whatever the rich men of the World think, he only can be said to fare deliciously. Nay, he hath yet more supernatural*

10

Mr. WILSON of *Distresses and Joys*.

*tural food, Manna rained down immediately from Heaven, the HOLY SPIRIT sent on Purpose to refresh and support him; those Joys which differ rather in Degree than Kind from those which are to be his final Portion. Causes of the Decay of Christian Piety, Chap. 1. [[Richard Allestree, 1619–1681, Arminian Conformist]]*

3. Hence are Christians enabled to pass cheerfully through the sharpest Trials and sorest Afflictions that can befall them in this their mournful Pilgrimage. *We rejoice, saith the Apostle, in Hope of the Glory of GOD. And not only so, but we glory in Tribulation also.* Rom. 5. 2, 3. And the Hebrews took joyfully the spoiling of their Goods, knowing in themselves that they had in Heaven a better and an enduring Substance. Heb. 10. 34.

4. Where these Joys are in their full Tide, they carry the Christian triumphantly through the bitterest Pangs of Death: Of which there are numerous Examples in all Ages of the Church.

These Comforts are not afforded to all in like Measure, nor to any always at the same Height. It seems good to the Wisdom of GOD so to dispense them, as that those who have the largest Portion, shall know that there is a wide Difference between Earth and Heaven; and that they are yet but Pilgrims, and in their Wilderness-State, though he sometimes gives them for their Encouragement a *Pisgah-Sight* of that heavenly *Canaan*, towards which they are passing.

But what! Must all the forementioned Joys and refreshing Comforts that the holy Scripture speaks of, and the Experience of the Saints bears Witness to, be counted no better than a Juggle or a Cheat? The Transport of frantick Raptures, or the mere Illusion of an enthusiastick Fancy, refresh'd with brisk and active Spirits, and filled with warm and sprightly Imaginations? Was it such an imaginary Comfort that David pray'd for, Psal. 51. 8. *Make me to hear Joy and Gladness, that the Bones which thou hast broken may rejoice:* And again, Ver. 12. *Restore to me the Joy of Salvation:* And when the Psalmist says, Psal. 94. 19. *In the Multitude of my Thoughts within me, thy Comforts delight my Soul:* And again, Psal. 112. 4. *To the Upright there ariseth Light in the Darkness.* Is this nothing but the raising of the Blood, and the breaking out of the natural Spirits from the Oppression of melancholick Fumes, and refreshing the drooping Fancy? When the Apostle professeth, 2 Cor. 7. 4. that he was filled with Comfort, and  
exceed-



Mr. WILSON of *Distresses and Joys*.

II

*exceeding joyful in all his Tribulations*: Was this nothing but the Effect of a *sanguine Complexion*, or the Product of *pleasing Phantasms*? Did *this* make *Paul* and *Silas* sing in their Chains? Or was it *this* that cheer'd the Hearts of those blessed *Martyrs*, who with so much *Joy* and *Triumph* embraced the *Stake*, and clapped their half-consumed Hands in the midst of the *Flames*? To say nothing of the *many Instances* that might be given, both in older and later Times, of *Persons*, eminent for *Wisdom* and *Holiness*, who, in languishing *Sicknesses*, when their *Bodies* have been so wasted, and their *Strength* so impaired, that they could not stir to feed or help themselves, (the whole *Frame of Nature* being broken by cruciating and consuming Pains) yet have then felt those inward *Joys* in their *Souls* which they could not smother; but as *Men* that stood upon the *Threshold* of glory, and had a ravishing *Sight* and *Sense* of the unconceivable *Pleasures* of that other *World*, have, with such *Vigour* and *Alacrity*, (and yet with *Judgment* and *Prudence*) poured out *Prayer* and *Thanksgivings* to their gracious REDEEMER, that it hath at once delighted and astonished the *Hearts* of their intellgent *Frends* that came to visit them.

#### SECT. IV.

I cannot think it possible that the *Truth* of these *Things* should be question'd by any that do indeed *believe* the *SCRIPTURES*, and have felt the *Power* of the *Word* upon their *Hearts*. But there is a sceptick *Generation* of *Men*, whose *Minds* are so tinctur'd with a *profane Gaiety*, that the whole *BIBLE* is become to them no better than a *Play-Book* or a *Romance*; upon which they love to exercise their drolling *Witts*, by putting the *Doctrines* and *Discourses* of the *Prophets* and *Apostles* into a ridiculous *Dress*, the better to expose them to the *Scorn* of *Infidels*; as if they read that sacred *Volume* to no other *Purpose*, than (as a late *Author* speaks of some) *to enable them to blaspheme GOD in his own Stile*. Gentleman's Calling, *Sect.* 6.

I have indeed often wonder'd what should betray any to this fond and irrational Conceit of resolving the *Agonies* of distress'd *Consciences*, and the contrary *Joys* of serious *Christians* under *Assurance*, into the different *Temperature* of their *Bodies*, and the suitable *Workings*, of their *Fancy*; 'till I met with a *Piece of new Divinity* in a late *Belgick Tractator*,

*Translator*,† and then I began to suspect out of what Chimny came all this Smoke. For this Account doth that Geritlemen give us of the *holy Prophets* mentioned in *Scripture*: “That their *Revelations* proceeded from the Strength and Height of Imagination and were diversifyed according to the different Temper and Constitution of their Bodies, which caused different Workings in their Fancy. Hence, he says, these *Prophets* that were of cheerful and debonair Complexion, prophesied altogether of Peace and Prosperity, Victory over Enemies, and all Things to Men’s Hearts content; these being such Things as best suited with their Imaginations. On the other Side, those *prophets* that were sad and melancholick, or of angry and morose Tempers, they altogether prophesied of War and Blood-shed, Desolation and Destruction: these being such Things, as their drooping and dejected Fancy did most run upon. Accordingly he tells us, that whatsoever *Revelations* the *Prophets* received, they did not at all better or advance their Understandings, or beget in them any solid Knowledge: They were good honest Men indeed, but none of the wisest: for Men of Note, for Wisdom, never were *prophets*; that being a Work that belongs to the Imagination, and not to the Judgment.” In the same Chapter he undertakes to give us a Reason why *Josiah*, when he had heard the *Book* of the *Law* read in his Ears, and was thereby made apprehensive of some impendant Calamity; would not send to the Prophet *Jeremy*, (though then living) “Because (forsooth) he was a melancholick Man, and one, who, by his many Sufferings and hard Usage,‡ was grown weary of his Life, and therefore was not likely to prophesy any Good. But he chose to send rather to the Prophetess *Huldah*, who being a Woman, and so [it seems, according to the Softness of that Sex] more inclined to Tenderness and Compassion, was a fitter Instrument for GOD to reveal his Mercy by.”

† *Tractat. Theologico Poli*, Cap. 2.

‡ Let the Reader take Notice of this Tractators foul Mistake; for where do we find that the Prophet *Jeremy* met with such hard Usage 'till after *Josiah*’s Death?

*Mr. WILSON of Distresses and Joys.*

13

This is a Piece of that Author's *political Atheology*. And truly I know no Kind of Divinity (if we may call any such Thing by that Name) from which this conceit, that we have under Consideration, can more fairly be thought to derive its Original. But if we must look any higher for its Pedegree, I cannot tell whom to father it upon, (next to *the Father of Lyes* unless it be that *Arabian* Philosopher of great Note for Learning,‡ who is said to ascribe the *Miracles* wrought by the *primitive Christians* to the Power of an exalted Imagination; by Virtue of which, he says, they had entertain'd a strong Conceit of the Deity of their Master: and this Fancy (in his Apprehension) was that which wrought such Wonders in CHRIST's Name. Whether that which heightened *this Pagan's* Confidence to so bold and absurd an Assertion, were any extraordinary Skill he had in the *Anatomy of the Brain*, or the *Laws of Mechanism*, I know not. But whatsoever Grounds he might be supposed to have, I think none that heartily owns the *Christian Name*, will ascribe such a ridiculous Perswasion to the Depth of his *Philosophy*, but to the Height of his *Infidelity*.  
‡ *Avicenna*.

*Revival of Religion at HARVARD in the County of  
Middlesex, about 40 Miles westward of BOSTON:  
In a Letter from the Rev. Mr. SECCOMB, Pastor  
of the Church there, to the Rev. Mr. PRINCE.*

*Rev. Sir,*

*Harvard, Feb. 20. 1743-4.*

ACcording to your Request I here send you a cautious Atho' brief Account of the REVIVAL of *Religion* in the Town to which I stand in a pastoral Relation.

The first visible Alteration among my People for the better was some Time in the Month of *September* in the Year 1739, when several began to grow more thoughtful and serious, and somewhat reformed; more constant and diligent in attending the publick Worship, more attentive in hearing the Word preached, more careful to sanctify the Sabbath, &c.

Not long after this, came *four young Men* to me under considerable *Awakenings & Concern* about their spiritual State. In *Decemb.* following, these same Persons were taken into Church-Fellowship, who had been of too loose a Life & Conversation in Times past; which put many upon further Thoughtfulness.

*From*

*From this Time*, the *Concern* began to *increase*, and there was scarce a *Sacrament* pass'd (which is with us *once* in *eight Weeks*) without some *Additions* to the Church from *that* to the *present Time*; tho' *twelve* is the greatest Number that have been receiv'd at *once*.

After a while *religious Discourse* began to be introduced among *Pesons* or *Lord's-Days* between Exercises, which had been shamefully neglected, and could not before this be obtain'd. And by many it was looked upon as a Sign of Hypocrisy, and accordingly such were much scorned by the less serious and considerate among the People. But as this *Concern* grew upon Persons, *religious Conversation* became more frequent; and many would often speak one to another about Soul-concerns.

Afterwards *several young Persons* were formed into *Societies* for Prayer, reading the Word, Singing, and religious Conference. This visible Reformation among the *young People* was (under GOD) a Means of stirring up many *middle-aged* and *elder Persons* to think more seriously about their Souls, and what they should do to be saved. And *they also* had a *weekly Meeting* together for Prayer, &c. Here was now a great visible Reformation among the People both *Old* and *Young*.

The Work of *Conviction* and *Conversion* was begun and carried on in & gradual Manner, principally, by the *preaching the Word*. The *preached Word* became *more quick and powerful* than usual; *like as a FIRE*, and *like a HAMMER that breaketh the Rock in Pieces*. And particularly some Sermons from *Isa. 55. 1.* and *Ezek. 33. 11.* were set Home upon the Hearts of some for their great Awakening, and I hope saving Good. Many were made sensible of that *miserable, wretched State* they were in by Nature, and that Fountain of Sin that is in the Heart: judging and condemning themselves as the very greatest and vilest of Sinners; and greatly concerned how to obtain an Interest in the LORD JESUS CHRIST. Some had amazing Apprehensions of the dreadful Wrath of GOD under which they lay: very sensible how greatly they had been blinded and deluded in Time past as to the Nature of Religion and the State of their own Souls: greatly affected with their Ignorance in divine Things, and to think they had abused the Patience of GOD so long, being even astonished at their being yet out of *Hell*: and greatly bewailing their former Insensibleness of the *Design* of the *holy Sabbath*, and their having sin'd away such precious Seasons for their Souls. (*The Remainder in our next.*)

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America.*

Saturday MARCH 17. 1743, 4. N<sup>o</sup>. 55.

*The Rev. Mr. SECCOMB'S Account of the Revival of  
Religion at HARVARD finished.*

NOW they became wonderfully attentive to the Word preached as if they would not by any Means lose a single Sentence; *as new-born Babes desiring the sincere Milk of the Word that they might grow thereby.* Many very desirous of seeing themselves as they were and greatly afraid lest their *Convictions* should wear away before they had; found CHRIST. Some while under the SPIRIT of Bondage were to sensibly affected with their Danger, that they dare not close their Eyes to sleep lest they should awake in Hell: And would some times arise in the Night, and go to the Windows under alarming Fears of CHRIST's sudden Coming to Judgment, expecting to hear the Sounding of the Trumpet to summon all Nations to appear before him. Thus when the Terrors of GOD make Sinners afraid, there is a dreadful Sound in their Ears.

I think I may say there has been a great Shaking among the dry Bones, and some that have been for a long; Time dead in Trespasses and Sins appear to be made alive to GOD: sleepy Sinners have been awakened, stubborn Sinners subdued, proud Sinners humbled, carnal Persons made spiritual. Such as lived unmindful of Heaven, now seek the Things which are above, and set their Affections upon them. Prayerless Persons now call upon GOD, and some that despised his Word now tremble at it. Some that turned their Backs upon the Table of the LORD and said (practically at least) *the Table of the Lord is contemptible*, do now hunger and thirst for Communion with CHRIST there, &c. Great Numbers both young and old

*Revival of Religion at HARVARD.*

*old are outwardly reformed; and a considerable Number who in a Judgment of Charity may be said to be savingly converted, whose Lives and Conversations for two or three Years past are in the main as becometh the Gospel. Old Things are past away, behold, all Things are become new. Hence the BIBLE hath appeared to some to be a new Book; and the Catechism of the Assembly of Divines to be a new and most excellent Composure, tho' before they saw no great Excellency to be in the one or the other: and therefore greatly admire at their former Ignorance. And some of the same Sermons they had heard some Time before (being sometimes necessitated to preach such) appear'd to be quite new, and better than ever they heard before, and I could hardly make them believe they had ever heard them before.*

It was grievous to them to think they should live so long under the Means of Grace and never hear any preaching 'till now; that all former Sermons had been so lost upon them which now were so sweet and nourishing to their Souls. They speak of a Sweetness in Sermons and in spiritual Promises which they never found before. And hereupon some have been so eager to hear Sermons and join with others in Prayer and Conference and such Christian Exercises, as to neglect their particular Callings. And being thus *irregularly Intent* upon spiritual Things, it hath turned to the Disparagement of Religion among, such as have a Mind to take up all Exceptions against it that they can meet with: as if Religion put People beside themselves. But I think it no Ways strange to see *young Christians* thus strongly disposed to religious Duties; and we ought to make *Allowance in such Cases*, if they go a little too far in some Things, at first setting out. They will be slow enough and lamentably backward to the best Exercises (*usually*) after a few Years. Tho' some have been thus upon the extream for a while; yet Oh, how pleasant was it to see such Numbers (*chiefly young Persons*) as I have seen, *flying as Doves to their Windows, going and weeping, seeking the LORD their GOD, asking the Way to Zion with their Faces thitherward!* Some judging and condemning themselves, bemoaning their sad Condition; others *rejoycing with Joy unspeakable and full of Glory, and pressing into the Kingdom of GOD with holy Violence.*

If all this be the Effects of Frenzy & Madness, Delusion and Enthusiasm; I pray GOD I may see another such pleasant Season, *even the Glory of the LORD, & the Excellency of our GOD;*  
*when*

in New-England.

19

*when the Desert shall rejoice, and blossom as the Rose. I am persuaded GOD hath done great Things for us, whereof we have great Reason to rejoice and be glad. And several Things confirm me in my Belief; particularly, these two.*

(1) The *Means* by which this Work of *Conviction* and *Conversion* (by GOD's Blessing) hath been carried on, is one Evidence of a good Work. I mention this, to take off *that Objection* which hath been made by some; *who say, Persons were not truly convinced of Sin, &c. but affrighted by the Manner of the Preacher's Address to their Passions*, by the Loudness of the Voice, Gesture, &c; And that this Work hath been carried on only in such Places where such Preachers have been. *This is not the Case here*; this Reformation hath NOT been carried on *violently*, nor by *Strangers*. There was a *Lecture Sermon* preached in *June 1741*, by an *elderly Minister* from those Words in *Math. 22. 5. They made light of it*: which GOD remarkably bless'd to the awakening, and I have Reason to think spiritual Good of some Souls among us, which is the only Instance of that Nature by any Minister preaching with us, that I now recollect. And furthermore, this religious Concern began a Year before Mr. *Whitefield's* coming into the Country: And after he preached in *New-England*, very few of this People did ever hear him. But GOD was pleased to make Use of the *usual Means*; to rouse and awaken sleepy Sinners by the *small Voice*; and as before observed by some of the very *same Sermons* that made no Impression before. This I say is one Thing that confirms my Belief of a good Work, and that Assertion of the Apostle; whoever plants or waters it is GOD *that gives the Increase*.

But then,

(2.) The *good Fruits* and *Effects* is a further and most convincing Proof of the Power and Grace of GOD. *By their Fruits ye shall know them*. If it be asked *what are THESE FRUITS that Evidence a good Work?* Tho' I have already hinted at this, yet I would add, that many are *more humble, just, meek, temperate, sober-minded, peaceable, kind and charitable, shewing Love to the Brethren, &c.* and some have at Times express'd a great Readiness and Willingness to lay down their Lives for the Salvation of one Soul if GOD should call them to it: Expressing great inward Joy and Peace in believing; shewing out of a good Conversation their Works with Meekness of Wisdom. And I think it may be truly said that many are *better Husbands,*

C 2

*better*

*better Wives, better Parents, better Children, better Masters, and better Servants, &c.*

That censorious Spirit (so much the Blemish of Religion) hath not prevail'd as in some Places: tho' it must be acknowledged that some have been too much for judging others for a Time, as is *the Case with some after the first Beginnings of Grace*. But even those that have been most censorious of others, are now (after a better Acquaintance with their own Hearts, &c.) *very jealous of themselves, and more charitable towards others*; much for *judging and condemning themselves*, loathing themselves in their own Sight for their Iniquities and for their Abominations; and complaining much of their own Deadness, Hardness of Heart, remaining Unbelief, that Body of Sin they find within them, &c; Exercised also with such Scruples, Fears and Temptations as are incident to Believers. These with many other Things I could Name, give me good Ground to think that some have been turned *from Darkness to Light, and from the Power of Satan to GOD*.

And as to the MANNER of Persons being wrought upon; it has been usually in a *rational Gospel Way*. None have *cried out* under the Word but *once*, and then but *five or six*. And I wou'd further observe concerning such as have received *Comfort*, they had most of them been under Concern and a *Spirit of Bondage* for several Months before.

But then as to the SUBJECTS of this Work, the *chief* were *young Persons* as aforesaid; *Some loose immoral Persons*. *Some that greatly opposed this Work at first*; some who were before in *Repute for Morality and Religion*: And these were in the last Place and with the greatest Difficulty brought to *submit to the Righteousness of CHRIST*: And such as these have (usually) walked in *Darkness* and been full of Fears a considerable Time, before they could attain any comfortable Hope of their good State: The Light hath come very gradually into their Souls; while it hath broke in upon *SOME OTHERS* like the *Sun at Noon-Day* and given Light all around them: which so affected them at first that they thought they had no more to do with this World; that all their Business was now to serve GOD, to praise him, and to shew forth all his wonderful Works, &c: but Experience hath since taught them otherwise.

And as to the *Additions to the Church*; there have been *near an Hundred* added since *September 1739*. And tho' some



in New England.

21

some who have been under deep Impressions seem since to have lost them; yet there is by far the greater Number (blessed be GOD) who testify their Sincerity by an answerable Life and Conversation. So that upon the whole, I must conclude that GOD hath by his *Word* and SPIRIT been carrying on a good Work among us: and to his Name alone be all the Praise and Glory.

Thus have I given you *short Account* of the *Revival of Religion*: and though it be not so accurate, methodical and particular as might have been; yet I have endeavoured to give a *just* and *true Account*, which is greatly preferable.

And now, *blessed be the LORD GOD, the GOD of Israel, who only doth wonderful Things! And blessed be his glorious Name for ever! And let the whole Earth be filled with his Glory. AMEN and AMEN.*

I beg Leave to subscribe myself,  
Your unworthy Fellow-Labourer  
In the Gospel,  
JOHN SECCOMB.

*It is no small Part of the wonderful Dispensation of the Grace of GOD in the present Day, the surprizing Effusion of his SPIRIT on diverse Tribes of Indians in these Ends of the Earth, who wou'd never before so much as outwardly receive the Gospel, notwithstanding the Attempts which have been made this hundred Years to persuade them to it. Their extream Love of Hunting, Fishing, Fowling, Merry-Meeting, Singing, Dancing, Drinking, and utter Aversion to Industry, have render'd them extremely averse to the Christian Religion: And tho' several Tribes of them both in Plimouth and Massachusetts Colonies and in the Island of Martha's Vineyard, have been prevail'd upon to hear the Gospel, many among them hopefully converted, and diverse Churches gathered and maintained among them, for near an Hundred Years: Yet very small Impressions of Religion have been ever made 'till now, on the Mohegan Indians in Connecticut, and scarce any at all on the Montauck Indians*

22

*Progress of Religion at WESTERLY, &c.*

Indians in Long-Island, or the Narragansets in Rhode-Island Colony.

*It must therefore be a great Joy to the Pious; to hear that GOD has now granted even to them as well as other Gentiles, Repentance unto Life, and is baptizing them with the gracious Influences of the Holy Ghost.*

*Some Account of the Beginning of this among the Narraganset Indians, we have from the Rev. Mr. PARK of Westerly, in our Number 26, to which we refer the Reader. We now go on, from another Letter of his, to give a farther Account of the joyful Progress of that blessed Work, as follows,*

WESTERLY and CHARLESTOWN in RHODE-ISLAND  
COLONY, &c. February the 6th, 1743,4.

*To the Author of the CHRISTIAN HISTORY.*

SIR,

**I**Have thought for some Time, that the Glory of GOD, and the Joy and Comfort of his People, called for a *farther Declaration* of the wonderful Work of GOD in *this Place*; in blessing us, in opening our Eyes, and turning us from Darkness, to Light, and from the Power of Satan unto GOD.

The KING of Zion, has continued and still appears travelling among us, in the Greatness of his Strength, mighty to save: and tho' the Powers of Darkness are many Times gathering against us; the LORD's Goings forth have been prepared as the Morning, he has come unto us as the Rain, as the latter and former Rain unto the Earth: And has been fulfilling his Word; *Of the Increase of his Government and Peace there shall be no End; upon the Throne of David, and upon his Kingdom, to order it, and to establish it, with Judgment and with Justice from henceforth even forever; the Zeal of the LORD of Hosts will perform this, Amen and Amen.*

But altho' there is even at this Time among us of the English, a Remnant according to the Election of Grace; yet the Throne of GOD's Glory, in his earthly Temple here, is among the *Indians*.

The

in New-England.

23

The Gospel has not appeared to have that free Course, to run and be glorified among the *English*, as in the *Beginning* of the Coming of the Kingdom of Heaven among them with Power, that no remarkable Wonders have been wrought, but Clouds and Darkness have in some Respect surrounded God's Throne. Yet there do remain some Tokens for good: There seemeth to be a silent Awakening and Awe upon the Minds of many, more of an Enquiry into divine Things than has been usual: the Prejudices of some against some Appearances in the Work of GOD wearing off; tho' many remain awfully stupid, and others still raging. *Satan* appears industriously fortifying his strong Holds. Yet I hope the LORD is preparing himself still for the Victory: *Amen, even so come LORD JESUS.*

But *Satan* has been falling as Lightning before the SON of GOD among the *Indians*.

The *Number of Names* who have yielded a professed Subjection to the Gospel of CHRIST among us, are *an Hundred and six*, of which *sixty-four* are *Indians*.

It was some Time after the LORD began to shew Mercy to the *Indians*, and open the Mysteries of the REDEEMER'S Kingdom, before they rightly understood the Nature of *Gospel Ordinances*; and therefore they were kept back thro' Fear of Unworthiness; looking for greater Things wrought in themselves, and larger Manifestations of the LORD JESUS, before they approached unto him in special Ordinances; hearing others givean Account of wonderful Manifestations of the Love of CHRIST to them, thinking they must have the same before they were fit to come to the *Table* of the LORD: and so *comparing themselves among themselves they were not wise.*

But *when* it pleased GOD to bless Means, for their clearer Understanding of the Christian Religion, which I endeavoured publicly and privately to open to them, and teach them; that if they knew the Power and Love of GOD upon their Hearts; had been shown from whence they were fallen, their utter Inability to recover themselves, the Freeness and All-sufficiency of CHRIST to save them and bring them back to GOD and THE FATHER; had their Hearts wrought upon by the Grace of GOD, sincerely to submit themselves to GOD in CHRIST JESUS, to be pardoned, taught and governed; that they should in this Way of the Gospel wait upon GOD, and that it was a Device of the

*Devil*

24

*Progress of Religion at WESTERLY, &c.*

*Devil* to put Objections in the Way to keep them back; who is as great an Enemy to the Religion of JESUS CHRIST, as to the Salvation purchased by him for poor Sinners, and always endeavours to destroy the one, as an effectual Mean of destroying the other. *Then they began to offer themselves:* and the LORD shined more abundantly into them, & discovered to them the Advantage which *Satan* had been endeavouring to get of them; and they were brought more into the glorious Liberty of the Children of GOD: they saw that the Ordinances of Religion in their proper Places were blessed Things for their Growth in Grace and in the Knowledge of their LORD and SAVIOUR JESUS CHRIST; and they were greatly quickened to forward others in Religion, that had the Love of GOD shed abroad in their Hearts, & bring them under a *Covenant* with the LORD; that they did *fly as Clouds and as Doves to the Windows, and joined themselves to the LORD in a perpetual COVENANT not to be forgotten; of every Age from twelve to seventy Years and upwards.*

The first considerable Body who offered themselves to *Covenant* with the LORD, was upon the *ninth of October*, when *eight Indians* were *baptized* and received to *full Communion*; who gave very hopeful Evidence of a Work of saving Grace wrought in them: several of which, were some of the most substantial ones among them.

*January* the 15th 1743,4. *twenty-six more*, were *baptized* and received to *full Communion*.

*February* the 5th 1743,4. *Fifteen* came under the Bonds of the Gospel.

The *others* were received in smaller Numbers at various Times, which I judge it not material to mention.

And GOD is, abundantly glorified by them herein: his Work is truly glorious; for which his Name is most worthy of Praise.

They come before GOD and his People; and with awful Gravity & becoming Solemnity, give away themselves wholly to the LORD in an *everlasting Covenant*, with their whole Souls flowing forth to GOD; it being many Times given them to *comprehend with all Saints, what is the Breadth and Length, and Depth; and Heighth, and to know the Love, of CHRIST which passeth. Knowledge, they are filed with the Fulness of GOD.*

(The Remainder in our next.)

25

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*.

*Saturday* MARCH 24. 1743,4. § N<sup>o</sup>. 56.

*The Rev. Mr. PARK'S Account of the Progress of  
Religion at WESTERLY, &c. finished.*

THEY *cleave to the LORD with Purpose of Heart*; they are diligent in attending the *Means of Grace*; in Season and out of Season; they come rejoicing in Hopes to meet the LORD and be refreshed with the Word of his Grace. They have set up the *Worship of GOD in their Families*; *praying and singing GOD'S Praise*. They have *frequent private Meetings* among themselves for *Prayer and Praise*, and *Conference*; particularly stated on *Sabbath-Day Evenings*, and *Wednesday Evenings*. Upon the last of which, I meet with them as often as the Providence of GOD permits; to pray with and for them, to read the Word of GOD, and preach, and discourse with them upon Matters of Importance which occur, as the LORD enables me.

And they drink in the Word of GOD, and grow up as Calves of the Stall in gracious Experiences; that considering the Disadvantages they are under by not knowing to read, they may well be called experienced Christians; and are Examples of Faith, Patience, Love, Humility, and every Grace of the SPIRIT of GOD. I have sometimes been ashamed, and even confounded before GOD at myself, when I have been among them, and heard their Conversation; heard them express their strong Confidence in GOD, and beheld their Zeal, and fervent Charity among themselves: their Love to their Minister, and all such as bring glad Tidings of good Things unto them is singular.

They are abundant in their Endeavours to bring over such as oppose themselves; by setting forth the Evil of their Ways,

D

in

in which they used to walk with them, and the Comfort and Sweetness of a divine Life; exhorting one another daily, while it is called to Day. And when they are assembled together for religious Worship, and GOD gives them a Sense of divine Things under the Word preached; their Hearts are drawn out to plead with their Brethren to come over on the LORD's Side; and with rejoicing I can sometimes stand still and see the Salvation of GOD.

Their Faith and Hope in GOD encourageth and quickeneth them in Duty to obtain the Promises of the good Things of this Life, and of that which is to come. So that there is among them a Change for good respecting the *outward* as well as the *inward* Man. They grow more decent and cleanly in their outward Dress, provide better for their Housholds, and get clearer of Debt.

The most of the *Indians*, that are here in a Body, are come into the Kingdom of GOD; and the most of those that are without are hopefully convinced that GOD is in the others of a Truth, and of the Necessity of their being Partakers of his Grace. And the LORD seems to be spreading forth his Power, to such as are scattered abroad.

The LORD has wrought so wonderfully and apparently among the *Indians*, that it greatly stops the Mouths of *Opposers*, and they are ready to gnash their Teeth and melt-away. They are forced universally to grant, that there is something good among the *Indians*; if it does but hold. But alas! *They seem to comfort themselves that they will return and be as bad and worse than ever.*

But as every Thing shall work together for Good to them that love GOD, to them that are called according to Purpose; and all the Attempts of *Satan* against the LORD JESUS, are over-ruled to the Advancement of the REDEEMER's Kingdom: So I trust through Grace, this has been eventually for their *further Establishment* in Grace; by providing a *Means of Warning and Watchfulness* to them, and of *quickning* me to greater Laboriousness among them; fearing least the Throne of GOD's Glory should be disgraced, and the Enemies of GOD, and Despisers of his Grace should get Occasion to cry, *Aha, Aha, so would we have it.*

And GOD has been very gracious, and has even appeared remarkably for them; in keeping them hitherto by his Power, through Faith, and I hope will unto Salvation. Infomuch that nothing of Scandal has appeared against them

in NEW-ENGLAND.

27

than; but they have approved themselves faithful in the Covenant of GOD, by having their Conversation as becomes the Gospel of CHRIST. And they appear living and lively towards GOD, hungering and thirsting after Righteousness, fearful of the least Sin; being taught by Experience, that the hast Sin known and continued in, separates from GOD, and causes him to hide his Face from them. Especially they have been kept perfectly free, for ought that has appeared to me, from the Sin of Drunkenness, the Sin which so easily besets them. Many of them say that they have no Desire after strong Drink, but loath it; others that a little Dram satisfies and resreshes them more than to guzzle it down as they used to do, & they do not *lust* after more. And *I intreat the Prayers* of all that love the LORD JESUS, particularly for them, that GOD would keep them from being tempted to Sin, or support and deliver them when tempted. They manifest great Sorrow of Heart, for their Brethren and Kins-Men according to the Flesh, when they hear of their drinking and quarrelling.

GOD appears leading them farther and farther into the *Extensiveness* of his *gracious Covenant* in CHRIST; that they are bringing their *Children* more & more, & offering them up to the LORD. One with good old *Abraham*, offered up his *whole Houshold*; his *own Children* and *two adepted Children*. And GOD seems to be pouring out his Blessing upon their Offspring: many little Ones seem full of Love and Sweetness. Ever since the Lord has been graciously among the *Indians* manifesting his Power and Glory; they have been desirous of a *School* among them, that their Children and all such as can, might learn to read. And it has been what my Thoughts and Endeavours have been much exercised upon. But the Powers of Darkness have hitherto stood so in the Way, that but little has been done to Purpose. The honourable and reverend the COMMISSIONERS for the *Indian Affairs* have given Encouragement to assist in that Affair, if any *Scheme* was laid, and Matter proposed, which should be a Ground of Encouragement to them. But I have been nonplus'd in all my Attempts hitherto, to ripen such a Thing, so as to put it forward with any Prospect of Success. All that we have been able yet to do, is to employ an *Indian Woman* to keep *School* in a *Wigwam*, where she teaches a Number of the Children to *read*; but it is vastly short of that Usefulness as is needful among them, and as it appears more than probable, it

D 2

would

would be, if there was a *School* erected among them. The *End* of my inserting *this Account* is, to excite such as wish the *Prosperity of Zion to Thoughtfulness*, and all such *Endeavours* as they may be directed unto, to assist in bringing this *Design* to pass, that the *Work of GOD* may not be hindred, by the *Want* of such a necessary *Help*.

This *Sir*, is as true and faithful *Account* of the *LORD's* *Work*, and the *State of Religion* among the *Indians* as I am able to give, and if you think it proper to give it a *Place* in your *History*, to the *Praise of the Glory of GOD's* *Grace*, and the *Joy and Comfort* of his *People*, I shall rejoice with you. And entreating the *Prayers* of all the *People of GOD*, that *GOD* would give me *Wisdom and Faithfulness*, and teach me in all *Things* how to behave in the *House of GOD*, which is the *Church of the living GOD*. I subscribe an unworthy *Ambassador of the Lord*.

JOSEPH PARK.

*From viewing the joyful Progress of Christianity among the Aboriginal Natives in the West-Indies, it may be a suitable Transition to pass over the Atlantick Ocean thro' the Continents of Europe and Asia, in a strait Course about ten Thousand Miles, to view the happy Progress of the same Religion among the Aborigines at Bengal, Cormandel, Malabar, and the Islands of Ceylon, and Batavia in the East-Indies. And this we take from the Accounts printed at the End of the Bishop of Oxford's Sermon in May last at London, and publish'd at the Request of the Gentlemen Hearers belonging to the honourable SOCIETY for promoting CHRISTIAN KNOWLEDGE. And tho' these Accounts seem not to relate so much to the vital Part of Christianity as to the Doctrinal: yet considering this is the hopeful Way to the other; we doubt not but they will give our pious Readers some entertaining Prospect, and excite their joyful Praises for these small Beginnings of the REDEEMER's Kingdom in those Parts of the Worlds and their believing Prayers for its triumphant Progress both to the East and*  
West



## Societies at LONDON.

29

*West; until the happy Evangelists with their Hosts of Converts meet and join and rejoyce together, the REDEEMER'S Conquest becomes compleat, and his spreading Empire encompasses the Earth.*

*But that our Readers may have a clearer View of the said SOCIETY, as well as others we may have Occasion to mention hereafter; we may here observe, that at London there are these three great Companies for the Advancement of Religion, viz.*

*The (1) was founded by the English Parliament on July 27. 1649, establish'd by King Charles II. in 1661, and styled the Society for Propagation of the Gospel in New-England and the Parts adjacent in AMERICA. And as the Design is for the Propagation of the Gospel among the Indians only; this Society have all along had their Commissioners for the Indian Affairs, at Boston.*

*The (2d) was erected by K. William III. on June 16. 1701. and named the Society for the Propagation of the Gospel in Foreign Parts. And their Endeavours are for promoting the Church of England in the English Colonies.*

*The (3d) is called the Society for promoting Christian Knowledge; which received their Name at the End of 1701. And their Design is (1) To promote & encourage the erecting of Charity Schools in all Parts of ENGLAND and Wales. (2) To disperse both at Home & Abroad, Bibles and other Tracts of Religion; and in general, to advance the Honour of GOD and the Good of Mankind, by promoting Christian Knowledge both at Home and in other Parts of the World, by the best Methods that should offer. And from this last Society, we give the Accounts as follows—*

**B**ESIDE these general Designs, the *Society* undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the *Protestant Mission*, then maintained by the King of *Denmark* at *Tranquebar* in the *East-Indies*, for the

Conversion

Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with *Money*, a *Printing Press*, *Paper*, and other *Necessaries*, (as they were enabled) till the Year 1728; when, upon a Proposal made by the Reverend Mr. *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St. George*, and there begin a new Mission, for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty GOD: which Expence has been since greatly increased by the Addition of *two Missionaries*; and will be more by such extraordinary Charges as must necessarily attend the Enlargement of the Mission to *Cudulore* near *Fort St. David*, (another *English* Settlement) which has been since made by the Society. However, the Society cheerfully rely upon the same wise and gracious Providence, which has hitherto wonderfully prospered this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply whatever Money shall be wanting to carry on so pious and glorious a Design, as that of enlarging the Kingdom of *Jesus Christ* upon Earth. But the present State of this Mission may be seen in the *Appendix* No. IV.

*Which Account is as follows, viz.*

In the Months of *June*, *July*, *August*, & *September*, 1742, the Society received several Letters from their Missionaries and Correspondents in *East India*; and by that from the Reverend Mr. *Schultze*, their Missionary at *Madras* near *Fort St. George*, dated the 29th of *January* 1741, 2. they hear, "That by the *Kent*, Captain *Robson*, he had received their Favour of *March* 30th 1741: but as the Ship did not touch at *Fort St. George*, none of the Goods sent over to the Mission were then come to him." He at the same time informs them, "That the *English* Mission there was in much the same State as the Year before: and that the Number of *Children* in the *School*, kept *gratis*, amounts to *thirty*." "That some of the *Youths*, who had been wholly instructed in that *School*, were now able to perform the Duty of *Schoolmasters* and *Catechists*; that *three* of them continued with him, and were assistant to him in one or other of these Respects: and that a *fourth* was gone upon the like Service to the Mission at *Tranquebar*." "That besides their Mission

School

in the East Indies.

31

School in the *Malaberian* Tongue, they have begun to keep up a little *Portuguese* one for the poor Protestant Children that come from *Palliacatte* and *Sadras*. That a certain Native of *Borear*, near *Tranquebar*, together with his Wife, having been converted to Christianity by the Opportunities they met with at *Fort St. George*; and afterwards so far instructed as to be able to teach, and do the Duty of a Catechist, had been some Years with them in the Mission in that Capacity. But having a mind to go and see his Relations at *Tranquebar*, as soon as he came to *Nagapatnam*, the *Dutch* Minister there chose him to the same Office among the Black Christians in that Town." He concludes with Wishes "that it may please God to continue his Favours to the People in that Country, and enable the Society to be the Instruments thereof."

With this Letter, Mr. *Schultze* sends an Account of his Receipts and Disbursements for the Service of the Mission at *Madras*, for the Year 1741.

The Reverend *John Ernest Guister*, and *John Zachary Kiernander*, Missionaries at *Cudulore* near *Fort St. David's*, by their joint Letter of 8th September, 1741, signify; "That they had received, on the 24th of July, the Society's Favour of 6th February, 1741, 2. but none of a later Date, either from *England* or *Germany*; the latter Ships not being then arrived. "That they had now sent a Journal of their Proceedings for the first six Months of that Year; together with the Minutes of their Conferences for that Time. And that as one of the Ships was appointed to sail from *Madras* in *October* next, they would write again; expecting, before that Time, to receive the Money and other Things designed them from *Europe*." Accordingly, They in two other Letters, both dated the 19th January 1741, 2. acquaint the Society, "That the Favour of theirs of Mar. 30. 1741. was then come safe to them, along with the Invoice: and, that tho' the Ships had been so long retarded by Wind and Weather, yet it was thought they would soon arrive at *Madras*; from whence they should hope to have, in a little while afterwards, the Money and Things mentioned in the Invoice." "That they had now convey'd to *Madras* the Journal and Conference Minutes for the latter six Months of the Year past: and intended to send Duplicates together with their Money Accounts, by the Ship which is to be  
dispatched

32 *Progress of Christianity in the EAST INDIES.*

dispatched from *Fort St. Davids*." They conclude with hearty Wishes of Success to the Society's Designs, and with a good Account of their own Health. By their Journals also we find, "that they apply themselves closely so the Work of their Mission; that they have already made great Proficiency in the *Malabarian* Language: and are taking Pains to perfect a *Grammar* and *Dictionary* of it, upon a Plan of Mr. *Sartorius*; nay, that Mr. *Gueister* is already able to preach in it, and to hold frequent Conferences with the Natives."

The Reverend Messieurs *Dal, Bosse, Obuch, Wiedebroek, Kohlhoff, Fabricius* and *Zeglin*, Danish Missionaries at *Tranquebar*, by their Letter of 31 *December* 1741. signify; "That though the Ship with the Things and Benefactions sent from *England* and *Germany* was not then arrived, having met with an Accident in the Voyage, which obliged the Captain to stop by the Way; yet they were in hopes it would come soon." That hearing the *Normanton*, Captain *Kemeys*, was not yet arrived in *England*, they thought fit to enclose a Duplicate of a Letter dated *Jan. 6. 1739, 40*, and sent to the Society by that Ship, to inform them, "That by God's good Providence, they have found Opportunities of making known the Gospel beyond the Kingdom of *Toujour*, by putting into the Hands of the chief Officers of the *Mogul's* Army, the *New Testament* in *Arabick*, as well as several little Treatises in the *Tamulian* Tongue.—That the Work of their Mission at home, and in the Country around *Tranquebar*, goes on with extraordinary Success; so that their Congregation had in the Year 1739 been encreased with 738 Souls. That the new Buildings they had begun for the *Malabarian Schools* were almost finished, at an Expence of 8372 Dollars; and that they had just printed a new correct Edition of the Gospel in the *Tamulic* Language, together with a *Grammar*; to which they hoped e'er long to add a new, and complete *Dictionary*."

(*The Remainder in our next.*)

## ADVERTISEMENT.

THE CHRISTIAN HISTORY for 1743, to be Sold by the Publisher T. Prince, junr. at his Father's the Rev. Mr. Prince's in Boston.

THE

**Christian History;**

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* MARCH 31. 1743,4. § N<sup>o</sup>. 57.

*The Progress of Christianity in the EAST-INDIES*  
*finish'd.*

ALONG with this Letter there came another from the same Missionaries, dated *December* 31. 1741. to acquaint the Society with the State of their *Mission*, and the *Christian Religion*, in those Parts; which is as follows, *viz.* "That their Congregations were encreased, the *Portuguese* with 16, and the *Malabarian* of the Town, with 117 *Souls*; including 17 that had been inflected and christened on that Side of Cape. *Comorin*, by Mr. *Walther*, one of their Brethren, on board the *Danish Ship*, when he was going back for *Europe*." "That to the *Malabarian* Congregation in the Country, 103 were added; so that the whole Increase for that Year was 236 *Souls*."

These new Augmentations, added to all former Accounts from the Beginning of the Mission, make up a Number of 5959 *Souls*; whereof there remained *alive* 3766 at the End of the Year 1740. The *Malabarian School* at present consists of ----- 82 Boys,  
and ----- 57 Girls.

The *Portuguese* (besides 5 Boys and 5 Girls from abroad) of ----- 16 Boys,  
and ----- 17 Girls;

Maintained with all Necessaries by Benefac-  
tions from *Europe*; making in all 172 Children.

That the Children of the *Malabarian School* had taken Possession of the new Buildings: and that one great Design of *this School* was to be a *Seminary* for Ministers, Schoolmasters

E

and

and *Catechists*, among the Natives; as the most likely human Means to propagate the Christian Religion in those Parts.”

“That by Leave of the *College at Copenhagen* they had, 28th *December*, ordained *Diego*, a Man of an excellent Character, to be a *Priest*; because *Aaron* was now infirm, and not able to perform the Duties of a *Minister* to so large a Congregation.” “That as to their *Printing* this Year, they had got a new Edition of a small Treatise, called *The Way to Salvation*, in the *Malabar Tongue*; which was all they could do, because of a Scarcity of Paper, except two or three Sheets in the *Portuguese Bible*. That the *Printing* of the *Portuguese Old Testament* was very earnestly desired by the *Dutch Ministers at Batavia*.”

“That the *Heidelbergh Catechism* in the *Singalean Tongue* had been printed at *Ceylon*: and the Gospel according to St. *Matthew* in the *Malabarian*, that Language being used in the *North of Ceylon*.”

“That the Reverend Mr. *Cramer*, who alone knew the *Malabarian Language*, being dead; and Mr. *Wetselius*, who alone knows the *Singalean*, being old; there is Occasion for more *Ministers* in that Island.” “That the Reverend Mr. *Aguiar*, who had lived ten Years as a Protestant Missionary at *Collicatta* in *Bengal*, was appointed *Portuguese Preacher* at *Columbo*, and other Places of *Ceylon*.”

“That at *Batavia* there was a great Want of *Portuguese* and *Malayan Preachers*, by Reason several were lately deceased.” “That Mr. *Sichterman*, the *Dutch Director* at *Houghly* in *Bengal*, greatly wishing a Protestant Mission might be established at *Collicatta*, had promised to give any Missionaries all the Liberty and Encouragement in the *Dutch Territories* that lay in his Power.”

They then give, a brief Account of some Troubles in the Kingdom of *Tanjour*: and that Mr. *Obuch*, in Company with Mr. *Widebrock*, having travelled to *Nagapatnam*, and fetched a small Compass farther into the Country, preaching the Gospel had got a Hurt in one of his Legs, but was happily recovered; though after a Confinement of three Quarters of a Year to his Bed. They conclude with hearty Prayers and Wishes to God for the Society, and a Blessing on all their Designs.

However, after this they favorur's the Society with a short Notice, on *Feb. 5. 1741*. of their receiving all the Letters, with

in the EAST INDIES.

35

with the Invoices from *England*: and of their daily expecting from *Bengal* whatever had been sent thence for the several Millions in *India*.

Other corresponding Members have given their Opinions and Advices concerning the Mission, which have been taken into most deliberate Consideration by the Society; after which particular Answers were sent, (in Pursuance of their express Orders and Directions) to all these Letters, by the *Heathcote*, Captain *Jonathan Cape*, now bound to *Fort St. George*, together with the Things desired by the Missionaries, and the usual Presents and Remittances to them; particularly 50 Reams of *Printing Paper* for *Tranquebar*, the Missionaries there being so good as to supply what Books are wanting at *Madras* and *Cudulore*, or in the *Dutch* Settlements. Several Dozen of *Pasteboards* and *Skins of Vellum*, for *Bookbinding*, &c. have been also sent: and for the better Security of the said Goods and Money against any Accident in the Voyage, they have been all insured. By the continued Favour likewise of the *Directors* of the *East India Company*, to so Christian and Charitable a Design, all these Remittances in Goods and Money went Freight-free; for which the Society desire those Gentlemen to accept of their heartiest Thanks, in public Testimony of their Gratitude.

*Palestine, Syria, Mesopotamia, Arabia, and Egypt.*

IN the Year 1720, the Society extended their Regard to the *Greek Church* in *Palestine, Syria, Mesopotamia, Arabia, and Egypt*. To this End they published Proposals for Printing here, with a new Set of *Types*, the *New-Testament* and *Psalter*, in *Arabick*: and were enabled, by the Blessing of GOD, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10,000 *Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed in *Arabick*; at so large an Expence as the Sum of 2976*l.* 1*s.* 6*d.* Halfpenny, to which HIS LATE MAJESTY was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5668 *Psalters*, 2682 *New Testaments*, and 2220 *Catechetical Instructions*, with the *Abridgement* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondent in *Russia*,

which were most thankfully receiv'd; and the rest are reserved, to be sent as Occasion shall offer.

*Saltzburgh and Georgia.*

In the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the *Sufferings* of the *Protectants* in *Saltzburgh* (having first obtained His MAJESTY's Leave) resolv'd upon doing all that lay in their Power to raise *Collections* for their persecuted Brethren. To this End, in *June* the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Saltzburgh, &c.* and afterwards published, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reck, the Commissary of the first Transport of Saltzburgers to Georgia; and of the Ministers that accompanied them thither, 1733.* These *Accounts* being enforced by the generous Example of many noble and honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through GOD's Blessing, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to *Germany*) have been enabled to send over to the *English Colony in Georgia*, in the Years 1733, 1734, 1735, and 1741, *Four Transports*, consisting of more than *two Hundred Protestant Emigrants*, chiefly *Saltzburgers*; who, with *two Missionaries* and a *Schoolmaster*, are settled by themselves at *Ebenezer*; where Lands are assigned to them by the *Trustees* for establishing the said Colony: And the Society are informed by Letters of the 15th of *March*, 1738,9, that they are well pleased with the Healthiness of the Climate, and the Fruitfulness of their Plantations.

The great Expende of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this Infant Settlement; together with 100*l.* a Year as a Salary for their *two Missionaries* and *Schoolmaster*, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies; excepting 2500*l.* *New South Sea Annuities*, which have been purchased as a standing Fund for paying the afore-

said



SALTZBURGH *and* GEORGIA.

37

said Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in *Georgia*; but for Particulars the *Society* refer themselves to their Books of Receipts and Disbursements en this Account, which may be inspected *gratis* by any Person calling on their *Secretary*, at their House in *Bartlett's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the *Society*, and their Prayers that *GOD* would eternally reward so great and seasonable an Instance of Christian Beneficence, as had been ministred on this Occasion to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

[*Thus far the Society's Accounts.*]

*Our Readers may remember, that in our Numbers 18, 19, we gave some Extracts from the reverend and famous Mr. Corbet and Baxter, representing in true and lively Colours, the Enmity of the World to the Power of Godliness; with the bitter Reproaches, Calumnies, Slanders, and other various Ways in which the ungodly do continually persecute and worry the Promoters of it. From the Observations made by those eminently pious and learned Men in their Day, about 70 Years ago, from their own Experience, as well as the similar Sufferings of others about them; we may run up to the early Ages of the Christian Religion, and see the same malignant Spirit acting both against our BLESSED SAVIOUR, who was the most innocent and beneficent Person that ever was in the World, and his Apostles after him. The highest Innocence and the most active Beneficence were no Protection; but instead of attracting the Love of the World, excited its unrelenting Enmity & Rage against them. The spotless JESUS was called and treated as a Wine-Bibber, a Companion of Sinners, as having Communion with Devils & as a selfish, worldly-minded, crafty and vile Deceiver. The holy Apostles, as the Filth & Off scouring of all Things, Movers of Sedition, pestilence Fellows,*  
*and*

and not fit to live in the World: And no Wonder then that the other primitive Christians were treated like them.

But concluding our Readers acquainted with Scripture History; we shall give them a Taste of the same evil and calumnious Spirit acting against the Followers of CHRIST about 200 Years after the Apostles Days, and this not only among the vulgar People, but even among the polite and learned of the City of Rome itself; as represented by Minucius Felix, an excellent Writer who lived there in those Times. Under the Name of Cæcilius, a Roman Gentleman of superior Wit and Knowledge, he represents the odious Characters then commonly given the Christians; and which we present our Readers in Mr. Lorrain's Translation, in the following Terms.

IF the Athenians banish'd from their Country one *Protagoras*, because he rais'd disputes about the Gods (though he did it rather in a philosophical and inquisitive, than profane Way) and caus'd his Writings to be publicly burnt; shall we suffer *Men* [he means the *Christians*] (pray give me Leave in the Heat of Discourse to speak out my Mind freely) I say, shall we suffer *Men* of an *unlawful, infamous and desperate Faction*, without fear of Punishment to attempt against the Gods; and gathering together a *Company* of *silly and ignorant* People, especially *Women*, who by Reason of the Weakness and Credulity of their Sex, are easily deceiv'd and impos'd upon; train them up to a wicked Confederacy, or rather Conspiracy; into which they are not initiated by any holy Rites, but by *impious Crimes* practis'd in their *Night-Conventicles, solemn Fasts, and horrid and inhumane Feasts*? These are the People that sculk in the Dark, and flee the Light, who are mute in publick, and full of chat in their private Assemblies. They with Horror and Disdain look upon our *Temples* as polluted Graves; they spit at our Gods, deride our Ceremonies, and pity others, whilst themselves are most of all to be pitied. They slight the *Dignities of Priesthood*, and contemn the *sacred Purple*, whilst themselves have scarce Cloaths to cover their own Nakedness; and out of a strange Madness and unheard-of Boldness, they make  
nothing

*Primitive Christians misrepresented.*

39

nothing of present Torments, whilst they are strangely fearful of uncertain future Miseries. Nay, the very Fear of dying after Death makes them fearless of Death; so powerful an ascendant groundless Fears, and the false Hopes wherewith they flatter and comfort themselves, have got over their Spirits. And in the mean Time, as Weeds spring fastest, and ill Habits daily encrease more and more; so *this pernicious and accursed Sect* every Day waxing stronger and spreading itself throughout the World, it is but *Reason* that a *timely Care* be taken for its *total Extirpation and Suppression*.

By secret Signs and Tokens they know one another, and their *mutual Love* almost anticipates their Knowledge. They make their *Lust* a Part of *their Religion*; and so much doth the foolish and mad Superstition of these People glory in their Crimes, that they promiscuously call one another *Brothers and Sisters*, and by this seeming holy Compellation make filthy *Incest* of that which otherwise were but simple Fornication: Which *Wickedness* of theirs is *so much nois'd abroad in the World*, that the Truth thereof *cannot well be question'd*; no more than *that other Report* which goes of them, *viz.* That by a mad Superstition they *worship the Head* of that vile Animal [an *Ass*]: Which indeed is a Sort of Worship very suitable to their Lives and Manners. They are also said to pay a great Veneration to the privy Parts of their *Priests*, as if they meant to adore the *Genitals* of their ghostly Fathers. Now whether these Reports be true or false, I will not take upon me absolutely to determine. But their *Nocturnal Ceremonies* and conceal'd Devotions seem to be sufficient Arguments to persuade the Truth of them; and they who tell us that they Worship A MAN who was *crucified* for his *Villanies*, and that the Wood of a Cross constitutes a great Part of their Devotion, do worthily attribute to them Altars suitable to their Crimes, by making them to adore what they deserve.

Moreover the *Ceremony* they observe upon *admitting* any to their Religion is no less horrible than notorious. A *Child* cover'd all over with Paste (for to conceal the Murder he is designed for) is set before the new *Proselyte*, who, by their Command, strikes his Knife many Times into it, until the Blood run down apace from all Parts, which by them is as greedily suck'd up; and  
this

this common Crime is made the Pledge and Surety for their Silence and Secrecy. These are their Sacrifices, which are worse than all Sacrilegges.

As to their *Feasts*, they are but too well known; concerning which our *Cirithensian* Orator tells us in his Speech, that on a certain Day (solemnly appointed for that Purpose) they assemble themselves all together, both Men, Women, Children, Brothers, Sisters, and in a Word, People of all Ages, Conditions and Sexes; and after they have eaten and drunk to excess, and that the Heat of the Wine and Meat begins to kindle their Blood and provoke their Lust, they cast a Morsel to a *Dog*, who is ty'd to a *Candlestick*, so far out of his Reach, that in striving to leap at it, he overthrows the *Candlestick*, and puts out the Light. So that having thus rid themselves of the only Witness of their infamous Actions, and taking Boldness from shameless Darkness, they confusedly mix themselves together, as it happens; and therefore though it may chance so, that they are not all incestuous in Deed, yet they are all of 'em so in Will and Design; since the Sin acted by any one of them is not only consented to, but wish'd by the whole Company.

Several other Things of this Nature there are, which I purposely omit, I having already produced but too many Instances of their Errors. And indeed were there nothing else against them but their endeavouring to conceal so much their Mysteries in Obscurity, it would be an evident Proof of the Truth of all we say, or at least of the greatest Part thereof. For why do they so industriously strive to hide that which they worship? Men are not afraid to publish their honest Actions; but such as are unjust they seek to cover with Silence and Privacy.

[*Thus far Cæcilius's Misrepresentation of the primitive Christians.*]

41

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America, &c.*

*Saturday* APRIL 7. 1744. § N<sup>o</sup>. 58.

*Revival of Religion in the first Precinct of GLOCESTER  
in the County of ESSEX, about thirty Miles North  
easterly of Boston; in a Letter from the Rev. Mr.  
WHITE Pastor of the Church there, to the Rev.  
Mr. PRINCE of Boston.*

*Glocester, March 1744.*

*Reverend Sir,*

BEING moved to give *some Account of the Work of*  
GOD among us, take it as follows.

*Glocester* (commonly called *Cape-Ann*,) was small  
in it's Beginning, yet of late has greatly increased. When  
I the Subscriber was settled in the Ministry here, *more than*  
*forty-one Years ago*, there was but *one Congregation*; and about  
*Threescore and eight Members*, and of these *twenty one Males*.  
And the Materials of *three Churches* have been dismissed from  
us, in order to be incorporated and settled in Gospel-Order:  
To the last, which is now the *fourth Church* in this Town, were  
dismissed from us *upwards of Fourscore Males and Females*.  
And there now remain about *Fourscore Males*, and an *Hundred*  
*and eighty Females*.

I have not ordinarily fished for Souls with a *Net*, but with  
an *Angling-Rod*. GOD the HOLY GHOST has been pleas-  
ed in a more gentle and undiscernable Way to work Faith in  
the Hearts of our People; and they came in one after ano-  
ther, not in Troops, or Clusters: except at *two Seasons*, viz.  
after the *Earthquake*, and about *two Years ago*. Our People  
by the *Earthquakes* were (as their Neighbours) greatly affright-  
ed; especially the more Rude, Ignorant and Wicked among  
us. But about *a Month after* the first Shocks, when their

F

terrifying

terrifying Frights were over; it pleased GOD by his SPIRIT to work kindly in a Way of *Conviction*, and I trust of *Conversion*. And there was a great Harvest of Souls gathered in to CHRIST in a Way of open *Profession*; and if we may judge by their after Conversation, most of them were sincere: which brought to Mind what is written, 1 Kings 19. 11, 12. *And he said go forth & stand upon the Mount before the LORD: and behold the LORD passed by, and a great strong Wind rent the Mountains; but the LORD was not in the Wind; and after the Wind, an Earthquake; but the LORD was not in the Earthquake: And after the Earthquake a Fire; but the LORD was not in the Fire: And after the Fire, a still small Voice.* And this Voice, this still small Voice was heard by many: and the powerful Voice of the HOLY GHOST was effectual for the *saving Conversion* of Scores of Souls, according to the Judgment of rational Charity.

Upon what I heard of GOD's marvellous Works of Grace at *Northampton*, and especially upon reading the surprizing and affecting Account thereof, drawn up by their Reverend Pastor: I had at Times sincere, sensible and fervent Desires, that the GOD of all Grace, would visit us with the like plentiful Effusions of his holy, promised SPIRIT: And was wont in publick Addresses to the Prayer hearing GOD, to ask the Gift of Gifts, the HOLY SPIRIT. Knowing that *Application-Work* in the *Conviction* and *Conversion* of Sinners would be carried on among a gospelized People, more or less as the SPIRIT from on High should be in lesser or greater Degrees poured down upon them. And I looked upon it as a farther Ground of Encouragement to wait upon GOD, that he had so remarkably added to the *Promises* under the Old and New Testament, his *Performance*; as in *Hampshire County*. And at Length I moved the Church to set apart a *Day of Fasting and Prayer*, to wait upon GOD for this Blessing; *viz.* that the Dews and Showers of the HOLY GHOST might fall upon us: And GOD did speedily and plentifully answer our Prayers. Of *this wonderful Work of GOD* I have given the Public an *Account* in an *Epistle* prefixed to a *Sermon* preached by the Rev. Mr. *Benjamin Bradstreet* on this joyful Occasion; to which I refer the Reader.

*The said Account we have thought proper to intersert  
as follows,*

“There

in NEW-ENGLAND.

43

“There have been unhappy Controversies carried on  
 “with too much of Heat relating to the *good Work* in this  
 “and the neighbouring *Provinces* and *Colonies*. Some as-  
 “cribing the whole to the *Devil*. But how can we account  
 “for the Reconciliation of Persons for a long Time at En-  
 “mity, the Reformation of profligate Wretches, their deep  
 “Humiliation, their Illumination, and sound Conversion,  
 “as the Effect of Satan’s Operations? Surely ’tis a new  
 “Work for Satan to wound, and heal the Conscience, to  
 “fill the Souls of Men with Love to God and Christ; and  
 “their Mouths with Praises to their faithful Creator, and  
 “dear Redeemer; and bring them to take inexpressible De-  
 “light in the Ways of God. Others on the contrary as-  
 “cribing all the Work done among us to God; some of  
 “which are so new, strange, violent, that ’tis hard to con-  
 “ceive they are the Effect of the HOLY SPIRIT’S Operati-  
 “ons. I think we may allow some of them to be the natural  
 “Effects of human Frailty. And if some be allowed to be  
 “the Effects of an enraged Devil, I think it no unreason-  
 “able Concession. We in the first Parish in *Glocester* were  
 “so desirous of this Work, as to keep a Day of Fasting and  
 “Prayer; to ask of God the Blessing of Blessings, the Gift  
 “of the HOLY GHOST: and invited the rest of the Pastors  
 “of the Town with the Rev. Mr. *Nathaniel Rogers* to assist  
 “in the Work of the Day. And it was not long after, that  
 “we found the good Effects of waiting upon God. Can  
 “any think it possible that when we go to our heavenly Fa-  
 “ther and ask a Fish, that he will give a Serpent? ’Tis  
 “strange, if immediately upon our asking the saving Impres-  
 “sions of the HOLY GHOST; GOD should take that Op-  
 “portunity to send, or permit the Devil to come among us  
 “with his undoing Delusions. But the first most visible and  
 “powerful Effusion of the Spirit was on the last Sabbath in  
 “*January*, [1741,2.] and especially as I was preaching in the  
 “Afternoon & on the Evening in two religious Societies in the  
 “Harbour; many were impressed both with Distress & with  
 “Joy, above Measure. And on Monday Morning in the  
 “School of Mr. *Moses Parsons*; a Man disposed zealously  
 “to serve the best Interests of all he has to do with: And  
 “being hired by a Number of Gentlemen, to train up their  
 “Children in religious Exercises, and in Singing as well as  
 “other useful Knowledge; the Spirit of GOD came so power-

“fully upon the School, so that they could not attend the “ordinary School Exercises. But with their joyful Master (with whom I had left in the Care of my Flock while I went a “Journey, which I was necessitated to take) and a Multitude “of Spectators, they prayed to, and praised God by singing “spiritual Hymns. And in the Evening Mr. *Parsons* “preached a Lecture in the Meeting House; and in the “Close of the Exercise, the Spirit fell upon a great Part of “the Congregation to the Amazement of many: and Peo- “ple had such an Appetite to the Word preached, that Mr. “*Parsons* called in the Help of the other Ministers of the “Town; and on Tuesday Evening the Rev. Mr. *Jaques* “(a faithful and successful Preacher) preached: and on “Wednesday Evening the Rev. Mr. *Bradstreet* preached “the Sermon now put into your Hands. Several of the “Hearers desired a Copy of it for the Press. And several “Evening Sermon & werep reached after this. And the good “Fruits of this Visit are very apparent; no less than *twenty* “*one* had their Experiences read the last Sabbath Day.

[Thus far the printed Account.]

Now I shall proceed to relate as briefly as I can the EF- FECTS. *As they were all amazed, saying in their Hearts, and one to another, What meaneth this?* My Eyes never saw such Transactions; my Ears never heard such Expressions: And thus it was when the HOLY SPIRIT was poured down, *Acts 2. 2. And suddenly there came a Sound from Heaven; as of a rushing Wind, and it filled the House where they were sitting.* And thus it was with us. But the Impression was at first principally on the one Side of the Meeting-House. And there was poured down a *Spirit of Prayer* upon Young and Old, especially the younger Sort. And Children of five, six, seven Years, and upward, would pray to Admiration. And in our Parish, there have since been formed no less than *nine distinct Societies*, of Young and Old, Male and Female, Bond and Free, (for one of them is a Society of Negroes, who in their Meetings behave very seriously & decently. They have been greatly im- pressed. One of them gave a very satisfying Account of his Experiences, and was taken into Church-Fellowship: Most of them entered into *Covenant*, and were *baptized* themselves, and also their Issue) who meet several of them *twice* in a *Week*, to *pray* and *sing*, as well as to *read Books of Piety*, and the



in NEW-ENGLAND.

45

the rest *once a Week*. And the Younger say their *Catechism* to the Head of the Meeting. And several Sermons have been preached unto them.

But *another EFFECT* is a *Spirit of Grace*. The Work of *Conversion* has been carried on in uncommon Manner. But as to the *Degree* and *Duration of Terrors*, there has been a vast Variety. Some have been impressed with deep Terrors, and have continued for *several Months* under them. They have been greatly distressed, and near to Distraction. They have had such Discoveries of the Greatness of their Guilt, and of GOD's Anger, of the Badness of their Hearts, as to make them cry out. They have had Discoveries of their Ignorance and Unbelief, of their Hardness of Heart, and Enmity against GOD. They have seen not only an utter *Inability* to believe, but an *Aversion* to believe. And when it was GOD's Time to comfort and heal their wounded Hearts and Spirits, their *Joys* rose proportionably to their Depression, and their Lifting-up was in Proportion to their Dejection. And many a Time have they been so full of spiritual Joys, as to sink and faint under the Weight of them. Others have been but a *short Time* under a *Law-Work*, and then there have succeeded *Joys*, under the Sense that their Sins are pardoned. But of this Sort, their religious Impressions, I fear, have too soon wore off. And many moved towards Church-Fellowship, and joined to the Church: But some have sadly apostatized, and are become as vile, yea, more vile than before. We find that strong but short Terrors, succeeded with ravishing Joys, are no certain Evidence of saving *Conversion*.

There has been an apparent Reformation. Diversions, tho' lawful and innocent, have been almost wholly laid aside, and the singing of Dr. WATTS's *Hymns* is the chief Recreation of Christians when they convene. There are *no Separations* among us. Little has been said about *New Lights*, (which I look upon as a *Term of Reproach*, as of old the *Term Puritan* was) and as little about *Opposers*; The mentioning of which is irritating, and tends to widen the Breach; and foment Divisions, Contentions and Separations. As to *Visions* we had enough of them, until such Time as in a Lecture Sermon I declared my Sentiments concerning them; and so far as I can understand, there has never been one since. Our Congregation has been disturbed and interrupted by *Outcries*, but I laboured to suppress them.

I

I would add; that as I believe there have been *Scores* savingly wrought upon, who were Strangers before that happy Day, so much as to the Form of Godliness: So *some Professors* who rested in the *Form*, and were but *Legalists* or *Self-righteous*, have seen that they built upon a sandy Foundation; and were greatly distressed under the Conviction; and by an earned Application unto CHRIST for Wisdom and Righteousness, have had a further Discovery of JESUS CHRIST; and have been encouraged to venture upon him for the compleat Salvation of their Souls; and have had their Hearts filled with Joy in Believing. So also, there have been *Scores* of Persons who *had truly closed* with CHRIST in Time past; but have walked in Darkness, by Means of the Withdraw of the SPIRIT, the Weakness of their Graces, and Prevalency of their Corruptions; and have been for a long Time as in a Wilderness. These have been anointed as with fresh Oil; their Hearts have been made glad, enlarged, quickned, and comforted by renewed and continued Supplies of Grace, have been enabled with enlarged Hearts to run the Ways of God's Commandments.

One Thing more I see Cause to add; that altho' properly speaking, we have had *but one Itinerant Preacher* with us: Yet several eminently able and zealous Servants of the Lord, *settled Ministers*, have occasionally preached to our Congregation; and have been greatly assisting in promoting this good Work. GOD has blessed their Labours among us. And *it is my hearty Desire, that the Kingdom and Interest of our LORD may be promoted, and Converts multiplied, although by other Hands.*

Thus I have made an impartial Relation of what GOD has done amongst us, in the Methods of his Grace: And to Him be the Glory, who is the Author of Grace, and not to the Instruments. Suppose a PAUL may *plant*, and an APOLLOS *water*, yet 'tis GOD that gives the Increase. *To Him therefore be Glory in the Church by CHRIST JESUS throughout all Ages, World without End, AMEN.*

Your most obliged humble Servant,

JOHN WHITE.

*The*

*A Letter from a Minister in ENGLAND.*

47

*The following is an Extract from a Pamphlet, printed  
in London once in seven Weeks, Intituled, An Account  
of the most remarkable Particulars relating to the  
present Progress of the Gospel.*

*From a Country Minister, to the Publisher.*

*My dear Friend, Octob. 27. 1743.*

IN Compliance with your repeated Desires, I now sit down to write to you. I often find a Backwardness to Works of this Nature, yet my Soul has, before I have done, been sweetly refreshed. O may it be so now! And may you be also favoured with the like refreshing Gales of the HOLY SPIRIT, in reading what may be here communicated in much *Creature-Weakness* and Imperfection, being what attends me in all I do.

As to the *present State of my own Soul*, I am seldom favour'd with any rapturous Enjoyment, but a gradual Increase of Hungerings and Thirstings; and sometimes, ere I am aware, my Soul is made like the Chariots of *Aminadab*. I think from my first Experience of the Grace of GOD, I have been favoured with a gradual, altho' slow Growth. Blessed be GOD, I have great Reason to glory in the Cross of CHRIST and its blessed *Effects* upon my old Man. By a long Train of Experiences, the LORD has given me great Discoveries of the Deceitfulness, and desperate Wickedness of my own Heart, the alluring Vanities of an ensnaring *World*, and the Power and Policy of my Adversary the *Devil* at the Head of all the Principalities and Powers of Darkness. And must a vile sinful Wretch, a poor weak little Child be made victorious over all these Soul-Enemies, who have kill'd their Thousands and ten Thousands of precious Souls, and daily are executing their Soul-murdering Projects on my dear Fellow-Creatures round about me? O why, why was I a Brand pluck'd out of the Burning? O free, distinguishing, and sovereign Grace! An amazing and everlasting Wonder!

*My Lord, my Conqu'ror, and my King,  
Thy Scepter and thy Sword I sing;  
Thine is the Vict'ry, and I sit,  
A joyful Subject at thy Feet.*

I have mournful Experience of the Remains of *indwelling Sin*; and am also, I think, not a Day free from the Assaults of the *old Serpent*: But this, I suppose, is permitted to keep me humble and watchful, that I may continually loath and abhor my self; also to prevent spiritual Pride, and that my dear SAVIOUR may in my Sight wear the Crown of Victory. I have not had any distressing Fears about the eternal State of my Soul many Years: And now, blessed be God, I have a joyful Prospect of living and reigning with CHRIST upon Earth, over the Flesh, World, and Devil. O help me to

*Praise God; from whom all Blessings flow, &c.*

As to my *Labours in the Vineyard*; although the Devil opposes me by all the Arts he can use, which I must expect, yet my dear LORD encourages me: He gives me Ability and Opportunity *sometimes to preach every Day, and statedly three Times on a Lord's-Day; and the more I Labour the more I enjoy; and the more Power I have from GOD in my Work; and also the greater Success*, as appears in the thirsting Desires of many after the Word of Life; and likewise in the Complaints of precious Souls wounded under the Word, and seeking for Healing. O what, what a blessed Master is JESUS CHRIST! What sweet inward Peace and Joy of Soul am I favoured with when I *travel fifty or sixty Miles in a Week, and preach once or twice every Day; and when I work but little, I enjoy but little*; by which I am taught, that this is not a State of Enjoyment, but of Employment. Here we must work and suffer for CHRIST. Heaven is the Saints everlasting Rest and Enjoyment. The Cordials given us in the Way are for our Support and Encouragement, and to discover to us the Nature of the Saints Portion after Death; also to increase our Hungrings and Thirstings, &c. and Meetness for Glory.

Blessed be GOD, I trust that he has quite freed me from the Shackles of *Bigotry and Party Causes*, yet hope I have a more firm Regard than ever to every Part of Divine Truth. Your *printed Letters* are refreshing to my Soul; the good LORD make them so to all that read them. Blessed be GOD for the publishing these Accounts!

*(The Remainder in our next.)*

## THE

**Christian History;**

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* APRIL 14. 1744. § N<sup>o</sup>. 59.

*The Remainder of the Letter begun in our last.*

MAY the Lord break down the Partition-Wall of *Bigotry* on both Sides, and, according to his Promise, give all his *People one Heart and one Way* (Zeph. iii. 9.—Jer. xxxii. 38, 39, 40.) I long to see the fulfilling of this glorious Promise. O LORD GOD, *send the promised Spirit and Power of Elijah, and turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers*, (Mal. iv. 5, 6.) By *Fathers*, I mean Christians of a longer Experience, who are really born again, of whatever different Denomination. By *Children*, I mean all those who within a few Years past are born again under a remarkable Ministry lately raised up in the establish'd Church. There is in all these a *Principle of Union*. They are *all one in CHRIST*. They have the same *Father* and the same *Mother*, (Gal. iv. 26.) They are *Brethren*, and should *not fall out by the Way*, nor behave strangely to each other. To see Dogs, Bears, Wolves, and Tygers, fighting and tearing each other in Pieces, is not to be wonder'd at; but 'tis monstrous to see *Lambs* bite and devour each other.

Those will do so on both Sides who are only *nominal Christians*. There is no Principle of Union in these; having never felt the Power of Godliness, they will be bigotted to their several particular Forms; and 'tis much to be fear'd there are great Numbers on both Sides Strangers to vital Religion. Our LORD, in his Survey of the visible Church, sets down one Half under the Character of *Foolish Virgins* (Math. xxv.) And tho' the Net of the Gospel has been *successful* in gather-

G

ing

50

*A Letter from a Minister in ENGLAND.*

ing Fifties of late Years in the *establish'd Church*, yet 'tis to be fear'd Time will prove these Fishes of different Kinds.

The Seed sown on *stony Places* quickly springs up, flourishes for a little while, but wanting Root, must wither. The *Thorns* have not yet had Time to spring up and choak the Seed. The *Fowl of the Air* also has various Arts in Time to practise to pick up the Seed in the High-way. Were these three Sorts taken out, 'tis greatly to be fear'd the Numbers would be much reduced. But this is the Case in all Gospel-Reformations. And I verily believe that among the present Reformed there is a *Remnant according to the Election of Grace*, who not only, like the *Galatians*, run well for a Time, but shall hold out to the End, *and be kept by the power of God through Faith unto Salvation*.

I think the *Fathers* in Knowledge and Experience should consider, that *Children* will speak, and act, and think, *as Children*; when they attain to more Growth and Knowledge they will act otherwise. 'Tis evident that for some Time the *Jewish Believers* were firmly attach'd to many Things which they departed from when they came to a better Understanding. Surely *Fathers* will consider, that if on Account of *Children's* Weakness and Want of more Experience, they behave towards them shy or strange, or despise or censure; that they act out of Character, and give the *Children* Occasion to suspect whether they are *Fathers in Grace*, tho' they be so in *Years*. How weak were CHRIST's *Disciples*, while in a State of Childhood, in most Part of their Conduct! But their Weakness moved *their* and *our* dear MASTER to Compassion! He bore with, and put the best Construction on all their weak Conduct. O Lord grant that the same Mind may be also in us that was in Christ Jesus, who has left us an Example that we should follow, *his Steps*! We most solemnly profess so to do; and herein only may we expect that God will own us. We need not fear any bad *Conferences* attending such a *Conduct*, while we firmly abide by every Part of divine Truth: And all must allow that we can never act out of Character, wherein we follow such an Example. 'Tis true the *Fathers* are in a spiritual Slumber; the Bridegroom taries; and all the Virgins, both wise add foolish, slumber and sleep: 'Tis evident this is the Dispensation the Church is now under, *Math. xxv. 5*. Let the *Children* also beware with all their present Life and Vigour, that they don't judge or  
censure

*A Letter from a Minister in ENGLAND.*

51

censure (*Math.* vii. 1.) they don't yet know what it is to pass through several *Winter Seasons*, nor how their Graces may abide the Proof or Trial from the Flesh, the World and the Devil, with all the Principalities and Powers, for ten, twenty or thirty Years together. *They stand by Faith; May they not be high-minded, but fear*, lest they also fall into the like spiritual Slumber, which they justly censure; which bear's the Likeness of Death to distant Spectators, tho' it is not so in Reality—I sleep (says the Spouse) *but my Heart waketh*, &c. In this State Corruptions are visible, but Grace is hid and undiscovered, without intimate Acquaintance. Indeed this appears to be *Satan's Hour*, and the Power of Darkness; he seems to have got the Church like *Peter*, into the Sieve of Temptation, and he sifts us as Wheat, when Grace, like the Wheat, falls to the Bottom, and Sin, Corruption, and Infirmities, like Chaff, appear uppermost. *May the Lord that has chosen Jerusalem rebuke the Tempter, awaken the slumbering Virgins, give us all one Heart, and one Way, and prepare us, for the Bridegroom's Coming, who seems not to be far off.* To this, I trust, both *Fathers* and *Children* will say, *AMEN!* being, I presume, what both daily pray for. But, I trust, the Night of Slumber is far spent, and the Day is at Hand; though it will be a dreadful Day to the Wicked, and to Sinners in *Zion* (*Mal.* iv. 1. *Isai.* xxiv. 2 *Thess.* i. 7, 8, 9. *Mat.* xxv. 11, 12.) it will be a joyful, a glorious Day to the Godly, who are waiting for the Coming of the LORD (*Mal.* iv. 2. *Isai.* xxv. 7, 8, 9. *Mat.* xxv. 10. 2 *Thess.* i. 10. *Tit.* ii. 13, 14.) *Yet for the Divisions of Reuben there should be great searching of Heart*, in as much as they weaken the Hands of the Godly, make the Hearts of the Righteous sad, obstruct the Progress of the Gospel, grieve the *Holy Spirit*, and gratify the *Devil*, and are highly displeasing to GOD; therefore he will send the like Spirit and Power of *Elijah*, before the Coming of the great and dreadful Day of the LORD, *to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers* as a Means to prevent his smiting the Earth with a Curse (*Mat.* iv. 5, 6.) I long to be delivered from myself, and to live, to act, and speak in GOD (*Rom.* viii. 1 *Gal.* v. 16. My Prayer is done. My best Wishes attend you, and all the dear Friends of CHRIST, (*Joh.* xv. 14.)

I remain yours, most affectionately, &c.

J—n O—n.

*Copy of a Letter from Mr. Howell Harris an eminently pious  
and successful Preacher in Wales, to the Society at the  
Tabernacle, London.*

*London Weekly History, No. 47.*

*My very dear Fellow travellers,*

**H**APPY you that have found the Pearl of great Price! Oh what have you found in CHRIST! In Him GOD is your Father, and all he has in yours—All his Attributes are for you—His very Justice pleads for you—He has made a Way for his Love to flow without Interruption like a River to your Souls—His Power and Faithfulness are all for you—The more Wounds you have yet unheal'd, and the more Ignorance is yet not dispell'd by his glorious Light, the more Pity he has for you.

What do you not enjoy in Christ! Heaven is your Inheritance! All that he did and suffer'd, he did it for you! You shall not want Righteousness or Holiness, Wisdom or Strength, Grace, or growth in Grace, Love or Humility, Fruitfulness or Faithfulness, Light or Life, Purity or Meekness, or any Thing that is in Christ; for 'tis all for you—O be then continually looking up in that simple Faith which discovers all these Things to the Soul according to the Measure of it that is given; and beware of that Wisdom that reasons you away from Christ, by every new Discovery of your Sins or Sinfulness, your Darkness or Weakness. Let your Wounds send you to, and not from him that is fitted to be your Physician. When the eternal Plan of your Salvation was laid, all your Guilt and Corruption, your Hardness, Nakedness, Pride, Lust, Peevishness, slavish Fear, Self, Unbelief, Backsliding and Helplessness, were before the Saviour's Eye, when he engaged to save you, to call after you, and to make you willing, to begin and carry on the Work in your Souls; he knew you had *Nothing* to pay, therefore he paid all. He saw you had no Will to come, therefore he undertook to cast out the strong Man armed, and to make you willing, giving the Light of his glorious Gospel to shine in your Souls, having dethron'd the God of this World that had blinded your Eyes. He saw that you could not be fruitful but as he would make you; therefore in him is your Fruit found; and he has ordained you that you might go and bear Fruit. He saw you had many strong and powerful, aear and subtil Enemies, and that you could

not



*Society at the Tabernacle.*

53

not overcome them, therefore he became your Captain and King, and overcame them all in his own Person, and has bruised their Head in entering to your Souls; and has engaged to cast them all out by little and little, and to reign 'till he has set all your Enemies under his Feet, that being freed from their Hands, you might serve him in Holiness and Righteousness. He saw that when he had given you Faith, you could not act it, or make it grow; He then engaged to be the Finisher of it: And when he saw that in your Flesh dwelt no good Thing, that if your Salvation should depend on your own Faithfulness, all his Work should be lost on you; He then undertook to keep you by his mighty Power thro' Faith, and took all on his own Faithfulness, so that because he changes not, none shall pluck you out of his Hands; because he is greater than your Hearts, and has Power over all your Enemies, therefore he can give to you eternal Life.

O glorious Covenant! O blessed Saviour! O distinguishing Grace! Methinks I see you all in Tears of Admiration, Love, and Self-loathing, crying, Why me, Lord! Why me! What am I, a Child of Hell, made a Child—What! A Child—of God! So nearly related! How can I bear to hear thee, O Jesus, say, I go to my God and your God, my Father and your Father, and with that Love that my Father loved me have I loved you! Sure that is too high to be comprehended, too deep to be fathom'd—That is a free, eternal, unconditional, and unchangeable Love! O happy Souls! And are you called to have Fellowship with the Father and with the Son! What Fellow-Heirs with Christ! And can't he set out the Nearness of the Relation wherein you are related to him, but by calling you his Brethren and Friends, and Spouse? And is Christ your Brother, Friend, and Husband! Can he then want Pity and Love, and Readiness to help you in all your Straits! Can he forget you, or be unmindful of your Cries and Groans! Can you suffer and not he too! Can any be your Enemies and not his too! Can you want any good Thing while he is full of Grace and Truth! Can you lose the Way while he is your Leader! Can you be lost while he is your Shepherd! Can you be utterly overcome while he fights your Battles! And can any Storms cast you down, while he is a Rock beneath you, keeping you from sinking! Can any Thing hurt you, when  
he

he watches over you, and is resolved to make all Things. Work for your Good! You may, and shall suffer more or less with him, but you shall reign with him. Death can have no Sting, when he has answer'd all the Demands of the Law for you—Satan himself, and ungodly Men, and even the Remainder of Corruption yet warring in you, shall be so over-rul'd by him, that they shall bring Glory to his Grace, and turn to your spiritual Good. Sure this is a Saviour that we ought to rejoice in, admire, and speak well of, to all the World; and do all we can by our Lives and Words to bring all to be in Love with Christ. Are you brought to the heavenly *Jerusalem*, how dreadfully Black must it be then to have the Language and Spirit of the World among you! How monstrous must Railing and Backbiting, and Evil-surmising, be among the Lambs of the meek Jesus! Of all the crying Sins of the Nation, none can be so terribly dreadful as to find Pride and Resentments, Murmurings, and Narrowness of Heart, among the Followers of the humble Lamb of God. Are you call'd out of the World, and is your Treasure in Heaven? What have you then to do with Treasures here! What! a Heaven-born Soul to treasure on Earth! The Thought of it is ridiculous! What! serve the two Matters! Love God and the World! 'tis impossible! O search narrowly out the Lovers of the World, the Bigots of all Sorts, and selfish Reasoners, that know and talk of more than they feel and have learnt of God, and Whisperers, and idle Loiterers, and proud unbroken Hypocrites; and Weed them out, remembering they are Objects of your Censure, as well as Drunkards and Harlots, and more likely to corrupt you; if you will indulge them, you will find God will withdraw from among you. Remember, God sent to the Highways and Hedges to call you in, he found you in your Blood, he has done Wonders for you, when no Eye did pity you. He has led you as dear Children, fed you with Manna, and shall you then now dishonour his Name, and grieve his Spirit, and give Room to his Enemies to blaspheme, by your careless and light Behaviour? Shall you Parents not shew a spiritual Tenderness to your Children, watching over them, carrying them in the Arms of your Faith before the Throne, and using all Means toward bringing them to the Kingdom of the dear IMMANUEL?—Shall you Children not shew a Spirit of Pity, Tenderness, and Forbearance, even towards your carnal Relations;

*Society of the Tabernacle.*

55

Relations; and endeavour to shew them by your Meekness and Love, and Humility, that you have been with Jesus! Shall you *Dissenters* not shew that you see that Jesus is no respecter of Persons, but that he still has a few that have, not bow'd the Knee to *Baal*, even in this benighted Church; and shew that 'tis the Advancement of his Cause, and not of your own Parties, you have at Heart, by rejoicing to see him reforming among us! And endeavour to root out that Principle that has had too deep a Place in the Minds of many of God's dear ones among you—That *this is no Church of Christ*, and consequently from such a Principle, have no Fellowship with them, must be the Fruit.

And you of the *establishes Church*, when you see so many of the precious Lambs of Christ among the various Denominations among you, and that they have been a great Means of keeping the Gospel among us, and how the Lord owns them in *Scotland* and *America*, &c.—Shall you be Respector of Persons when you see God is not!—If they have received the Holy Ghost as well as we, shall you not hold Fellowship with them, when you see yourselves you shall reign with them hereafter to all Eternity? And when you visibly see and meet God in every one of these Denominations, shall you set up any Party against that which God owns, let it be which it will?—There are none of all these Names in Scripture; there is there but *one Church*, Christ has but *one Body*—There is but *one Spirit*, and *one Faith*, and *one Hope*, of our Calling—We are all call'd to *one Work*, to fight under *one Banner*, and to aim but at *one End*, and to walk but *one narrow Road* of Self-denial; there is but *one Thing* needful to know, God in Christ reconciled to us.—Beware then of entertaining and allowing in your selves, and as much as in ypu lies, in others too, any Spirit, Aim or End, contrary to this Unity of the Spirit; and see that your Conduct be such as tends to this Union in bearing with each other, opening your Hearts and Jealousies of each other, to one another in private:—And when you partake of the Ordinances, hearing, receiving the Sacrament, &c. with one Party, see, that 'tis so as not to be divided from the rest of Christ's Body of another Denomination; but still try your Hearts; are you free to be every where, hearing, praying, singing, communicating the Lord's Supper, &c. where he himself and his

Disciples

Disciples are.—I think that is contrary to the Gospel of Christ, so to join to any Party, as not to be free to join with all other Parties of Believers.—Want of breaking down this Wall of Bigotry in our Hearts and Practices, is a great weakning to the Hands of Christ's Soldiers; who hereby are divided, and by the Cunning of the Enemy, and the Remainder of Self yet unsubdu'd, come often to tear one another, instead of building up one another.—I believe it is the Will of my dear Lord, that since we can't come to understand some Texts about Church Government, and about the Time or Mode of Baptism, and some other little External that are soon to perish, all Ministers sent and taught of God of every Perswasion, should meet to relate their own Experiences to each other, in order to remove all secret Suspicions from their Minds, of each others Grace; and to lend their Pulpits to each other alternately, which they well may, when they preach nothing but the same Christ, and that have been taught of God themselves, not touching on those Things they can't see alike; bearing a publick Testimony against the selfish Spirit of Party-Zeal, especially every one among his own People; and 'till this becomes our Practice, and all are willing to communicate together, taking no other Name to go by, but that of *Christian*, and no other Distinction, but *Believers* and *Unbelievers*, requiring no other Qualification for Church Membership, but Proofs of a saving Acquaintance with the Lord Jesus, by a lively Faith, productive of Holiness in Heart and Life, making itself more viable by its Growth, we shall never be united.

Was I call'd to take the Care of a particular Congregation, I shou'd think it my Duty to receive all to my Communion that I could find sufficient Room to hope were born of God, though they cou'd not agree with me in my Judgment about some External; and would think it my Duty to give them their Liberty to join with any others that shou'd appear to be Part of Christ's Body; and so leaving others (that have God among them, and are taught of God) to join with me, and leaving mine to join with them, is, I think, saving our selves from Schism: And I believe want of this Tenderness and Love was one great Cause of so many Separations, perhaps; and 'tis in vain to preach up a catholick Spirit, and Love, and Union among all, 'till the Lord has inclin'd every one to renounce all Names, & to be dead to his own Party.

(*To be finished in our next.*)

57

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* APRIL 21. 1744. § N<sup>o</sup>. 60.

*The Remainder of Mr. Howell Harris's Letter.*

AND when our dear Lord will make us humble enough to bear with one another, and to come together in Love; I believe all of every Sect that are begotten of the same royal Seed, will be inclin'd by that Spirit which God has sent into their Hearts to lay aside all their Prejudices against each other, and be united together, bearing with each other: and then will all those of every Sect that are carnal, and know nothing but the Letter, be offended at them, and turn them out; and possibly Persecution shall rise to purge the Hyoucrites away; and God will then walk in the midst of his Candlesticks: having destroy'd the Weeds of his Garden; the Flowers of *Faith, Love, holy Fear, Simplicity, Tenderness, Sympathy, Humility, and Meekness*, will then give a sweet Smell. O glorious Time! Hasten thy Coming, O Lord, thus to thy Temple! I am sure you all readily cry, *AMEN!* Shall we now contend for any Thing but what will appear great in the last Day? Then it will appear that all Names will be lost, but that of *Sheep and Goats*; and nothing else will have any Value then, but an Union with CHRIST. Let us now then see, and count all Things as Dung that we may win CHRIST, who is ALL in ALL.

HOWELL HARRIS.

H

*The*

*The ONE TIMING NEEDFUL: Earnestly recommended  
in a Letter to a Friend,—Occasioned by the People's  
Opposition to the Preaching of the Gospel in the Country.  
Extracted from the Account of the most remarkable  
Particulars relating to the present Progress of the  
Gospel.*

*My dear Friend,*

THE chief Occasion of these few Lines, is a tender Concern which I have for your Happiness and Welfare, whereby I am inclin'd with the utmost Sincerity to wish and pray for your Prosperity both of Soul and Body.

With a View to your eternal Welfare chiefly, as having at Length discover'd, that to be eternally happy in the Enjoyment of God, is the only true End of our being in the World; and that not to attain this Blessedness, it were better for us to have never been born.

Considering that this is a Point of the greatest Importance, but least of all considered, that though it so highly concerns every Man born into the World, yet seriously pondered by so very few—Considering that the whole World lyeth in Wickedness, and Men are every where leading one another in the Way to Destruction—The Consideration of these Things makes me desirous of calling upon you to save yourself from this wicked Generation.

To live directly opposite to the Will of God, has been so long the Custom of the World, that there are but few who consider there is a God that judgeth the Earth.—People seem to think, that if their Crimes are not capital in the Sight of the World, and so long as their Character is fair, their State and Condition towards God must needs be therefore safe. A fatal Delusion is fallen upon Men, whereby they call *Evil Good*, and *Good Evil*; put *Light for Darkness*, and *Darkness for Light*.—Sins that are profitable or pleasant, become as dear as a right Hand or a right Eye. And because it is very unusual to part with them, it is accounted Folly and Madness to be concern'd about it. And on the other Hand, to walk according to the Custom of the World, in its Poms and Vanities, Pursuit of Riches, Reputation, and Provision for the Flesh of all Kinds; this is the Wisdom of this Generation. Men's Distance from God, and Unconcernedness about Religion, is but a fashionable Piece of Bravery, and so

long

*of the present Progress of the Gospel.*

59

long as enough is profess'd to keep the Character fair, the Soul is as much forgot as if it had no Being.

Now this is the State of the World.—Our Saviour came into it preaching *glad Tidings*; but they are below the Taste of such a People.—*Glad Tidings to the Meek,—to the Poor in Spirit,—to the Mourners in Zion, &c.* See the 5th of *Math.* But what is this to Men utterly averse to such Dispositions! It is true, there is an Act of Grace published for the Benefit of the whole World, (*viz.*) *That God was in Christ reconciling the World to himself, not imputing their Trespasses to them.* But what is this to People that will justify themselves, and have no present Need of Forgiveness! Publicans and Harlots are self-condemn'd! Stand amazed at the Condescension of the blessed Jesus! Own his Sovereignty, and call him Lord! While others of a fair Shew (good enough, and safe enough in their own Conceit) question his Authority, and take up Stones to stone him. It is therefore no hard Matter to account for Publicans and Harlots entering into the Kingdom of God, and the Children of the Kingdom being cast out.

But this is Doctrine that will not suit the World, and therefore it is that Strife and Confusion is stirred up wherever it comes.—It is a Sign that Christ is preached when violent Oppositions attend the Preaching. And hearing there was much of this in the Country, made me desirous of Writing, that you might not be a Partaker of other Men's Sins.—Be not carried away with a vulgar Clamour; for the same Things which now make such an Outcry in the World, the ever blesseth God hath made a Savour of Life unto Life to my Soul.—That same Gospel of Christ hath been a Means of Reconciliation between God and me, which I'm inform'd the Preachers are beaten and stoned for preaching among you.—*Behold* (says our Saviour) *I send unto you Prophets and wise Men, and Scribes, Math. xxiii. 34.*—May the People repent wheresoever they come, and escape the Threatnings which are there denounced.—In the mean Time, let it be your particular Concern to escape the general Ruin. *This is the Condemnation, that Light is come into the World, but Men love Darkness rather than Light, because their Deeds are evil.*

The Way to escape begins with Faith. For he that cometh to God, must believe that *he is*, and that all the Promises and Threatnings of his Word must surely be accomplished in their Season. This Consideration must alarm the Con-

science; and in order to a quiet Mind, either the Love of Sin will extenuate the Force of those Truths, or the Force of those Truths must discover the Guilt of Sin. It is an unpleasant, but wholesome Discovery; for this is the strait Gate, the Beginning of the narrow Way, and blessed are they that find it. In this Way Christ is made known to the weary Sinner: And the Knowledge of a Saviour is of more Worth than ten thousand Worlds.—*To them that believe* (says St. Peter) *he is precious*. He is a Refuge in every Storm and Tempest, a Friend in every Time of Need.—Whatsoever Ruin shall come upon the Earth, he that hath Christ for his Friend is prepared to meet it; and whatsoever is terrible to guilty Sinners, he has got a Saviour at Hand to skreen him from it. His Nature being chang'd, all the Things of Nature appear to be new; and Death, the Shock of Nature, becomes his Friend.—My dear dear Friend, it is worth your while to be a Christian; to be endued with the Spirit of Christ, and to worship the Father in Spirit and Truth.—I do not mean, to change your Profession (for I am well persuaded there is none better) but that you should know something more of the Church than barely to profess it; because our blessed Lord has told us that there will be many at the last Day, with a Profession of Religion, appealing to him as having been Hearers of his Word, and Partakers of his Ordinances, to whom he will reply, *I know you not, depart from me ye Workers of Iniquity*. It is a solemn Warning to a careless, unbelieving World, and may the Lord apply it to you in particular. It is now an accepted Time, but it is no Time to delay. O let nothing cheat you of an Opportunity to be happy for ever and ever: Let me intreat you to disregard the Clamour of the Multitude. Look into the World and see,—and look into the Gospel of Christ and compare.—Consider if that Book be true, then what will the Clamour of all this World end in! O it is Time to consider, for the Trump of God is ready to found! It is not the most Votes will carry the Day with him; neither will it avail to say, We are but as the World in general is! Out from among them we must come, if ever we mean to come to God: It will cost a little Reproach, a few Lies, and to be rejected and despised of a few Friends, and then will you know that the Gospel is a true History of the Life and Sufferings of all true Christians to the End of the World, *And blessed art ye* (says our Lord)

*when*



*of the present Progress of the Gospel.*

61

*when Men shall revile you, and say all Manner of Evil of you falsely for the Son of Man's Sake.* You shall then become the peculiar Care of Heaven, and God even the Father shall make up the Loss of all your Friends, by being your Friend himself; then shall you know that the very Hairs of your Head are number'd, and the Benefit of that Promise, *I will never leave you, nor forsake you.*—May these Considerations prevail upon you to seek his Face.—Hear for yourself—Beg of the Lord an unprejudic'd Mind.—Seek the Knowledge of Salvation with Simplicity of Heart, and the Spirit of Truth shall keep you from being deceived.—Again I would pray you to receive the Gospel; for as yet I fear you know it not. It is something more than you are aware of.—It cost the Son of God his Life to bring it into the World: And it is as much as your Life is worth, It is as much as your Soul is worth, not to embrace it.—Don't look at the Meanness of the Messengers, for they are God's Choice, *He chooses the weak Things of the World to confound the Strong, and base Things, and Things that are despised, yea, and Things that are not, to bring to nought Things that are,* 1 Cor. i; 23.—The blessed Jesus himself lived and died a Stumbling-Block to the World in this respect.—His Manger—His Deserts and Mountains—His Flight from Place to Place—His Cross and contemptible Treatment and Mockery, are notable Encouragements for his despised Followers.—Take heed therefore lest ye despise one of his little Ones; for in Heaven their Angels do always behold the Face of God. Are they destitute of outward Advantages, so was their Master:—It is enough for the Disciple to be as his Master, and the Servant as his Lord. If He comes mortifying the Pride and Taste of the World, so must they. The World was his Humiliation, and it must be theirs. Hereafter shall the Triumphs of the LAMB be sung; and they alone will be blessed that love his Appearing.—That you may be found in that happy Number, is the earnest Prayer of

*Your sincere Friend,*

J. B.

A

*A Letter from Mr. Howell Harris to a Gentlewoman in  
the Country. Extracted from the same Pamphlet.*

*Dear Dear Sister,*

*June 1743.*

LAST Monday I receiv'd a Box from *London*, with six of your Letter-Books, &c. Blessed be the rich Fountain of Free-Grace, I have the Heart given me to rejoyce in, and be thankful for all the Gifts and Graces, as also for every Drop that ever flow'd on any of our miserable Race, from that sacred Spring. May you live long to set forth withyouren as publick as possible, the Glory of that Grace: And I know as my MASTER will constrain you, you won't forget me—that I may, with the rest sent out, be enabled to lisp out the Praises of the dear REDEEMER.—Was my Tongue employ'd in praising him, and admiring the Mysteries of Love and Grace in him, and in setting forth the unfathomable Abyss of Iniquity in us, and the Streams of Evil that continually flow like a Fountain out of the Mystery of Iniquity in us, you know I should but still begin: But, alas! I do but begin to see that I don't see, as it were, either of these as yet—I am sure I think and conceive as a Child; and therefore bear with me in speaking as a Child. But I am daily more convinced by Experience, in seeing the careless Walk of many that say they know JESUS; and seeing but little Sign of Growth nor of any deep Concern for the same; and observing also the inconceivable Evils that arise thence, *viz.* Hardening the Ungodly in their Prejudice against the Ways of God, &c. (which must move a loving new Heart) and dishonouring the Name and Ways and Truths of God, and weakening the Hands of the Ministers of God, and filling the Mouths of the Enemies with Arguments against the Truth, &c.—I say I hereby am more convinced of the Necessity of insisting on all divine Tempers, and universal Holiness, as inseparable Fruits of the good Tree, which can bear no other. And though there be another Root, which produces other Fruit, yet it should be well seen how Faith and Repentance are exercised, as to this.—Want of this, I fear, has been one great Means to bring so many dear Souls into that Spiritual Slumber and Indolence, and Indifference about the Cause of God, that they seem to be plung'd in.—How terrible is it, to see one talking of knowing JESUS CHRIST, and perhaps these many Years too; and yet with the Image of the World,

and

*of the present Progress of the Gospel.*

63

and the old *Adam* from Head to Foot; vain and trifling, or light and conceited; and void of that divine Wisdom, Love and Tenderness, and Suitableness to the Company they are in, which should bespeak them to be led by a better Guide than their own Spirits.—'Tis shocking to see more Readiness to do good Offices, in such as pretend to no Orthodoxy in Matters of Faith, than in such as have *all Knowledge*.—O dear Sister! spare not these, and the Holy Spirit will help you. How justly may it be said to most. *If CHRIST is all in all to you, how comes it about that you are so concern'd for your own Name and Riches? If HE is all yours, how does not that Faith that so receives him, make you to be all his, you and yours, and all you have and are? If he breathed his first and last Breath for you, how comes it about that so much of your Time and Money and Talk are spent on the Lust of the Eye, the Lust of the Flesh, and the Pride of Life? If we are Children of God, where is his Image—Can HE beget Children unlike himself? Can the ROOT be holy, and the Branches not be so! What! redeemed of JESUS! and bear Fruit to Nature, and Self, and the Spirit of the World! What Contradictions are these! And if it be said, That which I would, that do I not, by Reason of the Evil (the Body of Sin) present; where is the Mourning and Heart-breaking! How so light and easy! Where's the striving by Faith in the REDEEMER'S Blood? Where is the Victory? What! always conquered! always remain a Babe! always asleep!*

These are Signs indeed of a dead Soul. Always will our Conversation be on Earth, instead of Heaven?—I humbly think (though there is a Body of Sin in us, and too often prevails to our great Shame and Grief, yet) we should insist upon it, that *The good Tree cannot bear evil Fruit, and the Bond-woman and her Children must be cast out*. Sin must be subdu'd and brought under Dominion, that JESUS may reign, and have the Use of all the Talents.—We should insist upon it, that that Faith that seems to apply Christ, and adhere to him, and venture on, and see him bearing our Sins, and does not purify the Heart of Self-love, Bigotry, and the Love of the World, &c. and does not grow, and produce all divine Tempers, and universal Pity to Mankind, and true genuine Love to all Saints undissembledly; is *no Faith, but Delusion, and an Imagination of our own forming in our outward Man*.—That Acquaintance with God which can bear us to  
be

64

*An Extract from the Account &c.*

be conformed to the Customs of the World in our Dress, and spend much Money in costly Furniture, or to lay up Treasure on Earth, can be but a speculative and dead Knowledge.—As we have been like our *first Father*, earthly, devilish, and sensual; we must bear the Image of the HEAVENLY; and shew to all, that we really belong to God, and are like God; and so prove ourselves to be his Children by having the same Truth, Faithfulness, Tenderness, Pity and Mercy that so shines in God, in us.—’Till then we don’t adorn the Gospel.

Tho’ I am hereby cut my self, yet a Necessity is laid upon me to send you these Hints: not as if I had any Thing particular in my View; but seeing what a monstrous Sight it is to see one call himself a Child of God, and yet live in the Devil’s Tempers, Anger and Fretfulness, nay, Fraud and Avarice; and void of Bowels of Mercy, Love, and Companion—and are rather stiff-necked and stubborn. And as our Lord has entrusted you with a Talent of writing for him, that this (if the Spirit strikes in with it on your Soul) may have a Share in your Heart-Prayers; and if he pleases, in the Papers: and if it were in my Power, none shou’d be more ready to spread such Papers abroad, to try (if possible thro’ Grace) to have Christians confident with themselves in Principle and Practice:—All to wipe off the Reproach of our dear Religion; that our Tempers, Love, Meekness, Deadness to the World, &c. may prove to all that will see, that we are *Christians indeed*. This is the sole Aim of,

Dear Dear Sister,

Yours for ever in the LAMB,

*Howell Harris.*

65

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday APRIL 28. 1744. § N<sup>o</sup>. 61.

*Of NEW LIGHT, or supernatural Illumination.*

*An Extract from a Treatise of the reverend and learned Mr. JOHN WILSON, from  
which we have already taken some Paragraphs.*

### SECT. I.

IN the foregoing Papers I have had Occasion frequently to deal with the *Belgick* Exercitator, and to take Notice of what he hath said that seems to be of any Moment, so far as concerns that Point. But whereas he is pleased in the Procedure of his Discourse to step out of his Way, and deridingly to oppose the Doctrine of the *Reformed Churches* about the SPIRIT's Assurance in the Interpretation of Scripture, as favouring of Enthusiasm; I then waved meddling with that Part of his Book; thinking it more expedient to say something to it in an Appendix by itself, this being a Question altogether distinct from that other of the Rule of Interpretation.

In the fourteenth Chapter of his oft-mentioned Exercitation, he quotes several of our *Protestant Authors* of great Name and Worth, giving us the Words of some of them, and referring us for others to the cited Places. The Drift of their several Discourses about this Point seems to be, *that there needs an effectual Operation of the HOLY SPIRIT, to enlighten Men's Understandings, and cause them rightly to apprehend, and readily to approve the Mind of GOD in Scripture.* That their Meaning may be more clearly propounded, we must distinguish of a twofold Understanding of Scripture. There is a *natural* and merely grammatical Perception of the Truth of Scrip-

I

ture

ture-Propositions, which a Man, destitute of the Spirit of Grace, may attain by common Assistance in the Use of ordinary Means. And there is a *spiritual* Apprehension of the Things themselves contain'd in those Propositions, (which includes in it a hearty believing and embracing them) that is not attained without the sanctifying Work of the Spirit, renewing the Mind, by enduing it with an heavenly, *supernatural Light*. This I find thus express'd and illustrated by the late reverend Bishop of *Norwich*:\* "Natural Men, *says he*, "have their Principles vitiated, their Faculties bound, that, "they cannot understand spiritual Things till GOD have as "it were implanted a new Understanding in them, framed "the Heart to attend, and set it at Liberty to see the Glory "of GOD with open Face. Though the Veil do not keep "out grammatical Construction, yet it blindeth the Heart "against the spiritual Light and Beauty of the Word. We "see even in common Sciences, where the Conclusions are "suitable to our innate and implanted Notions, yet he that "can distinctly construe and make Grammar of a Principle "in *Euclide*, May be ignorant of the mathematical Sense and "we of it: Much more may a Man in divine Truths be "spiritually ignorant even where in some Respect he may "be said to know. For the Scriptures pronounce Men ignorant of those Things which they see and know. In "divine Doctrine Obedience is the Ground of Knowledge, "and Holiness the best Qualification to understand the Scriptures." To this spiritual Understanding there is Need of the aforesaid supernatural Light. And this is that which (as far as I can understand) our Divines mean, when they assert the Necessity of the Spirit's Illumination. Thus speaks the Church of *England*,† "The Revelation of the HOLY GHOST "inspireth, the true Meaning of the Scripture into us; In "Truth we cannot without it, attain true saving Knowledge." Yea, of this Mind was *Erasmus* (no Enthusiast) who thus speaks;|| "He erreth vehemently, who believes "he can ever attain to the true understanding of the canon-

\* *Treat. of the Sinfulness of Sin*, p. 119. † 2d Homily of the Scripture. || *De nat. conc. li. 1. Errat vehementer, qui credit se consequi posse veram Canonicarum Scripturarum intelligentiam, nisi afflatus eo Spiritu quo proditæ sunt.*

*Mr. Wilson on supernatural Illumination.*

67

“cal Scriptures, unless he be inspired by the same Spirit that “Indited them.” And again;\* “They have the Book of “Scripture, but not the Scripture, that want the Spirit; “without which the Scripture is not understood.” And *M. Luther*† quoting a Speech of *Aben-Ezra*, *Sine supra & infra*, (i.e. without Points and Accents) the Scripture cannot be understood: adds a third, *sine intra*, without somewhat *within*, viz. the Light of the Holy Spirit.

Now let us hear the Judgment of the Exercitator, and his pretended Answerer *Wolzogen* about this: As for the former; || “If, says he, the Meaning of these Divines were this, that “no Sense of Scripture, by what Way or Method soever “found out, can be fully certain to any, unless by the natu- “Light of our understanding we can clearly and dis- “tinctly perceive it, and be fully perswaded of its Truth, “and that this clear Perception, and the Sense a Man hath “of it, be that inward Perswasion and Testimony of the “Spirit which they intend; this Will be granted them: But “if they mean not the natural Light of Man’s understand- “ing, or what is built upon that, but a supernatural Light, “above and beyond Man’s natural Reason, not included in “the Mind, or acquired by it, but infused and inspired from “above; this, says he, we disclaimand condemn for En- “thusiasm.” This is the Sum of the Censure that he passeth upon this Doctrine. And *Lud. Wolzogen*, who pretends to take. up the Bucklers against him in Defence of the *Protestant* Cause, instead of Vindicating the fore-cited Authors and their Doctrine, joins with the Exercitator in the Calumny; as appears undeniable by his own Words; for thus, he speaks “§ Because the Holy Spirit doth indeed still exert some Power “in the Minds of Men, therefore some have believed that “He opens the Sense of the Scriptures, and interprets them to “the Faithful. Which Opinion the Exercitator doth justly “decry, and determine that it contains mete Enthusiasm.” Where he expressly approves and applauds what the Exercitator had said against the Doctors of the reformed Churches, charging them with Enthusiasm for maintaining a Necessity

\* *Ib.* l. 2. † *Luther on Gen.* 47. cited by *Gerrard in Exeg. loc. com. de S. Script.* c. 15. par. 336. || *Ph. Scr. Int.* c. 14. par 1. § *Lib. de Scr. Int.* p. 125, 126.

of a supernatural Light for a saving Perception of the Mind of GOD in Scripture. And himself doth so frequently strike upon this String in several Places of his Book, that he seems to design the blemishing and defaming of our most eminent *Protestant* Writers, and the Doctrine which they have averted against *Papists* and *Pelagians*.

## SECT. II.

These Men cannot be ignorant, that the Divines whom they thus impeach, have all along, in answer to the like Imputation from Popish and Socinian Authors, expressly and vehemently disclaimed all Compliance with Enthusiasts, and that some of them have written learnedly and smartly against that Sort of Men. They utterly difavow their expecting any such Illumination, as was given to the Prophets and Apostles; and do plainly deliver their Minds, that what they assert, doth not consist in discovering any new Doctrine unrevealed in Scripture, but *in qualifying and disposing the Mind for a right understanding and receiving that which the Scripture propounds*: For they suppose (what the Scripture plainly affirms, and what none ever denied but *Pelagius* and his Followers) that the Mind of Man by the *Fall* is blind in the Things of GOD, that it cannot rightly and sufficiently, unto Salvation, discern the Things of the Spirit, when presented to it, unless that inward Blindness be removed: That the Scripture propounds to us the, Truths we are to receive; but the Spirit disposeth us to receive them; which the Rev. Bishop of *Chester* thus expresseth:★ “The same Spirit which revealeth the Object of Faith generally to the universal Church, (*viz.* by “the holy Scripture, which was given by the Motion and “Operation of the Spirit of GOD, as he had said a few “Lines before) doth also illuminate the Understanding of “such as believe, that they may receive the Truth: For “Faith is the Gift of GOD, not only in the Object, but also “in the Act”. And a little after concluding his Discourse on this Head, he faith,† “Thus we affirm not only the “Revelation of the Will of GOD, but also the Illumination “of the Soul of Man, to be Part of the Office of the Holy “Spirit of GOD, against the old and new *Pelagians*. That

★ Dr. Pearson on the Creed, p. 327. † *Ib.* P. 328.



Mr. Wilson on supernatural Illumination.

69

*subjective* Light whereby the Mind of Man is enabled to see divine Truths, this all found Protestants own to come from the Spirit of GOD, immediately irradiating the Mind, and curing that spiritual Darkness that possesseth it, whereby it is indisposed for understanding spiritual Things in a spiritual Manner. But all the *objective* Light or Evidence that we have of the Mind of GOD, they acknowledge to lie in the Scripture itself. And therefore our learned *Whitaker*, in his Contest with the *Romish* Doctors, make this clear and candid Profession in the Name of all the Protestants:★ *Internas Persusiones sine externo Verbo tanquam Satanæ ludibria cavemus. Ex Scripturis Sapimus, cum Scripturis Sentimus, propter Scripturas Credimus.* “We shun internal Persuasions without the external Word, as the Delusions of Satan. We “fetch our Wisdom from the Scriptures, we regulate our Sentiments by the Scriptures, we build our Faith upon the Scriptures.”

### SECT. III.

But *Wolzogen*, as he deals most disingenuously with our *Protestant Divines* in reporting their Doctrine, inserting somewhat of his own that quite changes its Meaning, and so, rendering it more-obnoxious to Censure; so he is very variable and uncertain in delivering his own Mind. And yet in the winding up says as much as all that comes to, which he, together with the Exercitator, calls Enthusiasm. Fore he tells us, That *the Spirit corrects that Corruption of the Mind which hinders us from discerning the Sense of Scripture.*—And,—*That he exerts his Power about the Constitution of our Minds,* (which he had acknowledged before to be cover'd with the Darkness of a natural Ignorance) *by enlightening them.* But then he says, *This is not by putting any new Light into our Minds, for all that shines in the Scripture.* Where he strangely confounds the *objective* and *subjective* Light, as if they were all one. Sure, it is not enough for a Man's seeing of visible Objects, that there be an external Light in the Air, but there must be an *internal Light* in the Eye; and if this be lost, (as it is in the Blind) it must be restored, or the Man will never see, though there were never so much Light about him. Yet after all, the aforesaid Author tells us else-

★ Whitak. Op. in fol. Tom. 2.

where,

where, That *the Spirit of GOD so powerfully and efficaciously affects our Minds by enlightening, exciting, moving, leading them, that the Darkness of our natural Ignorance being dissipated, we may savingly perceive the divine Objects presented to us in the Scripture.* And again,—he says, *The Eye of the Mind being vitiated, the Holy Spirit restores its Sight.* And yet more, I grant, says he, *that in this Business the Spirit of GOD imprints a new Light upon our Minds, if by this be meant that he gives us as it were a new Faculty of receiving that Light that shines in the Scripture, not any new Light, (i.e. not any new objective Light) distinct from the Scriptures.* Now truly this (for any Thing I can see) is that very Doctrine of our reform'd Divines, which the Exercitator had so boldly charged with Enthusiasm, and that with this Author's Approbation.

#### SECT. IV.

But I perceive there are some Men, (whereof the Exercitator is one) who make Account that all the Darkness Men are in, even as to Matters spiritual, is only a Want of such a Light as shall discover the Object, without curing the Facility. Thus *Schlichtingius* writing against *Meisuerus* in Defehce of *Socinus*, says, “Man endued with Understanding is no other—wise blind in divine Mysteries, than as he who hath Eyes, “but sits in the Dark: Remove the Darkness, and bring “him a Light and he will see. The Eyes of a Man are his “Understanding, the Light is CHRIST’S Doctrine.” To this Purpose speaks the Author of a late Pamphlet,|| “That “when once the Mystery of CHRIST JESUS was revealed, “even human Reason was able to behold and confess it; “not that Grace had altered the Eye-sight of Reason, “but that it had drawn the Object nearer to it.” But that Defect of the Mind of Man which the Scripture speaks of, is evidently an internal Darkness; not only a Darkness about him, but a Darkness within him; which the greatest external Light, without something else, will never redress; no more than the bringing of Light into a dark Room can make a blind Man see. And if it were not thus, I see no Reason why Man should be counted any more blind or ignorant in Reference to Matters of Heaven and Eternity, than in Reference to Arts and Sciences, and common Trades, which he is wholly at a Loss in, till the Principles of them

|| *Treatise of human Reason*, p. 58.

*Mr. Wilson on supernatural Illumination.*

71

he clearly and distinctly propounded to him. But lamentable Experience makes it abundantly manifest, that Men of quick Understanding and greatest Proficiency in these Matters, yet remain as blind as Beetles in divine Mysteries, notwithstanding all outward Means of Instructions. The Apostle *Paul* was trained up in the Doctrine of the Law at the Feet of *Gamaliel*, and very strict he was in the Righteousness of the Law, according to the understanding that he had of it. And yet being destitute of the Spirit of Grace, he tells us, that he was all that while *without the Law*, Rom. 7. 9. because he was destitute of the true spiritual Knowledge of it. That *Disciplinary* Knowledge that he had from his Teachers, was not sufficient, because he wanted the *inward Light of the Spirit* to cure his Blindness, and remove his Prejudices. This the Apostle *John* calls, *Giving us an Understanding that we may know him that is true*. 1 John 5. 20. And this was promised of old, when the Lord says by his Prophet, *Jer.* 31. 33. *I will put my Law into their inward Parts, and write it in their Hearts*; which, besides an external Revelation, implies necessarily an internal Illumination. Most true it is, that as the Light of the Body is the Eye, so the Light of the Soul is Reason: But if (as our Saviour says) this Light which is in us be Darkness, *How great is that Darkness?* Math. 6. 23. And that it is so with this internal Eye, as to Matters heavenly, till the Spirit of Grace enlighten it, is evident by Scripture and all Experience. *Ephes.* 5. 8.

#### SECT. V.

But as far as I can understand, there are two Things in the present Point that are specifically quarrelled at: *viz.* That the Spirit enlightening of our Minds is affirmed to be *supernatural*, and to be *immediate*. I shall say something to them both.

*First*, Some are angry at our Divines for maintaining such a Thing as *supernatural* Illumination. The Exercitator rejects all *supernatural Light* as a Figment. And *Velthusias* (for whose Othodoxy *Wolzogen's* Credit lies at Stake) denies the Distinction of natural and supernatural Light, and affirms peremptorily, that our Knowledge of whatsoever Object, whether natural or reveal'd is attained by one and the same internal Light, and that with him is no other than the natural Light of Reason. Now if his Meaning were no more but this, that whatsoever Objects are presented to us, natural or  
super-

supernatural, they are all perceived by the same natural Faculty of Reason or Understanding; I know no Man so absurd as to deny it. But if he means, (as he must if he mean any Thing) that our Reason or Understanding apprehends all Objects of what Kind soever, by no other inward Light but what is con-natural to it, needing no supernatural Light to help it; he must pardon us, if we prefer the Authority of Scripture, and the Judgment of the Catholick Church before his Novel Conceits. Surely, when *David* pray'd for the opening of his Eyes to see the Wonders of GOD's Law, *Psal.* 119. 18. and when *St. Paul* pray'd that the *Ephesians* might have the Eyes of their Minds enlightened, *Eph.* 1. 17, 18. they did not conceive that by the SPIRIT's enlightening, no more was meant than the natural Light of Man's Reason: for they knew, that themselves, and those they pray'd for, had that already, as they were rational Creatures; and therefore there was no more Need to pray for that, than to pray that GOD would make them *Men*.

But for the further clearing of this, the Word *Supernatural* may have Respect either, 1. to Man's Nature as *finite*, and so far *innocently imperfect*; or, 2. to Man's Nature *depraved*, and so *sinfully defective*. If we consider Man in his first State, though his actual Knowledge was short of what by further Experience he might have attain'd; and at the best, had its Bounds from the Finiteness of his Being; yet I doubt not but he had sufficient Light connatural to his Understanding for the Perception of the highest Mysteries, whensoever they should have been propounded to him with clear *objective* Evidence. But it is not so with Man fallen. The Light of Man's natural Understanding is now so weak and dim, that there needs a new *supervenient Light*, raising and quickening the Mind to a greater Perspicacity than lapsed Nature hath, or can of it self attain to for the right understanding of spiritual Things, how plainly soever propounded. And in this Sense we own and assert the saving Light of the SPIRIT to be supernatural, in that it elevates the Understanding to such a Power or Ability of knowing heavenly Mysteries, as Nature in its lapsed State hath not of itself, nor can recover by its own greatest Industry without the special Grace of GOD.

*(The Remainder in our next.)*

73

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday MAY 5. 1744. § N<sup>o</sup>. 62.

*The Remainder of Mr. Wilson.*

Bishop DAVENANT says,\* ‘We hold that all the  
‘Faithful have a *supernatural Light* which the HOLY  
‘SPIRIT infuses, into their Minds by the Ministration  
‘of the Word: *In which Light* they judge, and  
‘by the Eyes of the Mind perceive those Doctrines, to  
‘which they assent by an Act of common Faith, to be divine.’  
It is an acknowledged Truth, that every Thing is received  
according to the *Capacity* and *Fitness* of the *Recipient*. To a  
right, understanding of any Thing, there is required a *suitableness*  
between the *Faculty* and the *Object*. The Eye cannot  
perceive Smells, nor the Ear hear Colours. Nor can any  
sensitive Power reach to the Apprehension of Things purely  
intellectual: so neither can the Mind of a mere natural Man  
that is darken’d and depraved by Sin, (while it so remains)  
duly apprehend Matters spiritual and heavenly.—It is the Ob-  
servation of a late Author,‡ That *the best and most effectual*  
*Remedy for the thorow curing of our intellectual Diseases is that*  
*which alters the Crafts and Disposition of the Mind; because* (as  
he very well argues) *’tis suitableness to that, which makes the*  
*way to Mens Judgments, and settles them in their Perswasion:*  
*there being few* (as he further adds) *that hold their Opinions by*  
*Arguments and dry Reasonings; but by Congruity to the Under-*  
*standing, and consequently by Relish in the Affections.* Now as

\* *Dicimus habere singulos fideles supernaturale lumen, quid per verbi ministerium SPIRITUS illorum mentibus infundit; in quo lumine ipsi judicant, & propriæ mentis oculis percipiunt dogmata illa, quibus assentiuntur actu Fidei Catholicæ, esse divina. Davenantias de Judice & norma Contr.* Cap. 30. ‡ *Mr. Glanvil in his Philos. Pia*, p. 45.

sound Philosophy doth (according to the aforesaid Author) go far for the Cure of Men's Mistakes, *by giving their Minds another Tincture*; to wit, in such Things as lie within the Sphere of Nature; so where this comes short, (as in Things of supernatural Revelation if certainly doth) there is Need of supernatural Aid. This Mr. Baxter hath very well express'd; || *I think*, says he, *that in the very hearing or reading, GOD'S SPIRIT often so concurrerth, as that the Will, itself shall be touched with an internal Gust or Savour of the Goodness contain'd in the Doctrine, and at the same Time the Understanding with an internal Irradiation, which breeds such a sudden Apprehension of the Verity of it, as Nature gives Men of natural Principles. And I am persuaded that this increased by more Experience and Love and inward Gusts, doth hold most Christians faster to CHRIST than naked Reasoning could do: And were it not for this, unlearned, ignorant Persons were still in Danger of Apostasy by every subtle Caviller that assaults them. And I believe that all true Christians have this Kind of internal Knowledge from the Suitableness of the Truth and Goodness of the Gospel to to their new quickened illuminated sanctified Souls.* Bishop Davenant also says, † *That the Way following in Doctrines of Faith, is by Inspiration, by the witnessing of the HOLY SPIRIT, and by the way of Relishing; as Halensis most truly teaches. The Apostle tells us, 2 Cor. 4.6. GOD who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of GOD in the Face of JESUS CHRIST. Where he manifestly compares the great Work of GOD in enlightening the dark Heart of Man with spiritual Knowledge, to the first forming of Light, which was the Act of a creating Power, when Darkness covered the Face of the Deep, Gen. 1.2,3. Let the greatest external or objective Light be afforded, if there be not likewise, in order to the Reception of that, a subjective Light infused, it will prove, as we find in Joh. 1.5. The Light shineth in Darkness, and the Darkness comprehended it not.*

#### SECT. VI.

He says, "That this *supernatural Light* is a Thing unintelligible, he knows not what to make of it, nor how to "conceive of it, Is it (says he) something *ordinary*, or is "it *extraordinary*?" To

† *Modus Sciendi in dogmatibus fidei est per Inspirationem, per Testimonium Spiritus, & per modum Gustus; ut verissime Halensis, Part. 1. q. 1, art. 2. Sic Daven de Judice et norma controver, c. 30. || Oh Lord Herbert de Veritate.*

*Mr. Wilson of supernatural Illumination.*

75

To his Demand I answer; 1. It is beyond the Reach of corrupted and *depraved Nature*, and so it is *extraordinary*: but it is the inseparable Priviledge of *renew'd Nature*, and so far it is *ordinary*; for it is communicated to all who partake in the saying Grace of CHRIST.

But, 2. Whereas this, Author says, He knows not what this enlightening of the Spirit is; I easily believe him, considering what our Saviour says of the Spirit of Truthj which he promised to his Disciples; *That the World could not receive him, because it seeth him not, neither receiveth him*, Joh. 14.17. And it is no Wonder for Men to speak slightly or contemptuously of the Things they know not: Upon which very Account many excellent Truths plainly revealed in the Gospel, are, by audacious Wits, exploded and derided as unintelligible Mysteries.

Yet, 3. Methinks Men's Reason might tell them, (if it were not woefully blinded by Pride, Prejudice, or Passion) that the Unaccountableness of the Nature of a Thing, or of the Manner how it is, can be no sufficient Argument against its Existence, The most perspicacious Inquirers into the Secrets of Nature, do acknowledge themselves convinced of the certain Existence of many Things, the Nature whereof, and the Manner of their Production, they are not able to conceive, much less to discover. *Thou knowest not* (says Solomon, Eccles. 11. 5.) *what is the Way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child*. It is beyond the Ken of Man's understanding infallibility to know, or demonstratively to prove, 1. The Way of the Spirit or Soul, whether it be produced by Creation, or Traduction, or what other Way: And, 2. How the Body is form'd in the Womb. I know some learned Men have gone far in their Discoveries, but the ablest of them have been put to a stop, meeting with some Knots which they could not untie. I might ask these *curious Questionness*, How they solve the many Doubts that may be raised about the *Species* of sensible Objects, and about the *Phantasms* in the Mind; or give us a satisfying Account, whence they come, how they are framed, and where it is that they are first received? Or, I might demand of them, Which Way the *Soul & Body* are united to each other, and how they come to act one upon another; with a thousand more Difficulties that occur, where the  $\pi\omega\varsigma$  is unsearchable, tho' the  $\acute{o}\tau\iota$  undeniable. How much more may this he affirm'd

of Things purely revealed, the Sublimity whereof so vastly exceeds the former?

#### SECT. VII.

*Secondly*, Another Thing these Men dislike is, That the SPIRIT's enlightening of the Mind is said to be *immediate*.

1. Now if the Word *immediate* be taken as it is sometimes explained, for such as *superceeds* Man's Use of GOD's appointed Means, as if he, were to expect some internal Voice or Impulse to reveal to him the Mind of GOD; we disclaim all *immediate* Actings of the SPIRIT in this Sense. But if *immediate* be taken (as it may very properly) for such an Operation of the HOLY SPIRIT as doth *Immediate attingerementem*; That is, by it self, without the Interposition of any second Cause, reacheth the Mind of Man; so we maintain, that there is no effectual Operation of the SPIRIT of GOD upon the Soul; of Man, but what is in this Sense *immediate*. For what created Agent is there to come between the SPIRIT of GOD and the Soul of Man? Or that can by its own Efficiency come at the Soul of Man to work upon it? This nothing can do but an *infinite Spirit*. If any will say, That there is something else, comes between the Spirit of GOD and the Soul of Man, in his Business, let them assign what it is. Is it the *Scripture* it self? That can add but *objectively*; nor can it do that, further than it is *understood* and *believed*. That therefore which works upon the Mind by a proper Efficiency to redress the Indisposition of the Faculty, and to enable it to know and believe, must be something else; and that can be no less than *the Spirit of Wisdom and Revelation*, which the Apostle prays for in Behalf of his *Ephesians*, Eph. 1.

2. I further add this, that an *immediate* Work of the Spirit is desensible also in another Sense, *viz.* As it is opposed to a *Necessity* of outward Means on the Spirit's Part. For as it is in the outward and visble. Administrations of Providence; GOD hath tied, us to the Use of Means for our own Preservation and Subsistence; yet he hath not tied up himself to Means, so but that he can, and sometimes doth, step out of his *ordinary* Way, and work for us more *immediately*, where Means are wanting, or whensoever he thinks fit to act without them: so may it be said in this Case, (the invisible Dispensations of Grace) it is our Duty to use the Means afforded us for our Information in the Things of GOD; and it were bold Presumption for any Man to expect the Spirit's Help in the

Neglect



*Mr. Wilson of supernatural Illumination.*

77

Neglect of those Means. But GOD hath no where told us, that I know, that he hath bound up himself from communicating his Light and Grace in a Way extraordinary without Means, either where the Means are denied, or whensoever he is pleased to wave their Use.

*Upon the deplorable Loss of the Rev. Mr. Peter Thacher, Pastor of the first Church in Middleborough; 'tis hoped the following Memorial of him drawn up by the Rev. Mr. Prince will be acceptable to our Readers, as we are sure it will to the Pious who knew him.*

THIS reverend and dear Minister of CHRIST was happily derived of eminently pious and venerable *Ancestors*. He was a younger Son of the Rev. Mr. *Peter Thacher*, the first Pastor of the Church in *Milton* by his first Wife *Theodora* Daughter of the Rev. Mr. *John Oxenbridge*, Pastor of the first gather'd Church in *Boston*. And the said Mr. *Thacher* of *Milton* was a Son of the Rev. Mr. *Thomas Thacher*, the first Pastor of the third or South Church in *Boston*, by his first Wife Daughter of the Rev. Mr. *Ralph Partridge*, first Pastor of the Church in *Duxbury*: who was one of the Committee of the Synod of the four united Colonies in *New-England*, met at *Cambridge* in 1648, for the composing of our excellent *Platform of Church Discipline*. And the said *Thomas* was a Son of the Rev. Mr. *Peter Thacher* a Puritan Minister of the City of *Salisbury* in *England*: for whom that most pious and learned Dr. *Raynolds* the renowned Professor of Divinity in *Oxford* had such a Respect as to make him one of his Legatees, giving hiin Part of his Library in his last Will and Testament; as I have seen commemorated in the said Legatee's Hand-writing in the said *Rainold's* famous Latin Lectures on the *Apochrypha*, which were Part of the Legacy.

The said Mr. *Thacher* of *Middleborough* was born at *Milton* about *Oclobber*, and baptized on Lord's-Day the 7th 1688. While young, his Father sent him to live with and study under the venerable and learned Mr. *Hubbard* of *Newton*: By whom he was fitted for College, and into which he enter'd at the Commencement in the Beginning of *July* 1702. And as Providence sent me to College on the next Commencement after, and placed me in a Chamber over him; he soon took

Notice

Notice of me and enter'd into a special Acquaintance with me: So that I have been acquainted with him, above 40 Years.

I then observed a religious Disposition in him: and saw more thereof, upon his taking me with him Home in one of the short *Eleclion-Vacancies* in May 1705 or 1706; when I ali'p. had the Pleaiyre of seeing and hearing jthar agrcable3«d heavenly Man his *Father*, who receiv'd & entertain'd me with the most condescending Freedom and most hearty Welcome.

On *Wednesday July 3.* He took his first Degree of B. A, and then I think kept the Grammar-School at *Dorchester*: But seriously applied himself to prepare for the Ministry, to which he was wholly inclined and devoted. In the Beginning of *September 1707*, he was first sent to *Middleborough* and began to preach, to such great Acceptance, that on *June 30. 1708*, the Church there chose him their Pastor, before he was 20 Years of Age: And on *November 2. 1709*, he was ordained there to the Office.

*April 1. 1709*, I set Sail from *Boston-Harbour*, and returned not till *July 20, 1717*. But *Jan. 25. 1710, -11*, he married *Mary* a Daughter of *Samuel Prince Esq;* and *Mercy* his Wife, formerly of *Sandwich*, then of *Rochester*; and by her had *six Sons* and *four Daughters*, all but the last, a Daughter, surviving him. And when I return'd to *New-England*, and went up to *Middleborough*, I was most agreeably entertained not only with his affectionate Embraces, but also with his great Improvement in Solidity and Judgment and a useful Conversation.

From his learned and pious Ancestors, he had, I think the best and largest Collection of *Puritan Authors* that I have met with in *New-England*. And as he was animated with the same Principles and Spirit as much as any Man I have known, he delighted in them, he had no such Relish for others, and he continually breath'd them in his Prayers, Preaching and Conversation.

Being also trained up in Families of Piety and Learning, where there had been a great Resort of the most eminent Ministers, he had collected many entertaining Histories and Observations which he had always ready at Hand, either for agreeable and Innocent Diversion or a serious Use, as Occasion offer'd. In proper Seasons he could unbend his Mind and divert his Friends: But his habitual and prevailing Temper was great *Seriousness* and *Solemnity*: And the older he grew, the

more

*Account of the Rev. Mr. THACHER.*

79

more he grew in *Sanctity*, and the more habitual and strong this *Solemnity* appeared in his Countenance, Converse & Behaviour.

My *Father* and *Mother* living in *Rochester* the next Town beyond him, when I return'd to this Country, and in their far advanced Age removing and dwelling in a Part of his House until they deceased, occasioned my journeying thither *twice a Year*: So that I judge I have visited him above *fifty Times*: And as his House was eminently a *Bethel*, or *House of GOD*; so every Time I went, it seem'd to me as if he grew in *Piety*, and spread a greater *Veneration* round him.

He ruled his *Family* with great and steady *Authority*, so that all therein both deeply fear'd and dearly lov'd him. When he spake of *religious Matters* it was with great *Seriousness*: When he came to any *religious Exercise*, tho' it was only *craving a Blessing* or *returning Thanks* at Table, his *Solemnity* arose to as high a Degree as I ever saw. In his *Graces at Table*, as well as *Family Prayers*, there was always a *Variety* and *Suitableness* to present Occasions of Things and Persons. Free from all *Affectation* and formal or customary Expressions, his *Sentiments* and *Words* appear'd intirely to rise from the serious Consideration of present Circumstances, and the Disposition of his Heart respecting them. He usually *sang* with all his *Might*, and made all his Houshold sing with him *Morning* and *Evening* at Family Prayers: And to the *Reading* of the *Scriptures* he sometimes added such *Expositions* and *Observations*, so natural, judicious, plain, accurate and useful, as I have been much entertained and surprized. As he walked or sat in his House, by his Aspect as well as Speech it seem'd as if he had been in the Mount with *GOD*; as if *GOD* was still in his Heart and Meditation. And he was eminently strict in keeping the *Sabbath* holy.

He was extraordinary *hospitable*, even beyond his Ability; so as thereby much so hurt his temporal Estate.

He was not forward to talk in Company: and when he spake, loved not to abound in Words; but delivered himself in pithy Sentences of Weight and Moment, avoided trifling and superfluous Words: both in Conversing, Writing, Praying and Preaching was eminent in comprehending as much real Sense in as few Words as possible. And I rarely heard him speak while another was speaking.

He had a lively Sense of the *great Privilege* of deriving from *godly Ancestors*, on the Account of their Covenant-Relation,

tion, Interest, Prayers, Instructions, Restraints, Examples; and of the *great and singular Obligations* therewith, descending on their Offspring, to love, chuse and adhere to *the God of their Fathers*, and to be pious like them. And this he frequently inculcated both on his Family in private and on his People in public.

He had the highest Esteem of the Persons, Principles and Spirit of the *first Fathers of this Country*, and of the *next Generation* descending from them—Was deeply affected with the late astonishing *Decays of vital Piety and Growth of irreligion and Immorality*. And I hardly ever saw a Man who seem'd to bare them with such a *constant heavy Weight* upon his tender Heart; that 'till the late Revival he cou'd scarce enjoy any Comfort. In the affecting Sense of those Decays, he was frequently keeping *Fasts* in his *Study, Family, Church, and Congregation*, and exciting others to do the like. And when just a sinking with Discouragement, he was hereby prepared to see the sudden Revival with the greater Surprise and Joy; especially when it came on rushing, general and unexpected, about *Nov. 23. 1741*, on his own Church and Congregation. To see the Answer of so many Prayers come down at once on a People given over for lost; it first threw him into Agonies of Transport, and then raised him to a vastly higher Pitch of Zeal and Activity than ever; so that he scarce knew how to set any Bounds to his Labours, nor the People to beg them, both at Home and Abroad.

He was very affectionate and earnest in praying and preaching; awakening & terrible to Sinners out of CHRIST; searching to the self-deceived Hyoucrite; winning and importunate with Souls who found themselves undone, to come to the compassionate Saviour; and exciting Believers to Gratitude, Love, Faith, Joy, a lively Obedience, and pressing after further Communion with God, and Conformity to him in Holiness. And he was noted for a free, bold and *faithful Reprover* to all Sorts; which was the chief Thing that rais'd him Enemies: But herein he deliver'd his Soul, and was willing to run the Hazzard of losing their Friendship, and uttering bitter Reproaches for his faithful endeavouring the Deliverance of theirs. And I doubt not but he is now rejoicing in the glorious Fruits of his own Fidelity, and of their Unkindnesses.

*(The Remainder in our next.)*

81

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday MAY 12. 1744. § N<sup>o</sup>. 63.

*The Remainder of the Account of the Reverend*  
Mr. THACHER.

HE had an extensive and *great Concern* for the *pure Religion* of Christ throughout the Land: and *this Religion* he judg'd confuted in *general*, in believing the divine Inspiration of the *holy Scriptures*; keeping close to them in all Points both of Faith, Worship, Practice, and Church Order; and living in the Power of them: And agreeable thereto, in particular, chiefly in these *three Things*, (1.) In preaching, believing and living in the powerful Efficacy of the following *Doctrines*, viz. The *divine Trinity*: The guilty, corrupt, miserable, helpless and undone Condition of all meer Mankind by Nature, or as they come into the World thro' their Sin in *Adam*: The sovereign Grace and Pleasure of the divine Father in chusing any to Salvation, and sending his Son, to purchase it and his Spirit to apply it: The infinite Deity, Grace, Satisfaction and Merits of this Son of his united to our human Nature: The absolute *Necessity* of the Grace and Power of the Holy Spirit to enlighten, awaken, convince, humble, excite and change the Hearts of *Sinners*, and to dwell in and help *the Changed* to the Exercise of all Graces and Enjoyment of true Consolations; to teach and lead them in the Paths of Truth and Righteousness, enable them to bare and improve Afflictions and Comforts, overcome Temptations, die more to Sin and Creatures, live more to God, persevere and grow in Grace to Death, and then make their Spirits perfect in Power and Holiness: God's uniting to Christ, pardoning, justifying and adopting every Soul, meerly thro' the Righteousness, Grace

L

and

and Intercession of the Son of his Love, immediately upon its being enabled most heartily to embrace him wholly absolutely and eternally in all his Person, Excellencies, Offices and Benefits, and God in Him: and in that Act of *Adoption* God's giving to every such embracing Soul an unalienable Title to all that it embraces Christ and Him in Christ for, and even inconceivably more; *viz.* To the whole everlasting *Covenant of Grace*, well ordered in all Things and sure, comprehending God the *Father, Son and Spirit*, all their Glory, Excellence and Blessedness, their eternal Love and all the blessed Influences of it; all the Promises contain'd in Scripture, all the Privileges of the Sons of God, Perseverance, Heaven, eternal Life, all their Salvation and all that their enlightened Minds can eternally desire; in Fine that all our Blessedness and Salvation flow from the meer sovereign Grace of God, thro' the Mediation, Sufferings and righteous Obedience of Christ, and by the Power of the Holy Spirit, and to these alone belong the Glory. (2.) In preaching and living in the powerful Efficacy of the *vital, experimental and practical* Parts of *Piety*; with the Exercise of all the Graces and Practice of all the Duties of the Christian Life, both respecting God, and our *Neighbours* on temporal and spiritual Accounts, our *Families* and *ourselves*: abounding in falling, praying, singing, reading, and hearing the Word of God, attending the Ordinances of Baptism and the Lord's Supper; Meditation, religious Conference, &c. (3) In preserving, the *Sovereignty* of Christ, the *Purity* of *Worship*, and the *Liberties* of the *Brethren* in the *Churches*: and especially the *Liberty* of searching the holy Scriptures, judging for themselves and enjoying their Consciences in religious Matters; of Meeting both publickly or privately as they judge best, for religious Exercises; and of asking any able, orthodox and godly Minister of Christ to come to their Houses and discourse and pray and preach Christ in them, and of opening their Doors to all Comers. He tho't that preaching Christ and the *pure Gospel* by his Ambassadors shou'd be as free as the Air we breath in: He rejoic'd to hear of any being earnest to invite them to their Houses and of others earnest to hear their Messages. And he cou'd not see how any cou'd answer it at the great Day, for preventing, forbidding or discouraging any of Christ's Ministers from preaching *Him* to thirsty Souls, or others from going to hear *Him* preached,

In

*Account of the Rev. Mr. THACHER.*

83

In these Things he judged the *pure Religion* of Christ consisted. And his Spirit and Principles being generally known, he was frequently called to *ecclesiastical Councils*, where he shone both in great Boldness in the Faith and great Piety, and was very serviceable. And on these and other Occasions, some of which I have been a Witness of, he discovered an excellent Talent of speaking on proper Emergencies; with great Solemnity, Pertinency, Weight and Closeness to the Hearers.

He was deeply affected with every Thing that had a sad or threatening Aspect on this great Interest. Especially the publishing diverse Books and Pamphlets, misrepresenting and rendering ridiculous the wonderous Work of God which he had been an admiring Eye-Witness of, and had felt the sanctifying and joyous Influence of in his own Soul: but they too much, alas, like *Ham* and *Canaan* who view'd and told the Nakedness of *Noah* the most eminent *Preacher of Righteousness* on Earth in his Day; and heaping up Reproaches upon those whom the sovereign God has been pleased to use as the most successful Instruments or open Encouragers of that Work of his among us, to which above a *Hundred* pious Ministers in this Land have born their public Testimony. And he look'd on the Death of the Rev. and dear Mr. *Cooper* as a very great Loss and awful Frown of God upon the Land: in the Sense of which he most affectionately mourn'd from Day to Day.

For *two* or *three* Years before the late Revival in his Precinct, he was so dejected, on Account of the Unsuccessfulness of his Ministry; that every Time I went thither, he wou'd be discoursing with me about laying it down: His Hands seem'd to hang down, and his Knees feeble: and I think it was the last Time I was there, before the Revival, when he told me, "He was so near the Point, that he thought he should have "taken Leave of his People before then, but that he cou'd "not satisfy himself with a suitable *Text* for his farewell "Sermon; apprehending that the Sovereign God might "chuse to work by some other on his People." And by this Dejection, his bodily Infirmities of studying, visiting and preaching grievously prevailed on him. But when the set Time to favour *Zion* came, and her Captivity returned, he was like them that dream: then his Mouth was fill'd with Laughter and his Tongue with Singing: He had been sowing in Tears, and now he reaps in Joy: He had been going

forth Weeping and bearing precious Seed, but now he comes again rejoicing, bringing his Sheaves with him.

It began as we observ'd before, in *November 1741*, at the Advance of the *Winter*, when the People us'd to be flack in coming to the publick Worship, and the Assemblies thin: But now, as he dwelt about *half a Mile* from the *House* which stood at the meeting of the five principal Roads of the Precinct; when he came to the Top of the rising Ground in fair View of the *House* where he had shed so many Tears of Sorrow and breathed out so many heavy Sighs—to see the People flocking in all the five Roads to the *House* of God, both Young and Old on Horseback and on Foot, in the coldest and stormiest Season, for no Weather could hinder them, to hear of Christ and praise him.—His Soul (as his Consort told me) would exceedingly exult in the View!—how would it quicken him to make haste to join them! how beautiful did *the Feet* of him whom they saw bringing glad Tydings to them then appear! how gladly did they meet together! It gave him such a Spring of Life; and Joy as carried him quite beyond the Sense of his bodily Frailties, and he seem'd to forget 'em for a Year together; nor could he indulge them to the Time he died.

For *twenty Years* past, he seem'd continually to live in the near Views of Death and Eternity, I mean of his own approaching to them, as any that ever I knew; as appear'd in his constant Conversation, Looks and Conduct in his House and elsewhere: And now in the more lively Prospect thereof, apprehending he was hastening to them, that this extraordinary Season of divine Effusions might quickly be over, and the Souls of the People hastening to that Eternity with him, exceeding precious; He exerted all his Powers to improve the Time, and Concern of the People: '*Praying, Exhorting, and Preaching*, in Season and out of Season, on Lord's-Days and Others, by Day and by Night, in Publick and 'Private, at every Funeral or lesser Assembly of People; 'and like *the Apostle*, from House to House, warning every 'Man and teaching every Man, that he might present every 'Man perfect in *Christ Jesus*; whereto he also laboured, 'striving according to *his* working, who wrought mightily 'in him, *Acts* xx. 20. *Col.* i. 28.

But tho' these earnest, constant and abundant Labours quickened all the Springs of Life, within him, and gave him



*Account of the Rev. Mr. THACHER.*

85

a new Vigour and Freshness; yet they wore the vital Vessels and prepar'd them for fatal Relaxations; and his raised *Zeal* for *Christ* and *Souls*, even actually *consum'd* him.

For on *Monday* Febr. 20. last, he set out for an ecclesiastical Council at *Hull*. He grew ill of a *Strangury* as he travelled thither; which the next Day so prevailed, as confin'd him; and the Council desirous of his Presence adjourn'd a while; but reviving, the Council met again, & he attended their Affairs. While he was there he also preached: and upon reading the Refult on *Friday*; He made a solemn and pathetick Speech both to the *Aggrieved* and the *Pastor*, which drew Tears from their Eyes: and among other Things he told them, *He spake in the Views of Eternity which he apprehended to be very near him, and as a dying Person.*

Returning home not well, he usually concluded his Sermons with Intimations of the same Importance. Some time in *March* he kept his *Family-Fast*; took his Text from 2 *Sam.* xxiii. 5. and began his Discourse exactly thus, as appears in the Notes which one his Children then wrote after him, viz. '*These were the last Words of David; and likely the last of the Speaker on such an Occasion: We may in them observe the sweet Frame he had, looking on his Departure &c.*' The Notes are excellent and pathetick to his Family and Children then before his Eyes: but I must now omit them.

And as he apprehended his Departure near, he rather grew more laborious; preaching *eight Times* on the *first Week* in *April*, partly at *Middleborough* and partly at *Plimouth* sixteen Miles off, which was the *last Week* of his Ministry. For on *Lord's Day* *April* 8, in the *Forenoon*, he preached to his own Congregation, and in the *Afternoon* he closed the Subject which he had been treating on for three preceeding *Lord's Days*, viz. the Grace, Exercise and Duty of *Charity* or *Love* to *GOD* and *Man*, from 1 *Cor.* xiii. 1, 2, 3. which he observed is a special Fruit of the *Holy Spirit*, and is peculiar to the sanctify'd; begins in Regeneration, grows with other Graces as Holiness increases, and is perfected in Heaven: and there he left his dear People, seem'd to speak as on the Borders of the heavenly World, and closed with telling them, in a very affectionate Mawner, that '*He knew not whether ever he should see or speak to them in this any more, &c.*'

Returning Home, he told his Confort, *He didn't know but this Work was done.* The Night after, she observ'd him  
restless

restless and out of Order: *next Day* not well, but went Abroad: *Tuesday* seiz'd with a very painful and weakening Dysentery; which continued and increased, so that he could not go forth to the *general Fast* on *Thursday*; tho' he had been every Day before studying and writing something in Preparation for it, from those affecting Passages in *Luk. v. 34, 35.* which he carried to the *peculiar Mourning & Fasting of Christ's true Disciples* for the *sensible withdraw* of his *spiritual Presence*, as well as of his *humane Nature*. He went about half Way in composing his Sermon, and then was obliged to leave it. And tho' from this Time forward he was so exceeding weak, that he could scarce utter a Sentence, or hear the least Noise or Whisper; yet there being no sensible Fever, neither himself, nor those about him were aware of any particular Dancer. And towards the End of the following Week, when the Apprehension of Danger arose, after some Buffetings of Satan, he gain'd the Victory: but was only able in some short Intervals and broken Expressions to signify his Faith and Assurance, and bear his Testimony to the Truths he had preached and the Work of GOD. His animal Spirits so failed and therewith his Memory, that when he began a Sentence, he lost the Idea: and 'tis likely the *Liquid Laudanum* might be the principal Cause of this. In the Night after *Lord's Day April 22*, about half an Hour after eleven, he expired, to the great Lamentation of his own dear Flock, and Multitudes of other pious People, both in this and the neighbouring Governments.

On *Wednesday* in the Afternoon was such an extraordinary Confluence from the neighbouring Towns, as was never seen in the Place before, to attend his Funeral. When the Coffin was carried out, there was great Weeping: and his Countenance not being changed, but looking only as if he lay in a pleasant Sleep, the Door lay open a considerable Time, and great Numbers crowded to view it. The Rev. Mr. *Leonard* prayed at the Door of the House: and then the Corpse being carried to the Door of the Church the Multitude fill'd it, nor cou'd they all get in: the Rev. Mr. *Perkins* began with Prayer; and I preach'd from 2 *Tim. iv.7,8.* and concluded with a Prayer and Blessing: When we came out, the Door of the Coffin was open'd, and many must see him again: When set on the Edge of the Grave, it lay there some Time, and they seem'd to be loth to let him down: nor did I ever see

*Account of the Rev. Mr. THACHER.*

87

so many Weepers before. When let into the Grave, one of the Brethren weeping and looking into it said—*‘There lies the Body of our clear Pastor! Another said—‘Now he knows in his Soul the Blessedness he spake of to us! A Minister said—and how gloriously shall this Body rise up out of this Grave again, &c.*

At the Desire of the eldest Deacon in the Name of the Church, I stay’d and preach’d on the *next Lord’s Day*, in the *Forenoon*, from *John v.35.* and in the *Afternoon* from *1 Thes. ii. 19, 20.*

Thus have I offer’d a brief Account of this eminent Minister, whom I have often thought much like to *Elijah* the Prophet: who tho’ a *Man subject to like Passion sas we are; Jam. v. 17.* yet as the Son of Sirah says, *He stood up as Fire, and his Word burnt like a Lamp, &c.* And may the GOD of the Spirits of all Flesh quickly raise up many in the Spirit and Power of *Elijah*, before the coming of the great and dreadful Day of the LORD, and turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just, and make ready a People prepared for the LORD.

*The Publisher of the Christian History having desired of the Rev. Mr. Thacher to give a particular Account of the Revival of Religion in his Precinct; waited for the said Account ’till the End of the last Year: And then not receiving any, he published in Numb. 52, being the last for the Year, a Letter from Mr. Thacher to Mr. Prince dated Dec. 21. 1741. But finding among his Papers since his Decease the Beginning of the designed Account; it may be acceptable to the Reader to publish it, for the sake of some new Things in it, which were not mention’d in the abovesaid Letter.*

*The Rev. Mr. THACHER’S Account of the Revival of  
Religion of MIDDLEBOROUGH East-Precinct.*

*Rev. and dear Sir,*

THE Design of the *Christian History* seems agreeable to the Ancient Spirit of the truly godly: *Psal. 78.2,3,4,5,6,7:* And tends to strengthen the Hands that hang down, and the Hearts that are fainting, on viewing the Unsuccessfulness of the Gospel on the Hearts of Men.—I wish my Ability and  
Leisure,

Leisure, would allow me to contribute at all hereunto.—I dare not conceal, what the LORD hath been doing with and for this People of the *first Precinct in Middleborough*.

It had been a long Time of Deadness; no Stirrings of the SPIRIT attending the *West* in Public, or private Application; the Prayerless were prayerless still; the Drunkard & envious Man went on frowardly in their Way: (a) Many inward Reflections and Searchings of Heart after the Cause hereof: thither I turned, and of't almost resolved that *I would speak no more in the Name of the LORD*: for some Months before the Rev. Mr. *Tennent* came by us, I had fixed the Time of taking my *Farewell* of that dear Flock with whom I had been almost *thirty-four Years*.—At this Juncture, that *Man of GOD* came among us. Against his Person and Ministry, I found sensible Prejudice, from the Reports of him which had reach'd me: I rode *six Miles* out of Town to meet with him in his Way from *Plymouth* to the Rev. Mr. *Campbel's* Parish. I desire to bless GOD for that Sermon, which was from *Luke 15. On the Prodigal*. I never saw more of the Presence of GOD with any in Prayer (b) and Preaching, and never felt more of the Power accompanying the Word on my Heart. Every Word made its own Way; I felt the Weight of it. This revived in me the Ministry I sat under in my Youth.

Mr. *Tennent* preach'd that *Evening in my Pulpit*, from *Rom. 7. 9*. He complain'd that he never was so shut up but once; tho' I suppose none were sensible of it: This added greatly Terror and Discouragement to me; fearing the LORD had shut up his tender Mercies from me and this People; yea, that GOD had said, *Pray not for this People*. I laid my Case freely open to Mr. *Tennent*, and my Discouragements in the Ministry: who seemed tenderly affected; yet on parting had such a Word as this, *oft'times 'tis darkest a little before Day, the rising Sun will bring Light*.—The Assembly with us was small: no visible Effect; yet from that Day my People were more inclined to hear.

(*The Remainder in our next.*)

(a) The *Author* not living to finish or revise this Letter, here and in some other Places seem to be a *Word or two wanting*.

(b) The Rev. *Author* told the Rev. Mr. *Prince* that 'Tho' he went with sensible Prejudice; yet by that Time Mr. *Tennent* had delivered three Sentences in his first Prayer, he found him to be a *Man of GOD*, and his Prejudice quickly vanish'd away.

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* MAY 19. 1744. N<sup>o</sup>. 64.

*Revival of Religion at MIDDLEBOROUGH continued.*

**I** Tried them with *Lectures* in public and private; and increased as I see their Attention awakened, from *one* public Lecture to *two*, besides one or two monthly Meetings: Yet no visible Success. Yet in the *Summer Months* following, there were *four* or *five* of the *Church* awakened, who were before very blameless. There are many among us will bless GOD I believe eternally for the Ministry of the Rev. Mr. *Daniel Rogers*; whose Name will be precious with his spiritual Children, The Rev. Mr. *Moorhead* preach'd in our Skirts; and some were awakened thereby. Some were awakened by an occasional Sermon of the Rev. Mr. *Shaw*.

In the Beginning of *October* following, on a *Tuesday* I proposed a *Day of Prayer*; and spake to my Brother *Shaw* for his Assistance. This was our Errand to the Throne of Grace, to ask *the Outpouring of the SPIRIT on this dry Fleece*. That Week some of my lately awakened Brethren obtained a visit from the Rev. Mr. *Crocker*: they appointed a *Lecture* for him the *Friday*, which pleased me to hear of on my Return from my Journey. He preach'd *next Morning*, one cried out: the little Assembly was struck with Awe and Seriousness; which gave some Hopes of a Revival. He promises a Visit on *Monday*; of this public Notice was given the *next Day*, the *Sabbath*. All *that Day* my Hearers seem'd very attentive, and some Meltings.

The *next Day* being the 23d Day of *November*, 1741. Mr. *Crocker* came. We began about one: He preach'd from *Rom. 8. 1*. This he opened largely: giving the Characters of them that were in CHRIST; and infer'd the Misery of those who found not the Characters in themselves of

M

their

their being in CHRIST; there was nothing but Condemnation for them, shewing what that Damnation was, &c. After *Sermon* there was an *Exhortation* delivered (c): many now melted down. After the *Blessing*, the People generally stayed; 'till *some cried out* with Terror, which flew like Lightning into every Breast; I suppose none excepted. I have *written Accounts of seventy-six that Day* struck, and bro't first to inquire what they should do to escape Condemnation. This Inquiry awakened many. There were a Number of Professors of Religion that Day whose Lamps went out: they discover'd there was no Oil of true Grace in them. There were *four Persons* that this Day being left alone in the several Houses to which they belong, were I suppose savingly awakened that Day, by the Consideration, that they were left. After a Stay with the Distressed in Public, many followed us Home. Those that we had not Opportunity to ask openly the State of their Souls and the Reason of their *Out-cry*, repaired to us. They tell us they see now what they never did before; their original Guilt & actual Sins, and Fear of the dreadful Wrath of the LORD: This filled them with unutterable Anguish. They seemed to be stepping into Hell: This drew Trembling Fear and Cries from them. They complain of hard Hearts, and blind Eyes! That they should never see before! Especially Unbelief! O how dreadful to give the GOD of Truth the Lye! They now complain they can't believe, find their Hearts full of Enmity to GOD, to CHRIST, to his Holiness, his Word, and Saints. *Scores, this Day*, told me of their Hatred of me above any one. But to hear the *young People* crying and wringing their Hands, and bewailing their Frolicking and Dancing, their deriding public Reproofs therefor, was affecting.—O how heavy now did their Contempt and Neglect of CHRIST appear to them, as the Effect of these corrupt *Principles* of Pride, Unbelief and Enmity, and vicious *Practices* of Mirth and Jollity. Their Mouths are at once filled with Arguments to justify GOD in their eternal Damnation, and condemn those Principles and Practices they had been ruled by and led into; and this from Scripture. This the peculiar Work of the Spirit to convince of Sin and Unbelief.

(c) This was delivered by Mr. *Thacher* himself; tho' he modestly forbore to mention himself, and rather chose to give the *Names of other instruments*.

Well,

*Revival of Religion at MIDDLEBOROUGH.*

91

Well, the *next Evening*, we had *another Lecture*. Tho' an excessive Rain, yet many came, and *the Word* was powerful. Thus the LORD began to hear, as soon as 'twas in our Hearts to ask.

From this Time, there was an uncommon Teacheableness among my People: Scarce one Word of Counsel seemed lost, or a Sermon in vain. From this Time, they must have *four Sermons*, in a *Week*; two *Tuesdays*, two *Thursdays*: *The Word of the LORD was very previous in those Days*.—In a *few Days* from that 23d of *November*, so greatly to be remembred, there appeared to be *above two Hundred awaken'd*: and it was some Days, and Weeks, and Months, before they were brought sensibly to close with CHRIST; most of them tarried long in the Birth: And so far as I am capable to judge, gave as distinct and clear an Account of their espousing to JESUS CHRIST; the *Means*, his *Word of Promise* and *Time*, as they could of any Action of human Life. This not all in the same Manner under the preparatory Work: but all come to the *same espousing closing Act*; when they were brought out of Darkness into marvellous Light, when the Prison Doors were opened, their Captive Souls set free, when set free from the oppressing Burdens of Guilt they so long bare, when the LORD led them into the Wilderness and there spake kindly to them, saying *Live*. Now they understood what it was to have the everlasting Gates and Doors of their Souls set open, and the glorious King entring. How pleasantly affecting to hear them tell of their *Submission* to GOD's *Righteousness*, resigning to the Hands of Justice, and how sweetly and speedily in a Moment they found themselves inclosed in the everlasting Arms of Mercy! Who would not be encouraged to come to this Submission? To hear them speak of the Glories of the REDEEMER and his infinite Fulness; how oft would they breakout, *Oh! we are sure, from GOD's Word and our own Experience, there is enough for all, every one in the World!*

This awakes Professors, very moral and blameless in Life, to inquire into their own standing: The most find they built on the Sand, that they lived to themselves, rested in their Duties, were meer Hyocrites; and after a while, they joyfully tell me; 'I have found my Feet on the Rock; I never 'knew what it was to have my Will subdu'd and Heart 'changed, and CHRIST there, till now: And how I know

'I have the Witness in myself, and the SPIRIT in the Word witnesses with my Spirit: I am sure Religion is Real, no Fable, no Delusion! CHRIST is Meat indeed, and Drink indeed: I never knew what Pleasure was before CHRIST gave it me; and what he hath given is better than all the World.' Such an Account, I suppose, there are *more than two Hundred* can give.

The Work grew daily; the Numbers were increased; near 170 the following Year, joined to the Church.

Thus far the Rev. Mr. Thacher proceeded in his Account for some Months before he died. And as the *Revival of Religion* has been so very remarkable in his Congregation; it is a thousand Pities and a Loss to the Publick, that he did not go on to finish it. For he was neither inclin'd to *Enthusiasm* nor *Antinomianism*: but was fully and heartily in the Doctrines of the Gospel as expounded in the *Assembly of Westminster's shorter and larger Catechisms*, and *Confession of Faith*: Which from their first Publication about 1640 have been embraced by the Churches of *New-England* as well as *Scotland*, and which he apprehended to be the *best Exposition* of the *scripture Doctrine*, on Earth: And according to these, which he found agreeable also to his own most clear and sure Experience, he thought and judged of *this great Revival*.

It was so remarkable in his Congregation; that we have been well informed by some pious Persons there; that tho' one of the dearest Places for Religion in the Land before, yet for about *eighteen Months* after that sudden Breaking forth on Nov. 23. 1741, the Place became for extraordinary lively and continual *Praying, Reading, Singing, Preaching, Hearing* and *religious Conferences*, like a Heaven on Earth. Thus it was to the Taste of those pious Souls who cou'd take a vastly greater Pleasure in holy Exercises and Discourses than in worldly Conversation. To the Relish of others, it was disagreeable. And those whose religious Dispositions were not so strong and lively, were also offended; because they tho't that People minded Religion more than they should, and were so touch on the Extreme on that Side as not to mind so much as they shou'd their earthly Affairs. Tho' it cannot be expected in the present State, but that the *Infirmities, Mistakes* and even *Corruptions of humane Nature*, as well as *Suggestions of Satan*, will frequently if not continually mix with those  
religious



*Letters from the Rev. Mr. Thacher.*

93

*religious Ideas, Impressions and Dispositions* excited by the DIVINE SPIRIT: and by the *divine Word* with common, serious and impartial *Observation*, must we carefully distinguish between the one and the other.

Instead of Mr. *Thacher's* remaining *design'd Account*; we now present some Letters of his: which, tho' *Two* were wrote before the Revival, and they and some of the others hint at some Things mentioned before: yet because they confirm the former Accounts, breath his pious Spirit, and are the *last* Communications we are in this World to receive from him, we hope will not be unacceptable to the pious Reader.

*A Letter from the Rev. Mr. Thacher of Middleboro'*

*Middleborough, March 30. 1741.*

*Rev. Sir, and dear Brother,*

YOURS of the 2d Instant was thankfully receiv'd, with that blessed Man of GOD the Rev. Mr. *Tennent*. We are thankful to God and you who sent him into this sleepy, secure and dead Part of the Vineyard. I had the Priviledge to hear him *five Sermons*: at *Lakenham*, from the *Prodigal Son*; in my own *Pulpit*, from that Lesson, *I was alive without the Law once*, &c. That *Evening*, he and *twelve* of his Company lodg'd with us. He observ'd, he hardly ever but once in his Life perceiv'd such a Flatness of Spirit, such a Straitness, as tho' the Spirit was withdrawn, &c. But 'twas a good Sermon, tho' not compar'd with that most excellent Discourse at *Lakenham*; wherein in many Respects I never heard Man speak like him; with so much Grace, so much of the evident Presence of CHRIST, with inimitable Skill dividing the Word.

I had the Pleasure of his Company to the Rev. Mr. *Perkins's*: where I heard *three Sermons* that Day and in the Evening: the first, of the *Jailor*; the second, *Luke 13. 24.* the third, *All Things are ready, come to the Marriage*. Your Character of him was with Justness of Thought: It was high; yet verily he out-did it. I was compell'd by Pain to leave him. *Peter* waited on him to *Taunton*: from whence he went to *Berkley*: Since which, have heard nothing.

There

There were some few *young ones* in my Family and Neighbourhood under Awakenings; especially thro' God's Goodness among my Children. His Discourse in Publick, and personal in Private was melting to them. Oh! let your Prayers be, that they may all be effectually called, soundly and savingly converted.

Oh *Brother and Sister!* I rejoice, I bless God with you and for you, for the Pledges of Covenant Grace, to your Children.—My Love, my dear Love to—and Cousin—and Let them stand fast in the Lord, watch and pray: They are but putting on the Harness: and my dear little—too! Tell her that her Cousin—is under Awakenings: He leaves his Play for his Book, and his Company for Retirement. Oh Brother and Sister! If God gives our Children Covenant-Grace, it's our best Portion. I bless God, I hope every one of my Children and my two old Negro Servants are under Awakening! Oh! help by your Prayers, that they may not be like *Felix* or *Agrippa's*.—Oh! when CHRIST girds on his Sword, it *shall* conquer.

This our State *within* Doors; wherein, if I have been freer into your Bosoms than you were of yours; it is but to magnify the Grace of God, & to excite Glories to that Grace. Our State *without* is sad: more dark than ever. It seems as tho' God is about to break up House with us. Mr. *Tennent* says NO; *but to revive his Work*. He is *glad to see the Devil so vexed*; says, '*Tis a good Sign*.

Heartily thank you for your Kindness to our Son—who came Home under great and deep Impressions, which seem deeper daily: May the Issue be Glory to rich Grace. Thank you for every Remembrance in your Prayers. None can need them more; nor we never more than *now*.

*I am your affectionate, loving Brother,*  
PETER THACHER.

*Middleborough, May 25. 1741.*

*Rev. and dear Brother,*

I Thank you for your additional and repeated Kindness.—I rejoice to hear, your Hands are so full at *Harvest-Work*: But should your Heart be so taken up, as to forget *the dry Place*? I wish you cou'd find Leisure to send me a particular Account of the Success of the Gospel. If it's too tedious to yourself;

of Middleborough.

95

yourself; I humbly beg the Favour of my Kinsman: from whom I hope to receive, if not a *living*, yet a *written* Epistle.

I desire to rejoice to hear that the Lord Christ is carrying on his own Work with such a mighty Arm in so many Places: while or notwithstanding it is so *languishing among ourselves*. If it be the Dawn of the glorious Gospel-Day; I trust the whole Earth shall soon be filled with the Knowledge of the *Saviour*, except the *Places given to Salt*: amidst this, or consequent soon upon it; either that dreadful Sentence shall be declared in Heaven, *Let him that is filthy be filthy still*; or some *overflowing Scourge* shall be commissioned to cut off all, Old and Young, that have not the happy Mark of Regeneration.

Dear Sir, These are my Thoughts of the *present Time* we are in. And from this Thought, I do now most earnestly request, you wou'd make, all your interest to engage the fervent Prayers of all that have any Interest in Heaven, for a poor, unprofitable *Minister*, and his secure and hardened *People*; that he may be instrumental to save himself and them that hear him, that there may be the *Outpouring of the Spirit* of Conversion on him and his *dry Fleece*. O Sir! This is the greatest Kindness you can do! Nothing hath hindred my *resigning the Pastoral Office*, but my being at a Loss to fix on a *Farewel-Sermon*, that many Times within these *three Months* I have laboured to engage in. Our Divisions swallow all that's good.

Amids all my disconsolate Trials, that yet are less than mine Iniquities deserve; I have some comfortable Hopes that God is beginning a good Work on many of my Children. Oh! who am I, and what is our Father's House, that the Lord shou'd speak Good to our House for a great while to come! While my Children will not be Heirs to the Wealth of the World, if he make them Heirs of the Kingdom; Oh the Praise! In *this Covenant* is all my Desire. I rejoice with you and Sister and Cousins: To each of whom I send endear'd Salutations. In every Adversity I am your affectionate brother and Servant.

PETER THACHER.

*These were Mr. Thacher's forrowful Letters before the Revival: But how surprizing was the Change in his next, as follows.*

96

*Letters from the Rev. Mr. THACHER.**Middleborough, Decem. 11. 1741.**Dear Brother,*

I Thought not to have wrote to you again till I had Time to write a particular and large Account of the *wonderful Work of God* in both *Middleborough Precincts*; especially in *ours*. Our Frolicks are turned into Prayers and Praises! Drinking-Matches at least wholly suspended! Many Families that were *Bethavens*, are now *Bethels*! Many secure and hard hearted Sinners, brought to cry out of their Sins and Dangers! Tho' none in the Time of public Worship, yet as soon as it is over. My *public Lectures twice a Week; Tuesdays and Fridays*. They are not satisfied with one Sermon: Fill my House after public Service, for a further Word: and blessed be God, I have not yet sent them away without one.

Yet all is not enough to silence Opposers. I don't so much wonder at the Infidelity of common Professors, as at Ministers. —Yet I see not how a *Jannes and Jambres* can doubt of its being *the Finger of God*: Especially upon *little Children*: some not above *six or seven Years old*. One last Night at the Meeting-House Door I believe wou'd have fallen down in a Swoon, if I had not catch'd it in my Arms.

One Thing I must not forget; I think almost all the *Indians* that attend our Assemblies, are deeply wounded; and many I hope savingly and wonderfully wrought upon.

Let me beg an Interest in your fervent Prayers, that I may be faithful and skilful to Souls, and may be Instrumental to save them, and not afterwards myself be a Castaway.

*Your sincerely affectionate Brother.*

PETER THACHER.

*His next Letter was of Dec. 21. 1741. which was inserted  
in our Numb. 52.*

## ADVERTISEMENT.

**T**HE CHRISTIAN HISTORY, for 1743, either bound or stitch'd, to be Sold by KNEELAND and GREEN in Queenstreet, Boston.

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday MAY 26. 1744. N<sup>o</sup>. 65.

*Account of the Revival of Religion at Middleborough  
concluded.*

SO deeply affected was the pious Soul of Mr. *Thacher* with this wondrous Grace of God; that on *Lord's-Day, Jan. 31. 1741*,<sup>2</sup> he defied with the Consent of his Church to keep a *Day of Thanksgiving* in Publick, on *Wednesday, Feb. 10.* for this extraordinary *Pouring out of the Spirit of God* in the *two Months preceding*: it being apprehended that within that Time, there were in a Judgment of Charity near 100 Persons effectually convinced and converted; and others, both Younger, Middle-aged and Elder, in a hopeful Way: And considering also that this great Grace of God was given the People upon keeping a *Day of Prayer*; it was an additional Argument for them to make their answerable Acknowledgments, in keeping a *Day of Thanksgiving*. Which they freely complied with.

When the *Day* came, there was such a *great Snow Storm* as hinder'd many living at a Distance from coming. However a considerable Number wading thro' the Snow, repair'd to Mr. *Thacher's* House and filled it, where they kept the Day with great Joy and Praise: Mr. *Thacher* preaching from *Luk. 15. 24.* And they began to be merry. And so joyful was the *Day* to those who were present and so desirable to those who were hinder'd; as they could not be satisfied without appointing and keeping another in the Meeting-House.

For *several Years* before the *Revival*; Mr *Thacher* considering the prevailing Disposition of many of those who on *Lord's-Day Noons*, in the *Interval* of public Worship, either

N

tarried

tarried at the *Meeting Place* or repaired to the *two or Three nearest Houses*, to fall into vain or worldly Conversation, which both profan'd the holy Sabbath and had a Tendency to efface all serious Impressions from the Minds of the People; he lead the Church to appoint some of the gravest Men to Oversee them in *those Intervals*, prevent all vain Discourse, and employ the Time in *Reading, Praying and Singing*: which was of considerable Service; tho' *then* this Method had rather only a *restraining* than a *quicken*ing Influence on the People. But upon this Revival, so many of the Brethren had made so quick a Progress in the *experimental Part of Piety*, and were so surprizingly excited; as they both prayed and read and sang with such unusual Freedom, Life and Fervour, as was very engaging & affecting to others: far greater Numbers chose to stay in the House at Noons: and the gracious Presence of CHRIST was remarkably with them, made them long more earnestly for the Return of the *Preacher*, and inclin'd them to receive him again with the greater Joy.

On *September 6. 1742*, Mr. *Thacher* writes.—'GOD's *Work* yet prevails among us: and blessed be GOD, there 'are yet many Tokens for Good on this *Zion*.—Pray, Pray 'for your unworthy Brother, that I may be sincere and 'faithful to the Death, &c.

We might give the Reader *Extracts* from others of his Excellent *Letters*; containing some remarkable *Instances* of the Grace of GOD; especially one of an *Indian* and another of a *Child*. But we shall now only remind the Reader of his *Letter* of *June 30. 1743*, communicated to the Assembly of Pastors, met at *Boston* on *July 7. following*, order'd to be published with their *Testimony*, and printed in our *No. 22*: and give *the last* that ever he wrote; which was to two of his Children, just as he was going into his fatal Illness; and wherein you will see his usual Spirit, as follows,

*Middleborough, April 9. 1744.*

*My dear Children,*

AM glad to hear of you by ———, who I hope the LORD Amakes a Blessing to you. May the LORD sanctify your frequent bodily Infirmities to you; to wean you from the Worlds and engage you to such a Walk after the SPIRIT as may evidence your being in CHRIST JESUS. This must be the SPIRIT's dwelling in you If any have not this SPIRIT, he is none of CHRIST's: Where this SPIRIT dwells,

## MIDDLEBOROUGH.

99

dwells, he sanctifies; there is Liberty; there is Prayer; there is a constant Bent of Soul to Holiness; there is Humility and Abasement; there is a spiritual Mind; there is a Disposition to live and speak the Praises of GOD. Take Heed of grieving the SPIRIT; because he only can sanctify you, can seal you, can comfort you: You may grieve him by not hearkening to his Word, nor loving and meditating on it. Take Heed that you live together as Heirs; yea, as Heirs together of Heaven; so holily, temperately, blamelessly: Constantly realizing the Approach of Death: Get Assurance where Death will leave you: Familiarize the Thoughts of Death; that you don't start at it when it comes, tho' suddenly. I should be glad to see you here. May the LORD have you always in his Arms, and delight you with the Consolations of his Chosen.

I subscribe your loving Father,  
PETER THACHER.

We shall close this Account from *Middleborough* with observing; that when Mr. *Thacher* was ordained on Nov. 2. 1709, he was Minister of the *whole Town*; there being no other religious Society in it but his own Church, and then there were but *nine male and eleven female Communicants*. About 1724 or 5, the *westerly* Part of the Town was set off for a *Precinct*, and the Communicants of Mr. *Thacher's* Church in the said *westerly* Part set off & form'd into another Church, of which the Rev. Mr. *Benjamin Ruggles* was ordained the Pastor: Mr. *Thacher* remaining Pastor of the Church in the *easterly Precinct* only. About 1734, the *north-easterly* Part of the said *easterly Precinct* was set off to *Halifax*, and *eight male & eleven female Communicants* dismiss from Mr. *Thacher's* Church to *Hallifax*. And yet at, Mr. *Thacher's* Decease there remain'd in his Church *three Hundred and forty three* Communicants; of whom *one Hundred and seventy four* were added in the late Revival: Of the said 343, there are about 185 *Males*. And this is also remarkable, that whereas in the *ordinary* Excitations of Grace before this Time, there were more *Females* added than *Males*, as I suppose has been usual in other Churches; but in this *extraordinary* Season, the Grace of GOD has surprizingly seized and subdued the hardiest *Men*, and more *Males* have been added here than of the tenderer Sex.

*Extract of a Letter lately arrived, from the Rev. Mr.*

*ROBE of Kilsyth, to the Rev. Mr. Prince.*

Reverend and very dear Sir,

TO satisfy the Longing of the great Bridegroom's Friends, who rejoice to hear his Voice, and of other's hearing it, receive the following short Account of the Revival here.

Tho' the *discernable Awakening this Summer* be not so great as it was *last Year*; yet in *this Parish* it hath still continued: sometimes weekly, sometimes in two or three Weeks there have been Instances of Sinners *newly awakened*.

The *Lord's Supper* was given here Beginning of *July*, and again a second Time in the Middle of *August*, at the earnest Desire of many in the Congregation: which is extraordinary in this Church; where it is given but *once a Year*, unless in a *few Towns* where it is given *twice*. There were several awakened at both these Times; at the last there were about a *Dozen*. But what was most observable, that many had such Manifestations and Feedings of the Love of GOD shed abroad in their Hearts as they could not contain; But broke forth in loud weeping of Joy, accompanied with the high Praises of the infinitely and eternally glorious Redeemer. The Congregation was in a continual melting Frame during the Service, where upwards of *seventeen Hundred* received the Lord's Supper: Some of whom were Persons of noble Quality as to their worldly Station, but much more so by their Relation to the blessed Heir of all Things.

There have been few Communion Solemnities I have been at this Year but where there were some Instances of *Awakenings*. This is singular, that of all the Persons I have seen *awakened since February last*, and they are *not a few*, there were none of them under convulsive or hysterick Motions, so much objected, against: and yet their Awakening sharp and severe. Some of them indeed cried out. Some were awakened at the giving the Lord's Supper End of *August* at *Torphichen*, a Parish *twelve Miles West* from *Edinburgh*, some of whom I saw. Some few were awakened at *Queen's Ferry*, about *six Miles West* from *Edinburgh* middle of *last Month*, upon the *Monday* after giving the Lord's Supper there, some of these I also saw.

The Lord's Supper was given at *Edinburgh, Glasgow* and *Aberdeen* upon the 23d of *October last*. I assisted at the giv-



SCOTLAND.

101

ing of it at *Edinburgh*, and found the *Revival of Religion* there to be *vastly beyond* what was told me. I was in *several* of the *Societies* of the *young People*, and when I *few the Grace of GOD* I was glad. They tell me there are *above thirty Societies of young People there newly erected*; some of whom consist of *upwards of thirty*, all of them greedily desiring the Presence of *Ministers* with them and Instructions from them.

I have good Information from *Glasgow* that there was never such a Time known there for visible Concern and Liveliness. The Number of their *Communicants* was by *several Hundreds increased*.

This blessed Revival makes Progress and spreads but in a more silent Way than at first. What I wrote is but little in Comparison of what I might if Time allowed. I only add that here and by what I can learn in other Places, tho' there are some very few Instances of Apostacy or Backsliding; yet the Body of those who appeared to have had an Escape through Grace, continue to persevere and grow in Grace and in the Knowledge of JESUS CHRIST our LORD. Praise to the Keeper of *Israel* for it. I beg you'll salute for me good Mr. *Cooper*, by whose Hands I received Mr. *Edwards's* valuable Treatise. Grace, Mercy and Peace be unto you and yours from GOD our Father through JESUS CHRIST our LORD. This with much Respect, tho' abruptly, is from

Rev. and dear Sir,

Your most affectionate Brother and  
humble Servant in our dearest Lord,

JA. ROBE.

*Kilsyth, Nov. 3. 1743.*

\*\*\*\*\*

ENGLAND and WALES,

*Extract of a Letter from Mr. SYMS; at London, to a  
Friend in Boston.*

*Dear Sir, London, Dec. 23, 1743.*

I Cannot help acquainting you that the Work of our great and glorious EMANUEL goes on very prosperously in this Land universally. There are few or no Counties in *England* or *Wales* where there is not a Work begun: And I think  
may

102

England and Wales.

may venture to say, in every Place where there has been an *Awakening* it is carried on in a very desirable and hopeful Manner. The Gospel in this Day may be likened to *Fire set to well dried Fuel*: It no sooner touches but a Flame arises. What shall be the Issue of so great and glorious Appearance one may not be safe in determining: But surely it has much of the Appearance of the Glory of the latter Days; when it is said, *The Glory of the LORD shall cover the Earth as the Waters the Sea*, and the whole World shall *burn like an Oven* with that *Flame of Love, Light and Life* which JESUS himself came down to kindle. Even, so LORD JESUS come quickly, Amen, Hallelujah.

Mr. *Whitefield* is lately gone a Circuit into the *west* and *north-west* Parts of *England*; and will shortly be in *Wales*; and in *about a Month* return to *London*. When if it shall please our Saviour to shew him his Way clear, he has Tho'ts of embasking soon after for *America*. But he desired me to Write you that he must first fulfil his Ministry in *these Parts*; and will then come by the Will, and doubt not but it will be in the Fulness of the Blessing of the Gospel of JESUS.

Mr. *Whitefield* desires most kind and hearty Love to you and all Friends, and all that love the Lord JESUS in Sincerity. I am your affectionate

humble Servant in our Lord Jesus,

JOHN SYMS.

\*\*\*\*\*

SOUTH-CAROLINA and GEORGIA.

*Extract of a Letter from the Reverend Mr. SMITH of Charlestown, to the Rev.  
Mr. PRINCE.*

*Rev. and dear Sir,*

I Was highly pleased to find such a Number of Ministers in *New-England* attesting to the *glorious Work* of *divine Grace* among you; so that I have promoted the reprinting an hundred *Copies* of their Testimony *hope*. Indeed I wonder any Man who gives himself Leave to think seriously, should not thankfully acknowledge the *Hand* and *Mercy* of GOD so apparent in it.

I

SOUTH-CAROLINA and Georgia.

103

I had the opportunity of seeing much of these *Divine Effusions* when at the *Orphan-House* in *Georgia*; which is truly a noble Institution and what can never enough be recommended to the Charity of all Men, who love CHRIST and his *Poor*: Never was I so surprized before: The Oeconomy, the Order, the Piety, the Devotion of it exceeded the Fame of it, and my most raised Expectations. It has truly been such an *House of Mercy* already to *so many* that were it demolished *To-morrow*, I should think the past Collections of Money well expeded upon it. Being call'd to administer the Sacrament of the *Lord's Supper* to them, one of the *Labourers* in particular was under such *Raptures* of Joy, and so overpower'd with a sense of divine Love, that he was constrained to *cry out* and immediately retreat from the *Table*. And for my own Part, it look'd as tho' I were eating Bread in the *Kingdom of Heaven*. I do not then wonder that *Deists*, *Socinians*, *Arminians*, and *Carnalists*, so warmly express their Enmity to the *House*, the *Founder*, and the *Management*; endeavouring to hide its *Glory* under Clouds of Calumny and spiteful Misrepresentations. I expect Mr. *Whitefield* as soon as the Season is moderate enough to embark. May the Lord Hasten and bless his Return to us! To which I promise myself *your Amen*.

I am, Rev. Sir, Your's most affectionately

JOSIAH SMITH.

*Charlstown So. Carolina,*

*March 5. 1743,4.*

*Extract of a Letter front Mr. Grant of the Orphan-House, to his Friend, in Boston.*

*Dear Mr. — Charlestown, March 30. 1744.*

I Have felt a Regard for you since the Time I was at *your Society*, and the other little Acquaintance I had with you when I was in *Boston* with Mr. *Whitefield*. Since he left us, I have liv'd at, and in the Service of the *Orphan-House* which I left above a *Week ago*. We enjoy a large Share of Health, but what is our great Comfort we have had a comfortable Outpouring of the Spirit of late, in our Family: Several are savingly converted; others built up; and others under Conviction. Join with us, dear Sir, and bless the LORD for these his Benefits conferred on us. Indeed I can say from  
happy

104

South-Carolina and Georgia.

happy Experience that a Day of GOD's Power in his Courts are better than a Thousand elsewhere. We expect our dear Mr. *Whitefield* over *very* soon. I condole your Loss of the dear Rev. Mr. *Cooper*. May it be sanctified to you, to all that now know the Want of him. Indeed the News affected my Heart.

Religion seems in general to be at a low Ebb in *Carolina*: But in *Charlestown* here are some who are singular for GOD and his Cause. A *Society* of Men meets *twice a Week*, and 'tis to be hoped for Edification. May the LORD bless both it, and yours. Mr. *Smith* labours in his Work, and wishes a happy Revival of Religion.

My affectionate Love to your Society. Brethren pray for me.

I am in great Haste, else might be more particular. With Love to all the Followers of our LORD, I am

your Friend and Servant in  
our glorious Redeemer,  
W. GRANT.

CORRECTIONS from No. 53. inclusively.

Page 2 Title, read *Distresses and Joys*.

p. 4. l. 9. r. *Solomon* tells us, *Prov.* 18. 14.

p. 5. l. 17. r. *Psal.* 5. 14, 15, 16.

p. 13. l. 21. r. *HARVARD*, a *Town of about a 100 Families in the County of Worcester*,

p. 28. l. 24, 25. r. *Ceylon* and *Java* in the *East-Indies*.

p. 29. l. 32. r. *Accounts* as follow.

p. 37. l. 14, 15. r. Mr. *Lorrain's* Translation, (perused and approved by Dr. *Tillotson*) in the following Terms.

p. 45. l. 5. r. in an *uncommon* Manner.

p. 52. l. 8. r. and all he was is yours—

p. 53. l. 3. r. entering into your Souls;

p. 55. l. 18. r. Respeccers of Persons

p. 69. l. 9. r. makes this clear

r. 11. r. *suasiones*

p. 71. l. 5. r. Instruction.

p. 78. l. 9. r. *July* 3, 1706,

p. 80. l. 4. from Bottom, — r. and suffering bitter

p. 85. l. 19. r. one of his Children

p. 87. l. 14. r. *Sirach*

p. 93. l. 11 from Bottom, — r. with so much Grace.

105

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America.*

Saturday JUNE 2. 1744. § N<sup>o</sup>. 66.

*An Account of the Revival of Religion at LYME East  
Parish in Connecticut, about 120 Miles South West of  
Boston, in a Letter from the Rev. Mr. George Griswold  
Pastor of the Church there, to the Rev. Mr. Prince.*

Rev. Sir,

LYME East Parish April 3. 1744.

According to your Desire I shall endeavour to give you  
A short but true and just Account of the *wonderful  
Work of GOD's Grace in this Parish*; which consists  
of betwixt 60 and 70 *Families*, leaving out the *Churchmen*  
and *Baptists*.

We as well as the rest of the Country were grown very  
careless and stupid in Matters of Religion: but little of the  
Life and *Power* of Godliness was to be observed among us;  
yea as to sundry, the *Form* was wanting. And I had Reason  
to fear *Family* and *secret Prayer* was neglected by too many.  
Many were very slack in attending the preaching of the Word  
on Sabbath and other Times. The Communion was thin;  
the World and the Follies and Vanities prosecuted; besides  
open Sins and Vices that some run into: there was but little  
of good Discourse to be observed on the *Lord's Day*.

Thus Things run, till the Rev. Mr. *Whitefield* came into  
the Country and People began to talk of Religion and the  
best Things; but it did not seem to be with a feeling Sense of  
it: and I don't know of any great Concern about the State  
of their Souls, but in *three* Persons who belonged to this Place  
at that Time, which I hope were converted in the *latter End*  
of the Year 1740 or the *Beginning* of the Year 1741, before  
the remarkable Concern began among us.

It was observed, that in the hard *Winter* 1740, 1. there  
seem'd to be a greater Seriousness and Thoughtfulness than  
usual in the Minds of People about the State of their Souls.

O

This

This *Winter* the Rev. Mr. *Gilbert Tennent* went to the *Eastward*; and on his return, he preached two excellent Sermons in *this Place April 1. 1741.* and the People of *this Parish* came generally together, and many from other Places. These Sermons were bless'd to a great (if not a general) *Awakening* among my People; and *two or three* were *deeply* wounded:—so that they plainly discover'd it in their Looks and Behaviour; and the Concern spread and increased, and was visible in the Face of the Congregation on the Lord's Days and other Times of publick Worship; and some were distressed that they were so stupid as not to be concerned. The Concern spread and increased apace, and Persons were solicitous *what they should do to be saved:* and *Evening religious Meetings* were setup.

The 14th of *April* in the Evening, the Rev. Mr. *Parsons* Minister of *the first Parish* in this Town preached at one of the Evening Meetings at a private House in this Place. The Word fell with great Power on sundry who were deeply wounded under a Sense of *Sin* and *divine Wrath*. Some had Fits, some fainted; and it was observable, that GOD made use of the Concern in some to create a Concern in others: and some that did not appear much concerned when the publick Exercise was ended; yet seeing others distressed, fell into deep Distress under a Conviction of *Sin* and the Sense of *divine Wrath* due to them. Some Hours were spent in praying with and counselling the distressed; and cautioning them that they did not grow careless as to the State of their Souls, and to watch against the Temptations of the Devil; and to seek earnestly to GOD to convince, humble and concert them. After this, *Cryings out* at the preaching of the Word were frequent.

These Things being the first that had been so remarkable in any Town or Parish near us, and were much talked of; and many Persons from other Places came to see and hear, and differing were Persons Apprehensions of it; some taking it for a Work of the DIVINE SPIRIT; others suspending their Judgments: very few if any at this Time would say that they believed it to be a deluive Spirit.

From the first Appearance of it among us I was pervaded, that *as to the Substance* of it, it was *the Work* of GOD, though accompanied with some unusual Circumstances.

I. Because

*Revival of Religion at LYME.*

107

I. Because the distressed Persons expressed the same *Conviction of Sin* and *Sense of the Wrath of GOD*, that I expected they would do if that GOD came to work savingly on them by the HOLY SPIRIT. And as *Convictions* were wont when in a lower Degree to produce Tears from the Eyes and Sadness in the Countenance; I was satisfied that if GOD gave a clear Discovery of *Sin* and *his Wrath*, it would have this Effect to cause Crying out, Fainting and Fits.

Because this Concern put Persons on seeking after and inquiring *what they should do to be saved*; the same Thing that *genuine Convictions* of the SPIRIT of GOD were wont to do.

It stirred them up to attend the *Means of Conversion*; as *reading GOD's Word*, *hearing it preached*, and *Prayer*; and *other Reasons* that might be offered, but I forbear; because my Design is to give a *brief Account of the Work*, rather than now to confirm it to be a glorious Work of the SPIRIT of GOD.

One Thing remarkable was; that soon after this, there was a great Concern at a private House, among about *ten* Persons, where there had been no preaching, praying, or any thing of that Nature. And as I was riding by, I was called in to pray with and to counsel them; and some that came in to see them were struck under *Conviction*, and the *most* of these Persons were soon after *hopefully converted*.

Upon the religious Concern breaking out so powerfully among us, *weekly Lectures* were set up; and sundry *neighbouring Ministers* came and preached to *crowded Assemblies*; and Persons seemed glad to have Opportunities to hear the Word preached: and *Evening Lectures*, and *other religious Meetings*, were frequent. Now Out-cries, Fainting and Fits were oft in Meetings; though the *greater Part* of them that I hope experienced a saving Change did not make any Out-cries; nor did they faint or have Fits under the divine Influences of the HOLY SPIRIT.

The Work went on and at the latter End of *April, May*, and *June*, I had Reason to hope about *forty Persons* experienced a saving Change.

Now Persons' *Conversation* at all Seasons, but especially on the Lord's Day, was about *Religion* and the *Concerns of their Souls*; that they did not neglect and throw by their worldly Business; but generally the Labour went on as well as ever.

Some from the Depth of their Concern were for a short Time taken off their Labour, tho' not many Days.

Now the greater Part of the People seemed seriously to mind and discourse about GOD, CHRIST, and *heavenly Things*. Now it was frequent to see and hear *young Ones* converting with Pleasure about the eternal *Concerns of their Souls* and *their Saviour*; who but a few Weeks before were serving their *youthful Lusts & Vanities*. Great was the *visible Change* that was among us. Some that were *Church-Members before* and hoped they were converted, were thrown off their Hopes, and 'tis hopeful have been led to build on JESUS CHRIST received by Faith. Some that it is hopeful were *converted before*, have been much inlightened, enlivened and comforted.

And as the *Law-Work* in the Heart in these Days hath been more deep & sharp than usual heretofore; so generally Persons have sooner passed through it; and when they have received Comfort, their Joys have for the most Part been higher than formerly, Persons had. I have often observed Persons in Distress, greatly afraid that they should take up with a false Hope, and so be eternally undone. And I have sometimes observed when Persons have hopefully had a discovery of the *Grace of GOD in CHRIST*, that they have said, they saw such Glory, such Excellency and Beauty in JESUS CHRIST, that they could not express it; and their Hearts have seemed to be raised up in a Flame of Love to JESUS CHRIST.

The high Expertence of many in this Day of Grace, hath caused sundry that were looked on as good Christians to question their own Estate; and have thereby been put on a *more careful Examination* of themselves.

It hath been frequent for Persons to be in great *Distress* for *others*, so as to be overcome thereby. Many have had such Discoveries of the Love of GOD and CHRIST, as to be overcome, and to loose their bodily Strength thereby: which I think was observed to *begin* toward the *latter End* of *July 1741*. After which, sometimes in publick, but more especially in private Meetings, this hath been *frequent*, not only in Persons hopefully converted since this remarkable religious Concern, but in those that are supposed to have been formerly converted.

Though the Work hath been chiefly among *younger People*, yet some of *all Ages* have been hopefully wro't upon.

Sundry



*Revival of Religion at LYME.*

109

Sundry *Children* seemed greatly moved, and some hopefully converted, and continue to give hopeful Signs of a real Change. From the *first* of April 1741, for some Months, seldom a Sermon was preached here but there was *some visible Effect* of it either in Persons Crying-out, under a Sense of Sin and divine Wrath, or overcome with a Sense of the Love of GOD and CHRIST.

Persons long overcome with a Sense of the Love of GOD, so as to have their bodily Strength taken away, has been a great Humbling to some. They could not see through such great Joys they never had felt, and were ready to think it was not of GOD.

And indeed to say, there was not any *false Joy*. I can't; but I am perswaded from the Account that sundry have given me of the Spring of their Joy, that they have been wonderfully filled with the *Love* of GOD, and have had *Joy unspeakable and full of Glory*.

Since the remarkable Concern, there hath been admitted into the *Communion* of the Church here, *viz.*

	<i>English.</i>	
April 26. 1741,	3	
May 5.	2	
May 24.	1	
July 5.	32	
Sept. 6.	20	
Nov. 1.	11	<i>Indians</i> admitted into the
Jan. 3. 1741,2.	8	Church.
March 7.	8	2
May 12.	1	
June 6.	1	
June 20.	3	
July 18.		5
Sept. 5.		1
Nov. 7.		1
Jan. 16. 1742,3.	4	
Mar. 13.	3	2
Mar. 27.		1
May 8.	2	1.
Jan. 1. 1743,4.	1	
<i>English</i>	100.	<i>Indians</i> 13.

And

And all these, except two or three, give hopeful Signs of a *saving Work* of GOD'S SPIRIT on their Hearts; and those two or three seriously professed they believed it to be their Duty to come to the *Lord's Supper*; and in this as well as other Ordinances to wait on GOD for saving Grace; and I did not think proper to deny them, though they did not give me a satisfying Account of a saving Work wrought in them.

About *four* or *five* of the abovemention'd that have been admitted into the Church here, lived in the Corner of a neighbouring Parish, and much more convenient to attend the Worship here than in their own Parish. And there are *some* that have given an *hopeful Account* of a *saving Change* that as yet are *not joined with any Church*.

So that *besides* the *Indians*, I think I may charitably hope about *one Hundred Souls* in this small Place have been savingly wrought upon in *this extraordinary Outpouring of the DIVINE SPIRIT*. A Mercy for which GOD be adored.

Sometime about the *latter End of August 1741*, to the *Beginning of Winter*, the Work of *Conviction* ceased in a great Measure; and in *December* it much revived again, and *sundry* were *hopefully converted* and Saints edified. Indeed the Work has not been so powerful at any Time as it was the *first three Months* after it began so remarkably *April 1741*.

Among them that have been looked on as *hopefully converted* and joined with the Church, *five* have gone over to the *Baptist*, and the moral Conduct of *two* or *three* other renders their Conversion doubtful.

I have all along taken Care to *caution* Persons against *laying Weight* on *Crying-out*, *Fainting*, and *Fits*, as Signs or Marks of Conversion. Conversion may be and often is without them; and People have been put in Mind, that *Extasies* of Joy, consider'd in themselves, are not Evidences of a saving Change; and have been taught that *true CONVERSION* is an *inward Work of the SPIRIT of GOD*, *turning the Sinner from Darkness to Light, from Satan to GOD, and from Sin to Holiness; it brings the Heart to embrace JESUS CHRIST*: and if these Things are not wrought in a Person, he is not converted, whatever Distress or Joy he may have had.

The great Impression that divine Things seemed to have on Persons Minds so as to engross all their Conversation, seems to be much abated,

*Revival of Religion at LYME.*

III

I don't know that I have Reason to think one Soul hath been converted in this Place for more than *a Year* past. Those that I have Reason to fear are unconverted, seem to be stupid and unaffected. And some of them to have *lost the Concern* that they had when the remarkable Concern first came among us. And the *Saints* are not so often filled with divine Light and Joy as was common about two Years past. So that the Work seems to be declining, tho' Means are used to prevent it.

*Weekly Lectures* and *religious Meetings* are kept up in the Parish; but People won't flock to them as they did *two Years and an half* ago. I preach and get some of my *Brethren* in the Ministry to preach in some Part of the Parish *once, twice, or sometimes thrice in a Week*.

The *Intermission* between the publick Exercises on the *Lord's Days* are generally filled up with *Praying, Singing, and Reading*.

There hath been out little of Enthusiasm & Extravagancy among us. I have Reason to bless GOD, that he hath so much preserved the People of my Charge, from Extravagancies. I don't know of any of my People that are disposed to forsake the *written Word* of GOD to follow Impulses and Impressions.

We have had no Separations and Divisions, neither do this People approve of or encourage them that I know of; tho' they have been disposed to think *charitably* of some that in other Places have seperated.

We have had very few that have openly opposed or spoke against the Work that hath been among us, except it be Persons of *other Persuasions*.

Here it may not be amiss to give a short Account of a *young Man* that belonged to this Parish, and *died here last August*. He was one that was hopefully converted in the Year 1741. He appeared for some Time after his Conversion very much engaged about Religion; & then by Degrees seemed to grow more cold and indifferent: but nothing inconsistent with Grace appeared in him. Sometime in *August last* he was taken sick: great was the Distress of his Mind: He bitterly bewailed that he had so much forsaken GOD. Before his Death the Lord was pleased to lift up the Light of his Countenance upon him; great was the Joy of his Heart in the LORD. He sent for many of his Acquaintance; and in a very moving Manner warned

*Revival of Religion at LYME.*

warned them not to depart from the LORD as he had done. He desired his Parents and Relations not to mourn for him; for he was assured he was going to possess a Crown of Glory that fades not away. For about *twenty four Hours* before he died, he seemed to be in an *Extasy of Joy*, and so remained till he could speak no longer; and when he was *speechless* he by Signs *desirid the Company to sing Praises to God*; and when they seemed backward, he was the more earnest, and took Dr. WATTS's *Hymns*, and turned them to the *third Hymn* of the *second Book of spiritual Songs*, and by Signs urged them to sing, which they did; and he endeavoured to join them as well as he could: and then with Eyes and Hands lift up, *fell asleep*.

The said HYMN is as follows,—

WHY do we mourn departing Friends?  
Or make at Death's Alarms?  
'Tis but the Voice that *Jesus* sends  
To call them to his Arms.

Are we not tending upward too  
As fast as Time can move?  
Nor would we wish the Hours more flow  
To keep us from our Love.

Why should we tremble to convey  
Their Bodies to the Tomb?  
There the dear Flesh of *Jesus* lay,  
And left a long Perfume.

The Graves of all his Saints He blest,  
And softned every Bed:  
Where should the dying Members rest,  
But with the dying Head?

Thence He arose, ascending high,  
And shew'd our Feet the Way:  
Up to the Lord our Flesh shall fly,  
At the great Rising Day.

Then let the last loud Trumpet sound,  
And bid our Kindred rise;  
Awake, ye Nations, under Ground,  
Ye Saints, ascend the Skies.

(*The Remainder in our next.*)

113

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*.

*Saturday* JUNE 9. 1744. § N<sup>o</sup>. 67.

*Account of the Revival of Religion at LYME East  
Parish, in Connecticut, finished.*

Seeing I have mentioned something of the *Indians*, and the Head Quarters of the *Neantick Indians* being within the Limits of this Parish; I shall write a few Things of the wonderful Work of GOD's Grace among *them*: A poor ignorant People, that for Ages past have lived *without God in the World*; that did not seem to have any Thing of Religion among them; generally given to *Sabbath-breaking*, but especially to *Drunkenness*, and thereby kept themselves very poor and low in the World.

*Some Years past* there were Attempts by *preaching* the Gospel and a *School* among them, to bring them out of their *heathenish* State to the Knowledge of the true GOD and the Embracement of the Gospel of our LORD JESUS CHRIST: but to so little good Effect, that it was *given ever*.

After the remarkable Concern among us 1741, I made an Offer to go among them and preach to them; but not receiving any Encouragement from them that they would come to hear me, I did not go.

About the *Beginning of August* 1741, the Rev. Mr. *Davenport of Long-Island* came and preached to them; and some of them were *hopefully converted* by his Ministry, and some *others awakened*. And after that, the religious Concern not only continued among them, but increased for a considerable Time; and there are *twenty or upward of this Tribe of Indians* that have been *hopefully converted*. And since that Time, the greater Part of them have been careful to attend the *preaching* of the Word on the Lord's Day and other Opportunities

P

When

When the religious Concern came among these *Indians*, most of them, and that even those of them that have not been thought to have experienced a saving Change, very much left off their excessive *Drinking* and *Sabbath breaking*.

Though of them that have not been thought to be converted, a few of them seem to be returning to their old Habit of excessive *drinking*.

And of them that have been hopefully converted and Church-Members, there hath been two or three Instances of Excess: but they soon manifested *deep Repentance* for it.

Those of the *Indians* that have been hopefully converted, have seemed to live near to GOD, and to have much of the divine Presence with them; and have been often comforted and refreshed, and filled with Admiration of the wonderful Grace of GOD to them.

It is to be observed, that the great Sense of divine Things seems to be in a great Measure abated among *those Indians* as well as among the *English*. The *Indians* not living all of them constantly *here* (they not having a sufficient Quantity of Land to support themselves and Families, but at Times go from us where they can find Work) some of them have joined to *other Churches*. And of them that I hope have experienced a saving Change, some, through Fears and Scruples of their own good Estate, are not as yet joined with any *Church*.

Thus I have given a *very short Account* of the wonderful and remarkable Work of GOD's Grace. Let GOD have all the Praise and Glory of it. And let us with united Hearts supplicate the GOD of all Grace, that see will not suffer his own Work to languish and die: but that he will pour out his SPIRIT more plentifully than ever, in the Awakening, Conviction and Conversion of *Sinners*, and in the Inlightening, Quickening and Consolation of *Saints*.

I desire your Prayers for me, my People and the *Indians*; and subscribe my self your Friend and Brother in Gospel Bonds.

*George Griswold.*

*An*

NEW-LONDON *North Parish* in Connecticut.

115

*An Account of the Beginning of the Revival of Religion  
at NEW-LONDON North Parish, in a Letter from the  
Rev. Mr Griswold, to the Rev. Mr. Prince in Boston,  
as an Appendix to the foregoing Account.*

Lyme East-Parish April 9. 1744.

Rev. Sir,

AFTER I had concluded my former Account of the wonderful *Work of GOD's Grace* in this Place; taking more particular Notice than I had before, I observed that you desir'd your Brethren should give an Account not only of the *Work of GOD in their own Parishes*, but also of what they had seen remarkable in *other Places*. And therefore I add *this* as a *Postscript* to my former Account.

Upon the *Report* of the remarkable Concern among us April 1741; the Rev. Mr. *David Jewet* of the *North Parish* in *New-London*, in the *Beginning* of *May* came *here* and preached two Sermons to the good Acceptance of my People. And as a Return for his good Will, toward the *latter End*, of *May* I went and preached two Sermons in his *Parish*. Before I went, there was a Seriousness on the Minds of many there; though nothing of the visible Appearance of a remarkable Concern, like what had been among us. I observed that almost all his People came to Meeting; tho' on a *Week Day*. And I observed a great Seriousness and Attention to the Word preached, and many Tears shed at the hearing of the Word; tho' I did not hear of any saving Effect of it on the Hearts of any Persons, neither was there any Outcry or Fainting: Though, as afterward I was told, there were some that received those Impressions and Concern at the hearing those Sermons that stuck by them till they hopefully experienced a saving Change.

The *Summer* and *Fall* following, there was a Concern among the People; and as I have been told, about ten or twelve hopefully converted.

About the *latter End* of *July* Mr. *Davenport* came there; and Mr. *Jewet*, as I was told, refused to give him an Account of his Experiences of the *Work of GOD's SPIRIT* on his Heart: whereupon Mr. *Davenport* publicly delivered as his Opinion or at least his great Fears that Mr. *Jewet* was unconverted. Upon this, there arose an Uneasiness among

those of his People that had (perhaps too) great an Esteem of Mr. *Davenport*: And about the *Beginning* of the next *Winter*, a Number of his People seemed to be got almost at the Point of Separation from him. I being invited by some of my Brethren in the Ministry to visit them and preach to their People; about the *latter End of November*, I set out: on a small journey to preach; and *almost every Day* preached *twice* a Day. At this Time People were exceeding greedy to hear the Word, flocked in great Crouds where the Word was preached. For *near a Fortnight* I did not see much Effect of my preaching that was remarkable for this Day. Indeed some Cried out under the Sense of Sin and divine Wrath, and some were overcome with Joy and the Sense of the Love of GOD; but the most of them had had these Impressions on them before in hearing the Word; unless *one* or *two* Persons, as I heard afterward, that GOD was pleased to make Use of my Ministry as a Means of their saving Change.

As I returned homeward on *Saturday* the *thirteenth Day* after my going from Home; I called to visit the Rev. Mr. *Jewet*; and in Discourse with him I found that he was desirous I should tarry and preach to his People, and he would go and preach for me. I consented; and we concluded he should preach not only to my People on the *Lord's Day*, but also a *Lecture* about the *middle* of the *Day* on *Monday*; and that I should preach for him not only on the *Lord's Day*, but on the *Lord's Day Evening* and *Monday* and *Monday Evening*; and on *Tuesday*, *Wednesday* and *Thursday* at some other Parishes where I thought and partly knew I was desired to preach; and on *Friday* as I returned homeward, that I should preach for Mr. *Jewet* again in the *Afternoon* and in the *Evening*. I felt something of Reluctancy to tarry another Week from Home, and in such painful Service as riding from Place to Place and preaching *twice* a *Day*, that is, once in the *Day* and once in the *Evening*: but I thought there, was the Hand of GOD in it; and it was not a Thing of my own chusing; and composed my self to be as quiet as I could. But it seems GOD had some Work for me the most unworthy of his Servants to do that I did not know of.

On the *Lord's Day*, which was about the 9th or 10th Day of *December* 1741 (it is to be noted that in *the Parish* the People live so scattered and remote that they have but *one*

*Sermon*



in Connecticut.

117

*Sermon the Winter in a Day*) there seemed to be considerable of Concern, and the Movings of the SPIRIT of GOD among the People; and about the close of the Sermon there was one *Negro* that had hopefully a saving Discovery of JESUS CHRIST, and received Consolation. I preached a *Lecture in the Evening of the same Day*; and there seem'd a very great *Pouring out* of the SPIRIT, many were in great Distress, crying out under a Sense of Sin and the Wrath of GOD; and sundry that were hopefully converted before, seemed to be filled with the SPIRIT, and with earnest Desire for the Conversion of others, and a Spirit of Prayer for it. After Sermon was ended, about two of three Hours were spent with the Distressed, in counselling of them, and praying with and for them. *This Evening* about *three or four* Persons received Consolation, and were hopefully brought to receive JESUS CHRIST.

On *Monday* I preached again at the Meeting-House; and there seemed to be a great *Pouring out* of the SPIRIT of GOD; and many in Distress, and one hopefully had a Discovery of JESUS CHRIST, and received Consolation. On *Monday Evening* I preached again in the Meeting-House: and the Distress of the People was so great among them that tarried in the Meeting-House the Space between the publick Exercises, that I was obliged to speak to the People to compose and still them, or I could not have had Opportunity to pray with or preach to them. Though there were Out-Cries to the Time of publick Exercise, yet not so much as to interrupt the publick Worship. Within the Space of about two or three *Minutes* after the *Blessing* was given, there seemed to be a wonderful *Outpouring* of the SPIRIT: many Souls in great Distress; and those that were converted before, much concerned for the good of Souls; and about three or four Hours were spent in counselling the Distressed and praying with them.

It is to be noted that the Rev. Mr. *David Jewet* this *Evening* returned Home; and if I mistake not came into the Meeting-House in Sermon time: and within a *few Minutes* after Sermon was ended and the *Blessing* given, the SPIRIT of GOD came down on Him in a wonderful Manner he seemed to be full of Spirit and Life from the LORD; and this Evening he spent some Hours in praying with, counselling and exhorting of his People: and now  
they

118

NEW-LONDON *North Parish.*

they that before seemed to be at the Point of Separation from him, had their Hearts wonderfully united to him: (A happy Providence) and ever since hs has appeared very lively and fervent in the Spirit of the LORD and in his Cause. This Evening about *seven* or *eight* had hopefully a true Discovery of JESUS CHRIST, were converted, and received Consolation.

On *Friday* this Week, as I returned I preached a *Lecture*; and there seemed to be (if I don't forget) comperable of the Movings of the SPIRIT. I had thought to preach a Lecture this *Evening*; but the Distress was so great, that I thought GOD called rather to spend the Time in Prayer with and counselling of the Distressed; and the *Evening* was so spent.

The *Number* of them that hopefully experienced a saving Change in Mr. *Jewel's* Parish *this Week*, either at the publick Meetings, or in the Space between, was supposed to be about twenty Persons. Let GOD have all the Glory of it, if he hath made Use of the lest of all Saints and most unworthy of the Ministers, as an Instrument of Good to any Souls.

*George Griswold.*

*Account of the Revival of Religion in the WEST PARISH  
of LYME in CONNECTICUT, about 130*

*Miles Southwestward of Boston, in a Letter from the  
Rev. Mr. Parsons, Pastor of the Church there.*

*To the Reverend Mr. PRINCE of Boston.*

*Lyme April 14. 1744.*

*Rev. Sir,*

THEre have been so many Prejudices in the Minds of People, against the late gserious *Effusion* of the HOLY SPIRIT; and so many Misrepresentations of it respecting this Place in particular, that I have been long doubtful in my own Mind, *whether* it wou'd be conducive to the Interest of CHRIST's Kingdom, for me to give the Publick any Accent of the very gracious Revival of Religion among us; or *whether* it was best to be silent, lest Men should reproach and mock yet more and more. But at length, I am prevail'd upon; and considering the vast Falshoods that have been spread about the Country respecting our Opinions  
and

LYME *West Parish.*

119

and Practices in this Place, you must suffer me to be a little more particular, than otherwise I mould be; besides my giving some Hints of the Town, its Settlement, &c. and my first Settlement also.

LYME is a Town, I suppose, near *seventy seven* Years old: it was *originally* the same with *Saybrook*, and is that Part of it which lies on the *East Side* of *Connetlicut River*. When the GENERAL COURT set it off to enjoy the Priviledges of a Town, and gave it a Name, there were scarcely *thirty* Families in the whole, as I am informed by some of our aged People. They called the Rev. Mr. *Moses Noyes* to preach among them, soon after they had Town Priviledges bestowed upon them. He came and preach'd about *twenty* Years to the People before he was ordained, and *forty* Years afterwards. He was esteem'd, by the best Judges that knew him, a Man of *great* and *extensive* Learning, an *excellent* Christian and *judicious* Divine. As to his Principles in the Doctrines of Religion, they were truly *Calvinistic*, as appears from his Notes, some of which I have by me: And the Rev. Mr. *Mather* says in his *Funeral Sermon*, that he often lamented the Errors, which he fear'd were creeping in among us; *particularly* in the *Schools* and *young Candidates for the Ministry*. This was what made him backward to have a *Colleague*. He us'd to say '*Pelagian* and *Arminian* Principles were so contrary to *Christian Experience* that it was hard to say such as embrac'd them were converted Men'. As to his Opinion about the Discipline of the Church; some say that he was a *Presbyterian*; Mr. *Mather* calls him a *moderate Congregational Man*; but others say he approv'd of the Articles of Agreement drawn up by a *General Council* held at *Saybrook* in the Year 1708. Tho' the *latter* Account, I think, must be a Mistake, if either of the *former* are true. When old Age had bow'd him together, and he found himself unable to do the needful Services of the Ministry, he consented to have a Minister settled with him, if one cou'd be found whom he judg'd fit for the Office: And after some Trials, at last the People sent for Mr. *Samuel Pierpont*, Son to the very excellent the Rev. Mr. *James Pierpont* of *New-Haven*. He came to this Town *Feb. 16. 1720, 1.* and soon approv'd himself to the *Pastor* and *Christian* People, for his Piety and ministerial Gifts. But being very young he declin'd settling for sometime: 'twas almost a *Year* and *ten Months* before he

was

was ordain'd, from the Time of his first coming to preach in this Place. *December* 12. 1722, he was solemnly sepe-rated to the Work of the Ministry, to the great Satisfaction of Mr. Noyes and the People. Now this aged Servant of CHRIST had gotten an Helper, who agreed with him in the same Doctrines of Faith, and flam'd with holy Zeal for Souls; he tho't the Danger over, and was ready to say, *Now lettest thou thy Servant depart in Peace.* But Mr. Pierpont's Time, after his Settlement, was very short; on the 15th of *March* following his Ordination, he was drowned, as he was crossing *Connecticut River* in a *Canoe*; and then Mr. Noyes was left to mourn, and labour in the Ministry under the many Infirmities of old Age, alone.

I think the Town was divided into *two Parishes* before Mr. Peirpont's Death; and in the Year 1724, if I mistake not, the *Court* set off a *third*. Besides these *three*, there are *two* other Parishes made, *partly*, out of this Town; *one* of which is made *partly* out of *Colchester*, and the *other* partly out of *East-Haddam*, two adjoining Towns.

Mr. NOYES being left of many on each Side, by Reason of Parish Bounds) that us'd to be his *special* Charge, he went on preaching to that Part of the Town which is call'd the *first Parish*. Indeed, he cou'd not preach constantly, and therefore the People provided Help for him; and were designed, as soon as possible, to have another settle among them. Their *venerable* Pastor, who had been labouring for so many Years in the *Word and Doctrine*, died *Novemb.* 10th 1729, in the 86th Year of his Age, and left the People in a very broken and divided State: they were then very zealously contending about the settling of another Minister, who had been preaching among them for some Time before. But after some hard Struggles that *Gentleman* tho't it a Piece of Prudence to leave them: And when the Hope of some and Fear of others about his settling was pretty well over, they gave me an Invitation to preach as a *Probationer* for Settlement. This was in less than *six Months* after I took my *first Degree* at YALE-COLLEGE; yet, with the Concurrence of the Rev. and Hon. Mr. WILLIAMS, then RECTOR of that COLLEGE, I came hither *Febr.* 29th 1729,30, and had a Call from the People the *May* following, to settle in the Work of the Ministry among them: Which Call was again renewed the *latter End* of the *Summer*.

(*To be continued.*)

## THE

**Christian History;**

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday JUNE 16. 1744. § N<sup>o</sup>. 68.

*Account of the Revival of Religion at LYME West Parish  
in Connecticut, continued.*

BUT from some Scruples then upon my Mind about the Validity of our Ordinations, together with the Right of the *civil* Magistrate to impose Forms of Worship, I refus'd to take the Oversight of the Church, until the 17th of the following *March*, tho' I was urged to it. In the mean Time I was endeavouring to find out the Truth respecting these Things; and as one Mean of Light, I made a Visit to the Rev. Dean *Berkley*, since Bishop of *Cloin* in *Ireland*, who was then at *New-Port* on *Rhode-Island*. He treated me with great Humanity, and endeavour'd to convince me that it was my Duty to go over into the Interest of the Church of *England*. And as I had freely told him my Difficulties, when I came to take my Leave of him, he made me a Present of Mr. *Richard Hooker's Ecclesiastical Polity*. I took further Pains, by reading, conversing and otherways, to get Satisfaction about my Duty; and by that Time the Day appointed for Ordination came, my Scruples were so far removed, that I tho't I might safely receive Ordination from the Ministers chosen, and met together. *Immediately* before I took the Oversight of the Flock, I did, before the *Council* and the *Brethren* of the Church, *expressly* renounce the Articles for Church Discipline drawn up at *Say-Brook*, and took the general *Platform* of the *Gospel* for my Rule; upon which the Church *unanimously* voted me to be their *Pastor*, and the *Council* concur'd, and proceeded to Ordination. I am since that, (tho' for a Time I had rising Doubts) well satisfied that the *Scriptures* make no Difference

Q

between

between *Bishop* and *Presbyter*; that CHRIST alone is *King* of his Church, and has given *Laws* to it, and *Authority* to execute them; and that no Man has a *Right* by *Fines* or *civil Force*, to bind any Man to Worship GOD in *this* or *that* particular Form.

At the Time of my Ordination there were upwards of *eighty Families* belonging to our Congregation, besides some *Baptists* within the Parish Bounds: the Number is increas'd to about *one Hundred and twenty-eight* belonging to my Charge, which by Computation, contain about *six Souls* in a Family one with another; in the whole *seven Hundred and sixty-eight Souls*, or thereabouts.

The *Summer* following my Ordination there was a great *Effusion* of the HOLY SPIRIT, upon the People. There appear'd to be an uncommon Attention to the Preaching of the Word, and a disposition to hearken to Advice; and a Remarkable Concern about Salvation. 'Twas a *general Inquiry* among the Middle-aged and Youth, *What must I do to be saved?* Great Numbers came to my Study, some almost every Day for several Months together, under manifest Concern about their Souls. I seldom went into a House among my Neighbours, but they had some free Discourse about Religion, or were searching after the Meaning of some Texts of Scripture. I urg'd them very much to *Works*, and gave it as my Opinion (perhaps too hastily) that such awakened Souls ought to attend upon, the *Lord's-Supper*: and in less than *ten Months fifty-two* Persons were added to the Church. There were *several whole Families baptized*. Many of the *young* People were greatly reformed: they turned their Meetings for vain Mirth into Meetings for Prayer, Conference and reading Books of Piety. There was a Number of them kept a religious Society about *two Years*; and they not only behav'd soberly, but took Pains to diswade others from Levity and frothy Conversation. But, altho' there was such a fair Prospect of a considerable Harvest of Souls, I have no *special* Reasons to make me think that many were savingly converted to GOD in that Season of Concern. Many indeed, made an open Profession of Religion, but there were very few did it under a Notion *that saving Grace* is necessary in order to a *lawful Attendance* upon the *Lord's-Supper*. Nor have we, in our Admissions to Communion, ever acted upon that Principle, but the contrary. Hence it came to pass that we  
found

in Connecticut.

123

found no Use for *Relations*, as they are called, but laid them by from the Beginning of my Ministry, tho' they had been of constant Use in my Predecessors Day. And truly I'm of Opinion that the *venerable* Mr. *Noyes* acted right upon his Principle of admitting none but what were, in a Judgment of Charity *converted* Persons. For tho' we can't attain such positive Marks of Grace as to form an *infallible Judgment* concerning the spiritual State of others, yet such Marks may be had from an Account of their Experiences added to their Life, as are sufficient to found a *positive Judgment of Charity* with Respect to their spiritual State. And it looks highly reasonable to me, that the *Community* should be allowed to judges of their *Experiences* as well as of their *moral Conduct*. Why any Minister shou'd assume the Prerogative to himself any more than all other Power, without the concurring Judgment of the Church, is what I do not well understand: Nor do I see how a Church, acting upon such a Principle, can give up their Right, or yet give their Vote to admit Persons under a Notion of their being *converted*, without hearing their *Experiences*. I must confess, to me, it looks like *judging a Matter before they have heard it*. But then, I think we acted equally right, upon the Supposition that Persons may lawfully come to the Lord's Table knowing themselves unconverted, or having no good Grounds to hope that they are in a State of Grace: for they being admitted upon such a Principle, have no *Christian Experience* to relate.

But to return from this Digression: In that Day I was greatly in Love with *Arminian* Principles, and especially I abhor'd the Doctrine of GOD'S ABSOLUTE SOVEREIGNTY; and that might be one Reason why awaken'd Souls fell short of a saving Change, and settled down upon the Righteousness of the Law.—The Doctrines that are natural for a Man of such Principles to preach, you know, are calculated to gratify the Pride of Men, to give them exalted Thoughts of their own Duties. I was exceedingly pleased with Dr. *Tillotson's* Notions about the *Power of Man* to perform the Conditions of the Gospel; or to do that to which God has join'd the Promise of special Grace; and some other Sermons of his that seem to be calculated to uphold such an Opinion. Dr. *Clark* also, and others of the like Stamp, that have calculated a Scheme of Religion suited to the corrupt Views of an haughty Heart, were my beloved Authors. I had a

Q 2

Zeal

124

LYME *West Parish.*

*Zeal of God, but not a laudable one, because it was not according to Knowledge. Being ignorant of GOD's Righteousness, I endeavour'd to get others to establish their own Righteousness and to keep them from submitting unto the Righteousness of GOD.*

'Tis now more than *ten Years* since I have seen Cause to renounce *Arminian* Principles, and turn quite about in some of the most important Doctrines of the *Christian* Religion: and consequently, you may well think, *Sir*, that there was as great an Alteration in my Preaching: for I have all along preach'd, (as I suppose other Ministers do) agreeable to my own Sentiments. But GOD knows with how little Success I insisted upon the Things which I had learned and been assured of. Nothing seem'd to make any deep and lasting Impresions for good upon the Minds of People in general: it look'd to me, they liv'd easy without CHRIST, and without GOD in the World. Our *young People* took unwarrantable Liberties; *Night-walking, Frolicking, and leud Practices*, some grew bold in, and encourag'd and corrupted others thereby: Others fell into Party-Quarrels, and grew uneasy with the Plainness of the Preaching, and were pleas'd sometimes, to call it Censoriousness; especially if I told them, "that I could not, upon our Practice, reckon Conversions "by the Number of those that had joined to the Church; "or that I feared very few had been converted since my "Ministry among them; and when I insisted upon it that "an *external* Profession of the true Religion, join'd with a "good Decree of *doctrinal* Knowledge, *external* Devotion, "negative Blamelessness, and the like, were not good Evidences that a Person was a *real* Christian; but insisted "upon it that all were *spiritually* dead by Nature, must have a "Principle of *spiritual* Life implanted, must be converted to "GOD, have sensible Communion with CHRIST, and live "a Life of Faith, as they would, entertain well grounded "Hopes of Heaven." These were hard Sayings, and many wou'd not receive them. Thus it was with us for *several* "Years, until I was *awfully* deserted of GOD, and got into a very *dull, legal* Frame my self, and then some were better pleas'd.

'Tis now almost *four Years* since it pleased GOD to strengthen and enlarge my Desires after the Increase of CHRIST's Kingdom, and to stir me up to more ardent Endeavours



*in Connecticut.*

125

deavours after the *eternal* Welfare of *immortal* Souls. Christ and his Cause grew *exceeding* precious; and one Soul *appear'd* of more Worth than a *Thousand* Worlds; the Souls that were committed to my Charge lay with vast Weight and Tenderness upon my Mind. The State of Religion looked dismal: But few Instances of Persons that I cou'd meet with among them, that seem'd to be suitably affected with the *Miseries* of a perishing World, and the decaying State of Religion. The News of Mr. *Whitefield's* rising up with great Zeal for Holiness and Souls, had great Influence upon my Mind: God made Use of frequent Accounts about him to awaken my Attention, to humble me for past Deadness; and rouse me up to see my own Standing, and found an Alarm in some poor Sort, to a drowsy, careless People. When he came to *Boston* the venerable Dr. *Colman* wrote me an Account of his Zeal and Success in his daily Ministrations among them; which I freely communicated to one and another as I had Opportunity; hoping that such Accounts from a Father of the Country, so justly esteem'd, might have an happy Effect: and doubtless it was made Use of, by a gracious God, to draw the Attention of many among us, and stir up their Diligence in hearing the Word preached.

Some time after Mr. *Whitefield* had been thro' this *Colony* (tho' he came not by the Way of *Lyme*) our People were more generally rous'd up to bethink themselves, and converse about Religion. Probably the frequent Accounts of the Success he had in many Places were serviceable among us. But more *especially* my going to hear him *New-Haven* and some other Places: this gave me a different turn of Tho't about him and his Preaching; and satisfy'd me more fully that there were many Misrepresentations of him and his Views; and, I believe, serv'd as a Means to take off the Prejudices that some among us had conceiv'd against the Effects of his Ministry.

A little after he left *New-England*, I heard of a very great Concern upon the Minds of many People at *Hartford*; especially among the Children and Youth. The various Accounts we had about theng stir'd me up to take Pains, that, if it might be, I should understand the true Spring of all their Concern. To this End I frequently conversed with Persons that told me they had seen very surprising Effects of some Cause: they also told me the Effects; and, some of them told me of many Questions they ask'd the Persons under the  
surprizing

surprising Operations, and the Answers they gave them; which gave some considerable Hope, that there was a glorious Work of God's Grace among them. But I could not be easy still for want of further Light; and therefore I wrote several Letters to *Gentlemen* in that Town, whom I tho't were *judicious* and *prudent*, desiring particular Accounts of the most extraordinary Facts observable among them: and *one* of them wrote me a prudent and discreet Answer, *relating* to some Matters of Fact, and added, that 'twas his Opinion the Spirit of God was pour'd out among them very gloriously. Yet still, I wanted further Light if it was to be had; and therefore on the 11th of *March* 1740,1. I set out upon a Visit to that Place and People, and to converse with the Ministers there. Mr. *Whitman*, one of the Ministers of that Town gave me a particular & very surprising Account of some Things he had certain Knowledge of; especially of the strong Consolations of some Persons, & the great Distress of others. He *kindly* related some Discourse of a Number once at his own House; and some extraordinary Distresses of many Persons at a religious Meeting: Facts that he knew, and Inquiries that he made to find out the Rise of them: And when I ask'd his Judgment upon the Things he had related, he told, as I remember, that he did not doubt, but the Persons in general, who had been thus abided, were, at that Time, under the Influence of God's Holy Spirit; and that a very gracious Manifestation of Mercy had been made among them.

This Pains I tho't Necessary to take, and much more that wou'd be too tedious to relate at present. The Enemy of Souls was very busy, and much Pains were taken to represent the *extraordinary* Things we heard of from Abroad, as the Effect of an *heated* Imagination, or meer *Enthusiasm* and Disorder. 'Twas nois'd about, as if the Country wou'd be undone if such a Spirit shou'd have a general Spread; and Religion wou'd be banish'd from all the Churches. I observ'd that this was the Cry *especially* among those that had been the looser Sort, and seem'd now afraid of any Concern about their *eternal* State; and that gave me some Grounds to think that indeed the Lord was about to do some great Things for the Church which had been so long sunk down into almost meer Formality.

Upon my return Home from *Hartford*, I had further Accounts by Letters from the venerable Dr. *Colman* of the wonderful

in Connecticut.

127

derful Progress of the Gospel at *Boston* and the Towns round about by the Blessing of GOD upon the fervent Ministry of Mr. *Tennent*, and their own Pastors. So that by the latter End of *March* I was furnished with a considerable History of the Work from many Places, attested by credible Witnesses; and from what I receiv'd from their Mouths and their Hand-writing, I was able to relate certain Matters of Fact, in a Light vastly different from what they had been represented in among us; and to add the Judgment of wise, prudent and judicious Ministers concerning them and the true Spring of them. And therefore on the 29th of that Month I preach'd from *Isai.* 60. 8. from which my *special* Design was to rectify those Mistakes, about the religious Affairs abroad, that had been spread among us; and to give an *History* of *certain Facts*, together with the Opinion of those Ministers and some others, concerning the Rise of those Things, that had been so much the Conversation and Amusement of the People. The History and Application of it in this Sermon, had greater *visible* Effects upon the Auditory, than ever I had seen before in the Course of my Ministry.

But before I give a particular Account of these Effects, and other Things that have *more lately* fallen under my Observation respecting Religion, either at Home or Abroad, I beg your Patience a little, and your Leave also just to mention four or five Preliminaries which I have made Use of in this Season; and which, I am humbly of Opinion, others ought to carry in their Minds as true, *viz.*

1. I am humbly of Opinion, that it is *not reasonable* for any to conclude Persons to be under the *Influences of the Holy Spirit*, either in *convincing* of Sin or in *sanctifying* the Soul, meerly because they *cry out* aloud, *faint-away*, or the like; even tho' this be observ'd under the faithful Preaching of the most important Truths of Religion. Tho' it may look hopeful and encouraging, yet it is not sufficient to draw a Conclusion: wherever Men take upon them to judge in any Matter, they ought, certainly, to look upon themselves obliged to get the best Evidence of the Truth that can be had. And who will pretend but that we may get clearer Light of the Reality of Persons being under divine Influence than what springs from bodily Agitations? Nay it is as clear Case that Persons may be thrown into Hysterisms, Faintings, Out-Cries, &c. and that under the Ministration of Truth; by the meer Power of

Imagina-

Imagination, a sudden Fright, or bodily Disease. And this I have seen to my Satisfaction formerly, before ever I was a Preacher of the Gospel, as well as more lately. As then, these bodily Seizures may arise from, or be occasion'd by many other Things besides the Influence of the Holy Spirit upon the Soul, it is not reasonable to conclude that they do arise from that Scource, without some further Evidence to convince us of it.

Nor,

2. *Is it reasonable*, I think, for any to *conclude* Persons are *not* under the convincing or sanctifying Influences of the Holy Spirit, because they *tremble, cry-out* aloud, *fall down* as dead, or have great bodily Disorders of such a Nature. For altho' these bodily Commotions may be from another Scource; yet, they may also spring from the Operations of the Holy Spirit upon the Mind, Nor can I see any Need that the Reason of the greatest Philosopher, or the most judicious Divine should reproach him for believing a Person to be under the Influences of the Holy Spirit merely because of such Effects upon the Body. Have not the Soul and Body mutual Influences upon each other? Don't the daily Occurrences of Life make this manifest? How common is it for Persons to cry out, fall into Hysterick-Fits, and bodily Agonies, from worldly, Sorrow? Why then should it be deem'd a strong Presumption of Delusion, merely because Persons have these Agonies under Sermons? Is not the true Discovery of Sin, and the consuming Vengeance of God more shocking and dismal, than any sad Scene of temporal Evils? If so, then if must be unreasonable for any Man to argue against the Reality of spiritual Convictions, merely because Persons are thrown into these bodily Distresses. Certainly he wou'd not shew himself a Man, nor act the Part of a Philosopher. And so, how common is it upon some joyful Occasions, for *one* to *weep*, *another* to *faint* and be overcome, and a *third cry-out* aloud? Who, unless a Stoick Soul, is at a Loss for the Reason? And why a quick and affecting Sense of pardoning Grace, and an Interest in the Favour of God, may not be supposed to have the like Effects upon the Body, is what no Man, I believe, is able to say. And if Philosophers can't disprove a Work of the Spirit of God from such bodily Agitations, 'tis certain that a Divine will be as little able to do it.

(*To be continued.*)

## THE

**Christian History;**

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday JUNE 23. 1744. § N<sup>o</sup>. 69.

*Account of the Revival of Religion at LYME West Parish  
in Connecticut, continued.*

WHOEVER will read the Accounts of *Conviction* recorded, *Acts* 2. 37, 41. &c. *Chap.* 16. 30. *Chap.* 9. 4. *Rev.* 1. 17. and other Places, must allow that Persons may be under all these bodily Seizures when the *Spirit* is convincing of Sin, or reject the Letter of the Word. And so if we read, *Psal.* 55. 32. 63.—42. *Cant.* 2. and many other Portions of Scripture, we must conclude that Persons may cry out, faint, and have other bodily Distress flowing from thirsting for GOD or rejoicing in him.—But I had forgot that I was only to hint at Things here.

And,

3. Much less is it *reasonable* for any to argue that Men are *not under* either the *convincing* or *sanctifying* Influences of the HOLY SPIRIT because they have *none* of these bodily Agitations. GOD by his SPIRIT gives greater Encouragements and Supports to some Men under Convictions than he does to others: all have some Gleam of Hope that it is possible they may be converted; but some have great Refreshing and a great Sense of the Glories of Heaven; and hence they are not so much born down as others: Some have fainter Views of the Grace of the Gospel, and are less sensible of a Work of Grace wro't in their Souls than others, and are proportionably less likely to be overcome or thrown into bodily Agitations, tho' the Discovery be effectual, and the Grace special. Some have a *Work* of the *Law* and the *Gospel* carried on more gradually than others, and therefore, tho'

R

they

130

LYME *West Parish*

they have a thoro' Work, their Bodies are not so sensibly and suddenly affected. Others are not so easily affected and made to tremble, faint, shriek, groan of the like, under the same Views of Sin and the Wrath of GOD; or the same Views of a GOD reconciled in JESUS CHRIST, that wou'd throw their Neighbours into violent Agitations of Body or into a fainting Fit. Various are the Degrees of Light; various also the Length of Time the SPIRIT takes to let in that Light, and to give those Influences which are necessary to prepare and bring a Soul to CHRIST: various are the Dispositions and Constitutions of Men; various are the Encouragements Discouragements and Impediments they meet with. And hence they may be variously affected, tho' each one or all are bro't to the same happy Issue, respecting a *Law* and *Gospel-Work* upon their Souls.

4. I think it is not reasonable to suspect Persons are *not* under divine Influence, or *have not had a saving Change*, merely because we look upon them to be *imprudent* or *irregular* in some Respects. Men are too apt to magnify every real or supposed wry Step, and at once call it Disorder, and represent it as wholly inconsistent with the Being, of at least the Exercise of Grace. Thus a glorious Work or an excellent Christian may be trod upon, and many real Excellencies over-look'd, merely because of some real or fancied Imprudencies and Irregularities: Yea, and in this Way the innocent may be involved with the Guilty, and a great Multitude may suffer Reproach for some imprudent Measures of a single Person: or a whole Profession may be insulted because a few particular Men are detected in an unwarrantable Practice. If we take such Measures as any of these on either Side, I can't see where any Bounds can be left to *practical* Censoriousness.—Is it to be supposed that all the Subjects of God's special Grace must at once become *wise Philosophers*, or *judicious Divines*?—If it were so, yet don't the wisest and best of Men differ in Opinion and Practice in some circumstantial Things, and those that are of lesser, Moment? And is the *Kingdom of GOD Meat and Drink*?—Nay, are they free, entirely free from all Blame?—But if they, the best of them miss it in some Things, and precipitate into real Faults; why shou'd others offer less Advantage and Opportunity, be censured as *Enthusiasts*, being lead about by *diabolical*

in Connecticut.

131

*lical* Delusions, and what not, meerly because there are some Things in their Conduct which we don't so well like? Indeed, if the Course of a Man's Life was plainly *immoral*, their wou'd be something to be said; enough to shut my Mouth from speaking favourably of his State.—But if that is the Case, who are the Persons?—And if that is not the Plea, why should every imprudent Act be deem'd a sufficient Argument against the Influences of the SPIRIT of GOD? Did our blessed SAVIOUR tell his Apostles that they had not sanctifying Discoveries of GOD in CHRIST, when they were lead into a great Mistake of Judgment, and were fired with false Zeal?—How common is it; nay when is it otherwise, but *human Mistakes & false Fire* mix themselves in with our best Services? Shou'd we wait for the Time when no Disorder, no Irregularity, no false Step is to be found in such as may be called the Subjects of GOD's special Grace, we must never expect to see the Day upon Earth, when we shall be brought to confess that verily God is in the midst of us, working in us, and in others, that which is well-pleasing in his Sight. “If Allowances are to be made doubtless *young Converts* claim “our Charity in the *first Place*, especially when their Distress has been great, and their Joy proportional: Like, “Men coming into a new *Country*, or rather a *new World*, they are not yet acquainted with all the *Fashions* and *Decencies* of it;—is no Wonder *every Punctilio* is not “observ'd, which *after Experience*, and *coller Reflection* will “dictate. Shall we pardon the *learned*, the *composed* ARCHIMEDES, tho' going beyond *all the Bounds of Decency*, “when transported with a Mathematical Discovery, and “finding out only certain Proportions in Figures, an *abstract Truth* not *immediately* calculated to attract the Affections, and confined to this World in its Consequences! “—And shall we make no *Allowance* for illiterate Country “Men, and others of small Experience, when *ravished* with “the Discoveries of *another World*, and the *Knowledge of* “GOD and CHRIST, *whom to know is life eternal*? This “were to treat them not with *common Humanity*: But they “must expect *no Quarter*.”

† Mr. Webster's Letter, p. 22

5. If Persons, in great Numbers, are, in their general Course, turned from a careless vain and carnal to a careful and religious Conversation; from an immoral and loose, to a moral and strict Life; if they discover by all reasonable Evidence that they have a deep Sense of Sin and the Wrath of GOD, or afterwards, the Consolations of GOD; if they are apparently changed from worldly Pursuits to Things of everlasting Importance; if from resting in Self-Righteousness and Blamelessness they are made sensible of the Necessity of Faith and Holiness, and can't rest until they have what appears to us a good Evidence of resting in CHRIST; if they are turned from an apparent Irreverence and wandering in the House of GOD, and other Places of divine Worship, to an apparent devout and reverend Attendance on the Institutions of the LORD; if from spending Sabbaths in Idleness, or much of their Time in worldly Conversation, or Disputes, which gender Strife, they are turn'd to spend Sabbaths in publick and private Exercises of Worship with evident Care and Devotion, and in Christian Conferences about the Things of God; if there is, added to these Things, a manifest Reformation in relative Duties, and Persons apparently grow in Christian Knowledge at an unusual Rate, and really appear to have frequent and sensible Communion with CHRIST, if it makes Men better Husbands, Women better Wives, Fathers and Mothers better Parents, Children more careful in their Stations, People more prayerful for and loving to their Ministers (such as they think properly their Ministers:) If this in general is true of any People, all in a few Weeks or Months; I think we must conclude that such are under divine Influence, and GOD has graciously *pour'd out his SPIRIT upon them*, even tho' they precipitate into many imprudent Measures, or thro' wrong Judgment, they differ from us in many Things that are not fundamental. What if they cry out, faint, speak aloud in a public Assembly at an improper Time, happen to think they should tell their Neighbours their Fears that they are Strangers to CHRIST; what if they think themselves called to stay as long from their Families in the Night to pray to and praise GOD, as they have heretofore tarried to revel and drink, and to make themselves merry with vain Companions; what if in these and some other Things they believe differently from others; and in some other Things they have,



in Connecticut.

133

have, for want of due Consideration, run into some Indecencies, but upon serious Reflection see the Mistake and reform; I can't think these Things any good Argument against their being under the Influences or the HOLY SPIRIT, either *convincing* or *sanctifying*.

But I have exceeded my Design in hinting at Preliminaries, tho' I hope, you will forgive me, and carry these Things in your Mind, while you read on in the subsequent Part of my Account.

The *Effects* of that Sermon I spake of, preached on the 29th of *March* were then surprising. Indeed there were no Out-Cries; but a deep and general Concern upon the Minds of the Assembly discovered itself at that Time in plentiful Weeping, Sighs and Sobs. And what appear'd hopeful then, I found, upon conversing with many afterwards, to be true, as far as I could judge. Many told me that they never had such an awaken'd Sense of the Danger of putting off the grand Concern of their Souls to a future Season before, as GOD gave them under that Sermon: They were surprized at their own past Carelessness, and astonished that GOD had born with them so long. Several told me, that tho' they had liv'd *thirty* *forty* or *fifty* Years under the Preaching of the Gospel, they had never felt the Power of the Word upon their Hearts, so as to be long affected thereby, at any Time as they did then. Befoe it was the Cry of their Hearts, '*When will the Sermon be over, and the Sabbath be ended*'; but now the Minister always left off too soon, and the Time between Sermons was too long: they long for frequently returning Opportunities to hear. Before, they did not love Soul-searching Discourses, but now never cou'd hear too much of that Nature, together with many other Things of the like Import.

On the *Beginning* of the *following* Month, Mr. Tennent came thro' this Place, and preached *two* Sermons among us: The first was in the *Evening*, from *Ezek. 37. 9*. But he seem'd to be very dull; and, I tho't, several Times, he wou'd have had nothing, almost to say. Yet he got thro', and, I believe, he preached the Truth, tho' with no Freedom; nor had the People in general much Sense of what was deliver'd according to the best Observation I cou'd make; yet it was not wholly in vain: one of our Communion was convine'd of Sin, which after some Days, issu'd, I trust in a saving Conversion to God.—The next Morning

he

134

LYME *West Parish*

he preached again from *Luk.* 13. 24. to a very attentive and deeply affected Auditory. Many that I heard lamenting their own Folly immediately after Sermon, spake as one wou'd expect those to do that had the Arrows of Conviction shot deep into their Hearts. I was not indeed, so sensible of the *extensive* Effects of that Sermon in the Time of it (tho' there was so much visible Concern under it) as afterwards. In a little while a considerable Number came to me and confess'd that they saw themselves undone, that earnestly enquired what they must do to be saved, who dated their first Awakenings from that Sermon.—From us Mr. *Tennent* went over to *Saybrook*, and many of the People of this Place, and the neighbouring Societies went with me to hear him. There he preach'd a rational, searching Sermon, suited to unconverted Sinners and drowsy Saints. I saw but few Instances of Persons much moved by it to Appearance, in Sermon Time; but found some very much enraged with the Preacher afterwards. Some that went from this Town, spent their Time upon the Way home in cavilling, and finding Fault with what had been delivered, and I believe did much Hurt thereby. One especially, who shall be nameless, seem'd exceedingly disaffected, and endeavour'd to disaffect others. But still he could not forget the Sermon, especially that Part of it which was to backward Christians; and tho' he tho't, or endeavour'd to think, that it was a censorious Discourse, yet, as he told me afterwards, it never left him until he was made to see that he was the very Man to whose Case, it was suited above any Sermon that ever he had heard.

After this I observed that our Assemblies were greater and more attentive at Times of publick Worship than before. Sabbaths alone wou'd not suffice for hearing Sermons, but greater Numbers still urg'd for frequent Lectures. I was most pleas'd to observe such a shocking to the Windows, and a hearing Ear become general; and therefore I readily consented, upon the Request of the People, to preach as often as I cou'd, besides the stated Exercises of the Sabbath. Once every Week I carried on a publick Lecture, besides several private ones in various Parts of the Parish. And I could not but observe about this Time, that an Evening Lecture I had set up the Winter before in a private House, for the sake of a young Man that was a Cripple, tho' at

first

in Connecticut.

135

first exceeding thin (but seven Persons, as I remember, besides the Family) was now greatly increas'd, and in about a Month grew up to several Hundreds, so that I was oblig'd to turn it into a publick Evening Lecture.

Now it pleas'd God to encourage my Heart, give me unusual Freedom, and such a firm State of bodily Health, that I could go thro' three Times the Service I had been able to endure at other Times; so that I was able to study and write three Sermons a Week, and preach several others of my old Notes (for I seldom in all the Time preach'd without Writing.) Sometime in this Month Mr. *Griswold* invited me to preach a Lecture for him, and I consented. While I was preaching from *Psal.* 119. 59, 60. I observ'd many of the Assembly in Tears, and heard many crying out in very great Bitterness of Soul, as it seem'd then by the Sound of Voices. When Sermon was over I cou'd better take Notice of the Cause; and the Language was to this Purpose, *viz.* Alas! I'm undone; I'm undone! O my Sins! How they prey upon my Vitals! What will become of me? How shall I escape the Damnation of Hell, who have spent away a golden Opportunity under Gospel Light, in Vanity?—And much more of the like Import.—'Tis true, Outcries were *new* and surprising at that Time: but knowing the Terrors of the Lord, I was satisfy'd that they were but what might be reasonably accounted for; if Sinners were under a true Sense of their Sins, and the Wrath of a Sin-hating God: And therefore I did not use any Endeavours to restrain them at that Time; but the greater Number cried out of themselves and their Vileness, the more I rejoiced in Hope of the good Issue. As I was satisfied that it was the Truth they had been hearing, so, by their Complaints, it appeared to be the Force of Truth that made them cry out, and threw many of them into Hysterick-Fits: And, if I mistake not, every one that were so violently seiz'd that Night, have since given good Evidence of their Conversion; but that, their Reverend Pastor can give the best Account of.

The visible Success of my Ministry in that and some other Lectures abroad, (tho' I rejoyc'd in the happy Prospect of the Advancement of the Kingdom of our divine Lord) was Far from being a Means to damp my Hopes or slacken my Endeavours at Home. My Heart burned with Love to  
and

136

LYME *West Parish.*

and Pity for the People of my peculiar Charge: I had constant Supplies of Argument flowing into my Mind, and Zeal to urge a speedy Answer.

By the latter End of *April* our young People were generally sick of that vain Mirth, and those foolish Amusements that had been their Delight, and were form'd into several religious Societies for Prayer and reading Books of Piety under my Direction: Many of them were frequently in my Study for Advice; the Bent of their souls was evidently towards the Things of another World: Whenever they fell into Companies, the great Salvation was the Subject of their Conversation. They were so generally displeas'd with themselves for past Carelessness, and spending Time in Revels and Frolicks, that several, at the Desire of others, came to me, and desir'd me to preach them a Lecture upon the 14th of *May* (the Day of our Election in this *Colony*) which they had, for many Years, accustomed themselves to spend in Feasting, Musick, Dancing, Gaming, and the like. I complied with, the Request, and preach'd to a great Assembly, from *Mat. 24. 37, 38, 39.* Upon which I observ'd, that *Jesus Christ should certainly come to judge the World; and that when he did come, he would find it overwhelm'd in carnal Security;* and from these Considerations I applied my self to those that had been secure and unwatchful, both among Christians and unconverted Careers, in a Manner, which, I tho't proper to awaken and convince. Under this Sermon many had their *Countenances changed;* their *Tho'ts* seemed to trouble them, so that the *Joynts* of their *Loyns* were loosed, and their *Knees smote one against another.* Great Numbers cried out aloud in the Anguish of their Souls: several stout Men fell as tho' a Canon had been discharg'd, and a Ball had made its Way thro' their Hearts. Some young Women were thrown into Hysterick Fits. The Sight and Noise of Lamentation, seem'd a little Resemblance of what we may imagine will be when the great Judge pronounces the tremendous Sentence of, *Go ye cursed into everlasting Fire.* There were so many in Distress that I could not get a particular Knowledge of the special Reasons at that Time, only as I heard them crying, *Woe is me! What must I do?* And such sort of short Sentences with bitter Accents.—

(*To be continued.*)

137

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday JUNE 30. 1744. § N<sup>o</sup>. 70.

*Account of the Revival of Religion at LYME West Parish  
in Connecticut, continued.*

NOW those that could not restrain themselves were generally carried out of the Meeting-House, and a *second* Sermon was preach'd by Mr. *Jewet* to others that were able to attend; after which the Assembly was dismiss'd; and my House soon fill'd with wounded Souls: And I took Pains to satisfy my self & others, by inquiring into the Reasons of the trembling, crying, fainting, and other Signs of Fear that were so manifest in the Assembly: And they declared, in their own Words, all to this Purpose, *viz.* that a deep Sense of past Sensualities, and careless Neglects of the Concerns of their Souls; their slighting frequent and solemn Warnings, and withstanding the Calls of the Gospel; together with a deep Sense of their Liableness, every Moment, to be arrested and cast into the Prison of Hell, where those Sinners lay, that refused to hearken to the Warnings given by *Noah* the Preacher of Righteousness, was truly the Spring of all these various Signs of Distress. Some run back upon the Sins of riper Years (for there were several Persons upwards of 40 and some of more than 50 Years old, that discover'd great Concern by their pale Countenances and Tears, and trembling too.) Some cried out of the Hardness of their Hearts, others of their Unbelief: some were crying, *God be merciful to me a Sinner*; and others intreated Christians to pray for them. Thus they continued, at my House, for several Hours; and after I had taken what Pains with them, I tho't necessary for that Evening and pray'd with them, they were advised

S

to

138

LYME West Parish

to repair to their own Places of Abode; and accordingly all that were able went Home.

Now I tho't the People in great Danger, and especially those that were most deeply wounded. I knew, in all Probability, that Hell was in an Uproar; the Prince of Darkness see his Kingdom shaking, and he was in a great Danger of losing many, of his obedient Subjects: many threatned Rebellion, and were in Danger of being accused of Treason against his Crown; and therefore if possible, he would assure them back to former Fidelity; perswade them to settle down upon the Foundation of their own Works, or drive them to utter Despair of Mercy: And therefore I dare not sit in my Study the next Day (tho' that loudly call'd for me to be there,) but spent my Time abroad among distressed Souls, and others that fell in my Way that were more lightly touch'd. Nor were private Christians contented in their Fields or Shops at Home, when *the Fields were so white for the Harvest*: but some of them also, in their Places were Helpers, in the Work that seem'd necessary to be done. The following Evening a religious Meeting was attended in a private House: I went to it, tho' I could not pretend to preach a Sermon. I offer'd a few Words of the Miseries of the Unconverted, the Price that was now put into their Hands, and the great Danger of not improving it; but was oblig'd in a few Minutes, to desist, because the House was fill'd with Out-cries and bitter Lamentation. The Complaint was much the same with what it had been the Day before.

I continu'd to preach and exhort publicly and from House to House, about six Times a Week thro' this Month at Home, besides attending upon distressed Souls upon certain appointed Days in my Study. And tho' I spake to them with unusual Moderation, in my Study, (as well as in Sermons about this Time,) that I might have greater Advantage to instruct their Minds, yet I was commonly obliged to make several Stops of considerable Length, and intreat them, if possible, to restrain the Flood of Affection, that so they might attend to further Truths which were to be offer'd, and others might not be disaffected. Some would after a while recover themselves, and others, I'm satisfy'd could not. I have tho't since, whither I did not do wrong in endeavouring to restrain them: the Pains they took with themselves to keep from out-breakings: was a greater Hindrance to their  
hearing,

in Connecticut.

139

hearing, than their Out-cries were: and it was so far from satisfying others, that it was improv'd as an Argument against the Reality of their Concern, if, upon the utmost Violence used with them they could after some Time held in. I find no such Restraints laid upon distressed Souls in the Apostles Days, tho', we must allow, that they were as good Judges of what is Right in such a Case as other Men: and indeed, why might we not expect some Direction from the inspired Writers if it was our Duty to restrain them, and put them upon the Torture to keep Silence? If the Lord is pleas'd to make this open Shew of the Victories of his Grace, his Will be done: let him take his own Way: I think, upon Trial, the wondering Multitude are not the more likely to receive Conviction, for our prescribing to Him. The same Things that served for the Conviction and Conversion of many in our Saviour's and the Apostles Days, were the Occasion of blinding and hardning of others to their utter Ruin: And the distressing Out-cries of awaken'd Sinners were blessed to convince many, tho' others cavil'd and found Fault. Tho', I think, none ought to speak or pray with a loud Voice in the Time of public Worship, yet I am free to confess that I mistook my Duty in taking so much Pains to prevent Out-cries in the Assembly. 'Tis true, Persons may, of Design, cry out; but then, 'tis like, they would generally be detected, and have their Madness exposed. However, if our blessed Lord is pleas'd to make bare his Arm upon stubborn Rebels, to the Glory of his sovereign Grace, why should I say that he shall not take this Method to bear Witness before the ungodly World, of the dreadful Miseries hastening upon them?

On the 20th of this Month I preach'd one Sermon for Mr. Griswold of Nahauntue, from 1 Tim. 2. 5. upon the Sufficiency and Excellency of the Mediation of Christ: Under which, as far as I cou'd observe, many Christians were sweetly refresh'd with a deep Sense of the Truth, and many Sinners as full of Anguish (tho' the Sermon was not *terrible*) as at any Time I had seen. The Assembly in general, were in Tears, and near one half, I suppose, crying out aloud in Distress. After Sermon they gave themselves Liberty to speak out the Sentiments of their Souls; some in thankful Praises to God and the Lamb; others in bitter Complaints of themselves for despising the blessed Mediator, and for the

A a 2

Hardness

140

LYME *West Parish*

Hardness of their Hearts, and the like. Several were, at that Time, shaken off from the Foundation of their own Righteousness, and afterwards, hopefully converted.

I hope, Rev. Sir, you will pardon all my Digressions: I chuse to relate the *few* Things that I give an Account of, in that Order of Time, in which I observed them, and noted them in my Diary. About this Time, the Rev. Messieurs *Lord of Norwich*, *Owen of Groton*, and other Ministers in the *Eastern* Parts of this Government, sent Letters, inviting me to visit them, to see the Work of the Lord, and help them also; (for it was common in that Day for Brethren to send for each other to preach.) After some Straggles with my self, I consented to go; and accordingly set out on the 8th of *June*, intending to preach some few Sermons before I return'd. The same Day I preach'd for Mr. *Lovett* of *New-Salem* at his Desire, and there I observ'd a solemn Attention; Concern in the Countenances of some, & Delight in others. I have had some Acquaintance with the People in that Place since that Time, and believe that there is a considerable Number of Persons savingly converted in the late Season of Grace. From thence I went, the same Day at Evening, over to the *North Parish* of *New-London*, and *June* the 9th preach'd *two* Sermons for Mr. *Jewett*; under which, but *especially* the *first*, there was a great and general Concern *visible* in the Faces of the People: weeping, sighing and the like among the *Aged* and the *Youth*, while many of the *Children* of about *ten*, *twelve*, and *fourteen* Years old, cried aloud, and spake some such Sentences as these, viz. What must I do? I never honour'd this great King! || Lord Jesus help me! &c. From thence I hastned over to *Norwich*, because Mr. *Lord* expected me to preach a Lecture for him that Evening. And when I came there, there was a great Assembly gather'd, to which I preach'd from *Psal.* 119. 59, 60. they gave very solemn Attention; and there was a Concern apparent, by Tears and Sighs, in almost every Corner of the House. The next Day I preach'd another Sermon for Mr. *Lord*, the visible Effects of which were not so great as the first. I observ'd a great flocking of the People, not only to hear the Word, but to their *Pastor* for Advice. Mr. *Lord*

|| I was preaching upon the kingly Office of Christ.

gave



in Connecticut.

141

gave me several surprising Accounts of Conversions; which, I trust, he will favour the Publick with in his History of the late Revival of Religion among them. From thence I went forward to *Stonington*, and on the 11th of *June*, preach'd two Sermons for Mr. *Eells*: there seem'd to be Tokens for good; an *attentive* Audience, and much weeping in the Assembly; but I don't remember any Out-breakings in the extraordinary Manner that I had sometimes heard: Yet Mr. *Eells* informed me afterwards in a *Letter*, that there were many Instances of particular Persons, unto whom the Ministry of that Day was blessed. I tho't when I was with him, that he had the Blessing of some excellent Christians in his Parish. 'Twas *formerly*, a Place noted for Profaneness and other Vices, but he said (and so I tho't) that there was a great Reformation among them. From *Stonington* I return'd back by the Way of *Groton*; and on the 12th of *June* preach'd one Sermon for Mr. *Owen*, to a great Assembly of People. It pleased God to give me greater Freedom of Thought and Expression than I had found in all my Journey before. I preach'd from *Isai.* 61. 1. and the People to all Appearance, were all Ear and Attention. There were no *Out-cries*, but the Countenances of many discover'd sweet Refreshment; and others discover'd great Distress. And I had some Satisfaction afterwards, by Accounts from diverse Persons, that the Spring of Comforts and Concern was from the Spirit of God. I could not tarry, indeed, to speak with many after Sermon, because I had encourag'd Mr. *Croswell* to preach at Evening for him. But I had the Company of a considerable Number up to Mr. *Croswell's* Parish, which is five Miles distant from Mr. *Owen's*. Upon the Way they told what Things were done, & how Jesus had been made known to them, and their Hearts burned within them, while they spoke of him. Jesus seem'd to be their Delight, & Humility their Glory. At Mr. *Croswell's* I found great Concern upon the Minds of People: it was apparent, in Sermon-Time, by their Weeping, and their Looks: Some cried out, and from after Conversation I was satisfied that many were very sensible of their sinful and undone Condition, and some others were *really* converted. I remember *two* Women came to me, who had made themselves easy, for some Time, with the *Arminian* Way of Conversion; and had been bolstered up in it by a certain *Gentleman*, whom they admir'd. They told me that they were

now

142

LYME *West Parish.*

now convinc'd that such a Scheme of Doctrines embrac'd, *fatally* settled Persons down short of CHRIST; and by their embracing of them they had gone *calmly* on in the Way that leads down to Death; but now they had an awakned Sense of their Sin, & of the *infinite* Hazard they were in of perishing; yea, that they must perish unless God was *self-mov'd* to pity and save them. From thence I return'd to *Norwich* on *Saturday*, and kept *Sabbath* at Mr. *Lord's*. On *June* 14th, being Lord's Day I preach'd again to a great, very attentive, and deeply affected Assembly. The Concern of some, and the Delight of others, was manifest in their Countenances: And by conversing with many afterwards, I was satisfied they were under the Influences of God's holy Spirit. And so from Time to Time upon Opportunities with that People, I believe, that Mr. *Lord* has the Blessing of many Souls turn'd to Righteousness among them; a considerable Number of old Christians, and many *newly-born*, that are feeding upon the sincere Milk or the Word, and growing up in Christ. *June* the 15th, I rode out to Mr. *Throop's* a new Society in *Norwich*, and preach'd *one* Sermon for him, to a full Assembly. There seem'd to be great listning to the Word; great Concern appear'd in the Countenances of many; a great Number were in Tears, and several cried out: Some fainted away, and *one* or *two* rag'd. After the Sermon was over I took Pains to find out the Spring of that Distress which appeared in many Instances, and I think, they gave Grounds to judge it was from Conviction of Sin; except those Instances that were distress'd with their out-rageous Passions. One *Gentleman*, who was a Hearer, tho' he *carefully* avoided discovering his Dislike before the Congregation, express'd himself greatly dissatisfied to me after Meeting, at the Out-cries and Faintings in Sermon-Time: He took some Pains to convince me that the Persons were under strong Delusions; tho', I tho't, he did not take much Pains, by discoursing with them, to convince himself of the Rise of their Distress. He read me some Extracts which he had taken out of the excellent Mr. *Flavel* upon *menial* Errors, which I was pleas'd with; but did not see that they were to the Case before us.

Now I had accomplish'd the whole of my Design in this Journey, both in visiting and conversing with my Fathers and Brethren in the Ministry, and in seeing the Displays of rich  
and

in Connecticut.

143

and sovereign Grace; and much exceeded my *first* Design in preaching. The next laid out in my own Mind was to return Home as fast as I cou'd; but the Rev. Mr. *Adams* of *New-London* sent me a Letter, desiring that I would return that Way, and give his People some Exhortations. Having been there before in the Time of the Concern among the People, I was unwilling to deny his Request, because I had found that there were peculiar Difficulties rising up, and I fear'd my refusing might rather increase them than otherwise. There was a Number of *new Converts* with a flaming Zeal, and jealous lest the Labourers should not bear a Proportion to the Harvest: and some others, from what Spring I don't say; tho' some have imputed it to the Imprudence of these *new Converts*) who oppos'd themselves to the Work going on among them. Thus the Kingdom seem'd to be dividing against it self: And I was the rather inclin'd to gratify the *venerable* Mr. *Adams* on that Account, not knowing but that I might be instrumental of some Good in that Respect. Accordingly I went, and on *June* 16th preach'd *two* Sermons in that Place, besides using some private Endeavours to make Things more easy, if it should please God to make Use of me for that End: but the Success was not according to my Wishes. I found *mutual* rising Jealousies, and, as I tho't, *groundless*. Surmisings in some Instances, prevailing among them. These Difficulties increas'd afterwards; and for want of Charity and mutual Condescension and Forbearance, they have produced an open Separation. I doubt not but there are *excellent* Christians on both Sides; and there has been a very great Display of divine Grace among them; but they are doubtless to be blamed for the *Manner* of separating. What Grounds they may have I don't know, but am afraid they have gone off upon a wrong Principle. Unhappy Case, when Christians have such sharp Contentions between them, as to part asunder from one another! Yet so it has sometimes been with the best of Christians, *Acts* 15. 38, 39.

Perhaps some will think strange that I should be, so many Days, from my *particular* Charge, at such a critical Season as this was, when a great Number were under distressing Concern, and the Adversary was very busy: but the People were not left without preaching: and we found it of *real* Service to have our People partake of the various Gifts of Ministers; some to Reason with them out of the Scriptures;

others

144

LYME *West Parish.*

others do address their Consciences; others to apply to the Affections; and all in their Manner and Measure to speak of the Things of God. I found it was eminently serviceable many Times, when I cou'd obtain the Help of my Brethren. Indeed, there is something natural in it, besides what I have observed already: *new Faces; new Voices; a new Method*, all tend to draw the Attention of Hearers: and hence, they were sometimes caught, by the same Truths that had been offer'd them divers Times before. I have Reason to bless God that he has sent so many of his Servants along by us, and inclin'd them to help us from Time to Time. I have not found it a Disadvantage to keep open the Pulpit Door to Ministers; but see many ill Consequences of a contrary Practice in other Places. Those that have receiv'd *spiritual* Benefit among us from the Preaching of others, allow me as good a Share of their good Will, as those that have been more especially benefited by my Preaching. But where Ministers were—*Noli me tangere*—where all those that were look'd upon Favorites of the *extraordinary* Work in the Land must stand off; or thro' vast Difficulties Liberty has been obtained for them to preach; I think many ill Things have follow'd that Strangeness, and fear many more are upon the Back of them.

Being return'd again to my own particular Charge, I endeavour'd to pursue the great Ends of the Ministry in the best Manner that I could; and I don't remember that I preach'd a Sermon thro' the Month, without some manifest Tokens of the Presence of God in our Assemblies. Many were awakned and Convictions were deep: it plainly appear'd by the distinct Accounts given, that the Concern was no sudden Fright, nor the Effect of Fancy, nor yet the alone Strivings of natural Conscience, but a clear and real Sense of Sin and it's direful Consequents, rais'd in the Mind from a realising Some of the Majesty and Holiness of God, the Purity and Strictness of the divine Law. People flock'd to my Study daily, and in great Numbers, deeply wounded, and the Errand was to lay open the State of their Souls, and receive Direction. Sometimes I had 30 in a Day; and sometimes many more, all upon the grand Affairs of their Souls.

(*To be continued.*)

145

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* JULY 7. 1744. § N<sup>o</sup>. 71.

*Account of the Revival of Religion at LYME West Parish  
in Connecticut, continued.*

MANY with the greatest Freedom confess'd that tho' they had a Name to live they were dead in Trespasses and Sins: and this not only in private; but to Numbers at once. They did not think it Matter of Offence if their Neighbours believ'd them when they laid it: they spake *sensibly* of it, as we might expect a condemn'd Malefactor would do if he was going to the Place of Execution. They would solemnly declare that they never knew what real Union to CHRIST was; that they were Strangers to sensible Communion with the Father and his Son JESUS, and to the Temper of the Gospel; and had rested easy with, meerly *external* Communion, or the Form of Godliness. Their distress'd Countenances and free and frequent Confessions that they were yet in the Bonds of Iniquity together with their Warnings to others, *never* to rest until they *knew* CHRIST was formed in them, proved awakening to many Professors, and put them upon the Search, and Inquiry into the Reasons of their Hope, and some were shaken off from their old Foundation, supposing they had built upon the Sand, whilst others had the more Peace in believing.

The like Effects, sometimes more, and sometimes less observable, continued thro' the Summer. There were also many Instances, (and the Number was daily increasing) of Persons fill'd with great Joy and Comfort! 'Twas common to hear of, and to see them overcome, and fainting under high Discoveries of God reconciled in CHRIST. Some also I have seen overcome with Concern for others; and some-

T

times

times their Concern terminated on particular Persons that they fear'd were in a State of Sin.

The Conversation of the People in general, was religious. If at any Time Neighbours met, the great Affairs of Salvation were the Subject of Discourse. In the Streets, in the Fields and in private Houses the Discourse was instructive: some enquiring the Way to Life, others in their *proper Sphere*, endeavouring to help the Distressed by their humble Advice and Counsel: some that knew the Terrors of the Lord, would *persuade* the careless, and modestly recommend the Grace of God to their Acceptance, from their own Experience of its Sweetness.—And as there were frequent Enquiries about the Things of infinite Concern, so there was a great Increase of Knowledge in religious Matters. According to the best Observation I could make, I believe, the People advanc'd more in their Acquaintance with the Scriptures, and a true doctrinal Understanding of the Operations of the holy Spirit in Conviction, Regeneration, and Sanctification, in six Months Time, than they had dune in the whole of, my Ministry before, which was *nine Years*.—Nor was this all, but many evidently look'd upon Sin with Abhorrence: they appeared to be *renew'd* in the Spirit of their Minds: *Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking* seem'd to be *put away from them, with all Malice*: Their Fruit was unto Holiness: Love to God and Man, with their genuine Fruits were increasing. Rough and haughty Minds, became peaceful, gentle and easy to be intreated. Lowliness, Long-suffering, Forbearance, a courteous Deportment, Beneficence, and Tender-heartedness, Meekness and Moderation, to all Appearance, seem'd to increase abundantly. And to all these, we observ'd a Delight in Christian Fellowship, in breaking of Bread and in Prayer. I think it can't be expected that Men, in their general Course, should give clearer Evidences of a Christian Temper formed in them, than many did in that Season: their Faith work'd by Love, and discover'd itself in Acts of Piety towards God, Charity and Righteousness towards Men, and Sobriety towards themselves.

We had some special Seasons of divine Influence in that Time, both upon converted and unconverted, which I must not now relate: it would make the Account too long; but I can't pass over our *Pentecost*, on the 11th Day of the following *October*. I preach'd from *Psal.* 2. 12. upon the Nature

in Connecticut.

147

ture and Necessity of Faith in CHRIST; and then administered the Sacrament of the Lord's-Supper, to near 300 Souls, as I judge.—'Twas a Day never to be forgotten; but, I think, ought to be remembered with holy Wonder and Gratitude by all that were present. The House of the Lord was full of the Glory of the Lord. It pierces me to the Heart, that any have ever attempted to throw Darkness over the rich Grace of God that was so clearly discover'd; or to misrepresent the gracious Effects of those Discoveries that were made to many.—Tho' we had enjoy'd much of the gracious Presence of God in our Assemblies before, yet, I think, never saw so much at any Time as on that Day; especially when the Lord's-Supper was administred, GOD pour'd out his Spirit in a wonderful Measure. I spake a few Things to the Communicants, as I remember, concerning the mediatorial Excellencies and the Love of JESUS CHRIST, when I came down to the Communion Table and began to break the Bread; and then invited them all to come to him as well as to his Table; and assur'd them in his Name, that they should be Welcome, to the rich Treasures of his Grace which were open and free to all that wou'd come. I had no sooner offer'd some Things of this Nature in a few short Hints, but several of the Church cried out in most bitter Accents of their piercing the LORD JESUS CHRIST by their Unbelief, and shew'd the Signs of Distress in their Countenances; whilst many Scores were dissolving in Tears. A considerable Number trembled in the Anguish of their Souls, as tho' they had heard the Thunderings and seen the Lightnings from the thick Cloud; whilst many more began to put on Immortality, almost, in the Look of their Faces. I could not but think that the Lord Jesus was come to his Table, and feasting their Souls with his Love, discovering his mediatorial Glories to them; letting them taste of his Preciousness, opening to them the mysterious Wonders of his Grace, and the like. But will you ask *why* I entertain'd such Thoughts as these? I'm willing you should know the Reason: Their Looks were all Love, Adoration, Wonder, Delight, Admiration, Humility. In short, it look'd to me a Resemblance of Heaven; where the shining Hosts of Angels and glorified Saints are for ever before the Throne of God, in the lowest Prostration crying Holy, holy, holy Lord God; *thou art worthy to receive Glory and Honour, and Power, and Blessing, and Thanks giving.* But

T 2

some

148

LYME *West Parish*

some of those in Distress, about the End of the Distribution of the Bread, appear'd to be in a Calm, and before the Cup was pour'd they seem'd to have a delightful Sense of something upon their Minds: Their Looks were changed from Anguish to Pleasure and Admiration, Love and Humility, and the like. —I was too much taken up with these Things, and some Discoveries, which I trust, were made to me, with the Effects of them, to make any critical Remarks upon any Indecencies: Tho' some few not so well pleas'd with the Appearances, have said that there was one or two Instances of these Extraordinaries that were not decent the whole of the Time of Administration. One Thing complain'd of as an Indecency was that *two* Men embraced each other in their Arms before the Blessing was given: The Fact, I suppose, is true; but others say 'twas after the Blessing was given: Nor do I think it so very indecent, as some would represent it. The *venerable* Dr. *Colman*, to whom I gave an Account of it, says in his Letter to me in these Words, 'I esteem his, *viz.* the Deacon's embracing his Neighbour as Praise-worthy. I wou'd 'not have Joy and Love lead Communicants into too much 'sensitive Freedoms towards one another; least of all the Brethren and Sisters. Each to those of their own Sex may be 'allowed and approv'd a great Way, a due Gravity preserv'd.' —Another Thing complain'd of is Persons going about the Meeting-House in the Sacrament Time. This, I suppose, was true, that one single Person who was a Subject of these, Influences, did go out of one Pew into another upon some Occasion just before the Blessing was given, and some two or three others that, it seems, did not so well affect the Prospect went round the Body of Seats on one Side of the House, and then out of Doors.—Blessed be God that there was nothing further, than I have related, which has been excepted against as I remember. The general Reverence and Decency of Behaviour in the Subjects of this, great Grace was indeed admirable. I greatly wonder (and desire humbly to bless God for it) that there was so little in their Conduct which those who see not with my Eyes, could lay hold of to expose the Glory of that Day.—I made Minutes of my Remarks and Sentiments, in my Diary; and find that, upon the best Evidence I cou'd gain by conversing with particular Persons afterwards, I had fallen far short in my Observations at the Time, of what was really discover'd to many Souls, and the Power  
of



in Connecticut.

149

of the Gospel felt upon their Hearts.—Many old Christians told me they had never seen so much of the Glory of the Lord and the Riches of his Grace, nor felt so much of the Power of the Gospel before: they had never seen so clearly the infinite Ocean of divine Love; never been so sensible of the Love of God to them; nor had such strong Love so *clearly* in Exercise to him. Several of them had the full Assurance of Faith, who had been seeking after it for many Years, but were denied till that Time, *New Converts* were greatly refresh'd and quicken'd.—I can't doubt whether they had the Presence of the Comforter: Christ then appear'd more lovely than the Princes of this World: They *sat under his Shadow with great Delight, and his Fruit was sweet to their Taste*: They were feasted in his Banqueting-House, and his Banner over them was Love: They could not support themselves, many of them, under the Weight of it, they were so deeply affected with it. Had not Christ put underneath his everlasting Arms for their Support, I know not, but many would have expired under the Weight of divine Benefits.—And besides all this, I think, we have a good Evidence of the saving Conversion of several of the Communicants at the same Time. The several Discoveries they gave an Account of, together with the Effects these Discoveries produced in a Law-Work, and a true Closure with Jesus Christ, gave me considerable Hope of it; and a long Time since to observe their pious Life and holy Conversation, confirms my first Hope that it was a Reality and no Deception.—I'm persuaded the marvellous Grace of God appearing at that Season, is admir'd by Hundreds among us here in Time, and will be much more admir'd by the Armies of Saints and Angels throughout Eternity.—Christ came like a *Roe* or a *young Hart*; he look'd forth at the Window, and shew'd himself through *the Lattess*! I never saw such a Love-Feast before! He spake the Word and it was done; he said, *Rise up, my Love, my fair One, and come away*: and lo, the Winter was past, the Rain was over and gone: All invited us to come and partake of the divine Joys which the near Approach of the Sun of Righteousness produce, O that he would *return like a Roe, or a young Hart upon the Mountains of BETHER*! That he would make Haste to perfect his Loving kindness to us, and not suffer the Foxes to spoil the Vines which hang with tender Grapes!

Since

150

LYME *West Parish.*

Since that Time, we have had many refreshing Seasons, both in public Worship and more private Assemblies; and many hopeful Conversions. Nor are publick and private Meetings the only Places of these Influences and Effects; the Closet, the Field, the Shop, and the *Kitchen*, are all Witnesses to them. 'Twas no uncommon Thing for Christians to be overcome in their *private* Retirements, as they have told me of the happy Seasons; in Meditation at sometimes, and Conversation at others, divine Truth has been set in a clear Light, and they have been made to know the Truth, of the Gospel of the blessed God. But the Work has not appear'd, in a general Way, so powerful since, as it did the first eight or nine Months; indeed God gives Witness to the Truth of these Things, at Times, more or less, unto this Day; and will, I trust, until the End.

The Work, as I observ'd, began chiefly among the Youth, and so it has been carried on chiefly among them: But it was not among them alone. They left their Sports, and grew sick of their youthful Amusements; the Disease (as some call'd it in Derision) did not stop here. Many of middle and old Age were alarm'd, and some of them, to Appearance, savingly converted. *Three* or *four* upwards of *fifty*, *two* near *seventy*, and one *ninety-three* Years old, I trust, were turned from Darkness to Light, from the Power of Sin and Satan unto God. Several Persons that were noted for Immorality, and some others that were not so openly mark'd out, were bro't to confess their sinful Deeds, not by Constraint but of their own Accord, and are now joined in our Communion, and I hope, are Christians indeed. And there are some few Instances of the Conversion of those that bitterly oppos'd the Work at first: such as have gone to hear Sermons, with Design, as they confess, to cavil and oppose, have been taken.—*One* or *two*, that supposed themselves converted, greatly rejoic'd in the Work at first, when the People were under deep Convictions: the Concern they well understood, and tho't it reasonable, and were pleas'd to see so much Reformation, they themselves having gone so far; but when Persons came to rejoice in God, and to be overcome with the Love of God, and to tell of the Excellencies of Christ, it was all Foolishness to them; they grew all Enmity and Opposition, but were, afterwards made to see that they settled down upon their Reformations; were Enemies to  
God

in Connecticut.

151

God themselves and Strangers to Christ; and since then are bro't to rejoice in God also.—Some others who were under distressing Concern at first, and very forward to promote every Thing that seem'd a probable Means of Good, are since turn'd zealously averse to the Work, especially to the Comforts and Joys of Christians.—It has been observ'd by many, that such as were most eminent for Religion before, have been friendly and forward to encourage this Work; and they have been abundantly quicken'd and refreshed. Several of them are since dead, and went off triumphing over the King of Terrors, in full Assurance of Hope.

Many that were greatly affected and concern'd for a while are grown easy and careless formerly; tho' there is a Number unto this Day remaining under Convictions.—I don't remember any two Instances among us that ever gave me Satisfaction of their Conversion, but what still manifest comfortable Signs of the Truth and Reality of it.—'Tis possible that some may think me fond of Numbers; and wonder at it the rather since I have met with so much Difficulty, and have had so many ill Reports spread abroad concerning the Doctrines, it has been said that I have taught, as well as some other most abusive Representations of my Character. Yet, leaving such Things to him who will shortly bring into open Light all the hidden Things of Darkness; I think I am call'd of God to say, that if we may give credit to the Accounts Persons give of a clear Law-Work, and a Work of *effectual* Grace wrought upon their Hearts; after it it has been strengthened by frequent repeated Accounts of their Communion with God, and a spiritual Conversation and good Life, in a general Course, for several Years together, I have Reason to hope about *one Hundred and eighty* Souls belonging to this Congregation, have met with a saving Change, since the Beginning of the late glorious Effusion of the holy Spirit among us; besides the frequent, and more than common Quicknings and Refreshings of others that were, hopefully, in Christ Years before. And, perhaps, we have a confirming Testimony of the Truth of the Work, above what some others have had, in the a visible Meekness, Forbearance, Love, Forgiveness, and the like, with which they have generally behav'd themselves in the Time of injurious Calumnies; when the Work of God, and their *personal* Conduct have been misrepresented. We have had Times of singular Trial and

Tempta-

152

LYME *West Parish*

Temptation: what would try every Vein, in a Man's Heart.—But in all this Day of Difficulty, our *new Converts* as well as others, in general, that have fallen in with it, and experienc'd it, do generally come forth, as Gold from the furnace. I would speak it to the Praise of free and rich Grace that has abounded to them; and hope they will ever carry it in their Minds that the Lord has been their Strength and their Shield, and their Helper in a Time of Trouble. Let it please God to make *all Grace abound to them, that they always having all Sufficiency in all Things, may abound in every good Work*. Let God increase the Fruits of Love, and Humility, and Meekness; and enrich them in every Thing to all Righteousness and Charity. *Blessed be the God and Father of our Lord Jesus Christ, who has chosen them to be holy and without Blame before him in Love*. Let them wait still for the Rain, and cry earnestly for the latter Rain; that God would give them enlarg'd Measures of Grace, and fill them with all spiritual Blessings.

But perhaps, *Rev. Sir*, you are ready to wonder, and say within yourself; what is all pure at *Lyme*? Has there been nothing from whence these formidable Accounts, we have had among us about that People, shou'd arise? What means the unhappy Representations that have been given of us?

No doubt, *Sir*, there have been many Things amiss: I tho't so from the Beginning, and I think so still. The Spirit of God has been *grieved* by Questions and Strife about Words; by evil Surmisings and perverse Disputings; by many foolish and hurtful Lusts. The Work of God's Grace has been *opposed by Persons under Convictions*, by their standing out against the Calls given them to believe in the Name of him whom he has sent, and *by Persons* that have been *distressed* to this rich Grace.—Some were disposed to cavil and fault the Work and all the Measures used for the carrying of it on from the Beginning. Some I thought a little *intemperate* in their Zeal at Times, and for some Things that it was hardly worth while to contend about.—I have seen Reason to alter my own Conduct in several Things. *Particularly to treat* those that opposed the Work with greater *Candour* and *Mildness*, and to *address* my self to all Conditions of Men with more *Tenderness* than I did several Times.

(*To be continued.*)

153

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday JULY 14. 1744. § N<sup>o</sup>. 72.

*The Remainder of Mr. Howell Harris's Letter.*

*Account of the Revival of Religion at LYME West Parish  
in Connecticut, continued.*

BUT when I have taken the utmost Care that none might be offended, I have Reason to think that my Unskilfulness in and Unworthiness of the great Honour God has put upon me, in making me the Father of many *spiritual* Children, has prejudic'd many Persons against it. Yet there was so much Purity, Prudence and Care in the Conduct of the Subjects of this Grace, and so little Irregularity for four or five of the first Months, that the most Prudent, Observing and Judicious have mention'd it to me with Wonder and Pleasure, as well as with Thanksulness to God, that they cou'd observe nothing worth the Notice of any tho' watching to find an Occasion. But towards the latter End of the Summer I observ'd several Things that some Persons were disposed to, which *stained* the Purity, and *kindred* the Progress of the Reformation. The vast Esteem we had of Mr. *Davenport*, in some Measure prepar'd us to have a better Opinion of his Conduct when he came among us; tho' I don't remember that any of us were pleas'd with all his Measures. Some Things which I have heard of his practicing in other Places, I know nothing of his practicing here. 'Twas said that he judg'd of Ministers, by Name, as unconverted, in a public Manner, but that I knew not of then, tho' I heard him do it in one Instance since that Time. 'Twas said that he used strange Methods to scare People into Fits, and did not take Pains to instruct their Minds; but I can't charge him with any such Thing among us. I heard him preach several Sermons which were as instructive and searching as any Sermon,

V

perhaps

154

LYME *West Parish*

perhaps, that ever I heard in my Life. His Zeal was great, and so did his Charity appear, to be. Yet I have sometimes tho't that his coming over to the *Main* that Summer of *general* Concern was the *Occasion* of much Hurt. Before I have repented my exchanging Pulpits with him: many Prejudices were stir'd up and increas'd against the Revival of Religion thereby. But after all I see no more of a Fault in that than in Ministers admitting him into their Pulpits: nor could that be deem'd a matter of public Complaint when he was in a good Standing with all the Churches.—And tho' he did, I believe miss it greatly in some Points, and greatly prejudice Persons against Religion, yet it must be acknowledg'd that he was made a great Blessing to many Souls; but *especially* to the *Mohegan* and *Nahauntuc* Tribes of *Indians*, Tho' much Pains had been taken to win them to embrace the Gospel before, yet nothing seem'd to have any considerable Effect 'till Mr. *Davenport* came among them: But the Pains he took were *eminently* bless'd to incline them to receive Instruction, and to awaken a great Concern in many about their *eternal* Welfare. I greatly loved him for his *eminent* Piety, but I can't justify all his Measures. Especially his encouraging Persons in a *Lay* Capacity to setup as the *Heads of public Assemblies*; his encouraging *separate Meetings*, and the *great Weight* he laid upon *Impressions* made upon the Mind by Texts of Scripture about future Events.—Yet I think none of our *new Converts* actually fell in with these Principles, *except* that of sepe-  
rate Meetings, and they were but few. There seem'd to be a *List* in the Minds of some few towards the other two for some Time. They argu'd for them: and so did I argue for that of Impressions sometimes, tho' my Judgment never gave in to them: but these Things had a bad Influence: they set Men to controverting, & turn'd their Minds off from the main Business, and Men grew exceeding jealous of every Thing that had the least Look towards any Thing of the Nature of *Lay Exhortations*: even the Exhortations that are *incumbent* upon all private Christians were suspected, and objected against. And so of *seperate Meetings*. The Notion, of a sepe-  
rate Meeting was so odious that the Spirits of Men were enrag'd thereby; and the End Mr. *Davenport* had in them, was misrepresented. I attended one, of them he held among us; and am persuaded that there was much of the gracious Presence of God with many Christians that Day. Much of the  
Time

in Connecticut,

155

Time was spent in Prayer; and the Exhortation he gave Christians were good: I observed nothing but what was reverent and devout: But the Practice, I think, is wrong for us, and therefore I never attended another among us to this Day: nor indeed has the Practice prevail'd. Another Thing that some few Persons were blam'd for, was their *Laughing* at Conferences, and religious Meetings. This Practice was but rare, and the Instances very few; and scarce any approv'd it. Indeed I don't remember that any one of our *new Converts* justify'd it: but whether they did or not; it was true of *two* or *three*, several Times; and created much needless Discourse and sinful Prejudice.—Some few also, who had *remarkably* clear Conversions themselves, have been ready to think that if every one was not carried along in the same Manner, and as powerfully as they had been, they might not make up a Judgment of Charity in Favour of them.—Another Thing that has been offensive is that Person under high *spiritual* Discoveries have several Times spoke out in Time of publick Exercises in the House of God. Indeed none of them pretend to justify their so doing, that I have heard; but they tho't it wou'd be as little Interruption to others, and as in-offensive as their crying out, or groaning out with a loud Voice which they cou'd not refrain from.

Thus, *Sir*, I have given you as just an Account of the Things that have been amiss, on the Part of our *new Converts*, as I can; and also on the Part of those that have been under Convictions; except some Things I shall mention when I consider other Things with which the late Subjects of the Work in the Land are charg'd in *general*. I perceive that there are great Complaints of *vast* Iniquities, *Error*, *Disorder* and *Enthusiasm* generally prevailing among the *new Converts* in the Land. And whatever of this Nature has been open among us I don't desire to hide: But I hope the Conmlaints are generally groundless, and Things have been misrepresented. No People, I believe, have had a larger Share of such Charges than those of this Place: and knowing that the Complaints are *generally* without Grounds here, I wou'd persuade myself that they are generally so in other Places. Indeed, their has been that among us which an *Arminian* wou'd brand with very black Marks; but a *Calvinist* that has *really* felt the Power of the Gospel upon his Heart wou'd approve.

156

LYME *West Parish*

The *new Converts* are represented as guilty of *monstrous Umharitableness* and *rash judging*. Some among us, I think, have been to blame in their *judging of the State* of others: but the Error has been chiefly on that which is call'd the charitable Side. Pretty much as it has been common in some Places where Relations have been offer'd by Persons in Order to their Admission to Communion: If Persons cou'd say any Thing *almost*, about a divine Influence upon their Souls, at once they were ready to vote them converted. But generally speaking there has been a great Reformation of that Evil: Our *new Converts*, as far as I can observe, are very prudent on that Account: they *suspend* giving any Judgment at all, on either Side, before they have that which they think is the Amount of *two Witnesses*. They don't judge of their Neighbours to be *unconverted* as the Country has open amus'd (and as, I suppose, Mr. *Davenport* did some Ministers) unless the Course of their Life is manifestly *carnal* or *vicious*. But as we don't look upon ourlives bound to judge a Man *converted* because he is a *Professor*, and *orderly* in his Life, (especially if he *declares* himself *unconverted*, and by Discourse seems to show himself a Stranger to Christ) so *neither* do any, that I know of, allow themselves to judge a Man *unconverted*, who is a *Professor*, and of a *good* Life and *harmless* Conversation in his general Course. Nor can I think that Men ought to be tax'd with *rash judging* and Promoters of *Strife* and Contention, meerly because they *suspend* their Judgment, where they have nothing but a Man's Life and Profession as a Test of his good Estate, *especially* in a Place where it has been the Practice to receive Persons into the Communion of the Church, under a Notion that the Lord's Supper is a converting Ordinance. Who made me a Judge; or gave me Power to *conclude* this or that Man who was born in Sin, is now *converted*, but in the Mouth of *two* or *three* Witnesses to establish such an Opinion in me.

The Country has also been strangely amus'd with a Notion of *Trances*, *Visions*, *extraordinary Missions*, and immediate *Revelations*. It has been represented as tho' these were common among the *new Converts*. I have had a very *extensive* and *personal* Acquaintance with the Converts in the late Season of Grace; and among the Thousands that I have conversed with, I have not met with a *Score* that pretended to *any* such Things: Yea, I doubt of *Half* that Number to be found  
in



in Connecticut.

157

in all the Churches of this Government; but however there may be *one* Instance of this Nature, among a *Thousand* that are not chargeable therewith, we have been free from them, and, I hope, ever shall.

Have Patience with me a little, *Rev. Sir*, and I will adone.—'Tis *insinuated* as tho' the Subjects of the late Work, were generally chargeable with *Error* in the Doctrines they hold; and those among us have been as *severely* charg'd on that Account as any, perhaps, in the Country. Therefore, I may be allow'd to clear off that Imputation so far as they are innocent. I don't know of an Instance among our *new Converts*, but what abhors *Arminianism* on the one Hand, and *Antinomianism* on the other. They evidently *disapprove* all those Doctrines that lead to Licentiousness, by *highly approving* such as inculcate Holiness. They manifestly *dislike* those Doctrines that tend to *exalt* the Creature in his own Conceit, by the *Pleasure* they take in those that establish the *absolute* Sovereignty of God.—'Tis true, since we have been told that there is a considerable Harmony between the Principles of *new Converts*, and some *People* that were Pests to the Churches a little more than an Hundred Years ago, there has been much Art used to represent that to be the Case with us: But *Salvation is of the Lord*; and I trust, he will save us from these groundless Imputations. *Arise, O Lord, lift up thy self: awake for us to Judgment that thou hast commanded,—and we will praise the Lord according to his Righteousness and sing to the Praise of the Lord most high.*

One Complaint is that *unconverted Ministers* are *incapable* of being *Instruments of the Conversion of others*. This Doctrine, I never met with more than one that wou'd own it as his Opinion: and he does not belong to this Place. I'm of Opinion that some *two* or *three* Persons went a little too near such a Doctrine, but as to our *new Converts* the Mistake was soon rectified.—Yet, tho' we don't hold that saving Grace is *Necessary* to the *Being* of the *Ministry*, so that if he who is *unconverted* shou'd administer Ordinances, his Administrations wou'd be a *Nullity*; our *new Converts* and many others among us are of Opinion that the Case of a Person is very sad indeed, not only when their Minister has not a good Stock of *humane* Knowledge, or when he is *erroneous* in his Principles, or is not of a *good* Life and Conversation, but also when he has *not experienc'd* a Work of saving Grace upon his own  
Soul,

158

LYME *West Parish*

Soul; and that for this plain Reason, *viz.* Because *unexperienc'd* Ministers will be *very unlikely* to encourage the Power of Godliness, and *very likely* to keep their People easy, (*i.e.* use their Endeavours to do so) with the dull Form of Religion. If this Opinion is erroneous, we are fallen into an Error: but not one that is to be retrained to that Time of the Church only wherein People pester'd these Churches with their Errors an *Hundred Years* ago. The Doctrine has been handed along from one to another unto this Day: and we have *two* eminent Divines that are now before me, of the same Way of thinking if I can understand them, *viz.* Mr. Willard, *vid.* his Discourses upon the 32d Psalm, Pages 416. to 419. and Mr. Stoddard, *vid.* his Book intituled, *The Benefit of the Gospel to the wounded in Spirit*, Pages 36 to 43, & 49.

We have none among us that withdraw from Ministers under a Notion of their being *unconverted*; but some have declin'd hearing some Ministers that have preach'd among us, because they had heard that they were generally cavilling against the extraordinary Work.

Nor do I know of any one of our *new Converts* that are chargeable with *despising* human Learning; *slighting* Schools or Colleges; so *depending* upon the Spirit as to make it a *Shelter for Idleness*, or a *Neglect of the diligent Use of Means*, or to reflect Dishonour upon the written Word of God.

Another Error complain'd of is, that the *new Converts* hold that *Assurance* is of the *Essence* of saving Faith; and that none are converted but such as know themselves converted. I never met with an Instance among us of this Opinion, and I believe 'twill be difficult to find more than one in the County. 'Tis true there are many that think Assurance is not so rare among true Christians, as some have imagin'd, and that Persons who are converted at adult Age, do know of *particular* Times when they have undergone eminent Changes: but none that I have met with make a necessary Connection between justifying Faith and Assurance, or a Man's Conversion and the Knowledge of his being converted.

When shall I have done? Do they villify good Works too? This has been charg'd upon us as well as others, no dbofct. And thus far is true that some few have spoken of Works before Justification in unsuitable Language, and a bold Manner of Expression: but even these Instances have been rare, and are, I think, reformed. But as to good Works

in Connecticut.

159

Works consider'd in a Gospel Sense, I know of none of our *new Converts* but speak highly of them, insist upon them as necessary, and, in their general Course, are careful to practice them. They seem to have a godly jealousy least they should at any Time, substitute good Works in the Place of Christ; but they seem to be saved from their Sins, and to be zealous of good Works.

Since I have gone so far, suffer me to mention one Thing more, our *new Christians* are charg'd with *denying Sanctification* to be the *Evidence* of a justified State. If any one has plead'd for such a Tenet in the Face of the World, let him answer for himself. I dare venture to deny that it is the Principle of any of the *new Converts* so far as I know their Opinion of such a Principle; and have often heard many of them among us speak freely to the contrary. Indeed, if to hold that the Knowledge of Grace comes *by Intuition*, and cannot be had by observing the *external* Conduct; if to say Men must know their Love, Resignation to God, and Devotedness to Christ by seeing the Operations of their own Minds, is denying Sanctification to be the Evidence of justification; then we have many that deny it, and have the GREAT SHEPARD, WILLARD, STODDARD and *others* on our Side.—But I have not, to my Remembrance, met with one of the *new Christians*, that pretends a Man may know himself to be justified in any other Way than by knowing himself to be sanctified.

I have now given you, *Rev. Sir*, as faithful Accounts of the Glory of divine Grace among us, and the bad Things observable in any of the Subjects of it, even where the Instances were rare, as I am able, in so few Pages. I might have descended into many Particulars, and told of many Seasons when the Grace of God has been *eminently* display'd, which I omit, that the Account might be the less tedious. And with Respect to the Misrepresentations of Things here, I need not take up your Time at present, because I expect, by the Will of God, to publish them in another Paper, if ever I shou'd come down to *Boston*.

Yet I can't willingly have done, without observing that Out-cries in our Assemblies have been many Times brought forward by the Ministry of those that were look'd upon Opposers of the Work. I will give one or two Instances out of many. *One* of my reverend *Brethren*, who never thought it a Dishonour to be reckon'd among the Number of those—  
that

160

LYME *West Parish.*

that all along disapprov'd of *Out-Cries*, and has preach'd against them, and I think sufficiently shown his dislike, told me, that he was preaching for a Minister abroad, upon the Sabbath, and that he spake with his usual Moderation; and that it was among a People where there had never been any *Out-Cries*, and yet under one or both of his Sermons, the Assembly was full of them. I inquir'd of him what he tho't of the Persons that cried out under his Preaching, and he told me that he did not doubt but that th<sup>m</sup> Distresses arose from a clear regular Sense of their Sin and Danger. Why he should scruple that to be the Cause of *Out-Cries* under the Preaching of other Ministers, I know not.—*Another* who was then look'd upon an Opposer, was preaching a Sermon for me, (and that I heard and saw the Effects of) and in his Sermon he set the Nature of *spiritual* Convictions and the Danger of grieving the Holy Spirit in an excellent Light. Under this Sermon there were many cried out in very great distress. Every Sentence, almost seem'd like a Sword in the Bones. But towards the Conclusion he told the awaken'd, that if they did what they cou'd in the Use of the appointed Means, they need not fear; for God had bound himself by Promise, to the Endeavours of Men in a natural State; or Words of that Import. And this Piece of Doctrine as sensibly check'd the Cries of the Distressed, as the former Truths brought them forward. These Effects, I tho't, were *not* the weakest Arguments of their rising and falling from the Force of Truth and Error. Truth set home upon their Hearts seem'd to make them cry out in Anguish; and Error *greedily* embrac'd in the distressing Seasons, seem'd to abate their Distress: probably they began to hope that God was not so much of a Sovereign as they had conceiv'd him to be.

(*To be finished in our next.*)

Just Publish'd, and Sold by *S. Kneeland* and *T. Green* in  
*Queenstreet.*

**A**Brief Account of GOD's Dealings with *E.G.* Son to a Dissenting Minister in *London*. To which is added, a Hymn intitl'd, *An Invitation to the Vilest, or the wondrous Power of FREE-GRACE*. Written by HIMSELF. *The LORD hath done great Things for me, whereof I am glad.*

161

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

*Saturday* JULY 21. 1744. § N<sup>o</sup>. 73.

*Account of the Revival of Religion at LYME West Parish  
in Connecticut, finished.*

UPON the whole, I am persuaded there has been a wonderful Work of God's Grace among us, and in many other Places where I have been acquainted; and the Sorrows and Joys that have been so common, were produc'd in general by the Operations of the Holy Spirit upon the Souls of Men.—The Joys were the Joys of the Christian, and not wild, enthusiastick Whims. I have met with few, among the Thousands that I have convers'd with (some at home and others abroad) but cou'd give a rational Account of their Joys. The Foundation of them appear'd to be laid in Faith, which flow'd out in Praises to God; Self-abasement; godly Jealousy, &c. I must confess that I am a Stranger to the religious Joys of *new Converts* among us, after the strictest Inquiry, and long Observation, if these are not the Concomitants of their Joys. And the same I may say of others in other Places (some few excepted) where I have been most conversant with the Subjects of this Grace. Perhaps, if those that have set themselves to speak and write against the Times had acquainted themselves more intimately with the Subjects of these Sorrows and Joys, and depended less upon Accounts from those that never car'd to converse much with them, they wou'd have given juster Representations of these Things, and not have born false Witness against the glorious Work or the late Day of Grace.

I ask Pardon for my taking up so much of your Time; and if you think it for the Glory of the Redeemer to suffer the whole or any Part of this Account to be publish'd; you

X

have

162

LYME *West Parish*

have my Consent. That you may have much of the Prefence of God, and a great Blessing attending your Labours in the Ministry, is the Prayer of,

Your affectionate, unworthy Brother,  
JONATHAN PARSONS.

*Attestation to the above Account by Richard Lord, Esq; and  
others of the Church in LYME West-Parish.*

WE the subscribing Brethren of the first Church of Christ in *Lyme*, having heard our Rev. Pastor read over the preceeding Account of the Revival of Religion, and being much acquainted with the Subjects of the late Work, as also with the Circumstances of the most extraordinary Particulars related in the Account (*i.e.* those which relate to this Place) do give our Attestation to the Truth of the Account, so far as it respects this Place, according to the best of our Knowledge and Judgment; tho' we cant but be of Opinion that much more might have been added to show the Glory of it among us.

*Richard Lord  
Zechariah Marvin  
John Denison  
Moses Noyes  
Joseph Mather, the 3d.*

*Revival of Religion at SUTTON in the County of Worcester, in the Massachusetts-Province, about forty Miles to the Southward of the West from Boston: In a Letter from the Rev. Mr. HALL Pastor of the Church there, to the Rev. Mr. PRINCE.*

*Rev. Sir,*

AS to the Matter, you was pleased some Months ago, to write to me about, respecting the Rise and Progress of the Work of GOD among us; more especially in the late remarkable Day, of the Lord's Visitation of his People: I have drawn up a brief Account, which is as followeth.

It is more than *fifteen Years* since I was settled here in the Ministry: when there were about *eighty Families* in the Town. Whert I first came among this People which was in  
the

## Sutton in the County of Worcester.

163

the Year 1728 I wast wholly unapprized of their Condition, both as to their moral and religious Character: But before I was ordain'd their Pastor the Scene opened it self to my View, in futidry Refpe**ℓ**b, very dark and Melancholly: which fiil'd me with many difcouraging Apprehensions as to mv fetling with them: And a Sense of the Greatness of the Work in general, and of some peculiar Difficulties and Hazards attending my fetling among this People, plunged me into deep Diitrefts. But however some Days before my Ordination, I was made to hope, that as dark as Things now were, I should behold *the Glory of the LORD* in this Place, in the Advancements of the Kingdom of Grace among this People: and I believe it was from GOD.. And I frequently have experienced Support and quickning from this Hope, in the midst of some very gloomy Pafiages of Providence, that have since pailed over me.

There was foon after *my* settling here, by the Favour of GOD, some considerable Abatement of that too common Prophaneness and some other vitious Practices visible among us. And within the Space of *two Tears* we had a very large Addition to the Chuch more than doubling the Number of Communicants.

After this, there appear'd a gradual Abatement of religious Concern; and for the Space of *five Years* there was little Appearance of the Spirit of Conviction among this People. During this Term, a *raging Fever* swept away a considerable Number in a sudden and awful Manner. Yet few if any were observed to shift their Courses: The Filthy were filthy still; or rather growing more so, to Appearance: and a visible Symptom of a Spirit of slumbring attended Professors among us.

In the Year 1735, the great Concerns of Religion, in some considerable Degree appeared to move upon the Hearts of many among us. At which Time it came into my Mind, (and I trust it was from GOD,) to *visit* the People of my Charge, and to apply my self particularly to *every one* that was arriv'd to Years of Understanding; that I might know the State of the Flock; and make particular Application to the Consciences of young and old among us.

This appeared to be attended with some very hopeful Symptoms of Success.

X 2tA

164

Sutton in the County of Worcester.

At this Time, *Family Meetings* were set up in *four Parts* of our *Town*.

*Articles* were also drawn up and subscribed by some, if not all of said Societies, by which each Neighbourhood or Family-Society, were obliged to attend the set Times of their Meetings which was *once a Month*: and also engaged themselves to exercise a most peculiar Watchfulness over each other; to be free in brotherly Admonition; and frequent in religious Conversation one with another, &c. A Number of *young Men* among us also about the same Time form'd themselves in a *Society*; to be Helpers of one another in the Way of the Kingdom of Heaven. At these Meetings they frequently had a Sermon preach'd to them. And some Things now began for a while to look hopeful among us.

These *religious Meetings*, were mostly, if not all continued, till *the late remarkable Revival* among us. Yet not so but that in *about five Years* space, the general Face of Religion among us was sunk down to a very low and melancholly Ebb indeed.

God was pleas'd wonderfully to convince me of this, on the latter End of *April 1740*, and greatly to humble me; and with a most sweet and gracious band of Love drew out my Soul to look after my high Calling in Christ Jesus.

Now I was again at this Time filled with an *encouraging Persuasion*, that I should behold the *Power of Religion* reviving among us in the *Conversion* of Souls to the Lord Jesus Christ. Together with this Persuasion, a *most ardent Thirst*, came upon me, that I might gain Souls for whom Christ died: To which End I longed for the Sanctuary. And from this Time I had more Knowledge than ever before, what it means *to preach with the Spirit and with the Understanding also*: altho' still attended with great Weakness.

Soon after this, we had *Lectures* here, usually *once a Fortnight*, to our *young People*. And the preaching of the blessed Gospel was, by times, my great Delight.

Our Assembly frequently appear'd very solemnly attentive; and kindly to accept, urgent and repeated Assurances of the necessity of a Reformation: but I could not presently perceive that the Word took; any prevailing Hold upon their Hearts.

The *Fall* after this, the Rev. Mr. *Whitefeld* preach'd in the neighbouring Town. I perceiv'd afterwards, that some  
of



## Sutton in the County of Worcester.

165

of our People were brought under *Conviction*, by hearing the Word from him. And some few the *Winter following*, appear'd to remain under Concern: but in general there were great Symptoms of Hardness of Heart: and this appear'd more melancholly, because it was a Time of sore Mortality: for neither the Word nor Providences of God, to any genuine Appearance touched their Hearts. Upon which I told one of our Christian Brethren, (the *Spring of the Year following*,) that I hail it in my Heart to go preach the Gospel at *Smithfield*, or in some Place where they had *no Minister*; for that I was upon the Point of despairing of Success among my own People.

But so it was, that the very *next Sabbath* following, I saw considerable Tokens of the *Goings of God* in the Congregation: Our Assembly was generally swallowed up in Tears: and from this Time, I perceived a more general Concern set upon the Countenances of this People. I had just been breathing out my Complaints, with a *Who hath believed our Report*, &c. But now on a Hidden there were some hopeful Symptoms of Life from the Dead: for sundry Persons came to me under Soul-Concern soon after. Some of which I have since Reason to think were about that Time brought out of Darkness, into marvellous Light. Some of whom were soon after visibly *added to the LORD* in the Way of his Communion among us.

Many appear'd under Concern; and great Attention, and great Seriousness hence-forward appear'd in our public Assemblies, and usually much weeping. And blessed be God, a prevailing Check seem'd to fall upon many Kinds of Evil-Doers: and *Tavern-Hauntings* and *Night-Assemblings* of young People for wanton Pastime seem'd at once to disappear.

Upon the *Election Day*† following our young People desir'd a *Sermon*; which they had deliver'd them, from those Words *John 25. 15. Chuse you this Day whom you will serve*. And

† For the Information of Strangers, observe that the *last Wednesday in May* annually, is the Day in the *Massachusetts Province* for the *Election of his Majesty's Council* for the Province for the Year ensuing: and this Day has been generally a Day of *great Diversion* through the Province.

soon

166

*Sutton in the County of Worcester.*

soon after the Sun was down, I was inform'd that our public Tavern was clear of Town People both young and old.

In the *Fall* of this Year which was 1741, the Concern seem'd much to increase upon many People here both *old* and *young*, and sundry Persons more gave Grounds to hope they had received the *Spirit of Adoption*. But as for the *generality*, of such as had been brought under *Conviction*, and some Amendment of Life; they still appear'd under the *Spirit of Bondage*, and unexperienc'd as to any saving Work: which occasion'd me to write on *September* 20th, 1741, concerning the visible Appearance of Concern upon a frequently weeping Assembly, thus, "Many seem'd pierced with the Arrows of *Conviction*: but alas I have seen it often, while Convictions fall of and "*Israel* remains ungathered! But I will wait upon God, "who is able to work effectually. Oh! when shall it "once be?"

The *January* following, there appeared hopeful Symptoms of a broken Spirit and a bleeding Heart. What I minuted down of that Date expresses thus,—"Many indeed speak "*trembling*. I hope *an Hundred* Persons among us ate in "a deep Concern, &c." A *few Days* after, thus,—"Sure I never needed more of the divine Help than now: "many are pressing after Heaven, and many in great "Distress.

*Soon after* this we had a comfortable Appearance of a *considerable Number* offering to full Communion: they *came as a Cloud and as Doves to their Windows*. And my Time was now almost wholly taken up in discoursing with Persons *seeking the Way to Zion with their Faces thitherward*.

About this Time the Rev. Mr. *Edwards of Northampton*; and the Rev. Mr. *Parkman*, and Mr. *Prentice*, Neighbour Ministers preach'd here: whose Labours among us GOD was pleas'd to smile upon for Good. During all this, we were not exercised with any *public Out-cries* in Time of publick Worship; altho' there might frequently be discover'd Persons under a most deep and solemn Sense of The Truths held forth unto them.

It is observable how at this remarkable Day, a Spirit of deep Concern would seize upon Persons. Some were in the *House*, and some walking in the *High-way*: some in the *Woods*, and some in the *Field*: some in *Conversation*, and some in *secret Retirement*; some *Children* and some *adult*, and some

*antient*

Sutton in the County of Worcester.

167

*antient* Persons, would sometimes on a sudden be brought under the strongest Impressions from a Sense, of the great Realities of the other World and eternal Things. But, such Things, as far as I can learn, were usually if not ever, impressed upon Men while they were in some Sort exercising their Minds upon the *Word of God* or *spiritual Objects*. And for the most Part it has been under the public *Preaching* of the *Word* that these lasting Impressions have been fastned upon them.

*Religious Societies* were now set up in *several Parts* of the *Town* to be held *weekly*. And reading, praying, singing Praises, and speaking one to another of their particular Experiences were frequently Means of Enlargement of Heart: and some where by this Means brought under Conviction who were before Strangers to the Power of Godliness.

(Nevertheless the imprudent Conduct of a particular zealous Person or two in going beyond the proper bounds of Duty and Decency in some of these Meetings, I do apprehend was very hurtful to the Progress of this blessed Work among us.)

Convictions in this remarkable Day of the Lord's Visitation appear'd to take hold of Men's Hearts with a permanent and prevailing Power: that many poor Sinners, were made to pant for *Christ as the Hart panteth for the Water-Brooks*; and I trust most of them found no Rest 'till they found a SAVIOUR.

We have had a considerable Number visibly brought home that were before not only destitute of the *Form of Godliness*; but also sundry who were before of but a poor Character in Point of *Morals*.

And I have Reason to think a considerable Number of such were now bro't home to Christ who were before *visible Professors*.

In the *Summer* 1742, but few Persons were brought under Conviction: and from that Time to this *Converston*, have not to Appearance been so frequent among us. Nevertheless in the *Fall* of the Year 1742, upon the Rev. Mr. *Daniel Rogers's* coming to us, we had a considerable Revival of the Work: at, and after which, the Spirit of Conviction seem'd for a while very powerful among our *Children*, from *eight to twelve* or *fourteen* Years of Age. A small Number of whom I would hope retain abiding Impressions. But most of them I fear are much the same they were before under Concern.

Also

168

Sutton in the County of Worcester.

Also *about this Time*, public *Cryings-out* under Concern became something frequent among us for some little Time: though indeed seldom when we had none but our own Congregation. But such Things being *cautiously guarded against*, have never here become common. And in my Apprehension, the Gospel was attended with less Success afterwards, by Reason of the Prejudices which many among us conceived against the Work, because of some public Adoe that they concluded ought to have been better guarded against than they were. But however, such Things, I am fully convinced, have been many Times altogether unavoidable, from the over-powering Views of the great Reality of the eternal World: and accordingly, that it is a great Fault in such Persons as have conceived such Prejudices against the Work of the Spirit of God, because some Persons under the Operation thereof in strong Convictions or Compunction, have lost the Command of their own Passions; and have discovered themselves when under the most proper Concern as to the Matter of it; yet thro' the Over-bearings thereof unable to command their own Faculties.

Although of late this Work of divine Grace has been under melancholly Abatements; yet I am not without Hopes that some Souls have the *Year past* been savingly united to Jesus Christ. And there hath been very lately a comfortable Instance or two, to hopeful Appearance, that encourages me to hope still as for the *latter Rain*, and for the *great Rain of GOD's Strength* in due Time.

I was just now, observing something of this Work attending *Children*. So I would observe, that altho' the generality of such amongst us as have experienced this Work were between *twenty* and *forty Years* of Age; yet that there hath been several Instances of Persons *older*, yea, some of them very remarkable Instances; and one of about *seventy-five Years old*; who lately, and about *two Years* after her Conversion, departed this Life with Joy and Triumph.

(To be finished in our next.)

169

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

Saturday JULY 28. 1744. § N<sup>o</sup>. 74.

*Account of the Revival of Religion at Sutton in the  
County of Worcester, finished.*

AND now before I close this Relation, by Way of Acknowledgment to the great God, and that he may have all the Praise of his wonderful Works among us, I would observe: That as it has been most frequently under the *Preaching* of the *Word* that such among us as have been the Subjects of this blessed Work have received their *first Convictions*; that yet I seldom perceived a Sermon that seemed best calculated according to the Wisdom of Man's Brain, that brought one Soul under lasting Convictions. It hath ever been, so far as it hath fallen under my Observation, from the Application of some plain *scriptural Truths*; and not from rhetorical Phrases, nor from the most concise logical Reasonings; but most usually some plain unpremeditated Sentences that God has own'd and bless'd. While learned and most studied Sermons have sometimes fetch'd a Flood of Tears, and been followed with great Applause; yet I cannot say I ever knew such a Sermon gain Souls. They have inform'd the Understanding, regulated the Judgment: but to humble, convince, and convert Men from Sin to God, hath not been from hence. So that I am convinced there has been much more attending some Sermons than was devised by the Heart of Man or than Man could effect: When sometimes a single plain Sentence or two in a Sermon has been conveyed from the Gospel Bow with such Power, as hath given so deep a Wound to stout and stubborn Sinners; that verily, they have been no more able to cure themselves than to create a World; have gone

Y

forth

170

Sutton in the County of Worcester.

forth trembling in the Bitterness of their Souls, with Abhorrence of themselves and of their old Courses; and found no Rest 'till their whole Foundation hath been pluck'd from them, and they have been constrain'd with bleeding Hearts, to approach a before unknown Physician, *Jesus Christ*.

Moreover, God's Sovereignty has been as visible, in the Time of improving the like Means.

As plain and as solemn Truths of the Gospel have been sometimes delivered with Abundance of Earnestness and Affection; one would have thought surely Sinners will now hear, and take it to Heart; experienced Christians have thought verily it is *full of the Spirit of the Lord and of Power*: But Sinners in Zion have not been alarm'd, nor to Appearance touch'd thereby. Whereas Sermons not seemingly for Matter or Manner, merely likely, have been wonderfully own'd; and the great God hath in such a triumphant Manner come down upon the Mount; that many have gone away Heart-sick for Jesus Christ, and have been attended with such a mighty Change, as hopefully to have appear'd the Subjects of divine Grace.

Moreover that it is the blessed Work of the great *Jehovah*, I do certainly know. And notwithstanding the Mockings of many who have the Subjects thereof greatly in Derision; and altho' some devout Men may think it would be Service to God, to crush them under their Feet; yet with them, let me live, let me die, and my Soul be with theirs after Death: I am not ashamed the World should know it. I venture my Salvation upon it that this is God's blessed Work. And why? For it hath the *broad Seal of Heaven* stamp'd upon it. *JESUS the faithful and true Witness*, hath instructed us, how we shall know his Disciples from Deceivers, viz. From *their Fruit*, as *Math. 7th*, and whence this Fruit springs, as *John 14. 21. He that hath my Commandments and keepeth them, he it is that loveth me*.

Now if that *Faith which Works by Love*, and which commands the Heart & Life into the Ways of Obedience, be the Fruit which cannot grow upon Thorns, but upon the Heaven-born-Plants, form'd and sealed by God's own right Hand; this is then the *Work of God*. For I am sure *these three Years* since the Work took Place powerfully amongst us, I have had the Comfort of beholding more Appearance of such like Fruit than ever before in all my Life.

That

## Sutton in the County of Worcester.

171

That I have known many weak and childish Things in the Conduct of our *young Christians*, I do acknowledge, and who could rationally look to find such as are just born, behave and act like *Men*? Yet 'tis a joyful Thing to have Children born in a Church as well as in a Kingdom or Common-Wealth: and a Cruel Foe is see that like *Babylon* of old will dash their Heads against the Stones, who are God's Offspring, and have need of the Breast and to be taught to go. An Infant, 'ere it can speak Sense, will discover as true a Relish for the Breast, as the Adult can have to their Food. And be our *young Christians* destitute of that Ripeness of Judgment, and in Want of that Wisdom and Prudence which 'tis hopeful they will grow up unto; yet such as experimentally know what Communion with God means, may discover as true a Relish for divine Things in many of our young Christians, as can be found among the most solid of God's Saints.

*Zion's Children*, in these remarkable Days, may frequently be observ'd, not drunk with Enthusiasm, as some would fain suppose, nor over-heated in their Brain as others would fain have it, but overcome with the Love of Christ! Raptured in the Joys of believing. The World esteems their Life Madness. But, if a gracious God would please to give those who now despise them, a Taste of that *Joy unspeakable and full of Glory*; they would surely speak of these Things in another Manner. See 1 *John* 4. 13.

However I am not unsensible that some have been tainted too much with Enthusiasm: but I am as sure it is not generally the Case, with the Subjects of this Work.

And when I find Persons that some Years ago, were frothy, carnal, worldly and vain in their Behaviour, who discover'd their Hearts were all over in the World and it's Lusts and Vanities; and lo! they are become sober, grave, their Conversation solid and spiritual; who, meet them when you will, they seem to have no Relish for any Discourse, but of the Things of Christ and Heaven, and how they may get forward in the Way of Faith and Holiness towards their blessed Home; and to whom in every Respect the Way of God's Commandments appears their Delight: after all declaring themselves mean and miserable, manifesting a broken Spirit, and a continual War with remaining Corruptions, adoring the Doctrines of Free-Grace, ever admiring and rejoicing in Christ Jesus, declaring their whole Life is upon him

172

Sutton in the County of Worcester.

and in him. Now if this does not evidence them to be Subjects of something higher than Enthusiasm, I am much mistaken.

I have been astonish'd sometimes to find even some good Men so hard to bear down upon this blessed Work, which hath so gloriously prevail'd in many Places; and I doubt not hath brought forth in *this Place*, more of *Zion's Children*, in the Space of *two Years*, than ever was born here before in the Space of *twenty Years*. The Lord make their Number an hundred Time so many more as they be.

And I do solemnly Profess it, that notwithstanding what some wise Men, and great Men according to the Flesh have said and done in order to crush the Subjects of this Grace, and to prevent the Progress of this Work; picking up all the Failings of it's Subjects, and I fear representing some Things other-ways than they ever were, and fasting upon the whole Work what some unguarded Persons have sinfully done; and perhaps most of such, no other than pretended Subjects of the Work, whom the *Devil* hath sow'd as Tares among the Wheat to scandalize God's blessed Work of Grace, and to bring a Reproach upon the true Lovers of Jesus Christ. After all the whole World can say to blemish this blessed Work of Regeneration; I had rather, be only so happy, as to be used in God's Hand for a mere Instrument to gain *but one Sinner* to partake of so glorious a Work, than to gain the whole World.

And I heartily desire I may ever be of the Mind, rather to sustain the Loss of all Things, yea rather to suffer the cruelest of Deaths, than to speak an unthankful Word concerning what *the most High God* hath done for a poor sinful People, respecting the precious Shower of his Grace that hath fallen upon us. And if any Man is so bold and profane, as to persist in striking at the *Power of Godliness* and the very Life of the Christian Religion; he shall answer it to CHRIST; he hath done it unto him.

Reverend and honour'd Sir, I doubt not you will Pardon the Freedom I have taken in the Close of this Relation of what God hath done for us: Verily the Reproaches of many have compelled me; and wo be unto me, if I flinch in the Cause of CHRIST.

So after asking your fervent Prayers for us at the Throne of Grace: I subscribe your unworthy Brother in CHRIST  
David Hall.

Sutton, May 28. 1744.



*The Progress of the Revival, &c.*

173

*We are now to give the Reader a refreshing View of the further Progress of the divine Work in various Parts of SCOTLAND: Tho' we cannot dismiss for the present the religious History of NEW-ENGLAND without intimating, that this extraordinary Work of GOD is now breaking out a-fresh in a surprizing Manner in the two Parishes of the Town of Attleboro' in the County of Bristol; a particular Account of which we hope we shall e're long be in a Capacity to publish.*

Extracts from the Rev. Mr. ROBE's *Monthly Christian History*, N. J. viz. for November 1743.

IN my *Narrative*, the historical Account of the Work of God, in awakening, convincing and converting Sinners, &c. is brought forward to the 18th of *April* last,† as far as it was discernable, in several Congregations of this national Church, and made known to me then; I shall now proceed to give in this Paper, such an Account of the State and Progress of this blessed Work, as it has come to my Knowledge, since the last named Time.

*Progress of the Work at KILSYTH.*

IN this Congregation and Parish of *Kilsyth*, there have been several awakened, since the aforesaid Month of *April*; Some of them belonged to the Parish, others, if not the most of them, were Strangers: To use the Words of the excellent Author of the *Fulfilling of the Scriptures*, There were few Sabbaths passed, but whereon there weresome Instances.—Yet there was a great Difference between this and the former Summer, as to the Numbers of the Awakened, in this and the neighbouring Congregations.—During that Season, the Number of the Awakened was like the cutting down, and reaping in the Harvest, it was in Handfuls: But now it was only like the gleaning Grapes, when the Vintage is done; and as the shaking of an Olive-Tree, two or three being in the Top of the uppermost Bough, four or five in the utmost fruitful Branches thereof.—Another remarkable Difference is not to be forgotten, that, since *February* last, altho' several of the Awakened had very sharp Convictions, and pungent inward Distress, and were made to cry out in the Bitterness of their Souls, either in the Congregation, or afterwards; yet there were none of them whose Bodies were affected with

† See CHRISTIAN HISTORY, Numb. 44. p. 351.

convulsive Motions, or Hystericisms of any Son, as some few or these under the preceeding Year were.—Some such were to be seen, how and then, in our Worshipping Assemblies, but they were of these Awakened formerly, some of this, and some of other Parishes.—Not a few of these awakened have attained unto solid Consolation, and good Hope, thro' Grace; but it was by slower Steps than these of the last Year. Their Conviction's, tho' sharp, yet continued longer; and tho' they essayed to take hold of JEHOVAH's Strength, that they might make Peace with him, from Time to Time, yet they continued tossed with Tempest, and not comforted; and their Comfort, when it came, was more gradual than most of the former Sort.—It is not so pleasant to observe, that a Work of Conviction hath stopt short of Conversion, or at least hath not come unto a longed for Issue as yet, with more of the Awakened this last Season, than under that of the former, keeping to the Proportion of the different Numbers.

There were some came to my Knowledge, who had been awakened since *May* 1742. or about that Time, and who gave me a most satisfying and solid Account of the Beginning and Progress of a Work of Conviction with them; and, as far as I could, upon the strictest Examination, judge of the State of another, of their having embraced the Lord Jesus Christ, appearing to be savingly converted.—I came to know them by their offering themselves to me for Converse and Trial, in order to their Admission to the Lord's Supper.—It was surprising to me that I had not heard of them before, being some of them had been openly and notoriously careless about Religion, and immoral, and it was, at least, a Twelve-month since this good Work begun with them.—Particularly one of them, who had seldom attended upon public Ordinances, never appeared to have the least religious Concern, but was observably profane, ungodly and unrighteous, surpriz'd me, by offering himself for Trial and Converse before the giving the holy Supper in the Congregation. I had never heard of any Change upon him; and therefore did not think of being long detained by him, in that Course of ministerial Dealing I was then employed in.—I was agreeably disappointed by his narrating to me the Lord's Dealings with his Soul from *June* 1742, to the End of *June* last, when I had this Communing with him; so that I could not but conclude, that, if his Exercises were such as he told me they had been and were, he

was

in Kilsyth in Scotland.

175

was in a most hopeful State.—It is neither unsuitable to this Paper, nor will be disagreeable to some Readers to give an Abstract of his Story. He said “That about the Beginning of *June* first mentioned, he was walking upon the Evening of the Lord’s Day about his House, which is situate about two Miles from the Church, and observing a Man of his Acquaintance, who lived at a greater Distance, returning from the Church, he went to meet him, and asked, *Neighbour, what News at the Church to Day?* “*Strange News said the other; for Cambuslang is come to Kilsyth!* and there was a great Cry and “*Distress among the People at the Church To-day.*”—Upon this he said, that he resolved next Lord’s Day to go and see, merely to satisfy his Curiosity; *For*, saith he, *I did not then mind Ordinances, or sanctifying the Lord’s Day.*—Accordingly next Lord’s Day he came to the Church; but while he was near Midway, at a certain House he named to me, he said, that he began there to think, that he had hitherto led a very bad and wicked Life; and that if he went on that Way, and did not change his Life, he would certainly go to Hell, and be eternally miserable; and that he had many such like Tho’ts. He was then seized with great Fear and deep Distress about the State of his Soul, which he then saw to be very sad.—He made a Shift to get to the Church, where the Reverend Mr. *William Bennet*, Minister of the Gospel at *Dennie*, preached; and tho’ there were five or six awakened, cried out, and were in great Distress that Day, yet he contained himself, tho’ his inward Fear and Distress continued.—From that Time, he said his spiritual Distress seldom left him, and at some Times was extremely sharp. His Convictions were particular, his Exercises, Temptations, and Difficulties were such as these of the most sharply exercised.—Through a Mistake he never came to me, or any other Minister.—He attended punctually upon public Ordinances, read the holy Scripture, which, he said, he found a new Book, and that he saw that in it, he never saw before.—He gave me a most pleasant and satisfying Account, of his *Repentance towards God, and Faith in the Lord Jesus Christ*, in Scripture Language, and of a Change of the Dispositions of his Heart, his Words, and outward Practice.—He hath a competent Measure of Knowledge. I enquired of the Elders, and others who lived near him, and who had the best Access to know him, and observe his Life, and all of them testified the Change of his outward Practice and Behaviour to that which is blameless and Christian;

176

*The Progress of the Revival, &c.*

Christian; and that it had been so for some Time, as it continueth, by all that I can learn, to this Day. He was admitted by the Church-session to the Lord's Table; and afterwards gave me a satisfying Account of his suitable Exercise at that solemn Time.

I was Witness to the awakening of several secure Sinners this Summer, in several Congregations where I assisted at the giving of the Lord's Supper, particularly at *Kirkintilloch* and *St. Ninians*.

The Lord's Supper was given in this Congregation upon the first Sabbath of *July*; at which Time there were upwards of fifteen Hundred, who receiv'd that blessed Sacrament. There were several newly awakened at that Time; some of whom are come to a hopeful Issue; and several of the Lord's People met with so much of his sensible Presence, that they earnestly desired to have it given to them a second Time this Season in the Congregation. My Assistants were these Rev. Brethren who were the Overseers of the neighbouring Parishes, and who were able to attend, as hath always been usual here, and two or three more who had been useful in the Lord's blessed Work here, from Parishes at a greater Distance.

Upon the aforesaid Desire, the Lord's Supper was given a second Time upon the 21<sup>st</sup> of *August*, being the third Sabbath of that Month.—During all the Days about that solemn Time, there was a discernable serious Concern amongst the People.—Not a few were awakened, and some of them from Parishes at a considerable Distance.—Upon the Lord's Day, there was the most considerable Concern, and unusual Motion among the People that hath been ever seen in the Remembrance of Man. During the most Part of the Time of receiving the Lord's Supper, many were in a most melting Frame, filled with a Sense of the Love of God shed abroad in their Hears, by the Holy Ghost given to him. Others could not contain themselves from speaking of his Glory, and praising the Lamb with an audible Voice.—The stately Goings of God our King were seen in his Sanctuary.—And several being sick of Love were ready to faint under it.—It was also remarked what the Author of the *fulfilling of the Scriptures* saith of the good Days were in *Ireland*, That many slept little or none either the Saturday or Sabbath Night, but were employed in Prayer and singing his Praises the most of that Time. There were between sixteen and seventeen Hundred who communicated at this Time.  
(*To be continued.*)

177

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* AUGUST 4. 1744. § N<sup>o</sup>. 75.

*The Progress of the Revival at Dundaff in the Parish of  
Kilsyth and St. Ninians, from Mr. Robe's Christian  
History, Numb. 1.*

THERE is a Country, situate upon the North Side of the Hills of *Kilsyth*, called *Dundaff*: it lieth upon both Sides of the River of *Carron*. *Dundaff* upon the South-side of *Carron*, from the Bridge upon the East End to the Foot of the largest Binn in the West End, which is above two Miles, belongeth to the Parish of *Kilsyth*. *Dundaff*, upon the North Side of *Carron*, is a much larger and more populous Country, and belongeth to the Parish of *St. Ninians*; a good Part of it is above five Miles from their Parish Church. Many of them ordinarily attend public Worship at *Kilsyth*, being within three Miles. The Minister of *St. Ninians*, four or five Times in the Year, and sometimes oftner, preacheth in that Country. The Reverend Mr. *James Mackie* and I live in such strict Friendship, that we do all the Service in that County, when we are there as if it were the same Parish, and were the Charge of the Person present.

In that Part of *Dundaff* appertaining to the Parish of *Kilsyth*, I frequently lamented and complained to them, that, by all that I could know, I laboured in vain among them, and spent my Strength for nought; for though they had Knowledge, and attended upon public Ordinances, and Diet; of catechising well, yet I could not find that the Word preached, and other Means profited them. None of then appeared so much as to have a *Form of Godliness*, a very few excepted. I dealt with them in their Families; and when I catechised in the most pressing Way I could, I told them their Danger in the plainest Manner. I preached the Terrors of the Law to them,

Z

178

*The Progress of the Revival*

not only when conven'd together, but personally in the strongest Terms. I declared to particular Persons, that they were unregenerate, and if they died in that State, they would die eternally, and gave them such Evidences of it as stopt their Mouths. For the most Part, they took all well; but, at the same Time, I could observe no Fruit, no Change, amongst them to the better.

When the Lord visited this Congregation in the Spring and Summer 1742, by pouring forth his Holy Spirit so discernably as to the Effects; it gave me much Grief, that, for some Months, I could observe no Instances of any awakened in that Side of the Parish, nor hear of any Change to the better among them.—The Lord was pleased at length to pity and visit that barren Wilderness; for, from the giving the Lord's Supper here in the Month of *July*, there were frequent Instances of Persons awakened, who belonged to *Dundass*, upon both Sides of *Carron*. Some of them received, their first good Impressions at *Kilsyth*, and some at *St. Ninians*, especrally when the Lord's Supper was given there in the Month of *August* that Summer. In the Month of *September*, the Harvest being later by some Weeks in that Country than in this Part of *Kilsyth*, I went and preached there at *Carron* Bridge upon a Week Day: The Subject I explained and applied to them, as the Lord was pleased to assist, was the Parable of the Tares of the Field, *Math. xiii.* from the 36th to the 44th. —The Lord made his *Word sharper than a two-edged Sword*, to *peirce* several of their Hearts. I discoursed with several of the Distress'd after Sermon. I stayed in the Country until the next Day, when I met with more of them. I persuaded them to set up a Meeting for Prayer and religious Conference; and could not find that Day above five or six from both Sides of *Carron*, with one occasionally from *Campsy*, to make up such a Meeting. I had Occasion to converse with several of them under religious Impressions, since that Time, as also the Minister of *St. Ninians* and his Assistant had the like Occasion.

About the middle of *September* last, I visited that Part of this Parish: and, to my great Surprise, found a Change to the better in that Country, beyond what I expected; and which, I hope, shall yet increase. 'Tis true, I found several who were as secure and stupid as ever; yet I found, every now and then, particular Persons and Families,  
 who

at Dundass in Scotland.

179

who were asking for the Way to *Ziio*, with their Faces *thitherward*. And I not only preached in their Houses, but, in my travelling between Houses, was obliged to speak to the Case of distrest and doubting Christians, who came to me.

I met, with their general Society for Prayer at Night, and discoursed to them, and prayed with them, and blessed them in the Name of the Lord. I heard some of them pray to my great Satisfaction.—I found that, from the few who began that Meeting, they were increased to above twenty, besides Women who had been awakened, to the Number of nine or ten.—They had divided themselves into two Societies, who met punctually once a Week, and every fourth Week they meet in one general Meeting. I was well pleased with their Rules, which are but few and obvious.—Altho' in the Part of the Parish on this South Side of the Hills, I have oblig'd Men and Women to meet in different Societies; yet I did not discourage the Women's meeting with the Men in *Dundass*, being the most of the Men are aged and married, and that the Women need much the Instruction that they may have there, from the Prayers and Conference of the Men, in this State of the Infancy of Religion in that Country: It seems also to be warranted in *fuels* a State from *Acts* i. 14.

Although I had laboured much that Day until it was late, I was never more refreshed and comforted. I was glad and rejoiced in what God had created in this Country: For behold he hath created it, in some Measure, a *Rejoicing*, and her *People a Joy*. He hath poured forth *his Spirit from on High*, and *the Wilderness is become a fruitful Field*. And I verily think, that at the Time, they seem to be pressing more into the Kingdom of God in that Country than these here: so that if they hold on, comparatively with these here, *the first will be last*, and *the last first*. The Reverend Mr. *Mackie* hath also been with them, is encouraging them, and is glad to see the Grace of God among them.

I inquired particularly into the Evidences they could give me, of a Change in that Country to the better, besides what I had observed, or might observe, whilst I was among them: I desired also that some one of them might draw it up in Writing, and send it me; which accordingly hath been done; which I communicate to the Reader, in the Words and Grammar of the plain honest Countryman who drew it up, and it is as followeth.

180

*The Progress of the Revival**Reverend Sir,*

IN Obedience to your Command, and to satisfy your Desire, as you left Charge with our Brother ★★★★★, I have employed some of my spare Hours, to give you an Account of the present State of this Country, and what Progress Religion seems to have made among us; and it shall be according to Truth, thro' the Assistance of the Divine Spirit: And, according to my strictest Observation, from the Year 1726, in which I came to reside in this Country, to the Year 1742, I could observe nothing but Irreligion, Prophanity, and Immorality of all Sorts, prevailing among this People, the Ordinances of the Lord habitually neglected, his Sabbath profaned, and Family Exercise neglected; so that one could not have found a serious Person, two or three excepted, to have discoursed with in those Bounds. But in *May* 1742, when it pleased the Lord, in such a remarkable Way, to pour out his Spirit upon many in your Congregation at *Kilsyth*, many of the People of this Country resorted thither. For mine own Part, the first that I observed was upon a Lord's Day, in the latter End of *May*, when, not being at the Church myself, I met with one accidentally who had been in your Church, of whom I asked, where he had been? Who answered me, he had been at *Kilsyth*, and solemnly blessed God therefor; and said, that he hoped he would bless God all his Life, for what he had heard and seen there to Day. He seemed to have more than an ordinary Concern upon him. I was thereat surprized, and resolved to attend next Preaching-Day, where I was Witness to that which made me astonished, untill I had considered the same, and compared it with the Word of God. By my daily Attendance, I observed, that most Part of our Neighbourhood did likewise attend: But was surprized, that I could not observe, that any of them were affected in the Way others were, until the first Sacrament you administered that Year. Being present upon your Fast-day, I observed several of our Country to be very much concerned: To my certain Knowledge, there were awakened of our Neighbourhood, then and before, about four or five Persons. I acknowledge, they did not cry out in the Congregation; but having Access to know their State, by my frequent Converse with them, whether more slow or more sharp, their Awakenings were all of one and the same Sort. Upon Monday after that Ordinance, I came Rome  
with



at Dundaff in Scotland.

181

with one of our Neighbourhood, a serious and judicious Christian, whom I pressed very much to have a Meeting before our Sacrament, (in the Parish of *St, Ninians*) which was then nigh: He readily consented, and, taking in with us one of the Elders of our Parish, we met in his Barn, to my great Satisfaction. There were other serious Persons in the Neighbourhood) who were under Trouble, that earnestly desired to join with us: But there were no more Meetings, till some Time after our Sacrament, at which Time I perceived the Trouble of the awakened to increase. Upon the Saturday, and upon the Monday, there were one or two more awakened. I can give little more Account, but only that I observed their Concern to continue and that they frequently resorted to me, and some other Persons, for what Instruction our weak Capacity could give; until you came to preach at *Carron-bridge*, where many of our People seem'd to be affected; and, by your coming to *Craigannet*, you had the Opportunity of discoursing with some of them, to whom you recommended the great Benefit of Fellowship Meetings, and required that there might be one set up amongst us. The very next Day afterwards, they informed me thereof, at which I rejoiced, that you had fortified, by your Advice, what I so much intended. Our Meeting was set up, consisting of seven Members in this Parish, two from your Parish, and one from *Campsie*. By this Means, together with the Preaching of the Word, the Lord was pleased to work a Change upon many; so that many, both Men and Women, earnestly desired to join with us; we always making it a Necessary Condition, that they attended Ordinances close, kept Family Worship Evening, and Morning, and that they were to be much in the Duty of secret Prayer: So that our Number is now increased to twenty-two Men, and nine Women; and it hath pleased the Lord so to bless our Endeavours to instruct one another, that Knowledge is wonderfully increased among us. And I have been at Pains, not only to inform myself, but also to take the most strict Observation, that Family Worship is duly kept, and the Ordinances punctually attended, by all our Number; as also Cursing, Swearing, Lying, Evil-speaking, Grudge and Prejudice, and all Acts of Immorality, seem quite to be asham'd; and I have all Reason to hope; that brotherly Love and Affection now prevail among us. As to the Generality of the Country, beside those that have joined in the Meeting, there seems

182

*The Progress of the Revival*

seems to be something like an outward Reformation amongst them; so that now many are ashamed to be guilty of their former Practice: And I have observed Family Worship to be set up in several Families, who have not as yet joined with us, and that they frequently wait upon the Ordinances. I must own, indeed, that some are as bad as ever. Notwithstanding of what I have said, I am unable to know how far the great End is attained amongst the Generality: But, in the judgment of Charity, I desire to hope the best of all, whose Lives are not openly profane, and are in the Use of appointed Means. Likewise I think fit to inform you, that there are six or seven of those who were first awakened, whose Awakenings seemed to be very sharp, who are now blessing the Lord, and rejoicing that he was ever pleased to work upon their Hearts by such sharp Awakenings; of whom, by my frequent Converse with them, I have the greatest Reason to conclude, that they have fled to Christ, and have embraced him, and are willing to be eternally indebted to him for their Salvation. Others there are with whom I have observed this Work to go on more slowly: Yet I have the greatest Evidence, that it is the Spirit of the Lord that is working upon their Hearts, and hope it will come to a good Account. There are three or four that are just now under Trouble; some of whom you know and have conversed with, and upon whom we take all the Pains we can, not only publickly in our Meetings, but privately by what Advice and Instruction we can give. This is what Account I can give at present of the Progress of Religion amongst us: and since you are pleased to desire me to give the above Account, I think it proper to send it, attested by two of our Elders, and some other judicious Christians, who have Access to know the Truth of all that I have said. *Sic subscribitur*

Craigannat, Sept.  
9th, 1743.

WILLIAM KNOX.

The Truth of the within Account of the present State of this our Country, the Progress of Religion, and Success of the Gospel therein, is hereby attested by us Subscribers, we having lived in this Country, two of us this long Time, the third only these three Years past; and thereby having Opportunity of knowing perfectly the Truth of what is within declared, we do declare, that the Giver of this Account hath  
done

at Muthell in Scotland.

183

done it according to the exactest Rules of Truth, and we do, with him, bear Testimony to the same, by this our Attestation, written and subscribed with our Hands, at *Craigannat*, this 26th Day of *September*, 1743. *Sic subscribitur*

DAVID LITTLEJOHN, Elder.

WILLIAM BOW, Elder.

PETER BELL.

*A farther and more particular Account of the late Revival at MUTHELL; from a Copy of a Letter from the Rev. Mr. Haly to a Gentleman at Edinburgh, as transmitted hither in the last Ship from SCOTLAND.*  
SIR, *Muthell*, August 29th, 1743.

YOUR's of the 9th of *August* I received upon the 15th, wherein you desire an Account of the Dispensation of the Grace of God in this Congregation. For some Time after this glorious Work began, I was averse from publishing any Thing about it, fearing it might favour too much of Ostentation and Vain-Glory, and did nothing this Way 'till it was published by a Neighbour Minister to some at a great Distance. But at length fearing that I might run into another Extreme, *viz.* Of smothering the Redeemer's Glory; upon pressing Applications to me, I published what the Lord has done for many of the Souls of this People, particularly in two Letters I sent to Mr. *Robe*, which he thought fit to publish in his Narrative, to which I refer you. However that you and any others you correspond with, may be informed of the Goings of our God and King in his Sanctuary in this Place, and that you may join with us in Prayer and Praises, I shall give you the following Account of the Beginning and Progress of the great Work of God in this Place.

About a Year before this Work came to be openly observ'd, there was a secret Stirring and Concern among the People, like the Motion (as some called it) upon the Tops of the Mulberry-Trees. This I was inform'd of by some religious Elders from different Corners of the Parish. Something of it appear'd in Public upon the first Sabbath of *January* 1741,2, which happening to be a stormy Day, and I having prepared somewhat to be deliver'd that Day which I was fond the whose Congregation should hear, and expecting but a small Meeting, upon Sabbath Morning I changed my Text: and finding more  
than

than ordinary Freedom in preaching upon it that Day, I insisted upon it the next Lord's Day also. Both Days I observ'd an unusual Tenderness & Concern among many of the Hearers, and I was told much more of it afterwards. I was inform'd of a praying Disposition stirred up among the People, beyond what had been formerly observed. I noticed a closer Attention to the Word preached, and something of a Concern appearing upon several; all which gave me some Ground to hope, that a gracious God was about to visit this Place with some extraordinary Dispensation of his Grace; And many Prayers were put up for it, for when the Lord prepares the Heart he causes his Ear to hear. Thus it continued 'till the third Sabbath of *July* thereafter, at which Time the Sacrament of the Lord's Supper was dispensed in this Place. Some Sabbath Days before, and upon the Sacrament Day, the Goings of our mighty King in the Sanctuary came to be most discernable. Many can say from their sweet Experience, that they felt his Power and saw his Glory, & that God was in this Place. The Arrows of the mighty King were that Day made to stick fast in the Hearts of his Enemies. Many were brought to lie at the Conqueror's Feet, crying for Mercy, and what shall we do to be saved. But much more of this has appeared since. For many Months after, scarce a Sabbath has pass'd, but some have been awakened; and so many on some Lord's Days that I was obliged to call the Assistance of some religious and experienced Elders, not being able to speak to them all who were distressed. A great many have opened their Case to me, others unto the Elders, and several have concealed their Trouble until they got a comfortable Out-gate, of which they have given a satisfying Account afterwards. As to their Exercise, so far as I can judge, it has been scriptural and agreeable to the Experience of the Saints that have trod in the same Path before them. Upon most a Work of the Law has been very severe. Their Convictions have been deep, cutting, & for some Time abiding, not as, we have formerly observed, like a Morning Cloud and early Dew that soon passeth away. In some a Law-Work has been carried on by Degrees, and at length arrived at an exceeding great Heighth. Others have been suddenly struck as with an Arrow shot into their Hearts, and could be so particular as to condescend upon the particular Words in the Sermon that the Spirit of God made use of for their awakening.

*(To be continued.)*

185

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday AUGUST 11. 1744. § N<sup>o</sup>. 76.

*The Progress of the Revival at Muthell in Scotland,  
finished.*

IN conversing with them, I have solemnly charg'd them, to speak their Minds freely and truly, and no Ways to dissemble their Case. And upon Examination I have found them deeply affected with a Sight of their lost State and Condition by Nature, trembling under the Apprehensions of divine Wrath, grieving for the Dishonour they had done to God by sinning against him, and particularly lamenting over their Sin of Unbelief, in rejecting a Saviour, in flighting so many Gospel Calls, in despising so much Gospel-Grace. I have found them thirsting after Christ, and some of them expressing their Desires in a most passionate Manner, *viz.* That they would give ten Thousand Worlds for an Interest in him. And all this with such Emotion of Spirit and with such a Flood of Tears, that often out of Sympathy with them I have been oblig'd to shed Tears too.—And tho' a Law-work has been with many of them very severe, yet I have found none of them having the least Tendency to Despair, all assenting to the Sufficiency of the Virtue of the Redeemer's Blood to purge away all their Sins, but complaining heavily that they could not apply, could not believe. When I have been cautioning them against quenching the Spirit, and stifling Convictions 'till they had the desirable Issue, many have express'd themselves thus, “that they would rather chufe to continue under the present Rackings of an awakened Confidence to their Day, than return to their former Deadness, Stupidity and Hardness of Heart.” And others expressing their Fears with great Concern, lest their Convic-

A a

tions

tions should wear off before they, were landed in Christ, tho' not in such strong Expressions. The Cries, of the distressed have some Times been so high in the Congregation, that my Voice has been frequently much drown'd thereby, so that I have been oblig'd to stop, and desire them to compose themselves, and if it was possible for them, to make less Noise: and such Regard have they paid to these tender Admonitions, that I have observ'd them do all they could to smother and bear down the outward Expressions of their Concern, the suppressing whereof I have observ'd issue in a fainting away, tho' little of this has happen'd among us.—As to the Issue of their Soul Troubles, an uniform Method has not been observed by the holy Spirit, some after long Trouble have had their Souls fill'd with Joy and Peace in believing, and that in such a Measure that the narrow crazy Vessel could hold no more. As to others their Relief has come gradually, like the Morning Light growing more and more, 'till their Souls were brought into a sweet Calm and Serenity. And all this in a scriptural Way, the Spirit of the Lord carrying home with Power some scriptural Expression or some Gospel Truth they have heard in preaching of the Word. When the Sense of this is afterwards withdrawn, and when the Lord hides his Face from them, I have observ'd them greatly distress'd and troubled: and the rather that being Novices in Religion, and unacquainted with the Experiences of the Saints, they tho't that their Mountain should still stand strong in his Love. And generally speaking such Fruits are appearing in their Lives and Conversations, as give good Ground to judge that the Tree is made good, *viz.* the Heart renewed. Amongst other good Effects there is observable, a most tender and most attentive hearing of the Word; a visible Change in their Conversation; a Delight in spiritual Discourse, which they are much employed in while coming and going to Church upon the Lord's-Day; a thirst after communicating which most of them have done very frequently this Summer; a Delight in Prayer, an observable pouring out upon them a Spirit of Supplication, so that I have been filled with wonder to hear some of them pray who I had Reason to suspect wholly neglected secret Duty 'till of late, and which is most satisfying the increase of our praying Societies. Before this good Work began amongst us, we had but two praying Societies, and now they are increased to *eighteen*, to which many resort  
both

at Muthell in Scotland.

187

both Men and Women. We have six praying Meetings of young Ones. One of them meets twice in the Week in the Mans, and now and then I call most of them to meet there where I take some Pains in exhorting and instructing them. I have frequently wish'd to have had some, of the Contradictors and Blasphemers of this Work standing with me at the back of the Door, to hear these dear young Lambs (some of them below *twelve Years of Age*) pouring out their Souls to a Prayer-hearing God, with such Fervour, with such Copiousness and Propriety of Expression, that I have not only been fill'd with Wonder, but melted down in Tears to hear them. With great Pleasure and Satisfaction I admitted about *forty* of these young Ones to the Communion-Table at our Sacrament this Summer, which Occasion the Lord signally own'd. There is something of the like Work, begun and spreading in two neighbouring Congregations *Crief* and *Monyvard*.—Upon the whole, such Marks and Evidences of a real and gracious Work of the Spirit are to be seen in many (so far as Men can judge) as may abundantly satisfy the unbiased and unprejudiced. And it's Matter of Lamentation that any from amongst ourselves (those I mean who have sepeared from this Church) should not only oppose this Work, and ascribe the above-mention'd Operations to the Devil, and that without being at any Pains to enquire into it and judge of it according to the scriptural Standard, but to lay out themselves to impress the worst Thoughts of it that can be entertain'd upon the Minds of all they can have any Influence on. This I can call by no other Name than a fighting against God, a refilling of the Holy Ghost, and an using the worst of Endeavours to quench the Spirit. I pray that God may not lay this Sin to their Charge, and that their Eyes may be open'd to see their Sin and Folly in Time.

I am Sir your most humble,

and obedient Servant,

W. H.

A a 2

The

188

*The Progress of the Revival*

*The following Extract, of a Letter from Mr. John Erskine late of Edinburgh, and since Preacher of the Gospel at Kirkintilloch, to a Gentleman in New-England, as it principally relates to Edinburgh, we shall set under the Head*

*Of the Revival at EDINBURGH.**September 10. 1743.*

THE Sentiments you express'd at the End of your Letter to Mr. —, as to the Benefit of Correspondence with those in distant Parts, makes me bold to trouble you with this. Time at present allows me to write but little; and there are many in *Scotland* whose Talents and Opportunities render them vastly more fit for transmitting the true State of Religion amongst us. It is hard to describe in a suitable Manner the beautiful Appearance of Things, or to draw the Character of the warm lively Christians who have been lately translated from the Power of Darkness to the Kingdom of God's dear Son.

Thus much I can say from an intimate Acquaintance with some of them, for which I desire to bless God.—They know the Truth and the Truth has made them free. They have seen that Beauty and Glory in Christ, which has influenc'd them to renounce what once they were to Distraction fond of. The Lips that formerly uttered nothing but Oaths and Imprecations, are now full of the Praises of the most HIGH. They sing in the Ways of the Lord; for great is the Glory of the Lord. The Paths of Religion tho' formerly untrod and despis'd by them, are not now wearisom, but easy and delightful. They now find a Joy in praising God for Mercies, superior to what they felt before in the Enjoyment of them. They think they can never do enough for *him* who loved 'em and gave himself for them. They thus judge, that if ONE died for all, then were all dead; and that he died that those that live, might not live to themselves, but to him that died and rose again. These Sentiments make their Lives the strongest Testimony against the Corruptions of the Times. The Principles, Rules and Ends of their Actions being quite different from those of others; while the Pursuit of Pleasure, Honour, or Profit employs others,



at Edinburgh in Scotland.

189

others, Religion is made by them the Business of their Lives; and as those who are bought with a Price, they glorify God with their Bodies and Spirits which are his.

Some of them have suffer'd great Reproach for CHRIST: but at the same Time have in this been peculiarly happy, that the Spirit of God and of Glory has rested on them, and supported their Minds under all their Trials. Others of them have, been groaning under a Body of Sin and Death, and complaining of the Hidings of God's Countenance: But in their darkest Times, the Actings of Faith have appeared; and something has secretly determined them still to wait at the Pool, and seek to the God who hides himself from the House of *Jacob*. Others of them have been favour'd with a more constant Sun-shine: But their high Manifestations have been far from puffing them up: They have been cloathed with Humility, and the Ornament of a meek Spirit, which in the Sight of God is of great Price: and so much of Heaven has appeared in the whole of their Way, as made it appear they were under no Delusion, but had been indeed on the Mount with JESUS.

The most of what I have said (so far as I can learn) takes Place in the KILSYTH and CAMBUSLANG *Converts*: yet what I had chiefly in View was, some in EDINBURGH (whom I had frequent Occasion to converse with) who in the Judgment of Charity were savingly touched by the Ministry of Mr. *Whitefield*. I shall only add that so far from holding Men's Persons in Veneration, some of them are greatly sensible of the Weaknesses and Imprudencies of those whom God has honour'd as the Instruments of their spiritual Good.

We have Reason to bless God, that as yet we have been free of those Irregularities which you and your Brethren so much complain of.—

Tho' the AWAKNINGS *this Year* have not been so frequent as *the last*; yet many Instances even of this Kind have occur'd: And in *comforting* and *establishing Work*, the Power and Glory of God has still more remarkably appear'd in his Sanctuary.—

*Extract*

*Extracts from Mr. Robe's Christian Monthly History,  
Numb. II.*

*The Progress of the Revival at Kilsyth.*

THE Reverend Mr. *Edwards* of *Northampton* in *New-England*, in his excellent Treatise concerning the Revival of Religion in *New-England*, laments that there is not with them such an Increase of the Administration of the Lord's Supper, as there is of the other Means of the external Worship of God; and against this Omission he solidly and strongly argues. The Reader will observe from the preceeding Number, that by the good Hand of our God upon us, there hath been in this Congregation, an Increase in this blessed Duty, in Proportion to the Increase there hath been in other Duties of outward Worship. It hath not been known in *Scotland*, that the Lord's Supper hath been given twice in a Summer, in any Country Congregation, before this *Revival*.—But so it hath been both at *Cambuslang* and at *Kilsyth*, the two last Summers.—What makes it the stronger Evidence of the *Revival of Religion*; among the People, that it proceeded from the earnest Desire of the People in this Parish, and not from any previous Motion of the Minister; tho' if it had, he thinks he would have been in the Way of his Duty.—What yet further answers Mr. *Edwards's* just Recommendation, of frequent receiving the Lord's Supper, to the Subjects of this *Revival*, is, that many of them, especially these who appear to have shared most abundantly, in the saving Operations of the Holy Spirit, went frequently to other Congregations, where the Lord's Supper was given, and received it.—This was very far from being the Practise of the Communicants in this Parish before.—Very few of them received the Lord's Supper, unless when it was given in the Congregation.—They were under a Score, who used to receive it oftner, and even with these not above once or twice in a Year.—This was frequently lamented, and the Evil of it declared; but all such Remonstrances had no Effect, like *Elisha's* Staff, they could not give Life to the dead Child.—Now the great Prophet himself is come in the Power of his Spirit from on High, and blessed be he only for ever for it. Life and Health appears now in Numbers, not only of these who were evidently dead in Trespasses and Sins, but also of former Christians, under  
the

at Kilsyth in Scotland.

191

the Disease of spiritual Deadness, in their keen Appetite after this spiritual Feast.—Many of them have redeemed this holy Ordinance often this last Season.—There were above a Score who went to *Glasgow*, at the giving this Sacrament in *October* last; where I never knew, in the best State ever Religion was in here formerly, half a Dozen from this Place to communicate.—It is not to be omitted, that by all I could observe, Things were so prudently managed by them, as none of their Families suffered by their going at greater Distances, and oftner than ordinary, to keep this Feast to the Lord.

The Reality of the Work in great Numbers, is evinced in the outward Holiness of their Lives, tho' too many won't make such Allowances for young Converts, as they really do for old Professors; and if they do not see them to be sinless, they can't allow them to be sincere.—Not only the Seceders, and the openly prophane, who were professed Enemies to this blessed Work; but some who made Profession of Friendship, and appeared to be Christians before, have been not only unreasonably extravagant in their Sentiments, about the future Lives of the Subjects of this Work, as to what they should be; but also extremely harsh and uncharitable in their censuring them, for the least Failure in what they presumptuously prescribed as to their Manner of Practice.—They foolishly expected that Persons, who had been under such a deep Concern about their sinful and lost Estate, and found it such a hard and difficult Thing to enter in at the strait Gate, should never afterwards be like to other Persons as to any Part of their outward Appearance.—That they should never be found in the least Sin, either of Omission or Commission; that they should never be seen to laugh or smile; that they should never either whittle or sing, be merry or innocently facetious; and in a Word, that they mould never need Admonition, Correction, Reproof, or any Kind of Censure. These were the hard Rules, that all those who have no favourable Eye to these Persons, prescribed to them, and by which they judged of their Perseverance and Apostacy.—By such Rules as these they continue to judge of them to this Day.—These heavy Burthens they bind, and if they could, would force them upon the Shoulders of these young Converts, but yet they themselves will not touch them with so much as a Finger.—This hath been great Gound of Vexation to several of these desirable Souls, and made them anxious and uncertain

how

how to speak or carry: But they begin to get over it, and to condemn such an unrighteous Procedure with them.—They may warrantably speak to their assuming Judges in the Words of the Apostle, Rom. ii. 1. *Therefore thou art inexcusable, O Man, whosoever thou art that judgest: For wherein thou judgest another, thou condemnest thy self; for thou that judgest, dost the same Things.*

As to the general Character of these young Converts here, they are exactly such Christians for their standing, as, we read, others brought unto Jesus Christ, by such sharp Awakenings and as Convictions were among these few, we have known in our own Time. They have the same or such like Temptations, Difficulties, Corruptions, and Infirmities. They are to be looked upon, many of them, as Infants and Babes in the Christian State, in whom the New-Man, and Grace in them, are Young, Weak and Tender, and without much Experience; and the Old-Man of Sin and Corruption, Strong and Deceitful, altho' their Convictions and Awakenings were sharp and severe, and their Outgate distinct and clear, yet the Strength and Growth of Grace in them, is no greater than may be ordinarily expected from the ordinary Operations of the Holy Spirit, accompanying their Diligence in the Use of Means, for the Time of their Standing. So that as to their Growth and Attainments, there is no more than might have been expected at any other Period, by the Supply of the Spirit of Jesus Christ, in Christians of their Attainments in Knowledge, and great Diligence in the Use of Means. If their Grace and other Attainments, appeared to be far above their Pains and Diligence in the Use of Means, it would look like Enthusiasm indeed; but I can assure the whole World it is quite otherwise here.—They stand in Need of the same Inspection and Oversight, upstirring and provoking to Love and good Works; the same cautious Warnings, Reproofs, Threatnings, and Encouragements, that former Christians did.—One of the principal Differences between them, and these we were obliged in Charity to look upon as good Christians before this *Revival*, is, that these had no Cases of Conscience to trouble Ministers with, no Knots, Difficulties about their State and Condition; the other are frequently exercised about their State and Condition, their Hearts and inward Corruptions, and come to Ministers for Solution, Counsel and Direction, under them.

(*To be continued.*)

193

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday AUGUST 18. 1744. § N<sup>o</sup>. 77.

*Extracts from Mr. Robe's Christian Monthly History,*  
Numb. II.

*The Progress of the Revival at Kilsyth.*

FEW or none of the former Christians, who have not shared some how in this Revival, ever came to tell me, that what they heard in the preaching of the Word unto them, met with this or the other Piece of spiritual Exercise they were under. Neither can they tell me, when I converse with them, whether the Word preached profit them or not, or what in particular they have heard, that hath done them, to their Knowledge, some good:—But as to the latter, they frequently tell me of the Lords meeting with them in the Word, solving Doubts they were under, clearing up Difficulties, discovering to them their Interest, and removing their Fears, &c. And they can condescend upon the Part of the Sermon, that hath been blessed to them for these Purposes.

As to the Perseverance of these, who gave Hopes to me and others, that their Convictions had issued in saving Conversion, I am able to give a pretty sure Account of it, seeing I have an Account of the whole Parish, except *Dundaff*, at least once in the Month. All the principal Societies of Men in the Parish, send one of their Number, to meet in a Society with me, once in the three or four Weeks. From them I learn the State of the several Societies, and the outward Practice and Behaviour of the several Members, especially of these who have been the Subjects of this blessed Work. So that if any Thing amiss should be done by them, I should be soon informed of it in this Way.—And

B b

at

at this present Time, the eighth of *December*, I can testify and declare, that of the many I conceived good, Hopes of, from what I knew of them myself, and heard of them from others, there is not one, blessed be the Lord, who keeps his People from falling, for it, against whom I can conclude total Apostacy, or want of Grace, from any Thing that hath befallen them. They are within Half a Dozen whom I have had to rebuke, for any scandalous Evils; neither am I able to number so many at this writing.—There are only two I have had to rebuke and deal with, for being overtaken with singular Instances of Drunkenness.—One Woman fallen into the Sin of antenuptial Fornication, with a Man who had been a Professor near a Dozen of Years before this Revival.—And both of them appear to be much weightied with their Sin.—These are all the Instances certainly known to me of any Thing that can be called justly, the Falls of the Subjects of this Work, charitably supposed to be converted.—There are Instances of some few, that have not the same Degree of Ardour and lively Earnestness, in their Pursuits, and particularly in joining with others in Society for Prayer, that they appeared to have some Months since; and I am afraid that notwithstanding their Excuses, its a leaving their first Love, and have warned some of it; but they are few, and my Hopes about them continue good notwithstanding.—There are also some few who were never the Subjects of this Work, by what I could know of them, either now or formerly, who joined themselves to some Societies for Prayer nearest them, who have upon some trifling Prettexts, withdrawn from them again; they are but few, and it was what I expected.

The Lord was pleased to let *Satan* loose for a little Time, to distract and divide the People; yet blessed be our most gracious God, he restrained the Tempter, disappointed Fears; and no Stop I can observe hath been put to his blessed Work among us thereby. And *Satan* and Enemies have been disappointed, tho' they endeavoured maliciously to blow the Coal.

This hath been a pleasant Week in the coming of the Lord's People to me.—I have heard wonderful Things from some of them. Other Things must be reserved to the next Number. The Lord is yet remarkably amongst us. *Let Heaven and Earth praise him for it, Amen.*

*The*

at Campsy in Scotland.

195

*The Progress, and present State of the Revival in the  
Parish of Campsy.*

IT is proposed to give as particular an Account of the State of Religion, in these several Parishes, which have been visited with this Revival of real and true Christianity, as I can by all good Means obtain. The Parish of *Campsy*, borders on the Parish of *Kilsyth*, and lyeth directly West from it.—Some Things about the Revival of Religion in that Parish, were narrated in my Narrative, to which I refer. The Progress of that blessed Work, and present State of it, and the Behaviour of the Subjects of it in that Parish, I communicate to the Publick, by a Letter from the Reverend Mr. *John Warden* Minister of the Gospel at *Campsy*, directed to me: The Tenor of it followeth.

*To the Reverend Mr. James Robe, Minister of the  
Gospel at Kilsyth.*

*Rev. and dear Sir,*

IN Answer to yours of the 31st ult. you need not doubt of my Willingness, to contribute all I can to promote so good a Work as that which you propose. But indeed it is little I can do. And what you desire of me at present, is an Article of such a Nature, as makes me apprehend, that what I offer, will not be such as you kindly hope from me; however, in Terms of your Desire, I shall essay to give you an Account of what I have observed, *of the Perseverance of those, who appeared to get an Escape thro' Grace from spiritual Distresses.* There was indeed, as you know, a very great Number in this Congregation, who were under very remarkable Concern upon spiritual, or at least seemingly spiritual Accounts. Could we have concluded, that all these Numbers were indeed savingly awakened to a Sense of divine Things, our Joy would have been compleat. But it was to be expected, that while the Lord was building his Temple, *Satan* would also rear his Synagogue; that while the Husbandman was sowing the Wheat, the Enemy would sow Tares among it; that much of the Seed sown, would be choked with Thorns, parched with Heat, trod under Foot, or devoured by the Birds of the Air; and that many who for a while cried Lord, Lord, would go back and walk no more with Jesus. It was reasonable to conclude, that this

would be the Case with many, both from Scripture the Nature of the Thing, and the Analogy of Providences in all Ages of the Church. Accordingly you, I'm sure, and I believe all our Reverend Brethren, in whose Congregations that Concern appeared, did warn our People to expect, but not to be stumbled by such Instances of Defection. And, at the same Time, endeavoured to make the most exact Inquiry possible, into the Sentiments, Dispositions and Exercises, of these distressed Persons, that by comparing these with the Scriptures, and with their after Practice, we might be able to form a more exact Judgment concerning their Character and Attainments. Now we have had 18 or 20 Months Experience of them, and indeed I think there is the greatest Reason to adore the sovereign Grace of God, that there are not a great many more, and these too more flagrant, Instances of Defections, than hitherto have appeared: Appeared, I say, because, no Doubt, some may be fallen away, whose Defection has not yet openly appeared; tho', on the other Hand, it is to be hoped, that others are holding on in the good Way, whose Progress and Attainments, in like Manner, He hid from Observation. But it is not with these we have now to do, but with these Persons, whose Exercise and Practice, can be Matter of Observation. In order to give a satisfying Answer to your Question about these, I think it necessary to have a determinate Meaning fixed to the Words. *Falling away*, and *Perseverance*, as supposing Conversion. When an awakened Person, comes under uncommon Degrees of Conviction, when the Threatnings of the Law, and the Terrors of the Lord, strike the Soul with more remarkable Force, and work more extraordinary Degrees of Sorrow, Self-loathing and Anxiety, such as the Person cannot contain, and the World must observe: Mankind commonly expect something as uncommon, in all the other Attainments of that Person, *i. e.* as uncommon Degrees of Faith, Love, Holiness, &c. And therefore conclude, that if a Person has been carried to the Brink of Despair, if his Convictions have made him like *Heman*, almost distracted, that there the divine Grace should be enjoyed, even to Perfection, in this Life, But tho' this be a Way of Judging, equally opposite to Scripture and Experience, and a Rule which is in no Case to be sustained; yet this seems to be the Way, in which the Enemies of this Work seem to reason. If a Person who has been under such

Con-



at Campsy in Scotland.

197

Convictions, has been overtaken in a Fault, in one single Instance, it is immediately asked, Where is their Concern now! And the Scandal is maliciously published, as an infallible Evidence, that all they felt was but a Delusion, or that all they professed was Affectation. I need not put you in mind, of the just, tho' common-place Argument, against this Way of Reasoning, taken from the Failings and Errors, of the most eminent Saints recorded in Scripture: Only I think they warrant me to infer, that tho' a Person should fall, into even a gross Crime in a single Instance, or perhaps more; this does not warrant us to conclude, that their Profession has been hypocritical, or their Attainment's delusive; and that they are entirely fallen away from the Paths of Righteousness. Indeed such Events call us to suspend our Judgment, and even fear the worst concerning them. But Charity requires that before we pronounce a Person altogether fallen away, we should have overt and frequent Instances, of Disregard to the Way? of God, or of their being Fearless, and Froward, in some vicious Courses, from which they will not be reclaimed, nor receive any Admonition. According to this Idea of Defection, there is not one in this Congregation, whose Concern went further than natural Terrors, of whom I can say, *they are fallen away*; whatever my Fears concerning some be. Tho' Regeneration, implies the Creation of a new Principle in the Soul, yet it does not imply, that the Old-Man is entirely taken away, or that Corruption is absolutely mortified.—Constitutional Vices, and such as have got an ascendant, by long Habits, or inveterate Prejudices, will still remain, as Enemies to a Believer's Peace; and mournful Experience lets us know, that in many Instances, they prevail against him. *Moses*, the Man of God, whose Meekness is celebrated, even by the Spirit of the Lord, as the greatest that any Man upon Earth possessed; yet we find him put in a violent Passion, and in his Wrath, committing a most indiscreet Action. Tho' therefore a Person naturally passionate, has been in an Instance or two in Wrath, so as to utter sharp and bitter Words, or perhaps strike the Person who provoked him, and that too thrice; yet it would be very uncharitable to conclude from this, that such an one was a Stranger to regenerating Grace. As an Instance to illustrate this, one Day in Summer last, one of my Flock, who had been under deep Concern, but whose natural Temper is extremely stormy,

stormy, happened to be provoked, to a very great Extremity; I was accidentally near the Place, when one told me of his Passion, and asked me what I now could think of his Profession, who was so passionate, as to give hard Words to the Persons who employed him, and even refused to do what they desired him. I called him to me, asked the Cause of such furious Rage, and found that indeed he had Reason on his Side, and great Cause to complain, but told him how hurtful such Sallies were to his own Soul, and what Damage they did to Religion, as quite inconsistent with his former Profession. Tho' he was in a Fury when I first spoke to him, yet in less than a Minute, he burst out in a Flood of Tears, crying out that he had sinned; and without Murmuring or more Struggle, he took with the Wrong, and did as his Master desired him. I own, that such a Victory over his most stormy Passion, gave me a far higher Idea of the Principle of Grace, in the poor Man's Soul, than I could have had, had he been quite free of Resentment, and never in a Passion. For sure it is the purest Virtue which hath been most tried; and that Religion appears with the greatest Beauty, which has sustained and overcome, the most violent Assaults. What has been said concerning Wrath, may be applied to all the various Predominants, which different Christians have severally to struggle with. I could in like Manner, give many Instances of our distressed Peoples readiness to receive Admonition, and of their Grief when overtaken in a Fault, but shall mention but one more, where even the Shame of confessing a nasty Crime, could not prevent an ingenuous Acknowledgement. It is an Instance of a Servant who some-how had neglected a Thing, which his Master was exceeding anxious about; and knowing that he would be sharply challenged for his Neglect, had contrived some Excuses, in reality Lies: His Master suspected this, (tho' they were not in their own Nature Lie-like, nor could the Fraud have been detected, by Reason of the Circumstances) yet on his Master's asking. How he that had expressed such Sorrow, and hatred for Sin, could deliberately allow himself in a known Falshood? The poor Man, as one awakened in a Fright, cry'd out, *What have I done? What will I do?* He ingenuously confessed his Fault, but was in such Bitterness of Spirit; that for some Days he could not be comforted.—But you'll probably ask, Whether there be not Instances of some of these distressed Persons, whose Conduct gives

at Campsy in Scotland.

199

gives Reason to think, that they are fallen away, in the Sense above given to that Word? To which I answer, That there are four, (and no more as far as I know) who professed to be under Convictions, whose Practice and Way now gives me Warrant to say, that they are gone back. They show no Regard to Ordinances; they seem even to despise Religion, and those who persevere in it, and go headlong in Ways of Vanity and Folly. But it is to be observed, that these Persons never discovered any Thing, under their professed Convictions, more than mere natural Terrors. But of this more before I have done.

Yet still there is a great Difference, betwixt a Person's not falling away, in a viable and not our Manner, and their actual persevering, in the Profession and real Exercise of Godliness, People may retain a Name, and Shew of Religion, while they are utter Strangers to Grace, or, at best, Grace on the Decay, and ready to die; and this, renders it at once more difficult and more necessary, to fix a determinate Meaning to the Word *Perseverance*, as supposing Conversion. I am persuaded, you and I agree in our Ideas of Conversion, even with some of the Opposers of this Work. Your Expression in your Letter to me, *of an Escape thro' Grace*, is, I suppose, meant of Conversion: And that the explicit Idea is this, That when God by his Spirit awakens a Soul, to a Sense of Guilt and Corruption, of the evil Nature of Sin, and its ruinous Consequences; when a Soul distressed by these afflicting Views and Sentiments, is by the same Spirit of the Lord, brought to solid and distinct Views, and Apprehensions of the Method of Salvation, thro' Jesus Christ, so as with the whole Heart, to comply with the whole Proposals of Grace, and is thus begotten again into a lively Hope; then such a Person may be said to *escape thro' Grace*, or to be converted. But a Person's Profession, does not warrant us to pronounce him *converted*, without *Perseverance* for some Time; by which I suppose you mean, the same Spirit of the Lord, enabling a Soul to retain a Sense of divine Truths, to maintain spiritual Appetites, Affections and Dispositions, according to the Proportion of Faith, and to be exercised, both in secret and overt, in sacred and civil Actions, as becomes the Gospel; according to the same Proportion of Faith; or if you will of Grace. And in Answer to your Question, about these People, in this Congregation, who have been the

Subjects

*The Progress of the Revival*

Subjects of this extraordinary Work, 'tis naturally to be expected, that the Evidence we have of their Perseverance will be widely different, in different Persons, in so much, as to make it extremely difficult, if not impossible, for one to reduce his Observations on these, to a distinct Method: And I shall therefore content my self with a simple Relation of the following Facts: That I, as I believe all my Rev. Brethren, in whose Congregations this Concern appeared, endeavoured in conversing with these distressed People, to enquire with all the Care we could, into the Grounds and Reasons of their Concern; and to distinguish betwixt these who appeared to have distinct and scriptural Views of Sin, in its Nature and Consequences, and those, whose, Disquiet seemed to arise from no other Cause, than some moving Terrors. It was of the first Sort, I thought we had Warrant to hope well. Of the second Sort, I confess I expected, that so soon as their Imaginations cooled, their Concern would cease, and they be the same, if not worse than formerly. But tho' I do not know one Instance, of any of the first Denomination, of whom I dare say that they, are fallen *away*, (whatever Anxiety I may have; about some of them) yet Praise to infinite Sovereign Grace, that some of these of the second Sort, from whom I expected nothing, seem to bring forth Fruits meet for Repentance; yea the peaceable Fruits of Righteousness. And even imaginary Ideas, appear to issue in a solid and glorious Work, of the Spirit of the Lord. As this Observation will be best illustrated by Examples, I give you the following, but without condescending on Names. A Man aged about 39 Years, brought up in his Youth, without any Sort of Instruction, or Example of Religion; who, on the contrary, had learned no more of it, than to blaspheme sacred Things, by cursing and swearing, the Sum of whose Character, was a grosly ignorant sottish, careless, slothful, drunken, prophane Creature, as the Country; afforded, about 18 or 19 Months ago; he came to dream some frightful Things, as of People he was related to, telling him that they were absolutely assured of the Flames of Hell, and that he was in the same State, if he did not change his Way, &c. This produced in him great Terror, while his Ignorance of the Principles of Religion, put him out of the Way of obtaining Relief, on Scripture Grounds.

(*To be continued.*)

201

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday AUGUST 25. 1744. § N<sup>o</sup>. 78.

*Extracts from Mr. Robe's Christian Monthly History,*  
Numb. II.

*The Progress of the Revival at Campsy.*

FOR the Scriptures, he himself told me, he scarce could read them, and in KacT: had never eflayed it, for above 20 Years; as to Prayer, he had not for the same Space, bowed his Knee to God; and for Ordinances he never minded them, unless some secular Reason, or a View to his Diversion, had sometimes made him go to them. But now his extreme Distress leads him to all of them. He goes to Ordinances, but finds nothing in them, but what increased his Disquiet. He essays to pray, but at once thinks he can't pray, and that it's but in vain, for him to essay it. He goes to the Scriptures and reads in them at random; but cannot understand them. At last the Passage in *Zech.* iii. 2, 4, strikes him; he fancies it is the express Voice of God to him, and now a Dawn of Hope breaks in upon him, but far from giving him Ease. He was happily provided in Neighbours who were solid, judicious and experienced Christians; to them he goes, and after asking the Meaning of the above, and like Passages of Scripture, he at last tells them the whole of his State. The Instructions these gave him, made him thirst for more. Wherever he hoped to find one, whither Minister or others, who might increase his Knowledge, thither he went. The infinite Lustre of the Scheme of Salvation, struck his Soul in a wonderful Manner. As he learned, he believed; as he believed, he loved; and as he loved, he clave to the heavenly System. His judg-

C c

ment,

ment, his Affections, and his Exercise, seemed to be at once engaged, and to make equal Progress. And now after I have known him for such a space of Time, and have had frequent Opportunities of conversing with him, and observing his Conduct, I do not scruple to assert of him, that he is a sober, knowing, lively, and industrious Christian: Or in other Words, that he seems not, only to retain a deep and affectionate Sense of divine Things; but indeed behaves himself as becomes the Gospel. Will Mortals presume to limit the holy One of *Israel*? Or is it not limiting him to assert that the Imaginations of Visionaries are inconsistent with Grace? In the Instance before us, a mere Dream is made the first Rise of a Concern by which a Soul is (as far as Man can judge) brought in to our *Lord Jesus*. I hope no Body will misconstrue this, as if I was for exciting or encouraging Dreams and Fancies: 'tis plain from many Instances, that these subsist no longer, than until the Person has attained to distinct Views of divine Truths, and always decline as Knowledge increases. Only I would have People be tender of pronouncing a Person, fatally deluded, in such Cases, since Experience shews us that infinite Wisdom can work even by that unlikely Mean. And this brings to Remembrance, the Controversy you was lately engaged in with Mr. *Fisher*, which, if I mistake not the Thing, is really *lis de verbo*. Neither Mr. *Edwards*, nor any other of the Promoters of that Work, either in *America* or *Scotland*, ever asserted, that the workings of the Imagination, were either essential to a Work, of Grace, or Evidences of it, or so much as necessarily connected with it: But it is certain, our busy Imaginations readily engage themselves, even while we are contemplating the most sublime Truths of Revelation; and Mr. *Edwards* had Reason to defy any Man, to think of these, without some Degree of Imagination. Is it not then a strange Absurdity, to assert, that a Person under these imaginary Influences, cannot be the Subject of real Grace? Or is it not limiting sovereign Grace, to say he cannot work in such Cases? And, to add no more, it is contrary to Experience, as in the above, and many other Instances; of which I shall add but one more.

A young Woman about 20 Years of Age, who could not read, and was grosly ignorant; she was vaporish for some Time, and when she slept, was frighted in Dreams as to her eternal State: She became restless, and took all possible  
Methods

at Campsy in Scotland.

203

Methods for Relief. Her Ignorance *kept* her long in Agony, but gave her an extreme Desire after Knowledge. She applied herself diligently to every Mean of Instruction, and found to her comfortable Experience; that the *Entrance of God's Word giveth Light; it giveth Understanding to the Simple*, Psal. 119. 130. She has now arrived to such a Measure of Knowledge, as has in a great Measure dispelled the Gloom, which for some Time had overcast her Spirit. She has learned to read, and now appears to be really a Candidate for Glory. In all the Conversations I have had with her, for sometime past, she expresses a humble Sense of her own Vileness, Depravity and Weakness, a Jealousy of all her Attainments; her inward Exercises seem to be a constant Struggle with the Evils of her own Heart; and while the supreme Desire of her Soul is after JESUS, she seems to trust in his Righteousness for Salvation, to apply to him for sanctifying Grace, and to have all her Ambition in being like to him. People who live near her, tell me, that her Conversation is edifying, and her Practice exemplary. If these are not sufficient Grounds, to found a Judgment of Charity on, I do not know the Person on Earth I may call a Christian.

These two are not the only Instances I could give of Persons whose first Concern seem'd to have no other Cause, than some moving Terrors, or strong Imaginations, striking their Fancy, who yet seem to be brought by sovereign Grace, from Darkness to light, and from *Satan* to the Power of God. It will undoubtedly be Matter of Praise, to every devout Soul, to hear that indeed in this Congregation there are several other Instances of the same Kind.

But it is now Time, that I say something relating to these Persons who appeared under their Distress, to have distinct and scriptural Views of Sin, in its Nature and Consequences; and seemed thereby happily prepared for learning, relishing and entertaining the Doctrines of the Gospel. I already told you, that tho' there were none of these, of whom I could absolutely say, that they were *fallen away*; yet there were some, about whom I have great Anxiety, and many Fears. It is God's Prerogative to search the Heart. By their *Fruits* we must know them, and our Judgment of them must go on their Profession and Practice; yet from these we may, to some Degree of moral Certainty, know their inward Principles and Dispositions; and if the Judgment of Charity

C c 2

which

which is not only allowed, but even commanded be admitted in this Case, we must assert the Perseverance of very considerable Numbers. Can we hear rude and illiterate Country People, expressing a lively Grief, because of the Wandrings of their own Hearts, complaining that they cannot conceive enough of the Glory and Excellency of the *great God* and our *Saviour*, nor can they bring their Souls to such Degrees of Esteem, Desire, and Delight in him as they would? Can we hear their Souls mourning over their weak and slow Faith, but strong in prevailing Corruptions? Can we bear them expressing a constant jealousy over their fairest, and most promising Attainments, never satisfy'd with past Attainments, nor trusting to them, but ever pressing forward after more? Can we hear them express a Zeal & Ardour, after every christian Excellency; Asking how they may *add to their Faith Virtue*, &c. 2 *Peter* 1.2.3. and shall we after all this pronounce them under Delusion? Or assert that their Profession is hyoucritical?—If to these Symptoms, we add such a Practice, as discovers a stated Hatred at Sin, a tender Fear of every Thing which may either wound their own Consciences, or dishonour their Profession (which in some Instances is carried to such a nice Degree, as pbrhaps some good Men would condemn) an affectionate Regard to the Scriptures and Ordnances of God; both publick and private; and a humble, modest, active, industrious, temperate, meek, forgiving, and charitable Course of Life; the Evidence then, appears to be as complete as the Nature of the Thing can admit of: And blessed be God, that these appear in a considerable Number of our People, and are to be found in some, with a Beauty, and Simplicity, scarce to be described. But alas, this cannot be said of all! Yet we may hope that the same Principles, the same Affections and Dispositions, do subsist with many, who have not given us the same Evidence of it, or where we have not had such Opportunity for making particular Enquiry, tho' it should be in a far lower Degree; yet if these Principles, and suitable Exercise remain in any Measure, there is still Ground for Thankfulness. A Spark tho' covered with Embers, is as real a Fire, as that which discovers it self, by it's vehement Heat and dazzling Lustre; tho' it be not so observable, and produce but small Effects. The Principles of Grace in the Soul, may for a Season lie concealed, from the Knowledge, even of those who possess it, and much more from the Observation



at Campsy in Scotland.

205

vation of others. But adored be the divine Spirit, who assures us, it shall never be quite extinguished, and gives Room to hope that it shall at last break forth, with its native Beauty, and yield its genuine Effects. It is true, you, or perhaps Others, will think *this is but Hope*, and we may hope well of every Body: But I think, that with Regard to the Subjects of this extraordinary Work, there are more peculiar Grounds of Hope, than what we can warrantably entertain of the generality of Mankind. For 1<sup>st</sup>. When a Soul is affected with such Views of Sin as the Scripture gives us; when one comes to see the hateful Deformity, which enters into its Nature; the fatal Fruits it produces; and thus to see the Evils of his own Character, and the Danger of his State, there is some Ground to hope, that such Convictions come from HIM, who is promised to reprove the World of Sin. And tho' we are not warranted to conclude from this, that such Persons shall be indeed converted, yet in as far as we can conclude it to be from divine Influences, so far we may hope and believe, that the good Work he has begun, will be carried on until the Day of the Lord: Especially if such Persons have appeared to have had the Knowledge and Scripture View, of the Doctrine of Redemption thro' Christ; and have professed to entertain the glorious Message of the Gospel. Christians of longer Standing than those we speak of, would think themselves much injured, if that Decay of Grace, which they themselves complain of, should be constructed by others as an Evidence that all was but a Delusion, or Hyocrisy. And I think it should be natural for People, who are Christians indeed, to judge as they would be judged. This Hope is much confirmed, 2<sup>dly</sup>, by very many Instances of Persons, who for a long Time had concealed their Concern from the World, and even from Ministers, and christian Friends; who at last came to acquaint me with their secret Exercise; and indeed give a delightful Account of the Hope that is in them. And this appears to me, to be a probable Ground of hoping, that many of these, whose first Concern, could not be concealed, are perhaps more on the Reserve now, tho' their Sentiments and Exercise be the same as at their first; Awakening. But what is most to the Purpose, 3<sup>dly</sup>, I have some Instances of Persons, that appeared to have forgotten their Distress, and Profession and had even, in some Instances, given Reason to suspect both; of whom, notwithstanding

ing this, I think I have Ground to hope they are in a good Way: Of this I shall give but one Instance, because I perceive my Letter swelled far beyond my Design.

A young Man of about 26 Years of Age, who in his Youth had contracted an Inclination to Drinking, and when drunk used to curse and swear, came under a great deal of Concern in the Summer 1742; but his Way of Life and Business engaged him frequently to Company in Ale-houses. He was not always upon his Guard, and was two or three Times overtaken in the above-named Vices. The Shame of his Conduct (as he since told me) overwhelmed him, and he came to think himself obliged, to give up with a Profession, he had so much injured. He, from that Time, ceased to frequent Fellowship-Meetings; and ever shunned to converse with his Minister, or his Christian Acquaintance. I heard of his Conduct; and indeed concluded he was *fallen away*. I fought an Opportunity of speaking with him; but for a long Time could find none, until one Day lately, when going to visit, I saw him coming up to me. I could easily perceive a deep Melancholy in his Countenance; and reckon'd it an Evidence of an uncommon Burden on his Spirits. I was resolved to give him a very sharp Reproof, but forbore, until he should speak. But his Heart was full, and he could not speak, but by his Tears, which indeed to me were Eloquent; and perswaded me, to desire him to open his Mind to me; without Reserve. *You have been*, said I to him, *a great Stranger of late to me*. But still he gave me no Answer, until I asked him, whether that Concern which made him speak to me before, was now gone? Then he cried out, *God forbid*. And, in great Bitterness, narrated to me the State of his Soul, from the last Time he had conversed with me; which in Sum was this, That after he had been, once and again, overtaken in these monstrous Crimes, he had questioned with himself, whether he should give up his Profession of Religion, and give himself up to his vicious Passions: This Thought, struck him with Horror; but, tho' he resolved thro' Grace, against his former Vices, yet he reckoned himself bound, to desist from a Profession, which had suffered by his Faults. His Pride confirmed this Resolution, as judging that his Fellows in Society, his Minister, and, other Christians, would not fail to upbraid and rebuke him for his Wickedness; and this determmed him, to give  
up

*at Campsy in Scotland*

207

up Correspondence with all these. In this the persisted, for about ten Months: But all the while, tho' often tempted to it, he could never think of giving up with Ordinances, whether publick or private: His Mind was never perfectly at Ease; many Things cast up to him, in the Course of Reflections, or in the Conduct of his Life, which made him regrette his Want of that Advice he sometime had access to; and at last brought him to conclude, that this very Thing, as depriving him of Means of Instruction, was in reality a deserting the Ways of God, and giving Way to a criminal Pride; and now the Fire burnt hotter within him, and he could have no Ease, until again reconciled to his Minister, and Fellow-Christians: That, for this Reason, he came to me, that I might yet give him my Advice, and help to reconcile him to his Brethren, who had been in Society with him. The first I chearfully did; but would not promise the second, until I had made Inquiry into his Conduct, for the last ten Months; and indeed I am satisfied to understand, that during that Time, he has been observably watchful and tender in his Conduct.

To conclude this long Article, I think the foregoing Instance, is sufficient Reason, to keep us from forming harsh Sentiments of those who do not express such Ardour in their Affections assometimes they did, and even for hoping well of them; especially when there is no overt Evidence, of their being fallen away.

What I have wrote relates intirely to these Persons, who were subject to that extraordinary Concern which appeared in this Country-side, in the Year 1742; any Persons who have been in like Concern since that Time, fall not within your Question to me, in Regard we have not hitherto had Time to make any Observations on them, with any Measure of certainty. But with Grief I add, their Number is but small, and we have scarce any new Instances of that singular Concern. However, there still remains a fond Desire after Ordinances; and a singular Attention in hearing, which gives Room to hope, that the Gospel is yet doing Good, tho' the Effects are not so observable as in Times past: And I know you pray, that God may revive his Work amongst us.

208

*The Progress of the Revival*

I should now make an Apology for this long and tedious Letter; but I plead no other than; your Desire. I have more Reason to ask Pardon for it's being so uncorrect; but as I had no more but this Day, I could neither propose to transcribe it, nor could I even have so much Time as to revise it: All I design by it is, to give you such Materials for your Journal, as this Congregation affords; and which you may use as you please; only I dare say, you will not publifh this Missive as it now stands, but will rather put the Materials in such Form, as you judge most proper.

I need not tell you, that I ever pray, that God may spare you for his Service; and may multiply the Succese of your Labours, nor that I am ever in all Sincerity,

*Reverend and dear Sir,*

*Your most affectionate Brother, and*

*obedient Son and Servant*

JOHN WARDEN.

Campsy Manse,  
Decem. 16th  
1743

## ADVERTISEMENT.

*This Day is Published*

**T**HE Reverend Mr. Prince's SERMON occasioned by the Decease of his eldest Daughter Mrs. Deborah Prince, on July 20 last, in the 21st Year of her Age. With a brief Account the Dealings of GOD towards her; especially in the Time of her Sickness and passing, through the Valley of the Shadow of Death: And an Appendix containing Copies of some of her Papers. To be Sold by T. Rand in Cornhill, Boston.

209

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

*Saturday* SEPTEMBER I. 1744. § N<sup>o</sup>. 79.

*Extracts from Mr. Robe's Christian Monthly History,*  
Numb. II.

Short ADVICES.

*Extract of a Letter from a Gentleman of undoubted Credit,*  
*and good Intelligence in Holland, to his Friend in North*  
*Britain.*

29th October 1743. O. S.

“I Expected e’re now to have had from you the Continuation of *Kilsyth* Narrative. ’Tis much long’d for, it will be satisfying to you, and all the Friends of the Lord’s Work at present going on in *Scotland*, to know, that religious People here, who are free of the woful peculiar Prejudices abounding among you, esteem that Work as truly Divine, being entirely agreeable to the Scripture Account of Conversion.—You may form a Judgment of the high Value they put upon it by this; that three Impressions of the *Cambuslang* short Narrative are already sold off, and two of the *Kilsyth*; so that the Printers are now busy with a third.”—The Reverend Mr. *Kennedy* Minister of the *Scots* Congregation at *Rotterdam*, who caused translate these Narratives into Dutch, and wrote a Preface to each of them, “dined at the *Hague* lately, with the Deputies of the two Synods of South and North *Holland*, from whom he received the most affectionate Thanks, for the Share he had taken in communicating that Work to the Publick, and one of the most eminent Ministers of *Utrecht* made him a Visit for that purpose.

D d

—It

*The Progress of the Revival*

—It is likewise reprinted in that City.—“Some of the “Ministers of *Dort*, *Utrecht*, and several other Places, did “from their Pulpits, warmly recommend it, to be perused “by all Families.—And I am certainly informed, by many “excellent Persons, That the Lord has made it a Mean of “quickening, inlightning and Consolation to many.”

How much may this put us the Ministers of the Word in this Church, to the Blush, who have entertained this more than ordinary Visit of the *Day Spring from on high*, in a cool or indifferent Manner, tho’ we have been Witnesses to it, or might, if we had pleased. That the Lord’s Servants and People in the *United Provinces*, entertain the glad Tidings with Acknowledgements and Praise, and shall we who are the more immediate Subjects, disown or deny the Blessing, or let it pass in a silent and regardless Manner? He who can cause the Stones to cry out and Praise him, when he comes with Salvation, to the Daughter of *Zion*, will not want some to Praise him, tho’ we should be silent.—’Tis hoped this Zeal will excite all the Ministers of this Church, who are not leavened with Errors contrary to the Gospel, to attend more carefully to the wondrous Works of God, which declare his Name to be near.

*Advices from Ross.*

By a Letter from a Reverend Minister in the Synod of *Ross*, dated *August* 18, 1743, I am informed of the State of Religion there, and some Degree of Revival as followeth. “With Respect to the State of Religion in the North, we “cannot say, that there are such extraordinary Out-pour- “ings of the Spirit, as many of your Congregations in the “West, have been blessed with; yet, there is Matter of “Thanksulness, that in many Congregations among us, “the Lord is doing Good to many Souls by a preached “Gospel. For besides the more than ordinary Revivings, “that advanced Christians find now by the Ordinances, “many are dealt with savingly, in the ordinary calm and “sedate Way. And tho’ no outward Emotions appear, yet, “the Fruits of their Concern are, sensible and lively Con- “victions of Sin, and a full Persuasion of the absolute Ne- “cessity of an Interest in the Redeemer’s Merits and Righ- “teousness, as the only Way to Salvation.—And, blessed “be

*At Ross &c. in Scotland*

211

“see the Lord, Scores in sundry Parishes have thus been dealt with, within these seventeen or eighteen Months past.

By a Letter from the Reverend Mr. *Haly*, Minister of the Gospel at *Muthel*, I have the following Information relating to the Synod of *Ross*.—“I had lately Occasion to “see a Letter, from an honest Minister in the Synod of “*Ross*, bearing some very agreeable Accounts of the Success of the Gospel in these Parts, particularly in the Parish “of *Nigg*, where, at the Sacrament last Summer, eighteen “new Communicants were admitted. I am informed, that “it is much the Custom thro’ that Synod, to admit none to “the Lord’s Table, till they be in a Condition to give some “satisfying Account of their Experiences in Religion. As “also in the Parishes of *Rasskeen*, *Nairn* and *Rosmarky*, God “is giving some Testimony to the Word of his Grace, tho’ “not accompanied with such observable Awakenings, as has “been observed in other Corners of the Land.”—Mr. *Haly*’s Letter is of the Date *November* last 28th.

*State of Religion at MUTHEL, CRIEF, MONY-*  
*VARD, and AUCHTERARDER.*

By foresaid Letter, Mr. *Haly* gives the present State of Religion at *Muthel*, and other Parishes in its Neighbourhood, as followeth.—“Tho’ the publick Awakenings are much “ceased with us, which I never expected would long continue, I hope these wrought upon in this Congregation “are persevering, and bringing forth agreeable Fruits. Our “praying Societies are in a flourishing Condition: And it “is very agreeable to see the young Lambs gathering together again, after they were a little scattered in the Summer by the Herdings. Some of them keep their Meetings twice every Week. The Hungry-like Attention to “the Word preached still continues in the Congregation. “The Ordinances are most punctually attended, tho’ the “Parish be very large, and the Roads bad. And tho’ some “of them have three, some four, and others five Miles to “travel home thro’ a dark Muir; yet few go away from “the Evening Exercises. I hope there are some promising “Appearances in some neighbouring Parishes. In *Crief* “there are eight praying Meetings; in *Monyard* four;

D d 2

and

## The Progress of the Revival at Edinburgh

“and in *Auchterarder* six. None were in any of these Parishes till of late. Glory to our gracious God, who in many Places, is seeing our Ways, and healing them.”

Among other Confirmations of the Reality of the Revival in different Corners, I have credible Information, that the Number of Communicants this last Season, in divers Congregations, compared with the usual Number, for a Tract of Years preceeding the late Revival, affords a considerable Evidence of an Increase of Seriousness about Religion, partly in these Congregations themselves, partly in the Places adjacent to them.—Whereas, in Places where the Sacrament is administred in the Summer-Season, the Variation of the Numbers of Communicants in different Years, may oft-times be accounted for, by there being a greater or smaller Number of such solemn Occasions, in the Neighbourhood of these Places about the same Time. The Case is different, as to the Places which have that sacred Solemnity in the Spring, or near Winter, as in several of our populous Towns.

Upon the 23d of *October* last, the Lord's Supper was given at *Edinburgh, Glasgow, Irvine*, and, as I have heard likewise at *Aberdeen*. The Evidences of the Revival of Religion in and about these three first Cities, from Appearances at this solemn Time, are such as these.

## EDINBURGH.

The Number of their Communicants, in the several Churches of this great City, are within these two Years much increased.—And tho' several usual Communicants have gone away with the Secession, yet the Number of the Communicants are so far from being lessened, that they are considerably increased, beyond what they were before the Secession.—Week-Days Sermons are much better attended than they have been for many Years past.—While I was in Town, about that Time, I visited several of the Societies for Prayer, consisting of young People, with whom I was much pleased. They appear to thirst strongly after Instruction, and to be pliable and teachable to a great Degree; they no doubt need much the Oversight and frequent Direction of their spiritual Guides, and elder Christians. And I am perswaded, that by the Lord's Blessing upon such Oversight and Direction, which doubtless will not be wanting, many of them shall be a Seed to do Service to the Lord, and shall be reckoned to him



and Glasgow in Scotland.

213

him a Generation.—By all that I could see or hear, I am of Opinion, That the Success of the Gospel, by Out-pouring of the holy Spirit at *Edinburgh*, upon many of the young, and of the inferior Sort, hath been extraordinary, when compared with a former dead Time, of not a few Years. Blessed be the Lord, there are also not a few of a superior Rank, who can witness the Out-pouring of the holy Spirit, in his saying Operations of all Sorts.

#### GLASGOW.

At *Glasgow*, in *October* last, the Increase of the Number of Tables, when the Lord's Supper was given there, is computed by Persons fit to give a just Account of that Matter, to amount to about 18 Tables, beyond what was usual for a Course of Years before the late Revival: And it is computed that almost in all the Churches there, three Tables may contain about, or near 200 Communicants.—This Increase is indeed supposed to be owing, in some Measure, to Numbers from the adjacent Country, and so to be a Confirmation of the Revival there; but also owing, in a good Measure, to a more than ordinary Addition, of late Years, to the Numbers of new Communicants in the Town itself.—The Matter is the more remarkable, That as to the People in the neighbouring Country, it is no small Discouragement to their coming in to the Town on such Occasions, that they have such Difficulty to get Seats there in the Churches, and that there are no Sermons there, on these Occasions in the Fields.—But that which makes such an Increase of the Number of Communicants, both there and elsewhere, still remarkable is, That, as hath already been observed, as to *Edinburgh*, several old Communicants having, of late Years, gone off to the Secession, the Number of the Communicants now behaved to be less than in former Times, were it not for an extraordinary Increase another Way.—There was a more than ordinary Concern to be observed upon many, both in hearing the Word and receiving the Sacrament: And several are said to have felt Effects of more than an ordinary Presence of the Lord's Grace and Spirit.

IRVINE.

## IRVINE.

As to *Irvine*, by a Letter from a worthy Minister, who assisted at the giving the Lord's Supper there, at the Time mentioned, the Number of Communicants was much the same, as when it was last given, but about 2 or 300 more than in former Times, which is reckoned betwixt a fourth and a fifth Part increased beyond former Years. He says further, That the Work was managed with much Decency, and he hopes many got a Blessing.

## COLDINGHAME.

From the Parish of *Coldinghame* in the *Merse*, near *Berwick*, a worthy Correspondent writes me in a Letter I received this Month of *December*, That there are these promising Evidences of the Out-pouring of the holy Spirit there, beyond what hath been for several Years past, *viz.* a more diligent Attendance upon Ordinances,—a more earnest thirsting after them,—a more general warm Impression of Religion, and a greater Love to religious Discourse.—Societies for Prayer not only increasing in Numbers; but the Members of some of these Societies to increasing, as the Meeting of which my Correspondent is a Member, expect, in a short Time, to divide themselves into two sufficient ones; and, what is most of all to be regarded, the Members of these Societies grow in Light and Life:—So that some of the elder Christians say, that they never had such Comfort and Satisfaction as they have now.—Their worthy Minister Mr. *Bryndon*, is earnestly diligent in improving this Beginning of a more than ordinary *acceptable Year of the Lord*, and *Day of Salvation*, wherein may *the Lord of the Harvest* assist and prosper him.—I have Letters from other Persons confirming what is above.

## MUTHEL.

From *Mythel* a Letter of the Beginning of this *January* 1744, is come to my Hand from my dear and worthy Brother Mr. *Haly*.—I shall give what moves me much in his own Words, to excite others of the holy Ministry to imitate his Diligence.—“I am exceedingly delighted to see such “Crowds of People attending Diets of Examination this “Winter, so great as would fill an ordinary Country Church. “The like has not been seen here before, which gives me  
some

at Muthel &c. in Scotland.

215

“some Ground to think, that the Lord has more Souls in this Place to be brought in. The Increase of Knowledge is observable, especially amongst the young Ones; many of them give me great Pleasure and Satisfaction.—Finding such an Edge upon the young People, I examined them twice last Winter, once with the rest of the Congregation, and afterwards by themselves: When great Companies of the elder Sort convened to hear the dear young Lambs give an Account of their Advances in Knowledge. I intend to do the same this Winter.—I hope the Lord is raising up a Seed to serve him, when the Carcasses of others must fall in the Wilderness, and come short of the promised Land.”

*To the preceeding Accounts from Scotland we shall only  
at present add some Extracts from private Letters of a later  
Date than the printed Accounts.*

From the Reverend Mr. *John Hamilton* to the Reverend  
Mr. *Prince*.

*Rev. and dear Sir,*  
*Glasgow March 30. 1744.*

“THE State of Religion in our Country is much the same as when I wrote you last.—The strong sensible Awakenings are in a great Measure ceased; and indeed it could not be expected they should continue long: But the Effects of them with great Numbers, I hope, will never cease.—There are still many Instances of Persons awaken’d and hopefully converted in a more silent Way. The Ordinances continue to be more frequented than formerly; a more close Attention to the preaching of the Word, and greater Power accompanying it, and especially Sacrament Occasions have of late been remarkably blessed for the quickening and Comfort of sincere Christians. Our Societies for Prayer and Conference are likewise in a flourishing Condition in many Parts.—

From

*The Progress of the Revival*

From the Reverend Mr. *McLaurin* to the Reverend Mr.  
*Prince.*

*Glasgow, April 6. 1744.*

“AS to the State of Religion here I must refer you chiefly to Mr. *Robe's* Monthly Christian History.

We have it to lament, that in several Places where the Revival once flourished most, it seems for some good Time past to make much less Progress; I mean as to *discernable new Awakenings*. And tho' from the Beginning we knew we were to lay our Accounts with Backslidings; yet when such Things fall out, some well disposed People seem surpriz'd and discouraged, as if no such Things were to be expected.

Mean Time, it is great Ground of Praise that so goodly Numbers of those who gave the probable Evidences of their having closed with Christ seem to persevere: The visible Appearance of more general Concern and Seriousness about Religion, that attended the Revival when the Awakenings were more frequent, seems still to continue: From Time to Time there are Instances of Persons awakened in that Manners, as I may say forces them to communicate their Case.

About two Years ago I had Accounts from the Minister of *Biggar* of a secret Revival there, that has begun and gone on in so calm and silent a Manner, that one needed not wonder that some in those Parts should say they know nothing of it.

I have lately been favour'd with Copies of Letters from Subjects of that Revival to their Minister, which seem to have an uncommon Savour of serious Piety.

Mr. *Robe* has lately got refreshing Accounts of the Revival far North in *Ross-shire*; which began in a secret Way several Years ago, but was not heard of here, that I know of, till after the Revival in our Neighbourhood. An eminently worthy Minister in these Parts, one Mr. *Ballfour*, tells of his own Parish, that for several Years the civil Magistrate has had no Crime to punish there, that every Family except about three or four worship God, and that the Session (or Consistory) have little else to do at their Meetings but concert Measures for promoting the Interest of Piety.”

217

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* SEPTEMBER 8. 1744. § N<sup>o</sup>. 80.

*The Remainder of the Extract from the Reverend Mr.  
Mc Laurin's Letter.*

“THE much longed-for ATTESTATION to the Revival has excited, as I have good Ground to think, the Thanksgivings of many; as it contains not only so satisfying Proofs, but likewise so edifying Descriptions of it, removing Misrepresentations of the Sentiments and Conduct of the Promoters and Subjects of it, and tending thro’ divine Grace, to promote and spread such blessed Things as it relates. It seems evidently subservient to these good Ends, not only that such Numbers of the Assertors of the Revival attended the Assembly, but also that several of the same Sentiments, and furnished with like Materials, were absent, as this has occasioned a Number of very edifying particular Narratives, of such Value, that it would have been a great Pity if the Publick had wanted them. And it has been justly observed here that the *whole*, with other late Composures, affords Matter of Praise to Him, (who has received Gifts for Men) for favouring *New-England* with such a Number of dining and burning Lights.”

*Extract of a Letter from the Reverend Mr. Willicon of  
Dundee, to the Reverend Mr. Prince.*

*Dundee, March 17. 1744.*

“I Hope that excellent TESTIMONY of the venerable Assembly at *Boston*, the 7th of *July* last, with the concurring ATTESTATIONS, from other Ministers not then present, will contribute, thro’ the Blessing of God, to re-

E e

vive,

*The Progress of the Revival*

vive, support and confirm the Hearts of many of the Lord's People, and stop the Mouths of Gainsayers.

The worthy Mr. *Edwards* of *Northampton*, in his late Book, as well as in his former Writings, hath done eminent Service to the Church of God this Way. O may the Lord spare him long, and strengthen him for further Service of this Kind!

In the *West* of *Scotland*, in several Parishes, there hath been a Work of the same Nature with your's, and hitherto (blessed be God) without the Errors and Disorders, which have been in some Parts of your Country; but the Extent and Spread of the Work hath been yet small in Respect of what it hath been with you. But we have great Ground of Thankfulness, that the Fruits and Effects of the Work in *Scotland*, still appear to be very desireable in the most Part, who have been Subjects of it. Tho' alas! we have Ground of Sorrow and Regret for the Opposition made thereto by our seceding Brethren; as if it was all Delusion, or the Work of an evil Spirit. They are now turned *so very narrow in their Charity*, that they will not hold Communion with any others, nor allow that the Holy Ghost doth attend the Ministry of any but their own, or those of their Way of thinking, about every Point of Church Management: which hath brought them to join Hands, with those they formerly seemed most averse from, in reproaching the glorious Work of God's sovereign free Grace, both in *Scotland* and *America*.

O that we were helped to carry them to the Throne of Grace, and there wrestle with the Lord, to open their Eyes, change their Minds and Tongues, and of his Mercy begin the blessed Work (which they despise) among their own Followers! Whose Concern and Zeal at present seem to be more for *Externals* than *Essentials*.

*Extract of a Letter from two eminent Booksellers in the  
City of Edinburgh to the Reverend Mr. Moorhead.*

*Edinburgh Febr. 10. 1743,4.*

“AS for the present State of Religion in *Scotland*, you will readily understand something of it, by the Reverend Mr. *Robe's* Monthly Christian History. However, we thought fit in this Way to inform you, that Religion is  
thriving

at Edinburg &c. in Scotland.

219

thriving among the young People in this City, and the Country round about; many of whom have of late set up Societies for Prayer and religious Conference: And as some more ancient Christians do frequently visit those Meetings, they give from Time to Time very comfortable Accounts, as to the Knowledge and Fervency which prevails among them, and the beautiful Order with which their Societies are conducted.

But besides this, we had last Week very comfortable News from the North: In *Ross-shire, Sutherland, Caithness*, and other Places thereabout, the same good Work is beginning among the young Ones; and even sundry old Sinners have of late been touched. There is one Parish in the remote Highlands, remarkable for its being of the greatest Bounds of any in *Scotland*, (for the Extent of it including Isles &c. is said to be above 100 Miles in Circumference) we say we are informed that this Parish has been greatly favour'd of late. They have now no Minister; but their School-master, who is a pious Man, has travel'd amongst them, and instructed them to a great Degree; so that from 6 Years of Age to 80, they are (at least great Numbers of them) thirsting after the Knowledge of God, and the Way of Salvation by Jesus Christ. They have formed Societies in sundry Places; according as their Contiguity does best Answer for their Meeting. There they pray, sing Psalms, and instruct one another. Their School-master goes round them; so that through the Year, he is not a Sabbath of ten at his own House. His Presbytery (because the Parish has no Minister at present) allows him to explain the Scriptures he reads, which has been a great Benefit to the formerly poor ignorant Creatures; whom he calls also to give their own Thoughts on sundry Passages of Scripture: By this Means Light is conveyed in a familiar Way from one Person to another.

The Name of this extended Parish is *Lochbroom*, and the Name of the School-master is Mr. *Hugh Cameron*, whom one of us is well acquainted with, and know him to be vastly useful in another Part of the Highland Country, where he formerly resided,

*Tho. Lumisden*

*Jo. Robertson.*

120 [220]

*Regular Zeal vindicated.*

A REGULAR ZEAL in *Matters of Religion justified, and vindicated from the Charge of Enthusiasm, Madness, Dissimulation, and placing the whole of Religion in such Fervours, and of aiming at ill Ends, An Extract from a Discourse, of the Reverend Mr. JOHN WILSON, concerning internal Illumination, and other Operations of the Holy Spirit &c. being an Appendix to his Scriptures genuine Interpreter asserted.*

## SECT. I.

COME now to speak something of the Prejudices taken at those *Fervours* that appear in some in the Exercises of Religion, breaking forth in earnest and pathological Expressions, whether in bewailing of Sin, or petitioning for Mercy, Thanksgiving for Blessings received, or dispensing the Word of Reconciliation to the People. This is sharply censured by *Lud. Wolzagen*, as favouring of Enthusiasm, or bordering upon Frenzy, and *cunningly designed for the driving on of some ambitious Ends.*

To this I reply, We are commanded to be *fervent in Spirit, serving the Lord*:\* and that *whatsoever our Hand findeth to do, we should do it with our Might.*|| The Psalmist says, *I cried with my whole Heart.*‡ And even that heathen Prince, to whole royal City the Prophet *Jonah* was sent with a threatening Message, requires his Subjects to *cry mightily unto God.*† The Apostle says, *It is good to be zealously affected always in a good Thing.*\* And is there any thing so good, as that it can better challenge the height and heat of our Affections and Endeavours than Religion, in the Services whereof we have so immediately to do with God, who calls for the Heart, and hath declared his abhorring of a dull, luke-warm Temper?|| I grant, that it is too possible for Zeal to have its Excesses and Irregularities: And among the rest, there is an indiscreet Zeal sometimes appearing in some well-meaning Persons, that wants the Conduct of a well-order'd Judgment: which as I take to be much more pardonable than a careless or prophane Indifferency; so I conceive it may have ministred some Occasion to those vile Reproaches that are call upon all that are seriously and heartily religious.

\* Rom. 12. 11. || Eccl. 9. 10. ‡ Psal. 119. 145. † Jon. 3. 8. \* Gal. 4. 18. || Rev. 3. 15, 16.

But



*from the Charge of Enthusiasm.*

121 [221]

But that fervor of Spirit that I undertake for, and assert to be not only *justifiable*, but *commendable* in the Duties of Religion, is *that which is raised by a right apprehension of the Object about which it is conversant, guided by a composed Understanding, and attended with an humble awful Reverence becoming sinful Dust in its appearance before the great and holy God.*

Should not Sinners in their Addresses to the most High, have their Hearts deeply touch'd with Sorrow for the Sins that they apprehend themselves, or others for whom they are concern'd, to be guilty of, or liable to? Doth it become an Offender, that is to beg his Pardon, to do it in a stupid Manner, as if he had no more Sense of his Fault than a Stone or a Brute? And what Incongruity is it for us in our Petitions for Mercy, to have our Desires raised to the highest Pitch that we can reach? Is the pardoning and purifying Grace of Christ of so little Worth or Use to us, as they need be but coldly or carelessly askt, as if our Word's freezed between our Lips, or as if we did not greatly care whether we were heard or no? Or can we expect that God should hear those Petitions, which we our selves scarce feel when they go from us? Did ever any Malefactor plead at the Bar for his Life, or an hunger-starv'd Beggar crave an Alms at the Door, after this dull and sleepy Rate? And when we are blessing God for his Benefits, should we not with the Psalmist, call upon all our Powers to praise him?† And should not those, whose Work it is to dispense the Word of Life, deliver their Message in such a Manner, as that their Hearers may discern that they are in good earnest, and that the Word spoken to them is that whereon their eternal Life or Death depends? Is it not requisite that the Servants of Christ should, in this Work, be (as is recorded for the Honour of *Apollos*) *fervent in Spirit*;|| especially considering the quality of most Hearers, who are so hardly raised to a due Point of Zeal and Fervency, that (as Mr. *George Herbert* speaks) *they need a Mountain of Fire to kindle them.* The said worthy Author adviseth Preachers to make choice of *moving and ravishing Texts*: and to *dip and season all their Word's and Sentences in their Hearts before they come into their Mouths*,

† Psal. 103. || Act. 18. 2.

*truly*

truly affecting, and cordially expressing all that they say, so that the Auditors may plainly perceive that every Word is Heart-deep: with other Passages of like Import. In short, what Cause of Blame is it for any in the Exercise of Devotion, whether publick or private, to endeavour what they can to have their own and others Hearts affected in some Measure suitable to the Work in Hand, and to have their Expressions in some due Proportion answerable to the Affections of their Hearts? This is all I plead for; and the utmost (as far as I know) that can be charged upon the *generality* of the Persons accus'd. What some particular here and there may be guilty of, I am not concern'd to vindicate. That there are many Follies and Extravagancies in some of all Perswasions, he must be a great Stranger in the World that knows not; and miserably enslaved to the Interest of a Party, that confesseth not. But the Lord knows we have all more Cause to blame our selves for our coldness and remissness, than others can have to blame us far too much Fervor. I heartily wish, that both they and we were all more thoroughly baptized with this Fire.

## SECT. II.

But let us a little examine the Pretensions of our Accusers. As for the Charge of *Enthusiasm*, which some make use of to asperse what they dislike in Religion: *The Word* (saith a late learned Author‡) *is of it self good, but fallen into Discredit by the Vice of Men; for there is an holy Enthusiasm; when the Soul is wholly irradiated or inlightened of God.* But taking it in the worst Sense, as it is by these Objectors, I may say of it, as Mr. *Hales* of *Eaton* once said of the Words *Schism* and *Heresy*, that it is made a *theological Scare-Crow*. For it being inconsistent with some Mens Principles to acknowledge any efficacious supernatural Operations of the Spirit of Grace upon the Heart of Man, and as contrary to their Disposition and Practice to be seriously fervent in Religion, it becomes their Interest, to brand whatsoever lies out of their Road with the opprobrious Name of Enthusiasm; that is (as they sometimes explain it) a Pretence of being acted by the holy Spirit, or a false conceit of Inspiration.

‡ *M. Martinus* in Lexic. Philol.

*from the Change of Enthusiasm.*

223

What the Sect of Enthusiasts was, appears sufficiently by the Testimony of those learned Men who have written against them both in former and later Times. From whom we have this Account; "That those who were censured and condemned by the Church of Christ under that Notion were such as slighted, if not rejected, the Scriptures as a dead Letter, a lame and imperfect Guide, insufficient to be the Rule of Faith or Practice; in Room whereof they profess to be acted by immediate Revelations, which they call'd the internal and spiritual Word, teaching than higher Wisdom than any contain'd in the Scriptures. And whatsoever was strongly suggested to them, or made any vehement Impression upon their Minds, as that which they thought they mould believe or do, they embraced it as a divine Inspiration, and magisterially imposed it upon others, were it never so inconsistent with, or opposed to the Doctrine of the holy Scriptures, or the Dictates of found and sober Reason. And being by this Means laid open to fatanical Delusions, they were easily drawn to believe the grossest Absurdities, and some of them to practice the vilest, Wickednesses, contrary to common Honesty and the publick Peace, justifying all by their pretended Revelations.

This is the Character we have of Enthusiasts, both Ancient and Modern, from Authors of unquestionable Credit. And if there be any where in this World any of the Remainers of that Sect, (as it's probable enough there are) that entertain such wild and frantick Conceptions, let them bear their Sin and shame. But of this I am sure, that the Persons thus charged by *Wolzogen* and his Complices, can safely appeal to all unprejudiced Persons that know them, and to the most wise and holy God, who is greater than all, that they are as clear from any compliance with that *infatuated Generation*, as the best of their Accusers. For,

1. They heartily own and submit to the holy Scriptures, as the only sure and sufficient Rule of Faith and Life. Accordingly whatsoever Conceptions may rife, within them, or be fuggett to them in Matters of Religion, they bring them to the *Bar* of Scripture, to stand or fall according to its judgment, not imposing their Sentiments upon the Scripture, but receiving the Sense of Scripture from the Scripture it self.

2. In Matters difficult and obscure, that are more darkly laid down in Scripture, (especially in the prophetical Part  
of

of it; they forbear to determine peremptorily, chusing rather to satisfy themselves with a modest Hesitancy, and abhorring to make their Judgments the Measure of another's Faith, or superciliously to censure or despise any for their different Apprehensions.

They plead for no other Spirit of Revelation, than what the Apostle prays for in Behalf of the *Ephesians*, Chap. i. Ver. 17, 18, 19. which Revelation consists not in discovering any *new Object* to be received, unreveal'd in Scripture: but only in qualifying the *Subject* by curing the native and acquired blindness and carnality of our Minds, that we may rightly understand and embrace the Truths which the Scripture propounds.

They solemnly profess and declare to all the World, that whatsoever they are taught by the holy Spirit, as it is by and from the Scripture, so it is in the regular Exercise of their rational Faculties; and such as they are ready at all Times to give an Account of from Scripture-Grounds to any sober intelligent Person that shall demand it. They therefore disown and reject the absurd Principles and arrogant Presumptions of the falsly call'd *Mystical Theology*, (set on Foot anciently, and revived in later Years) that pretends to *ecstatick Raptures* and *Deifications* of the Soul, by an utter *cessation of all intellectual Operations*. The original of which phantastick Theology, Dr. Meric Casaubon derives from the Heathen Philosophers;‡ intimating withal, the great Affinity between this and the *new Method* so much cried up of late: Which those whom it concerns, may consider of at their Leisure.

(*To be continued.*)

‡ *Treatise concerning Enthusiasm*, Chap. 3.

#### ADVERTISEMENT.

*This Day Published,*

And to be Sold by Kneeland & Green in Queenstreet, Boston.

**A** *Brief and Remarkable Relation of the Christian Experience of Mr. R. Cruttenden, a Gentleman of Learning, with the Methods of his Recovery from Socinianism to the orthodox Faith. Deliver'd by Himself to a Congregation of Dissenters in London, and since published by the Rev. Mr. Whitefield, with a recommendatory Preface.*

THE

# Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday SEPTEMBER 15. 1744. § N<sup>o</sup>. 81.

*Extract from the Rev. Mr. Wilson continued.*

IN the mean Time I take that for granted, which hath been (agreeably to plain and evident Scripture) the *acknowledged Doctrine of the Catholick Church*, however denied and derided by some late Innovators; *viz.* That the Holy Spirit of God is (according to Christ's own Promise) given to dwell in the Hearts of Christians, to beget and preserve spiritual Life in them, to conduct them in their Way, to Strengthen them with Might in the inner Man, to shed abroad the Love of God in their Hearts, and witness their Adoption, to assist them in holy Services, and gradually to perfect the Work of Sanctification in them.‡ To spend many Words in proving this, which is already so clear to all unbyass'd Judgments, were to light a Candle before the Sun. As for that ridiculous Sense that some have endeavour'd to fasten upon these, or some of these Scriptures, as if they were to be understood only of the Spirit as given to the Church in common, and not to particular Christians, it is so utterly inconsistent with the scope of those respective Places, and runs so contrary to the whole stream of *Scripture* and *all Antiquity*, that I think it needless to waste Time in refuting it. He that will but considerately read over the several Places,

‡ Job. 14. 20. Ch. 15. 26. 1 Joh. 3. last. Rom. 8. 9, 14. Psal. 143. 10 Eph. 3. 16. Rom. 8. 15. & V. 26, 27. Chap. 5.5. 2 Cor. 3. 18. Eph. 5. 18, 19, 20. Ezek. 36. 26, 27.

Ff

and

126 [226]

*Regular Zeal vindicated*

and faithfully examine the Context, may easily see the Vanity of it. That of the learned *Grotius* is clear and full, *Not only the whole collective Body of the Faithful, but also particular Believers are rightly call'd the Temple [of the Holy Ghost] because the Spirit of God dwelleth in their Minds.* || And if those who are careful (according to the Apostles Counsel) not to quench the Spirit, but to stir up the Grace of God in them, have their Hearts more warm'd and enlarged in holy Duties, than others, who either want that Measure of Gifts, or are defective in improving them, I cannot conjecture why this should be made a Matter of Reproach, but that some Men are angry at every Thing that is not just of their own *Size*, or not suitable to their *Gust*; and therefore are resolved to revile and culminate it, though by those Wounds the Heart and Life of Religion be found to lie a bleeding.

But let us hear what is further objected, to justify these Mens Prejudices.

Secondly, It is said by some, "These Heats are but the "frantick Freaks of a crazed Brain, and the product of a religious Frenzy.

I answer, 1. We need not be much moved with this senseless Charge, when we find the Pen-men of sacred Writ to have little better Measure made them by the same Hand. For of them we are told, that *they wrote many Times they knew not what, and gave forth Oracles, when they were beside themselves*:\* (his Word is *alienata mente*;) which was one of the vile Positions of the *Montanists* and *Cataphrygians*,† rejected and condemned both by antient and modern Divines. And yet to justify this Assertion, our Author‡ gravely cites *Cicero de Divinatione*, calling the Raptures of their Pagan Vates by the Name of *Furor*; and *Virgil* calling *Sibylla* a *mad Prophetess*: and *Justin* the Historian, *Lib. 24.* where speaking of the much-fam'd Oracle at *Delphos*, he tells us of a very deep Cave in the Mount *Parnassus*, near *Apollo's* Temple, out of which proceeded a cool Air, which being driven upward by a certain Wind, did turn the Minds of the Prophets into Madness;

|| Grot. Annot. ad Eph. 2. 22. \* *Lud. Wolz. de Script. Int.* p. 126. ‡ *V. Riveti Isagog. ad S. Scr. c. 2. Sect. 5. ubi super hac re citat. Hieronym. pro in Esaiam.* † *Censura Censura*, p. 131, 132.

who

*from the Charge of Madness.*

127 [227]

who being thus inspired, were forced to give Responses to those who came to consult with the Oracle.

*Wolzege* is much briefer in citing this of *Justin*, for he says no more out of him but this, *That the Minds of the Prophets were turned into madness, when they were filled with God.* But I have related it something more largely out of the Author himself, that the Reader may the better understand the Historians meaning. And is it not a goodly Piece of Service, and greatly for the honour of Religion, that a christian Writer should compare the temper of the Lord's Prophets, speaking by Inspiration from Heaven, to the fanatick Fury of those diabolical Prophets, that were evidently acted by a blast from Hell? He that hath so little Reverence for those Worthies, who were infallibly assisted in what they preach'd and wrote, as to speak thus reproachfully of them, no wonder if he trample upon the Servants of the same Lord now. But what do I speak of the Dishonour done to the Servants of God by a Man, that speaks so irreverently of God himself and his holy Word in many Passages throughout his Book? as is obvious enough to the View of every unbyass'd Reader.

2. Let it be consider'd, what Colour there can be for this Imputation, when the Persons thus charged are known to be sober and considerate, and in all their Discourses & Affairs as rational as other Men, and as composed every Way as any of those who thus traduce them. As therefore when somesaid blasphemously of our blessed Saviour, *He hath a Devil, and is mad, why hear ye him?*† Others made answer, *These are not the Words of him that hath a Devil.* As if they had said, *Men possess or mad do not speak after this Rate, or carry themselves after this Manner.* So may I say of those who are now repreh'd for Mad-men by a Generation of the same profane Temper; examine the Behaviour of those who are thus calumniated, observe their grave Deportment, their serious Discourse, their circumspect Carriage, their prudent Conduct of Affairs; and let sober Reason judge whether these be the Effects of Madness.

"But, may some say, this is nothing. Men may have a "partial or particular Madness, that takes them in feme "Things, while they remain sober in others. They may

† Joh. 10. 20, 21.

“be very sedate and composed in their other Affairs, and “yet in Matters of Religion they may be quite beside “themselves.

For a Reply to this: 1. Be it so; then perhaps the Objectors may be as much concern'd in this as any others, and the Charge may be retorted upon themselves; though they speak and act like Men of Reason in other Things, yet it seems in Matters of Religion they may be mad. Let themselves look to it.

But, 2. We will not let it go thus. The Persons we are speaking of, and pleading for, are such as can and do give as intelligent an Account (whensoever required) as any other, of what they profess and practise in Matters of Religion, from the unerring Word of Truth. This they plead for; to this they appeal; by the Precepts of this they live; and in the Hopes of what is there promised, through the Grace of Christ, they resolve to die. And if this be the Cognisance and Character of Mad-men, then let us henceforth look for sober Persons no where but in Taverns, Play-Houses, and Bed-lams, and reckon all other for mad.

Many Instances might be given of those, who while, in the Days of their Vanity, they were Strangers to the Power and Life of Godliness, had the same contemptible Apprehensions of these Things, and have, with a Kind of Disdain, wonder'd what those Persons ail'd, whom they perceived to be zealously affected in Matters of Religion above the common Rate. But after they came to feel the perswasive Efficacy of that regenerating Grace, which some are bold to deride, changing their Hearts, they have seen Things with other Eyes, and with Indignation wonder'd at themselves, that they mould be so slight and stupid in Matters of so infinite Concernment. I doubt not but St. *Paul*, while he was a persecuting Pharisee, wonder'd at the Christians, as a Company of Mad-men, for what they profess'd and did: But afterward, when his Eyes were open'd to see his Error, he counted himself no better than Mad for what he had formerly done against them.‡

To which I may add, in the last Place, That many of those, who, in the Days of their Health and Jollity, have

‡ Act. 26. 11.



*from the Charge of Dissimulation.*

229

derided the Persons we speak of, for a Company of silly, distracted Fools; when a Death-Bed hath awaken'd their Conference, and bro't them to a more sober Use of their Reason, & a more serious View of Eternity, have then changed their Minds, and heartily wish'd themselves of the Number of those whom they have formerly reproach'd, & would be glad to have some of their Oil to put into their own dying Lamps, before they were to engage in their last Conflict, & pass from hence into another World. But however, the Time is hastening, when these Calumniators will be sufficiently convinced of their Folly, and take their own Reproaches home to themselves; when that shall be fulfil'd that the Author of the Book of Wisdom tells us; ‡“That the righteous Man shall stand with great Boldness “before the Face of such as have afflicted him, and made no “Account of his Labours. When they see it, they shall be “troubled with terrible Fear, and shall be amazed at the “strangeness of his Salvation, so far beyond all that they “looked for. And they resenting and groaning for anguish “of Spirit, shall say within themselves, *This was he whom “we had sometime in Derision, and a Proverb of Reproach. “We Fools counted his Life madness, and his End to be without “Honour. How is he numbred with the Children of God, “and his Lot is among the Saints!*

## SECT. IV.

“But, anay some say, there have been many Pretenders “to the Spirit, both in former and latter Ages, who have “abused the World.

1. Very true; and what will you conclude from thence? There likewise hath been, and are, many Pretenders to Learning and Honesty, who, by their cunning Slights and Artifices have deceived many. Is this any Prejudice to Learning and Honesty where they indeed are? Or must we resolve that these are no where to be found, because of such false Pretenders? Is this to argue like Men of Reason?

2. The Apostle tells us, That the Devil transforms himself into an Angel of Light, and teaches his Ministers the like Art of Imposture. It is one of his grand Methods of Deceit, to imitate in and by his Servants, the Operations of the Holy Spirit of Christ, that he may thereby cheat the World, and bring the true Workings

‡ Wisd. 5, i, to 6.

of the, Spirit of God into Suspicion and Disgrace: Asia former Times he made use of *Apollonius Thyanaeus*, and others, to do strange Wonders, the better to discredit the true Miracles of Christ and his Apostles.

But, 3. Without further Debate, let Mens Fruits evidence by what Spirit they are acted. If Men be proud, boasters, self-admirers, scoffers at Holiness, fierce, unpeacable, implacable, haters of those that are Good, greedy Prosecutors of this present World, &c. These, and such like, we are sure, are not led by the Spirit of Christ, but captivated by that unclean Spirit, that works effectually in the Children of Disobedience. But if I see in any the evident Fruits of the Spirit of God in Humility, Love, Meekness, Self-denial, Crucifixion to the World, and an heavenly Conversation; I should be as loth to charge such with false Pretences, as I would be to fall under their Condemnation, who call Good Evil, and Evil Good.

“But perhaps it will be further said, That Mens Fervency “and Fluency in Exercises of Devotion, are made the “*Heights of Godliness*, and mightily cried up as if they were “the *whole of Religion*.

I answer; It is past all Doubt that there are, among Persons of all Perswasions, some self-deceived Hyoucrites, who place the *All* of Religion in Externals. Thus many among the Papists place their Religion in saying over so many Prayers, (though in a Language that they understand not) in going on Pilgrimage to the Image of this or that Saint, in using certain Rites prescribed them by their Guides, and performing the Penances enjoined them, and other such like outward Observances. And I doubt not but among Protestants there are too many (of several Perswasions) that place their Religion in being for this or that particular Way of Worship, different from others, and in the Practice of those Things, which are (at the best) but subservient Means, instrumentally conducing to express or excite the inward Devotion of the Heart, wherein the Life of Religion consists. But as they who thus do are in a miserable Mistake; so who they are that do so, falls not under the Cognisance of any Mortal, unless they discover their Hyoucrisy by their open Wickedness. Indeed whoever they be that take up with any (though the most plausible, costly, and labourious) Services of Religion, while they indulge themselves in their Sin, and walk in contrariety

to

*from the Charge of Ill Designs.*

231

to Christ's Gospel; *By the Grace whereof we are trained up to deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present World,*‡ (as I fear Multitudes do) such are self-condemned Hyoucrites. But where there evidently appears a serious Care to credit the Truth profess'd by a suitable Conversation, by labouring to walk in all good Conscience towards God and towards Men; to censure such (whatsoever Perswasion they be of) for making any outward Exercises of Devotion, the all, or the chief of their Religion, is such a Piece of Uncharitableness, as is enough to nullify any Man's Religion in the World who so judgeth. Would Men be perswaded to dwell more at Home, and be better acquainted with searching their own Hearts, they would not be so ready to step into God's Throne, and take upon them to censure the Hearts of others, which none can have the immediate Inspection of, but that omniscient Spirit to whom all Secrets are open.

#### SECT. V.

And the like Reply might serve to the last and bitterest Part of the Charge, *viz.* "That these Fervours and fluent Expressions in the Services of Religion, are made use of to drive on some ambitious Design, to get a Name in the World, that being cried up for Men divinely inspired, they may have the Advantage to get Power into their Hands, and rule all, and so fill the World with Schisms and Seditions.†

*Ans.* We are now come to the Bottom (of the Vessel, where we have the Dregs of the Adversaries Passion. It seems he would parallel those he thus bitterly calumniates with those *Demagogues* of old, who, by their bewitching Oratory charm'd the Hearts of the Vulgar, and thereby accomplish'd their own Ends upon them. For Answer to this, I shall say in the general, (as once one said in another Case,) *This is indeed a grievous Crime, if true; and as grievous a Calumny, if false.* More particularly, I shall reply these few Things.

I. *The best Actions in the World are capable of being black'd and blemish'd by a malevolent Spirit, fastening the vilest Ends upon them. Holy Job, as upright as he was, (God himself bearing Witness thereto) yet was slander'd by the Devil, as*

‡ Tit. 2. 11, 12. † *Wolzog. loc. cit.*

aiming at base unworthy Ends in all the Service he did for God. *Does Job serve God for nought.* And the like hath been the Lot of God's most faithful Servants in all Ages. When their Enemies knew not what Fault to find with their known and declared Actions, they would either feign some horrid Crime to accuse them of, or (more plausibly) make use of this malicious Artifice of the great Accuser of the Brethren, to blemish their most innocent Practices, as intended for a cunning Engine to carry on some base Design; by which Means they have endeavoured to raise Suspicions of them in the Minds of their jealous Governors, and enrage the Rulers of the World against them. Thus, when the Jews, after their return from Captivity,† were busy in rebuilding the City *Jerusalem*, in the Days of *Ezra* and *Nehemiah*, their Adversaries calumniate them for it,★ as if they intended to rebel against the sovereign Powers that were over them. Our blessed Saviour and his Apostles were charged with Sedition for preaching the Gospel. And thus were the primitive Christians after them, accused by their pagan Persecutors for their religious Assemblies, as designed to practise Sedition, and hatch Mischief. Many such Instances might be given: But all Experience doth abundantly witness it, that the *wisest, holiest, and most commendable Works that ever were wro't by Men, are liable to be thus perverted by the cunning Malice of an imbittered Enemy.*

The Calumny that we are to encounter, is so grossly senseless and irrational, that to any considerate and impartial Eye it overthrows it self. For whosoever he be that designs to insinuate himself into the Minds of Men for his own Advancement to rule over them, must use such Means for the Attainment of his Ends, as shall best comply with the Humour of the Multitude, and gratify them in what they best like. But this is evident, that the greatest Part of Men every where are at Enmity with all seriousness and fervency in Religion, and cry it down, as not suiting with their careless worldly Temper.

*(To be finished in our next.)*

† *Ezra* 4. 7, to 17. ★ *Neh.* 2. 19. ch. 6. 5, 6, 7.

233

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

Saturday SEPTEMBER 22. 1744. § N<sup>o</sup>. 82.

*Extract from the Rev. Mr. Wilson finished.*

THEY best relish such a kind of outside, heartless Devotion, as may stand with the quiet Enjoyment of their Lusts, and not disturb their dead and sleepy Consciences: And therefore the less Life and Vigour there is in those Exercises of Religion, wherein they think good to bear a Part, the more pleasing they are to them: they dread all other as much as a Child doth the sound of a Trumpet, or the terrible crack of Thunder, as that which amazes and affrights them, and breaks them of their beloved Ease. Who is there that looks, abroad in the World, and sees not this? And therefore whenever any have harden'd themselves into the Confidence of calling Reproaches upon such as are observed to be most-hearty and fervent in the Worship of God, they usually have the *Vogue of the profane Multitude* to side with them; and are by that Advantage, embolden'd more freely to pour out their Venom, tho' sometimes they run so far beyond all Bounds of Candour, Modesty and Truth, that they give the deepest Wounds to their own Reputation in the Esteem of those who are sober and ingenuous.

3. Did the Persons thus accused take to themselves the Honour of what Good, they have or do; or did they endeavour to attempt to gain or exercise any Dominion over the Faith or Consciences of their Brethren, there might be some better Colour for this Imputation. But it is evident to all that they disown all such self-admiring and self-exalting Conceits, making themselves Servants to all, in order to the furtherance of their Master's Honour, to whom they desire to sacrifice all they have, not seeking their own Emolument

G g

or,

234

*Mr. Professor Dickson's Cautions*

or Advancement, but the Profit of many, that they may be saved.

But it's usual with those, whose worldly Interest is their *Summa Ratio*, to measure others by themselves, and to lay that at the Doors of those whom they distaste, which they are conscious of in their own Hearts, and which every one can discern to be too conspicuous in their Lives. I shall conclude this with the Words of the Apostle, 1 Cor. 4. 5. *Judge nothing before the Time, till the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Hearts, and then shall every Man have praise of God.*

*To the preceding Essay, in Vindication of a regular Zeal, we shall add, The Advice of the judicious Mr. DAVID DICKSON (Professor of Divinity in the University of Edinburgh) to those that have permitted their Zeal to transgress its proper Bounds: It is extracted from the Therapeutica Sacra, printed 1656.*

IT is no uncommon Thing for those that love God in Sincerity, thro' an Impatience with the bold Impieties of wicked Men, to transgress the Limits of a *regular Zeal*. And when this Impatience betrays them into Mistakes, for which they meet with too severe Treatment either from their Friends or from Men in Power; instead of correcting only the irregular Sallies of their Zeal, they are apt to suppress the most regular and laudable Expressions of it, and become lukewarm and indifferent: Mistrusting, that their Zeal was nothing better than what rigidity, or rashness, or carnal Hatred, or some such evil Temper might occasion. Add to this, a consciousness of that Corruption and Infirmary, which cleaves to the humane Nature in its present State; and the Temptations of the common Enemy of Souls, who is ever active to extinguish the truest and most commendable religious Fervours.

Here therefore is the Danger—lest these commendable Fervours should be suffered to languish: Lest in such a Circumstance a Man should be tempted to slacken the Reins of his Activity in the *regular Pursuits* of Goodness. And so, by suffering his Zeal for God to abate in Vigour, be deserted of him;

*against Lukewarmness.*

235

him; and fall into a lukewarm Temper, which is most offensive and hateful to him.

And further, in such a State and Frame it is highly probable he will grow more and more easy, and indeed be more and more confirm'd, in Proportion as he observes the Sentiments of his Friends and the World concerning his Prudence alter in his Favour.

Now to remedy this Mischief: I think it can admit of no just Dispute, whether the same may not happen to a true Zeal, which is incident to all other Virtues here: where none are so perfectly possess'd by any Man as to be free from some Deficiency or Excess. And as it would be unreasonable for any to leave the Paths and Pursuits of Virtue, discouraged by their Infirmities and Imperfections; so it would be equally absurd, to take Occasion from the irregular Motions of Zeal, to become indifferent and lukewarm: and the more so, since such an Action in the Eyes and Esteem of Christ, as he himself has declared, would appear no better than a leaving our first Love to him; and for which he has threatned to spue us out of his Mouth.

Wherefore, if any be in such a Circumstance, it is their Duty to examine themselves, and compare their Actions to the Rules of the Scripture, that they may know exactly how far they are conformable to that divine Standard. They should also distinguish between the Matter of an Action and the Manner of it. For there may be some Imprudence in the Manner of doing an Action of a most laudable Kind. They should consider whether any thing unbecoming has attended either their Words or their Behaviour, from whence a Suspicion, that their Zeal was carnal, might possibly arise; and if upon Search any Thing can be discovered, they should candidly confess it both to God and to Man, as far as may serve any useful Purpose; and defend at the same Time the good Action, tho' not so well done as it should have been; and take Comfort in God, and confirm themselves in their Resolutions and Endeavours to please him; and not condemn the goodness of the Action with the imperfect Manner of it.

And further, it is their Duty to conduct themselves with greater Caution and Circumspection for the future; and in such a Manner moderate and govern the Expressions of the Zeal burning in them, as to utter every Thing, which it may prompt them to, with the utmost Mildness and Gentleness.

G g 2f

For this Purpose they should cherish with the greatest Care those inseperable Companions of a true Zeal—a Fear and Reverence of the supreme Being, a hearty Love to all about them, and an unaffected Humility. For the *Fear of God* will restrain them from departing from his Laws: *Humility* will render them modest in their Behaviour; and the *Love they bear to their Neighbour* will make them mild and sweet in the Exercise of their Duty to him. This is a Temperature of Zeal which God requires: This is a Zeal with Wisdom.

*At the repeated Desire of several Subscribers to this Paper we shall now insert The Confession and Retractions of the Rev. Mr. DAVENPORT late of Long-Island with the Rev. Mr. WILLIAMS'S Letter inclosing them, viz.*

To the Reverend Mr. *Prince of Boston.*

*Reverend Sir,*

THE enclos'd which comes open, you will see is a CONFESSION and RETRACTION, of the Rev. Mr. JAMES DAVENPORT; which he left with me *Yesterday*, and desir'd me to inclose in a Letter to you: praying that you would see that it is *according to his Desire forthwith publish'd*, and *made known in the most open Manner*. He desir'd me to assure you that the *whole of the Paper, and every Interline, was made and written with his own Hand*. And he is full, and free in it, and seems to be *deeply sensible of his Miscarriages, and Misconduct* in those Particulars, and *very desirous to do all he possibly can to retrieve the Dishonour which he has done to Religion, and the Injustice to many Ministers of the Gospel*; and in this as well as any other Way to promote the Service of Religion, and prevent any further Prejudices against the Work of God which he may have been the Occasion of raising or increasing. I must needs say for my own Part I desire to bless God for *that humble, and Christian-like Temper* he appears to be in; and can't but hope that God designs to use him as an Instrument of greater Service to the Honour of Christ, and the good his Church.

I am, Sir, with great Respect your unworthy Brother,  
and humble Servant,  
SOLOMON WILLIAMS.

*Lebanon, August 2d. 1744.*

*The*



*The Rev. Mr. DAVENPORT'S Retrations &c.*

ALTHO' I don't question at all, but there is great Reason to bless God for a *glorious and wonderful Work of his Power and Grace* in the *Edification* of his Children, and the *Conviction and Conversion* of Numbers in *New-England*, in the *neighbouring Governments & several other Parts*, within a few Years past; and believe that the Lord hath favoured me, tho' most unworthy, with several others of his Servants, in granting special Assistance and Success; the Glory of all which be given to JEHOVAH, to whom alone it belongs:

Yet after frequent Meditation and Desires that I might be enabled to apprehend Things justly, and, I hope I may say, mature Consideration; I am now fully convinced and persuaded that *several Appendages* to this *glorious Work* are no essential Parts thereof, but of a *different* and *contrary* Nature and Tendency; *which Appendages* I have been in the Time of the Work very industrious in and Instrumental of promoting, by a misguided Zeal: being further much influenced in the Affair by the *false Spirit*; which, unobserved by me, did (as I have been brought to see since) prompt me to *unjust Apprehensions* and *Misconduct* in *several Articles*; which have been great Blemishes to the Work of God, *very* grievous to some of God's Children, no less insnaring and corrupting to others of them, a sad Means of many Persons questioning the Work of God, concluding and appearing against it, and of the hardening of Multitudes in their Sins, and an awful Occasion of the Enemies blaspheming the right Ways of the Lord; and withal very offensive to that God, before whom I would lie in the Dust, prostrate in deep Humility and Repentance on this Account, imploring Pardon for the Mediator's Sake, and thankfully accepting the Tokens thereof.

The *Articles*, which I especially refer to, and would in the most public Manner retract, and warn others against, are these which follow, *viz.*

I. The Method I us'd for a considerable Time, with Respect to some, yea many *Ministers* in several Parts, in openly *exposing such as I fear'd or thought unconverted, in publick Prayer or otherwise*: herein making my private Judgment, (in which also I much suspect I was mistaken in several Instances, and I believe also that my Judgment concerning several, was formed rashly and upon very slender Grounds.) I say, making my  
private

private Judgment, the Ground of publick Actions or Conduct; offending, as I apprehend (altho' in the Time of it ignorantly) against the *ninth Commandment*, and such other Passages of Scripture, as are similar; yea, I may say, offending against the Laws both of Justice and Charity: Which Laws were further broken.

II. By my *advising and urging to such Separations* from those Ministers, whom I treated as above, as I believe may be justly called rash, unwarrantable, and of sad and awful Tendency and Consequence. And here I would ask the Forgiveness of those Ministers, whom I have injured in both these Articles.

III. I confess I have been much led astray by *following Impulses* or Impressions as a Rule of Conduit, whether they came with or without a Text of Scripture; and my neglecting also duly to observe the Analogy of Scripture: I am perswaded this was a great Means of corrupting my Experiences and carrying me off from the Word of God, and a great Handle, which the *false Spirit* has made use of with Respect to a Number, and me especially.

IV. I believe further that I have done much Hurt to Religion by *encouraging private Persons to a ministerial and authoritative Kind or Method of exhorting*; which is particularly observable in many such being much puffed up and *falling into the Snare of the Devil*, whilst many others are thus directly prejudic'd against the Work.

V. I have Reason to be deeply humbled that I have not been duly careful to endeavour to remove or prevent Prejudice, (where I now believe I might then have done it consistently with Duty) which appear'd remarkable in the Method. I practis'd, of *singing with others in the Streets* in Societies frequently.

I would also penitently confess and bewail my *great Stiffness* in retaining these *aforesaid Errors* a great while, and unwillingness to examine into them with any Jealousy of their seeing Errors, notwithstanding the friendly Counsels and Cautions of real Friends, especially in the Ministry.

Here may properly be added a Paragraph or two, taken out of a *Letter from me to Mr. Barber at Georgia*; a *true Copy* of which I gave Consent should be publish'd lately at *Philadelphia*: "—I would add to what Brother T— hath "written on the awful Affair of Books and Cloaths at *New-London*, which affords Grounds of deep and lasting Hu-  
"miliation;

*Retractions, &c*

239

“miliation; I was to my Shame be it spoken, the Ring-leader in *that horrid Action*; I was, my dear Brother, under the powerful Influence of the *false Spirit* almost one whole Day together, and Part of several Days. The Lord shewed me afterwards that the Spirit I was then acted by was in it’s Operations void of true inward Peace, laying the greatest Stress on External, neglecting the Heart, full of Impatience, Pride and Arrogance; altho’ I thought in the Time of it, that ’twas the Spirit of God in an high Degree; awful indeed! my Body especially my Leg much disorder’d at the same Time,|| which Satan and my evil Heart might make some Handle of.—

And now may the holy wise and good God, be pleas’d to guard and secure me against *such Errors* for the future, and stop the Progress of those, whether Ministers or People, who have been corrupted by my Words or Example in any of the above-mention’d Particulars; and if it be his holy Will, bless *this publick Recantation* to this Purpose. And Oh! may he grant withal, that such as by Reason of the aforesaid *Errors and Misconduct* have entertained unhappy Prejudices against Christianity in general, or the late glorious Work of God in particular, may by this Account learn to distinguish the *Appendage* from the *Substance* or *Essence*, that which is *vile* and *odious* from that which is *precious*, *glorious* and *divine*, and thus be intirely and happily freed from all those Prejudices refer’d to, and this in infinite Mercy through Jesus Christ: and to these Requests may all God’s Children, whether Ministers or others say, *Amen*.

July 28. 1744.

James Davenport.

P. S. In as much as a Number, who have fallen in with and promoted the *aforesaid Errors and Misconduct*, and are not alter’d in their Minds, may be prejudie’d against this *Recantation*, by a Supposition or Belief, that I came into it by Reason of Desertion or Dulness and Dead-

|| I had the *long Fever* on me and the cankry Humour raging at once.

ness

240

*The Rev. Mr. DAVENPORT'S*

ness in Religion: It seems needful therefore to signify, what I hope I may say without boasting, and what I am able thro' pure rich Grace to speak with Truth and Freedom; that for *some Months* in the Time of my comine to the *abovesaid Conclusions and Retractations*, and since I have come through Grace to them; I have been favoured a great Part of the Time, with a sweet *Calm and Serenity of Soul and Rest in God*, and sometimes with special and remarkable Refreshments of Soul, and these more free from corrupt Mixtures than, formerly: *Glory to God alone.*

*J. D.*

## ADVERTISEMENT.

*In a few Days will be Published, and Sold by Kneeland  
and Green in Queenstreet.*

**T**WO Letters from the Rev. Mr. WILLIAMS & WHEELLOCK of Lebanon, to the Rev. Mr. JAMES DAVENPORT; reasoning with him about some Parts of his former Conduct, which were a principal Means of his late Conviction & Retractation: Printed at his Desire for general Benefit.

*Speedily will be Publish'd,*

**T**HE Doctrines of glorious Grace unfolded, defended, and practically improved. Wherein the Fall of Mankind in the *first Adam*, and the Methods of divine Sovereignty in the effectual Recovery of a chosen Remnant by CHRIST the *second Adam*, are declared, and set in a scriptural Light. With an Answer to the principal and most popular *Objections*: And in the whole many *Scriptures* plainly opened, and their seeming *Contradictions* reconciled. With an *Appendix*, containing some *Remarks* on the Works of Mr. *James Foster*. In which the absurd and dangerous Nature of *Socinianism* is laid open: the important Doctrine of our blessed SAVIOUR'S proper *Divinity* and *Satisfaction* defended against *his* Exceptions; and divers other useful Points considered; particularly the Controversy concerning *Mysteries in Religion*, and the Use of *Reason* in Matters of *Faith*.

By ISAAC CHANLER.

Minister of the Gospel upon *Ashley River* in *South-Carolina*.

The Work will contain about sixty Sheets in Quarto.

And Sold by *S. Kneeland* and *T. Green* in Queenstreet.

241

THE

# Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday SEPTEMBER 29. 1744. § N<sup>o</sup>. 83.

*The Rev. Mr. DAVENPORT's Explanation of some  
Passages in his late Confession; in a Letter of his  
to the Rev. Mr. Williams of Lebanon; which came  
not to our Hands 'till Yesterday.*

*Weathersfield, Aug. 30. 1744.*

*Rev. and dear Brother,*

YOU will please (if you think best) to send what is underwritten to the Rev. Mr. *Prince of Boston*, that so if my *Retractations* be printed again, they may be corrected accordingly: And if it is thought proper, my Desire of this Correction intimated in the Margin.

Yours in the dear Jesus,  
*James Davenport.*

UPON the Rev. Dr. COLMAN's observing, that the Use of a Word in the first Edition of these *Retractations* is liable to be understood in a Sense different from what I intended in the Use of it, I desire, if they be printed again, that instead of what is now in the 3dPage \*between these Words, *I am now fully convinced and persuaded that; And those Words, much influenced in the Affair by the false Spirit: The following Words may be inserted, viz. Several Things, which in the Time of the Work I was very industrious and instrumental in promoting by a misguided Zeal, were no Parts of it, but of a different and contrary Nature and Tendency; and that I was—* And in Page 7.† instead of those Words, *the Appendage from the Substance or Essence: let these be put, viz. what is no Part of the Work, from the Work itself.*

\* Christian History; Page 237. † ChristianHistory; P. 239.

242

*Revival of Religion at*

*Revival of Religion at New-Londonderry in the Province of PENNSYLVANIA, ABOUT four Hundred Miles South-Westward of Boston: In a Letter from the Rev. Mr. SAMUEL BLAIR, Minister of the Gospel in that Place, to the Rev. Mr. PRINCE.*

*New-Londonderry in Pennsylvania, Aug. 6. 1744.*

*Rev. Sir,*

I Do most gladly comply with your Desire in sending you some Account of the glorious Appearances of GOD in a Way of special Grace for us in *this Congregation, and other Parts of this Country*; And am of the same Judgment with you and other pious and judicious People, that the *collecting and publishing* of such Accounts may greatly tend to the Glory of our REDEEMER, and the Increase of his Triumphs. I much rejoyce in the Publication of such a Collection in the *Christian History*, so far as it is already carry'd on: I think it may serve to many excellent Purposes, and be an happy Mean of advancing the dear Interests of our glorious REDEEMER's Kingdom, both in the present Age and the Ages to come. And I cannot but look upon my self as called of God in Duty, being thus invited to it, by you, Rev. Sir, to put to a Hand, among many others of my Rev. Fathers and Brethren on both Sides the *Atlantick*, to the carrying on of the *Design* of said *History*, containing Accounts of the *Revival and Propagation of Religion in this Remarkable Day of Grace*. I cannot indeed give near so full and particular a Relation of the Revival of Religion here as I might have done, had I had such a Thing in View at the Time when God was most eminently carrying on his Work among us: I intirely neglected then to note down anyParticulars in writing, for which I have been often forry since; so that this Account must be very imperfect to what it might otherwise have been.

That it may the more clearly appear that the LORD has indeed carried on a Work of true *real Religion* among us of late Years, I conceive it will be useful to give a brief general View of the *State of Religion* in these Parts *before* this remarkable Season. I doubt not then, but there were some sincerely religious People up & down; and there were, I believe, a considerable Number in the several Congregations pretty exact, according to their Education, in the observance of the external Forms of Religion, not only as to Attendance upon

*publick*

New-Londonderry in Pennsylvania.

243

*publick Ordinances* on the *Sabbaths*, but also, as to the practise of *Family Worship*, and perhaps, secret Prayer too: But with these Things the most Part seem'd to all Appearance to rest contented; and to satisfy their Consciences just with a *dead Formality* in Religion. If they performed these Duties pretty punctually in their Seasons, and as they thought with a good meaning, out of Conscience, and not just to obtain a Name for Religion among Men; then they were ready to conclude that they were truly and sincerely religious. A very lamentable Ignorance of the main Essentials of true practical Religion, and the Doctrines nextly relating thereunto very generally prevailed. The *Nature* and *Necessity* of the *New Birth* was but little known or thought of. The *Necessity* of a *Conviction* of Sin and Misery, by the HOLY SPIRIT opening and applying the Law to the Conscience, in order to a *saving Closure* with CHRIST, was hardly known at all to the most. It was thought that if there was any Need of a Heart-distressing Sight of the Soul's Danger, and Fear of divine Wrath; it was only needful for the grosser Sort of Sinners: and for any others to be deeply exercis'd this Way (as there might sometimes be before some rare Instances observable) this was generally look'd upon to be a great Evil and Temptation that had befallen those Persons. The *common Names* for such *Soul-Concern* were, *Melancholy*, *Trouble of Mind*, or *Despair*. These Terms were in common so far as I have been acquainted, indifferently used as Synonymous; and *Trouble of Mind* was look'd upon as a great Evil, which all Persons that made any sober Profession and Practice of Religion ought carefully to avoid. There was scarcely any suspicion at all, in general, of any Danger of depending upon *Self-Righteousness*, and not upon the *Righteousness* of CHRIST alone for Salvation. *Papists* and *Quakers* would be readily acknowledged guilty of this Crime; but hardly any profess'd *Presbyterian*. The *Necessity* of being *first* in CHRIST by a *vital Union*, and in a *justified State* before our religious Services can be *well pleasing* and acceptable to GOD, was very little understood or tho't of: But the common Notion seem'd to be, that if People were *aiming* to be in the way of Duty as well as they could, as they imagin'd, there was no Reason to be much afraid.

According to these Principles, and this Ignorance of some of the most Soul-concerning Truths of the Gospel, People

H h 2

were

were very generally thro' the Land careless at Heart, & stupidly indifferent about the great Concerns of Eternity. There was very little Appearance of any *heartly Engagedness* in Religion: and indeed the *wise*, for & most Part, were in a great Degree asleep with the *foolish*. 'Twas sad to see with what a careless Behaviour the publick Ordinances were attended, and how People were given to unsuitable worldly Discourse on the LORD's *holy Day*. In *publick Companies*, especially at *Weddings*, a vain and frothy Lightness was apparent in the Deportment of many Professors: and in some Places very extravagant Follies, as *Horse-running*, *Fiddling* and *Dancing*, pretty much obtain'd on those Occasions.

Thus *Religion* lay as it were a *dying*, and ready to expire its last Breath of Life in *this Part* of the *visible Church*: and It was in the *Spring*, An. 1740, when the GOD of *Salvation* was pleas'd to visit us with the blessed Effusions of his HOLY SPIRIT in an eminent Manner. The first very open and publick Appearance of this gracious Visitation in these Parts, was in the *Congregation* which God has committed to *my Charge*. This Congregation has not been erected above 14 or 15 Years from this Time: The Place is a new Settlement, generally settled with People from *Ireland* (as all our Congregation in *Pennsylvania*, except *two* or *three*, chiefly are made up of People from that Kingdom.)\* I am the *first Minister* they have ever had settled in the Place; having been regularly liberated from my former Charge in *East-Jersey*, above an hundred Miles North-Eastward from hence (the Rev. Presbytery of *New-Brunswick* for which I had the Comfort of being a Member) judging it to be my Duty, for sundry Reasons,

\* It may be convenient here, to observe; That in *IRELAND* are *Three* different Sorts of *People* deriving from *three* several *Nations*; (1) Those who descend from the *ancient Irish*; and these are generally *Roman Catholicks*. (2) Those who descend from Ancestors who came from *England*; and these are generally *Church of England-Men*. (3) Those who descend from Ancestors who came from *Scotland* since the Reformation: and these are generally *Presbyterians*; who chiefly inhabit the *northerly* Parts of *Ireland*: And these are the People who have of late Years in great Numbers removed thence into these *American* Regions.



## New-Londonderry in Pennsylvania.

245

to remove from thence.) At the earnest Invitation of the People here, I came to them in the Beginning of *November* 1739; accepted of a Call from them that Winter, and was formally install'd and settled among them as their Minister in *April* following. There were some hopefully pious People here at my first coming, which was a great Encouragement and Comfort to me.

I had some View and Sense of the deplorable Condition of the Land in general; and accordingly the Scope of my preaching thro' that first Winter after I came here, was mainly calculated for Persons in a natural unregenerate State. I endeavour'd, as the LORD enabled me to open up and prove from his Word, the Truths which I judged most necessary for such as were in that State to know and believe in order to their Conviction and Conversion. I endeavour'd to deal searchingly and solemnly with them: and thro' the concurring Blessing of GOD, I had Knowledge of *four* or *five* brought under deep Convictions that Winter.

In the Beginning of *March* I took a Journey into *East-Jersey*; and was abroad for two or three Sabbaths: A neighbouring Minister, who seemed to be earnest for the Awakening and Conversion of secure Sinners, and whom I had obtain'd to preach a Sabbath to my People in my Absence, preach'd to them, I think, on the first Sabbath after I left Home: His Subject was the dangerous and awful Case of such as continue unregenerate and unfruitful under the Means of Grace. The Text was Luk. 13.7. *Then said he to the Dresser of his Vineyard; Behold, these three Years I come seeking Fruit on this Fig-tree, is find none; cut it down, why cumbereth it the Ground?* Under that Sermon there was a visible Appearance of *much Soul-concern* among the Hearers; so that some burst out with an audible Noise into bitter Crying (a Thing not known in these Parts before) After I had come Home, there came a *young Man* to my House under deep Trouble about the State of his Soul, whom I had look'd upon as a pretty light merry sort of a Youth: He told me that he was not any thing concern'd about himself in the Time of hearing the above-mention'd Sermon, nor afterwards, till the next Day that he went to his Labour, which was grubbing in order to clear some new Ground: The first Grub he set about was a pretty large one with a high Top, and when he had cut the Roots, as it fell down these Words came instantly to his Remembrance, and

as

as a Spear to his Heart, *Cut it down, why cumbreth it the Ground?* So, tho't he, must I be cut down by the Justice of GOD for the Burning of Hell, unless I get into another State than I am now in.' He thus came into very great and abiding Distress, which, to all Appearance, has had a happy Issue; his Conversation being to this Day as becomes the Gospel of CHRIST.

The News of this very publick Appearance of deep Soul-concern among my People met me an *hundred Miles* from Home: I was very joyful to hear of it, in hopes that GOD was about to carry on an extensive Work of converting Grace amongst them. And the *first Sermon* I preached after my return to them, was from Matth. 6. 33. *Seek ye first the Kingdom of GOD, and his Righteousness.* After opening up and explaining the Parts of the Text, when, in the Improvement, I came to press the Injunction in the Text upon the unconverted and ungodly, and offer'd this as one Reason among others, why they should now henceforth first of all seek the Kingdom and Righteousness of GOD, viz. That they had neglected too too long to do so already: This Consideration seem'd to come and cut like a Sword upon several in the Congregation; so that while I was speaking upon it, they could no longer contain, but burst out in the most bitter mourning. I desir'd them as much as possible, to restrain themselves from making any Noise, that would hinder themselves or others from hearing what was spoken: and often afterwards I had Occasion to repeat the same Counsel: I still advis'd People to endeavour to moderate and bound their Passions, *but not so as to resist or stifle their Convictions.* The Number of the *awaken'd* increas'd very fast: frequently under Sermons there were some newly convicted, and bro't into deep Distress of Soul about their perishing Estate. Our Sabbath Assemblies soon became vastly large: Many People from almost all Parts around inclining very much to come where there was such Appearance of the divine Power and Presence. I think there was scarcely a Sermon or Lecture preach'd here thro' that *whole Summer*, but there were manifest Evidences of Impressions on the Hearers; and many Times the Impressions were very great and general: several wou'd be overcome and fainting; others deeply sobbing, hardly able to contain: others crying in a most dolorous Manner; many others more silently weeping: and a solemn Concern appearing in the Countenances of many others, And  
sometimes

New-Londonderry in Pennsylvania.

247

sometimes the Soul-Exercises of some (tho' comparatively but very few) would so far affect their Bodies as to occasion some strange unusual bodily Motions. I had Opportunities of speaking particularly with a great many of those, who afforded such outward Tokens of inward Soul-concern in the Time of publick Worship and hearing of the Word: Indeed many came to me of themselves in their Distress, for private Instruction and Counsel; and I found, so far as I can remember, that with by far the greater Part their apparent Concern in Publick was not just a transient Qualm of Conscience, or meerly a floating Commotion of the Affections; but a *rational fixt Conviction* of their dangerous perishing Estate. They could generally offer as a convictive Evidence of their being in an unconverted miserable Estate, that they were utter Strangers to those Dispositions, Exercises, and Experiences of Soul in Religion, which they heard laid down from GOD's Word, as the inseperable Characters of the truly *regenerate* People of GOD; even such as before had something of the *Form of Religion*; and, I think the greater Number were of this Sort; and several had been pretty exact and punctual in the performance of *outward Duties*; they saw they had been contenting themselves with the *Form* without the *Life* and *Power of Godliness*; and that they had been taking Peace to their Consciences from, and depending upon *their own Righteousness*, and not the *Righteousness* of JESUS CHRIST.

In a Word, they saw that true practical Religion was quite another Thing than they had conceived it to be, or had any true Experience of. There were likewise many up & down *the Land* bro't under deep distressing *Convictions* that *Summer* who had lived very loose Lives, regardless of the very Externals of Religion. In this Congregation I believe there were very few that were not stirred up to some solemn Thoughtfulness and Concern more than usual about their Souls. The general Carriage and Behaviour of People was soon very visibly altered. Those awaken'd were much given to Reading in the HOLY SCRIPTURES and *other good Books*. Excellent Books that had lain by much neglected, were then much perus'd, and lent from one to another: and it was a peculiar Satisfaction to People to find how exactly the Doctrines they heard daily preach'd, harmoniz'd with the Doctrines contained and taught by great and godly Men in other Parts and former Times. The Subjects of Discourse almost always when any of them were together, were the Matters of Religion and

great

great Concerns of their Souls. All unfuitable, worldly, vain Discourse on the *Lord's Day* seemed to be laid aside among them: Indeed for any Thing that appeared, there seem'd to be almost a universal Reformation in this Respect in our public Assemblies on the *Lord's-Day*.

There was an earned Desire in People after Opportunities for public Worship and hearing the Word. I appointed in the *Spring* to preach every *Friday* through the *Summer* when I was at Home, and those Meetings were well attended; and at several of them the Power of the LORD was remarkably with us. The main Scope of my Preaching thro' that *Summer* was, laying open the Deplorable State of Man by Nature since the Fall, our ruined exposed Case by the Breach of the *first Covenant*, and the awful Condition of such as were not in CHRIST, giving the Marks and Characters of such as were in that Condition: And moreover, laying open the Way of Recovery in the *new Covenant* thro' a MEDIATOR, with the Nature and Necessity of *Faith* in CHRIST the Mediator, &c. I laboured much on the last mentioned Heads; that the People might have right Apprehensions of the Gospel-Method of Life and Salvation. I treated much on the Way of Sinners closing with CHRIST by *Faith* and obtaining a right Peace to an awaken'd wounded Conscience: shewing that Persons were not to take Peace to themselves on Account of their Repentings, Sorrows, Prayers, and Reformations; nor to make these Things the Grounds of their adventuring themselves upon CHRIST and his Righteousness, and of their Expectations of Life by him: And that neither were they to obtain or seek Peace in extraordinary Ways, by Visions, Dreams, or immediate Inspirations: But, by an understanding View, and believing Persuasion of the Way of Life, as reveal'd in the Gospel, thro' the Suretiship-Obedience and Sufferings of JESUS CHRIST; with a View of the Suitableness & Sufficiency of that mediatory Righteousness of CHRIST for the Justification & Life of Law-condemn'd Sinners; and thereupon, freely accepting him for their Saviour, heartily consenting to, and being well pleased with the Way of Salvation, and venturing their All upon his Mediation, from the Warrant & Encouragement afforded of God thereunto in his Word, by his free Offer, authoritative Command, and sure Promise to those that so believe. I endeavoured to shew the *Fruits* and *Evidences* of a true *Faith*, &c.

(*To be continued.*)

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday OCTOBER 6. 1744. § N<sup>o</sup>. 84.

*The Rev. Mr. Blair's Account of the Revival of Religion  
at New-Londonderry in Pennsylvania, continu'd.*

IN some Time many of the *convinced and distressed* afforded very hopeful satisfying Evidence that the LORD had brought them to a true Closure with JESUS CHRIST; and that their Distresses and Fears had been in a great Measure removed in a right Gospel-Way, by believing in the SON: of GOD. Several of them had very remarkable and sweet Deliverances this Way. It was very agreeable to hear their Accounts how that when they were in the deepest Perplexity and Darkness, Distress and Difficulty, seeking God as poor condemned Hell-deserving Sinners, the Scene of Recovering Grace thro' a *Redeemer* has been opened to their Understandings with a surprizing Beauty and Glory, so that they were enabled to believe in CHRIST with Joy unspeakable and full of Glory. It appeared that *most generally* the Holy Spirit improved for this Purpose, and made use of some one *particular Passage* or other of the *Holy Scripture* that came to their Remembrance in their Distress: some *Gospel-Offer* or *Promise*, or some *Declaration* of GOD directly referring to the Recovery and Salvation of undone Sinners by the *New-Covenant*. But with some it was otherwise: they had not any one particular Place of Scripture more than another in their *View* at the Time. Those who met with such a remarkable Relief; as their Account of it was *rational* and *scriptural*, so, they appear'd to have had at the Time, the *Attendants* and *Fruits* of a true *Faith*; particularly, *Humility*, *Love*, and an *affectionate Regard* to the *Will and Honour* of GOD: Much of their Exercise was in self-abasing and self-loathing; and admiring, the

astonishing Condescension and Grace of God towards such vile and despicable Creatures, that had been so full of Enmity and Dis-affection to him: they freely and sweetly with all their Hearts chose the Way of his Commandments; their enflamed Desire was to live to him forever according to his Will; and to the Glory of his Name.

There were others that had not had such remarkable Relief and Comfort, who yet I cou'd not but think were savingly renewed, and brought truly to accept of and rest upon JESUS CHRIST, tho' not with such a Degree of Liveliness and Liberty, Strength and Joy: and some of those continued for a considerable Time after, for the most Part, under a very distressing Suspicion and Jealousy of their Case. I was all along very cautious of expressing to People my Judgment of the Goodness of their States, excepting where I had pretty clear Evidences from them of their being savingly changed; and yet they continued in deep Distress, casting off all their Evidences: sometimes in such Cases, I have thought it needful to use greater Freedom that Way than ordinary; but otherwise, I judged that it cou'd be of little Use, & might easily be hurtful.

Beside those above spoke of, whole Experience of a Work of Grace was in a good Degree clear and satisfying, there were some *others* (tho' but *very few* in *this Congregation* that I knew of) who, having very little Knowledge or Capacity, had a very obscure and improper Way of representing their Case in relating how they had been exercised: they would chiefly speak of such Things as were only the *Effects* of their *Soul Exercise* upon their *Bodies* from Time to Time, and some Things that were purely imaginary: which obliged me to be at much Pains in my Enquiries before I could get any just Ideas of their Case. I would ask them, What were the Thoughts, the Views and Apprehensions of their Minds, and Exercise of their Affections, (at such Times when they felt, perhaps, a Quivering come over them, as they had been saying, or a Faintness, or tho't they saw their Hearts full of some nauseous Filthiness; or when they felt a heavy Weight or Load at their Hearts, or felt the Weight again taken off and a pleasant Warmness rising from their Hearts, as they would probably express themselves,) which might be the Occasions or Causes of these Things they spoke of: and then, when with some Difficulty I could get them to understand me, some of them wou'd give a *pretty rational Account* of *solemn* and *spiritual Exercises*: and

New-Londonderry in Pennsylvania.

251

a thorough careful Examination this Way, I could not but conceive good Hopes of some such Persons.

But there were moreover *several others*, who seem'd to think concerning themselves that they were under some good Work, of whom, yet, I could have no reasonable Ground to think that they were under any hopeful Work of the Spirit of God. As near as I cou'd judge of their Case from all my Acquaintance and Conversation with them, it was much to this Purpose: They believed there was a good Work going on; that People were convinced, and bro't into a converted State; and they desired to be converted too: They saw others weeping and fainting, and heard People mourning and lamenting, and they thought if they could be like these it would be very hopeful with them; hence, they endeavoured just to get themselves affected by Sermons, and if they could come to Weeping, or get their Passions so raised as to incline them to vent themselves by Cries, now they hoped they were got under Convictions, and were in a very hopeful Way; and afterwards, they would speak of their being in Trouble, and aim at complaining of themselves, but seem'd as if they knew not well how to do it, nor what to say against themselves; and then they would be looking and expecting to get some Texts of Scripture applyed to them for their Comfort; and when any Scripture Text which they tho't was suitable for that Purpose came to their Minds, they were in Hopes it was brought to them by the Spirit of God that they might take Comfort from it. And thus, much in such a Way as this, some appear'd to be pleasing themselves just with an *imaginary Conversion* of their own Making. I endeavoured to correct and guard against all *such Mistakes* so far as I discovered them, in the Course of my Ministry; and to open up the *Nature* of a true *Conversion* by the Spirit of God, and of a saving *Conversion*.

Thus I have given a very brief Account of the State and *Progress* of Religion here through *that first Summer* after the remarkable Revival of it among us. Towards the *End* of *that Summer* there seem'd to be a Stop put to the farther Progress of the Work as to the *Conviction* and *Awakening* of Sinners, and ever since there have been very few Instances of Persons *convinced*. It remains then, that I speak something of the *abiding Effects* and *after Fruits* of those Awakenings and other religious Exercises which People were under during the above-mentioned Period. Such as were, only under some *slight Im-*

*pressions* and superficial Awakenings, seem in general to have lost them: all again without any abiding hopeful Alteration upon them: they seem to have fallen back again into their former Carelessness and Stupidity and some that were under *pretty great Awakenings*, and considerably deep Convictions their miserable State, seem also to have got Peace again to their Consciences without getting it by a true *Faith* in the LORD JESUS; affording no satisfying Evidence of their being sayingly renewed. But, through the infinite rich Grace of GOD (and blessed be his glorious Name!) there is a considerable Number who afford all the Evidence that can be reasonably expected and requir'd for our Satisfaction in the Case, of their having been the Subjects of a thorough *saving Change*: (Except in some singular Instances of Behaviour, alas for them, which proceed from, and shew the sad Remains of original Corruption even in the regenerate Children of God while in this imperfect State:) *Their Walk* is *habitually tender and conscientious*, their *Carriage* towards their *Neighbours* *just and kind*, and they appear to have an agreeable *peculiar Love* one for another; and for all in whom appears the Image of God. Their *Discourses of Religion*, their *Engagedness* and Dispositions of Soul in the *Practice* of the immediate *Duties* and *Ordinances of Religion*, all appear quite otherwise than formerly. Indeed, the Liveliness of their Affections in the Ways of Religion is much abated in general, and they are in some Measure humbly sensible of this, and grieved for it, and are carefully endeavouring still to live unto God; much grieved with their Imperfections and the Plagues they find in their own Hearts; and frequently they meet with some delightful Enlivenings of Soul; and particularly our *sacramental Solemnities* for communicating in the *Lord's Supper* have generally been very blessed Seasons of Enlivening and Enlargement to the People of GOD. There is a *very evident* and *great Increase* of *Christian Knowledge* with many of them. We enjoy in this Congregation the Happiness of a great Degree of Harmony and Concord; scarcely any have appear'd with open Opposition and Bitterness against *the Work* of GOD among us and else where up and down the Land: tho' there are a pretty many such in several other Places thro' the Country: some indeed, in this Congregation, but very few, have separated from us and joined with the Ministers who have unhappily opposed this blessed Work.

It



## New-Londonderry in Pennsylvannia

253

It would have been a great Advantage to this Account had I been careful in Time to have written down the Experiences of particular Persons; but this I neglected in the proper Season. However, I have more lately noted down an Account of some of the Soul Exercise and Experiences of one Person, which I think may be proper to make public on this Occasion. The Person is a single *young woman*, but, I judge it proper to conceal her Name because she is yet living. I was very careful to be exact in the Affair, both in my conversing with her, and writing the Account she gave me of herself, immediately after. And tho' I don't pretend to give her very Words for the most Part, yet I am well satisfied I don't misrepresent what she related; The Account then is that she was first brought to some solemn Thoughtfulness and Concern about her Soul's Case, by seeing others so much concern'd about their Souls: when she saw People in deep Distress about the State of their Souls, she tho't with herself, how unconcern'd she was about her own. And tho' she tho't that she had not been very guilty of great Sins, yet she fear'd she was too little concern'd about her eternal Well-being: and then the Sermons she heard made her still uneasy about her Case; so that she wou'd go home on the Sabbath-Evenings pretty much troubled and cast down; which Concern us'd to abide with her for a few Days after, but still towards the End of the Week she would become pretty easy; and then, by hearing the Word on the Sabbath Days, her Uneasiness was always renewed for a few Days again. And thus it fared with her 'till one Day as she was hearing a Sermon preach'd from Heb. 3. 15. *To Day if you will hear his Voice, harden not your Hearts*; the Minister in the Sermon spoke to this Effect, "How many of you have been hearing the Gospel for a long Time, and yet your Hearts remain always hard, without being made better by it: The Gospel is the *Voice of GOD*, but you have heard it only as the *Voice of Man* and not the *Voice of God*, and so have not been benefited by it." These Words came with Power to her Heart. She saw that this was her very Case; and she had an awful Sense of the Sin of her Misimprovement of the Gospel, of her Stupidity, Hardness and Unprofitableness under hearing of the Word of GOD: she saw that she was hereby exposed to the Sin-punishing Justice of GOD, and so was fill'd with very great Fear and Terror; but she said  
there

there was no other Sin at that Time applied to her Conscience, neither did she see herself as altogether without CHRIST.

This deep Concern on the fore-mentioned Account stuck pretty Close by her afterwards. There was a *Society* of private Christians to meet in the Neighbourhood some Day after in the same Week, for Reading, Prayer and religious Conference: she had not been at a Society of that Kind before, but she long'd very much for the Time of their Meeting then, that she might go there: and while she was there she got an awful View of *her Sin and Corruption*, and saw that she was without CHRIST and without *Grace*; and her Exercise and *Distress* of Soul was such that it made her for a while both Deaf and Blind; but she said she had the ordinary Use of her Understanding, and begg'd that CHRIST might not leave her to perish; for she saw she was undone without him. After this she liv'd in Bitterness of Soul: and at another Time she had such a View of *her Sinfulness*, of the *Holiness* and *Justice* of GOD, and the *Danger* she was in of eternal Misery, as fill'd her with extreme Anguish; so that had it not been that she was supported by an Apprehension of GOD's *All-sufficiency*, she told me she was perswaded she should have fallen immediately into Despair. She continued *for some Weeks* in great Distress of Spirit, seeking and pleading for Mercy without any Comfort; until one *Sabbath-Evening*, in a House where she was lodged during the Time of a Sacramental Solemnity, while the Family were singing the *84th Psalm*, her Soul conceiv'd strong Hopes of Reconciliation with GOD thro' JESUS CHRIST, and she had such Apprehensions of the Happiness of the heavenly State, that, her Heart was fill'd with Joy unspeakable and full of Glory; she sung with such Elevation of Soul, as if she had sung out of herself, as she express'd it; she tho't at the Time, it was as if the LORD had put by the Veil and shewed her the open Glory of Heaven: she had very enlarged Views of the *Sufficiency* of CHRIST to save: she was clearly perswaded to the fullest Satisfaction, that there was *merit* enough in him to answer for the Sins of the most guilty Sinner; and she saw that GOD could well be reconcile to all elect Sinners in HIS SON; which was a most ravishing delightful Scene of Contemplation to her.

But while she was in this Frame, after some Time she tho't with herself, that notwithstanding all this, yet she could not with the full Assurance of Faith lay Claim to the

LORD

New-Londonderry in Pennsylvania.

255

LORD JESUS as her *own Saviour in particular*; she could not say with Rich full Satisfaction and Certainty as she desired, that he would be a Saviour in particular to her; and hence, for want of thoro'ly understanding wherein the very *Essence* of a *saving Faith* consists, she had some jealous Fear that she was not yet brought truly to believe in CHRIST. However, she was pretty free from her former Terrors after this sweet Interview. But after some Time, she grew more disconsolate, and more sensibly afraid of her State on the forementioned Account: she heard that Sinners in closing with CHRIST by Faith received him for their Saviour, which she tho't included in it a Perswasion that he was their's in particular, and she could not clearly say that this had ever been her Case; and so she came awfully to suspect herself to be as yet an Unbeliever; and tho' she came in Time to that sweet Plerophory and full Assurance of Faith; yet she has since seen her Mistake in that Matter about the Nature of a true and saving Faith. She continued very much under those grievous Dejections for about *two Years*, and yet enjoyed considerable Sweetness and Comfort at Times: she often came to hear Sermons with a Desire to get clearly convinced of her being yet in a Christless State, and with a formed Resolution to take and apply to her self what might be said in the Sermon to the Unconverted; but most commonly she return'd very agreeably disappointed; she would generally hear some *Mark* of Grace, some Evidence of a real Christian laid down, which she cou'd lay claim to, and cou'd not deny; and thus she was supported and comforted from Time to Time. During that *two Years* Space it was still with much Fear and Perplexity that she adventured to communicate in the *Lord's Supper*; but she could not omit it; and she always found some Refreshing and Sweetness by that Ordinance.

After she had been so long under an almost alternate Succession of Troubles and Supports, the *Sun of Righteousness* at last broke cut upon her to the clear Satisfaction and unspeakable Ravishment of her Soul, at a *Communion Table*. There her Mind was let into the glorious Mysteries of Redemption with great Enlargement; while she meditated on the *Sufferings* of the LORD JESUS, she tho't with her self he was not just a Man who suffered so for Sinners, but infinitely more than a Man, even the most high GOD, the eternal SON equal with the FATHER: and she saw his being

God

GOD put an infinite Lustre and Value upon his Sufferings as Man; her Heart was fill'd with a most unutterable Admiration of His *Person*, his *Merit*, and his *Love*: she was enabled to believe in him with a strong self-evidencing Faith; she believ'd that he had suffered for her Sins; "that she was the very Person who by her Sins had occasioned his Sufferings, and brought Agony and Pain upon him: The Consideration of this fill'd her with the deepest Abhorrence of her Sins, and most bitter Grief for them; she said she could have desir'd with all her Heart to have melted and dissolv'd her Body quite away in that very Place, in Lamentation and Mourning over her Sins. After this Enjoyment her Soul was generally delighting in GOD, and she had much of the Light of his Countenance with her: And O, her great Concern still was, *how she might live to THE LORD, how she might do any Thing for him, and give Honour to him*: The LORD condescended to be much with her by his enlivening and comforting Prefence, and especially *Sacramental Seasons* were blessed and precious Seasons to her. At one of those Occasions, she was in a sweet Frame meditating on the *Blood* and *Water* that issued from the Wound made by the Spear in her SAVIOUR'S Side: she tho't, as *Water* is of a purifying cleansing Nature, so there was sanctifying Virtue, as well as justifying Merit in the LORD JESUS; and that she could no more, be without the *Water*, his sanctifying Grace, to cleanse her very polluted Soul, than she could be without his *Blood* to do away her Guilt: and her Heart was much taken up with the *Beauty* and *Excellency* of *Sanctification*. At another Time, a *Communion Solemnity* likewise, she was very full of Delight and Wonder with the Thot's of *electing Love*; how that GOD had provided and determin'd so great Things for her before ever she had a Being. And a very memorable Enjoyment she had at another Time, on *Monday after a Conunion Sabbath*, when these Words came to her Mind, *The Spirit and the Bride say come, and let him that is athirst come, and whosoever will let him take the Water of Life freely*. The Glory and Delight let in upon her Soul by these Words was so great, that it quite overcame her bodily Frame: she said it seem'd to her that she was almost all Spirit, and that the Body was quite laid by; and she was sometimes in Hopes that the Union would actually break, and the Soul get quite away. She saw much at that Time into the meaning of her LORD in those Words, *Because I live ye shall live also*.

(To be finished in our next.)

257

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

*Saturday* OCTOBER 13. 1744. § N<sup>o</sup>. 85.

*The Rev. Mr. Blair's Account of the Revival of Religion  
at New-Londonderry in Pennsylvania, finish'd.*

ABOUT a Time of *Sickness* she had had, concerning which I had enquired of her, she told me, she expected pretty much to die then, and was very joyful at the near Prospect of her Change; and sensibly griev'd to find herself recover again, chiefly because that while she liv'd here she was so frail and sinful, and cou'd do so little for the Lord's Honour. I was with her in the Time of that Sickness, and indeed, I scarcely ever saw one appearing to be so fully and sweetly satisfy'd under the afflicting Hand of GOD; she manifestly appear'd to lie under it with a peaceful Serenity and divine Sweetness in her whole Soul. In a Word, her whole Deportment in the World bespeaks much Humility and Heavenliness of Spirit.

One of our Christian Friends, a *Man* about *fifty Years* of *Age*, was removed from us by Death in the *Beginning of May last*; of whom I can give some broken imperfect Account, which perhaps may be of some Use. His Name was *Hanse Kirkpatrick*: he was a Man of a pretty good Understanding, and had been, I believe, a sober Professor for many Years, tho' he had not been very long in *America*. After the Work of Religion begun so powerfully amongst us. I found in Conversation with him, that he believ'd it to be a good Work, but seem'd very unwilling to give up his good Opinion of his own Case: He told me of some *Concern and Trouble* he had been in about his Soul in his *younger Years*; but yet the Case look'd suspicious that he had got *Ease* in a *legal Way*, upon an *outward Form of Religion*. At another Time being at his House,

K k

and

and taking up a little Book that lay by me on the Table, which I found to be Mr. MATHER'S *Dead Faith anatomiz'd*, and *Self-justiciary convicted*, he said to me, that was indeed a strange Book as ever he saw, and that according to that Author it was a great Thing indeed to have a *right Faith* that was true and saving, another Thing than it was generally suppos'd to be, or to this Purpose. He seem'd to me at that Time to be under more Fears about his own Case than I had observ'd in him before. Not long after this, as he was hearing a Sermon one Day, the Word was apply'd with irresistible Evidence and Power to his Heart, so that he saw himself as yet in a *perishing undone Case*: Whereupon the Distress and Exercise of his Soul was so great, that he fell off the Seat on which he was sitting, and wept and cry'd very bitterly. A little after this, he went to *Philadelphia*, at the Time of the Meeting of the *Synod*, in Hopes that perhaps he might meet with some Benefit to his Soul, by hearing the Ministers preach there, or by conversing with some of them. He told me afterwards, that while he was there, and as he walk'd the Streets, he was unspeakably distress'd with the View of his miserable Condition; so that he could hardly keep his Distress from being publickly discern'd upon him: and, that he seem'd sometimes to be even in a Manner afraid that the Streets would open and swallow up such a wretched Creature. He told me of his *Trouble*, and his very sweet *Relief* out of it, in a most moving Manner, under a very fresh Sense and Impression of both; but the Particulars of his Relief I have quite forgot.

He was afterwards chosen and set apart for a *ruling Elder* in the Congregation. He *dy'd* of an *Imposthume*, and gradually wasted away for a long Time before his Death, and was for about *two Months* intirely confin'd to his Bed. He told me, that for some Time before he was laid Bed-fast, he had been full of very distressing Fears and Jealousies about his Soul's State, and was altogether unsatisfied about his Interest in CHRIST; but that soon after he was confin'd to his Bed, the LORD afforded him his comforting Presence, clear'd up his Interest, and remov'd his Fears. After this he continu'd still clear and peaceful in his Soul, and sweetly and wholly resign'd to the LORD'S Will until Death. While he had Strength to speak much he was free and forward to discourse of GOD and divine Things. One Time as *two other of our Elders*

New-Londonderry in Pennsylvania.

259

*Elders* were with him, he exhorted them to continue stedfast and faithful to GOD's Truths and Cause; for he said, if he had a Thousand Souls, he could freely venture them all upon the Doctrines which had been taught them in this Congregation. One Time when I took Leave of him, he burst out into Tears saying, 'I had been the Messenger of the LORD of Hosts to him, that the Lord had sent to call him out of the broad Way of Destruction.' For some Days before his Decease he could speak very little, but to all Appearance, with a great Deal of Serenity and Sweetness of Soul he fell asleep in JESUS.

There have been very comfortable Instances of *little Children* among us. *Two Sisters*, the one being *about seven*, the other about *nine Years* of Age, were hopefully converted *that Summer*, when Religion was so much reviv'd here. I discours'd with them both very lately, and both from their own Account, and the Account of their Parents, there appears to have been a lasting and thorough Change wrought in them. They speak of their Soul-Experiences with a very becoming Gravity, and apparent Impression of the Things they speak of.

The *youngest* was awaken'd by hearing the Word preach'd: she told me she heard in Sermons that except Persons were *convinced* and *converted* they wou'd surely go to *Hell*; and she knew she was not converted: This set her to praying with great Earnestness, with Tears and Cries; yet her Fears and *Distress* continued for several Days, 'till one Time as she was praying, her Heart she said was drawn out in great Love to GOD; and as she tho't of Heaven and being with GOD, she was fill'd with Sweetness and Delight: I cou'd not find by her that she hid at that Time any explicit particular Tho'ts, about CHRIST as *Redeemer*, but she said she knew then that CHRIST had dy'd for Sinners. She told me, she often found such Delight and Love to GOD since as she did then, and at such Times she was very willing to *die* that she might be with GOD: but she said, she was sometimes afraid yet of going to Hell. I ask'd her, 'If she was troubled at any Time when she was not afraid of going to Hell?' She laid, "Yes:" I ask'd her, 'What she was troubled for then?' she said, 'Because she had done *ill* to GOD;' meaning, that she had done *Evil* and *Sin* against God. Sometime after, she first found *Comfort*; one Night when her *Father* and all the rest of

260

*Revival of Religion*

the Family, but her *Mother* and herself, were gone to a *private Society*, she said to her *Mother*, 'That the People were singing and praying where her *Father* was gone,' and desir'd her *Mother* to do the same with her: And after they were gone to Bed, 'She desir'd her *Mother* to sing some *Psalms* which she had by Heart, for she said she did not want to go to Sleep.'

Her *Sister* was bro't into *Trouble* about her Soul that *same Summer*, by *Sickness*: It continued with her some Time after her *Recovery*; 'till one Day, coming Home from Meeting, as she heard some People speaking about *CHRIST* and *Heaven*, her Heart was enflam'd with Love to *CHRIST*. She says, that 'when she has *CHRIST'S* Presence with her she does not know what to do to get away and be with God.'

Their Parents told me that for a long Time they seem'd to be almost wholly taken up in Religion; that no Weather thro' the Extremity of *Winter* wou'd hinder them from going out daily to By-places for secret Prayer; and if any Thing came in the Way that they could not get out for Prayer at such Times as they inclin'd and tho't most proper, they wou'd weep and cry. Their Parents say, they are very *obedient Children*, and *strict Observers of the Sabbath*.

There are likewise *other young Ones* in the Place, of whom I know nothing to the contrary, but what they continue hopeful and religious to this Day.

*Revival of Religion in other Parts of Pennsylvania and  
the neighbouring Countries.*

This blessed Shower of divine Influences spread very much thro' THIS PROVINCE that *Summer*: And was likewise considerable in some *other Places bordering* upon it. The Accounts of *some Ministers* being something distinguish'd by their *searching* awakening Doctrine, and solemn pathetic Manner of Address, and the News of the Effects of their Preaching upon their Hearers, seem'd in some Measure to awaken People thro' the Country to consider their careless and formal Way of going on in Religion; and very much excited their Desires to hear those Ministers. There were several *vacant Congregations* without any settled Pastors, which earnestly beg'd for their Visits: and several Ministers who did not appear heartily to put their Shoulder to help in carrying on the same

Work,



at Pennsylvania, &c.

261

Work, yet then yielded to the pressing Importunities of their People in inviting those Brethren to preach in there Pulpits: so that they were very much call'd abroad, and employ'd in incessant Labours, and the LORD wrought with them mightily. *Very great Assemblies* would ordinarily meet to hear them, on *any Day of the Week*; and oftentimes a surprizing Power accompanying their Preaching was visible among the Multitudes of their Hearers. It was a very comfortable enlivening Time to GOD's People; and great Numbers of secure careless Professors, and many loose irreligious Persons thro' the Land, were deeply convinc'd of their miserable perishing Estates; and there is abundant Reason to believe and be satisfied, that many of them were in the Issue savingly converted to GOD. I myself have had Occasion to converse with a great many up and down, who have given a most agreeable Account of very precious and clear Experiences of the Grace of GOD. Several even in *Baltimore*, a *County* in the *Province* of MARYLAND, who were bro't up almost in a State of Heathenism, without almost any Knowledge of the true Doctrines of Christianity, afford very satisfying Evidences of being brought to a saving Acquaintance with GOD in CHRIST JESUS.

Thus, *sir*, I have endeavour'd to give a *brief Account* of the *Revival of Religion* among us, *in these Parts*; in which I have endeavoured, all along, to be Conscientiously exact, in relating Things according to the naked Truth: knowing, that I must not speak wickedly, even for GOD; nor talk deceitfully for HIM.

And upon the whole I must say, It is beyond all Dispute with me, and I think 'tis beyond all reasonable Contradiction, that GOD has carried on a great and glorious Work of his *Grace among us*.

I am, Rev. Sir,  
Your very respectful Son and Servant,  
*Samuel Blair.*

*Rev. Sir,*

HAVING an Opportunity of obtaining these Attestations before sending my Letter to you, I send them also along, if you please they, may be inserted in the *Christian History* at the End of my Account.

S. B.

*New-*

262

*Revival of Religion in Germany.**New-Londonderry, August 7. 1744.*

WE the under Subscribers, Ruling Elders in the Congregation of *New-Londonderry*, do give our Testimony and Attestation to the above Account of the Revival of Religion in this Congregation and other Parts of this Country, so far as the said Account relates to Things that were open to publick Observation, and such Things as we have had Opportunity of being acquainted with Particularly, we testify that there has been a great and very general Awakening among People, whereby they have been stirred up to an earnest uncommon Concern and Diligence about their eternal Salvation, according to the above Account of it: And, that many give very comfortable Evidence by their Knowledge, Declaration of Experience, and conscientious Practice, of their being savingly changed and turned to God.

*James Cochran*  
*John Ramsay*  
*John Love*  
*John Smith*  
*John Simson*  
*Wm. Boyd.*

*We doubt not but our pious Readers will be entertained with the following History of the Revival of Religion in Germany in the last Century: as contained in the Preface of a famous Book entitled PIETAS HALLENSIS, or, An Historical Narration of the Orphan House and other charitable Institutions at Glaucha near Hall in Saxony: By Augustus Hermannus Franck, Professor of Divinity in the Frederician University of Hall, Paster of Glaucha and Director of the pious Foundation there; with a short History of Pietism: Printed in London 1705.*

§. 19. NOW forasmuch as that *publick Work* of God, which has broke out so eminently of late Years in and about the Royal University of *Hall*, as from it's chief *Center*, dispersing it self far and near, lay for some Time before hidden as it were in *Embrio*, and that there manifestly appears to have been a Seed of purer Christianity-

*Revival of Religion in Germany.*

263

Christianity *gradually* quickening and springing up in the midst of the Lutheran Reformation: And moreover forasmuch as the greatest Part of English Readers are not much acquainted with what relates either to the Rise or Progress of these Matters, how considerable soever in themselves they are; and several have desired some just Account hereof, which they might rely on: It has been thought expedient to Answer here, in brief, the Desires and Solicitations of such, by giving a faithful and simple View of this whole Affair, not only in this, but also in several other Provinces and Circles of *Germany*, and pointing out the principal Persons and Springs, that have been set on Work in the propagating Christian Piety, and promoting a *solid Reformation of Manners*, among all Orders both of the Clergy and Laity,

§. 20. It hath been remarked by some curious Observers, that for some Ages past, about the beginning of each Century, there has happened some considerable Change in the State of Religion, as the Motions in *Germany* first, (and successively in other Parts) by Means of Dr. *Luther's* Reformation soon after the Beginning of the sixteenth Century after Christ, as just an Hundred Years before those in *Bohemia*, by Means of *Huss*; and another Hundred backward, those in *England*, by Means of *Wickliff*: So in like Manner just about an Hundred Years after *Luther*, there arose near the same Place, and upon the same Stock, another Reformation; but which did not respect so much Opinion as Practice. This was first promoted by the most eminent and pious Dr. *Gerhard*, Divinity Professor at *Jena*, whose great Candour as well as Zeal is sufficiently conspicuous both in his Works and Life: But chiefly by the excellent *John Arndt*, General Superintendent by the Churches under the Princes of *Lunenburg*. These two, laying deeply to Heart the *Decay of Christian Piety*, were wholly taken up with the Thoughts of reviving the Spirit and Life of Christianity among those of the *Augustan Confession* in particular, as among all professed Christians in general. The latter of these by his most celebrated Piece of *True Christianity* published in several Languages, and by that of *his Garden of Paradise* (in Confirmation of which last some Things are credibly reported hardly inferior to Miracles) was an Instrument of the divine Blessing in the Conversion of many Souls into the true and interior Christianity; however it happened to him, as it generally happens to all, that

that are engaged in great and good Designs: He was misunderstood, misrepresented, opposed and vilified by many; and even by some, who from their Education and Profession should have better understood him; and whose truest Interest it certainly was, laying aside needless Disputations, to have concur'd, according to all Obligations general and special, in the promoting together with him Purity and Spirituality of Religion. The learned *Lucas Osiander* a Divine of *Tubingen*, was among these much taken Notice of, by Reason of a Book of his written against him in a most satyrical Style, called: His *Theological Cogitations*: And whereof he is said to have seriously repented, when he came to die. It was not long before he was most solidly answered by *Varenius* a judicious Divine, in a Piece entitled, *A Vindication of true Christianity*: Nor were there wanting also some others of the more pious and candid Lutheran Divines, who by their publick Writings and Testimonies, about the same Time, defended the Cause of true Religion and of this holy Person: Such were *Egardus* an *Holsteiner*, *Dilgerus* a *Danzicker*, one *M. B. T. B.* and *Dorscheus* a Professor of *Strasbourg*, who wrote an Epigram under his Picture. He was an early Trumpet, about the Time (which is not a little observable) when *Germany* was embroiled in an intestine War, for thirty Years together, and the Protestant Cause seemed to lie at Stake: But God then in the midst of his Indignation remembered his Mercy, and raised several eminent Instruments of the Truth, amongst which this was the most conspicuous: Even as in the present Judgments of War and Desolation he has also remembered his Covenant, and excited many Persons, both in *Germany* and in other Countries, to bear a living and powerful Testimony to the Truth of Christianity, as originally delivered by its blessed Founder. He was a Man truly of deep fundamental Piety, Knowledge, and Religion, and almost continually exercised in the blessed Cross of our dear Saviour. He had imbibed chi'effyhis Doctrinee and Living Way of Practice from *Thauler* and *Kempis*: And all what he wrote was in a scriptural Style, and adapted to all, even the Infants of Christ.

(*To be continued.*)

265

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday OCTOBER 20. 1744. § N<sup>o</sup>. 86.

*Revival of Religion in Germany continued.*

AND within a few Years after him Dr. *Balthasar Meisner*, Professor at *Wittenberg*, who was deeply sensible of the great neglect of practical Christianity, through the multiplying of Disputes, and particularly of the Stirs and Motions raised against the aforesaid Book of *True Christianity*, of whom it appears, that he had laid a Design of opening a *Practical College* for, the Students of that University, or *Collegium Pietatis*, in which he had determined to treat concerning the Way and Manner of removing and correcting such Things either in Church or State, as do really need the same, This is to be seen from his *Funeral Programma*, as also from his *Pia Desideria*, or pious Breathings, and wishes for Reformation, published some time after his Death.

§. 21. Next to him we may place *Conradus Horneius*, a Man of singular Piety and Zeal for God, who insisting in the same Steps, and seriously labouring to promote real and practical Christianity, became suspected of not being orthodox in the Article of *Justification*: And so falling, into the Odium of the more rigid Lutherans, underwent by that Means many severe Oppositions and Hardships. As also, not to insist here too long, did Dr. *Andreas Kesler* Superintendent at *Coburg*, suffering much for his reproving the publick Abuses and Vices: Together with Dr. *Arnoldus Mengerius* Superintendent of *Hall*; Dr. *John Mathew Maysart*, Professor and Pastor of *Erfurt*, who witnessing against the corrupt State of the *Universities*, drew upon himself thereby the hatred of many of the learned Men; Dr. *John Schmidius* a Professor at *Strasburgh*, noted for his great Moderation and

L 1

Piety;

Piety; Dr. *Julius Gelenius* of *Hanover*, Superintendent General, invidiously accused of *Arminianism*; *Solomon Glassius* of *Sax-Gotha*, whose Verses upon Dr. *Gerhard* made some suspect him as a Favourer of *Fanaticism*, and put him to the trouble of Apologizing; the most candid *Saubertus*, whose Moderation, when he could be tax'd for nothing else, got him the Character among the litigious of a *Syncretist*, his Disciple *Dilherus*, who by treading in his Master's Steps, could not avoid the same Censure; and *John Valentine Andreae* a Divine of *Wurtemberg*, who had a very high Veneration for the aforesaid *Saubertus*, and printed a Book, which he calls *His Ghost*, giving therein a Character of the true Christian Spirit, and of a faithful evangelical Pastor. This *Andreae* being a Person of a very piercing Wit and Understanding; of Solidity of Judgment and Prudence, and well exercised from his Youth in all the Affairs of Religion, had such an insight into the State of the Lutheran Church in particular, as very few of his Age had: But while having discovered the *Disease*, he studied how to supply a *Remedy*, he could expect to fare no better than all others, that went before him. Of whom it is to be noted, that one of the greatest Lights that ever was in that Church, within a few Years past, publickly declared such a Value for him and for his Writings, as to say, that if he were to with for any one to rise again from the Dead, for the putting Matters to right amongst them, and for the well settling the Church, he should be along while in deliberating, whether he could find one to perfer before him. Besides these there might also be mentioned D. *Paulus Tarnovius*, that eminent Divine of *Rostock*, who printed a Dissertation against the *new Gospel*; and *Theophilus Grosgebauer* a Deacon of the same Church of *Rostock*, who in the Year MDCLXI, left the Church a Legacy at his Death, which with the Approbation of the Faculty of Divines of that University and their Preface to it, was then printed not without a great Blessing; 'tis called, *The Watchman's Voice*, being written in High Dutch, and contains a Discovery of the Causes of the Decay of Christian Piety, and of the Unsuccessfulness of the Word of God, and of the Sacraments in the evangelical Churches for the promoting a real Conversion in Souls.

§. 22. This is that Book, which by God's Blessing upon it became the Means of first opening the Eyes of Dr. *Spener*, and which made him to look more into what is solid and Interior,

*Revival of Religion in Germany.*

267

terior, who thereupon the next Year frequently confer'd with Dr. *Raith*, he being a very good Divine) they living then both at *Tubing*, so that they had Opportunities of freely discussing the Subject of it, and of examining into the Causes of the Abuses in the Administration of the Word and Sacraments, and consequently of the little Edification of the Laity; together with the Remedies fit to be applied. This was in the Year MDCLXII: From whence some therefore have dated the *Rise* of this whole Affair, which has made such a Noise in *Germany* for some Years past. And about the same Time at *Rostock* there were Dr. *Muller*, Dr. *Lutke-man*, and Dr. *Quistorp* Junior, who both by their Writing and Preaching, laboured very much to prepare a Way for a better State of the Church, and for the Advancement of solid Piety in its Members. The first of these suffered a great deal of Contradiction by some of the more rigid *Lutherans*, on Account of some Expression which he us'd in a Sermon on 1 Cor. 12. v. 2. and was this, viz. *Our modern Christians and superficial Pretenders to Religion, have four dumb Idols which they Worship, and these are* (1) *The Pulpit*, (2) *The Font*. (3) *The Altar*, and (4) *The Stool of Confession*; which put him to the Trouble to apologize, and to apply himself to some of the most eminent Divines to have their *Determination*; who then gave it in his Favour, and approved of this his Expression, as whereby he only rejected the *Opus operatum* People too much dote on. He died in the Year 1676, chusing for his Funeral Text, *Jer.* 51. v. 9. The like did Dr. *Kortholt* under the Name of *Theophilus Sincerus*, Dr. *Hartman* Superintendent of *Rotenburg*, *Reisesus* and several others. But as for Dr. *Spener* he became as it were the very Soul in this Cause: And having a deep Inspection into the decayed lapsed State of Christendom, he Wrote and published a Book, long before the Name of *Pietism* was brought into Use, as being deeply affected with the Sense thereof, called *PIA-DESIDERIA*, wherein he shews evidently the *Apostacy* of the Spouse of Christ from her first Love, with the Abuses and Corruptions consequent hereof, and then proposes such *Methods*, by which the same might be in some Manner redressed, Among which one was this, that he caused to appear again such *mystical* and spiritaual Books of the best note, as had lain quite buried hitherto, and which could not but be true *leading Stars* to the hidden Path of Life, and blessed Imitation

of Christ. Wherefore he published *Tauler's Postill* with a Preface, *The German Theology*, *Arndt's True Christianity*, and *T. AKempis*, and failed not of his Ends therein, in that both before the Motion of *Pietism*, as also afterwards, many were disposed and induced by these to embrace the Practice of true solid Christianity and the Power of Godliness. And since he was chosen of God for a *peculiar Instrument* of a more practical Reformation, he was accordingly by divine Providence put into such Places, where the Lord in this dark Night of Apostacy could best make use of him according to his Pleasure: Hence it will be worthy of our Observation to see, what his main and principal Work was in the *three* great Places, where he has been intrusted with the Pastoral Care of the Lord's Flock, *Frankfurt*, *Dresden* and *Berlin*, where he was living since this *Narrative* was in the Press, and is newly departed hence, his Works following him into Eternity.

§. 23. In *Frankfurt*, whether he was called in the Year MDCLXVI, he kept *Collegia Pieiatis*, or Exercises of Piety in his own House twice a Week, where he gave first his own Exposition on some Chapter of the sacred Scriptures, with suitable Exhortations tending much to Edification. Afterwards he allow'd also others, whose Mind and Senses were exercised in the Word of God, tho' not Divines by Profession, to bring forth any Experience or spiritual Meditation, that was upon their Spirits, (a) Which being done under his Directorship, was accompanied with a great heavenly Blessing: So that he left there a Seed of many pious and well disposed People. When first this private College or Meeting came to be open'd, it was soon noised about, some praising and more blaming it, but Dr. *Spener* well knowing, that a Servant of God, ought not to stick to go through *evil* Report and good Report, (which apostolical Expression he was often heard to cite, when acquainted with the Censures of others) was little hereat concern'd. Abundance of People coming to *Frankfurt* flocked to this Meeting intended for private Devotion, to hear what the meaning of this *religious Novelty* (as they stiled it) was: And although the most Part went on no better Principle or Motive than that of meer Curiosity,

(a) Vid. omnino *Speneri Cosil. Theol.* Tom. 3. Pag. 103. III Seqq.



*Revival of Religion in Germany.*

269

may or even on an ill Design, nevertheless it has been observed, that the Lord has made this an Hour of *Visitation* to many a Soul, upon hearing the convincing Discourses both of the Doctor and of some other good Christians there assembled. Nay even those, who endeavoured to suppress it, blew up more and more the Fame thereof, so that occasionally 'twas frequented by Professors, Superintendents, nay, by Imperial, Royal, Electoral, &c. Ministers, and now and then by Persons of the best Quality happening to come to Town. (b) Nay further the whole Faculty of Divines at *Kiel* in *Holsatia* approved of it, and by a particular Responsum or *Determination* spoke in the Favour of Dr. *Spener*, which prov'd no small Discouragement to those, who in what they act and judge are rather moved by *Academical* Determinations, than the very Oracles of divine Scripture.

§. 24. In his publick Sermons he preached here A. 1676, and Part of 1677, a whole Year upon the *Necessity* as also *Possibility* of Practical Religion; shewing hereby the great Obstacles that are pretended, to be altogether unable to hinder the Advances of a willing Mind. Now his peculiar Character being *Candor* and *Humility*, with Condescension even to the meanest of the Houshold of God, whom he endeavoured, as well as the high and great Ones, to bring to a Sense of Piety; this made him to go up and down to their Houses, to instruct them in what is Necessary to Salvation. And because his Moderation was so greatly eminent, he was there not only loved and esteemed by the *Lutherans*, but also by many of the *Calvinists*, of whom many came to frequent his Church. But among what happened with him, whilst he was at *Frankfurt*, must not be omitted a Passage worthy of our Observation in this Place, which is, that his tender Care and Love for the Poor had then already so taken up his Heart and Head, that he was most busy in labouring and contriving, how to set up an Hospital to maintain them. In which Enterprise he met at first with a great Opposition from the Magistracy, who upon his Application to them, answered, they were incapable of maintaining such a Number of Poor. But he not discouraged or beaten down

(b) Vid. *Speneri* Respons. Theol. Tom. 3. Pag. 223. et 548. Seqq.

by

270

*Revival of Religion in Germany.*

by their eternal, prevailed notwithstanding and carried their Content by this Argument, that if they had been able hitherto to maintain the Poor in a confused and irregular Way thro' their going up and down in the Streets, (since none had yet starved for want of Bread) how much more would they be able to do the same, in a Way more orderly and regular; which gain'd so much on them, that the good Doctor's Desire and Travail of his Soul was answered. And this happy Success in so laudable a Cause, made him afterwards, when Professor *Frank* was about erecting his Hospital, so chearful and ready in assisting him therein, as also in forwarding and promoting the same to his utmost Capacity. In order to which he caused a Sermon on the *Duties of the Poor* to be printed, which was dedicated to all the Poor in *Germany*, and subjoined to the first Edition of this Professor's Account of the Orphan House.

§. 25. Now further seeing that Dr. *Spener's* Work, which the Lord had out but for him to do, was not to terminate in *Frankfurt*, and seeing also, that a new Period of a mere universal Reformation in the Church of God in general, as well as in the Lutheran in particular was at Hand, wherein he could further promote the Cause of God, and be a true Labourer in his Harvest, He was called to *Dresden* to be the Elector of *Saxony's* first Chaplain, tho' he was unwilling to leave his beloved *Frankfurt* (as he calls it.) God Ordering it so in his holy Providence, that upon the breaking out of *Pietism* (which happened not long after his Settlement in this Function) the Instruments by whom God was pleased to raise it first, they being yet sent young Beginners in the *practical Part* of Religion, and either but Students of Divinity or Masters of Arts, might have some Assistance and Support from a grave and experienced Divine (which they had indeed occasion for) who by being accustomed to the Opposition and Difficulties, which the Enemy uses to lay in the Way, might in like Manner carry them through the same; and so be a considerable Help and Promoter of *Piety*, for which he was also by the Adversaries in Way of Derision called, *The Patriarch of the Pietist*. This he knew nothing of in the Beginning, when he was sent for from *Frankfurt*, which was in the Year MDCLXXXVI, that he might succeed Dr. *Lucius* in the Court of *Dresden*. In the mean Time the Elector *John George* the Third, was no Admirer at all of his public *Ser-*

*mons,*

*Revival of Religion in Germany.*

271

*mons*, which were seasoned with the Salt of the divine Wisdom, and were most quick and piercing to the very Heart; and much less still could he bear with his *private Visits*, wherein he would hold him in an displeasing Conference and Intercourse about his future State, dealing plainly and roundly with him as an Ambassador of God and Quilt, and manifesting the only Way to true happiness both here and hereafter. For the House of *Saxony* which had been heretofore the Support and Prop of the Reformation, was then in a visible Declension as to Matters of Religion. But notwithstanding this indifferent Reception at the said Court, lest the Grace of God, and the Gail for which he was sent hither, should prove fruitless, he begins here at *Dresden*, to set up in his own House the *catechizing of little Children*: Which succeeded so well, that he was quickly crouded with their Numbers. Whence followed Reflections upon him from the University-Professors, who thought it unbecoming, that such a Man both of great Parts and Learning, and withal in such an eminent Station, should stoop to so mean and vile an Employ in their Eye, as the teaching and catechizing of Children. But the Doctor little regarding this, saw well enough, that the Basis and Ground-work of Reformation was to be laid in little Children; old People being grown for the most Part inflexible, and unwilling to forsake the Darling of their accustomed Formalities or Opinions: And therefore he accounted it rather to be the true Character of a real Divine, to feed both the *Sheep* and the *Lambs* of Christ. During his stay at *Dresden* he published one of his most excellent Pieces of practical Divinity, wherein he did set forth the *discriminating Marks*, whereby to discern the workings of *Nature* and *Grace* from each other; which being a Point of most needful Observation to all ghostly Pastors and Teachers, and of great Use to them on the Account of their Hearers, that so a just Application may be made to their several States, he dedicated it to the *Clergy of Saxony*, in a sort of *pastoral Letter* to their whole Body, exhorting them to a faithful Discharge of their Duty in looking to the Flocks committed to them. He published here also a Set of Sunday-Sermons, called, *Evangelical Duties*; In which he endeavours to shew the Difference betwixt the Graces and Virtues that are truly *Evangelical*,  
and

272

*Revival of Religion in Germany.*

and do proceed from a Principle of divine Charity in the Soul, and those that are meerly *External* or but *Moral*. Which he dedicated to his present Majesty King *Frederick* of *Prussia*, then Elector of *Brandenburgh*: Who had sent him a *Vocation* and Commission, that he might accept of a Prepositure or Superintendency of some Part of the Lutheran Churches in his Dominions, with which, as seeing the Hand of God in it, he readily complied; especially also since the *Elector* of *Saxony*, being not over-fond of his awakening Sermons, was soon prevail'd on to part with him. This Set of Sermons was printed in the Year 1692. in 4to.

§. 26. In this new ministerial Function he was scarce settled, when it pleased God to increase and enlarge the new Reformation of *Pietism*, even in the large Dominions of the then Elector of *Brandenburgh*, and therefore it fell out about the same Time, that the new University at *Hall* in *Saxony* belonging to *Brandenburgh*, was projecting and in a solemn Manner Inaugurated. Here now our Dr. *Spener* was made again beneficial and useful, not only bringing some of the principal Authors of *Pietism*, that were little favoured and persecuted in other Dominions, into *Brandenburgh*, where they were gladly received in the New-founded University of *Hall*; but also having proved ever since no small Promoter and Supporter, both to the Professors of Divinity there, by the World called *Pietists*, as also to all the pious Foundations erected there and elsewhere within the Territories of that Prince, yea also much beyond them, and indeed to the whole Protestant Reformation in general, and the Churches of the Dispersion, till about the Beginning of *February* in this present Year MDCCV, he received his *Quetus* by the Will of God, being sweetly translated hence as in the Chariot of divine Love and Peace, and leaving his Name as a most fragrant Perfume to Posterity.

(To be continued in our next.)

273

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

*Saturday* OCTOBER 27. 1744. § N<sup>o</sup>. 87.

*Revival of Religion in Germany continued.*

§. 27. **T**O this blessed Man, whom God wonderfully conducted thro' all the Stages of his Life, richly adorning him with the manifold Graces of his Spirit, making him an Instrument of Blessing to Nations, and a Father to many Thousands; we owe under God that hopeful *Reformation* in the first Place, which spreads it self at present so victoriously not only in the Territories of the King of *Prussia*, but in many other Parts of *Germany* also, under the Name of *Pietism*; and therewith consequently all those good Fruits which have flowed thence, whereof certainly both the University of *Hall* and the Hospital of *Glauch* are not the least inconsiderable. It may truly be said of him, that he was a *burning* and *shining* Light in his Generation. And as God in his infinite Wisdom, was pleased to set up his Light as it were in *three Candlesticks* successively; so in each of these there was a peculiar Dispensation and Work, which was passed through; and without ever growing dim, it burnt still brighter and brighter, the Light being greater in the *second*, than in the *first*; and in the *third*, than in the *second*. In the *first*, what is called *Pietism*, was but an *Embryo*: In the *second*, it was *born* into the World, and received its Name: And in the *third*, it hath been *nourish'd*, having had a KING for its nursing Father (whom may God long preserve to be a *Shield* of his People, and a *Pattern* for Princes) under whom it now grows in Stature, as it doth in Favour both with God and Man. In the second it is said, it was *born*, and received its Name: And after what Manner this was, the Reader shall now see in short; for to be very particular herein, might fill up of it self a large History.

M m

§. 28. Some

§ 28. Some Matters of Art in the University of *Lipsyck* had set up a *private College* or Conference among themselves for the better Understanding of the Scriptures, and for the regulating, both of their Studies, and Conversation accordingly. This was called *Collegium Philobiblicum*, and after the Example of such like other Exercises in the University, of which there were many Kinds in all the Arts and Sciences, there were also certain Rules agreed on for the sake of Order and Method. They met together once a Week: And in the Beginning they had more a Regard to Learning than to the advancing of sincere Piety. Their Method generally was for one of the Society to read a select Portion out of the old Testament in the Hebrew, or out of the New in Greek, or first one, and then the other: And after he had explain'd the same, for the rest to add their Observations likewise. The first Part of the Exercise was altogether *critical*, for the finding out the literal Meaning of the Text, and this was their chief Labour: The other Part confuted in the deducing of Propositions and Uses from it. This was kept up for some Time with good Success in a private Chamber, after the Evening Service was ended on Sundays. But as the Number of Students frequenting the same grew greater, and their Zeal was more inflam'd to the divine Word, this could not continue as it was: And therefore, seeing that this their Institution, contrary to their first Intention, was become almost as good as Publick, they desired, for the better Convenience, to have now a Director out of the Order and Faculty of Divines, that might preside in these their Meetings, and regulate the same in the best Manner. So upon Application to him for this End, Dr. *Valentine Alberti*, Professor extraordinary of Divinity in the said University, readily accepts the Charge offered him, and the Meetings are thereupon kept in his House, at which he himself is often present, assisting in these Exercises, and adding his own Observations both practical and theoretical. There is a great Concourse presently of the Students, and even among the Professors themselves, some openly encourage the same, and honour now and then with their Presence this *Philobiblical Society*, as do also several Travellers visiting the University. Which whole Matter being early communicated to Dr. *Spener* a little before he remov'd into *Saxony*, and he being very much pleased with the Design, a *confirmatory Letter* was written by him hereupon to the Matters, that were concerned

in

*Revival of Religion in Germany.*

275

in it, in which he not only fortify'd and encourag'd them in their good Resolution, but gave them also certain Advices, by means whereof all Things might be better directed for Christian Edification, and the Advancement of solid Piety. By this Means in many was excited a vehement Love for the study of the holy Scripture, an earnest Desire to search into the Depths of it, and a fervent Breathing after the Life of Christ, with sincere Endeavours to promote the Ends of his holy Religion. To which the Method did very much conduce, that was here observ'd. All was now begun and ended with Prayer: After the Lecture, both *explicatory* and *applicatory* of the Text, it was a Custom for the Director to add his Monitions and Counsels, the rest of the Members to confer their Observations, and even the Students and Auditors sometimes to propose theirs too. All this for a good while passed on very well, without raising any Suspicion, but being generally rather commended and applauded as a most useful Design. And from this sprung several other private Exercises of the same Nature among the Students, by which the Scripture Learning was exceedingly cultivated. Mr. *Frank*, who had been one of the first Authors of this Exercise, but had been absent from the University for a Year or two, in which Time he visited *Lunenburg* and *Hamburg*, diligently infilling in both these Places on the same sacred Study, while what was here begun took still deeper and deeper Rooting; after having spent some of the first Months of the Year 1689 at *Dresden*, in the House of Dr. *Spener*, who in all Matters sufficiently instructed him, returned again to *Lipsick*; and there is not only joined a second Time to the College and Society aforesaid, for the propagating the Knowledge of the holy Scriptures; but he himself opens a fresh *Biblical School*, as he had done before just upon his taking his Master's Degree. He began with the Epistle of St. *Paul* to the *Philippians*, in which he succeeded even beyond Hope, the divine Blessing accompanying his Labours. Wherein his principal Aim was the Reformation of his academical Auditors. And powerfully to persuade as many as were content to take him as their Tutor or Master, that they should not take up only with the Knowledge and Learning, that is needful to accomplish a good Divine, but that setting before themselves the primitive Pattern, they should in all Things study to behave themselves accordingly, as Persons more peculiarly dedicated and consecra-

ted to the Service of the blessed JESUS. Being thus encouraged he proceeded to read upon the Epistle to the *Ephesians*, and after that upon the latter Epistle to the *Corinthians*; whence he took Occasion to set forth both the Obstacles and the Helps to the Study of Divinity, and this with so much Applause, and so great a Concourse of Students, that neither his own Chamber, nor the School of the Electoral Scholars, which he had obtained for this End, from the Rector of the University, was able to hold the Number of them. In the middle of the Summer Dr. *Mabius*, Dean of the Faculty of Divines, appointed him to read in his Stead the public Theological Lectures for that Season, according to Custom, in the Divinity School: At which Lectures (called *Cercales*) he reading upon the second Epistle to *Timothy*, was flock'd to in a most unusual Manner, he having ordinarily about three Hundred Auditors. Moreover the Masters, who were Members of the Philobiblical Society, being hereby mightily encouraged and excited, were steadily confirm'd in their Resolution for the uniting with the Research of Scripture the *Study of Piety*, and consulted all proper Ways and Methods to be taken for the same, under the Conduct of the divine Grace, according to what in these Lectures had been most lively represented. Hereupon some of them met together privately in the Fear of the Lord. Mr. *Frank's* Study was the Place pitched on for this Purpose as most convenient, and here they gave themselves up diligently to sacred Reading and Meditation, with Prayer, following the Method of St. *Paul* in his Epistle to *Titus*, which was for the Use of the Candidates of Divinity expounded at this private Exercise. But it was not permitted them to enjoy long this Exercise alone; for many of the Students, so soon as they heard of it, began to flock to it as much as to any other of the Academical Exercises.

§. 29. At or about the same Time, Mr. *John Caspar Schade*, of the County of *Hennebergh*, as a faithful Fellow-Labourer in the Word, was instant both publickly and privately in promoting this holy Design: Wherefore he read upon the first Epistles of St. *John* and St. *Peter*, to the no small Excitement and Edification of his Auditors, which were as many as the Straintness of the Place could bear, and not; much less numerous than what followed Mr. *Frank*. In the Year 1691, he was made Deacon of St. *Nicholas* Church at *Berlin*, the Rector whereof was Dr. *Spener*. He had notwithstanding



*Revival of Religion in Germany.*

277

ing his Youth a deep Insight into the great Decay of the Church, and spent his Time much in catechizing of Youth, for which he had a particular Gift. He published a small Treatise at *Berlin*, call'd, *A Memorial for Berlin*, upon the Words, *Luk. 19. v. 42*. Wherein he exhorts them to prevent, by true Repentance, the approaching Judgments. In his two last Sermons he *foretold* his Death, commending to God the small Flock of the Pious as in a most serious and compassionate *Farewel*, and exhorting 'em with a great Deal of Fervency to remain faithful. After he had preach'd his last Sermon, a malignant Fever seized him, with which his Head being distemper'd, he nevertheless, instead of talking in his Delirium, as is usual, a deal of idle and nonsensical Stuff, spent his Hours with praising of God, in praying to him, and in incessantly repeating some devout Ejaculation or other. Thus he repeated some Hundred Times the following Expressions. *My Lord Jesu! Jesu! I live unto thee; I die unto thee; I belong to thee; I serve thee, my Jesu; I am thine.* And all this he cried from out of all the Strength of his Life, and with so loud a Voice, as that in the neighbouring Houses it was heard, and People flocked together at his House, not knowing what to make hereof. Being told of this, and caution'd that he might not tire himself with crying so loud, he said: *It doth not tire me; I must cry and preach Repent once while there is yet a Gasp of Breath in me. Oh! if I had but cried louder, when I was in the Pulpit, then I might now forbear it.* At the Beginning of his Sickness he went through a vehement *inward Combat* to his greater Purification, but soon after he cried out: *Victory! Victory! I have fought with the Devils, and conquer'd them: Oh! let us sing eternal Hallelujah!* He was so fervent in catechizing, and took such a Pleasure in it, that in the midst of his Sickness, he caused the Flock of little Children to come before his Bed. And having sung and prayed with them, he dismiss'd them with Blessing. Once also when he observed, that some of those that attended him were asleep, he said: *See how securely they sleep, being a lively Emblem both of the ecclesiastical, political, and æconomical State, who are all fallen asleep; but the Lord is risen up to awaken them with a strong Voice.* A little before his Death he prayed most fervently for the Elector, the City, and his own Congregation; but especially for his Successor in that Place,

*wishing*

278

*Revival of Religion in Germany.*

wishing that the same might reap, what had been sown by him. He died in the Lord 1698, in the 32d Year of his Age.

§. 30. But to return to the Affairs of *Lipsick*, while Mr. *Shade* and Mr. *Frank* were so usefully employed in reading upon the apostolical Epistles, many were enflam'd with an holy Zeal hereby: And just then in the very Warmth of these Transactions there comes unexpected, and is added to them, as by a singular Providence of God, Mr. *Paul Anthony*, being newly return'd from his Travels, he having accompanied in the Quality of Chaplain Duke *Augustus* (now Elector of *Saxony* and King of *Poland*) in his Tour through *France*, *Spain*, *Portugal*, and *Italy*. Who had been a Companion of "Mr. *Frank* a few Years before, and had assisted in laying the Foundation of the *Philobiblical* College; and therefore now with all Chearfulness unites himself with Mr. *Schade* and him in this Undertaking, (to whom also soon after join'd Mr. *Achilles*.) He then being much affected with the Zeal and ardent Love of the Scholars for the Study of the Scriptures, took in Hand St. *John's* Gospel, and in the Princes College (of which he was Fellow) expounded the same, with a mighty Concourse also of the Students, equal if not superior to any of the Rest. After which he in like Manner expounded St. *Paul's* first Epistle to *Timothy* with the same Applause and Satisfaction of his Auditors. He was after this called to several Preferments in the Lutheran Church: But is at present an Ornament of the University of *Hall*, and of the Faculty of Divines there.

§. 31. Now upon the opening of these *Biblical Schools* or Exercises, the Students of Divinity, who had been wont before to frequent none but either the *philosophical*, or the *homiletical* Shools, gave themselves so up to the Study of the Bible, as these were little followed. The latter of these were a sort of Exercises; in which the Art of Preaching was chiefly taught, and of which at one Time, there were no less than thirty at *Lipsick*; the great Abuses whereof were taken Notice of, and sharply reprehended by some eminent Divines, as an Impediment to solid Theological Learning. For the Candidates of Divinity being herein bred up to a superficial smattering in divine Matters, and to an empty and fallacious Oratory, made little or no Progress in true and genuine Theology, or would take much Pains in searching the Originals whence it shows. But now instead of thinking it enough to fill hand-

somely

*Revival of Religion in Germany.*

279

somely a Pulpit, and to act thence the Orator, so as to draw into Admiration a vulgar Auditory by the Help of some cramp, theological or metaphysical Terms, with a little vain Rhetorick, and gingling Musick of Words; most of the Students of Divinity, were convinc'd of the Necessity of applying themselves to the original Books themselves, where are the Springs of all sacred and solid Learning, with much more Diligence than hitherto had been customary in the University. Nay, several would hardly read any other Books besides: And these were so bought up in the original, as the Booksellers, Shops were hardly able to supply what was called for; especially the *Greek* Editions of the New-Testament. Another Consequence was this, that it was complain'd of hereupon earnestly by some, that the *Logical, Metaphysical* and *Homiletical* Schools were no longer frequented as before: Which could not possibly be, since so great a Part of the Students did daily employ several Hours in these sorts of Exercises on the holy Bible. It fell out also by the Means hereof, that several young Students, who tho' they professed the Study of Divinity, did nevertheless walk after the Manner of the World, being now awaken'd and convine'd by the Power of the divine Word, which they met with in those Lectures and Exercises, began henceforward to lead a serious and sober Life with all Diligence, and carefully to direct their Studies to God's greater Glory, and to the Good and Welfare of the Church in a more eminent Manner. Now from some that frequented these pious Exercises out of a vain Curiosity, being unregenerate in their Lives, and not able to bear the Admonitions given them, first the Matters, that were Members of the Phiibiblical Society, then the Hearers of Mr. *Frank*, and lastly, as many as constantly frequented any of these Schools or Exercises, and entred upon another Course of Life more suitable to the Principles and Spirit of Christianity, were in Derision call'd PIETISTS.

§. 32. This *new Name* being coin'd, there was no more to do for the Adversaries, but strait to search out some *heretical* Opinions to affix on them; which is no hard Matter to do at any Time. To speak of Abuses crept in, was presently interpreted a *Contempt* of the holy Institutions themselves: To inculcate Holiness of Life was look'd as an asserting *our Salvation by Works*: And to press after a vital Knowledge of God, as distinct from a dead one, was represented as altogether,

ther *fanatical*. Now upon the many Suggestions and Calumnies, that were confidently reported up and down, Mr. *Franck* made his Application to the Dean of the Faculty, requesting that he might have Leave to be heard and examined in the first Place, in Case of any further Accusations of Heterodoxy against him and the rest. But this not being then granted, the Clamours grew more violent and hot, through the Interest mainly of some of the Professors, who seeing their Schools but little frequented, were much exasperated hereat, and especially at the Slight cast upon them by some of the junior Students. So the *Theological Faculty*, by their Dean, summons Mr. *Franck* to give an Account of his Proceedings, and to answer to the Charges against his new sort of Lectures or Colleges set up. Which he did so much to Satisfaction, as the said Dean seeming well contented, promised to acquaint his Brethren of the Faculty with his Answer, who from that Time desisted from any further projecting the Enquiry they had begun. This was all in the Summer of the Year 1689; but the Motions still increased. For the Pulpits began to ring with this *new Sect*, and from the Consistory of the Clergy, awaken'd to this by a Multitude of Rumours, comes forth a *Mandate* to the University of *Lipsick*, bearing date *August* the 30th, in the same Year, requiring them to make a strict Inquisition into the *Matter of Fact*, whence the Name of *Pietists* was deriv'd, and what their Manners, Doctrines and Studies were. On the other Hand the Theological College of *Lipsick* presents the Consistory a *Memorial* of what had pass'd with respect to Mr. *Franck* and the other Students of Divinity, therewith declaring, how some Opinions were broach'd by them, that might have dangerous Consequences, & what they would further do to examine into the Matter thoroughly, for which End, they had resolved to interdict these Lectures, which were accordingly interdicted. And another *Mandate* soon follow'd for bringing the Cause to *Dresden*, by which Means this whole Matter came to the better examin'd into, and taken Notice of. The Electoral Court, and whole Province of *Saxony* is filled with the Rumours of it, and in a little while after all *Germany*, Books are written on both sides, *Apologies* and *Anti-Apologies* come forth thick, the new Name of *Pietism* is by the Heretick-Mongers inserted into their black List, and the first Instruments of *Pietism* were banish'd from *Lipsick*.

(To be concluded in our next.)

281

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* NOVEMBER 3. 1744. § N<sup>o</sup>. 88.

*Revival of Religion, in Germany finished.*

§. 33. **B**UT since God purposed, that this new Reformation should spread further, he order'd it so, that Mr. *Franck* was gladly received by Dr. *Breithaupt* then Professor of Divinity, and Superintendent at *Erfurt* in *Thuringia*, who being a Person not only addicted to solid Piety from, his Youth upwards, but also of great Experience, Learning and Knowledge in spiritual Things, wanted but an Opportunity of being supported and assisted, the better to push on a more practical Reformation. And therefore seeing the wonderful Hand of God in all that had been transacted hitherto with Mr. *Franck* and His Fellow Labourers at *Lipsick*, he promoted him to the Pastorate of *St. Austins* in *Erfurt*. Where now by Union of these two divine Instruments, a marvellous Revolution and Change was wrought in the said great City of *Erfurt*, both by the powerful Word of their preaching, and by Mr. *French* catechizing of little Children, (who being crowded with great Multitudes of them, succeeded therein to Admiration) as also by the Ministry of those Students, that upon their being first awakened at *Lipsick*, flocked hither in great Numbers, and were taken by the Lutheran Citizens of *Erfurt* into their Houses, in order to tutor their Children, and educate them in true fundamental Piety and the fear of the Lord. So that at last the Roman Catholick Magistrate being jealous of this unusual Applause, Revolution and Motion; and apprehensive, least a new Sect should encroach and creep in there, referred the whole Cause of the Pietists to the Elector of *Mentz*. And carried their Fears, Suspensions and Accusations so far, that by a *Mandate* from

N n

the

the said Elector of *Mentz* (to whom the City of *Erfurt* belongs) all spiritual Exercises were stopt and interdicted. And after some little while, both Dr. *Breithaupt* and Mr. *Franck*, were obliged to leave their City and Territories. After this in the Year 1691, by Dr. *Spener's* Removal to *Berlin* the Face of Affairs began much to change, and the persecuted to breathe a little freely, in that Dr. *Breithaupt* was called by the Court of *Berlin* to the Professorship in Divinity at the University of *Hall*, which was then but newly founded, and Mr. *Franck* receiving likewise a Call thither, was chosen to be Professor of the oriental Languages, and Pastor at *Glau-cha* near *Hall*. And as it was in the Time of the Reformation of *Luther*, that as soon as he appeared at the Head of the Reformation, many begun to be raised and awakened both in *Suisserland* and *France*; so likewise here after the first Motion at *Lipsick*, some were in like Manner stirred up at *Lunenburg*, *Halberstad*, *Wolfenbuttel*, *Gotha*, and in other Places; who unanimously labour'd in their respective Places for a *practical Reformation*, and more then superficial Piety and Spirituality: But received at the two first Places a very sorry Treatment, which ended at last in an utter Banishment of all *Pietism* thence.

§. 34. But it must, not be forgotten here, that as in the aforesaid Reformation begun by *Luther*, so also in this, amidst the Variety of Subjects that entertain'd it, not being alike prepared, certain Excesses and Abuses did insinuate themselves, and Tares were sown among the good Wheat. All which was presently charged on the first Instruments of this new Reformation, who have soberly and solidly vindicated themselves on this Head. And thus the Evil, which the Malice of the Adversary hereby design'd, has been made to work for an abundant Good. Dr. *Antonius* in his *Programma* to the Students for *Whitsontide* two Years since, as Pro-Rector then of the University at *Hall*, taking Notice then of this Artifice of the Enemy, to hinder the Progress of the Work of God, very warmly expostulates the Injustice and Unreasonableness of such a Proceeding. *Quam vero Iniquum hoc est* (says he) *atq; Impium. Quis nist insanus, Judæ delictum Christo exprobraverit? Quis Apostolis, aut Ephesinæ Ecclesiæ Presbyteris culpam adsignat, quod teste Paulo NB. EXILLIS IPSIS surrexerint viri, qui locuti sunt perversa, quo discipulos ad se sequendos abstraherint? &c.* “But how unjust is  
“this

*Revival of Religion in Germany.*

283

“this, and how impious? For who but a mad Man would “charge Christ with the Guilt of *Judas*? Or would blame “the Apostles and the godly Presbyters of the Church at “*Ephesus*, for that *out of their own selves* there did Men arise “speaking preverse Things, and did thereby, as the Apostle “had before testified; draw away Disciples after them.” And afterward he makes his most solemn Appeal to the whole Body of the Students, that they might be Witnesses both of what they heard and saw, and judge what Manner of Credit was to be given to the several Particulars (as about *Justification by Faith*; *the Life of the sacraments*, &c.) vulgarly charg’d against the Promoters of Christian Learning and Piety in that University, which is indeed worthy of being transcribed here whole, for the Neatness as well as Solidness of it: But, this would be too far to transgress the Bounds here set us. And this may serve at present by Way of Introducion to the following *Narrative*, to give an Idea of what is called *Pietism*, and to let the Reader into an Account of the Manner of its Rise: For to write an History of it, would be at least to fill a Volume as large as this.

§. 35. However it must not be omitted, that the Cause of the Persecutions on this Account, both in *Saxony*, and in some other Parts of *Germany*, was principally this, *viz.* When the first Instruments of Pietism (so called), came to be sensible where the Root of the Apostacy did lie, and that the Decay of Christian Piety, and Corruption both in *Rites* and *Doctrines* did generally spring for the most Part from them that make a Gain of Godliness in the worst Sense; and who climb into the Sheepfold of Christ not by the true Door; but, either by the Way of mere scholastick Learning and unsanctified Reason; or by Application to worldly Patrons, and other unlawful and sinister Means; they could not but declare what they found and knew to be true. They saw saw, unexperienced, unexercised Students in the Cross of Christ, entrusted with the *Pastoral Care* of Souls, while they themselves were often stupidly ignorant of the State of their own Souls, and destitute of all the requisite Qualifications of a true Christian Pastor. By witnessing against which they drew presently to themselves the Odium of the Guilty, which produced several Persecutions, not only what was done at the Courts of *Saxony* and *Lunenbourg* in order to suppress this growing Sect (as they called it) of *Pietism*, are more than sufficient Evidences of

this Matter. But besides there are numerous other Instances also which might for Confirmation of this be bro't, both from other Counts of *Germany*, as also (not to mention the *Suissers*) that of *Sueden* it self. And no wonder it is, if in the midst of so much Dust as was raised, several even of the more sober and religious Part, were at first afraid of them, and were carried away with a Multitude to think and speak Evil of them. The Refugees, that fled from other Provinces of *Germany* for Shelter into the Marches of (*Brandenburgh*, were also attack'd again as they had been before by the Violence of many of the Clergy strongly prejudiced against them. But when the Slandering and Accusations from the Pulpit grew daily hotter and hotter, and the Rumour thereof was spread, even to the Electoral Court of *Berlin*, several Commissions were issued out for examining, into the Truth of the Matters charged against them; which all turned to the Disadvantage of their Adversaries, and the Justification of the Truth. But chiefly the last Commission of all, to which a certain *Sermon* of Professor *Frank* gave Birth, which he preach'd and printed against the *False Prophets*: For when he spoke out plainly, that the general Degeneracy of Christianity was owing *principally* to the Lukewarmness and Deadness of the Clergy, they were so offended at it, as by aggravating hence their Gravamina and Complaints very much at the Royal Gourt of *Prussia* to necessitate the King to appoint a public Commission for inquiring into the Reports and Grounds of all their Accusations. but which fell out so favourable on the Parts of the *Pietists*, contrary to their Expectations, as the Accusers were silenced and confounded. And whereas the *Pietists* were chiefly accus'd and charg'd by the *Anti-Pietists* with Heterodoxy, these Delegates and Commissioners did search into and examine most strictly and impartially their Doctrine: Whereby, they found what was taught by them, to be perfectly conformable to the symbolical Books, and the *Augustan Confession* of Faith. And since that Time they have been, and are still protected, countenanced and favoured by his *Prussian Majesty*, who has confirmed the Foundations at *Hall* with many Priviledges, as from this Book, and the Appendix, is made to appear.



*Revival of Religion in Pennsylvania & New-Jersey.*

285

*A Letter from the Rev. Mr. GILBERT TENNENT, late  
of New-Brunswick in Province of NEW-JERSEY,  
now of Philadelphia in the Province of PENNSYLVANIA,  
relating chiefly to the late glorious Revival of  
Religion in those Parts of America.*

*To the Reverend. Mr. PRINCE of Boston.*

*Philadelphia, Aug. 24. 1744.*

*Rev. and dear Brother,*

I Sympathize with you in lamenting the Loss of so valuable a Relative as the Reverend and pious Mr. *Thacher* of *Middleborough*; who seem'd to have as much at Heart the Interests of vital Religion as any I have ever met with, and whose distinguish'd exemplary Seriousness in Religion was adorn'd with uncommon Attainments in Humility. The Removal of such a faithful and affectionate Watchman is a publick Loss, which both deserves and demands our sincere but submissive Sorrows.

I am glad that it pleased the sovereign God to make my poor Labours of any Service among you; I desire ever to bless his Name for that undeserved Mercy. I am thankful for the *Christian History*, and well pleas'd with the Design and Management of that Work; I hope it will be a Mean in God's Hand of conveying with Honour to Posterity a *Memo-rial* of the late blessed *Revival of Religion*, which has been so virulently oppos'd, and unjustly aspers'd by many.

As to my drawing up any particular Account of memorable Things that have been *this Way* of a religious Nature, my Neglect of taking Notes thereof in the proper Time, together with the brokenness of my Memory, and many Incumbrances forbid the Attempt. I shall therefore in the Room thereof send you a *prefatory Attestation*, which I drew up and prefix'd to the *second Edition* of Mr. DICKINSON's *Display of special Grace &c.* which was signed by *several Ministers* this Way, and is as follows:

'We whose Names are underwritten, with Pleasure embrace the present Occasion, to give a *joint & publick Testimony* to the *Reality of Truth of the late Revival of Religion in this Land*; which is call'd generally & justly *the Work of GOD*. If any should inquire what we mean by *the Work of GOD*, we think *the judicious Author* of the following Dialogue has given a  
'plain

‘plain and pertinent *Answer* to his Inquiry, whkh we declare our *high Approbation* of.

‘A *Work of conviction and Conversion* spread not long since in *many Places of these Provinces*, with such Power and Progress, as even silenced for a Time the most malignant Opposers: they were then either afraid or asham’d openly to contradict such astonishing Displays of the divine Almightyness, in alarming Multitudes of secure Sinners out of their fatal Stupor, and exciting in them the utmost Solitude about the everlasting Concerns of their Souls; many of whom gave us a *rational and scriptural Account* of their *Distress*, and afterwards of their *Deliverance* from it, agreeable to the Method of the Gospel of CHRIST. Their *Comforts* as well as *Sorrows* appear’d by all the Evidences we can have of such Things to be agreeable to *Scripture and Reason*.

‘It affects us to think, how poor Souls flock’d to the dear IMMANUEL, the blessed LORD JESUS as *Doves to their Windows*: What *Multitudes* in our religious Assemblies, trembled like the *Jailor*, under the Apprehensions of God’s dreadful Vengeance: and how many melted into the softest Contrition, or were transported into Joy and Praise, while they beheld the amiable Glories of redeeming Grace and Love! And these Sensations have been followed in many by a *Gospel Conversation*. What passionate Affections have in many been excited to the KING of *Saints*! What tender Concern have they express’d for the Honour of God’s Name, and the Good of his Kingdom? What Bowels, of Pity have they had over the perishing Souls of others, and what Tenderness and Circumspection has appeared in the Course of their Behaviour! In short we are fully persuaded that we have had all that *Evidence* of the Reality of a *Work of GOD* among us, which can be reasonably expected in the present State of Things, since Miracles have ceased. What if there were some Things exceptionable in the Conduct of some of the *Instruments and Subjects* of this Work? Is this so strange an Incident in a State of Imperfection, as to give us Ground of Surprize or Prejudice against the whole Work?

‘But here we must observe, that divers *false Reports* have been invented and spread industriously both by Word and Writing, in order to blacken the Characters of several

‘*Ministers*

and New-Jersey.

287

‘Ministers whom GOD has been pleas’d of his pure Goodness to honour with Success; & other Charges against their Conduct have been invidiously aggravated beyond their proper Foundation and set in a false Light, and some of the *Subjects* of this Work have been doubtless treated in the same Manner.

‘It is shocking to think that any should dare to oppose a Work attended with such commanding Evidence as has been among us! We wou’d beseech all such to consider solemnly the following Paragraph of the Reverend Mr. *Robe* Minister of the Gospel in *Kilsyth* in *Scotland*, in his *Preface to his Narrative*, which is as follows, viz. “Lastly, I seriously beg of any who are prejudiced against this Dispensation of GOD’s extraordinary Grace, and look upon it as a 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 left and undone, because, of Unbelief and other Sins, what shall we do to be saved?* And as a *young Girl* about *twelve*, who had been in Distress for some Time, call’d for me to a seperate Place in a House where I was, and ask’d 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 Fears of the Wrath of GOD is all but Delusion, and that it is no such dreadful Thing as they need to be much afraid of it! Shall we tell Persons lamenting their *Cursing and Swearing, Sabbath-breaking and other Immoralities* that it is the Devil that 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, inquire at us, *What they shall do to get an Interest 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.”

‘We

‘We think that our Reverend and ingenious Brother Mr. *Jonathan Dickinson* of *Elizabeth Town* in *New-Jersey*, who is the *Author* of the following *Dialogues*, has with much Judgment and solid Reasoning therein, baffled the common Cavils of Opposers against the *Work of God*, and answered the Objections of the *Scrupulous*: we cannot but highly approve of his *Description* of the *Nature* and *Necessity of Conversion*, and establishing it upon the impregnable Basis of *Scripture* and *Reason*: His Account of *Regeneration Faith* and *Consolation*, is likewise exactly agreeable to our Sentiments.

(*To be continued.*)

BY some Passengers in *Capt. Darling* from *London* to *Piscataqua*, who came hither on *Monday*, we were inform’d that the Rev. Mr. *Whitefeld* was with them, and on the *Thursday* before being at some Distance from Land, they met a fishing Schooner going to *Portsmouth*, into which Mr. *Whitefeld* and some others went, in Hopes of getting sooner ashore: But by Stress of Weather were kept *all Night* on the Sea, and the *next Day* were forced into *York*, where they landed: that Mr. *Whitefeld* was indisposed when he went into the Schooner, the *next Day* grew dangerously Ill, & so continued to *Saturday Noon* when our Informer left him: That he lost his only Child *about four Months* before his leaving *England*: That he was freely permitted to Travel and Preach, wherever he was asked in all Parts of the Kingdom: that he was mightily assisted, engaged in no Parties, and his Ministry has been wonderfully blessed to the Revival of Religion in great Numbers: That he came away to the Regret of Multitudes earnestly intreating his Continuance and Preaching: That he is full of the Spirit of Love, Meekness and Sweetness: That his Intention was to pass on to *Georgia*; and as he goes on, to meddle with no Controversies, but only to preach up the Parts of vital Piety and the pure Truths of the Gospel to all that are willing to hear him: and the *Family* he bro’t with him are only his *Consort*, with a *Man* and a *Girl* for the *Orphan House*. And *Yesterday* we heard that his Illness was somewhat abated.

289

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

Saturday NOVEMBER 10. 1744. § N<sup>o</sup>. 89.

*The Rev. Mr. W. TENNENT's Account of the Revival of  
Religion in Pennsylvania, &c. continued.*

‘WE likewise concur with our Reverend Author, in  
‘his seasonable Effort against *Antinomian Errors*  
‘express’d in his *second Dialogue*; and declare to  
‘the World that we believe and maintain that *Sanctificaion* is  
‘*the Evidence of our Justification*,|| and that *Assurance* is not  
‘*essential to Faith*, but only a seperable Fruit of it: Yet we  
‘agree with the Reverend and very judicious Mr. *Flavel*, in  
‘his *Sacramental Meditations* on *Ephes. 1. 13.* who speaketh  
‘thus, viz. “That tho’ all Believers are not seal’d at one  
‘and the same Time, yet there are *few if any* Believers but  
‘do meet with one Season or another in this Life, wherein  
‘the LORD doth seal them.” By which *sealing* he tells us  
“(before) in the same Discourse he understands the SPIRIT’s  
“giving a sure and certain *Testimony* to the Reality of that  
“Work of Grace he hath wrought in our Souls, and to  
“our Interest in CHRIST, thereby satisfying our Fears and  
“Doubts about our Estate and Condition:” And we ap-  
‘prehend the *Author* of the aforesaid *Dialogue* with *Libertinus*,  
‘is consistent herewith, in what he says about *Manifestation*,  
‘*Perswasion*, *Assurance*, which he uses as *synonimous* Terms.

‘We

|| *Agreeable to this united Judgment of these great Friends and  
Instruments of the Revival of Religion in North-America,*  
*writes the Rev. Mr. Whitefield in Sermon VI. of his third*  
*Volume of Sermons in the Terms following;*

‘It is not going back to a Covenant of Works to look  
O o ‘into

'We do therefore recommend the following *succinct nervous and judicious Composure* to the impartial Consideration of Mankind: and cannot but judge that there is sufficient Light and Argument in it, to convince all (that are not under the Power of a corrupt Bias and unreasonable Prejudice) of the Truth and Certainty of the Matters contained therein.

'O may the GOD of Truth and Holiness arise and plead his own Cause, and grant his successful Smiles to this Performance, and others of the like Nature and Tendency; that notwithstanding the present Gloom of unjust Reproach, Contempt and Opposition cast upon and made against the *Work and Servants of GOD*, it may be reviv'd in the midst of the Years among us and elsewhere.

'And here we cannot but declare our great Satisfaction with the concurring Suffrage of *those reverend and Worthy Gentlemen*, of a superiour and distinguish'd Character, (whose Names are mention'd in the *preceeding Preface*) to the blessed *Work of God in this Land*.

'We rejoyce, and give Glory to GOD, that in this Day of Blasphemy, Rebuke, and Insult, he is pleas'd to raise  
up

'into our Hearts, and seeing that they are changed and renewed, from thence form a comfortable and well-grounded Assurance of the Safety of our States.—No, this is what we are directed to in Scripture.—By our bringing forth the Fruits, we are to know whether or no we ever did truly partake of the Spirit of God.—*We know* says St. John, *that we are passed from Death to Life because we Love the Brethren*.—And however we may talk of Christ's Righteousness, and exclaim against legal Preachers; if we are not holy in Heart and Life we are Self-deceivers, we are only formal Hyocrites.'

And in Vol. II. Sermon 2. after speaking of the Fruits of the Spirit, such as *Joy, Peace, Long-suffering, Meekness &c.* as Marks of the new Birth, he adds, 'for my own Part I had rather see these divine Graces, these heavenly Tempers stamped upon my Soul, than to hear an Angel from Heaven saying unto me, *Be of good Cheer, thy Sin are forgiven thee.*'

and New-Jersey.

291

‘up *Witnesses* in diverse Parts of the World to appear for  
‘his Cause by *publick Attestations* and *Defences*; amongst  
‘whom we would mention with due Honour and Respect the  
‘Rev. Mr. *Edwards* of *Northampton* in *New-England* in his Ser-  
‘mon upon the *distinguishing Marks of the Work of the SPIRIT*,  
‘and in his late Book Intitled, *Some Thoughts concerning the*  
‘*Revival of Religion in NEW ENGLAND, and the Way how it*  
‘*ought to be acknowledg’d and promoted*, in five Parts: Like-  
‘wife the Reverend Mr. *Robe* in the aforesaid *Preface* and  
‘*Narrative*; and the Reverend Mr. *Alexander Webster* of  
‘*Edinburgh* in his Book Intitled, *Divine Influence the true*  
‘*Spring of the extraordinary Work at Cambuslang, and other*  
‘*Parts of the West of SCOTLAND*.

‘Before we conclude, we think it necessary to advertise  
‘the Reader of this Particular; namely, that tho’ the Re-  
‘verend *Author* of the ensuing *Dialogues*, did not think it  
‘proper to prefix his Name to the *first Edition* of them; yet  
‘being now ask’d, he allows *his Name* to be mention’d in  
‘this *second Edition*. But we must not longer detain the Rea-  
‘der from the Performance it self: We therefore conclude  
‘and remain his Friends and Servants in JESUS CHRIST.

*Gilbert Tennent*

*Philadelphia*      *William Tennent*

*June 1. 1743.*      *Samuel Blair*

*Richard Treat*

*Samuel Finley*

*John Blair.*

I may add that *both our Presbyterys*, viz. of NEW-BRUNS-  
WICK and NEW-CASTLE, have in their late *Declaration* of  
May 26. 1743, printed at *Philadelphia*, manifested their  
cordial Concurrence with the *Protestation* of the *Prejbytery*  
of NEW-YORK, in which are these Words, viz.

‘We protest against *all those Passages* in any of the Pamph-  
‘lets which have been published in these Parts, which seem  
‘to reflect upon the *Work of divine Power and Grace* which  
‘has been carrying on in so wonderful a Manner in *many of*  
‘*our Congregations*; and declare to all the World, that we  
‘look upon it to be the indispensable Duty of all our Mini-  
‘sters to encourage *that glorious Work* With their most faith-  
‘ful and diligent Endeavours.’

292

*Revival of Religion in Pennsylvania &c.*

This PROTEST was signed *May* the 29th. 1742, by the following Members of the *Presbytery* of NEW-YORK, *viz.*

*Jonathan Dickinson*

*Ebenezer Pemberton*

*Daniel Elmore*

*Silas Leonard* Ministers.

*John Pierson*

*Simon Horton*

*Azariah Horton*

*Nathanael Hazard* Elders.

*Timothy Whitehead*

*David Whitehead.*

Now the Concurrence of the *Presbytery* of *New-Brunswick* and *New-Castle*, with the aforesaid *Protest*, is express'd in the following Words, in the 5th Page of their DECLARATION. '*With this Protestation of these our Reverend and other Brethren we heartily agree*'. And in the 13th Page they declare 'that they could not come into a State of settled constant Communion with such as had protested against them until they received competent Satisfaction, especially concerning their Oppositions to and Reflections upon the 'Work of GOD's Grace and Success of the Gospel in the 'Land.'

I trust I may say to the Glory of GOD's Grace, that it pleas'd the most high GOD to let me see considerable Success in the *Places where I laboured statedly many Years* before I came *hither*.

*New-Brunswick in the Province of NEW-JERSEY,*  
*and Staten-Island in the Province of NEW-YORK.*

The Labours of the Reverend Mr. *Frelinghousa*. a Dutch Calvinist Minister, were much bless'd to the People of *New-Brunswick* and *Places adjacent*, especially about the Time of his coming among them, which was about *twenty-four Years ago*.

When I came *there* which was about *seven Years after*, I had the Pleasure of seeing much of the Fruits of his Ministry: divers of his Hearers with whom I had Opportunity of con-veiling, appear'd to be converted Persons, by their Sound-

ness



*Revival of Religion in New-Brunswick.*

293

ness in Principle, Christian Experience, and pious Practice: and these Persons declared that the Ministrations of the aforesaid Gentleman, were the Means thereof. This together with a kind *Letter* which he sent me respecting the Necessity of dividing the Word aright, and giving to every Man his Portion in due Season, thro' the divine Blessing, excited me to greater Earnestness in ministerial Labours. I began to be very much distress'd about my want of Success; for I knew But for *half a Year* or more after I came to *New-Brunswick*, that any one was converted by my Labours, altho' several Persons were at Times affected transiently.

It pleased GOD to afflict me about that Time with *Sickness*, by which I had affecting Views of Eternity. I was then exceedingly grieved that I had doneso little for GOD, and was very desirous to live one *half Year* more if it was his Will, that I might stand upon the Stage of the World as it were, and plead more faithfully for his Cause, and take more earnest Pains for the *Conversion of Souls*. The secure State of the World appeared to me in a very affecting Light; and one Thing among others pressed me sore; viz. that I had spent much Time in conversing about Trifles, which might have been spent in examining People's States towards GOD, and perswading them to turn unto him: I therefore prayed to GOD that he would be pleased to give me one *half Year* more, and I was determin'd to endeavour to promote his Kingdom with all my Might at all Adventures. The Petition GOD was pleased to grant manifold, and to enable me to keep my Resolution in some Measure.

After I was rais'd up to Health, I examined many about the Grounds of their Hope of Salvation, which I found in most to be nothing but as the Sand: with such I was enabled to deal faithfully and earnestly; in warning them of their Danger, and urging them to seek converting Grace. By this Method many were awaken'd out of their Security; and of those diverse were to all Appearance effectually converted: and some that I spoke plainly to were prejudiced. And here I would have it observed, that as soon as an *effectual Door* was *opened*, I found many *Adversities*, and my Character was cover'd with unjust Reproaches, which thro' divine Goodness did not discourage me in my Work. I did then preach much upon *Original Sin*, *Repentance*, the Nature  
and

and Necessity of *Conversion*, in a close examinatory and distinguishing Way; labouring in the mean Time to sound the Trumpet of GOD's Judgments, and alarm the Secure by the *Terrors* of the LORD, as well as to affect them with other Topicks of Perswasion; which Method was fear'd by the HOLY SPIRIT in the *Conviction* and *Conversion* of a considerable Number of Persons, at various Times, and in different Places, in that Part of the Country; as appeared by their Acquaintance with experimental Religion, and good Conversation.

I may further observe, that frequently at *Sacramental Seasons* in *New-Brunswick*, there have been signal Displays of the divine Power and Presence: divers have been *convinced* of Sin by the Sermons then preached, some *converted*, and many much affected with the *Love* of GOD in JESUS CHRIST. O the sweet Meltings that I have often seen on such Occasions; among many! *New-Brunswick* did then look like a *Field the LORD had blessed*: It was like a little *Jerusalem*, to which the scattered Tribes with eager haste repaired at Sacramental Solemnities; and there, they fed on the *Fatness of God's House*, and drunk of the *River of his Pleasures*. But alas! the Scene is now alter'd!

While I lived in the *Place aforesaid*, I don't remember that there was any great Ingathering of Souls at any one Time; but thro' Mercy there were pretty frequently Gleanings of a few here and there, which in the whole were a considerable Number. But having never taken a written Account of them, I cannot offer any precise Conjecture at their *Number*, and shall therefore leave it to be determined at the Judgment-Day. But at *Staten Island* one of the Places where I stately laboured, there was *about fifteen or sixteen Years ago*, a more *general Concern* about the Affairs of Salvation, which hopefully issued in the *Conversion* of a pretty many. Once in the Time of a Sermon upon *Amos 6. 1.* (before which the People were generally secure, the SPIRIT of GOD was suddenly poured down upon the Assembly; the People were generally affected about the State of their Souls; and some to that Degree, that they fell upon their Knees in the Time of the Sermon, in order to pray to GOD for pardoning Mercy: Many went weeping Home from that Sermon; and then the general Inquiry was, *What shall I do to be saved?*

*Revival of Religion in Philadelphia &c.*

295

I may further observe that some few of those that I trust were converted in the *Places aforesaid* long since, were compell'd to *cry out* in the publick Assembly, both under the Impressions of *Terror* and *Love*.

During the late Revival of Religion, *New-Brunswick* felt some Drops of the spreading Rain, but no general Shower.

Philadelphia and other Places in the Province of  
PENNSYLVANIA.

As to the City of PHILADELPHIA, where *now* by the Providence of GOD I labour statedly; many have been hopefully converted here, during the late Display of GOD's Grace in this Land. The Reverend Mr. *Whitefield* was the Instrument that GOD was pleas'd to improve principally, in the *Awakening* and *Conversion* of Sinners here: yet the Labours of *others* have been also attended with some Success. This Town by all that I can learn, was in a deep Security generally, before Mr. *Whitefield* came among them; but his Preaching was so bless'd, that a great Number were bro't under a religious Concern about the Salvation of their Souls; Multitudes were *inquiring the Way to Zion with their Faces thitherward, weeping as they went*. Some Years since, there were so many under Soul-sickness in this Place, that my Feet were pain'd with walking from Place to Place to see them; and there was *then* such an eagerness to hear religious Discourse, that when they saw me going to a *House* they would flock to it; and under what was spoken, they were sometimes generally and to all Appearance deeply affected: and thus it was in more *publick Assemblies*, there were sometimes general Meltings.

And altho' several Persons have lost their religious Impressions, and *returned with the Dog to his Vomit*, and some others have fallen into *erroneous Sentiments*; yet GOD has preserved many from those Evils, who give a rational and scriptural Account of their *Conversion*, and crown the same by their Practice. Neither is it strange that some should be carry'd away here, by the fair Speeches and cunning Craftiness of those that lie in wait to deceive; seeing that the greater Part of this Place have never had the Benefit of a strict religious Education, and therefore were never well fixed in the thorough Knowledge of a *consistent System of Principles*.

None

None that I know of in this Town, who were well acquainted with the Doctrines of Religion in their Connection, and establish'd in them, have been turned aside by the Tempests and Tricks of Errorists.

The *last Sabbath in May last*, I gave the *Sacrament of the Lord's Supper* the *first Time* that ever it was dispens'd to the Society to which I belong, (considered as a Society:) The Number of *Communicants* was *above one Hundred and forty*. These Persons I *examined* about their *gracious State*, as well as *doctrinal Knowledge*; and upon trial almost all of them gave a scriptural and satisfactory Account of the Grounds of their Hope. Now the chief Part of these according to their own Account, have been bro't to CHRIST during the late Revival of Religion.

And there are *divers other Persons in this City*, who in a Judgment of scriptural Charity, have got saving Benefit during the late marvellous Manifestation of GOD'S Grace, who do *not join in Communion with us*.

Tho' there is in many a considerable Decay as to their liveliness and affectionateness in Religion; yet thro' divine Goodness they grow more humble and merciful, and it is evident by their Conversation that the general Bent of their Hearts is for GOD.

Since I have come *here*, my Labours seem to be chiefly serviceable to instruct and establish in the great Truths of Religion, and to comfort pious People: there have been but a few Instances of Conviction and Conversion of late in *this Town* that I know of.

*(To be finished in our next.)*

WE are further informed, That the Rev. Mr. *Whitefield* so surprizingly revived, as to Preach both Parts of the last *Lord's Day* to the Rev. Mr. *Moody's* Congregation of *York*, with great Life and Power: That he preached *every Evening* on board the *Mast Ship* in which he came, throughout the Voyage; that all but three, as Business would permit, attended with great Seriousness: That his Preaching, Conduct and Conversation were so moving, winning and successful, as to effect a wonderous Reformation: That the last *Tuesday Events* he preach'd in the Rev. Mr. *Fitch's* Church at *Portsmouth*; the next Morning at the Rev. Mr. *Shurtleff's*: And that there was no Disturbance nor Contention.

297

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday NOVEMBER 17. 1744. § N<sup>o</sup>. 90.

*The Rev. Mr. G. TENNENT's Account of the Revival of  
Religion in Pennsylvania, &c. finished.*

**I***F some Places of this Province* some Years ago, particularly in *Nottingham, Fogs-Manor, Whitelecreek, Neshamine, and elsewhere*, there have been such general Lamentations in the Time of Preaching, that the Speaker's Voice has been almost drowned with the *Cries* of the *Distressed*, even after they have been entreated again and again to restrain themselves; yea and sometimes when the Speaker discours'd in a *Gospel Strain*, divers Persons in *some Places in this Province* have fallen down to the Ground, in the Time of Sermon, as tho' they were stabb'd with a Sword: and what tho' some have lost their Impressions, and relapsed into their sordid Impieties.; this is no more than what the Scriptures inform us did happen in the *Apostolick Times*: yet it is well known that many of them (so far as we are capable of judging by Mens Speech & Practise) have been brought to a sound Conversion.

I think it needless here to offer a Reply to the *Cavils* of *Opposers*, which are as numerous as invidious and impertinent: but this I must say, that mine Eyes and Ears have seen and heard so much of the Appearances and Fruits of the late Revival of Religion, that I must reject Religion altogether and turn Infidel, if I should dispute and oppose the same. May it please the gracious GOD to pardon those unhappy Men, who have set themselves in Opposition to the Work of the most high God, and painted it in black & odious Colours, and let them see their Sin and Danger, before it be too late.

P p

Dear

298

*Revival of Religion at Freehold &c.*

*Dear Sir,* I did not think, when I began to write, to offer any more than our *prefatory Attestation*; but being urged to mention something of what I had seen and heard, and finding a Pleasure in the Subject, I have added (with the strictest Regard to *Truth* and *Soberness*) these few hasty Hints concerning some *Matters of Fact* which I know to be true; and shall leave to your own Discretion to do with them as you shall see meet.

I am, Sir, Your's &c.

*Gilbert Tennent.*

*An Account of the Revival of Religion at Freehold and  
other Places in the Province of NEW-JERSEY, in a  
Letter from the Rev. Mr. William Tennent, Minister  
of the Gospel, to the Reverend Mr. Prince.*

*Freehold, Octob. 11th 1744.*

*Reverend and dear Sir,*

I Desire to notice thankfully, the late rich Display of our glorious EMANUEL's Grace, in subduing by his Word and Spirit Multitudes of Sinners to himself, both in *this* and *other* Lands. O may he go on conquering and to conquer, until he has subdued all Things unto himself!

Neither can I think but that the writing of a *History* of the great Things our LORD has done among us, has a Tendency to, and will by the blessing of GOD upon it, excite Generations yet unborn to praise his glorious Name, and thereby his Honour will be advanced, and his Triumphs increased!

Most gladly therefore do I comply with your Request, and herewith send such an Account as I can, of what the LORD has done among us.

But herein as I must be very general, having never made any Memorandums in Writing of the LORD's Work here; so I trust I shall be strictly true, for the LORD hates a false Witness.

This Place lies *Southwest* from *New-York*, and is distant from it about *fifty Miles*. It was the *first* in the *EAST-JERSEY*, on the *West Side* of *Rariton River*, which was settled with a Gospel Ministry. This was owing under GOD to  
the

*Revival of Religion in Freehold, &c.*

299

the Agency of some *Scots* People, that came to it: among whom there was none so painful in this blessed Undertaking as one *Walter Ker*; who in the Year 1685, for his faithful and conscientious Adherence to GOD and his Truth, as professed by the *Church of Scotland*, was *there* apprehended, and sent into *this Country*, under a Sentence of perpetual *Banishment*. By which it appears that the Devil and his Instruments, lost their Aim in sending him from Home; where its unlikely he could ever have been so serviceable to CHRIST'S Kingdom, as he has been here. He is yet alive; and blessed be GOD, he is flourishing in his old Age, being in his 88th Year.

But to return; the publick Means of Grace dispensed here, were at first for a Season, too much like a miscarrying Womb and dry Breasts; so that the major Part of the Congregation could not be said to have so much as a Name to live. *Family Prayer* was unpractis'd by all, a very few excepted; Ignorance so overshadowed their Minds, that the Doctrine of the *new Birth* when clearly explained, and powerfully press'd upon them, as absolutely necessary to Salvation, (by that faithful Preacher of GOD'S Word Mr. *Theodorus Jacobus Frelinghousa*, a *Low Dutch* Minister, and some other *English* Ministers who were occasionally here,) was made a common Game of; so that not only the *Preachers* but *Professors* of that Truth were called in *Derision New-Barn*, and look'd upon as holders forth of some *new* and *false Doctrine*. And indeed their *Practice* was as bad as their *Principles*, viz. *Loofe* and *Prophane*.

In the Year 1729 their Minister removed from them, and they were so grievously divided among themselves, that it appeared improbable, they would ever agree in the Settlement of another. In this miserable helpless and almost hopeless Condition they lay; and few among them had either Eyes to see, or Hearts to bewail their woful wretched Circumstances. Thus they seem'd to be cast out as the Prophet *Ezekiel* represents it, in the 16th *Chap.* of his Book and the 5th *Verse*. But the LORD who is rich in Mercy, of his unexpected and unmerited *Love passed by them lying in their Blood*, and said unto many of them since that Day, *Live*; and live they shall to all Eternity.

About this Time my dear Brother *John* (who is now with JESUS) was licens'd as a Candidate for the sacred Ministry:

a Youth whom the AUTHOR of every good Gift and uncommonly furnished for that important Trust. To him Application was made by some of the Congregation, in treating that he would supply them for a Time: To which (with the Leave of the *Presbytery*) he consented. But ere he went, he often told me, that he was heartily sorry he had engaged to go among them; for it seemed to him that they were a People whom GOD had given up for their Abuse of the Gospel. But the LORD's Thoughts are not our Thoughts, nor his Ways our Ways: For when he had preached *four* or *five Sabbaths* in the Place, (which was the whole Time he tarried among them at first) the LORD so blessed his Labours, ingaging People to attend to the Things which were spoken, and in stirring them up to *search the Scriptures*, whether these Things were so or not, and withall enabling him to preach to them with such uncommon Freedom and Earnestness; that he told me he was fully persuaded, CHRIST JESUS had a large Harvest to bring home there; so that tho' they were a poor broken People, yet if they call'd him he would settle among them, albeit he should be put to beg his Bread by so doing. *April* the 15th. 1730. the Congregation unanimously call'd him; which he accepting of, was ordained the 19th of *November* following, and continued with them until *April* 23d. 1732, and was then translated to Glory.

During his short Time, his Labours Were greatly blessed; so that the Place of public Worship was usually crouded with People of all Ranks and Orders, as well as Professions that obtain'd in that Part of the Country, and they seem'd to hear, generally as for their Lives: yea, such as were won't to go to those Places for their Diversion, *viz.* To hear News or speak to their Trades-Men, &c. even on the *Lord's-Day*, as they themselves have since confess'd, were taken in the Gospel Net: a solemn Awe of GOD's Majesty possessed many, so that they behav'd themselves as at his Bar while in his House. Many Tears were usually shed, when he preached, and sometimes the Body of the Congregation was mov'd or affected. I can say, and let the LORD alone have the Glory of it, that I have seen both *Minister* and *People* wet with their Tears as with a bedewing Rain. It was no uncommon Thing to see Persons in the Time of *Hearing*, *sobbing* as if their Hearts would break, but without any public Out-cry; and some have been *carry'd out* of the Assembly (being overcome) as if they had been dead.—

Religion



in New-Jersey.

301

Religion was then the general Subject of Discourse, tho' they did not all approve of the Power of it: the *holy Bible* was searched by People on both Sides of the Question, and Knowledge surprisingly increased! The Terror of GOD fell, generally upon the Inhabitants of *this Place*; so that Wickedness as ashamed in a great Measure hid it self; Frolicking, Dancing, Horse-racing, with other profane Meetings were broken up.

Some of the jolly Companions of both Sexes, were constrained by their Consciences to meet together, the Men by themselves, and the Women by themselves, to confess privately their Abominations before GOD, and beg the Pardon of them.

*Before my Brother's Death*, by Reason of his bodily Weakness, and Inability on that Account to officiate publicly, I preached here about *six Months*. In which Time, many came enquiring *what they should do to be saved*, and some to tell *what the LORD had done for their Souls*. But the Blessing on his Labours to the Conviction and Conversion of Souls, was more discernible *some Months after his Death*, than any Time in his Life; almost in every Neighbourhood, I cannot say in every House, there were Sin sick Souls, longing for and seeking after the dear Physician JESUS CHRIST: several of whom I no Ways doubt have since that Time sincerely closed with him, and are healed: Glory, Glory to his holy Name be given for ever and ever, *Amen!*

*Sometime after my Brother's Decease*, the Congregation called me to labour among them statedly: which I accepted and was *ordained*, Oclober the 25th. 1733. Thus my LORD sent me to reap that on which I had bestowed but little Labour: May this Consideration be blessed to make me thankful and humble while I live.

I must further declare to the Honour of GOD, that he has not yet left us, altho' awfully provok'd by our crying Crimes; but *ever since* that more remarkable Out-pouring of his SPIRIT has continued to bless his own Ordinances, to the Conviction, Conversion and Consolation of precious Souls: so that *every Year*, some, more or less, have been in a Judgment of Charity added (savingly) to his mystical Body: To his holy Name be all the Glory. In the mean Time, I would have it observ'd, that *two or three Years last past*, have afforded fewer Instances of this kind than formerly. However thro' Grace

some

302

*Revival of Religion at Freehold.*

some have been *lately* awakened wha are even now seeking JESUS sorrowing.

What the *Number* is of those who have tasted the sweet Fruits of the REDEEMER's Purchase in a saying Manner, in this Congregation, I cannot tell: It is my Comfort that the LORD will reckon them; for he knows who are his: and indeed none but the omniscient GOD is equal to the difficult Province of determining certainly concerning the internal States of Men. Yet I may be bold to say, that to all Appearance, both Old and Young, Males and Females, have been renewed; tho' none so young as I have heard of in some other Places. Some *Negroes* I trust are made free in CHRIST; and more seem to be unfeignedly seeking after it.

But after all that the LORD has been pleased to do among us, I am persuaded that the *greater Number* by far, are yet *in the Gall of Bitterness and Bond of Iniquity*. This makes me sometimes ready to wish, that I had in the Wilderness the Lodging-Place of a Wayfaring-Man, that I might leave my People and go from them; or rather that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for them!

Such as have been converted were every of them prepared for it by a sharp *Law-Work of Conviction*, discovering to them in a Heart-affecting Manner, their *Sinfulness* both by Nature and Practise, as well as their Liableness to Damnation for their *original* and *actual* Transgressions. Neither could they see any Way in themselves by which they could escape the divine Vengeance; for that their whole Life past was not only a continued Act of Rebellion against GOD, but their present Endeavours to better it, such as Prayers, &c. were so imperfect, that they could not endure them, and much less they concluded would a holy GOD. They all confess'd the *Justice* of GOD in their eternal Perdition; and thus have been shut up to the blessed Necessity of seeking Relief by Faith in CHRIST alone.

It wou'd be endless to mention the *Evils* they *complained* of; viz. *Ignorance, Unbelief, Hardness of Heart, Hatred* against GOD, his Laws, and People, *Worldliness, Wanderings of Heart in Duty, Pride, Sensuality, Sloth, &c.*

With what Grief, Shame and self-loathing have I heard them bewail their *Loss of Time* and *Neglect* of the *great Gospel Salvation*.

Those

in New-Jersey.

303

Those that were *Communicants* before their Awakening, have with Trembling declar'd that their *unworthy Partaking* grieved them more than any Thing ever they did; for hereby they had as it were murdered the LORD.

It's almost incredible to relate, the *Indignation* that such awakened Sinners express'd against *themselves*, on the Account of their Sinfulness. They look'd upon themselves to be meer *Monsters* of Nature, and that none were worse if any so bad. Others signified that they could not find their Pictures out of Hell, and that they were just fit Companions for the Damned, and none else.

Let it be here noted, that some who have express'd themselves in the Manner I have mentioned, were before *taken for Believers* both by themselves and others, being sober and regular in their Walk.

The *Sorrows* of the convinced, were not all alike, either in *Degree* or *Continuance*.

Some have not tho't it possible, for them to be saved, if GOD would vindicate the Honour of his Justice: But these Tho'ts continued not long at a Time, blessed be GOD.

Others tho't it was possible, but not very probable, because of their Vileness.

The *greatest Degree of Hope* which any had, under a Conviction that issued well, was a *may be*; '*Peradventure, or may be GOD will have Mercy on me,*' said the Sinner.

Some in coming to JESUS have been much rent with *blasphemous* and other *horrible Temptations*, which have turned, their Moisture into the Drought of Summer; who now thro' pure Grace serve GOD, without such Diffractions, in Gladness and Singleness of Heart.

The *Conviction* of *some* has been *Instantaneous*; by the HOLY SPIRIT's applying the Law to the Conscience, and discovering to the Eye of the Understanding, as it were all their *Heart-Deceits* very speedily; by which they have been stabbed as with a Sword.

But the *Conviction* of *others*, has been in a *more progressive* Way. They have had discovered to them one Abomination after another in *Life*; and from thence were led to behold the *Fountain* of all Corruption in the *Heart*; and thus they were constrain'd to despair of *Life* by the *Law*, and consequently to flee to Jesus as the only Door of Hope, and so rest intirely on *his Merit* for Salvation.

After

After the aforesaid sorrowful Exercises, such as were reconciled to GOD, have been blessed with the SPIRIT of *Adoption*, enabling them to cry, ABBA FATHER. But some have had greater Degrees of Consolation than others, in Proportion to the Cleanness of the Evidences of their Sonship.

The LORD has drawn some out of the horrible Pit of Distress and Darkness, and brought them into the Light of his Countenance. He has fill'd their Hearts with Joy, and their Mouths with Praises; yea, given them the full Assurance of Faith.

Others have been bro't to Peace in believing; but have not had so great a Plerophory of Joy: Yet they go on in a religious Course, trusting in the LORD.

The Way they have been comforted is either by the Application of some particular Promise of Holy Scripture, or by a Soul-affecting View of the Way of Salvation by CHRIST, as free without Money and without Price: They were enabled to behold the valuable Mercies of the Covenant of Grace, freely tendered to the vilest Transgressors, that were poor in their own Eyes, sin-sick, weary, and wounded, together with the Ability and Willingness of the LORD JESUS to relieve them from all the Evils, they either feared or felt. With this Way of Salvation their Souls were well pleased, and thereupon have ventured their Case into his Hands, expecting Help from him only; who has given them both Peace and Rest, yea filled some of them with Joy unspeakable and full of Glory. I remember not of any that receiv'd their first Comforts otherwise. Some few have retained their Confidence in GOD ever since, without any considerable Questionings of their State, altho' they have not always tasted the Comforts of it.

*(To be finish'd in our next.)*

N.B. In the last Paper, Line last but one, instead of next Morning, read next Evening. Soon after which, as we are since inform'd, Mr. Whitefield fell dangerously ill a second Time, and so continued 'till Saturday Night, when he began to revive and is now in a hopeful Way of Recovery.

305

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday NOVEMBER 24. 1744. § N<sup>o</sup>. 91.

*The Rev. Mr. W. TENNENT's Account of the Revival of  
Religion in Freehold, &c. finished.*

**B**UT the most by far have questioned all, and doubted it was a Delusion. This I suppose is generally owing to the Remains of Corruption, which blot the Evidences of Grace in good Men, so that they can hardly read them: and particularly to the awful Sin of *Unbelief*; together with the prevalence of a *legal Spirit*, which presses them to perfect Holiness on Pain of Death, and because they cannot obtain that, they conclude they are unsanctified, and have no Right to CHRIST. I might add the *Ignorance of Mortification*: they seem to think that in the Justify'd Sin is kill'd in its Being, as well as governing Power; and therefore because they feel their old Sins sometimes stirring in them, they conclude that all is wrong: nay, altho' they hate the Doctrine of Perfection *as held by some*, yet because they are not perfect they think they have no Grace. But however distressing it is to them to feel their Imperfections, it helps to persuade me that they are regenerate; else it would not be to Sin would not be their chief Burden in a general Way.

However our LORD who comforts those that are cast down, even the wonderful Counsellor teaches them, that he not only saves those who have been Sinners before Conversion, but even such as after it, find a Law in their Members warring against the Law of their Minds, which too too often causes them to do the Things they would not; and enables them to reflect upon what they have and do daily experience, and compare it with the Evidences of Grace in the *Word of*

Q q

GOD.

GOD. The blessed GOD does likewise give them renewed Tastes of his Love, even after Misteps; and thus, they are establish'd in Faith and Hope, so that they have a prevailing Persuasion of their Interest in CHRIST; except it be in Times of Desertion and Temptation, with which some are more exercised than others, for Reasons best known to a sovereign GOD.

Doubtless, Sir, you will desire to know, what *Effects* this Work produces on the Minds and Manners of its Subjects? I answer, They are not only made to *know*, but heartily to *approve* of the *great Doctrines* of the Gospel, which they were before either ignorant of or averse to, (at least some of them;) so that they do harmonize sweetly in exalting free special and sovereign Grace thro' the Redeemer JESUS CHRIST; being willing to glory only in the LORD, who has loved them and given himself for them, an Offering and a Sacrifice of a sweet smelling Savour!

I cannot express with what Satisfaction I have heard some speak of the *New Covenant Method of Salvation*. They have ipoken with such Affection and Clearness, as I have thought was sufficient to convince an *Atheist*, that the LORD was their Teacher. The Alteration in some from almost gross Ignorance, to such clear Gospel Light, and in others from such corrupt Principles, as the *Papists* and *Quakers* hold, to the believing Acknowledgement of the Truth, none but he that made the Understanding could effect.

They approve of the *Law* of GOD after the inward Man, as holy, just and good, and prize it above Gold, yea much fine Gold. They judge it their Duty as well as Priviledge to wait on GOD in *all the Ordinances* of his own Institution, altho' they expect to merit nothing thereby. A *Reverence* for God's commanding Authority, and Gratitude for his Love, conspire to incite and constrain them, to a willing, unfeigned, universal and unfainting *Obedience* to his Laws: yet they declare that in every Thing they come sadly short of what they ought to do, and bitterly bewail their Defects. But blessed be GOD, are not discouraged in their Endeavours to reach forward, if by any Means they may apprehend that for which they are apprehended of GOD: and in all Things they acknowledge that they ought to look to JESUS as the Author and finisher of Faith, whose alone it is to work all good in them, and for them, to whom be Glory for ever.

They

in New-Jersey.

307

They are not unmolested in their Way by *Enemies*, both from within and from without. Yet they profess that the *Comforts* which they receive do more then compensate all their Labour, were there no Good to be expected hereafter: and surely as the *Psalmist* observes, *In keeping GOD's Com-mands there is a great Reward.* But to proceed;

They have not all made alike Proficiency in the Christian Course; neither are they all equal in religious Endeavours; nor any at all Times alike lively.

They are sometimes obstructed in their religious Progress by Coldness and Deadness; but this the blessed JESUS removes at Times, by the Influence of his HOLY SPIRIT; Then, O then their Hearts are enlarged, & they run the sweet Way of GOD's Commandments with Alacrity and Delight!

They *love* all such, as they have Reason to think from their Principles, Experience, and Practice are truly *godly* tho' they differ from them in Sentiment in lesser Things, and look on them to be *the Excellent of the Earth.*

They rejoice in *Zion's* Prosperity; glorifying GOD on that Account, and feel a Sympathy in her Sorrows.

They do prefer one another before themselves in Love; except under Temptation, which they are ready to confess and bewail when they are themselves; generally accounting that they are the meanest of the Family of GOD, and unworthy of the Blessing, yea the most so of any living, all Things considered.

In a Word, the sapless Formalist is become spiritual in his Conversation; the proud and haughty are made humble and affiable; the wanton and vile, sober and temperate; the Swearer honours that venerable Name he was wont to prophane, and blesses instead of cursing; the Sabbath-Breaker is bro't to be a strict Observer of holy Time; the Worldling now seeks Treasures in the Heavens; the Extortioner now deals justly; and the formerly malicious forgive Injuries; the prayerless are earnest and incessant in Acts of Devotion; and the sneaking Self-seeker endeavours the Advancement of GOD's Glory and the Salvation of immortal Souls.

Thro' GOD's Mercy, we have been *quite free from Enthusiasm*; our People have followed *the holy Law of GOD the sure Word of Prophecy*, and not the Impulses of their own Minds. There have not been, that I know of among us, any Visions except such as sre by Faith, namely clear and

Q q 2

affecting

308

*Revival of Religion at Freehold.*

affecting Views of the new and living Way to the FATHER, through his dear Son JESUS CHRIST: Nor any Revelations but what have been long since written in the *sacred Volume*: Nor any Trances but such as all Men now living shall meet with, for it is appointed for all Men once to die.

It may not be amiss to inform you, that many who have been awakened, and seem'd for a Time to set out for *Zion*, ere turned back.

Yea, of those who have been esteemed Converts, *some have made Shipwreck of Faith and a good Conscience*; though Glory to GOD there have not been many such; yet some of them who have thus awfully apostatiz'd, were highly esteemed in the Church. By this our good and gracious GOD has given Check, to too high an Esteem of our own Judgment concerning the spiritual States of other, (an Evil which is too common among young Converts) and awfully warn'd *all that stand to take Heed lest they fall*.

Many I have Cause to fear have been hardened in their Impieties, and unreasonable Prejudices against vital Religion, by the Backslidings of some Professors. *Wo to the World, because of Offences!*

But in the mean Time, blessed be GOD, *Wisdom is*, and will be *justified of her Children*.

This Sir, is as particular an Account as I can at present give of the LORD'S Work in *this Place*. If my LORD will accept it as a *Testimony* for him, it will be a greater Honour than ever I deserved. I need your Prayers, and earnestly desire them: O beg of GOD, that I may be *faithful to the Death*, and *wise to win Souls*. I am with all due Respects, your's in the dearest JESUS,

*Freehold, Octo.*

*Wm. Tennent.*

9th. 1744.

ATTESTATION to the preceeding Account  
by the Ruling-Elders and Deacons of the Congrega-  
tion of Freehold.

WE the Subscribers, Ruling Elders and Deacons of the Presbyterian Congregation of FREEHOLD, having had perfect Knowledge of the Circumstance of this Place, some of us from the first Settling of it, and others of a long Time; do give our Testimony to the Truth in general of the above Letter of our Rev. Pastor. May the LORD make the same, of Use for the carrying



Maidenhead and Hopewell.

309

*carrying on his glorious Work begun in these Lands, and make the Name of the dearest JESUS glorious from the rising to the setting Sun.*

Freehold, in  
NEW-JERSEY,  
October nil;  
1744.

Walter Ker.  
Robert Cumming.  
David Rhe.  
John Hendercon.  
William Ker.  
Samuel Ker.

POSTSCRIPT.

*Relating to Maidenhead & Hopewell IN NEW- JERSEY &c.*

SIR,

ABOUT *four Weeks since*, at the Invitation of the People, and Desire of our Presbytery I gather'd a *Church*, and celebrated the *Lord's Supper* at a new erected Congregation in the Towns of *Maidenhead and Hopewell*, about *thirty Miles north-westerly* from hence. In examining such as offered themselves to the holy Ordinance, as to their Christian Experience, I was agreeably surprized to find so many on whom (in the Judgment of Charity) the blessed SPIRIT had wrought a saving Change, in this late glorious Day of Grace.

Their Account of the LORD's Dealing with them was *scriptural*, free from Enthusiasm. It was Soul-refreshing to behold the beautiful Variety, and yet sweet Harmony, that was in their Relations: Especially, because all their Exercises which they spoke of, directly tended to abase themselves, and exalt the LORD; to break them off from the corrupt Root of *Adam*, and ingraft them into the ever glorious STEM of *Jesse*.

GOD's Method of working with them to bring them to Himself was much the same as in this Place: only that some of them, when under Conviction, were so violently exercised as that they cried out publicly; which Circumstance some there have endeavoured to abuse to the Disparagement of the whole Work. The Person that the LORD saw Cause chiefly to use in this Work as his Messenger to the People, was his truly faithful Servant the Rev. Mr. *John Rowland*, who for  
his

310 New-York, New-Jersey, and Pennsylvania.

his painful Labours and plain Dealing was counted by many as an Enemy, and treated as such; so that at length he was forced to remove into PENNSYLVANIA. May the LORD forgive them for CHRIST'S Sake.

The *Sacramental Season* was blessed to the refreshing of the LORD'S dear People there, as well as to others of them which came from other Places. So that some who had been much disressed with Doubts about their State, received Soul-satisfying Sealings of GOD'S everlasting Love: Others were Supported and quickned, so that they returned Home rejoicing and glorifying GOD. To whom, with his Son JESUS CHRIST and the HOLY SPIRIT, one GOD, be immortal Praises, *Amen*.

NEW-YORK, NEW-JERSEY, and PENNSYLVANIA.

I can freely declare that I have seen GOD'S SPIRIT accompanying his preached Word in *many Places* belonging to *these three Provinces, of NEW-YORK, NEW-JERSEY and PENNSYLVANIA*; by which precious Souls have been subdued to himself: Which I apprehend is only an Earnest of much greater Blessings to his Church: For he has said, that he will make *the Knowledge of Himself so cover the Earth as the Waters do the Sea*. ZION shall yet *look forth* (out of all the Clouds of Contempt cast on her) *as the Morning, fair as the Moon, clear as the Sun, and terrible* (to her incorrigible Enemies) *as an Army with Banners*. I doubt not but *the Light of the Gospel-Sun shall yet increase as the Light of seven Days*; for the Mouth of the LORD hath spoken it. Evenly so come LORD JESUS, come quickly.

Grace and Peace be multiplied unto you.

Yours, as above,

WM. TENNENT.

Octo. 11th. 1744.

*County of Fairfield in Connecticut Colony*

311

*An ATTESTATION to the late remarkable Revival of  
Religion, by an Association of Ministers in the County  
of Fairfield in the Colony of Connecticut.*

*To the Publisher of the CHRISTIAN HISTORY.*

*Sir,*

AS some of us, the associated Ministers of the Eastern District of the County of *Fairfield* in CONNECTICUT, have, with sensible Pleasure, read the joint Testimony of so large a Number of our Rev. Brethren, to the glorious Work of the blessed Spark of Grace and Truth, in the late wonderful Revival of real Religion in the Land; so all of Us would now jointly, tho' briefly, declare that We look upon our selves, and all the Ministers and People of GOD throughout the Land, laid under infinite Obligations for ever to admire and adore rich, free and sovereign Grace, so amazingly displayed in visiting a professing People, in a Day of such general Security, Indolence and Formality; causing so great an Awakening of all Sorts of Persons, convincing so many of Sin, Righteousness and Judgment, and bringing such Numbers, of different Ages, hopefully to close savingly with the dear JESUS, on the self-denying Terms of the Gospel, so as that it hath far exceeded even any Hopes and Expectations of ours, as well as any Thing of this Nature, We ever saw in our Day.

We cannot but be sensibly touched with Sorrow to see, that there are many, who (not duly distinguishing betwixt this blessed Work, and some Evils that have attended it, by the Misconduct both of some of the Instruments and Subjects) stumble and are in Hazard of falling: As well as to find Reason to fear, that in some Places the Work itself is opposed. But it most of all affects our Souls with Grief, to find, that GOD has so awfully withdrawn the Influences of his HOLY SPIRIT from the Means of Grace. O that GOD in his infinite Mercy wou'd remove the present dreadful spiritual Judgments, that in infinite Justice are fallen upon us as ungrateful and gainsaying People; that in the midst of Wrath he would remember Mercy, and yet return in Loving-kindness and tender Mercy, and give us a latter Harvest more plentiful than the former; would go on to accomplish, the glorious  
Things

312

*Attestation to the Revival of Religion &c.*

Things spoken of the City of our God, until he make *Jerusalem* the Joy of the whole Earth!

*To conclude*, We cannot omit giving in our public Testimony, from our own happy Experience and Observation, that the frequent Interchange of ministerial Labours has been remarkably owned and blessed of GOD to the hopeful Awakening of many Souls; and could heartily wish that ministerial Communion, and an hearty Reception as well as joyful Improvement of each other's ministerial Gifts and occasional Labours, might still be encouraged and maintained amongst Gospel-Ministers throughout the Land, as that which would give an hopeful Prospect of the LORD's Return, and so of the Revival of Religion from its present sad declining State.

*Anthony Stoddard*, of Woodbury, first Society.

*Samuel Cook*, of Stratfield.

*John Graham*, of Woodbury, second Society.

*Hezekiah Gold*, of Stratford, first Society.

*Jedidiah Mills*, of Ripton, in Stratford.

*Elisha Kent*, of *Philippi*, in the Province of NEW-YORK.

*Ebenezer White*, of Danbury.

*Benajah Case*, of New-Fairfield.

*Joseph Bellamy*, of Woodbury, third Society.

*David Judson*, of Newtown.

*Reuben Judd*, of Woodbury, fourth Society.

Dated in Woodbury, Octob. 5 th. 1743.

N.B. *A Copy of the preceeding Attestation was sent by the Rev. Clerk of the said Association last Winter: But the Bearer saw Cause to have it on the Road: And the Publisher of this Paper accidentally hearing this Summer of said Attestation, wrote to the Clerk for another Copy; which came lately to our Hands: And this is the Reason of its not being publish'd before.*

313

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

*Saturday* DECEMBER I. 1744. § N<sup>o</sup>. 92.

*A brief Account of the late Revival of Religion in  
PLYMOUTH; the first settled Town in NEW-ENG-  
LAND, about forty Miles distant from BOSTON, South Eastward; in a Letter from  
the Rev. Mr. Leonard, Pastor of the first Church to the Rev. Mr. Prince.*

*Rev. Sir,*

IT pleased GOD to cast my Lot (who am the least of all Saints) in the *first Church and Town* in the *Country* above *twenty Years* ago. Religion was then under a great Decay, most People seem'd to be taken up principally about the World and the Lusts of this Life; tho' there appeared some serious Christians among us that had the Things of GOD at Heart, who greatly bewailed the Growth of *Impiety, Prophaneness, Sabbath-breaking, Gaming, Tavern-haunting, Intemperctnce*, and other Evils, which threatned to bear down all that is Good and Sacred before them. We were sensible of an *awful Degeneracy*, and kept *Days of Falling and Prayer Year after Tear* that GOD *would pour out his SPIRIT upon us*; especially on the *rising Generation*: At these Times we invited the *Ministers of the County* to join with us, who readily gave their Assistance. The *Authority* of this Town endeavoured to put a Stop to the growing Intemperance, by clearing the Taverns at nine o'Clock in the Evening, and punishing loose and disorderly Persons that frequented them. But all the Methods used one Way and the other, proved of little Effect. Iniquity prevailed, and we were in Danger of losing the very Form of Godliness.

R r

The

*Revival of Religion at Plymouth.*

The Rev. Mr. *Whitefield* coming into the Land, and the News we presently had of his Preaching and Convention at *Boston* and elsewhere, roused us a little, and we *sent* to him to come & preach to us. We expected him in *October* 1740, but were disappointed.

In *March* following the Rev. Mr. *Tennent* came hither and Reached *eight Sermons* to general Acceptance, which by the Blessing of GOD greatly awakened this People, and many have dated such religious Impressions from that Time, as we have Reason to believe issued in a real Conversion to GOD. After him, several Ministers of the County and others visited us, and preached with us; and we *often spent whole Days* in Prayer, Singing and Preaching, and had frequently *three Exercises* in them. I often preached *three Times* on the *Lord's Day* my self, and sometimes *three or four Times* in the *Week* besides. Altho' before this thro' bodily Indisposition, and Heaviness of Spirit, I was not able to carry on the usual stated Exercises, and my People had for some Years provided me an Assistant.

The Subjects chiefly insisted on were these following, *viz.* The *Sin and Apostacy* of Mankind in *Adam*; the *Blindness* of the *natural Man* in the Things of GOD; the *Enmity* of the *carnal Mind*; the *Evil of Sin*; the *Desert* of it, and the *utter liability* of the *fallen Creature* to *relieve* itself: The *Sovereignty* of GOD; his *Righteousness, Holiness, Truth, Power, Eternity*, also his *Grace* and *Mercy* in *CHRIST JESUS*: The *Way of Redemption* by *CHRIST*; *Justification*, thro' *his imputed Righteousness*, received by *Faith*; this *Faith* the *Gift* of GOD, and a *living Principle* that worketh by *Love*; *legal* and *evangelical Repentance*: the *Nature* and *Necessity* of *Regeneration*; and that *without Holiness no Man can see GOD*. All Persons were put upon *examining* themselves, *warned* against *trusting* in *their own Righteousness*, and *resting* in the *Form of Godliness*, without the *Power, &c.* These Things, together with *pathetical Invitations* to *Sinners* to *come* and *embrace* the *LORD JESUS CHRIST* as offered in the *Gospel*; made a wonderful *Impression* on the *Minds* of all *Sorts* of *People* at the first. And *Men, Women* and *Children* were much awakened, and the outward *Face of Thing* began exceedingly to alter.

In *February* 1741,2, the Rev. Mr. *Croswel* came hither, and continued in the *Town* about a *Fortnight*, preaching sometimes in *this*, and sometimes in the *other Parish*. At  
this

*Revival of Religion at Plymouth.*

315

this Time, I think, I may say as the Apostle does to the *Thesalonians*: *The Gospel came unto us, not in Word only, but also in Power, and in the HOLY GHOST, and in much Assurance.*† And we received the Word not as the Word of Men, but as it is in Truth, the Word of God, which wrought effectually in them that believed.\* Hundreds of Souls were at one Time in the Meeting-House, Saturday, Feb. 13th. crying out in the utmost Concern, *What they should do to be saved!* And many others, *rejoycing in the Lord*, in the sweet Sense of his redeeming Love and Grace in CHRIST JESUS, as they declared. *This Day*, and at some other Times, Conversions were so open and publick that we seemed to see Souls dead in Trespasses and Sins, revive and stand up Monuments of divine Grace, (I don't mean that we had an Intuition of their Hearts and knew infallibly the State of their Souls which is GOD's Prerogative) but the Appearance of Conversion from one State to the other, and the Alteration In the Frame and Temper of their Minds, which they discovered in Words and Behaviour was admirable. *This Day* appeared to me in the Time of it, and hath done so ever since, a *Day of great Grace*, for which my Soul giveth thanks to GOD.

After this for *some Months* together you should scarcely see any Body at the *Taverns*, unless they were Strangers, Travelers, or some come their upon necessary Business. The *Children* forsook their Plays in the Streets, and Persons, of all Denominations, except a few, gave themselves to *reading the Word of GOD*, and *other Books of Devotion*, to *Meditation*, *Prayer*, *Conference*, and other religious Exercises, and *restrain'd* from their *customary Vices*. And many that lived at a Distance, (being acquainted with this Town in its former State coming hither) beheld us now with Admiration, saying, *Surely the Fear of GOD is in this Place.*

Furthermore, as this present Life is a State of imperfection; so these were *some Circumstances* that attended this Work, which if they had not been, might have prevented some Prejudice and Offence against it.

A violent Opposition presently arose, and prevailed so far, that a Number of this Congregation went out from us into a *distinct Society*, and *nine* of the Brethren asked a *Dismission*

† 1 Epist. 1. 5. \* 2 Ch. 13.

from us to embody into a Church by themselves. *We readily granted* their Request, and they have lately had a Minister set over them. My Prayer for Him and Them is, "That GOD would pour out his SPIRIT abundantly upon them, greatly enrich them with heavenly Blessings, and fill them with all the Fulness of God."

As for the *Subjects* of this Work; it hath been here as in other Places. Some that were a while under Awakenings at length got rid of them, and are now returned as the Dog to his Vomit. Some that we thought at first savingly changed, have since given Reason to fear tint they deceived themselves as well as others. But the far greater Part of them that were added to the Church behave with such *Meekness, Humility, Sobriety* and other Christian Vertues; that I must say of them as *David did* of the godly of his Day, *They are the Excellent of the Earthy in whom is my Delight*. But I would not be understood to confine my good Opinion to those only that have past under a remarkable Change within *three or four Years past*. No, I am perswaded there are a Number of truly godly Persons among us that experienced the *New-Birth* before these Days, and even before my Settlement in this Town, for whom I have an equal Regard. There is great Cause of Gratitude to GOD that in this Place in the Days of its greatest Degeneracy and Lukewarmness in Religion, GOD reserved to himself a Remnant piously disposed, and of the same Spirit of our *religious Ancestors*, who followed GOD into this waste and howling Wilderness, and were the *first Settlers of this Town* and of *this Land*, for whom my *Veneration* within these few Years is much increased. Oh that GOD would more and more revive *that Religion* which was the Glory of our Fathers; a Religion which had the *Power* as well as *Form*, of *Godliness*, consisting in *Righteousness* and *Peace*, and *Joy* in the HOLY GHOST, and *fruitful in every good Work*.

As to the present State of Religion, the Town is much reformed from what it was before these Days. But Christians are not so lively as they have been; the convincing SPIRIT seems in a great Measure withdrawn; Iniquity begins to grow more bold of late; and I am afraid a Day of sore Declension is coming upon this Place. O that GOD would again visit this Vine which his right Hand hath planted, and hath hitherto preferred! O that he would water it every Moment! Nothing but a Stream of Grace from  
that



*Revival of Religion at Plimouth.*

317

that Fountain where all Fulness dwells, can maintain and carry on a Work of Reformation against the Devices of the *Devil*, the Snares of the World, and the Opposition of Mens Hearts.

I have not been Particular either in describing the *Work* with us, or in giving *Examples of Conversion*; which I should have done were it not that *the Work with us is the same in Substance, which is so often described in those Papers*. And the *Conversions with us* (those we think genuine) *agreeing with the Accounts from other Places*. But thus much I tho't necessary to say, least I should be guilty of criminal Silence, being called to Praise GOD for his wonderful Works and his Loving-kindness towards us. My Soul mourns in secret for them that oppose or make a Derision of the glorious Work begun in the Land.

As for my self, I desire for ever to adore the great JEHOVAH, FATHER, SON, and HOLY GHOST, for the Share he hath granted me, of his meer Mercy, in the Grace shed abroad by the HOLY SPIRIT, in these Days upon the Churches. I earnestly desire the Prayers of all Christians, that GOD would strengthen me in Soul and Body, and make me stedfast, immoveable, and enable me to abound in the Work of the LORD. Of my self I am nothing but Weakness, Sin and Rebellion against GOD, but thro' free and undeserved Grace, the LORD JESUS is Wisdom, Righteousness, Sanctification and Redemption to me. The LORD is my Strength and my Shield, my Heart trusted in him and I am helped; therefore my Heart greatly rejoyceth, and with my Song will I praise him.

I am so confirmed in it that this Work is of GOD, that in my most calm and sedate Seasons my Prayer is, not only that GOD would lead me and guide me in his Way, but enable me to endure all Manner of ill Usage in the World rather than give up this Cause, which I am fully perswaded is his, to whom be Glory and Praise for ever and ever. *Amen*.

From your Friend and Servant in the LORD,

Nathanael Leonard.

November 23. 1744.

*Remarkable Passages, in the Life of Mr. Richard Rothwell,  
a famous Puritan Minister in Queen ELIZABETH'S  
Reign, extracted from Clark's Lives of eminent Men.*

His Education was in the Schools and afterwards at *Cambridge*: in the *one* he attained an exact Knowledge of the *Tongues*, especially the Greek and Hebrew, and in the *other* of the *Arts*; so that he became a skilful Linguist, a subtle Disputant, a copious Orator, and of a deep insight into any Kind of Knowledge.

In this first Course of his Studies appeared presently to his Observers the Blossoms of that Fame, to which afterwards he attain'd; for he had a prompt Wit, a quick Apprehension, a clear Understanding, a sound Judgment, a ready Speech, and a strong Memory: which were improved by diligent Study; in which he continued to his last without Weariness. I have heard many others say, what I must, that I never came to him but I went the learner from him.

After many Years spent at the University, he betook himself to the Ministry, and was ordained *Presbyter* by Dr. *Whitgift* then Arch-Bishop of *Canterbury*.

But all these intellectual Habits were but as so many Weapons in the Hands of a Madman; for he remained some Years without any Change of Heart, or sensible Work of Grace upon his Soul; but preach'd earnestly and lived vainly.

At length God was pleased to reveal his Son in him; which, because it was famous, and he himself afterwards proved the Means of the Conversion of so many, I shall set down as I have heard him speak it.

He was playing at *Bowles* on a *Saturday*, with some *Papists* and vain Gentlemen, when there came into the Green one Mr. *Midgly*, a grave and godly Minister, whose Praise is great in the Gospel, tho' inferiour to Mr. *Rothwell* in Parts and Learning. He took him aside, and told him what a Pity it was, that such a Man as he, should be a Companion of *Papists*, and that upon a *Saturday*, when he should be preparing for the *Sabbath*. Mr. *Rothwell* slighted his Words, and check'd his meddling. The good old Man left him, went home, and prayed for him. Mr. *Rothwell*, when he was rested from that Company, could not rest: Mr. *Midgly's* Word's struck so deep in his Thoughts. The next Day he went to hear Mr. *Midgly*. After Sermon he came to him, thank'd him for his Reproof, and besought his Direction and

Prayer

*Extract from the Life of Mr. Rothwell.*

319

Prayer; for that he was in a miserable Condition of Nature. And under a *Spirit of Bondage* he lay for a Time, 'till afterwards, and by Mr. Midgley's Hands also, he received the *Spirit of Adoption*; Wherewith he was so Sealed, that he never lost his *Assurance* to his dying. Tho' he was a Man subject to many Temptations, the Devil assailing him very much, yet God was mightily with him; that, out of his own Experience, he was able to comfort many. Thus did the Lord, by Mr. Midgley's plain Teaching, put forth the Evidence of his SPIRIT, upon this *mighty and learned Rabbi*.

He now becomes another Man, forsakes all his wonted Courses and Companions, preaches in another Manner than formerly, opens the Depths of Satan and Deceitfulness of the Heart; so that he was called the *rough Hewer*.

He had the *Power of GOD* that went with his Ministry, when he preached the *Law*, to make Men *tremble*, yea, sometimes to *cry out* in the Church.

The honourable the Lady Bowes, who was at the Expence of a *Thousand Pounds* per Annum, for the Maintenance of Preachers where there were none; upon Mr. Dikes Representation of the State of the People in the North, [of England] destitute of a Minister, and recommending Mr. Rothwell, sent for him, and offer'd him the Employment. His Answer was,—'He would go, and if the People called him, he would accept of the Motion. At his first Day's Labour, they all desired him. He returned to the Lady, and told her, 'He would go.' She reply'd, 'She was afraid to send him, understanding they were of a fierce Disposition, and having never heard the Gospel, might deal unkindly with him.' He answer'd Madam, 'If I thought I shou'd not meet the Devil there, I wou'd never come there; he and I have been at odds at other Placer, I hope we shall not agree there'.

I was eight Years his Bed-fellow, and *Eye-witness* of the great Success of his Ministry *there and over all the Country*, where he was worthily called, *the Apostle of the North*.

At his first Entrance he had great Opposition, and sometimes was Way-laid to take away his Life. But he overcame all, by his Patience & Courage. And there were *few Sermons* but, it was believed, *he gain'd same Souls*, and within *four Years* had so many *judicious & experimental Christians*, that they came from *London, York, Richmond, Newcastle, & many other Places* to see the Order of his Congregation. And many lewd Gentlemen came ten or twelve Miles to hear him, to carp and get somewhat to accuse him; many of which God took hold on, & they returned some *convinced & some converted*. dy'd 1625 Æt 64.

*Extract of a Letter from the Reverend Mr. Shurtleff  
of Portsmouth PISCATAQUA, to a Minister in Boston.*

*Portsmouth, Novem. 23. 1744.  
Rev. Sir,*

I Was favour'd with your's the Post before last; and as to Mr. *Whitefield's Reception* among us, of which you say you wou'd be gladly inform'd; the Time will allow me only to give you this *short Account* of it at present.

He came hither from *York* on the 6th *Instant* in the *Afternoon*. Upon his crossing the Ferry Mr. *Fitch*, and I, with some others, met him, and congratulated him upon his late Arrival among us. A considerable Number being convened expecting to hear him, Mr. *Fitch* asked him, *that Evening*, to preach in *his Meeting House*; who readily comply'd with his Request. He was to have preached the *next Morning* in *ours*, but was so much indispos'd as not to be able to do it, 'till the *Afternoon*. He preached both Times to a large, an attentive, and affected Audience. In the *Evening* after he preach'd with us, he had a Return of the Malady, he was visited with on his first landing at *York*; which arose to that Degree as to give his Physicians and others some Apprehension of Danger. But (thro' Mercy) he is now in a great Measure recover'd, and was so well as to preach again *Yesterday*.

The *Prejudices* of most that set themselves against him before his Coming, seem to be in a great Measure *abated*, and in some to be wholly *removed*; and there is no open Opposition made to him.—I have frequent Opportunities of being with him, and there always appears in him such a *Concern* for the Advancement of the REDEEMER's Kingdom, and the good of Souls; such a *Care* to employ his whole Time to these Purposes; such a *Sweetness* of Disposition, and so much of the *Temper* of his great LORD and MASTER; that every Time I see him, I find my Heart further drawn out towards him. I hope in GOD that his Labours will be bless'd *here*, and *with you*; and that wheresoever he shall call him, a great Door and an effectual will be open'd to him.

Your affectionate Friend,  
*William Shurtleff.*

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday DECEMBER 8. 1744. § N<sup>o</sup>. 93.

*An Account of the late Revival of Religion at Taunton, in  
the County of Bristol, about forty Miles Southward of  
Boston; in a Letter from the Rev. Mr. Crocker,  
Pastor of the Church there, to the Rev. Mr. Prince.*

*Taunton, Nov. 24. 1744.  
Rev. and very dear Sir,*

According as you desired me some Time since, I here  
A present you with *some Account* of the *late remarkable  
Visit* which the LORD GOD of Hosts hath made *this  
fine* which his own right Hand hath planted, by a marvellous  
*Effusion* of the Spirit of Grace, in his *awakening, convincing,  
humbling, converting, sanctifying, and comforting Influences.*

Whatever any may say or think, I freely declare my firm  
Belief that the great JEHOVAH has been remarkably present  
with his People and Ordinances in *Taunton*; in a Way of  
*common and special Grace*, in reforming his People and in re-  
viving and carrying on the Life and Power of Religion among  
them: as is plain and evident to any, who have been and  
are acquainted with Things of a religious Nature here;  
unless their Minds are blinded by Infidelity and Enmity, or  
awful and unjustifiable Prejudices against the Gospel and  
Doctrines of Grace; the sovereign and free SPIRIT of  
Grace, and his Works of Grace upon the Hearts of his  
People. GOD has been with them of a Truth: many have  
felt his Power, and a Number have seen his Glory; the Go-  
ings of our GOD and King have been glorious in the Assem-  
blies of his People in this Part of his Vineyard. And indeed  
I can never be enough thankful to our divine REDEEMER,  
I can never enough adore and magnify his holy Name for the

late Display of his almighty Grace in the midst of this dear People!

If the Reformation of *one Person* is Matter of great Joy among all the real Friends of Religion; what then is the Reformation of the *generality* of a *Town*? If the effectual Conversion of *one Sinner* to GOD is Matter of exceeding great Joy among the *Angels* in Heaven and among the *Bridegroom's Friends* here upon Earth; Oh then what Matter of Joy is there in Heaven and Earth, when Numbers are effectually converted *even in one single Town*?

Wherefore for my own Part, I desire with Humility, Delight and Gratitude, to acknowledge to the Praise and Glory of free, sovereign and irresistible Grace, that whilst the LORD has been watering one Part and another of his Vineyard by the precious Influences of his SPIRIT, in the late remarkable Day of his People's Visitation; he has not altogether pass'd us over, or left us dry like *Gideon's Fleece*; but has showred down the Rain of Righteousness upon us; he has wro't marvellous Things in the midst of us; his right Hand and his holy Arm have gotten him the Victory, in a Judgment of Charity, over a Number of Souls among us.

Being diverted by one Means and another, I have for some Time delay'd writing to you, and giving you some Account of the late gracious Revival of Religion among this People, as it has fallen under my Knowledge and Observation: But (as I think) Duty and Gratitude to the blessed GOD, and our dear LORD JESUS, and likewise common Justice, which we all owe to the World, and to the Cause of CHRIST and Interest of *vital Godliness* in the late happy Revival thereof (which has suffered so much by these among other Things, viz. the repeated Misrepresentations which by some seem to have been devis'd and industriously spread, and by others unwarily received and publish'd abroad concerning it, as if the whole or most thereof was nothing but a *wild Scene of Enthusiasm, Disorder &c.* whereby even some good People, who either have not had, or have neglected to improve Opportunities, impartially to examine and search into the Nature and Evidences thereof, may either have been prejudiced against, or stumbled at it; whilst others thereby may have been confirm'd in their Infidelity and Security, and in their natural Enmity against the *Power* of Godliness, and so take up with

*Revival of Religion at Taunton.* 323

a *Form* or *Nothing* in the Room thereof; being frightened at and carefully avoiding the least Appearance of it, lest they should turn Enthusiasts, distracted, or catch what may be look'd upon by some too much the prevailing Distemper of the Country &c.) I say these Things oblige me to declare and publish the Conquests and Triumphs of the Almighty REDEEMER, in the midst of the dear People of my Charge.

It is indeed exceeding difficult to give a just, faithful and impartial Account of what the LORD has wrought among this People in the late Day of his great Grace, so as not to wrong the Cause and Interest of pure and undefiled Religion, and the Methods which a sovereign GOD has been pleased to take in reviving and propagating it among them, either on the one Hand or on the other, either by attributing that to it which belongs not unto it, but is rather of a contrary Nature and Tendency, or by taking that from it which belongs unto it, and is Part of its real Beauty and Glory, or at *least* circumstantially attending it; either by telling too much or too little. But relying upon the LORD for his gracious Assistance, I shall endeavour to give a just, faithful and impartial Account of the *Rise* and *Progress*, *Nature* and *Effects*, together with some *Circumstances* which have attended this Work of God's Grace among them; as in the Sight and Fear of GOD, before whom I expect quickly to appear and give up my Account, and receive of him according to the Deeds done in the Body, whether they be good or whether they be evil.

That I may therefore give you a clearer & juster Representation of the late surprising Visit of the SPIRIT of Grace, it will be proper to give a brief Account of the *State* of *Religion* among them *before* the late happy Revival thereof.

The Number of *Families* belonging to this Congregation is about *two Hundred and seventy* or *eighty*. And the *State* of *Religion* among them *before* the late happy Revival thereof (as far as I have learned) appear'd to be very dark and awful. The Church was but small considering the Number of Inhabitants; and *Deadness*, *Dulness*, *Formality*, *Security* &c. too awfully abounded among them. Any who were *wise Virgins* (as I trust there were a few) appeared to be slumbering and sleeping together with the *foolish*, and Sinners appeared to be at Ease in *Sion*. In a Word, it is to be feared that there was but a little of the Life and Power of Godliness among them, and Irreligion and Immorality of one Kind

and another appeared awfully to increase. *Tavern-hauntings*, Divisions and Animosities, Contentions, and to allude to that of the Apostle, *every evil Work, Merry-Meetings and Frolickings* (vulgarly so called) were much pursued and attended: Yea to that height of Wickedness had they arrived, that (as I have been informed) they would even contrive them on the *Lord's Days*; and Things of that Nature were much the Subject of their Conversation upon holy Time. Indeed vital and experimental Godliness seemed to be almost banished from among both old and young. The *holy Sabbaths* were awfully mispent by the Town in general; and their Conversation chiefly turned upon worldly and vain Topicks, and much Irreverence appeared in the House of GOD. From whence it is something easy to form a Judgment how the *Remainder* of the *Week* was spent; in as much as the general and prevailing Bent and Temper of the Minds and Conversation of a Person or People is more or less religious and spiritual, according as they are more or less strict and conscientious in their Sanctification of the holy *Sabbath*.

As to *Doctrines*, I would only observe; that as far as I have learned, *Arminianism* or Doctrines verging that Way awfully prevailed among them. Tho' perhaps it did not so openly appear what were the religious Principles of many of them in the Time of their Security, 'till they came: to be moved and roused by the powerful Influences of the HOLY GHOST which have accompanied the plain Preambling of a crucified JESUS. For Persons may profess to believe and esteem the self-denying Doctrines taught us in the Gospel of CHRIST, as they are contained in our *Catechisms, Confessions of Faith*, and consented to by our orthodox Divines &c. yea they may think themselves that they really believe and esteem them until by the powerful Influences of the HOLY SPIRIT accompanying them, they are awakened and are led into some Measure of an experimental Acquaintance with their own Hearts; and then will they find their natural unbelief of, and enmity against them; they will find their carnal Hearts rising up against, and cavelling at them; yea and come really and openly to appear against them; if the Grace of God, prevent not. Many may be able to bear with those *self-denying Doctrines* of the Gospel in the *Theory*; who can't endure the *Power* of them, who can't endure to see them exemplified in *Practice* &c. as is too evident in this Day, But as I said,



*Revival of Religion at Taunton.*

325

said, the *other Doctrines* prevailed: Doctrines exceedingly agreeable to the natural Blindness, Pride & Haughtiness of humane Nature in this it's lapsed and depraved Estate; Doctrines in their Nature & Tendency, contrary to the Tenor and Sprit of the Gospel, and destructive to the Souls of Men.

This appeared to be the *State* of Things of a religious Nature among this People *before* the late happy Revival: a melancholly and awful State indeed!

Thus had this People degenerated from the primitive Piety of their *Ancestors*! Thus had they almost sunk into the very Dregs of *Formality, Irreligion &c.* and seemed, according to an humane View, to be almost ripe for the actual & signal Execution of divine Vengeance upon them! But GOD (*whose Thoughts are not our Thoughts, neither are his Ways our Ways: For as the Heavens are higher than the Earth, so are his Ways higher than our Ways, and his Thoughts than our Thoughts*) was pleased to take this Time wherein marvellously to display the unsearchable Riches and adorable Sovereignty of divine Grace among this People! As GOD will be known by the *Judgments* which he executes, so much more will he be known by the astonishing Acts of his *Grace* among the apostate Sons of Men! Oh how glorious did the Riches and Sovereignty of divine Grace appear in visiting this backsliding and rebellious People by a plentiful Effusion of the HOLY SPIRIT, in visiting them just at such a Time when they had arrived at such a Degree of Wickedness, and in triumphing over all their Sins and Vilenesses! Verily Grace thus manifested and displayed eminently appears to be the Grace of GOD, boundless like Himself, infinitely surpassing the Understandings of Men and Angels! Surely GOD is self-moved when he shews Mercy to any Person or People! He loves them from Himself; he loves them because he will love them; and he has Companion on them, because he will have Companion on them: *so that it is neither of him that willeth nor of him that runneth, but of God that sheweth Mercy!* GOD gives not his Grace to us either because we are Good, or have done any Good! No, Verily. But he gives us his Grace that we may be Good and do Good! GOD's Grace is not in the least dependent upon, or influenced by, any foreseen good Disposition of *Mind*, and happy Turn or Pliableness of *Will* in Man. No! But whensoever there is any good Disposition of *Mind*, or happy Turn and Pliableness of

*Will*

*Will in Man, it is all from infinitely free, self-moving, and sovereign Grace! When GOD comes to shew Mercy to any Person or People, he finds them in their Blood, cast out into the open Field to the loathing of their Persons; and when he passes by them, he finds them lying polluted in their Blood, and says unto them live: He justifies and sanctifies them, and the Time is a Time of Love, Ezek. 16. Begin,*

But to return—

The People began to be somewhat reformed by the Blessing of GOD upon the Preaching of the Reverend Mr. *Guild* (who is since settled in the Ministry in the *Jersys*) and *others*; and before he left them there appeared to be somewhat more of a Reconciliation among them in general.

Now in the Time of his Preaching among them, the Rev. Mr. *Tennent* in his Journey from *Boston to New-Port*, in *March 1740, 1*, visited and preached to them from *Math. 11. 28*. He had a considerable Number of Hearers considering the Shortness of the Warning and the Difficulties of the Season. The *Effects* of his Preaching were not deep and lasting upon the Minds of many of the People, as I have understood. Some were filled with *Wonder* as if they had heard strange Things to Day, and some were bro't under *Concern* of Soul: But I have not found that it was deep and abiding, excepting upon *one or two*.

Now from about *this Time* religious *Conversation* increased more and more among some of the People, by the Blessing of GOD upon the Means of Grace, some, at least, appeared to be more tho'tful, and to consider their Ways: *Publick Exercises* were attended with more apparent Diligence, and Seriousness &c.

About *this Time* (I think *their Frolicks* were abandoned, (a) and a Number of young Persons formed themselves into a *Society for religious Exercises*; which Societies had been neglected for a long Time since. Thus there appeared to be some external Reformation among many. Sometime also

(a) Here observe, that as soon as the great Truths of our most holy Religion, & the great Concern of our Souls & another World are seriously tho't of and laid to Heart; these cursed *Frolicks* and *merry Meetings*, those Nurseries of Impieties and Debaucheries are abandoned by us.

*this*

*Revival of Religion at Taunton.*

327

*this Summer*, as I remember, *one* was awakened by a special Dispensation of Providence which the Person passed under; whose Awakenings, I hope, issued in effectual *Conversion*.

In the Beginning of *August* 1741. they sent for me to come and preach with them a few Sabbaths upon Probation; and I accordingly engaged with them for two or three. I went and preached *my first Sermons* to them upon *August* 16th. I found that the People generally attended the public Worship with some Measure of Headfulness and Seriousness. They were much reformed with respect to the Levity & Vanity which appear'd in their public Exercises. Some as I remember were affected in some of the public Exercises. I also heard of some who were under more *Concern* of Mind then they used to be: but I then observ'd but very little Appearance of *vital & experimental Religion* among them, tho' indeed my Observation was short and narrow.

*One Sabbath Evening* I visited, exhorted and prayed with the before-mentioned *Society of young Persons*: And they seem'd to be seriously *affected & concerned*, tho' not under deep and clear spiritual Convictions as I could learn.

Having preached the *three Sabbaths*, I had given them Encouragement to expect, I was invited to tarry and preach longer with them upon Probation: to which I consented.

*About this Time*, by Rumours of the religious Stir and Commotion abroad, and especially at *Bridgewater*, many of them were probably stirred up to talk more about these Things some for and some against them.

At length the *Church* came to a *Choice* of me for their *Pastor*.

And *about this Time* hearing how Religion flourished in many Places in *Connecticut*, (tho' indeed I was sometimes stumbled at some Things which I heard reported from thence concerning some Parts of their Conduct, yet I believed there was a glorious remarkable Work of GOD's Grace revived and carrying on among the People there, and also in some other Places in the Land, and hope I was in some Measure enabled to rejoice therein) I had some Sense of the awful State of Religion in *Taunton*; and on a particular Time especially was filled with Distress on that Account, together with earnest Desires that GOD would, also visit them with his special Grace, that he would revive and propagate the Power of Godliness among them, and had some Hopes raised in me that he would.

After

After this, sometime in *October*, the Rev. Mr. *Daniel Rogers*, having been preaching at other Places, came and preach'd a Sermon at *Raynham*, a Town adjoining to this. I was there with some of this People and heard him. There appeared to me to be a Saviour of the HOLY SPIRIT in his Minifestations, which made me desirous that he should preach *here* also. Accordingly, I invited him to go home, and preach a Lecture for me the *next Day* in the *Forenoon*, to which he consented, & Notice thereof was given among the People as generally as might be. People began now to be *more swift to hear*, & there was a considerable Number attended the *Lecture* with some from other neighbouring Towns. There were some which came from *Middleborough West-Precinct*, who being awakened before, appeared to be under clear and deep spiritual *Convictions* of their *Sin* and *Danger*; and in great *Distress* and *Agony* of Soul therefor, whom Mr. *Rogers* observing, he spake to them as I remember. I also spake to the People, desiring them *not to be affrighted or disturbed in their Attention* by these convinced and distressed Persons, their *Agonies*, *Groanings*. Having observed these Things to the People (because they had never seen the like before) he proceeded.—And he gave us a Sermon, from *Joh. 5. 40*. His Discourse appear'd to be very spiritual, and I trust, was attended by the Power of the HOLY GHOST. In his Discourse he open'd to us and confessed the State of *legal* and *spiritual Death*, wherein all Mankind naturally lye, as is implied in the Text: He moreover shew'd us what that *Life* was for which we were to come to CHRIST, as it consists in a Freedom from Condemnation, and in a Conformity to the moral communicable Excellencies of the blessed GOD: He also mentioned some of those Reasons why Sinners *will not come* to CHRIST, or believe on him that they might live, &c. He apply'd his Discourse; urging upon Sinners the *absolute Necessity* of *Coming* to CHRIST or believing on his Name, that those which were naturally dead in *Trespases* and *Sins*, might live a *Life* of *Justification* and *Sanctification*, &c. A solemn and awful Seriousness appear'd among the People, and those before-mention'd who came from the *Precinct* appear'd to be in awful *Distress* and *Anguish* of Soul &c.

(*To be continued.*)

329

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday DECEMBER 15. 1744. § N<sup>o</sup>. 94.

*An Account of the late Revival of Religion at Taunton,  
continued.*

THE Rev. Mr. *Wheelock of Lebanon* having preached at *Norton* (a Town adjoining on the *westerly Side of this*) on the same Day, and after Exercise was over being invited by one of pur *Deacons*, came to *Taunton*: He appointed to preach a *Lecture* at the Meeting-House the *next Day*.—Before Meeting he sent for me but I being out of Town, at the Time appointed he went to Lecture and preach'd to a considerable Number of People from *Mark* 16. 16. In his Sermon among other Things, as I have been inform'd, he open'd the Nature of *Gospel-Faith*; gave some *Marks and Evidences of it*; shew'd the awful *Danger of a State of Unbelief*, &c. A considerable Number as I was informed were awaken'd & pricked in their Hearts under his Preaching; *Zion's KING* rode in Triumph upon the Word of Truth; whereby it actually became quick & powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, of the Joynts and Marrow, and was a Discerner of the Thousand Intents of their Hearts. Some were constrain'd to *cry out*, their *Convictions of Sin* and of their Exposedness to the immediate and actual Execution of the divine Anger upon them being so sudden and piercing (b) A far greater Number who seem'd to be tho'tful seriously concern'd

(b) The *first* who manifested their Distress by *crying out* this Day, & indeed the first who did so of this People had been

T f

much

330

*Revival of Religion at Taunton.*

concern'd and distress'd did not manifest their Distresses in such a publick Manner, whilst some perhaps were inqui-

much stumbled at & prejudiced against the religious Distresses express'd in Out-cries, &c. which she had heard of from Abroad. The Reports which she had heard, together with what People said to her at Home, tended much to make her stumble at, and to prejudice her against these Things. She said, she was bro't to think that it was an evil Spirit or a sort of Enchantment which caused them. However when she heard that the Rev. Mr. *Wheelock*, was come to *Town*, and was to preach a *Lecture* in the Meeting-House; notwithstanding the Prejudices which were raised in her Mind against these Things she was resolved to go and hear him if she could. Accordingly she went; and as she was going, she says, she secretly wished that if these Things were right, she might partake in them. (Here observe that she had for some time been under some Concern but not under any clear distinct spiritual Convictions as I could learn of her.) Accordingly in *Sermon-time* her Eyes were immediately opened to see her *Guilt* and *Danger*: and it appeared to be all Blackness and Darkness unto her; so that she knew not which Way to turn that she might escape the *Wrath* of GOD; which she saw hanging over her. She says that she had a sort of Knowledge and Belief that CHRIST was able to save her, but dare not believe in him, being such a Sinner. (Here observe her self-righteous and legal Disposition and natural Opposition to the *New-Covenant Way of Life* by JESUS CHRIST according to the Gospel.) she was afraid of going to Hell every Moment as she deserved; but yet had a *secret Hope* kept alive in her Soul in all her Distress, that *it may be GOD would have Mercy on her* &c. On the *Sabbath* after she was very much distress'd, especially in the Afternoon, trembling under the Word; distress'd under Conviction of *Sin*. and awful apprehensions of the *Wrath* of GOD due to her for *Sin*. After the Exercise was over, she came to Mr. *Wheelock*, as he stood out of the Doors, inquiring *what she should do* &c.

Her

*Revival of Religion at Taunton.*

331

inquiring what these Things meant. There was also a Word of Exhortation given by a young Candidate after Mr. *Wheelock* was gone. Upon the whole, I do

Her Distress and Anguish of Soul because of her *Sin* and *Danger* continued with many awful *Temptations*, as she says, till the *Sabbath sennight*; when being at Meeting in the Forenoon, she tho't she had CHRIST discovered to her by some Passages in the Sermon. (It being an instituted Mean of working Faith in the Hearts of the Elect; *Faith comes by hearing, and hearing by the Word of God &c.*) Upon which Discovery, she says, her Distress was all removed immediately. 'I saw (says she.) 'CHRIST was a compleat *Saviour*; just such an One 'as I would have chosen, were I to chuse a thousand 'Times. (See the Nature of a *Gospel Spirit*, Phil. 3.) 'Oh then I tho't I should have lived an Heaven upon 'Earth for the Time to come; a blessed Life indeed! 'My Sins seem'd to be subdued and gone. After this 'I was not angry and fretful under Crosses and Oppositions as I used to be before.' (Here observe, she says, that before this she was exceeding apt to be fretful and uneasy under Crosses &c. See here also a particular Notice taken of *her own Iniquity*) But by & by she finds her Corruptions stirring in her; complains of them, says she is burden'd with 'em, hopes she hates 'in, her Heart Sins, & longs after *Purity* in *Heart & Life*. She is examining herself & inquiring lest she should be *deceived*;) tho' at the first Illumination she tho't herself sure as I believe GOD ordinarily or at least often gives Assurance to *young Converts*, who are made to sing in the Days of their Youth) she still has her ebbings and flowings; her light and her dark Hours; sometimes distress'd, at other Times rejoycing &c. she appears to live like a Christian for all that I have heard: GOD alone knows and searches the Heart! One also received Comfort this Day (who had been under more or less Concern of Soul for some Time before) breaking forth in the Language of the enamoured Spouse, *Cant.* 2. 8. She appears to walk answerably, and to have her Conversation as becomes the Gospel; to live near to God &c.

T t 2

verily

verily believe that this Day was a Day wherein GOD remarkably display'd his Power and Grace in the Assembly of his People here.

Upon my coming home that Evening and hearing what the LORD had done among this People the Day past; my Tho'ts were fix'd upon *Rev.* 3. 20. first Clause, (altho' I had design'd to have preach'd from another Text which I had wrote from.) Accordingly I minuted down some Tho'ts that Evening, and hope had the gracious Assistance of the HOLY GHOST. The Subject appear'd to me to be seasonable; it being a Time in which the glorious REDEEMER was remarkably knocking at the Doors of Sinners Hearts, in this Town for Admittance and Entertainment. I think indeed it is my Duty to study my Sermons as well as lamable, and to labour to feel the Power of them upon my own Heart before I deliver them to the People, we shou'd have beaten Oil for the Sanctuary; yet I believe Ministers may sometimes be called in Providence to preach when they have not had Opportunity for such preparatory Studies as might be their Duty at other Times, and then they may humbly look up to the HOLY SPIRIT for; and expect his gracious Assistance answerable to their Necessities. And as Ministers should be Co-Workers with GOD; so, with Humility do I desire to say, that I would always endeavour carefully to observe the particular Frames of my People, the particular Dispensations of Providence they may be called to pass under, Times of any special and remarkable Visitation from the Spirit of Grace; the Truths which thro' Grace I may at any Time find peculiar Light, Liberty, Strength, Sweetness and Refreshment in feeding upon, and adapt my Discourses accordingly.

The next Day (which was the Lord's Day) I went to Meeting and preach'd to a large, serious and attentive Assembly. I have Reason to believe that some were under spiritual and scriptural Convictions of their Sins and Misery, and under deep and serious Concern of Soul therefore; others (who I believe were under more than usual Thoughtfulness and Concern of Mind either from what they had seen or heard, or from both, night perhaps still be enquiring what these Things meant.

In my Sermon, among other Things, I endeavoured to speak to Sinners of the astonishing Grace and Condescension  
of



*Revival of Religion at Taunton.*

333

of the dear LORD JESUS in knocking at the Door of their Hearts for Admittance and Entertainment; of their own particular and great Concernment therein; that now was the Day of CHRIST's Patience with 'em, which would quickly be over unless they opened to him; that Sinners Hearts were naturally barred and bolted against the LORD JESUS; mentioning some of those Bars and Bolts which kept CHRIST out of their Hearts, and which must be removed if ever he came in; shew'd them what it was to open to CHRIST; and improv'd the Discourse, giving them some Rules and Marks of Trial, whereby they might examine themselves whether they had open'd to CHRIST yea or nay, and apply'd it as closely and pathetically to Saints and Sinners according to their particular Concernments therein, as I could.

The Word was attended with Power, and some were pricked in their Hearts by it, as I afterwards learned. Tho' indeed I observ'd no visible Manifestations of their Conviction of their Sin, and Distress of Mind therefor in the Time of public Exercise, other than an awful Concern, and Solemnity which was evident in most, or all of their Countenances. I think, I never saw such an Assembly before; such awful Reverence, such serious Concern of Mind, such diligent Attention, such Engagedness and Fixedness of Mind, under the Word as appear'd among the People. Let all the Praise and Honour be given to the GOD of all Grace, whose Glory fill'd the Temple, and the Power of whose Word most or all felt greater or less Degree this Day! I desire not to speak of these Thiigs, and others of the like Nature which may hereafter be mentioned, that either I or others may have whereof to glory save in the LORD, who was pleased to magnify his Grace and Strength in the Weakness or the Instrument! Oh may I continually be humbled and broken under the Workings of latent Pride, &c. May I forever be made and kept humble under a spiritual Conviction of my own Nothingness, Vileness and Unworthiness, and be enabled to give the GOD of all Grace (who is jealous for his own Honour and Glory, and will not give his Glory to another, nor his Praise to graven Images) all the Honour and Glory of any Thing he has been pleased, or may still be pleased, to work in me, by me or for me.

It is the plain Preaching of the Gospel of a crucified JESUS, not with Word? and Reasonings which Men's Wisdon teacheth,

eth, but which the HOLY GHOST teacheth, that GOD has been pleased to honour and bless in the late remarkable Day of his People's Visitation in this Town, and in other Places so far as I have been acquainted with them.

At *Noon* I went to my usual Place of Retirement. Some of the People came to the House also, and appear'd to be under Concern of Mind. I gave them a Word of Exhortation, and hope it was not in vain. About thisTime nothing which was said to People seem'd in vain.

In the *Afternoon* at the usual Time I went to Meeting, and Mr. *Wheelock* preached to a crowded Assembly from *Job* 27. 8. In his Sermon, he endeavoured to detect the *Hyoucrite*; to shew how far a Person might go, what he might do, and what he might experience, and nevertheless be nought but a very *Hyoucrite*; to represent to them the awful Danger and Folly of *Hyoucrisy* &c. to urge it upon them that they would be willing to know themselves before it was too late; that whatever they might gain by their *Hyoucrisy* in this World, as Credit among Men &c. would be all lost in that Day, when GOD should take away their Souls, and they be stripped and stand naked before the inlightned and awful Tribunal of a holy and jealous GOD, to their everlasting Shame and Contempt &c. His Sermon was close, searching, experimental, lustful and awakening. The visible Effects of it upon the People, were an awful Concern and Solemnity which appear'd in their Countenances in general, and *one* or *two* trembled under it. Surely GOD was with him; he appear'd to speak of spiritual and divine Things as awful Realities. Many I doubt not, could witness to the Truth of his Sermon, by finding their Hearts discovered and read to them therein. The Kingdom of Darkness trembled, I trust, before the *Gospel* of CHRIST, dispensed by this his dear Servant!

He appointed to preach *another Sermon* after a small Intermission, and accordingly did. Many of this People tarried to hear him. He preached from *Hos.* 13.13. He opened the Connexion and the Text itself, and then observed that inasmuch as he was about to leave them on the Morrow, and there were a Number under *Convictions*, he would point out some Things which were oftentimes Means of hindring Persons *Convictions* from issuing in *Conversion*, or made them tarry long in the Place of breaking forth or Children. Accordingly

*Revival of Religion at Taunton.*

335

cordingly he mention'd some of them; as the *World*, and *putting off Convictions* till a more convenient Season &c. He gave some Account of the various *Workings* and *Lustings* of the Sinners Heart whilst under Convictions towards forbidden Objects, towards false resting Places. He was delivering his Discourse very *pleasantly* and *moderately*; but Oh an increased Power and Authority accompanied it, a Power and Authority too big, awful and majestick, for any Creature; it was the Voice of GOD which is powerful and full of Majesty! The great COMFORTER, whose Office it is to *convince* the World of *Sin*, of *Righteousness*, and of *Judgment*, to *teach* his Disciples all Things, and bring all Things to their *Remembrance*, accompanied the Word with his almighty and efficacious Grace! Oh it discovered the Secrets of Mens Hearts to them with irresistible Energy, Light and Evidence! Indeed he *spoke in the Demonstration of the SPIRIT and with Power*, so that one must say, GOD *was with him of a Truth!* By and by some began to cry out both above and below in awful Distress and Anguish of Soul: Upon which he raised his Voice that he might be heard above their Outcries; but the Distress and Out-cry spreading and increasing, his Voice was at length so drowned that he could not be heard. Wherefore not being able to finish his Sermon, with great apparent *Serenity* and *Calmness* of Soul (having mentioned it to me) he called to the Distress'd, and desir'd them to gather themselves together in the Body of Seats below. This he did that he might with more Convenience converse with them, counsel, direct, exhort them, &c.

Oh how were *Sinners* in *Zion* afraid! How did Fearfulness surpize the *Hyoucite!* Whilst they saw their State, and saw no Way open'd to them, how they could dwell with the *devouring fire*, how they could inhabit with the *everlasting Burnings!* Whilst they saw no Way how they could approach unto the holy and jealous GOD! Oh the Distress and Anguish of their Souls! Oh the Pains that were upon them, like as of a Woman in Travail; whilst they saw their just Deserts at the Hands of the great GOD; whilst they knew not but that, yea were awfully afraid lest, they must eternally dwell with Devils and damned Souls in the Lake which burneth with fire and Brimstone, and bear the Fury of GOD, with whom now they saw was terrible Majesty!

Seeing

*Revival of Religion at Taunton.*

Seeing somewhat of the Awfulness of *Hell*, and that they deserv'd it; seeing also that nothing but the mere uncovenanted good Pleasure of GOD, who was very angry with them, kept them out of *Hell* every Moment: No Wonder that they cry out, they should go to *Hell*, they were going to *Hell*, *What shall we do to be saved?* &c.

(*To be continued.*)

*Saturday, November 24.* The Rev. Mr. *Whitefield* was so far revived as to be able to take Coach, with his *Consort*, and set out from *Portsmouth* to *Boston*; whether he came in a very feeble State, the *Monday Evening* after: since which he has been able to preach in several of our largest Houses of public Worship, particularly the Rev. Dr. *Colman's*, Dr. *Sewall's*, Mr. *Webb's*, and Mr. *Gee's*, to crowded Assemblies of People, and to great and growing Acceptance. At Dr. *Colman's* Desire, and the Consent of the Church, on the *Lord's-Day* after his Arrival, he administred to them the Holy Communion. And last *Lord's-Day* he preach'd for the venerable Mr. *Cheever* of *Chelsea*, and administred the Holy Supper there: The next Day preach'd for the Rev. Mr. *Emerson* of *Malden*: Yesterday he set out to preach at some Towns to the Northward, proposes to return hither the next Wednesday Evening, and after a few Days, to comply with the earnest Invitations of several Ministers, to go and preach to their Congregations, in the Southern Parts of the Province.

He comes with the same extraordinary Spirit of Meekness, Sweetness and universal Benevolence as before: In Opposition to the spirit of *Separation* and *Biggotry*, is still for holding Communion with all Protestant Churches. In Opposition to *Enthusiasm*, he preaches a close Adherence to the Scriptures, the Necessity of trying all Impressions by them, and of rejecting whatever is not agreeable to them, as Delusions. In Opposition to *Antinomianism*, he preaches up all kinds of relative and religious Duties, tho' to be perform'd in the Strength of CHRIST, and in short, the Doctrines of the Church of *England*, & the first Fathers of this Country. As before, he first applies himself to the *Understandings* of his *Hearers*, & then to the *Affections*: And the more he preaches, the more he convinces People of their Mistakes about him, and increases their Satisfaction.

337

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday DECEMBER 22. 1744. § N<sup>o</sup>. 95.

*Account of the Me Revival of Religion at Taunton,  
continued.*

MR. *Wheelock* left the People generally if not universally Impress'd with a serious and awful Sense of invisible Realities; converging about the great Truths of our most holy Religion, and the important Concerns of their immortal Souls; searching into their State towards GOD; fearing, complaining, and inquiring *what they should do*; longing after the *Word and Ordinances*. In a Word, their Tho'ts seem'd almost wholly taken up about the great Things of another World, endeavouring in all appointed Means to secure the one Thing needful.—I found a *few* who had received *Comfort*; and *many others* appeared to have such deep *Convictions* of their sinful condemned state by Nature, and such awful Apprehensions of the Anger of GOD due to them for Sin that they seem'd like Persons who had received a Sentence of Death, and had a Gloominess over-spreading all their worldly Enjoyments which they had so inordinately placed their affections upon and eagerly pursued after. They seem'd struck with Amazement at their Danger; and the Awfulness of a Christian State, and their past blindness and Stupidity therein, and were seeking after JESUS, after Pardon, Acceptance, &c.

This Morning I wish the Rev. Mr. *Wales* went to *Middleborough* first Precinct, to a stated Lecture, where there was a Sermon delivered and Power attended it.—The Sermon was plain, searching, awful, &c. It's chief Tendency was to discover the Danger of a Christless State—to open and explain the Gospel-Way of Salvation by JESUS CHRIST—to shew

V v

them

them that now was the Day of CHRIST's Patience with them—to give some Characters of those who had opened to or believed in CHRIST—and to invite and beseech all to open to, or believe in CHRIST that they might be saved, &c.

There was a plentiful Shower of divine Grace which fell upon the Assembly.—Numbers had their Sins set in Order before their Eyes, having the Sins of their Lives, and the Plague of their Hearts discovered to them, fearing, trembling, complaining and enquiring, *What they should do to be saved.* They seemed, from their natural legal Spirit, ready to catch hold of any Thing that they might be delivered from the Wrath which is to come, and to be opposite to submitting to the Righteousness of GOD as all natural Men are—Numbers, yea even some young Persons had such Discoveries of their Sin and Misery by Nature, as could be given them by none save the HOLY GHOST, whose Office it is to convince of Sin.—Indeed almost the whole Assembly appear'd to be impress'd with a serious Concen for the Salvation of their Souls: but some had clearer & deeper Convictions than others, &c. O how feelingly did they speak & complain of their Sins, especially the Sin of their Nature; such Pride, &c. Oh how earnest & solicitous were they? in their Inquiries after JESUS CHRIST and an Interest in him, &c. How did they fear lest they should fall short of CHRIST; lest their Convictions should wear off, &c.—We tarried, after the Exercise was over, some Time with them in the Meeting-House that we might converse and pray with them, counsel, exhort them, &c. we left them that Evening and returned home.

The spiritual Concern still remained upon the Minds of this People and increased if any Thing.

There were presently *several Societies* of young Persons formed in Town for *Prayer, reading GOD's Word and good Books*, singing GOD's Praises: and some or all of them agreed to meet *twice a Week* stately, besides others seasonal Meetings Lectures public and private. There were also in a little Time *one or two Family Meetings* set up in Town for religious Exercises.

I found little if any open Opppsition as yet among the People: Tho' afterwards the religious Concern among some of the People wearing off or at least abating, they began to stumble at and oppose more freely and openly these Appearances

On

*Revival of Religion at Taunton.*

339

On *Friday* being desired by the *Negroes*, I preach'd to them with *many others* that attended at my Lodgings, from *Rom. 8. 1. There is no Condemnation to them that are in CHRIST JESUS.* In my Sermon I endeavour'd to open and confirm the State of Condemnation in which all Mankind naturally lye; to open the Way provided for the Salvation of Sinners by GOD, and exhibited to them in the Gospel, *viz. thro' the Righteousness of CHRIST* imputed to them and received by *Faith alone*; to shew them the Safety and Happiness of those that were in CHRIST by Faith, and the Sin and Misery of those who were Unbelievers and in a State of Condemnation &c: to give some *Marks* and Characters of *Believers*, and to urge upon Sinners to give themselves no Rest until they had secur'd an Interest in the *Righteousness of CHRIST* by a *Faith* of GOD's Operation.

We had a crowded Assembly, and much of the gracious Presence of GOD. The whole Assembly seem'd to be under the Influences of the HOLY SPIRIT. They appear'd to come and hear the Word in some Measure convinced of the great Necessity they were under of securing an Interest in CHRIST. They appear'd not to be careless Hearers, but to hunger after the Word; looking and waiting critically and earnestly for a Word suited to their particular Cases, and waiting for the Power of the HOLY GHOST to accompany and make it effectual for their Salvation.

Some were under *Consolation*, joying and rejoicing, and appear'd to be filled with Love to a precious CHRIST, and to all Men, especially those who they hoped were of the Household of Faith, for CHRIST's Sake. Others appear'd to be in deep *Distress* for Sin, and for fear of the Wrath to come, enquiring *What they should do?*

The next Sabbath I preach'd to them from *Prov. 12. 26. The Righteous is more excellent than his Neighbour.* From which I endeavour'd to shew who this righteous Man was, *viz.* One who was made just or righteous thro' the Righteousness of CHRIST imputed to him and received by Faith alone, and who was moreover inherently righteous and holy; who was a *new Creature*, being sanctified in all the Faculties of his Soul by the supernatural Influences of the HOLY GHOST. I endeavour'd briefly to show, how the Sinner was brought to CHRIST and *justified* and *sanctified*; and also wherein the righteous Man was more excellent than his

340

*Revival of Religion at Taunton.*

Neighbour, and improved the whole. But Oh what an Awe appeared on the Minds of the Assembly! With what Weight and Power did the Word appear to be attended! There were *two* or *three* lifed out in the Forenoon, one of which received Comfort.

Now *Sabbaths* were prized and seriously regarded. More or less of the Power of GOD accompanied the public and private Assemblies of his People. There was often much of the divine Presence with them in their private Meetings, when they had Preaching, and also when they had not. I could and did preach frequently with the People. They appear'd to be swift to hear, especially *young People*—They seem'd to hear as for their Lives. They were wakeful, serious, reverent and attentive in *God's House*; and gladly embrac'd Opportunities, of hearing his Word. Oh it is sweet preaching when People are desirous of Hearing! sweet feeding the Flock of CHRIST, when they have so good an Appetite! Yea sweet seeing it fed, if one is not permitted to feed it.—*In those Days surely the Word of the LORD was precious: Many like new born Babes desiring the sincere Milk of the Word that they might grow thereby.* Their merry Meetings were turned into *praying* and *singing Assemblies*: Their vain foolish and frothy Conversation into religious and experimental Discourse. When People occasionally visited one another, or providentially met together, their Conversation turned on religious Topicks. When I visited them, or they me, they wou'd be conversing about Religion, and asking serious and important Questions about their Souls; about *doctrinal* and *experimental* Religion. What a wonderful Reformation was there in this Town! It is impossible fully to describe it. Moreover, I labour under some peculiar Disadvantages, so that I can't give so full and particular an Account of Things of a religious Nature, especially in the Time of the greatest Out-pouring of the HOLY SPIRIT, as otherwise I might have done: Being but a *Stranger* among and unacquainted with them, and not committing particular Accounts of Things to Writing in the Time of them; and labouring under many *Perplexities*, particularly awful spiritual Darkness, Desertion and Temptation for the most of that *Fall* and *Winter*; my Memory also being impaired thereby. Indeed it was a Wonder of the Power and Grace of GOD, that I was carried thro' the service I was called unto.

Some-



*Revival of Religion at Taunton.*

341

Sometime in *November* on the *Sabbath*, I preached to a full Assembly.—There appear'd to be an awful Concern continuing upon the Minds of the People in general; tho' I fear'd not so great as had been; and was fearing lest GOD was about to depart from us: But when the *Afternoon* Exercise was over, some were in great Anguish of Soul, groaning, sobbing, &c.—Being obliged to set out on a Journey the next Day, I appointed to preach another Sermon at the Meeting House in the *Evening*. Accordingly at the Time appointed I returned to the Meeting House, and found that many were in great Distress. I preached to a considerably large Assembly, from *Rom. 8. 1.* Many among the Assembly were deeply affected, groaning and sobbing; tho' not so as to disturb the People in or hinder them from hearing, as I remember.

After the Exercise was concluded, the Distress among the People appeared greater: Many groaning or crying out, complaining of their Sins and Danger, of their Blindness, Hard-Heartedness, &c. There appear'd a great Weeping and Mourning among the People for the Sins and the Miseries to which they were exposed. Indeed the *whole Assembly*, *old* and *young*, seem'd to be *concern'd* in a greater or less Degree; tho' indeed some were *rejoicing in CHRIST* in Hopes of their Interest in him, and also to see others in Distress for their miserable and sinful State by Nature: not merely to see their Distress, but because of the Reasons of it, and because they hoped it would issue well.

I pray'd several Times with the People, and exhorted them, we sung, &c. I conversed particularly with many *young* and *old* they were brought to me. We tarried in the Meeting-House 'till nine of the Clock for what I know, and then retired. It was indeed a wonderful *Evening* of the *Out-pouring* of the SPIRIT, as a SPIRIT of Grace and Supplication upon his People.

In the Time of my Absence there was a dated monthly *Lecture* among this People, preached by the Rev. Mr. *Tobey* of *Berkley*. I heard that GOD was graciously present with his People.

Upon my Return the next Week or the Week after, as I remember (having supply'd the Pulpit in my Absence) I found People were *stumbling* at these Things, more openly *ca-villing*, &c. I found more *Disputing*, &c. which was a Dis-service to the Work of GOD as it grieved the HOLY SPIRIT,  
and

*Revival of Religion at Taunton.*

and kept People more from conversing with their own Hearts. The serious Concern about their Souls was much abated, if it was not wholly lost in some. Yet many or the most were still under Convictions, excepting some who had found Peace in believing, who continued serious and diligent in their Attendance upon the Duties of their Station. Yea and perhaps some who appear'd uneasy at these Things might still be under some spiritual Concern of Mind.

I accepted of their Call to the *Pastoral Office*, & continued preaching and conversing among them until the *latter End of January*.—But Difficulties arising and increasing about my Settlement, and more appearing openly against me; being sent for by a Relation of mine, I went to *Ipswich* to take his Advice.—Upon my coming to *Ipswich* and converting with him, He said he would go *Taunton* & preach for me a Fortnight or three Weeks, & see how Things were circumstanced there, and I should tarry and supply a Winter Parish which he had the Charge of. Accordingly I consented.—But I was detained much longer from *Taunton* than I expected by Reason of the Difficulties of the Season: so that it was towards the *latter End of March* when I returned to *Taunton*; Here I would just observe, that in this Time I had Opportunity to see much of the glorious Work of GOD's Grace which he was carrying on at *Ipswich* and *other Places* at the *Eastward*.—And surely there was a remarkable and plentiful *Out-pouring* of the HOLY SPIRIT there.—

Upon my Return to *Taunton*; I found the religious Concern upon People not to be so great in general as it was when I left them, as I could learn: Tho' the People in general appeared still to be serious & thoughtful, to be seeking to secure the one Thing needful:—The preached Gospel was fully attended especially on Lord's-Day, and attended with general Seriousness, Concern and a seeming Appetite.

Things of a religious Nature remain'd much the same 'till *May 19th, 1742.* upon which Day I was solemnly *ordained* to the *Pastoral Office* over them.—Since that, there have indeed been several Times of Refreshing, and some *Revival* of GOD's Work. There have since been some cryings out under Convictions and Consolations in public and private Meetings. Some have had fresh Convictions; others their old ones renewed.

Several

*Revival of Religion at Taunton.*

343

Several *Sacramental Occasions* have been special Seasons of Refreshment to the People of God: especially *the first Sacrament* I administred, I believe was a sweet and Soul reviving Feast to many Souls; many I believe were bro't into CHRIST's Banqueting-House, his Banner over them was Love.—

Also at a *Catechising* of the *Children* (after I had catechised them) I discoursed to them from *Prov.* 8. 17. and in as familiar a Manner as I was capable, taught them the Love of GOD to those who love him, and urged the Necessity and Advantage of early Piety.—Some of them were affected while I was discoursing, and in Prayer their Distress increased. After which several cried out in great Distress of Mind.—They complained of Fears of Hell, want of Love to GOD; and that tho' CHRIST was willing they were unwilling, &c. I spake scarce any terrible Words to them, chusing rather a soft and gentle Method of treating them. I spake little of Hell and Damnation; but chiefly of the *Love* of GOD, his readiness to receive *little Children*, the Advantages of loving him, &c. Their Concern appeared not to proceed from an Affrightment but from a *scriptural Conviction of Sin*; of those Sins which fall not under the Notice of a Conscience unenlightened by the SPIRIT of GOD, tho' it is to be feared that their Convictions have not issued savingly. And as to some perhaps the unkind Neglects, if not Discouragements of their Parents, have had an awful Influence into their losing of their Convictions.—

Nevertheless in the *general* People have been growing more cold, dull and lifeless in Religion.—There have been but few hopeful Conversions since my Ordination, the most who were brought home, having been brought home in the Fall and Winter. So that generally speaking, there has been an awful Withdraw of the divine Influence both from Saints and Sinners. An Occasion of which might be the Disputes about my Ordination, and also for and against these Things; as also false Reports and Prejudices thereby raised in the Minds of People: whereby the HOLY SPIRIT was grieved, and the spiritual Concern of many abated.—Some of our private Meetings have come to nothing, tho' others are still attended.—Many who have been under the divine Influences have fallen away, and some I fear are more blinded and hardened than ever, cavilling and mocking, &c.—Some still

remain

344

*Revival of Religion at Taunton.*

remain under Convictions.—Some it is to be feared who have reformed and returned, have not returned to the most High, but to some Refuge of Lies. Others in a Judgment of Charity, have experienced a saving and thorough Work.—Some few who were Professors, I trust, have been pluck'd off from their false Foundations, and have been savingly converted to GOD.—An *Hundred and two* have joined in full Communion with this Church, tho' none lately. *A few others* of this People in the Time of the Vacancy (who have been wrought upon in this Day of GOD's great Grace) join'd in full Communion with other Churches.—*Three or four* have renew'd baptismal Covenant.—*Three or four* more have been baptiz'd. So that upon the whole *it is evident to the Glory of the GOD of all Grace, that there has been a remarkable Shower of divine Grace among this People*; the HOLY SPIRIT has been poured out in his *common and special* Influences upon them; the most or all of them have first or last been under serious Concern of Soul and Searchings of Heart.—Some much reformed, others really converted, &c. tho' many are return'd to their former Course of Wickedness, as the Dog to his Vomit, and the Sow that was washed to her wallowing in the Mire.

Thus I have given you some *general* and imperfect Account of what the LORD has wrought among this People in the late Day of his *great Grace*. But before I conclude my Account, I beg Leave to speak more particularly to some Things, *viz.*

(*To be continued.*)

## ADVERTISEMENT.

*In a few Days will be Published,*

**S**OME Account of the Experience of the Work of GOD, and the Revealing of JESUS CHRIST in the Heart of John Edwards in London. Written by Himself. And published that Men may know how gracious the LORD is.

Sold by Kneeland and Green in Queenstreet.

345

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday DECEMBER 29. 1744. § N<sup>o</sup>. 96.

*An Account of the late Revival of Religion at Taunton,  
continued.*

BEFORE the Lord wro't in such a marvellous Manner  
if among this People, some of them had by Degrees been  
bro't to be more serious and thoughtful, and to consider  
their Ways, (as I have before observ'd) which *in some Sort* pre-  
pared them for such a surprising Visit from the Spirit of Grace,  
as they were thereby excited to give the most diligent heed to  
the Things which were spoken to them in the Name of the  
Lord, &c.

The late religious Stir and Commotion among this People,  
I am fully persuaded (according to the best Judgment I am  
capable of forming of Things of this Nature both from from *Scripture*  
and *Reason*) is the same, as to it's *Essence* and *Substance*,  
which has been in all Ages in the *Application* of the *purchased*  
*Redemption* to the Souls of Sinners by the supernatural and al-  
mighty Operations of the Holy Ghost. His *common and spe-*  
*cial* Work upon the Hearts of this People in this Day have  
been exactly similar to the Account given us of his common  
and Special Work in the sacred *Scriptures*, if Messrs. *Shepard*,  
*Stoddard*, &c. knew any Thing about it: Tho' it has been  
attended with some *Circumstances* which have not been so com-  
mon. The Holy Spirit has acted like himself with a sovereign  
Freedom, as to the *Suddenness* of his opening the Eyes of se-  
cure Sinners and letting them into a Knowledge of their *Sin*,  
*Misery* and *Danger* by Nature; some having their Eyes  
opened, being led into the Knowledge of their Sin and  
*Misery* and *Danger* by Nature *more gradually* than others:—  
As to the *Measure* and *Degrees* of their *Convictions* of Sin and

X x

Wrath,

Wrath; some having *clearer* and *more awful* Convictions thereof than others: As to the *Length of Time* he continued them under Convictions of Sin before he convinced them of Righteousness and Judgment; some remaining *longer* under a Spirit of Bondage than others.—And so as to the *Degrees of Consolation*, he gave them upon their fleeing for Refuge to Jesus Christ; some having *stronger* Consolation than others, &c.

But the great Work of the Holy Spirit has appear'd in convincing of *Sin, Righteousness* and *Judgment*.—They say they were convinced of their *Sins* original and actual; had their Sins set in order before their Eyes in a clear and convincing Light with particular Application; were convinced of the Plague of their Hearts, of their Blindness, Pride, Self-Righteousness, Enmity, Opposition to God's Sovereignty and the Way of Life by Jesus Christ, Unbelief &c. of their being under the *Wrath and Curse* of almighty God, and being continually exposed to the immediate and actual Execution thereof upon them in Hell, &c. of their utter Inability to deliver themselves from this wretched Estate; of their lost and undone Estate in and of themselves, or in and of any Creature; having wearied them in seeking Rest in or from themselves, their Duties, Tears, Repentings, &c. and being convinced of God's *Righteousness*, tho' he should cast them off forever for all they had done or could do; having their Way hedged up and being bro't into the Wilderness, they were bro't to submit to God's Sovereignty with an, *Who knows but God may be gracious*, &c. Upon their Submission they felt a Calmness in their Souls, having done quarreling and disputing with the Justice of God, &c. Upon this they say they had a Discovery of Christ, and the New-Covenant Way of Life in and thro' him; saw his Glory, All-sufficiency, Suitableness and Readiness to save even the chief of Sinners, according to the Gospel; (these Discoveries were generally given them in and with some *Texts of Scripture*: Or if they had no Text of Scripture as they remember at first, there immediately came many flowing in upon their Minds, &c.) had their Hearts sweetly and freely drawn out to receive Christ and rest upon htm and him alone for Salvation according to the Gospel; being bro't to renounce all Self or Creature Dependances, accounting their own Righteousness as filthy Rags, &c. they were bro't to joy and delight themselves in Christ and in his *whole Salvation*,

*Revival of Religion at Taunton.*

347

vation, found Peace of Conscience and Joy in the Holy Ghost, according to the Measure of their Knowledge of and Faith in Christ and the new Covenant Way of Life in and thro' him: Had their Mouths filled with Praises of Christ, glorying in him, commending him to others; bad their Love drawn out to God and to *all Mankind*, but especially so those, whom they tho't belonged to the *Houshold of Faith*; for God's Sake—loving and forgiving their *Enemies*, being fill'd with a Concern for the Salvation of precious and immortal Souls, mourning for and hating *Sin* as against God, as dishonourable to him, &c.

Some, whom we charitably hope are really converted to God, do not give so clear and distinct an Account of the various Steps of the Holy Spirit in convincing them of *Sin*, *Righteousness* and *Judgment*, as some others; some passing thro' more Temptations and Exercises than others: some perhaps not so distinctly observing or not remembring the various Steps of the Holy Ghost upon the Minds as others, &c. But yet their Accounts agree in the *essential Parts*. They were bro't to see themselves Sinners, and lost in themselves; to see their natural Impotence and Enmity; see God's Righteousness tho' he should cast them off for ever; bro't to submit to God's Sovereignty; had the Way of Salvation opened up to them; bro't to renounce all Confidence in themselves, and rejoice in Christ Jesus, &c.

*Most* of these who have been wrought upon *were young*, and had been *very ignorant*; and therefore they scarce knew how to express their Conceptions of spiritual and divine Truths; they knew not with what Words to cloath their Ideas of spiritual and divine Truths which they had been taught by the Holy Spirit, so as properly to convey their own Sense of Things to others; so that one must as it were spell out their Meaning, &c. And did one but *captiously* converse with and examine some of them (without making due Allowances for their Ignorance, &c. one might gather strange Accounts from them, tho' they might intend honestly and orthodoxly.—And *perhaps* some of *those frightful Accounts* which are told of abroad concerning some of the Subjects of this Work have their *Rise here*, or are absolute Falsehoods and Misrepresentations, or a magnifying Mole-Hills into Mountains, *not candidly* considering that these are but *Children* and acting a *new Scene*.

X x 2

Some

Some give such a clear and distinct Account of the *Work* of the Holy Spirit upon their Hearts as a Spirit of *Bondage*, and a Spirit of *Adoption* enabling them to cry *Abba-Father*, and of their after Experience, &c. that they even command our Charity: others leave me more in Suspense: and others for all the Account they gave of their Experiences give awful Grounds to conclude that they had but a *common Work*, &c. But God is the Searcher and Judge of Hearts: Yet there is a *Judgment of Charity* we may and upon some Occasions ought to form concerning the States of others.—And when I find a Person either grossly heterodox in his Principles, or habitually and visibly sinful in his Life and Conversation, or ignorant of the internal Operations of the Holy Spirit on his Heart; I do not look upon it to be a Breach of Charity to fear for conclude that he is unconverted, and in a proper Manner to tell him so. *By their Fruits you shall know them*, says Christ.—And I believe much of the rash Judging wherewith the Subjects of this Work have been accused and branded about the Country, has been only such a judging as this—Not but that there has been too much rash and unseasonable judging of Persons interior State, arising among other Things from the cursed Principle of Pride, *we would be as Gods*; which Practice I would by no Means justify; nevertheless I think those who condemn such as graceless who may have erred herein, go too far and are inexcusable; for wherein they judge others they condemn themselves; as is too evidently the Case of some who pretend such a conscientious Regard to that Command of *not judging another Man's Servant*. Those whom I charitably hope have experienced a saving Change among the People having been generally very ignorant even of the Doctrines of the Gospel, and being but *Babes* in Christ, having but little Experience in the spiritual and divine Life, in the Warfare between Flesh and Spirit, having their Affections much raised and inflamed with a new glorious and ravishing View of spiritual and divine Things;—No wonder that at first they secretly tho't they should always live so (tho' they were told to expect the contrary) and might, some of them at least, be carried out too rashly and unseasonably to judge the interior State of others who were not in their Frames or especially if they appear'd luke-warm and indifferent in the present Day or to speak against these Things.—But further Experiences teaches them their absolute Inequa-

lity



*Revival of Religion at Taunton.*

349

lity for such an important Work as infallibly to judge the interior State of others, and may & does do so more and more.

But indeed I think it a sad Sign of an unconverted State in those who have been conversant with the Subjects of this Work, and yet judge them deluded, &c. who reproach it's Subjects and continually dwell upon their Blemishes and Irregularities as delightful Themes.

But some of their judging was only a judging those who were *visibly irreligious*, or unacquainted with the *internal Operations* of the Holy Spirit—arising from a *Love to their Souls*, tho' they may not always have acted with that Wisdom herein as might be desired.—But do you expect *Children* to act like *Men*?

Most or all of the adult in this Town have been under the divine Influence in this Day, I believe, in a greater or less Degree.—But those whom we hope have been the Subjects of the *special Influences* of the Holy Spirit are chiefly between *ten and forty*.

As for the *Character* of those who have been savingly wro't upon in this Day;—some were openly vile and profligate;—others Moralists; and others Formalists.

If you now inquire into the *Reasons & Grounds of the Terrors and Distresses* of those amongst us;—those I have conversed with say, they had their Eyes opened to see their *Sin and Misery*, their *lost and undone Estate by Nature*, &c. agreeable to the *Scriptures*, as far as I am capable of judging.—

If you enquire into the *Grounds and Reasons* of the *Joys* of many among us; they say, they were from Discoveries of the *All-Sufficiency, Suitableness and Readiness* of Christ, to save even the chief of Sinners: They beheld the transcendent Glory and Excellency of Christ, and were confirmed to joy and rejoice in him: the *dying Love* of Christ, the Glory, Excellency and Safety of the *Way of Salvation* by Christ; a Gospel-Hope and Perswasion of their Deliverance from *Hell*, from the Guilt and spiritual Defilement of *Sin thro' JESUS CHRIST*, of their living a Life of *Communion & Fellowship* here by Faith with the Father and his Son Jesus Christ, and of the everlasting *Vision and Fruition* of God in the coming World, &c. These are some of those Grounds which they give me of their *Joys*, &c. Oh how feelingly and experimentally do they sometimes speak of precious Christ! How did they exalt, admire and adore him! How do they commend him to others, &c.

As

*Revival of Religion in Taunton.*

As to *Out-cries*, &c. I would observe that they might be occasioned by one of these Thing; either by the *Suddenness* of the Discovery of divine Things; or the *Clearness* and *Greatness* of the Discovery; or their *particular Constitutions*; or by these several Things co-operating,—And I verily believe from popular Conversation with many of them, that the Distresses and Joys of most if not all those who cried out, &c. as well as the Distresses and Joys of others, arose from a *Scriptural Representation of Truth* to their *Understanding* and the *Application* thereof to their own *Consciences*.

Many or most whom I hope were converted, &c. did not manifest either their Distress or Consolation by *Out-cries*.

But *what Fruit* of all these Things?

Why a choosing and esteeming God's *Laws* as holy, just and good, and delighting in them according to the inward Man: accounting Christ's Yoke easy and his Burden light: amounting Wisdom's Ways, Ways of Pleasantness, and all her Paths peaceful: As new born Babes desiring the sincere Milk of the Word, that they may grow thereby: searching and delighting in the *Scriptures*, and in such Books as are the most searching and experimental and awakning; as Mr. *Allein's* Alarm, Mr. *Mede's* Almost Christian, &c. Longing for and attending upon *Ordinances*, and hungering and thirsting after *Communion* with God in them delighting in Sabbath, & endeavouring to sanctify the Lord God in their Hearts: examining & trying themselves by the *Scriptures*, and by what the most searching & experimental Authors have written upon that Subject:—*Restitution* made to any they have wronged: Prayerless Persons turned prayerful: the Swearer fearing and reverencing that great and dreadful *Name* the Lord our God: the Thief honest: the Merry and Jolly turned grave and sober: the dull Formalists made spiritual; and breathing after *Communion* with God in *Ordinances*.

As far as I can learn, they are seeking after Knowledge in the Use of *all appointed Means*: they are thirsting after a *speculative* and *experimental Knowledge* of such Doctrines as cast Contempt upon the natural Pride and Haughtiness of Man and exalt Free-Grace; setting the Crown on the Head of the Lord Jesus Christ, where God has placed it: *Doctrines* dear to our *Fore-Fathers*; who loved the Lord Jesus Christ in Sincerity and Truth★

Besides the brief mention which I have several Times made  
in

*Revival of Religion at Taunton.*

351

in my Narrative, of some of those Doctrines which have been preached, and have been instrumental in God's Hand of the late Revival and Progress of vital Godliness among us; I shall endeavour to give you a further and more particular Account of the *Doctrines* which have been chiefly insisted on here, and blessed by God to the awakening convincing & converting of Sinners, or the Sanctification, Quickning, Consolation & Establishment of Saints: seeing the Knowledge of them may justly have a great Influence upon the Minds of Persons of orthodox Principles, either in removing the Prejudices which any of them may have conceived against, or in confirming and establishing others of them in the Truth, Reality and Genuineness of these Things that they are of God.

The *Doctrines* are these following, viz. *Original Sin*, that all Men by Nature are dead in Trespasses and Sins, legally and spiritually dead: the *natural Impotence* and *Enmity* of Men: their *natural Blindness* in spiritual Things; the *Covenant of Works and Grace*, their Nature, &c. the Necessity of dying to the *Law* thro' the *Law*, that we may live unto God: *God's absolute Sovereignty* in dispensing Grace to whomsoever he will: *God's absolute eternal and unconditional Election* of a Remnant of Apostate Man to eternal Life by Jesus Christ: *particular Redemption*: the Necessity of an *imputed* and *inherent Righteousness*: *Justification* by the imputed *Righteousness* of Christ received by *Faith* alone without the Deeds of the Law: the Necessity of spiritual *Regeneration*, without which no Man can see the Kingdom of God: The Necessity of the special and supernatural Influences of the Holy Ghost in the *Application* of the purchased Redemption to the Souls of the Elect: The Necessity of a *holy Life* flowing from Christ the Fountain of Grace, by Virtue of *Union* with him by a *Faith* of God's Operation; the *Person* is accepted before his *Works*: that there is *neither total nor final Apostacy* from Grace: the *Scriptures* the only Rule of Faith and Practice; *to the Law and to the Testimony*, &c. real *Gospel-Sanctification* is an *Evidence* of *Justification*: that tho' *Assurance* is not so of the Essence of Gospel-Faith as that a Believer can't be in the dark or walk in the dark as to his spiritual State, or that all who have Gospel-Faith must know that they have it; yet the Person in Gospel-Faith makes particular Application of Christ and *his Benefits* to himself, &c. and he must be conscious to the Actings of his own Soul therein;

therein; nevertheless he may not know the *Quality* or *specific Nature* of those Acts, &c. That it is the Duty of the *Unregenerate* to read, hear, pray, meditate, &c. to wait upon God according to his Appointment for his *special Grace*; tho' thereby they lay God under no Obligation to give 'em his special Grace, but *it may be* he will, &c. tho' not for their Sakes, or for the sake of their Prayer, yet for his holy Name's sake; In a Word I *believe* and endeavour to *preach* agreeable to the *larger and shorter Catechisms*, &c.

Thus I have particularly mentioned some of those *Doctrines* which have been chiefly insisted on, and been made instrumental of the late happy Revival of Religion among us. And as far as I am acquainted with the Principles of those among us whom I hope have been savingly wro't on, or who visibly appear Friends to the late Revival, they are agreeable unto them. It is *not these*, but some of the others, who are not well affected to the late *Revival*, who find fault with those Doctrines. One indeed I have conversed with who *somewhat stumbled* at the Doctrine of *Election*, or at least did not know how to explain herself, who has been wro't on in this Day; tho' whether savingly or not the Lord alone knows. I know of *none but she* who has been a Subject, and continues friendly, but what adhere to those Doctrines above-mentioned, &c.

The *after Complaints* of those whom I hope have experienced a saving Work of Grace are many.—As Deadness, remaining Distance from God, Blindness, Self-Righteousness, Unbelief; Loss of their former lively Frames, of their Love to and Delight in God, his Children, his Ordinances, Christian Conversation, &c. inordinate Love to the World: they complain that they are unconcerned because they fear they are not concerned: they appear to exercise a holy Jealousy over themselves lest they should be deceived: they are filled with Fears, especially at some Times, least for all the Changes they have experienced they never experienced a saving and thoro' Change, least what they have experienced is only a *common Work*; lest their Conversation or the Temper of their Minds is inconsistent with a predominant & prevailing Love to God, &c. they complain and mourn that there is so much Difference between their *present* Frames and Temper, &c. and their *former*; longing that it might be with them as in Times past: they mourn under the apparent withdraw of the divine Influence from themselves and others; and long and pray for a Revival of God's Work among his People, &c.

*(To be concluded, in our next.)*

353

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday JANUARY 5. 1744, 5. § N<sup>o</sup>. 97.

*Account of the late Revival of Religion at Taunton,  
finished.*

Sometimes, as before observ'd, they are comforted and refreshed by renewed Discoveries of the *Glory of God in the Face of Jesus*.—Then how do they bless his holy Name which is infinitely exalted above all Blessing and Praise! How, feelingly and delightfully do they tell of the Wonders of his Love to such unworthy Creatures as they are! How do they speak of the Glories of Free-Grace, of the Way of Salvation by Christ, of the Pleasures of Religion! How feelingly do they appear to loth and abhor themselves, repenting in Dust and Ashes;—to long to live always thus near to God; to be freed from Sin in Heart and Life; to fear a resting in their Frames, in themselves, or any Thing short of Christ; and to labour to *grow in Grace and in the Knowledge of our Lord and Saviour*.

Some indeed appear to have more clear and frequent Discoveries of the Glory of the Lord, and make swifter Advances in the divine Life; living nearer to God, exercising more Tenderness Watchfulness & Circumspection in their Christian Walk than others; and grow more in a *doctrinal and experimental* Acquaintance with God and Christ, and the New-Covenant Way of Salvation, and with the Deceitfulness and desperate Wickedness of their own Hearts.

But God seems to be leading most or all of them into the Wilderness; to humble and prove them, that they may see more of their Hearts, and may be taught to live mere by faith and less by Sense.

Y 7

Tho'

Tho' indeed as I before intimated, the *wise* Virgins are too much slumbring with the *Foolish*; but some seem to have a greater Sense of it than others, and mourn more under it and after Deliverance from it.

And tho' *many*, as I have said before who were *awakened*, have *fallen away* to their former *Security*; yet what Wonder is it? Is it any Thing new? Or what might not have been expected? Is this therefore a Reason for concluding, that either *those* were not under scriptural *Convictions*, or that *others* have not been *converted*?

And tho' further, a *few* that received *Joy* and *Comfort*, give awful Proof that they never experienced a saving Change; and even some that made a public Profession of Christ, give awful Grounds to fear lest they are Strangers to him; yet are these Things so strange and unheard of, as to give Warrant to conclude that none of them are any better? There are, and have ever been *Hypocrites*, and Stony-ground Hearers in the Church; and shall we act agreeable to Scripture or Reason if we say that therefore none are *sincere*? Indeed there is abundant Reason to bless God, that *so few* of the professed Subjects of this Work; appear to *apostatize* in Proportion to the *great Numbers* who give all the Evidences of a supernatural and abiding *Change* that we can reasonably expect.

And tho' *two* as I remember, for a few Hours whilst under Convictions of Sin and Wrath, were so over-power'd as to lose the free Exercise of Reason; yet is this so anti-scriptural as to warrant us to conclude the Persons were not under the *Convictions* of the *Holy Spirit*, tho' *distracted by divine Terrors*, as *Heman* was?

And tho' I believe, some have been tinctured with *Enthusiasm*, which I believe they are come or coming off from, as they grow more experienced; yet is it at all wonderful that true Christians should be thus tinctured; when we consider the remaining Darkness of their Understandings, the Malice and Subtlety of Satan, with our natural Proneness to run from one Extream to another?

As to what has been reported of the Subjects of this Work, that they *Neglect their secular Business* by going to so many Meetings:—I would say, it has not been so with us; but they have generally, and I know not but universally, worked as much or more than ever, and wish more Cheerfulness and delight, and I trust some of them from Gospel Principles.

They

*Revival of Religion at Taunton.*

355

They have indeed been more conversant in the Duties of Religion; but they have *redeemed their Time* for these Purposes from *Idleness, Tavern-haunting, Frolics, merry Meetings*, and *vain Conversation*: and where is the Harm of this to the Church or Common-Wealth? Indeed some whilst under *great Convictions* or *strong Consolation* might, & I believe did, in some Measure neglect their Business: But what Wonder of this?

I would observe here, that for all the Cry there may have been about *so many Meetings* of late Years, as if such and such *Places* or *Persons* would be undone; God has been pleased to load us abundantly with his Benefits, to give as great or *greater Plenty* of Provision these few Years past than ever.

As for what is reported about *Divisions* being occasioned by *this Work*; I would say,—It has been I believe the *accidental Cause* thereof, which I think is no just Ground of Prejudice against it. It cannot be expected that the Power of Godliness should flourish in such a Degree as it has done, and not be opposed by the *Devil* and the *Lusts of Men*. But the *Doctrines* insisted on and blessed here in carrying on this Work, hate no other than an *accidental Tendency* to create Divisions; as you may see in the Account of them I have given you; and the *Subjects* of the Work and such as appear *friendly* to it are united by these Things.

To sum up all in a Word.—There *many Things* reported of the *Subjects* of this Work, about their *Imprudencies, Irregularities*, &c. some of which are *false* or *gross Misrepresentations*, or charging those Things upon *all* which *some pretended ones* are guilty of; or may think he accounted for by considering either that many appear *friendly* to this Work who are *unconverted*, or that those who are *converted*, are in a *State of Imperfection*.

But if Persons will receive none as Christians or at under a divine Influence except such as they can see no Fault in.—where will they find any Christians in their Esteem then upon Earth.

And now, if after the Account I have endeavoured to give of the Revival and Progress of a Work of God among this People in the late Day of his great Grace, any reject it for a wild Scene of Enthusiasm; give me Leave to ask, 'What *true Religion* is, and where we shall find it? If true Religion is not to be found in *these Things*, where shall we find any Religion save the *Religion of Nature*? I freely confess,

for my own Part, that if these Things are not true Religion, I know not what it is either in *Theory* or *by Experience*. But who is the *Author* of these Things, and what are their *Tendency*? Is it not evident that they are from God and lead directly to God? Who is he that opens the Eyes of blind Sinners to see their Sin and Misery by Mature? Who awakens those who were at ease in *Zion*, making them earnestly solicitous to be brought out of the Kingdom of Darkness into the Kingdom of God's dear Son? Who discovers to Men the *Secrets* of their *Hearts* exactly answering to what is written in God's *Word* concerning them; humbles them at the Feet of divine Sovereignty, and brings them to submit to the Righteousness of God; opens their Eyes to see the Glory, All-sufficiency, Suitableness and Willingness of the dear Redeemer to save even the chief of Sinners who come unto God by him; giving them a spiritual View of these great Truths according to the *Scripture*, effectually persuading and enabling them to receive him and rest upon *him* and *him alone* for Salvation according to the Gospel? Who makes Sinners see and feel their spiritual Poverty, and mourn under it and vehemently and insatiably hunger and thirst after Christ and *his Righteousness*, esteeming him as the chiefest among ten Thousand, as One altogether lovely, &c. Who opens the Eyes of Sinners to see the odious Nature and Deserts of *Sin*, and the real Beauty of *Holiness*, and makes them prize and long and seek after Christ's *whole Salvation*? Who makes them complain of indwelling Sin as their greatest Burden, and long for perfect Deliverance therefrom, for Purity of Heart and Life? Who changes their Tempers, so that they come to love and relish those Things which once they hated and disrelished and so *à contrâ*? Who makes them leave of their former sinful Ways, and change their vain *Companions* for the Company of those who are most serious and spiritual; makes them delight in and attend diligently and seriously upon *Ordinances*, and yet mourn if they only meet with *empty Ordinances*, &c. Who is the *Author* of these Things? But the eternal sovereign and mighty Spirit of Grâçe? For which forever adored be his holy Name.

And what is the natural *Tendency* of these Things but to make Men *holy*, *perfect* and *happy*, according to the Account given us of the Recovery of fallen Man in the Gospel? If these Things are only the Effects of an overheated Imagination,  
how



*Revival of Religion at Taunton.*

357

how shall I be certain of the Reality of any Thing, that I love any Person, or delight in any Thing, &c. But I forbear—only I would say to those who cavil at or reject these Things as the Work of *Satan*, idle Dreams or *Imagination*, &c. *come taste and see*: candidly and impartially examine and let *Scripture* be Judge.—It seems if they would do thus, their Minds would be changed.—But perhaps some will say that these Things which you, have given us an Account of and call a Work of God are right and scriptural.—You have nothing against these Things.

Well, I have endeavoured to write the Truth.—I have converted with the Subjects of this Work, and am bound in Charity to believe what they say they have been convinced of, &c. upon which their Lives were changed, &c. which Things I have endeavoured to give you an Account of.

My Prayer to God has been that I might do it with Uprightness and Sincerity as in his Sight, and I hope I have had in some Measure his gracious Assistance. May God accept of it as a Testimony for him, and accompany it with his Blessing, mercifully forgiving me all my Infirmities which I have been guilty of in writing it, for his Names Sake!

And thus desiring your Prayers for me that I may make full Proof of my Ministry, &c. for my Charge, that God would graciously revive and carry on his own Work here more gloriously—that he would plead his own Cause and Work wheif Men make void his Law.—I subscribe my self your younger and unworthy Fellow-Labourer jn the Gospel of the dearest Jesus,

*Josiah Crocker.*

P. S. I have been in some Measure acquainted with the late Revival of Religion in many other Places, as in *Middleborough* both Parishes, in *Plimouth*, some of the Parishes in *Bridgewater*, *Raynham*, *Berkeley*, *Norton*, *Attleborough*, *Martha's-Vineyard*, and other Places. And as far as I am capable of judging, the divine influence is the true Spring thereof, and the Revival appears to be the same for Substance in every of these Places.—They appear to have the same Grounds of Distress and Joy, &c. the same After-Complaints and Delights, evidencing, that it is the same Omnipresent sovereign and eternal Spirit of Grace, who is the Author of these Things, who gives forth his Influences to  
what

358

*Revival of Religion at Taunton.*

what Person or People, and whensoever he will and none may stay his almighty Hand, or say unto him what dost thou, or why dost thou thus. The same Spirit our Fore-Fathers and we have been praying for, &c. tho' it may be some of us knew not what we did.—As the personal Coming of the *Messias* in the Flesh, &c. which the *Jews* had been praying and waiting for, was not according to the Expectations of the carnal *Jews*, yea, his own Disciples laboured under much Ignorance, and had many gross Apprehensions of his Person Manner of Coming, Kingdom, &c. May we not therefore justly expect that Christ's coming to his People according to his Promise by his Spirit, tho' they have been praying for it, should be mistaken by many of his professed People. *Joh. 1.12.* We are so prone to limit the holy One of *Israel*, thro' our natural Ignorance, Pride, &c. that we are for rejecting him when he comes not to us and works not according to that Plan we have laid out in our own Minds for him to work by, &c. O let us judge of God and his Works by Faith, according to the Scriptures.

Yours, &c.

*J. Crocker,*

*As we are about to give the Public some Account of the late extraordinary Work of God in this Metropolis of NEW-ENGLAND; we think it convenient to insert previously some Accounts of the Rev. Mr. Whitefield, an eminent Instrument thereof; as they successively arrived before his Appearance here, and which prepar'd the way for his Entertainment and successful Labours among us.*

IT was in the Year 1738, we were first surpriz'd with the News of Mr. *Whitefield* as a young Minister of the Church of England of flaming Piety, and Zeal for the Power of Godliness: Who this, Year sail'd from London to Gibraltar and Georgia†; being appointed Minister of *Frederica* in that Province, and after a few Months Stay returned thro' Ireland to England for Priests Orders, || being ordained only a Deacon before.

† His two first Journals. || Letter to the Prebendary of St. Pauls.

The

*Extracts &c.*

359

The *Year following* we were yet more surpriz'd to hear of his Preaching the *Doctrines* of the *Martyrs* and *other Reformers*, which were the same our *Fore-Fathers* brought over hither: Particularly the great *Doctrines* of *Original Sin*, of *Regeneration by the DIVINE SPIRIT*, *Justification by Faith only*, &c. and this with amazing Assiduity Power and Success: which extraordinary Appearance, especially in the *Church of England*, together with the vast Multitudes of People that flock'd to hear him, drew our Attention to every Thing that was published concerning him.

The *latter End* of this *Year* he left *England*, being presented by the Honourable *Trustees* of *Georgia* to the Living at *Savanna*: and arrived at *Philadelphia* the second of *November*, preached there on *Lord's-Day* and *every Day* in the *Week* after. *November 8th*, began to preach from the Court-House Gallery about *six* at Night to near *six Thousand* People, Who stood in awful Silence to hear him; and so *every Night* 'till *Lord's-Day* Evening. *November 12th*, He set out for *New-York*: Where he arrived two Days after, and there also preach'd with great Power and Efficacy.† An *Account* of which, with some more particular Description of his *Person* and *Doctrines*, were drawn up by an ingenious Gentleman, and publish'd in the *New-England Journal* ||, from which we select the *following Passages*:

THE Rev. Mr. *Whitefield* arrived at the City of *New-York* on Wednesday the 14th Instant, a little before Night. The next Day in the *Afternoon* he preached in the Fields to many *Hundreds* of People.

Among the Hearers, the Person who gives this Account, was one. I fear Curiosity was the Motive that led me and many others into that Assembly. I had read two or three of Mr. *Whitefield's* Sermons and Part of his Journal, and from thence had obtained a settled Opinion, that he was a good Man. Thus far was I prejudiced in his Favour. But then having heard of much Opposition, and many Clamours against him, I tho't it possible that he might have carried Matters too far.—That some *Enthusiasm* might have mix't itself with his Piety, and that his Zeal might have exceeded

† Several *New-England Journals*. || No. 659.

his

his Knowledge,—With these Prepossessions I went into the Fields; when I came there, I saw a great Number of People, confuting of *Christians* of all Denominations, some *Jews*, and a few, I believe, that had *no Religion* at all. When Mr. *Whitefield* came to the Place before designed, which was a little Eminence on the side of a Hill, he stood still & beckned with his Hand, and dispos'd the Multitude upon the Descent, before, and on each side of him. He then *prayed most excellently*, in the same Manner (I guess) that the first Ministers of the *Christian Church* prayed, before they were shackled with Forms. The Assembly soon appeared to be divided into two Companies, the one of which I considered under the Name of *GOD's Church*, and the other the *Devil's Chappel*. The *first* were collected round the Minister, and were very serious and attentive. The *last* had placed themselves in the Skirts of the Assembly, and spent most of their Time in giggling, scofsing, talking and laughing. I believe the Minister saw them, for in his Sermon, observing the Cowardice and Shamefacedness of *Christians* in Christ's Cause, he pointed towards *this* Assembly, and reproached the *former* with the Boldness and Zeal With which the Devil's Vassals serve him. Towards the last Prayer, the whole Assembly appeared more united, and all became hush'd and still; a solemn Awe and Reference appeared in the Faces of most, a mighty Energy attended the Word. I heard and felt something astonishing and surprising, but, I confess, I was not at that Time fully rid of my Scruples. But as I tho't I saw a visible Presence of GOD with Mr. *Whitefield*, I kept my Doubts to my self.

Under this Frame of Mind, I went to hear him in the *Evening* at the *Presbyterian Church*, where he expounded to above *two Thousand People* within & without Doors. I never in my Life, saw so attentive an Audience: Mr. *Whitefield* spake as one having Authority: All he said was *Demonstration, Life and Power!* The Peoples Eyes and Ears hung on his Lips. They greedily devour'd every Word. I came Home astonished! Every Scruple vanished; I never saw nor heard the like; and I said within myself, *Surely God is with this Man of a Truth*. He preach'd and expounded in this Manner *twice every Day* for *four Days*, and his *Evening Assemblies* were continually increasing

(To be continued)

361

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday JANUARY 12. 1744, 5. § N<sup>o</sup>. 98.

*Accounts of the Reverend Mr. Whitefield continued.*

ON Sunday Morning at eight o'Clock, his Congregation consisted of about *fifteen Hundred* People: But at Night *several Thousands* came together to hear him and the Place being too strait for them, many were forced to go away, and some ('tis said) with Tears lamented their Disappointment. After Sermon he left *New-York* at Ten at Night, to fulfil a Promise that he had made to preach at *Elizabeth Town*, at 11 A. M. the next Day.

Mr. *Whitefield* was born at *Gloucester* ('tis said) in the Month of *December*, 1714. He observes in his *Journal*, that he was baptized at the Font of one of the Churches in that City, on the 25th Day of that Month. He was bred up in the Bosom of the *Church of England*, and educated at *Oxford*. There he commenced *Batchelor of Arts*. He was ordained *Priest*, according to the Orders of the *Church of England*, on the 14th of *January* last, which was almost as soon as it could be, by the Canons of the Church, he being then but little more than *twenty-four Years* old. He is a Man of a middle Stature, of a slender Body, of a fair Complexion, and of a comely Appearance. He is of a sprightly cheerful Temper, acts and moves with great Agility and Life. The Endowments of his Mind are very uncommon; his Wit is quick and peircing; his Imagination lively and florid; and as far as I can discern, both are under the Direction of an exact and solid Judgment. He has a most ready Memory, and I think, speaks entirely without Notes. He has a clear and musical Voice, and a Wonderful Command of it. He uses much Gesture, but with great Propriety; Every *Accent*

Z z

of

of his Voice, every *Motion* of his Body, *speaks*, and both are natural and unaffected. If his Delivery is the Product of Art, 'tis certainly the Perfection of it, for it is entirely concealed. He has a great Mastery of Words, but studies *much Plainness of Speech*.

His *Doctrine* is right STERLING, I mean, perfectly agreeable to the *Articles* of the *Church of England*, to which he frequently appeals for the Truth of it. He loudly proclaims all Men by Nature to be *under Sin* and obnoxious to the Wrath and Curse of God. He maintains the *absolute Necessity* of *supernatural Grace*, to bring Men out of this State. He asserts the *Righteousness of Christ* to be the alone Cause of the Justification of a Sinner; that this is received by *Faith*; that this Faith is the Gift of God; that where Faith is wrought, it brings the Sinner under the deepest Sense of his Guilt and Unworthiness to the Footstool of Sovereign Grace, to accept of Mercy, as the free Gift of God, *only* for Christ's Sake. He denies that *good Works* have any Share in our *Justification*; That indeed they do *justify our Faith*, and *necessarily flow from it*, as Streams from the Fountain; but *Christ's external Righteousness imputed to us*, and his *inherent Righteousness wrought in us*, is the only Cause of Man's Salvation. He asserts the *absolute Necessity* of the *New-Birth*; where a Principle of *new Life* is ingenerated in the Heart of Man, and an entire Change is produced in the Temper and Disposition of the Soul: That this *new Production* is solely the *Work* of God's blessed Spirit. That wherever it is wrought, it is a permanent and abiding Principle, and that the Gates of Hell shall never prevail against it. He asserts, That the *special Influence* and *Indwelling* of the *Spirit*, was not peculiar to the *first Christians*, but that it is the common Privilege of Believers, in all Ages of the Church. That the *Holy Spirit* is the Author of the Sanctification & Comfort of all God's People. And that *even in these Days*, if any Man hath not the *Spirit of Christ*, he is none of his. That to many of his Hearers, he fear'd he spake in an unknown Tongue. He acknowledged that he preached *great Mysteries*, but true Christians knew what he meant, and that all his Bearers must be brought to understand them if ever they are saved. These are some of those Doctrines that have been attended with such mighty Power in this City! This is the Doctrine of the *Church of England*! This is the  
Faith

*Accounts of the Mr. Whitefield.*

363

*Faith of it's Martyrs! This they sealed with their blood!*  
Notwithstanding that so many in our Days have departed from it.

He speaks much the Language of the New-Testament; and has an Admirable Faculty in explaining the Scriptures. He strikes out of them such *Lights*, and *unveils* those Excellencies which surprize his Hearers', when he expounds them. He expresses the highest Love and Concern for the Souls of Men; and speaks of Christ with the most affectionate Appropriation.—*My Master! My Lord!* He is no Enemy to the innocent Freedoms and Liberties of the Gospel. Nor affects Singularity in indifferent Things. He spends not his Zeal in Trifles: he says, the Kingdom of GOD consists not in *Meats* and *Drinks*, but in *Righteousness and Peace*, and *Joy in the Holy Ghost*. He Breathes a most Catholick Spirit! He Prays most earnestly, That God would destroy all that *Bigotry* and *Party Zeal*, that has divided Christians. He supposes some of Christ's Flock are to be found under every Denomination. He upbraids the Uncharitableness of those, that confine the Church to their own Communion. He professes a most sincere Love to all them that love our Lord Jesus Christ in Sincerity. He declares, that he has no Design to make a Party in Religion. That his whole View in Preaching the Gospel is to *bring Men to Christ*, to deliver them from their *false Confidences*, to raise them from their *dead Formalities*, to revive primitive Christianity among them; and if he can obtain this End he will leave them to their Liberty, and they may go to what Church, and worship God in what Form they like best."

This Account of Mr. *Whitefield* excited an earnest Desire in many pious People among us, to see and hear him. But we were inform'd soon after, of his having preach'd eight Times at *New-York*, & at several Places in his Return to *Philadelphia*, of his arriving there, *Nov. 23.* preaching twice every Day in the Church to crouded Assemblies of People: & that, at his Farewell Sermon *Nov. 28.* a Multitude computed at not less than *Ten Thousand*, attended in the Fields, that next Day he left the City to pass thro' *Maryland, Virginia, North and South Carolina* to *Georgia*.

After this we had a brief Account, of his || travelling and preaching thro' those Countries, and beginning the Orphan-House at *Savannah* in *Georgia*.

In

|| The following historical Passage relating to the Occasion, &c. of his Itinerancy, extracted from a Letter of his to the Rev. Mr. *Church*, Prebendary of *St. Pauls, London*, we think proper to insert here, viz.

"I wish every *Non-resident* Minister in *England* could give "as good an Account of the *Non-Residence* as I of my "*Absence* from *Savannah*.—To satisfy you *Rev. Sir*, I will "acquaint you with the whole—When I first went abroad, "was appointed to be Minister of *Frederica*—But upon "my Arrival in *Georgia*, finding there was no Minister at "*Savannah*, I and no Place of Worship at *Frederica*; by the "Advice of Magistrates and People, I continued at *Savannah* teaching publickly and from House to House, and "catechising the Children Day by Day, during the whole "Time of my Continuance at *Georgia*; except about a "Fortnight, in which I went to *Frederica*, to visit the People, and to see about building a Church, for which I had "given *fifty Pounds* out of some Money I had collected, and "of which I have given the public an Account. In about "four Months I came over to *England*, to receive Priest's "Orders, and collect Money for building an Orphan-House—At the Request of many, the honourable Trustees "prefented me to the Living of *Savannah*. I accepted it, "but refused the Stipend of *Fifty Pounds* per Annum, which "they generously offered me.—Neither did I put them to "any expence during my stay in *England*, where I thought "it my Duty to abide 'till I had collected a sufficient Sum "wherewith to begin an Orphan-House; tho' I should have "left *England* sooner, had I not been prevented by the Embargo. However I was more easy because the honourable "Trustees I knew had sent over another Minister soon "after I left the Colony.—Upon my second Arrival at "*Georgia*, finding the Case of the Orphan-House, and "the Case of the Parish too great a Task for me, I immediately wrote over to the honourable Trustees to provide "another Minister.

"In



*Accounts of the Mr. Whitefield.*

365

In *April* 1740, we had an Account of his Arrival again at *Philadelphia*, of his preaching there and in the neighbouring Places, when the Congregations were greatly affected, of his setting out for *New-York*, and his intending to return from thence to *Philadelphia*, and thence to *Georgia*, before he came to *Boston*; where he designed God willing to be in *July* or *August*.

An Account of the Fruit of his fervent Ministry in these Places, we had in a Letter of his to a Friend in *England*, dated at the City of *New-Brunswick* in *New-Jersey*: as follows.

‘A Fortnight ago, after a short Passage of *ten Days* I ‘landed at *Pennsylvania*, and have had the Pleasure of seeing ‘and hearing that my poor Endeavours for promoting Christ’s ‘Kingdom when here last were not in vain in the Lord.— ‘I cannot well tell you how many come to me labouring under the deepest Convictions and seemingly truly desirous ‘of finding Rest in Jesus Christ, several have received him ‘into their Hearts by Faith, and have not only Righteousness and Peace, but also Joy in the Holy Ghost.

“In the mean while as most of my Parishioners were in “Debt or ready to leave the Colony for Want of being employed, and as I believed erecting an Orphan-House, “would be the best Thing I cou’d do for them and their “Posterity, I thought it my Duty from Time to Time to “answer the Invitations that were sent me to preach Christ “Jesus in several Parts of *America*, and to raise farther Collection towards carrying on the Orphan House. The Lord “stirred up many to be ready to distribute & willing to communicate on this Occasion. I always came home furnished with Provisions and Money, most or which was expended among the People, and by this Means the northern “Part of the Colony almost entirely subsisted for a considerable Time.—This was asserted not very long ago before “the honourable House of Commons.—And now *Sir*, judge “you whether my *Non-Residence* was any Thing like the “*Non-Residence* of most of the *English Clergy*. When I was “absent from my Parishioners, I was not loitering or living “at Ease, but preaching Christ Jesus and begging for them “and theirs &c.

In

‘In short, the Word has run and been glorified—I daily ‘receive fresh & most importunate Invitations to preach in ‘all the Countries round about, &c.

Some Weeks before his Arrival here came out a Sermon of the Rev. Mr. *Smith* of *Charlestown, South-Carolina*, on the Character and Preaching of Mr. *Whitefield* there, with a Preface by the Rev. Dr. *Colman* and Mr. *Cooper* of *Boston* from which we shall extract some Passages.

#### THE PREFACE.

“The following Discourse was enclos’d to us by our dear Brother the worthy *Author* of it; and we have read it with high Pleasure & Satisfaction. The Design is sufficiently intimated in the *Title-Page*. It is indeed a Sermon of an *extraordinary Nature*. To give, from the Pulpit, the personal and ministerial Character of a *living Preacher*, is very unusual, or, perhaps, altogether *new*. But *so is the Occasion*—And the Discourse must be look’d upon to be *Apologetical* rather than *Encomiastic*. The manifest Design is to support the *Cause* by vindicating the *Man*; not a private and party Cause, but that of *primitive Piety* and *catholic Christianity*; the Cause of *Christ* and *Truth*, if the peculiar Doctrines of the Gospel, the asserting and clearing whereof was the *Glory of the Reformation*, may be so called: A Cause *this* in which *Zeal*: is certainly a *Virtue*!

As to the Reverend Mr. *Whitefield*, the Person refer’d to and nam’d, He is the Wonder of the Age; and no one Man more employs the Pens, and fills up the Conversation of People, than he does at this Day: None more admir’d and applauded by some, condemn’d and reproach’d by others: The common Lot of the most excellent Men the World has ever had to show!

While to many others are speaking and publishing their Sentiments concerning him with all Freedom, Mr. *Smith* tho’t himself not precluded. He has had as much Opportunity as most, to inform himself concerning Mr. *Whitefield’s Doctrine, Manner of Life, Purpose, Faith, Charity, Long-suffering, Patience, Perfections*, and *Afflictions* which have come unto him: And *what he has seen and heard, that declares he unto us*; and we receive his Testimony, because we know him to be a Gentleman of good Sense and strict Veracity; and also free from *enthusiastick Impressions*, unless serious Religion and experimental Piety are so call’d, as we have melancholy Occasion,

*Accounts of the Mr. Whitefield.*

367

sion to observe they often are. There appear to us plain Marks of Sincerity and Impartiality in the following Account. And the same Things have been reported to us by other Reverend Brethren, of the like Character, whom we know and correspond with, in Places which Mr. *Whitefield* has visited and preached in.

And as to his Thoughts respecting *the Views of Providence in raising up Men of this Stamp and Spirit in our Day*, he expresses them with great Modesty and Caution, and we can't but apprehend they are countenanced from *Scripture, Reason, and Observation*.

When God is about to carry on Salvation Work with any remarkable Success, he will raise up suitable Instruments to work by. He will form and spirit Men for great and extraordinary Undertakings, when he has any great and extraordinary Purposes to serve.

Thus when God's Time for that great and good Work of building the *second Temple* was come, *Joshua* and others were animated to undertake it; and thought they were *Men wondred at*, for the Warmth of their Zeal and the boldness of their Enterprize; that in the Face of so many Opposers and Difficulties, they should undertake to rebuild the *Holy City* and the *Temple*; yet they were raised above all Discouragements, and stood firm against all Opposition, being fortified with a special Promise of the *Messiah*, in whose Strength, and by whose Influence, they should be successfully carried on in their Work. *Hear now, O Joshua the High Priest, Thou and thy Fellows that sit before thee; for they are Men wondred at: For I will bring forth my Servant the BRANCH. Behold one Stone shall be seven Eyes. I will engrave the Engraving thereof, saith the Lord of Hosts; and I will remove the Iniquity of that Land in one Day.*\*

So when the Gospel Church was to be set up in the World, and the *Gentile Nations* to be converted to the Knowledge and Faith of Jesus, a dozen poor illiterate Fishermen, were *endued with Power from on High*, and sent forth to *open Men's Eyes, to turn them from Darkness to Light, and from the Power of Satan unto God*. And in them was fulfilled that which is writtē† *Out of the Mouth of Babes and Sucklings*

\* Zech. iii. 8,9. † Psal. viii. 2.

*hast*

*hast thou ordained Strength, because of thine Enemies; that thou mightest still the Enemy and the Avenger.*

And when the Church was overspread with Popish Darkness, Superstition and Idolatry, and the Romish Tyranny, was at it's very Heighth\*, it pleased God to enlighten some Ecclesiasticks gradually in the Knowledge of his Truth, and then animate and assist them to lay open the Errors and Corruptions of Popery, and boldly to assert and maintain the pure Truths of the Gospel. Of this Number were ZUINGLIUS in Switzerland, and LUTHER in Germany: Names that will be had in everlasting Remembrance in the Records of the Church.

The resolute Opposition that was made against them, and the Contempt that was pour'd upon them, instead of cooling inflam'd their Courage. The further Search they made into the Depth of those Corruptions that had overspread the Church the more Light still broke in upon them. They found its Doctrines poison'd with Heresy, and its Worship corrupted with Superstition and Idolatry; and Christianity grown very like to Paganism. Under this Conviction they loudly call'd upon all that had any Concern for their Souls to go out of Babylon, as they would not be Partakers of her Plagues. And Multitudes of People were influenced by their Preaching and Writing, to renounce the Roman Doctrines and Superstitions; and many of the Princes of Europe too were inclin'd to favour and fall in with the REFORMATION.

As for LUTHER in particular, he was a wondrous Man, and the almighty Power of God was eminently manifested in him. When he first appear'd, "What could be expected from a poor Fryar, creeping out of a Cloister? He was advised by his Friends to get into his Cell again, and to ply his Prayers, and not venture upon so hazardous an Undertaking as to preach against the Pope, or attempt so impossible a Work as the Reformation." But, *not by Might, nor Power, but by my Spirit, saith the Lord of Hosts.*—This single inconsiderable Man was more than a Match for the Powers of Rome, and was instrumental to produce one of the greatest Changes the World has ever had to marvel at.

*(The Remainder in our next.)*

\*In the 16th Century.

369

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday JANUARY 19. 1744, 5. § N<sup>o</sup>. 99.

*Accounts of the Reverend Mr. Whitefield continued.*

AND when it pleases God to *renew the Face of Religion*; when primitive Christianity, and the Power of Godliness, shall be revived in the *reforming Churches*; when the Professors of the Gospel shall be recovered from the *false Principles* they have embrac'd, rais'd above those *dead Formalities* they have so long rested in, and awaken'd out of that *Lethargy* they are fallen into; when these expected *Times of Reformation* shall come on, is it not reasonable to suppose God will raise up those to effect it, whom he will furnish with a good Measure of the *primitive apostolick Spirit*; whose Hearts shall be inflamed with a burning Zeal for the Honour of the Redeemer, and Love to the Souls of Men; and who shall therefore be willing to deny themselves in those Things which are dear to the most; shall not scruple to go out of the *common Road*, to spread the Triumphs of the Gospel, and fetch in Souls to Jesus Christ; and will not be discouraged by any Opposition they may meet with? Considering the present State of Things in the Christian World, how can we expect any great Change for the better, but in a Way that shall be extraordinary?

And if there is any Appearance of such a Work at any Time, or in any Places, surely we should take Care not to slight and undervalue it; much less should we reproach and censure it, or those who are us'd as Instruments in it; but, on the contrary, we should rejoice in it, so far as it seems to be from Heaven, and further it with our Prayers, as those who are *waiting for the kingdom God*.

A a a

We

370

*Accounts of the Reverend Mr. Whitefield.*

We would therefore bespeak the Prayers of *the faithful in Christ Jesus*, into whose Hands these Papers may come, both for our dear Brother the *Author of this Discourse*; who is with great Zeal contending for some important Points of the *Faith once delivered to the Saints*, against some who openly oppose them, and labouring to *promote practical Godliness*, in the Place where divine Providence has appointed his present Station; that he may be assisted and succeeded in all his faithful Services for the Redeemer's Kingdom: And also for the Reverend Mr. *Whitefield*, that he may (as he has well express'd himself some of his Letters to us) "*be kept humble and dependent on our dear Lord Jesus*;" be preserv'd in his Travels, strengthen'd to his uncommon Labours, and fortified against all Opposition: That *Satan* (who can't but have a peculiar Enmity at those who so set themselves against his Kingdom) may never *get Advantage of him*, to the Blemish or Hindrance of the great and good Work which we hope is begun and going on: That God would *cause him always to triumph in Christ*, while he *makes manifest the Savour of his Knowledge by him in every Place*, and uses him as an Instrument to bring back many wandring *Sheep to the Shepherd and Bishop of their Souls*: And very particularly that his purposed coming to *us*, may be with as *full a Blessing of the Gospel of Christ* as other Places have experienc'd, and *much more abundant, by the Will and Grace of our God!*

*Boston, N. E.**June 7. 1740.*

BENJAMIN COLMAN

WILLIAM COOPER.

*Extracts from Mr. Smith's SERMON on the Character &c. of**Mr. Whitefield.*

Others have freely spoken their Sentiments, & I have heard the *Defaming* as well as the *Applause of many*, *I said therefore I will answer also for my Part; I also will shew my Opinion.*

1. I shall give you my Opinion of the Doctrines he insisted on among us; to speak more generally, they were Doctrines I am of Opinion agreeable to the Dictates of Reason, evidently founded upon Scripture, exactly correspondent with the Articles of the Establishment, of great Use and Necessity in forming the Christian Life; which I had early imbibed from the best Writers and Systems.—

To be particular,

One of the Doctrines, which he has hardly pass'd over in Silence in any single Discourse, is that of ORIGINAL SIN—

By

*Accounts of the Reverend Mr. Whitefield.*

371

By which, I mean nothing left then the Imputation of *Adam's* first Sin to *all* his Posterity by *ordinary* Generation; which Imputation is the Resultance of his being constituted to act for them in the extensive Character of a *legal Representative*; the Consequence of which is that *inherent Corruption of Nature* and those *sinful Propensions* we are new born, with into the World.

Another Doctrine, we have lately had in the warmest Language impress'd upon us, is that *Pauline* one if JUSTIFICATION BY FAITH ALONE. And here you will remember, how the *Preacher* vindicated himself from all Suspicions of *Antinomian Error*: For while he earnestly contend'd for our Justification as the *free Gift of God*, by Faith alone, In the Blood of Christ, he took special Care to guard against the Abuse of it, and asserted that good Works were the necessary Fruits and Evidences of true Faith.

REGENERATION was another great Doctrine insisted on: hardly a single Sermon but he mentioned it, sometimes more than twice; and one, and perhaps the best of his Discourses was *ex professo* on this Subject.

Another Doctrine nearly allied to this, was warmly insisted on, *viz.* The IMPRESSIONS, or which was the Preachers own Phrase, *inward Feelings* of the SPIRIT. And here you remember, how he guarded against the invidious Censure of assuming the Character of an *Apostle*. He renounc'd all Pretensions to the extraordinary Powers and Signs of Apostleship. He also allowed these *Feelings* of the Spirit were not in every Person or at all Times in the *same Degree*, & that tho' a *full Assurance* were *attainable*, yet not of absolute *Necessity* to the *Being* of a Christian—Only he asserted that we *might feel* the Spirit of God in his *sanctifying* & saving Impressions and witnessing with our Spirits. And what is there in this but what is agreeable to *Reason*! How can we be *led by the Spirit* or have *Joy in the Holy Ghost* without some sensible Perception of it! Can I at any Time *feel* my Soul in sacred Raptures, burning with the Love of God and Christ, and all my best Passions alive: Can I feel a secret Pleasure in the Word, Ordinances and Communion with God: Can I tast the Powers of the World to come: Can I feel the Threatnings of God impress'd upon my Conscience: or Promises of Paradise working upon my Hopes: Can I groan under the Burthen of my Corruptions, or exult in

the Liberty of Spirit I may have in a calm and retired Hour, in the meditation of my Pardon and of Heaven and Immortality. And yet this Doctrine of *feeling the Spirit* be ridicul'd in an Age of Infidelity.—This is a Doctrine I have been acquainted with these many Years—You have heard me preach it Scores of Times, tho' perhaps clothed in other Expressions.—And however derided by some, I hope always to have *Enthusiasm* enough to maintain that the *Spirit of God* may be felt.

To conclude, all the *Doctrines* now mention'd are *primitive, protestant, puritannick* Ones; which our good Fore-Fathers *Conformists* and *Dissenters* fill'd their Writings with, and as Dr. WATTS has well observ'd they fill'd Heaven apace, for God was with them."

Yet all that Reverence with which I heard these Doctrines from the Mouth of our Preacher cou'd not win my Approbation of some few *harsher* Expressions which dropt from his Lips. These in my Opinion may be pronounced *Failings*; but such as often attend a *warm Zeal* for Orthodoxy in Matters of the last Importance, & are found interwoven with the brightest Characters.

I shall next give you my Opinion of the MANNER of his Preaching.

He appear'd to me, in all Discourses, very deeply affected and impress'd in his own Heart. How did that burn within him, when he spake of the Things touching *the King!* With what a Flow of Words did he speak to us upon the great Concern of our Souls! How earnestly did he press *Christ* upon us! How close strong and pungent were his *Applications* to the Conscience; mingling *Light* and *Heat*, pointing the Arrows of *the Almighty* at the Heart of Sinners, while he pour'd in the Balm on the Wounds of the Contrite! How bold and couragious did he look? He was no Flatterer. *He taught the Way of God in Truth, and regarded not the Persons of Men, the politest, and the most modish* of our Vices he struck at, the most *favourable* Entertainments, regardless of every ones Presence but *his* in whose Name he spake.

I shall now shew my Opinions of his personal Character.

While he preaches up Faith alone in our Justification before God, he is careful to maintain good Works. These Things the Grace of God teaches us. And how much of

this



*Accounts of the Reverend Mr. Whitefield.*

373

this Doctrine has he transcribed into his Life! How rich has he been in all good Works! What an eminent Pattern of Piety towards God! How holy and unblameable in all Conversation & Godliness! How season'd, how much to the Use of edifying all his Discourses! How naturally does he turn them to Religion! How much is he given to Devotion himself, and how does he labour to excite it in others!

'Tis indisputable with me that he affects no *Party* in Religion, nor sets himself at the Head of any. He is not bigotted to the letter Rites and Forms of Religion, while zealous enough in all its Essentials. He professes Love to *good Men* of every *Denomination*. His Heart seems set upon doing Good. He goes about his great Master's Work with Diligence and Application, and with such Cheerfulness as would make one in Love with a Life of Religion. He is Proof against Reproach and Invective. When he is reviled he revileth not again; but prays heartily for all his Enemies.

He renders to all their Due, while zealous for the Things of God is a Friend to *Cæsar*.—And for *Charity* as it consists in *Compassion* and Acts of *Beneficence* we have few Men like minded. Had he been under any criminal Influence of a mercenary Temper; had he collected Monies for *himself* in his Journeys, under the Pretext of doing it for the Poor as he was *slanderosly* reported, he had certainly a fair Opportunity to enrich himself. But *we have seen*; and plain Fact cannot be denied, that he calls all into the *Treasury*, and serves the Tables of the Poor with it.—*Strolling* and *Vagabond Orphans* without *Father* and without *Mother*, without *Purse* and without *Friend*, he seeks out, picks up, and adopts into his Family. He is now building Accommodations, and laying the best Foundation for their *Support* and *Maintenance*.

I now proceed to give my Opinion what *Views* PROVIDENCE may have in raising up Men of *this Stamp*.

And this I desire to do with all Humility and Modesty.

I pretend to no Spirit of Prophecy, and can only *conjecture*, and offer the Result of *Observation*, *Reason*, and the usual *tendencies* of Things, corroborated by the great Promises scattered up and down in our Bibles.

Now we are none of us ignorant, how far the primitive Spirit of Christianity has sunk into a meer Form of Godliness: Irreligion has been rushing in like a Flood: The dearest and most obvious Doctrines of the Bible fallen into low

Contempt:

Contempt: The Principle and Systems of our *pious Fathers* have been more and more expired. And now God seems to have reviv'd the ancient Spirit and Doctrines. He is raising up of our young Men with Zeal and Courage to stem the Torrent. They have preached with such *Fire, Assiduity* and *Success*, such solemn Awe have they struck upon their Hearers? Such deep Convictions have their Sermons produced: so much have they rous'd and kindled the Zeal of *Ministers* and *People*: so intrepidly do they push thro' all Opposition: It looks as if some happy Period were opening, &c.

By such Accounts as these many Ministers and People were excited to desire his Assistance in carrying on that Revival of Religion, which some Years before was begun in some parts of our Land, and were prepared to embrace him.

*Some Account of the late Revival of Religion in Boston, by the Rev. Mr. Prince, one of the Pastors of the South Church.*

*To the Publisher of the CHRISTIAN HISTORY.*

IT is I hope for the Glory of GOD and the public Good, that I have drawn up the *following Narrative* of the *late Revival* of Religion *here*, according to the best of my Remembrance.

And that the Grace and Power of GOD may appear the more illustrious, it seems fit to give a brief and *previous History* of the general State of Religion here, even from my returning hither in 1717. after above eight Years travelling abroad, to the Time of this Revival at the End of 1740.

On my said Return, there were *five congregational Churches* settled with Pastors in this Town; tho' now they are increased, to *five* more. The Pastors were Dr. *Increase* and *Cotton Mather* of the *North Church*; Mr. *Wadsworth* with Mr. *Foxcroft* chosen his Colleague of the *Old Church*; Mr. *Colman* and *Cooper* of the Church in *Brattle-Street*; Mr. *Sewall* of the *South Church*; and Mr. *Webb* of the *New North*: All most happily agreeing in the *Doctrines of Grace*, as laid down in the *shorter* and *larger Catechisms* and *Confession of Faith*, drawn out of SCRIPTURE by the venerable *Assembly of Divines* at *Westminster*, as well as the *Confession of Faith*  
agreed

in New-England.

375

agreed to by our *New-England Synods*, and almost the same with the other. And this *Town* and *Country* were in great Tranquility both civil and religious. But tho' there were many bright Examples of Piety in every Seat and Order; yet there was a general Complaints among the *pious* and *elderly* Persons, of the *great Decay of Godliness* in the Lives and Conventions of People both in the Town and Land, from what they had seen in the Days of their Fathers. There was scarce a *Prayer* made in Public by the *elder Ministers* without some heavy Lamentation of this Decay: In their *Sermons* also they frequently mourn'd it: And the *younger Ministers* commonly follow'd their Example therein.

Soon after my Arrival I was call'd to preach to the *South Church*: And in 1718, ordained their Co-Pastor with my dear Class-Mate the Rev. Mr. *Sewall*, who had been ordain'd to that Office about *five Years* before.

In the *Spring* of 1721, the *eight Ministers* who carried on the *public Lecture*, taking into Consideration the lamentable Defect of Piety among our *young People*, agreed to preach a *Course of Sermons* at the *Lecture* to them. The Audiences were considerably crowded: And while the *Word of GOD* was loudly sounding, he lifted up his awful *Rod*, by sending the *Small-Pox* into the Town, which began to spread to our general Consternation: Scarce a *Quarter* of the People being thought to have had it; and none of the numerous Youth under *eighteen Years* of Age, it being so many Years since that fatal Pestilence had prevail'd among us. The Sermons were quickly printed, with another added by the venerable Dr. *Increase Mather*, for further Benefit. Many of the *younger People* especially were then greatly awakened: And many Hundreds of them quickly after swept into Eternity.

In the *Spring* of 1722, the Distemper left us: But so little reformed were the surviving *Youth*, that at the *End* of the *Summer* the Pastors agreed to move their Churches, to keep in each successively a *Day of Prayer and Fasting* to ask of GOD the *Effusion of his HOLY SPIRIT*, particularly on the rising *Generation*. And the Churches readily receiv'd the Motion.

But tho' a Solemnity appeared on many, yet it pleased the holy GOD to humble us and sparingly to give the Blessing.

And tho' in the *Spring* of 1726, in an awakening View of the deplorable Decay of *Family-Religion*, as a principal Source of all other Decays, the *Pastors* went into a *Course of public Lectures* on that important Subject; yet they had the further

Sorrow

376

*Revival of Religion in Boston*

Sorrow to see those Lectures too thinly attended to expect much Benefit from them.\*

(*To be continued.*)

\* The several Subjects were these.

Dr. C. Mather. Job 8. 6. on Household Piety in general.

Mr. Colman. 2 Sam. 6. 20. on Family-Worship.

Mr. Thacher. Gen. 18. 19. on Family-Instruction.

Mr. Sewall. 1 Sam. 3. 13. on Family-Government.

Mr. Prince. Lev. 23. 3. on Family-Sabbatizing.

Mr. Webb. Psal. 101. 2. on Family-Example.

Mr. Cooper. Ezek. 16. 20. on improving the *Covenant* relating to Children.

Mr. Foxcroft. Col. 3. 18, 19. on *Conjugal Duties*.

Mr. Checkley. Col. 3. 20, 22-24. on the Duties of *Children* and *Servants*.

Mr. Waldron. Pro v. 14. 11; the *Character* and *Doom* of wicked Houses.

Mr. Gee. Eccl. 7. 14. *Family Providences*, especially *afflictive* improved.

AS some People are displeas'd with the following Passage in the Account we gave of Mr. *Whitefield*, in Pag. 336. viz. "At Dr. Colman's Desire and the Consent of the Church on the Lord's-Day after his Arrival he administered to them the holy Communion," we shall briefly recite the Facts upon which this Account was founded. The Dr. having such an Opinion of the Catholick Spirit of his Church, like his own, had desir'd Mr. *Whitefield* to administer for him: and conformable to a common Practice of getting other Ministers to join in the Administration, he thought it unnecessary in a *formal* Manner to ask the Consent of the Church, & having plainly intimated his Intention in his Prayer after Sermon, on their coming; to the Communion Table, only address'd them in such Terms as these—*The Rev. Mr. Whitefield being providentially with us, I have ask'd him to administer the Ordinance*. And the Dr. says, that by the Countenances of the People, it seem'd to him to be universally agreeable to them. And no Objection being made, it was constructed by our Informers that the Church Consented to it, and which we think was constructed justly, However ????? we leave to every Reader's Judgment.

377

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain* and *America*, &c.

Saturday JANUARY 26. 1744, 5. § N<sup>o</sup>. 100.

*Accounts of the Revival of Religion in Boston,*  
*continued.*

**B**UT after all our Endeavours, both our Security and Degeneracy seem'd in general to grow, 'till the *Night after the Lord's-Day Octob. 29. 1727*; when the glorious GOD arose and fearfully shook the Earth through all these Countries. By terrible Things in Righteousness he began to answer us, as the GOD of our Salvation.

On the *next Morning* a very full Assembly met at the *North Church* for the proper Exercises on so extraordinary an Occasion. At *Five* in the *Evening* a crowded Concourse assembled at the *Old Church*: And Multitudes unable to get in, immediately flow'd to the *South*, and in a few Minutes fill'd that also. At Lieutenant-Governor *Dummer's* Motion, who was then our Commander in Chief, the *Thursday* of the same Week was kept as a Day of *extraordinary Fasting and Prayer* in all the Churches in *Boston*; not meerly to intreat for sparing Mercy, but also to implore the Grace and Spirit of GOD to come down and help us to a sincere Repentance and returning to him. And as the Houses of public Worship were greatly crowded, the People were very attentive.

The *Ministers* endeavoured to set in with this extraordinary and awakening *Work* of GOD in Nature, and to preach his *Word* in the most awakening Manner; to show the People the vast Difference between *Conviction* and *Conversion*, between a forced Reformation either in Acts of Piety, Justice, Charity, or Sobriety, by the meer Power of Fear, and a genuine Change of the very Frame and Relish of the Heart by the supernatural Efficacy of the HOLY SPIRIT; to lead

B b b

them

them on to true Conversion and unfeined Faith in CHRIST, and to guard them against deceiving themselves.

In all our Congregations, many seem'd to be awakened and reformed: And professing Repentance of their Sins and Faith in Christ, enter'd into solemn Covenant with God, and came, into full Communion with our several Churches. In curs, within *eight Months after*, were about *Eighty* added to our *Communicants*. But then comparatively few of those applied to me to discourse about their Souls 'till they came to offer themselves to the Communion, or afterwards: The most of those who came to me seem'd to have passed through their Convictions before their coming to converse with me about approaching to the *Lord's Table*: tho' I doubt not but considerable Numbers were at that Time savingly converted.

However the Goodness of many seem'd as the Morning Cloud and early Dew which quickly passes away. A spiritual Slumber seem'd soon to seize the Generality; even the wise as well as foolish Virgins. And tho' in 1729, the *Small Pox* came into Town and prevail'd again; yet in a few Months left us, both unawakened, ungrateful, unreformed. The HOLY SPIRIT awfully withheld his Influence in convincing and converting Sinners, and enlivening others. In *three or four Years* we rather grew to a greater Declension than ever: And so alarm'd were the *Pastors* of the Town with the dismal View, that in the *Summer* of 1734, they agreed to propose another *Course of Days of Prayer & Fasting* among our several Congregations; *To humble our selves before GOD for our Unfruitfulness under the Means of Grace, and to ask the Effusion of his SPIRIT to revive the Power of Godliness among us*: which our People readily complied with and observed.

And tho' the sovereign GOD was pleased to give us now and then a Sprinkling, for which his Name be praised; yet the parching Drought continued, and he made us wait for a larger Effusion.

In *this Year* the terrible *Threat-Distemper* broke out and spread among the *Youth* in the *easterly Parts* of this Country, and destroyed Multitudes. In some Towns it cut off almost all the *Children*. The *next Year* came into *Boston*, and began to destroy & strike us with a general Awe: but gently treated us, and the next Year left us; to melt our Hearts into a  
grateful

in New-England

379

grateful Repentance. And yet we generally seem'd to grow more stupid and hard than ever.

About *this Time* indeed, *viz.* 1735, there was a most remarkable *Revival of Religion* in the *westerly Parts* of the Country: Not only at *Northampton*, but also in about *twelve* other Congregations in the *County of Hampshire*, and in about *fourteen* others in the neighbouring *Colony of Connecticut*. And the Solemn Rumour of that surprizing Work of GOD resounding through the Country, was a special Means of exciting great Thoughtfulness of Heart in many irreligious People; and great Joy in others, both in the View of what the mighty Power and Grace of GOD had wrought, and in the hopeful Prospect that this blessed Work begun would go on and spread throughout the Land. And as this excited the *extraordinary Prayers* of many; so it seem'd to *prepare the Way* in divers Place for that *more extensive Revival* of Religion which in *five Years* after followed. But in the mean while the general Decay of Piety seem'd to increase among us in *Boston*. And for the Congregation I preach to; tho' for *several Years* some few offer'd themselves to our Communion, yet but few came to me in Concern about their Souls before. And so I perceive it was in others: And I remember some of the Ministers were wont to express themselves as greatly discouraged, with the growing Declaration both in Principle and Practice, especially among the *rising Generation*.

From the Year 1738, we had receiv'd Accounts of the Rev. Mr. *Whitefield*, as a very pious young Minister of the *Church of England*, rising up in the Spirit of the *Reformers*, and preaching *their Doctrines* first in *England* and then in *America*, with surprizing power and Success: which rais'd Desires in great Numbers among us to see and hear him. And having receiv'd invitations to come hither; he from *Georgia* and *South-Carolina* arrived at *Rhode-Island* on Lord's-Day. Sept. 14. 1740, and the Thursday Evening after came to *Boston*.

*Next Day* in the Afternoon Dr. *Sewell* & I made him a Visit. found several Ministers and other Gentlemen of the Town with him, and that Dr. *Colman* and Mr. *Cooper* had engag'd him to preach this Afternoon in their House of public Worship: and in about an Hour we went to the Place which quickly crowded with two or three Thousand People. He began with a short and fervent Prayer: and alter singing, took his Text from *John* xvii. 2. Gave us a plain, weighty

B b b 2

regular

regular Discourse: representing that, all our Learning and Morality will never save us; and without an experimental Knowledge of GOD in CHRIST we must perish in Hell for ever.—He spake as became the Oracles of GOD in Demonstration of the Spirit and of Power. And especially when he came to his Application, he address'd himself to the Audience in such a tender, earnest and moving Manner, exciting us to come and be acquainted with the dear REDEEMER, as melted the Assembly into Tears.

Next Morning, at Dr. Sewall's & my Desire, he preach'd at the *South Church*, to further Acceptance.

He spake with a mighty Sense of GOD, Eternity, the Immortality and Preciousness of the Souls of his Hearers, of their original Corruption, and of the extream Danger the unregenerate are in; with the Nature and absolute Necessity of Regeneration by the HOLY GHOST; and of believing in CHRIST, in order to our Pardon, Justification, yeilding an acceptable Obedience and obtaining Salvation from Hell and an Entrance into Heaven. His Doctrine was plainly that of the *Reformers*: Declaring against putting our *good Works* or *Morality* in the Room of *Christ's Righteousness*, or their having any Hand in our Justification, or being indeed pleasing to GOD while we are totally unsanctified, acting from corrupt Principles, and unreconciled Enemies to him: Which occasion'd some to Mistake him is if he oppos'd *Morality*. But he insisted on it, that the *Tree* of the *Heart* is by original Sin exceedingly corrupted, and must be made good by *Regeneration*, that so the *Fruits* proceeding from it may be good likewise: that where the *Heart* is renewed, it ought and will be careful to maintain *good Works*; that if any be not habitually so careful, who think themselves renewed, they deceive their own Souls: and even the most improv'd in Holiness, as well as others must intirely depend on the *Righteousness* of *Christ* for the Acceptance of their Persons and Services. And tho' now and then he dropped some Expressions that were not so accurate and guarded as we should expect from aged and long studied Ministers; yet I had the Satisfaction to observe his Readiness with great Modesty and Thankfulness to receive Correction as soon as offered.

In short, he was a most importunate Wooer of Souls to come to CHRIST for the Enjoyment of him, and all his Benefits.



in New-England.

381

Benefits. He distinctly applied his Exhortations to the *elderly* people, the *Middle-aged*, the *Young*, the *Indians* and *Negroes*; and had almost winning Way of addressing them. He affectionately pray'd for our Magistrates, Ministers, Colleges Candidates for the Ministry, and Churches as well People in general: and before he left us he in a public & moving Manner observ'd to the People, how sorry he was to hear that the religious Assemblies, especially on *Lectures*, had been so thin, exhorted them earnestly to a more general Attendance on our publick Ministrations for the Time to come, & told them how glad he should be to hear of the same.

Multitudes were greatly affected and many awakened with his lively Ministry. Tho' he preached *every Day* the Houses were exceedingly crowded: but when he preached in the Common, a vaster Number attended: And almost every Evening the House where he lodg'd was thronged, to hear his Prayers and Counsels.

Upon Invitation he also preached in several neighbouring Towns; travelled and preached as far as *York*, above *seventy Miles* northeast of *Boston*; returned hither; gave us his farewell affectionate Sermon Lord's-Day Evening *Octob. 12. Next Morning* left us; travelled Westward to *Northampton*; thence thro' *Connecticut*, *New-York* and *New-Jersey* to *Philadelphia*, and thence failed to *South-Carolina*. And as far as I could then see or learn, he parted in the general Esteem and Love both of Ministers and Peopled And tMs seem'd to continue 'till the *Journal* of his Travels in *New-England* came abroad, wherein some Passages offended many, & occasioned their Reflections on him.

But upon Mr. *Whitefield's* leaving us, great Numbers in this Town were so happily concerned about their Souls, as we had never seen any Thing like it before, except at the Time of the general Earthquake:★ And their Desires ex-

- ★ Tho' People were *then* generally frighted and many awakened to such a Sense of their Duty as to offer themselves to our *Communion*; yet very few came to me *then* under deep Convictions of their *unconverted* and *lost* Condition, in Comparison of what came *now*. Nor did those who came to me *then*, come so much with the Enquiry, *That shall we do to be saved*, as to signify they had such a Sense of their Duty to come to the *Lord's Table* that they dare not stay away any longer. cited

cited to hear their Ministers more than ever: So that our Assemblies both on *Lectures* and *Sabbaths* were surprizingly increased, and now the People wanted to hear us oftener. In Consideration of which a *public Lecture* was proposed to be set up at Dr. *Colman's Church*, near the midst of the Town, on every *Tuesday Evening*.

Lord's-Day Afternoon Oct. 19, public Notice was there given of the proposed *Lecture* to be on the *Tuesday-Evening* following: which the religious People in general receiv'd with so much Joy, that when the Evening came, the House seem'd to be crowded as much as if Mr. *Whitefield* was there. It was the first stated Evening Lecture in these Parts of the World: And the venerable Dr. *Colman* began it with a most suitable and moving Sermon; forthwith printed. The Title whereof is this:

'Souls flying so JESUS CHRIST pleasunt and admirable  
'to behold: A Sermon preach'd at the opening an *Evening*  
'*Lecture in Brattle-Street Boston, Tuesday October 21. 1740:*  
'By *Dr. Colman*: To a very crowded Audience: And  
printed at the Desire of many.'

And thus the Dr. began the Sermon—

Isai. LX. 8. *Who are these that fly as a Cloud, and as the  
Doves to their Windows?*

'It is a pleasant and wondrous Thing, to see Souls flying  
'to JESUS CHRIST, to the Means of Grace and Salvation  
'which he has ordained and sanctified, and into his Church.  
'If this were not the proper and natural Sense of the *Pro-*  
'*phet's* Words, I would not have chose them for the Open-  
'ing the present *Lecture*.

'Our dear People, Your Ministers have with Pleasure  
'seen you in the Weeks past, Old and Young, Parents and  
'Children, Masters and Servants, High and Low, Rich and  
'Poor together, gathering and passing as *Clouds* in our  
'Streets, and as *Doves* on the Wing in Flocks flying to the  
'Doors and Windows of our Places of Worship; and ho-  
vering about the same, those that could not get in.

'The Fame of a singular servent and holy Youth, and ex-  
'traordinary Servant and Minister of JESUS CHRIST,  
'(who makes his *Angels Spirit*, and his Ministers a Flame of  
'Fire) had prepar'd you for his *Visit*; and with raised Ex-  
'pectations we receiv'd him, even as an *Angel of GOD* for

JESUS

in New-England.

383

‘JESUS sake; as the Apostle St. *Paul* was received by the Churches in *Galatia*.

‘God gave him a wonderful *Manner of Entrance* among us, just as in other Places before us, among the *Brethren* of our Denomination; and we sometimes *melted together* in Tears, Ministers and People, Parents and Children, under the commanding *Addresses of Love* to his *Saviour* and our *Souls*. We led you with a visible Pleasure in our Faces to the solemn and great *Assemblies*, and look’d on You there with great Satisfaction, in your uncommon *Regards* to the beloved *Servant of CHRIST*, for the *Truth’s sake that dwelleth* in him, and the *Love of the Spirit* filling him, and reigning in his *Ministrations* to us.

‘And now our beloved *Brethren and Sisters*, You and your *Children*, we are going to *prove*, confirm and increase, by the Will of GOD, the seeming good *Dispositions* begun or revived in You, toward CHRIST and his *Word*, in a just and reasonable pious *Care and Solicitude* for your *Salvation*.

‘Mr. *Whitefield* once and again in his *Admonitions* to You, and also in his *servant*, righteous and *effectual Prayers* for you (by the will of GOD) led you into *this Trial* and *Proof* of your selves;—“Whether when he was gone from us, you wou’d *better attend* on the Ministry of your *own Pastors*, both on *Sabbaths* and *Lectures*? For he had *heard* (and it was but too *true*) that there had been a very great *Defect* in this Point among you before he came.—Some of your *Ministers* therefore now make a new *Tender* of themselves to you, in the Fear and Love of GOD, in this *new Lecture*, for the Service of your *Souls*, if you will encourage them by something of a *like Attendance* on it, as we jave lately seen you give to the Word preach’d. —We preach the same CHRIST, the same *Doctrines of Grace*, and *according to Godliness*, with the same Gospel *Motives* and Arguments, Applications to Conscience, and *Supplications* to GOD for You.—We would look on the *Fields*, and behold them *white* for the *Harvest*, and desire to *enter* into it; if by the Help of GOD we may *cherish* the Impressions made on any of your *Souls*, and carry them on, clinching the *Nails* driven by the *Master of Assemblies* that has been sent among us.—For though we are *Elder Minsiters*, and have been many Years before him in the

‘Service

'Service of Souls, and *He like David* going against *Goliah*, 'in the Sight of the *Armies of Israel*, has been seen to be but a 'Youth & *Stripling*; yet are we not unwilling or ashamed 'to come and serve *after Him*, in the *Battles* of our LORD, 'and in the *Victories* of his Grace.— You have seen, as it 'were, a young *Elias*, or the *Baptist* risen again, a *burning* 'and a *shining Light*, and you were *willing for the Season* to 'rejoyce in his *Light and Heat*: May *wenow preach* and you 'hear for the *future* with more *Life & Spirit*, Diligence and 'Constancy; and by the Will of GOD with new *Success*.—— 'But we mean not, *Brethren*, at *this Lecture* only, but on 'every Sabbath and every Lecture in the Town; and more 'particularly on the public *Thursday Lecture*; which has 'been shamefully neglected by the *Town*.

'To come then to my *Text*, which I acknowledge the 'late *Concourse* to the Word among us, has led me to chuse. I 'wou'd now look round on the *present Assembly*, and look 'back on our *past Assemblies*, and say to You,——

"*Who are these that fly as a Cloud, and as the Doves to their Windows?*

The *Tuesday Evening* after, the Rev. Dr. *Sewall* preach'd the *Lecture* in the same Place; and the House was then also greatly crowded with attentive Hearers: and so it continued to be on these Lectures for many Months after.

Upon the Rev. Mr. *Gilbert Tennents* coming and preaching here, the People appear'd to be yet much more awaken'd about their Souls than before. He came, I think, on Saturday *Dec. 13*, this Year: Preach'd at the *New-North* on both the Parts of the following Day; as also on *Monday* in the Afternoon, when I first heard him, and there was a great Assembly.

He did not indeed at first come up to my Expectation; but afterwards exceeded it. In private Converse with him, I found him to be a Man of considerable Parts and Learning; free, gentle, condescending: and from his own various Experience, reading the most noted Writers on experimental Divinity, as well as the Scriptures, and conversing with many who had been awakened by his Ministry in *New-Jersey*, where he then lived; He seem'd to have as deep an Acquaintance with the experimental Part of Religion as any I have convers'd with; And his Preaching was as *searching* and *rouzing* as ever I heard.

385

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday FEBRUARY 2. 1744, 5. § N<sup>o</sup>. 101.

*Accounts of the Revival of Religion in Boston,*  
*continued.*

HE seem'd to have no Regard to please the Eyes of his Hearers with agreeable Gesture, nor their Ears with Delivery, nor their Fancy with Language; but to aim directly at their *Hearts* and *Consciences*, to lay open their ruinous Delusions, shew them their numerous, secret, hypocritical Shifts in Religion, and drive them out of every deceitful Refuge wherein they made themselves easy, with the Form of Godliness without the Power. And many who were pleased in a good Conceit of themselves before, now found, to their great Distress, they were only self-deceived Hypocrites. And tho' while the Discovery was making, some at first rag'd, as they have owned to me and others; yet in the Progress of the Discovery many were forced to submit; and then the Power of GOD so broke and humbled them, that they wanted a further and even a thorough Discovery; they went to hear him, that the secret Corruptions and Delusions of their Hearts might be more discovered; and the more *searching* the Sermon, the more acceptable it was to their anxious Minds.

From the terrible and deep Convictions he has passed thro' in his own Soul, h seem'd to have such a lively View of the divine Majesty, the Spirituality, Purity, Extensiveness, and strictness of his Law; with his glorious Holiness, and Displeasure at Sin, his Justice, Truth and Power in punishing the Damned; the the very Terrors of GOD seem'd to rise in his Mind afresh, when he display'd and brandish'd them in the eyes of unreconciled Sinners. And tho' some could not bear the Representation, and avoided his Preaching; yet

C c c

the

the *Arrows of Conviction*, by his Ministry, seem'd so deeply to pierce the Hearts of others, and even some of the most stubborn Sinners, as to make them fall down at the Feet of Christ, and yield a lowly Submission to him.

And here I cannot but observe, that those who call these *Convictions* by the Name of religious *Frights* or *Fears*, and then ascribe them to the meer *natural* or *mechanical Influence* of terrible *Words, Sounds* and *Gestures, moving Tones*, or *boisterous Ways of speaking*, appear to me to be not sufficiently acquainted with the Subjects of this Work, as carried on in the Town in general, or with the Nature of their *Convictions*; or at least as carried on among the People I have conversed with. For I have had awakened People of every Assembly of the congregational and presbyterian Way in Town, in considerable Numbers repairing to me from Time to Time; and from their various and repeated Narratives shall show the Difference.

I don't remember any *crying out*, or *falling down*, or *fainting*, either under Mr. *Whitefield's* or Mr. *Tennent's* Ministry all the while they were here; tho' many, both Women and Men, both those who had been vicious, and those who had been moral, yea, some Religious and Learned, as well as Unlearned, were in great Concern of Soul. But as Dr. *Colman* well express'd it in his Letter of November 23. 1741. 'We have seen little of those Extreame or supposed Blemishes of this Work in *Boston*, but much of the blessed 'Fruits of it have fallen to our Share. God has spoken to 'us in a more soft and calm Wind; and we have neither 'had those *Outcries* and *Faintings* in our *Assemblies*, which have disturbed the Worship in many Places; nor yet those Manifestations of *Joy inexpressible*, which now fill some of our *Eastern Parts*.'‡

As to Mr. *Whitefield's* Preaching — It was, in the *Manner*, moving, earnest, winning, melting: But the mechanical Influence of this, according to the usual Operations of mechanical Powers, in two or three Days expired, with many in two or three Hours; and I believe with the most

‡ His Letter at the End of Mr. *Edwards's* Sermon, of the *distinguishing Marks of a Work of the SPIRIT of GOD* printed at London in 1742.

in New-England.

387

as soon as the Sound was over, or they got out of the House, or in the first Conversation they fell into. But with the *Manner* of his Preaching, wherein he appear'd to be in earnest, he deliver'd *those vital Truths* which animated all our Martyrs, made them triumph in Flames, and led his Hearers into the View of that *vital, inward, active Piety* which is the meer Effect of the mighty and supernatural Operation of a divine Power on the Souls of Men; which only will support and carry through the sharpest Trials, and make meet for the Inheritance of the Saints in Light. His chief and earnest Desires and Labours appeared to be the same with the Apostle *Paul* for the visible Saints at *Ephesus*; viz. that they *might know* (i.e. by Experience) *what is the exceeding Greatness of his Power* (i.e. the Power of GOD) *to us-ward who believe, according to the working of his mighty Power which he wrought in CHRIST when he raised him from the Dead.* Eph. 1. And they were these things, and this Sort of preaching with surprizing Fervency that the HOLY SPIRIT was pleased to use as Means to make many sensible they knew nothing of these mighty Operations, nor of these vital Principles within them; but that with *Simon Magus*, who was a visible Believer and Professor of CHRIST and his Religion, they were *in the Gall of Bitterness, and in the Bond of Iniquity*; i.e. in the State, Pollution, Guilt and Power of Sin, which is inexpressibly more disagreeable to the holy GOD than the most bitter Gall to Men, and will be Bitterness to them, without a mighty Change, in the latter End.

It was by such Means as these, that the HOLY SPIRIT seized and awakened the Consciences of many; and when the mechanical Influence on the animal Passions ceased, still continued these Convictions, not only for many *Days*, but *Weeks* and *Months* after the Sound was over; yea, *to this very Day* with some; while they excited *others* to an earnest and persevering Application to JESUS for his SPIRIT to quicken them, till they came to an hopeful Perception of his quickening Influence in them; and while in *other* the sovereign and offended SPIRIT leaving off to strive, these Convictions in their Consciences, the Effects thereof, have either sooner or later did away.

As to Mr. *Tennent's* Preaching — It was frequently both *terrible* and *searching*. It was often for *Matter* judly *terrible*, as he according to the inspired Oracles exhibited the

C c c 2

dreadful

dreadful Holiness, Justice, Law, Threatnings, Truth, Power, Majesty of God; and his Anger with rebellious, impenitent, unbelieving and christless Sinners; the awful Danger they were every Moment in of being struck down to Hell, and being damned for ever; with the amazing Miseries of that Place of Torment. But his Exhibitions both for *Matter* and *Manner* fell inconceivably below the Reality: And tho' this terrible Preaching may strongly work on the animal Passions and frighten the Hearers, rouse the Soul, and prepare the Way for terrible Convictions; yet those meer animal *Terrors*, and these *Convictions* are quite different Things.

Nothing is more obvious than for People to be greatly *terrified* with the Apprehensions of God, Eternity and Hell, and yet have *no Convictions*.

As in *Old England & New* I have been a constant Preacher and Observer of the religious State of those who heard me, for above *thirty Years*; they have passed under many Scores of most dreadful *Tempests of Thunder and Lightning*: wherein, as the *Psalmist* represents, 'the Voice of the LORD was 'upon the Waters, the GOD of Glory thundered, the Voice 'of the LORD was powerful, the Voice of the LORD was 'full of Majesty; the Voice of the LORD broke the Cedars, 'divided the Flames of Fire, shook the Wilderness, & (in the 'darkest Night) discovered the Forests'. Yea, even since the Revival, *viz.* On *Friday Night July 30. 1742*, at the *Lecture in the South Church*, near nine o'Clock, being very dark, there came on a very terrible Storm of *Thunder and Lightning*: And just as the Blessing was given, an amazing Clap broke over the Church with piercing Repetitions, which set many a shrieking, and the whole Assembly into great Consternation: God then appeared 'terrible out of his high 'Places; they heard attentively the Noise of his Voice, and 'the Sound that went out of his Mouth; he directed it under the whole Heaven, and his Lightning to the Ends of 'the Earth; after it a Voice roared, he thundered marvelously with his Voice: and at this the Hearts of many (as *'Elihu's*) trembled, and were moved out of their Places' for near two Hours together. And yet in all these Displays of the Majesty of God, and terrifying Apprehensions of Danger of sudden Destruction, neither in *this surprizing Night*, nor in all the Course of *thirty Years* have I scarce known any by these Kinds of Terrors brought under genuine



in New-England.

389

ine Convictions. And what *Minister* has a Voice like GOD and who can thunder like Him?

So on Lord's Day *June* 3d last, in our Time of publick Worship in the Forenoon, when we had been about a Quarter of an Hour in Prayer; the mighty Power of GOD came on with a surprizing Roar and Earthquake; which made the House with all the Galleries to rock and tremble, with such a grating Noise as if the Bricks were moving out of their Places to come down and bury us: which exceedingly disturb'd the Congregation, excited the Shrieks of many, put many on flying out, and the Generality in Motion. But tho' many were greatly terrified, yet in a *Day* or *two* their *Terrors* seem'd to vanish, and I know of but two or three seized by *Convictions* on this awful Occasion.

No! *Conviction* is quite another Sort of a Thing. It is the Work of the SPIRIT of GOD, a sovereign, free and almighty Agent; wherein he gives the sinful Soul such a clear and lively View of the Glory of the divine Sovereignty, Omnipresence, Holiness, Justice, Truth and Power; the Extensiveness, Spirituality and Strictness of his *Law*, the binding Nature, Efficacy and Dreadfulness of his *Curses*; the Multitude and Heinousness of its *Sins* both of Commission and Omission; the horrible Vileness, Wickedness, Perverseness and Hypocrisy of the *Heart*, with its utter *Impotence* either rightly to repent, or believe in CHRIST, or change itself: so that it fees itself in a lost, *undone* and perishing State; without the least Degree of *Worthiness* to recommend it to the holy and righteous God, and the least Degree of *Strength* to help itself out of this Condition. These Discoveries are made by Means of some *revealed Truths*, either in the *Reading*, *Hearing* or *Remembrance*: when in the *Hearing* sometimes by Words of Terror and sometimes by Words of Tenderness: And the HOLY SPIRIT with such internal Evidence and Power so applies them to the Conscience, that they become as *sharp Arrows* piercing into the *Heart*, wounding, paining and sticking in it, when all the mechanical Impressions of frightful Sounds are over, sometimes for *many Days*, *Weeks* and *Months*, if not *Years* together; until this DIVINE AGENT, by these and other Convictions, agreeable to his inspired *Word*, intirely subdues the Soul to CHRIST; or being ungratefully treated, withdraws his convincing In-

fluence,

fluence, and leaves the Heart and Conscience to greater and more dangerous Hardness and Stupidity than ever.

Such were the *Convictions* wrought in many *Hundreds* in this Town by Mr. *Tennent's* *searching* Ministry: And such was the Case of those many *Scores* of several other Congregations as well as mine, who came to me and others for Direction under them.‡ And indeed by all their Converse I found, it was not so much the *Terror* as the *searching* Nature of his Ministry, that was the principal Means of their *Conviction*. It was not meerly, nor so much his laying open the *Terrors* of the Law and Wrath of GOD, or Damnation of Hell; (for this they could pretty well bear, as long as they hoped these belonged not to them, or they could easily avoid them;) as his laying open their many vain and secret *Shifts* and *Refuges*, *counterfeit Resemblances* of Grace, *delusive* and *damning Hopes*, their utter *Impotence*, and impending Danger of Destruction: whereby they found all their Hopes and Refuges of Lies to fail them, and themselves exposed to eternal Ruin, unable to help themselves, and in a lost Condition. This *searching* Preaching was both the *suitable* and principal *Means* of their *Conviction*: Tho' 'tis most evident, the *most proper Means* are utterly *inefficient*; and wholly depend on the *sovereign Will* of GOD, to put forth his *Power* and apply them by this or that Instrument, on this or that Person, at this or that Season, in this or that Way or Manner; with these or those permitted Circumstances, Infirmities, Corruptions, Errors, Agencies, Oppositions; and to what Degree, Duration and Event he pleases.

A remarkable Instance of *Conviction* also, has been sometimes under the Ministry of the Rev. Mr. *Edwards* of *Northampton*: A Preacher of a low and moderate Voice, a natural Way of Delivery; and without any Agitation of Body, or any Thing else in the Manner to excite Attention; except his habitual and great *Solemnity*, looking and

‡ The same Kind of *searching* Preaching by *our own Ministers* and *others*. I also observed was the most successful Means of bringing People into powerful *Convictions*, or clear and awakening Views of their *sinful* and *lost* Condition, and their absolute *Need* of CHRIST to *find* and *save* them.

in New-England.

391

speaking as in the Presence of GOD, and with a weighty sense of the Matter delivered. And on the other Hand, I have known several very worthy Ministers of loud and rousing Voices; and yet to their great Sorrow the Generality of their people, for a long Course of Years asleep in deep Secularity. It is just as the HOLY SPIRIT pleases, to hide Occasions of Pride from Man: And if Mr. *Tennent* was to come here again and preach more rousingly than ever, it may be, *not one Soul* would come under *Conviction* by him.

On Monday *March 2. 1740, 1.* Mr. *Tennent* preach'd his farewell Sermon to the People of *Boston*, from *Acts xi. 23.* to an Auditory extremely crowded, very attentive and much affected, in Dr. *Colman's* House of Worship. It was an affectionate Parting, and as great Numbers of all Conditions and Ages appear'd awakened by him, there seem'd to be a general Sadness at his going away.

Tho' it was natural for 'em to resort abundantly to *him* by whom it pleas'd the sovereign GOD chiefly to awaken them, for Advice in their Soul Concerns; yet while he was here, many repaired to *their Ministers* also, and many more and oftener when he was gone. Mr. *Tennent's* Ministry, with the various Cases of those resorting to us, excited us to treat more largely of the Workings of the SPIRIT of GRACE, as a SPIRIT of *Conviction* and *Conversion*, *Consolation* and *Edification* in the Souls of Men, agreeable to the *Holy Scriptures*, and the common Experiences of true Believers.

And now was such a Time as we never knew. The Rev. Mr. *Cooper* was won't to say, that more came to him in *one Week* in deep Concern about their Souls, than in the whole *twenty-four Years* of his preceeding Ministry. I can also say the same as to the Numbers who repaired to *me*. By Mr. *Cooper's* Letter to his Friend in *Scotland*, it appears, he has had about *six Hundred* different Persons in *three Months* Time: And Mr. *Webb* informs me, he has had in the same Space above a *Thousand*.

Agreeable to the numerous *Bills* of the Awakened put up in publick, sometimes rising to the Number of *Sixty* at once, there repaired to us both *Boys* and *Girls*, *young Men* and *Women*, *Indians* and *Negroes*, *Heads of Families*, *aged Persons*; those who had been in *full communion* and going on in a Course of Religion *many Years*. And their *Cases* represented were; a blind Mind, a vile and hard Heart, and some  
under

under a deep Sense thereof; some under great Temptations; some in great Concern for their Souls; some in great Distress of Mind for Fear of being unconverted; others for Fear they had been all along building on a Righteousness of their own, and were still in the Gall of Bitterness and Bond of Iniquity. Some under slighty, others under strong *Convictions* of their Sins and Sinfulness, Guilt and Condemnation, the Wrath and Curse of God upon them, their Impotence and Misery; some for a long Time, even for *several Months* under these *Convictions*: some fearing least the HOLY SPIRIT should withdraw; others having quenched his Operations, were in great Distress least he should leave them for ever: Persons *far advanced in Years* afraid of being left behind, while others were hastening to the great REDEEMER.

Nor were the same Persons satisfied with coming *once* or *twice*, as formerly, but again and again, I know not how often; complaining of their evil and cursed Hearts; of their past and present Unbelief, Pride, Hypocrisy, Perfidiousness, Contempt of Christ and God, and Alienation from them, their Love and Captivity to Sin, and utter Impotence to help themselves, or even to believe on Christ, &c. renouncing every Degree of Worthiness in and utterly condemning themselves; greatly afraid of deceiving their own Souls; and earnestly desirous of Being search'd, discover'd and shown the true Way of Salvation.

Both *People* and *Ministers* seem'd under a divine Influence to quicken each other. The People seem'd to have a renewed Taste for those *old* pious and experimental Writers, Mr. *Hooker*, *Shepard*, *Gurnal*, *William Guthrie*, *Joseph Alein*, *Isaac Ambrose*, Dr. *Owen*, & others; as well as *later* — such as Mr. *Mead*, *Flavel*, *Shaw*, *Willard*, *Stoddard*, Dr. *Increase* and *Cotton Mather*, Mr. *Mather* of *Windsor*, Mr. *Boston*, &c. The *evangelical* Writings of these *deceased Authors*, as well as of *others alive*, both in *England*, *Scotland* and *New-England*, were now read with singular Pleasure; some of them reprinted and in great Numbers quickly bought and studied. And the more *Experimental* our Preaching was, like their's the more 'twas relished.

(To be continued)

393

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday FEBRUARY 9. 1744, 5. § N<sup>o</sup>. 102.

*Accounts of the Reveal of Religion in Boston,*  
*continued.*

THE People seem'd to love to hear us more than ever: The *Weekly Tuesday Evening Lectures* at the Church in *Brattle-Street* were much crowded and not sufficient: *April 17. 1741*, another *Lecture* was therefore opened *every Friday Evening* at the *South Church*; when a seasonable Discourse was given by the Rev. Dr. *Sewall* from *Job. xvi. 8*: And soon after, another *Lecture every Tuesday and Friday Evening* was opened at the *New-North*: three of the most capacious Houses of public Worship in Town; the least of which I suppose will hold *three Thousand* People. Besides the *ancient Lecture* every *Thursday Noon* at the *Old Church*; and other *Lectures* in other Churches.

Dr. *Sewell's* Discourse, with three other excellent Sermons on the *same Text* were soon after published. In the of which he says, Page 20. 'As more lately, we 'have receiv'd *good News* of this kind from more distant 'Places upon this Continent; so I can't but hope that God's 'sending *one* and *another* of his Servants among us who had 'been personally acquainted with these later Wonderful 'Works of Grace, together with their very laborious and 'fervent Preaching, and the Ministry of others his Servants; 'has been bless'd to convince many of their Sins, & awaken 'them to a serious Concern, about their Souls. Yea, It is 'hopeful that there are a Number converted, and brought

D d d

'Home

'Home to Christ. Let us give the Praise to the GOD of 'all Grace.' In the *second* he says, p. 66. 'To conclude, 'Let us with humble Thankfulness behold that *remarkable* 'Work of Grace which I trust GOD is carrying on in this 'Town and other Places; and be encouraged to seek the 'Lord more earnestly, that his Kingdom may come with 'Power by the more plentiful Effusions of his holy Spirit; 'and that the Lord would rebuke Satan in all his Attempts 'to *hinder or reproach* this Work, and *bruise him under our* 'Feet. Let us bless GOD for his Spirit and Grace mani- 'fested in and with *his Servants* that have preached the Gos- 'pel among us, and for the great Success which has attended 'their painful Labours.' In the *fourth* he says, pag. last, 'And let such as are under good Impressions from the Spi- 'rit, take Heed to themselves, and beware of Apostacy. O 'ponder those awful Words! *If any Man draw back, my* 'Soul shall have no Pleasure in him, Heb. 10. 38. But if 'there should come a *falling away* respecting some that have 'promised fair, let us not be shaken in Mind as if the *main* 'Work was not of GOD; nor take up an *evil Report* against 'it. Scripture and Experience warn us to fear and prepare 'for such a Trial.'

And in the *Preface* he says, 'It hath pleased the sovereign 'and gracious God, *in whose Hand our Times are*, to ordain 'that we should live under some peculiar Advantages for 'our precious Souls. For to the *ordinary Means*, we have 'super-added the Manifestation of the Spirit, in *extraordi- 'nary Works* of Grace. We have lately heard glad Tidings 'from one Place and another, that many are enquiring the 'Way to *Zion*, with their Faces thitherward; and some 'are declaring what God hath done for their Souls. Yea, 'God hath brought this Work Home to our own Doors, 'and we hear many crying out, *What must we do to be saved?* 'And there are a *Number* hopefully rejoicing in God's Sal- 'vation. Of such a Season as this it may well be said, *I* 'have heard thee in a *Time accepted*, and in the *Day of Salva- 'tion have I succoured thee: Behold, Now is the accepted Time; 'Behold, Now is the Day of Salvation*. I hope God's Peo- 'ple are reaping the Fruit of their Prayers, particularly on 'extraordinary Days of Fasting observ'd with an especial 'View to this great Blessing, the plentiful Effusion of the  
'holy

in New-England

395

‘holy Spirit. O there’s great Reason to fear that another if  
 ‘I like Season will never, never return upon you, O Sleeper!  
 ‘Awake, and hearken, there’s a Noise, and a Shaking  
 ‘among the dry Bones. Some it may be of your own Ac-  
 ‘quaintance, secure like you a little while ago, are now in  
 ‘deep Concern, and can no longer relish those carnal Plea-  
 ‘sures in which you were Companions. Now, Destruction  
 ‘from God is a Terror to them, and they are fleeing from  
 ‘the Wrath to come. What a Reproof doth God give to  
 ‘your Stupidity in the Awakenings of others? And here,  
 ‘among you with whom the Spirit is striving at this Day,  
 ‘we behold *many* of our *young People*. O our Children!  
 ‘God is drawing nigh to you in a distinguishing Manner &c.’

Nor were the People satisfied with all these Lectures: But  
 as *private Societies for religious Exercises*, both of *younger* and  
*elder* Persons, both of *Males* and *Females* by themselves, in  
 several Parts of the Town, now increased to a much greater  
 Number than ever, *viz. to near the Number of Thirty*, meet-  
 ing on *Lord’s-Day, Monday, Wednesday and Thursday Even-*  
*ings*; so the People were constantly employing the Ministers  
 to pray and preach at those Societies, as also at many *private*  
*Houses* where no form’d Society met: And such Numbers  
 flocked to hear us as greatly crowded them, as well as more  
 than usually fill’d our Houses of publick Worship both on  
*Lord’s-Days* and *Lectures*, especially Evening Lectures, for  
 about a *Twelvemonth* after.

Some of our Ministers, to oblige the People, have some-  
 times preached in publick and private, at one House or ano-  
 ther, even *every Evening*, except after Saturday, for a *Week*  
*together*: And the more we pray’d and preach’d, the more  
 enlarged were our Hearts, and the more delightful the Em-  
 ployment. And O how many, how serious and attentive  
 were our Hearers! How many *awakened* and *hopefully con-*  
*verted* by their Ministers! And how many of such added  
 soon to our Churches, as we hope will be saved eternally?  
 Scarce a Sermon seem’d to be preached without some good  
 Impressions.

As to the Church to which I belong—Within *six Months*  
 from the End of *Jan. 1740, 1.* were *Threescore* join’d to our  
*Communicants*: the greater Part of whom gave a more exact  
 Account of the *Work* of the SPIRIT of GOD on their Souls  
 in *Effectual Calling*, as described in the *Westminster Assembly’s*

D d d 2

shorter

*shorter Catechism*, than I was wont to meet with before; Besides *many others* I could not but have Charity for, who refrained from coming to the *Table of CHRIST* for want of a satisfying View of the Work of *Renovation* in them. Mr. *Tennent* being so exceeding strict in cautioning People from running into *Churches*, taking the sacred Covenant, and receiving the Lord's Supper the Seal thereof, 'till they had *saving Grace*; that diverse brought to very hopeful Dispositions, yea, some I doubt not, to embrace the SAVIOUR in all his Offices, were through Fear and Darkness kept from coming into full Communion. Or otherwise, many more I believe, would have enter'd; who had they the like Experiences *a Year before*, I doubt not would have readily offered themselves, and we should have as readily receiv'd them, and would now, as some of the most hopeful Christians. So far did Mr. *Tennent's* awakening Ministry shake their Hopes and hinder them, that those whom I apprehended to be *thirsty*, and thought my self obliged to encourage, I found the Impressions of his Preaching had discouraged.

Yea, some who had been in *full Communion* were made so suspicious of themselves, as to refrain partaking; and I had no small Pains to remove their Scruples. For as to my own Opinion—It seems to me, that *where there is a Thirst for CHRIST and his spiritual Benefits, that Thirst is raised by the SPIRIT of CHRIST: And in raising such a Thirst, he qualifies for them, shows his Readiness to satiate it, invites, requires, and gives sufficient Grounds for coming to him at these Pipes of living Waters; tho' we mayn't be sure whether this Thirst arises from a renewed Heart or no: And thither therefore should we come with a humble Sense of our Emptiness and Unworthiness, and with our thirsty Souls reaching forth to HIM, to receive from his open, offered and overflowing Fulness.* If I am mistaken, I desire to see it.

However, in many of these People, their *Convictions* in a Judgment of Charity, appeared by the same SPIRIT to be carried further than an awakening View of their Sins, their Sinfulness and Misery; even to what the *Assembly's Catechism* agreeable to *Scripture*, calls an *enlightening their Minds in the Knowledge of CHRIST*, or clear, lively and attractive Views of his perfect Suitableness, All-sufficiency and Willingness as the SON of GOD incarnate and *Mediator*, to receive them and by his Merits, Intercession, Grace and Spirit to recon-

cile



in New-England.

397

cile them to the holy GOD, and save and make them completely and eternally holy and happy, tho' now the Chief of Sinners: And in such Views as these he melted their frozen Hearts *renewed their Wills*, overcome them with *Affection* to Him, and *perswaded and enabled them to embrace Him* in his Person and his Offices and Benefits *as offered in the Gospel*.

By Dr. Colman's Letter of June 8. 1741. it appears 'that in 1741, in *April*, there were *Nine or Ten*, and in *May* were *Nineteen* added to his Church: Among whom (says the Doctor) were many of the rich and polite of our 'Sons and Daughters.'†

And the Rev. Mr. Webb, senior Pastor of the *New North*, just now informs me, with Respect to his Church & People, in the following Words—'*Admissions to full Communion* of 'those hopefully wrought upon in the late Day of Grace 'about *one Hundred and sixty*: Of which *one Hundred and 'two* from *January 1740*,<sup>1</sup> to 1741,<sup>2</sup>. Of the above-mentioned, *by far the greater Part* have since given hopeful 'Signs of saving Conversion. And *many more* give good 'Evidences of Grace; but for the Reasons in your Account '[above] cannot be prevailed upon to come to the *Table* of 'the LORD.

In this Year 1741, the very Face of the *Town* seem'd to be strangely altered. Some who had not been here since the *Fall before*, have told me their great Surprize at the Change in the general Look and Carriage of People, as soon as they landed. Even the *Negroes & Boys* in the Streets surprizingly left their usual Rudeness: I knew many of these had been greatly affected, and now were form'd into *religious Societies*. And one of our worthy Gentleman expressing his Wonder at the remarkable Change, inform'd me, that whereas he used with others on *Saturday Evenings* to visit the *Taverns*, in order to clear them of Town Inhabitants, they were wont to find many there, and meet with Trouble to get them away; but *now* having gone at those Seasons again, he found them empty of all but Lodgers.

† Preface to his Sermon of *Souls flying to CHRIST*. Printed at London in 1742.

Of that Time the Rev. Dr. Colman justly writes to the Rev. Dr. Watts on Sept. 15. 1741, in the following Terms, '†Thanks be to GOD, in our Province the Impressions of 'Religion grow and increase in a happy, wise, sedate Man- 'ner, such as gives a joyous Prospect relating to the next 'Generation, that our young Ones will be wise, grave, de- 'vout Parents to their Children. I know not how to ad- 'mire the pleasant, gracious Work of GOD: Our Lectures 'flourish, our Sabbaths are joyous, our Churches increase, 'our Ministers have new Life and Spirit in their Work.'

Of the same Time the Rev. Mr. Cooper also writes on Nov. 20. 1741, in his noble Preface to Mr. Edwards's most excellent, folid, judicious and scriptural Performance, as the venerable Mr. Willison of Scotland rightly stiles them—in the following Manner—'I verily believe, in this our Metropo- 'lis, there were the last Winter some Thousands under such religious Impressions as they never felt before.—And as 'to the Fruits of this Work, (which we have been bid so 'often to wait for) blessed be GOD! so far as there has 'been Time for Observation they appear to be abiding. I 'don't mean, that none have lost their Impressions, or that 'there are no Instances of Hyoucrisy and Apostacy. Scrip- 'ture and Experience lead us to expect these at such a Season. 'It is to me Matter of Surprize and Thankfulness, that as 'yet there have been no more. But I mean, That a great 'Number of those who have been awakened are still seeking 'and striving to enter in at the strait Gate. The most of 'those who have been thought to be converted, continue to 'give Evidences of their being new Creatures, and seem to 'cleave to the LORD with full Purpose of Heart. To be 'sure a new Face of Things continues in this Town; tho' ma- 'ny Circumstances concur to render such a Work not so 'observable here, as in smaller and distant Places. Many 'Things not becoming the Profession of the Gospel are in a 'Measure reformed. Taverns, Dancing-Schools, and such 'Meetings as have been call'd Assemblies, which have always 'prov'd unfriendly to serious Godliness, are much less fre- 'quented. Many have reduc'd their Dress and Apparel, so

† His Letter at the End of Mr. Edwards's aforefaid Sermon, printed at London in 1742.

in New-England.

399

‘as to make them look more like the Followers of the humble JESUS. And it has been both surprizing and pleasant to see how some younger People, and of that Sex too which is most fond of such Vanities, have put off the *Bravery of their Ornaments*, as the Effect and Indication of their seeking the inward Glories of *the King’s Daughter*. Religion is now much more the Subject of Convocation at Friends Houses, than ever I knew it. The *Doctrines of Grace* are espous’d and relish’d. *Private religious Meetings* are greatly multiplied.—The *publick Assemblies* (especially *Lectures*) are much better attended: And our *Auditories* were never so attentive and serious. There is indeed an extraordinary Appetite after *the sincere Milk of the Word*. It is more than a Twelvemonth since an *Evening-Lecture* was set up in this Town; there are now several; two constantly on *Tuesday* and *Friday-Evenings*; when some of our *most capacious Houses* are well fill’d, with Hearers who by their Looks and Deportment seem to come to hear that their Souls might live. An Evening in GOD’s Courts is now esteem’d better than many elsewhere. There is also great Resort to *Ministers in private*. Our Hands continue *full of Work*: And many Times we have more than we can discourse with distinctly and seperately—’

Jan. 11. 1741,2. most of the *associate Pastors of this Town* agreed on a Course of *Days of Prayer* in their *several Churches*; as the Rev. Dr. Sewall well expresses it, in his *Sermon* on that Occasion preach’d in the *South Church*, Feb. 26. 1741,2. ‘to bless the Name of GOD for spiritual Blessings already received in the *remarkable Revival of his Work* among us and in *many other Places*; to seek of GOD the more plentiful Effusion of his HOLY SPIRIT; that the LORD would preserve us and his People from every Thing that hath a Tendency to quench his SPIRIT and obstruct the Progress and Success of *his good Work*; and that it may go on and prosper, ’till the whole Land shall be filled with the blessed Fruits of the SPIRIT.’ And in his *Sermon* he says, ‘We ought to praise the LORD that he has not left us without a Witness of his divine Power and Grace in the *wonderful Operations* of HIS SPIRIT in *our Times*.—Let the Success which GOD hath of late given to the Ministers of the Word *above what we have known in Times past*, and animate us to labour more abundantly.—And let not any pervert what  
‘has

'has been said, to prejudice themselves or others against *that wonderful Work of Grace*, which I verily believe, GOD has 'wrought in *this Town and other Places*.'

In some, this further *Work of Conviction and effectual Calling* was clearer, in others more obscure, in others less or more doubtful. And so various likewise were the *Joys and Consolations* rising from the various *Changes or Exercises* in them, or their various *Applications to CHRIST for Mercy*. But herein *their Pastors* laboured to preserve them from *Mistakes*, to discover their *Dangers* on every Side, to lead them to a *thorough Conviction and Humiliation*, and thro' these to right *Views of CHRIST* and closing with him in a saving Manner; that they might not be deceiv'd with *Joys or Consolations* which belonged not to them.

Of those *who came not into full Communion* with our Churches—some who were under strong *Convictions* and in a hopeful Way, have since sadly lost them; the *SPIRIT of GOD* has ceased striving, and they are more blind and hard than ever: And, some of these like those under his ineffectual Influence in the *Apostles Days*; *After they have escaped the Pollution of the World through the Knowledge of the Lord and Saviour Jesus Christ*, are again entangled therein and overcome; *their latter End is worse with them than the Beginning*; and it has happened to them according to the true Proverb, 'the Dog 'is turned to his own Vomit again, and the Sow that was washed 'to her wallowing in the Mire.' 2 Pet. ii. 20,—22. And some who had *fair Resemblances* both of saving *Grace* and holy Joy, whereby they for a Time deceived both themselves and others; after high *Appearances* have fallen away: as some who first followed *CHRIST himself*, yet after left him; and as he has represented the various *Events of Impressions* made by his own and his *Successors Preaching*, in the *Parable of the Sower*, Mat. xiii. Mark iv. and Luke viii.

(To be finish'd in our next.)



Sold by D. Henchman in Cornhil, the following Treatises.

**H**ooker's poor doubting Christian drawn to CHRIST.  
Shepard's sincere Convert; and sound Believer.

Willard's Sacramental Meditations.

Stoddard's Safety of appearing in the Righteousness of CHRIST;  
and Guide to CHRIST.

Life and Death of Mrs. Bury: with her Elegy by Dr. Watts.

CHRIST the King & Witness of Truth. By Mr. Sol. Williams.

401

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday FEBRUARY 16. 1744. § N<sup>o</sup>. 103.

*Accounts of the Revival of Religion in Boston,  
continued.*

BUT tho' their faithful *Ministers*, both in private and publick, both in Preaching and Print, fairly warn'd and from the *Word* of GOD foretold of these Apostacies; yet they gave Occasion to the prejudic'd against the Work, to cast a Slur on the rest in general, to multiply and magnify the Instances, and pronounce them all imposters. So I remember, when *thirty years* since I liv'd and preach'd in *England*, especially in the latter End of Queen *Anne's* Reign; if *but one* of our Congregation, and much more one of our Communion, fell into any Scandal, all the Country round would ring and eccho with it, and the looser People in the *Church of England* would take Occasion to triumph with their Reproaches; crying out,—'We wire all alike, 'and tho' we were so precise we would not curse or swear, 'yet we wou'd lye and cheat, and steal, and commit any 'private Wickedness;' and the Profane wou'd damn us all as a *Pack of Hyourites*.

And indeed in *every Party*, where there is an *Enmity* or *Prejudice* against any other *Person* or *Party*, there is always more or less of Blindness & Partiality, & a powerful Bent, on all Occasions, to misconstrue, cavil, misrepresent, defame & vilify. So were the ancient *Puritans* with the pious *Fathers* of *this Country*, treated in the Reigns of K. *James* the I. and *Charles* the I. 'till they came over hither between 1620 and 1640: And so were the pious *Nonconformists* in the Reign of K. *Charles* the II. I believe there scarce ever was a set of Men more reproach'd & stigmatiz'd than those pious *Puritans* & *Nonconformists*: And this not only by looser People but even by

E e e

learned

*learned Clergymen* of Note & Figure, as their Writings to this Day show. And any Man who knows them, may see the same aspersing & reviling Spirit & Way of Writing in the present Day against the Instruments & Subjects of this Work in general. So the *Papists* have traduced the *Protestants* in general, especially *Luther, Calvin, Beza, Knox, &c*; For by blackening those great *Reformers* they thoughts to blacken the *Reformation* advanced by them: Yea to this very Day the most learned in the Christian World cry out of nothing but Contention and Confusion in that happy Work, and deny there has been any Reformation at all; yea assert, that those who embrac'd the pretended reform'd Religion, grew *insolent, censorious, turbulent, & worse in Morals*. So I have heard an *Egyptian Traveller* who once failed with me, most zealously represent the *Christians*, from the numerous Instances he knew, as the vilest Sect on Earth. And so was their glorious LEADER counted a *Deceiver*; and his *Apostles* were *despised, buffeted, reviled, persecuted, defamed, made as the Filth of the World, and the Off-scouring of all Things*. 1 Cor. iv.

Some, after all, have no Doubt deceived both themselves and others in the *Extent* of their Conviction, Humiliation, applying to CHRIST, and in the Spring, and Nature of their Comforts. Some I was afraid of at the Time; as not being duly convinced, humbled, broken-hearted, self-condemned, devoted to GOD, concerned for his Glory, or having a due Reverence of Him: And some few have given too much Occasion for our Fears since. Tho' from my extensive View of the many Infirmities and Corruptions in the best of Saints on Earth, I am not apt to be narrow or censorious in these Matters: For till Persons who seemed to be converted, fall into a Course of some Sin or other against the common Light of Conscience, I am not willing to lose my *Charity*.

But the *Generality* of those whom I judg'd to have *passed through* a right Conviction & Humiliation to Faith in CHRIST, seem'd to come to *Consolation* in Him, in a Way agreeable to *Scripture*, the very Nature and Reason of Things, and common Experience of those who are *thoroughly subdued* to Christ, *savily enlightened*, are *satisfied* in Him, *rest* on Him, and *feel* themselves in a *new State*, happily *changed* and brought into the glorious *Liberty* of the Sons of GOD: as I apprehend those were: And one or other of *these* are common Springs of *Joy* or *Consolation*, especially at the first Conversion.

The

in New-England.

403

The *Consolations* of some were weaker, of others stronger: In some they rose to *Joys*; in some few to *Joy unspeakable and full of Glory*, as the Apostle speaks; tho' I never saw one either in Town or Country, in what some wrongly call a *Vision, Trance or Revelation*. And where those *few Instances* have happened in some Places, appeared but a little while and vanished<sup>†</sup> By what I have heard I apprehend that where they were unfeigned, they were only *natural Effects* of an extraordinary intense *Exercise* of Soul; tho' a *divine Influence* might be the Original of the Exercise. Nor do I apprehend *such Effects* a *Sign* either of the Person's being *unsanctified* or *sanctified*: Sanctification being to be judg'd of by the Frame of the whole Soul and Nature of its Exercises while fully awake, and not by such dreaming Ideas: Yea tho' it were possible they should be Inspirations, they would be no more Signs *in themselves* of Sanctification than the genuine Visions of *Balaam* or *Belshazzar*. And I know of none but is of the same Opinion with me.

But as for spiritual *Joys* and *Consolations*; whoever has a large Experience in his own Heart or a large Acquaintance with the various Experiences of others, has found those *Joys* arise from such like *various Causes* as these that follow.

1. Some in the *Progress* of their Conviction towards the Depths of Humiliation; while their Souls were *quarrelling* with the Holiness, Justice, Law, Wrath, Curses, Truth and Sovereignty of GOD, so as to throw them into the utmost Tumult; they have been at length, and sometimes suddenly subdued, so as to yield, submit and resign into the sovereign Hands of CHRIST: Upon which their Quarrels and Tumults ceasing, a divine and wondrous *Calm* and *Pleasure* have immediately and genuinely succeeded.

2. Some from a lively View of the exceeding *Number* and *Heinousness* of their *Sins* and *Vileness* of their *Hearts*, whereby they thought themselves the worst of Sinners; and seeing the All-sufficiency of CHRIST in every Thing but *Willingness* to save such horrid Wretches, were in great

<sup>†</sup> I never heard of above *one* or *two* in *this Town*; and I don't remember I have heard of *one* in *this Province* to the *Southward* of us, tho' there has been a *remarkable Revival* in several Places in that Part of the Land.

Distress; but upon seeing his *Willingness* to save even them in particular, have been overcome with *Joy* at the View, and with such *joyful Views* fled into his Arms.

3. Some finding themselves, under the *Love* and *Power* of *Sin*, in wretched Bondage to their *Lusts*, to horrible *Suggestions*, *Temptations*, *Oppositions*, and utter *Impotence* to free themselves and serve the LORD with *Pleasure*; being unexpectedly delivered and brought into the *glorious Liberties* of the *Sons of GOD*; they have been like those in *Psal. cxxvi. When the LORD turned again the Captivity of Zion, we were like them that dream: Then was our Mouth filled with Laughter and our Tongue with Singing: The LORD hath done great Things for us, whereof we are glad.*

4. Some labouring under such *Blindness of Mind*, that they could see nothing of the *personal* and *perfect Loveliness* of CHRIST, have been exceedingly troubled; when they came especially on a sudden to see his *perfect* and *transcendent Loveliness*, it has raised them into a *Transport*.

6. Some who have found their *Hearts* as *hard* as a *Rock*, that they could not mourn in the least as they could perceive for their horrid *Sins* and *Sinfulness*, and were in the *Way of Despair*; upon their *Hearts dissolving* with godly *Sorrow* for their piercing CHRIST, and even the *smallest Sins* and *Heart-Impurities*, have been greatly affected with *Pleasure* and *Gladness*.

7. Some after all their genuine *Changes*, their *Exercise of Faith* in CHRIST, of *Love* unto Him, *Repentance*, and other *Graces*, have *not yet been able to see* whether these have been any other than *superficial Changes* and *common Graces*, and been in great *Perplexity*; 'till the SPIRIT of CHRIST has shone so clearly on them as to give them *joyful Satisfaction*.

8. Some having all the *Holy Marks of Conversion*, and even *some of their Graces in some Exercise*, tho' very faint and low, and their *Hearts* exceeding cold, flat and deadned, have been greatly discouraged; but *ere they were aware*, their *Souls* have been made *as the Chariots of Aminadib*, to their *great Rejoicing*.

8. Some have been so greatly troubled with their lamentable *Distance* and *Estrangement* from the blessed JESUS, as they could enjoy no *Rest*; 'till he has *taken them into his banquetting House*, exalted them to *sit in heavenly Places with Him*,



in New-England.

405

*Him*, and so shown his Glories and Love unto them (his *Banner over them was Love*) as have most powerfully drawn out their Hearts to an holy and transporting Intimacy with Him; that in the believing Views of CHRIST and *Sensation of this Communion*, they have *rejoicd with Joy unspeakable and full of Glory*. I here write what many holy Souls who have had Communion with CHRIST, by their Experience well understand: And by *Sensation* I mean in the like *spiritual Sense* as when CHRIST speaks of his *supping* with Believers and they with Him. *Rev. iii. 20.*

As for *spiritual Pride* and *rash Judging*—some lately wrought upon, especially in *Horns of Temptation*, have grievously exceeded; yea some whom we judged to be *effectually called*, as well as many more who had been under very powerful and far advanced, but *ineffectual Operations*; and who ought not to be blended with, as is the Way of the Prejudic'd, but distinguished from the other. Yet some of the *hopefully renewed* are freer than others from those *Excesses*: and I never knew the *most grown, humble, and prudent Saint* on Earth wholly without them; for if I had, I should hold Perfection in the present State: much less can we expect the *new-born Convert* to be so humble & wise as those who have been growing in Grace & Knowledge for several Years. Alas! every Soul renewed has *Remains of the same Corruptions* (tho' not reigning) *as before*; they mix with all our Graces; Unbelief with Faith, Pride with Humility, precipitant Zeal or Passion with Wisdom, rash judging of others with condemning ourselves: And he seems to be little acquainted with his own Heart who sees not in himself a Bent so be *proud* even of his own *Humility*; and who feels not the Risings of *Pride*, especially while Grace is young, even in his highest Enlargements and Enjoyments, as well as in his best Performances and the Applauses of those about him. Even the Apostle *Paul* himself, tho' one of the greatest Mortification and improved Sanctity; yet by being favour'd of GOD with *abundant Revelations*, found himself so strongly inclin'd to be *above Measure exalted*, that if there had not been given him a *Thorn in the Flesh, the Messenger of Satan to buffet him*, He would have been carried away by the natural Bias. *2 Cor. xii.* And what Wonder is it at first to see some *undue Elations* mix with the *Joys of young and little experienc'd Christians*, before they have much Time to grow in the sad, surprizing & abasing Views

Views of their *remaining Corruptions*; which at the first Sense of their Change, their first joyful Views of the Love & Glory of CHRIST, and first Elevations of their Faith & Affections to him, they could scarce perceive, & were therefore ready to think by his *Blood & SPIRIT* to be almost intirely purged away.

But with the common Mixture of their remaining Infirmities and Corruptions, I have generally seen attending their *Joys*, high, humble and affectionate Admirations of the wonderful Grace of GOD, and astonishing Pity & Condescension of the SON of his Love, in becoming incarnate, dying to save them, bearing so long with them while they have been spitting and trampling on him; and after all their Abuses, sending them his Embassadors and Tenders of Grace, employing his SPIRIT, overcoming their Hearts; and opening his Arms to receive them: And with these *Joys* I have also seen all the proper Expressions of their lively Gratitude, Love, Praise, Devotion to GOD their Saviour, Zeal for his Glory; Love to his Word, Truths, Ordinances, and those in whom the meek, humble and holy Image of CHRIST appears, and Concern for others. And as they soon found the Activity of their Love subsiding, the *Fountain of Corruption* in them rising, and their spiritual Impotence in a sad Degree returning; the HOLY SPIRIT has given them further Views of their *remaining Vileness*; and they have generally grown more humble & jealous of themselves, more sensible of their depending on CHRIST continually, and more meek and tender in their Carriage to others.

And thus successfully did *this Divine Work* as above describ'd go on in *Town*, without any Lisp, as I remember, of a *Separation* either in *this Town* or *Province*, for above a *Year and half* after Mr. *Whitefield* left us, viz. the *End of June 1742*; when the Rev. Mr. *Davenport* of *Long-Island* came to *Boston*. And then thro' the awful Providence of the sovereign GOD, the Wisdom of whose Ways are past finding out, we unexpectedly came to an unhappy Period, which it exceedingly grieves me now to write of, tho' with all convenient Brevity.

*Friday Evening June 25*, He came to *Charlestown*. Lord's *Day Forenoon*, he attended the public Worship, and at the Lord's Table there: but the *Afternoon* stay'd at his Lodgings from an Apprehension of the Minister's being unconverted, which greatly alarm'd us. *Monday Afternoon* he came over the Ferry to *Boston*: which the *associate Pastors* in *this Town* and *Charlestown*, then at their stated Course of  
meeting

in New-England.

407

meeting hearing of, sent to signify, that we should be glad to see him; whereupon he presently came, and we had long and friendly Conferences with him about his Conduct, on *this and the following Day*.

On *Thursday July 1.* we thought ourselves oblig'd to publish a *Declaration* of our Judgment concerning him: wherein we own'd, 'That he appear'd to us to be *truly pious*, and we hoped that GOD had used him as an *Instrument of Good* 'to many Souls; yet we judg'd it our Duty to bear our 'testimony against the following Particulars, (1) His being 'acted much by sudden *Impulses*. (2) His *judging* some 'Ministers in *Long-Island* and *New-England* to be *unconverted*; and his thinking himself called of GOD to demand of 'his Brethren from Place to Place an Account of their regenerate State, when or in what Manner the HOLY SPIRIT 'wrought upon and renew'd them. (3) His going with 'his Friends *singing thro' the Streets and Highways*, to and 'from the Houses of Worship on Lord's Days and other 'Days. (4) His encouraging *private Brethren* [i.e. who 'are not Probationers for the Ministry] to pray and exhort '[i.e. like Ministers] in Assemblies gather'd for that Purpose,—We judg'd it therefore *our present Duty* not to invite him into our Places of public Worship, as otherwise 'we might have readily done' And we concluded thus— 'And we take this Opportunity to repeat our *Testimony* to 'the great and glorious Work of GOD, which of his free 'Grace he has begun and is carrying on in many Parts of 'this and the neighbouring Provinces; beseeching him to 'preserve, defend, maintain and propagate it, in Spite of 'the Devices of Satan against it of one Kind or other; 'that however it may suffer by the Imprudence of its Friends, 'or by the virulent Opposition of it's Enemies, yet it may 'stand as on the Rock, and the Gates of Hell may never 'prevail against it.'

*Boston, July 1. 1742.*

*William Welsteed*

*Joshua Gee*

*Hull Abbot* |

*Mather Byles*

*Thomas Prentice* |

*Ellis Gray*

*Andrew Eliot.*

*Benjamin Colman*

*Joseph Sewall*

*Thomas Prince*

*John Webb*

*William Cooper*

*Thomas Foxcroft*

*Samuel Checkley*

| | Mr. Abbot & Prentice of Charlestown, the rest of Boston.

Upon *publishing* this *Declaration* on *Friday*, many were offended: And some *Day* after *Mr. Davenport* thought himself oblig'd to begin in his public Exercises to *declare* against *Us* also; naming *some* as *unconverted*, representing the rest as *Jehosaphat* in *Ahab's Army*, and *exhorting* the *People* to *separate* from us: which so diverted the *Minds* of many from being concerned about *their own* Conversion, to think and dispute about the Case of *others*; as not only seem'd to put an awful Stop to their Awakenings, but also on *all Sides* to roil our Passions and provoke the HOLY SPIRIT in a gradual and dreadful Measure to withdraw his Influence.

Now a *disputatious Spirit* most grievously prevail'd among us: and what almost ever attends it, much *Censoriousness* and *Reflection*; which had a further Tendency to enflame and alienate, and whereof *many of every Party* were sadly guilty.—It is indeed a lamentable Time; wherein we seem'd to fall into such a Case as the Christian Church of *Corinth* in the *Apostle's Days*: which had shar'd such a large Effusion of the HOLY SPIRIT, that the *Apostle* calls them *sanctified in CHRIST*; and *thanked his GOD* always in their *Behalf* for the *Grace of GOD* which was given then by *JESUS CHRIST*, that in every Thing they were enriched by him in all Utterance and all Knowledge, even as the *Testimony of CHRIST* was confirmed in them, so that they came behind in no Gift: And yet he complains there were risen among them *Contentions, Envyings, Strife, Divisions*, one saying, *I am of PAUL*, another *I am of APOLLOS*—And they were carnal, and walk'd as *Men* &c. 1 Cor. I. and III.

And now a *small Number* from some of our Churches and Congregations,‡ (some had been Communicants formerly, and some added lately) withdrew and met a distinct Society: whereof four *Males* and two or three *Females* were of our Communion.

‡ N.B. There were *ten* Congregational Churches in Town, two Presbyterian, and one Baptist.

409

THE

## Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain and America*, &c.

Saturday FEBRUARY 23. 1744,5. N<sup>o</sup>. 104.

*Account of the Revival of Religion in Boston,*  
*finished*

IN the following Month came out of the Press in Boston, a Book composed by the Rev. Mr. Dickinson of Elizabeth Town, New-Jersey, intituled, 'A Display of GOD's 'special GRACE: In a familiar Dialogue between a 'Minister and a Gentleman of his Congregation, about the 'WORK of GOD, in the Conviction and Conversion of Sinners, so remarkably of late begun and going on in these 'American Parts: Wherein the OBJECTIONS against some 'uncommon Appearances among us are distinctly consider'd, 'MISTAKES rectify'd, and the WORK itself particularly 'proved to be from the HOLY SPIRIT: With an ADDITION, in a second Conference, relating to sundry Antinomian Principles, beginning to obtain in some Places: To 'which is prefixed an ATTESTATION, by several Ministers 'of Boston.'

And the principal Paragraphs of the ATTESTATION are as follow, 'He must be a *Stranger in Israel*, who has 'not heard of the uncommon religious Appearances in the 'several Parts of the Land, among Persons of all Ages & Characters. This is an Affair which has in some Degree 'drawn every One's Attention, and been the Subject of 'much Debate both in Conversation and Writing. And 'the grand Question is,—*Whether it be a Work of GOD, 'and how far it is so?* The most serious and judicious, 'both Ministers and Christians, have look'd upon it to be, '*in the main*, a genuine Work of GOD, and the Effect of 'that Effusion of the SPIRIT of *Grace*, which the Faithful 'have been praying, hoping, longing and waiting for;

F f f

'while

‘while at the same Time they have look’d upon some Circumstances attending it, to be from natural Temper, human Weakness,’ or the Subtilty and Malice of Satan permitted to counter act this divine Operation. But here rightly to *distinguish* is a Matter of no small Difficulty; and requires both a scriptural Knowledge of, and an experimental Acquaintance with *the Things of the Spirit of GOD*. Mr. Edwards’s Discourse concerning *the distinguishing Marks of a Work of the SPIRIT of GOD*, has met with deserv’d Acceptance, and been of great Use.—The following Performance, by another dear and reverend Brother in a different Part of the Country, is also, in our Opinion, exceeding well adapted to serve the same Design, viz. to help People to judge of the present Work, *whether, and how far* it is of GOD; and to remove those *Prejudices*, which may keep them from owning it to the Honour of GOD, and from coming under the Power of it to their own Salvation. Here the Reader will see the ordinary Work of the Spirit of Grace, in applying the Redemption purchased by CHRIST to particular Souls, judiciously described, in several distinct Parts of it, *Conviction, Conversion, and Consolation: The Necessity of Regeneration and Faith* in order to final Salvation, and the Necessity of *Conviction and Humiliation* in order to *these*, clearly evinced, from the Reason and Nature of the Thing, as well as the Method GOD has established in his Word; *Mistakes*, which might prove fatal and undoing, carefully guarded against: And very safe and suitable *Directions* given to one who is awakened to that Enquiry, *What must I do to be saved?*—Whoever takes up this Book and reads, has as it were in his Hands a Glass, in which he may behold *what Manner of Person he is*; whether a natural or renewed Man, a Hyoucite or a sound Believer. And in recommending this Book to the Woild, we would be understood as owning, and *beating a publick Testimony to*, what is call’d *the present Work of GOD in this Land*, as it is here *stated and distinguish’d* (separate from those *Disorders, Errors, and Delusions*, which are only the unhappy *Accidents* sometinnes accompanying of it) to be such a *glorious Display* of the *divine Power and Grace*, as, may well raise our Wonder, excite our Praises, and engage our Prayers for the Preservation and Progress of it. May the Children of

‘GOD

in New-England.

411

‘GOD then unite in that Prayer, *Let thy Work appear more  
and more unto thy Servants, and thy Glory unto their Chil-  
dren; And the Beauty of the LORD our GOD be up-  
on us!*

‘Boston, Aug.  
‘10. 1742.

‘Benjamin Colman,  
‘Joseph Sewall,  
‘Thomas Prince,  
‘John Webb,  
‘William Cooper,  
‘Thomas Foxcroft,  
‘Joshua Gee.

In *December* was printed Here, a Treatise of the Rev. Mr. *Gilbert Tennent* against the *Moravian Errors*: Which Treatise was introduced with a *Preface* by several Ministers of this Town, and the final Paragraph thereof is this—

“When this our dear BROTHER, whose *Praise* is in our ‘Churches thro’ the *Provinces*, visited us at *Boston* two Years ago, and in the Spirit of the Reverend Mr. WHITEFIELD ‘entred into his Labours here; it pleased GOD in a wonderful Manner to crown his abundant Services with Success, in the Conviction and (we trust) Conversion of many Souls: As ‘therefore the Name of Mr. *Tennent* is greatly endeared to ‘us, so we beseech our ascended SAVIOUR, the HEAD of ‘the Church, sang to continue Him for a *burning Light* and ‘extensive Blessing to our *Provinces*; and in particular to ‘use this faithful, judicious and seasonable Endeavour of his ‘Servant, for a Guard and Defence about his own sacred ‘Truths and his glorious Work in the Midst of us, which too ‘many are ready to speak Evil of and oppose.  
*Boston, Dec. 22. 1742.*

*Benjamin Colman*  
*Thomas Prince*  
*John Webb*  
*William Cooper*  
*Thomas Foxcroft*  
*Joshua Gee.*

Some Time after, a Man of the *separate Society* became a *Saturday-Baptist*: who being dip’d in the Country, and having *Hands laid on him*, thought himself a Minister, drew five Women after him & proceeded to dip them: yet they all have since deserted him. But six Males of the said Society with one of *Brookline*, a Town about five Miles off, went on to asso-

F f f 2

ciate

ciate as a Church, owning the *Assembly's Confession of Faith*, and professing themselves *Congregational* according to our *New-England Platform*: And have not yet returned to the several Churches whence they went; tho' the Rev. Mr. *Davenport* has happily seen and most ingenuously confessed his abovesaid Errors and Misconduct, and published his *Re-tractions*. See *Christian History* N<sup>o</sup>. 82, 83.

Besides the aforesaid four *Males* and two or three *Females* of the *South Church*, I know not any who have left our *Communion*. But the rest of our said numerous and former Additions continue with us; and as far as I know, their Conversation is as becomes the Gospel. Nor do I hear of more than *one* of those who have left *our Church* that has fallen into other censurable Evil, nor in the *other Churches* in Town, except a few of the *New North*.

July 7. 1743, there met in *Boston* one of the largest *Assembly* of *Ministers* that ever convened *Here*, to bear their *Testimony* to this remarkable Revival in the Land: when *Ten Ministers* of *this Town*, joined with many others in giving their *publick Testimony* to this happy Work: An Account of which is printed in the *Christian History*, N<sup>o</sup>. 20, &c.

On Dec. 13. following, this Town and Land received a great Loss in the Death of the Rev. Mr. *Cooper*. An Account of which, with his deserved Character, is in N<sup>o</sup>. 43. To which I would add the further *Account* of the Rev. Dr. *Colman* in his Funeral Sermon the Lord's-Day after, since published, in the following Terms,—'Mr. *Cooper* was 'as fix'd and firm against the *Spirit of Separation* from the 'Churches of *New-England*, which he judg'd to be strongly 'settled on the *Platform of Scripture*; as any *Rock* on our 'Coasts is *unshaken* by the furious *Waves* that only break 'themselves into *Foam* by dashing against it: And had he 'liv'd he would have been a most strenuous *Opposer* of the 'Defection: But at the same Time he was immoveably *determined*, as we all know, that there *has been a remarkable* 'Work of *GOD* going on among us, by what he had *seen* 'with his *Eyes*, had look'd upon, and as it were *handled*, in 'the *Resort* to him (and some other *Ministers* of the Town) 'of a *Multitude* of Persons, younger and older, under strong 'Convictions, Humiliation, Illuminations, godly Fear, with, 'strong *Crying and Tears*; Faith, Hope, Trust, Joy, with 'strong *Reliance* on the *Righteousness* of *CHRIST* for justifi-

'fication



in New-England.

413

'fication, and on the ALMIGHTY SPIRIT of Grace in a 'sovereign Manner to enable them unto all the Duties of a 'sober righteous and godly Life; to work in 'em both to 'will and to do, to begin and carry on his good Work in their 'Souls; and to keep them by his mighty Power thro' Faith 'to Salvation:—And among these there were Numbers over-flowing with the Joys and Comforts of Religion, in the ut-'most Abhorrence of themselves and repenting as in Dust and 'Ashes; while the Love of God seem'd to be shed abroad in 'their Hearts, in their fervent Desires after and Pleasure in 'the Convictions and Conversion of others:—The numer-'rous Instances of this Nature, with whom he daily convened, 'gave him abundant Satisfaction of the Presence and Power 'of the SANCTIFIER and COMFORTER in and with many 'of them. I think my self also now called by the Provi-'dence of GOD to add,—that as I was my self struck with 'Wonder at what of this Nature occur'd to me two Years 'ago among the young People of this Flock, so the good Fruits, 'of their abiding Profession unto this Day, in a discreet, 'meek, virtuous, pious Conversation, give me Satisfaction 'and Pleasure in them from Day to Day; while their ex-'emplary Face of grave Devotion, and diligent Attention to 'the Word of GOD, on Lord's-Days and Lectures, are also 'adorning to the Doctrine of GOD their SAVIOUR.'

Of all who resorted to me from all the Congregations in Town, I remember no more than three or four who talked of their Impulses: and but one or two of these a Subject of the late Revival; the other two had been Communicants in two of our Churches, and used to speak of those Things before. Nor in all the Preaching of the Instruments of this Work in Town, did I ever hear any teach to follow Impulses or any religious Impressions but of the WORD of GOD upon our Minds, Affections, Wills and Consciences; and which agreeable to the HOLY SCRIPTURE, the most famous Reformers and Puritan Ministers both in England, Scotland, and New-England, have in their Writings taught us.

As to the doctrinal Principles of those who continue in our Congregations and have been the Subjects of the late Revival; they are the same as they have been all along instructed in, from the Westminster Assembly's shorter Catechism: which has been generally receiv'd and taught in the Churches of New-England from its first Publication for these hundred Years to

this

this Day; and which is therefore the System of Doctrine most generally and clearly *declarative* of the *Faith* of the *New-England Churches*.

And tho' some have represented *many* of the *Subjects of this Work* as holding some or other of the *following mischievous Errors*; viz. '(1) That sanctifying Grace in a Minister is necessary to render the Administrations of Gospel Ordinances valid: (2) That unconverted Ministers are incapable to be Instruments of converting People: (3) That Sanctification [as described in the Assembly's shorter Catechism] is no Evidence of Justification: (4) That an unregenerate Man ought not to pray: And (5) That Assurance is essential to saving Faith, so as whoever believes is sure he believes in a saving Manner, and is not in Doubt or Darkness about it:'—Upon a *careful Enquiry* I cannot find nor hear of any of the *Subjects of this Work* remaining in our several *Congregations* in *Town*; no, nor even in that which has drawn off from us, who hold these or any other *Familistical* or *Antinomian* Errors.

However, the sovereign SPIRIT in *his awakening* Influence in the unconverted, and his *inlivening* Efficacy in the hopefully renewed, in this *Town*, has seem'd these *two last Years* in a gradual and awful Manner to withdraw. For a *Twelvemonth* I have rarely heard the Cry of any new Ones—*What shall I do to be saved?*—But *few* are now added to our Churches, and the *heavenly Shower* in *Boston* seems to be over. Of those who were in the late Effusion wrought on, diverse are sometimes repairing to me, with *sad Complaints* of their spiritual Dulness, Darkness and Decays; but I hope are working out their Salvation with Fear and Trembling: while some have now and then a *fresh Revival* of Grace and Comfort.

Thus have I endeavoured a *brief and plain Account* of the late *Revival in this Town*; especially among the *People* who resorted to me, and more particularly those of the *Assembly I belong to*, according to my Observation and Intelligence: relating only those Facts which seem'd to me, as I went along to be most material; avoiding personal Reflections, and writing, as I always desire, with Candor and Moderation. I leave it as a grateful publick *Testimony* of the memorable *Work* of the *divine Power and Grace* among us in my Day, which my Eyes have seen and my Ears have heard with Pleasure

in New-England

415

fare; that GOD the FATHER, SON and SPIRIT may have the more extensive Praise, to whose *Blessing* I consign it; and that *others* may *thereby* receive eternal Benefit.

Boston, Nov. 26. 1744.

Thomas Prince.

N. B. Page	For	Read
387, 388.	<i>Animal Passions—</i>	<i>Natural Passions</i>
388	<i>Animal Terrors—</i>	<i>Natural Terrors</i>

To the marginal Note Page 408, add—: besides Three Episcopal Congregations.

P. S. The former Part of this Narrative I drew up near a Year ago; the latter lately. And I have made several *Observations* on what I have seen & heard; but for want of Room must here omit them.

To the Publisher of the CHRISTIAN HISTORY,

SIR,

Please to give the following Lines a Place in your weekly Paper, and you'll oblige, your Friend and Servant,

David Hall.

WHEREAS *same Passages* in my Letter concerning the late happy Revival of Religion here in *Sutton*, placed in the *first Page* of your *Christian History* of July 28. 1744. (altho' I apprehended every candid Reader might easily have perceived my true Meaning in them) yet have by some been grosly misunderstood: I now freely declare (as doubtless I have a Right to explain my self) that I am far from designing by those Sentences, to reflect Contempt upon the proper Usefulness of *human Learning*; or to discourage hard Study, close argumentative Preaching, and suitably imbellish'd with acceptable Words: which are useful in their Place; altho' after our highest Encomiums upon *external Means*, they are not to have such Vertue ascribed to them, as tho' sufficient to beget Men to CHRIST. In Reference to this, I may without Disparagement to *human Reason* and *Learnings* say with the Apostle *Paul*, 1 Cor., 1. 20. *Where is the wise? where is the Scribe? where is the Disputer of this World? Hath not GOD made foolish the Wisdom of this World?*

GOD is not obliged to follow those Means, which to Men appear best, with the most Success. He is sovereign in all the Dispensations of his Grace; so then, it is not of him that willeth, nor of him that runneth, or reasoneth, but of GOD that sheweth Mercy.

I

I cannot uprightly it, that *my sole Design* in those *Passages* was this; might ascribe all the Glory of the late blessed work of divine Grace among us, to the Influences of the SPIRIT of GOD. And I cannot by any Means discover, how a full Ascription of Success to GOD should be any Way prejudicial to human Industry.

As for a rambling indigested Way of Preaching, I do freely testify against it: But yet I can by no Means think it the Duty of Ministers to confine themselves invariably to their Notes, or particular studied Sentences, so as at no Time to alter, add to, or diminish from, what has been before pen'd down by them; especially when in delivering GOD's sacred Truths to Men, their *Hearts* and *Lips* are, as sometimes, *touched as with a Coal from his Altar*.

Moreover, I am perswaded GOD hath often own'd and bless'd some new and present Thoughts which have occur'd in delivering a Sermon: And provided they have been safely express'd, and are no other than plain, solid, and scriptural Truths; I cannot discern, with what Reason in the World, any Man should find fault.

There is *another Passage* in the *Page* following the fore-mentioned, allow me to explain. The Words are these, (*That I do venture my Salvation upon it that this is GOD's blessed Work*) understand me thus, That I do resign my self to GOD, in Hope of Salvation, thro' the *blessed influences* of the *same Grace*, that hath been thro' JESUS CHRIST so abundantly in these Years shed abroad among us.

Sutton, January 28. 1744, 5.

David Hall.

**T**hus, according to the *Design* of this *Paper* and from the best and most authentick Materials we could obtain, we have given the Reader a SPECIMEN of that wondrous Work of GOD which has been in the midst of these Years revived in many Parts of Great Britain and America: And as the present *Paper* concludes the Year and therewith the Christian History, and there are some remarkable Narratives yet imprinted and others daily expected; it is propos'd to publish them in intire Pieces of about three Sheets once a Quarter at 12d New Tenor; and those who would encourage their Publication are desired to send their Names to Kneeland & Green in Queen-street.

The Title Page and Index to this Volume will be speedily sent to the subscribers, when it is expected they will send in their Dues.