

The
WEEKLY
HISTORY.

Quinta Press

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

Visit our web-site: www.quintapress.com

Taken from a copy held in the Congregational Library, Gordon Square, London

This Volume follows on from *The Christian's Amusement* and is succeeded by *An Account of the Most Remarkable Particulars Relating to the Present Progress of the Gospel*, and *The Christian History* (not to be confused with the contemporary American revival accounts of the same name).

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INTRODUCTION

by Roland Austin
Reprinted from

Notes and Queries, February 3, 1917 (12 S. i.ii 87.)

‘THE WEEKLY HISTORY.’

The Weekly History, a periodical established to record the labours of George Whitefield and those who—among others John Cennick, Joseph Humphreys, Thomas Adams, Howel Harris—were associated with him in the religious revival of the eighteenth century, was published in three different forms. The second of these seems to be little known as a continuation of the earlier paper, of which the complete heading of the first number is as follows:—

Numb. 1.

The *WEEKLY HISTORY*: | OR, | An
Account of the most Remarkable Parti- |
culars relating to the present Progress of |
the Gospel. By the Encouragement of the
Rev. Mr. WHITEFIELD. | Printed by J. Lewis
in *Bartholomew-Close*.

Small folio in size, each issue (excepting one) of the paper consists of four pages, numbered [1] to 4. The first bearing a date is No. 15, Saturday, July 18, 1741, so that No. 1 would have been published on April 11. The price, one penny, is not stated on the first, but is added to the second, and all the succeeding numbers. No. 66, July 10, 1742, was “a double Number” of eight pages, as “So much glad Tidings of great joy coming from *Scotland*, hath oblig’d us to make a double Paper this Week.” For this twopence was charged.

Whitefield was a frequent contributor, letters from him appearing in seventeen of the numbers; and almost all contain accounts of his work or letters written to him. The words “By the Encouragement of,” &c., were printed on Nos. 1 to 14 only. The paper met with a ready sale, and many of the issues were reprinted. Comparison of the copies in the volumes in Dr Williams’s Library and the Gloucester Public Library with those in the Memorial Hall Library shows clearly that the type of Nos. 1–15 of the reset—on No. 1 is printed “The Second Impression”—for the number of lines on

many of the pages do not correspond. The title, too, was set differently, the words “By the Encouragement of the Rev. Mr. Whitefield” being omitted from all the reprints; and there are other minor alterations. From No. 16 the three sets correspond.

No. 4 [May 2, 1741] in Dr Williams’s Library is a copy of “The Third Impression,” and this must have been published after May 30, for in it are references to the contents of succeeding numbers, including “The eighth Number (which was publish’d *May* 30, 1741).” In this is also the following from the printer:—

“*Note*. Those who think fit to take this Paper in every Week, I believe, will find many things both useful and entertaining. The Rev. Mr. *Whitefield* intends to supply me with fresh Matter every Week; and another Reverend Gentleman, well known and as well respected, does me the Favour to correct it. I purpose not to put in things of my own Head, but to submit (as a Professor ought) to my spiritual Directors. When Mr. *Whitefield* goes to *Georgia*, I shall take care (by Divine Assistance) to insert faithfully whatsoever the Lord shall direct him to send for that Purpose. And I intend to ask him to leave me Materials to supply this Paper while on his Voyage, ’till he is in Capacity of sending me fresh Supplies.”

Lewis’s estimate of Whitefield’s influence was a high one, for in the mention of No. 8 he says it contains

“an Account of the Success of the Rev. Mr. *Whitefield*’s Labours in *New-England*; and the respect he has there met with;—A Demonstration that God is with him of a Truth; and that he hath not sent a Man like him into the World, since the Time of that great Reformer, Dr. *Martin Luther*.”]

The last issue of *The Weekly History* in small folio was No. 84, Nov. 13, 1742, and on the last page is the following announcement:—

“*Note*, Now this first Volume is finish'd, we purpose (by God's Leave) to begin the next Volume in a more commodious Manner; and (as we are likely to be furnished with more Materials) we intend therefore to let our Readers have more Reading for their Money every Week than they have heretofore had.—It is to be printed in a neat Pocket Volume; and to be deliver'd (*every Week, as it was at first*) at the *Tabernacle*, and at *Peoples Houses*, at the Price of *One Penny*. The large Title, which was us'd to take up so much Room for useful Reading.”

The paper was now published in duodecimo, and in its altered form seems to be scarce. None of the issues have been found in the British Museum, Dr Williams's Library, or the Methodist Book-Room, and so far the only ones seen are six in the Memorial Hall Library. These, which had not been recognized as forming a continuation of the earlier paper, are bound in one volume, the title of the first number being:—

An | ACCOUNT | Of the Most |
Remarkable Particulars | Relating to the
| Present Progress of the | GOSPEL. | Vol.
II. | LONDON: | Printed and Sold by
JOHN LEWIS, in | *Bartholomew-Close*, near
West-Smithfield. | 1742.

The title is included in the pagination, the complete number containing pp. 1–84, A to G in twelves. There is no other date than that on the title, but it would seem that the subscribers could obtain one sheet each week, for on the verso of the title to No. II, vol. III., the printer stated:—

“ADVERTISEMENT. Those who take these Papers. Are advised to preserve them clean, for binding—Three Numbers (which makes one complete Pocket Volume) are to be finish'd in 21 Weeks, from the Beginning.”

In a few instances only do the letters and communications end on the last page of any sheet. The letters are not arranged in order; the first is dated Oct. 20, 1742, followed by others written in August preceding, while the latest is July 19 1743.

The numbers, dates, and pagination of the six parts seen are:—

[Numb. I.] Vol. II. 1742. Title, one leaf, pp. [1–2]; An Account, pp. 3–83; Advertisement, p. Eliz. 84.

Numb. II. Vol. II. 1743. Title, pp. [1–2]; Account, pp. 3–81; Advertisements, pp. 82–4.

Numb. III. Vol. II. 1743. Title, pp. [1–2], Account, pp. 3–75; A Table to the Second Volume, pp. 76–82.

Numb. I. Vol. III. 1743. Title, pp. [1–2]; Account, pp. 3–84.

Numb. II. Vol. III. 1743: Title and Advertisement, pp. [1–2]; Account, pp. 3–84.

Numb. III. Vol. III. 1743. Title and Advertisement, pp. [1–2]; Account, pp. 3–79; A Table to the Third Volume, pp. [80–4].

Tyerman, in his ‘Life of Whitefield’ (ii. 107), refers to an advertisement appended to “No. 3, vol. vi., 1744” of this publication, but the volume number and date do not seem to range with those above. The reference may be a misprint for vol. iv., though, as no others have been seen, it is not possible at present to follow the publication of this series further.

The third, and last, form in which this periodical was issued is entitled:—

The | Christian History: | Or, a general
| ACCOUNT | of the | PROGRESS | of the
| GOSPEL. | In ENGLAND, WALES,
SCOTLAND, | and AMERICA: | So
far as | The Rev. Mr. WHITEFIELD his
Fellow- | Labourers, and Assistants are
concerned. | . . Luke ii. 10. | *London*:
| Printed and sold by JOHN LEWIS,
in Bartholomew-Close, | near West-
Smithfield, 1747. | Where may be had,
All the Letters relating to the Pro- | gress of
the gospel, that have been printed since the
| last arrival of the Rev. Mr WHITEFIELD
in England.

The text from Luke was also printed, after the first number, on the title pages of each number of *An Account*.

The Christian History is octavo in size, the type is smaller, and the paging is continuous throughout the one volume completed, being title pp. [1–2], *History*, pp. 3–237, and a note on p. [238]. The paper is not numbered or dated until p. 127, where “Jan. 1748” is printed on the top, followed by Feb.

on p. 143, March on p. 159, April, p. 175, May, p. 191, June, p. 207, and July, p. 223, all for 1748. The first letter in the volume is dated Jan. 17, 1746, and the last but one July 12, 1748, so that the title-page seems to have been printed before the series was completed. On the last page [238] there is a note as to Whitefield's doings after his arrival in London from the Bermudas, on Monday, July 3, 1748, followed by the announcement:—

“N.B. This is the last Number of the *Christian History* that will be now printed, so that the whole may be bound together in One Volume.”

Whitefield continued to print his letters in both *An Account* and *The Christian History*, the latter containing twenty-one of his letters dated from May 2, 1746, to May 17, 1748. The three series of this periodical are of value as contemporary accounts of his doings and those of his followers in various parts the country. It will be of interest to learn if any of the numbers of *An Account* after No. III., of vol. iii., and before *The Christian History* commenced, are accessible.

This paper, with its later title, should not be confused with the one published in Boston by Thomas Prince, the second and last volume of which is entitled:—

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.

This was published in weekly numbers, the last being “*Saturday*, February 23. 1744. 5. No. 104,” and not Feb. 16, No. 103, as stated by Tyerman (*Life of Whitefield*, ii. 121).

ROLAND AUSTIN.

Gloucester.

The *WEEKLY HISTORY*:
OR,
An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by J. Lewis in *Bartholemew-Close*.

New CONVERTS exhorted to cleave to the LORD.

A Sermon on Acts xi.23. Preached July 30, 1740, at a Wednesday Evening Lecture in Charles-town, set up at the Motion, and by the Desire of the Rev. Mr. Whitefield; with a brief Introduction relating to the Character of that excellent Man. By Isaac Chanler, Minister of the Gospel on Ashley-River, in the Province of South-Carolina. With a Preface by the Rev. Mr. Cooper of Boston in New-England.

Acts xi.21. And the Hand of the Lord was with them: and a great Number believed and turned to the Lord.

The Reverend Mr. Cooper's Preface.

THE successful Progress of the Gospel of Christ, and its saving Efficacy on the Hearts of Men, is Matter of Joy to all *that love the Lord Jesus in Sincerity*. The Increase of the *Household of Faith* is acceptable to all that already belong to it. And how much is their divine Master honour'd and pleas'd, when the *Members* of this his Family live united in the Bonds of Love and Charity; and if they can't be one in Judgment in every *lesser Matter*, are yet one in Disposition and Affection, in Aim and Design—More especially is the Unity of *Ministers* the Beauty and Strength of the *Church*.

It was therefore no small Pleasure to me when in a late Letter from a most valued Friend and Correspondent, giving me a refreshing Account of the Success with which God has been pleas'd to crown the Ministry of the dear and admir'd WHITEFIELD in *Charles-town in South-Carolina*, I read the following Passage, “Under the Influence of *His Preaching, the Baptist Ministers* have join'd *us* in a stated weekly Lecture, to which the People shew a surprising Disposition and Affection; and I sometimes shed Tears of Joy in my Retirements.”

the following SERMON was preach'd at *that Lecture*, in the first Course of it, by one of *those Ministers*. And as it has been put into my Hands in its Way to the Press, I am the more willing to give my Thoughts of it, that I may shew Respect to a pious and faithful Minister of a *dissenting Denomination*.

The

The Reader will find not only a concurring Testimony to the Character of the Reverend Mr. WHITEFIELD, (whose daily preaching amongst *Us* at this Time, renders all *Letters of Recommendation* from abroad quite needless and has fix'd him deeper in the Hearts of the People of God than any thing we have heard or read of him) but also some spiritual evangelical Truths, treated of in a manner suiting the Oracles of God; that is to say, with Gravity, Plainness, and good Judgment, and the whole very sensibly animated with a true Spirit of Piety.

I do therefore heartily recommend this serious Discourse to all such as have *tasted that the Lord is gracious*, and desire *Establishment* in Grace, That it may be bless'd to the excellent Purpose to which it is design'd; and that the United Labours of the Ministers in this *new Lecture* may be attended with eminent Success, is the Prayer of

Their Brother and Servant in our Common LORD,

W. COOPER.

The Author's Introduction.

As it pleased God of his rich Mercy and Goodness, to bless us in these Parts, as well as Multitudes of others elsewhere, with the successful Ministration of his eminent Servant the reverend, pious and highly esteemed Mr. WHITEFIELD: And as it was his pious Advice, That a weekly Lecture should be set up, and carried on in an united Manner by several Dissenting Ministers of different Denominations here; a further Testimony of his abiding Concern for our spiritual Good: So I counted it my indispensable Duty (according to that Measure of Ability which it hath pleased the FATHER of Lights to give unto me) to fill up a Place in my Turn with others, in those ministerial Engagements. And altho' the bright and illustrious Character of that *great Master in our Israel*, needs no Embellishments from my Pencil, yet out of the Abundance of my Heart, burning in Affection to him, I could not forbear saying something on his Behalf, not only from the Pulpit, but also from the Press; which I the more cheerfully do, because I find it agreeable with the Sentiments of others, whom I esteem as true Lovers of Truth and Godliness; withal hoping that by a Divine Blessing, Come spiritual Benefit may accrue unto some Soul or other by the ensuing Discourse, as, I trust thro' Grace there did when preached. Yea, considering in what *black Colours* and *horrible Shapes* the Enemies of our famous Preacher do *indifatigably* represent him, and, at the same time, I being (upon the most *rational* and *evident* Grounds) perswaded in my Conscience, that he is a *sincere, true* and *faithful* Servant of the living GOD, sent forth to preach the everlasting Gospel to poor Sinners, in its *primitive Purity* and *Power*, I thought I might be justly charged with being guilty of *criminal* Silence, if I should altogether pass over his Character, especially in my first Lecture Sermon, when I had a fresh Feeling of his Reproaches upon me. That what I then said with respect thereunto (however I believe agreeable to the most present) did not please every one that heard it, was far from being a Disappointment unto me, who never had the Vanity to think of pleasing every one: For as to the pleasing of Men of what Rank soever, I hope, by divine Grace, I shall never be tempted to make that my Aim, whilst engaged in the Work of my great LORD and MASTER, unless it be in a way of holy Subordination and Subserviency to His Honour and Glory. And I cannot
but

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but cheerfully express the Satisfaction that results from the Consideration of the very remarkable and numerous Seals which our *great Master* and *Minister* hath been graciously pleas'd to give unto the Ministry of his Servant, visible unto all Men: And that whilst he hath some Enemies, he hath also some, yea I believe a *superior Number* of hearty Friends. But in case to this it should be answered, That these latter are far less in Number than the former, yet shall not this in the least lessen my Satisfaction, since the Grape-gleanings of *Ephraim* are better than the whole Vintage of *Abiezer*. How *plentifully* hath his Rod budded, whilst that of many others have proved as *barren* and *unfruitful* as their preaching has been *empty* both of *solid Matter* and *holy Fervour*? May blessed WHITEFIELD long live an extensive Blessing to the Church of GOD! May he be enabled to go on from conquering to conquer, and at last thro' CHRIST, come off a triumphant *Victor* over all Enemies whatsoever, and then gloriously ascend to the blessed Realms of perfect Peace Purity and endless Felicity! So prayeth the unworthiest of CHRIST's Servants in the Gospel.

ISAAC CHANLER

The SERMON of Establishment in GRACE.

“Acts xi. 23. *Who when he came and had seen the Grace of God, was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the Lord.*

Christian Friends!

FORasmuch as by the good Providence of our gracious God, I, the unworthiest of all his Servants, am come in his Name) and in his Strength to be with others a Fellow-helper of your Faith, Joy, and holy Profession; You will, I trust, give me leave, out of the Abundance of my Heart, to tell you with how much holy Pleasure, as well as Wonder, I reflect on the Mercy and Goodness of God towards his Church in general, and to us-ward in particular, in railing up and sending forth such eminent Instruments of Good to the Souls of Men, crowning their Labours with so great and uncommon Success. And I perswade myself, that if not *all*, yet *many*, yea most of you now persent, are ready to rejoice with me, blessing and praising God, for so *large* a Demonstration of his Mercy and Goodness to us in sending his *eminent Servant*, the famous and reverend Mr. WHITEFIELD amongst us. *Hundreds* if not *Thousands* of Souls in the World, will, I doubt not, *everlastingly* bless God for sending him amongst them. Whatsoever Aspersions may have been cast upon him by any, in order to stain his *bright* and *fair* Character, yet as it *doth*, so by the Grace of God, I trust *it will remain bright* and *shining*; yea very dear unto all such as have *felt the Power* of the Word preached *by him* reaching their *Hearts*. And who, as resolving to see with their own Eyes, shall *impartially* survey the *Antiquity* and *Soundness* of his Doctrine, founded on the *Divine Oracles*, and agreeable with the several reformed Churches from Popery; also the *Holiness* and *Circumspection* of his Life and Conversation, as a *bright* Example unto all that hear and see him.

May I not appeal to every impartial Observer, wether he hath not answerable to St. *Paul's* Exhortation to pious young *Timothy*, been an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity? Hath he not give Attendance to Reading, to Exhortation, to Doct-
rine?

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rine? Is he not *far, very far* from neglecting the Gift of God that is in him? Doth he not meditate on these things, giving himself wholly to them, so that his Profiting appears visible to all that are not *willfully* blind? Doth he not take heed unto himself and unto his Doctrine, continuing in them, that in so doing he may save, both himself and those that hear him? (*Tim. iv. 12. &c.*) Is he not as becomes the Servant of the Lord, gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves in opposing his Ministry, if God peradventure will give them Repentance to the Acknowledgment of the Truth, and that they may recover themselves out of the Snare of the Devil, who are taken captive by him at is his Will; (2 *Tim. ii. 24, 25, 26.*)

To all this may I not truly add, Hath he not approved himself as a Minister of God, in much Patience, in Afflictions, in Persecutions, in Tumults, and in Labours more abundant; by Pureness by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost, by Love unfeigned, by the Word of Truth, by the Power of God, by the Armour of Righteousness, on the Right Hand and on the Left, by Honour and Dishonour, by evil Report and good Report, as a Deceiver and yet true? (2 *Cor. vi. 4, to 9.* Who more *zealous* and *indefatigable* in his great Master's Work, like Him going about doing good, spending the very Prime and Strength of his Days therein.

And in a Word, Who more successful in their Labours than he; Who as a happy Instrument in the Hand of God, hath opened the Eyes of, and turned *so many* poor Sinners from Darkness unto Light, and from the Power of Satan unto the Living God, (*Acts xxvi. 18.*) giving *new Life* to Religion in so many Parts of the World, both in *Europe* and *America*. Facts so *visible* and *numerous*, that his very *Enemies* cannot deny them. How many Seals hath God given him of his Ministry? With me an *irrefragable* Argument that he is a Man sent from God, to be (as indeed he is) *a burning and a shining Light in the midst of a crooked and perverse Generation*. And if these Things, my Friends, are *Enthusiasm* and *Madness*, I heartily pray God they may increase and abound yet more and more! May he yet under God turn many more unto Righteousness, and at last shine as the Stars for ever and ever! To which, my dear Friends, I doubt not of having your *hearty Amen*. And at the same Time set us in the best manner we can, write after the bright and fair Copy he hath set us, both in regard of *Soundness* in the *Faith*, and *Holiness of Life*. Let us like him be meek and humble, circumspect and holy in all manner of Conversation, abounding in every good Work, frequently speaking of the great Things of God, his Kingdom and Glory, as becomes his professing People of a pure Language unto Edification, (*Zeph. iii. 9.*) Let our Love like his be *catholick*, breathing in *free* and *open Air*, abstracted from all *Bigotry* and *Party Zeal*, loving the Image of God on whomsoever we may see it impress'd. For as the Apostle *John* saith, *By this we know that we have passed from Death unto Life, because we love the Brethren. For every one that loveth him that begat, loveth him also that is begotten of Him*; that is to say, all the regenerate Sons and Daughters of God, howsoever they may be distinguished by different Denominations amongst Men. (1 *Joh. iii. 14.* Chap. v. 1.

Note. This Sermon will be continu'd 'till finish'd, without Interruption. Before this Discourse is ended we hope the Rev. Mr WHITEFIELD's Pacquets will arrive, and then we shall be furnish'd with various Accounts, which, doubtless will be useful and edifying to the Readers,

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by J. Lewis in Bartholemew-Close.

[*Mr. CHANLER's Sermon continued.*]

And as it was by his pious Advice and Motion, that a weekly Lecture is set up in this Place, for the furthering the good Work of Grace begun in you; so by the good Hand of GOD upon me, I am come in my Turn unto that End; and for this Purpose I have chosen the Words before us: *Who when he came and had seen the Grace of GOD, was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the LORD.*

As a brief Survey of the Context will naturally reflect some Light on the Text itself, so it may be proper to observe, That in the Beginning of this Chapter, we shall find the Apostle *Peter* making his Defence for going and preaching unto the *Gentiles*, shewing unto his offended Jewish Brethren, his Authority for so doing, from GOD himself in a Vision, which therefore he could not withstand: The Issue of which, was their *general and entire Satisfaction*, as we find it express'd Ver. 18, *When they heard these Things, they held their Peace, and glorified GOD, saying, Then hath GOD also to the Gentiles granted Repentance unto Life.* Good News to us who are of that Race! In the ensuing Verses, we are informed of the Persecution which arose about *Stephen*; how that thereupon the Disciples were scattered abroad; which GOD, in his all-wise Providence, over-ruled for the Spreading and Furtherance of the Gospel: for the Preaching hereof, being accompanied with a Divine Blessing, from him setting his Hand unto the Work, *a great Number believed and turned unto the LORD*; maugre all Opposition. Whence by the way we may learn, That the Devil oftentimes proves himself to be a Fool as well as a Liar; being baffled in his own wicked Design, which Almighty GOD carrieth headlong; Who disappointeth the Devices of the Crafty and Cruel, so that their Hands cannot perform their Enterprize, *Job* v. 12-15.

But to go on; Ver. 22, 23. it is said, *Then Tidings of these Things, viz. Of this blessed Success of the Gospel, came unto the Ears of the Church which was at Jerusalem: And they set forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the Grace of GOD, was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the LORD.*

The remarkable Gradation of Speech here, with respect unto *Barnabas's* Motion and Action, is worthy of Note. *He came, he saw, he rejoiced, he exhorted.*

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1. *He came*, even from afar, being sent; and that too as became a hearty Lover of Souls with a holy Alacrity of Mind, with Views of doing good unto many, even unto those Multitudes of young Converts, who lately by the Ministry of others, were turned unto the Lord.

2. Being come, *he saw the Grace of GOD*; that is to say in its blessed *Fruits and Effects*. He cast his Eyes round about him, and beheld that great sight. Whence we learn, That the Grace of GOD may be *seen* as well as *felt*, That this Grace should Work so powerfully upon the Hearts of poor Sinners, as to cast them into a new Mould; so that of dead they become living, and of blind become seeing Souls, turned from Darkness unto Light, from the Power of Satan unto the living GOD, by his Spirit working in due Season; and all this while they should be Strangers to all *inward Feelings*; is, I think, a Conclusion as dark as the Darkness of *Egypt* that might be *felt*; and which argues such Concluders to be as dark in this Matter, as *Nicodemus* was about the second or new Birth; who instead of taking our LORD in a *spiritual*, absurdly took what he said in a *literal* and *carnal* Sense. And indeed no Wonder, since the *natural Man receiveth not the things of the Spirit of GOD, for they are Foolishness unto him, neither can he know them because they are spiritually discerned*, 2 Cor. ii. 14.

But to proceed; Mark, I beseech you, that it is not said that he saw a self-determining *Free-Will Power in Man*, but the *Grace of GOD*: Which sheweth us that the Regeneration and Conversion of Sinners, in order to their eternal Salvation, is not the Product of the *former*, but of the *latter*. According as it is written, Acts xviii. 27, concerning *Apollos, who, when he was come, he helped them much, who had believed through Grace*. It is true indeed that those who do turn unto the LORD, do freely exercise that noble Faculty of their Will; and it is no less true that it is by the Grace of GOD that they do so, they are made a willing People by a Day of his Power upon their Souls, who *first worketh in them both to will and to do if his own good Pleasure*, Psal cx. 3. Phil. ii 13. By the Grace of God here, we are to understand, *primarily* his every Way free and unmerited Favour, exclusive of all seen or foreseen moving good Qualities in Man. For as Mercy looks on him (being fallen) as a *miserable*, so Grace respects him as *deserving*, yea, an *ill deserving* Creature. Like as a Traitor or Rebel being justly condemned to die, receiveth Pardon meerly by Virtue of his offended Sovereign's gracious Act therefore emphatically called an *Act of Grace*.

(2.) By the Grace of GOD here, we are to understand the Gifts and Operations of the Holy Spirit of Grace, working gracious Dispositions in; and a raving Change upon the Soul: So that the *whole* of our Salvation from *first to last* is of Grace in Opposition to and Contradistinction from all Works whatsoever.

First. Our *ELECTION* in CHRIST before all Worlds is of Grace it is of the good Pleasure of GOD's Will; not because we *would*, but that we *should* be holy, Eph. i. 3,—13. compared with Rom. iv, 5, 9. *There is a Remnant according to the Election of Grace*. Whence he goes on, and *nervously* argues, *And if by Grace, then it is no more of Works, otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace: Otherwise Work is no more Work*.

Secondly, We are *JUSTIFIED* freely by his Grace thro' the Redemption that in CHRIST JESUS. Rom. iii. 23, 24.

Thirdly,

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Thirdly, Our REGENERATION also flows from the same rich Fountain, as also doth our GLORIFICATION. So that though eternal Death be the Wages, the just Wages of Sin; yet eternal Life is not the Wages of, though it follows upon our Holiness, as a Qualification to fit us for that State of perfect Purity and Glory: but it is the Gift of GOD, through JESUS CHRIST our LORD, *Titus* iii. 3,–8, *Rom.* iv. 22, 23. *It is by Grace ye are saved, through Faith, and that not of your selves, It is the Gift of GOD. Not of Works lest any Man should boast. For we* (being born again, and become new Creatures) *are his Workmanship, created in CHRIST JESUS unto good Works, which GOD hath before ordained that we should walk in them.* Which Text doth with one Breath declare that the whole of Our Salvation is of Grace, exclusive of all Works whatsoever, as Co-partners with it therein; and establisheth the Use of good Works in their proper Place, as the Fruits and Effects of the Grace of GOD, and as the Evidences of a true, living, justifying Faith in the Redeemer: and at the same Time baffles and puts to Silence the *licentious* Conclusion, That we may continue in Sin, because Grace abounds; or do Evil, that Good may come; whose Damnation is just. See *Rom.* iii. 8. *Chap.* vi. 1, 2, To argue from the *free, immutable* Grace of GOD, to a living in Rebellion against him, is to argue more like *Devils* than *Men*. As Grace looks upon Men as poor lost and undone Sinners, and oftentimes seizeth upon the vilest of Wretches, such as a bloody *Manasseh* (*2 Kings* xxi. 1 to 18. *with 2 Chron.* xxxiii. 1, to 20. *Acts* ii. 37, 38, 39. *Luke* viii. 2.) the cruel Murderers of the Prince of Life; a *Mary Magdalen*, out of whom CHRIST cast seven Devils; a persecuting, blaspheming *Saul*, one of the chief of Sinners; (*1 Tim.* i. 13, *to the End.* *1 Cor.* vi. 9, 10, 11. *John* xvii. 12. *2 Tim.* i. 1, 9. *Titus* i. 1, 2, 3. *John* vi. 44, 45.) and those filthy Swine, the *Corinthians*, who were far, very far from having any good Qualifications in them to move GOD to elect and save them: So the Doctrines of Grace, notwithstanding the *Slander* and *Contempt* that is cast upon them, by such as are too proud to be *wholly* indebted to GOD's Grace for their Election and Salvation, as though they were of a despairing Nature and destructive of good Works; yet are *what alone* can yield *solid* Relief to the Mind of a poor distressed Sinner, who labours under a deep sense of his wretched Condition by Nature and Practice, as a guilty polluted Wretch deserving *eternal Damnation*: Whilst the *absurd* Doctrine of an Election of Works, that is to say, an Election founded on *foreseen good Qualifications* in Man, which some plead for, must needs, instead of *comforting*, cause to despair all such poor sensible Sinners, who are soundly convinced that they are *very far* from being *thus qualified*.

As our being given by the FATHER to CHRIST in the Covenant of Redemption and Grace *before the World began*, lays a Foundation for our being drawn by the FATHER, and coming to CHRIST for Life and Salvation, *in Time*; so it *insures* our Acceptance with him, when we do *actually* come, as poor, lost and undone Sinners; and that being received, he will never cast us out of his Favour, *John.* vi. 37. *All that the Father giveth me shall come unto me; and him that cometh, I will in no wise cast out.* This is full of Comfort to every poor returning Prodigal, and broken-hearted coming Publican, who in the Anguish of his Soul cries out: *GOD be merciful unto me a Sinner.*

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So much for this Head; He came and saw the *Grace of GOD*; which in a most illustrious Manner shineth forth in the Redemption and Salvation of poor, lost and undone Sinners, and will do so throughout eternal Ages. As the Foundation is laid in Grace, and the Superstructure accordingly raised; so at last the *Head or Top-Stone* shall be brought in with Shoutings, crying, *Grace, Grace* unto it! *Zech. iv. 7.*

I have insisted the more fully and largely on this Head for the three following Reasons, (1) Because the Honour and Glory of GOD is herein very deeply concerned, who will not bear to have the Glory of his Grace in the least eclipsed; and who therefore wisely ordered that this *beautiful, emphatic* Paragraph, should stand upon divine Record; *He came and saw the Grace of GOD.* (2) Because I have been very jealous for the LORD GOD of our Salvation in this Matter: Though Men should jeer, I must and will speak out my Mind herein. (3) Because as this Discourse was principally design'd for the Benefit of young Converts, newly inlisted into the LORD'S Service; so I was willing to do what in me lay in order to establish their Minds against the Attack of *impertinent Cavillers* and *Gainsayers*, who are wont to represent these holy *Doctrines*, not in a *Scriptural*, but in an *odious, scandalous Dress*. Being willing also to teach these young Beginners, as the Necessity of abounding in good Works, so also how they might perform them in an evangelic Manner; not *for* Life but *from* Life; with a View to GOD'S Glory, the Love of CHRIST constraining them hereunto: and that they might know whence to derive fresh Supplies of Grace for their final Perseverance therein; also whence to derive Comfort and Peace, when labouring under a humble Sense of their Corruptions and Short-comings, or when buffeted by Satan or when under any other Kind of Affliction. This brings me to observe.

3. That as he saw the Grace of GOD, so (as became both a good Man, and a Minister) *he was glad*; he rejoiced thereat, in Imitation of the holy Angels in Heaven. As some Time after the Good Man, together with his blessed Companion *Paul*, did by their good Tidings make glad the Hearts of others. For being brought on their Way by the Church, they passed through *Phenice* and *Samaria*, declaring the Conversion of the *Gentiles*; and they caused great Joy unto all the Brethren. *Acts xv. 3.* And then

4. As a further Testimony of his Love unto these young Converts, he shewed his Readiness to do them all the further Good for their Establishment in Grace that in his Power lay: He *exhorted them all, that with Purpose of Heart they would cleave unto the LORD.*

From whence we may in general learn these two Things.

1. That young Converts do need strengthening by a further Ministration of the Word. If otherwise, this good Man's Coming and Exhortation would have been needless, which yet we see were needful. New born Babes must be fed with the sincere Milk of the Word, that they may live and grow thereby in Grace and Holiness. [To be continued.]

I believe the just and honest Account which the Rev. Mr. *Whitefield* has given of the *Money* he collected when last in *England*, hath given such a general satisfaction to the Publick, that it hath been a means of making many of his Enemies become his hearty friends: which, together with the Soundness of his Doctrine, setting his face as a Flint against all Error and new-fangled Notions, hath render'd him almost universally respected.—Had this Reverend Gentleman promis'd such an Account three or four Times to 1500 or 2000 People, and never perform'd his Promise, alas, how would it have lessen'd his unblemish'd Character!

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by *J. Lewis* in *Bartholemew-Close*. [Price One Penny]

[*Mr. CHANLER's Sermon continued.*]

2. That as the Word of the Gospel; being accompanied with a divine Blessing and Power, is useful unto poor Sinners Conversion, so also for their Establishment in Grace. Therefore it was that *St. Paul* recommended his beloved Friends at *Ephesus*, unto *GOD*, and to the Word of his Grace, which (says he) is able to build you up, and to give you an Inheritance among all them that are sanctified, Acts xx. 32. In a Word; It is the Power of *GOD* unto Salvation to every one that truly believeth; to the Jew first, and also to the Greek; for therein is the Righteousness of *GOD* revealed from Faith to Faith, as it is written, the Just shall live by Faith, Rom. i. 16, 17. that is to say, the mediatorial Righteousness of *JESUS CHRIST*, consisting of his active and passive Obedience, emphatically called the *Righteousness of GOD*, in contradistinction from a Man's own Righteousness, (See the Distinction, Rom. x. 1, 2, 3, and *Phil.* iii. 7, 8, 9,) in the Matter of his Justification in the Sight of *GOD*; and because as it is of *GOD* the Father's providing, and what he alone will accept of in that Matter, so also of *GOD* the Son's working out and which *GOD* the Spirit effectually applies to the Heart of a poor Sinner, working Faith in him, to lay hold thereof and to rest thereupon for his Acceptance with and Justification in *GOD's* Sight.

These Things being observed, I proceed to the Exhortation it self, which I now make my own, pressing it on you, I hope, with the same good Views wherewith it was at first delivered.

In speaking herefrom, I shall, by divine Assistance, do these four Things.

1. I shall endeavour to unfold the Nature and Import of the Duty exhorted to.
2. I shall offer some Reasons with a design to enforce it.
3. I shall lay down some Directions in order to assist you in the cheerful Discharge of it,
4. And finally, I shall address my self to all such poor unhappy souls (if any such should be present) who have not as yet so much as turned from their Vanities unto the *LORD*. And

1. I am to unfold unto you the Nature and Import of the Duty exhorted to viz. That with Purpose of Heart you cleave unto the *LORD*.

1. The Words do imply a *turning* to the LORD, even as these Converts had lately, consequent upon, and as the Effect of GOD's changing and turning their Hearts by his Grace, We must first turn to the LORD, before ever we can cleave unto him.

2. The Words do emphatically imply a *close Adherence* to the LORD; with *all* the Heart, with all the Soul, Mind and strength, A *vigorous* and *regular* Exercise of all our reasonable Powers, and the several Graces of the HOLY SPIRIT implanted in Our Hearts; devoutly saying, "Cleave to the LORD, O my Soul, and all that is within me cleave unto the LORD. Our Hearts are fixed, O LORD, our Hearts are fixed, we will cleave unto thee." Accordingly we must abhor all that is Evil, and cleave unto all that is Good. "O LORD our GOD, other Lords have had Dominion over us, but by thee only henceforth will we make mention of thy Name," *Rom. xii. 7. Isa. xxvi. 13.*

But to be more particular,

First, The Duty implies an Act of the *Understanding*, which is the leading Faculty of the Soul; and so it denotes a sanctified Knowledge of GOD; with a due weighing the Matter in the Ballance of a well poized Judgment and mature Consideration. Thus we must know the LORD, in order to cleave unto him, We must, as CHRIST hath taught us, act like Man about to build a Tower, first sit down and seriously count the Cost, lest through Neglect hereof at length, we fail in our Enterprize, and Men thereupon begin to mock, saying, This Man began to build, but was not able to finish (*Luke xiv. 28.*) We must well approve the Things that are excellent, to the End we may closely adhere unto them.

Secondly, It implies a *strong, superlative* Love to the LORD, cleaving closely to him before all others, even as a Man by the divine Institution of Marriage made in Paradise, must forsake even Father and Mother, the nearest and dearest of all Friends, and *cleave* unto his Wife, because they two are *one* Flesh. And by the same Rule *she* must cleave unto him. There is, my Friends, such a Thing as a mystical Marriage between CHRIST and his Church, or true Converts, as St. Paul shews, *Eph. v. 24, to the End.*

As we would then prove our selves espoused unto him, so forsaking all others, we must *cleave* unto him; loving him with a *superior, superlative* Love. For, saith he, if anyone loveth Father or Mother, Son or Daughter, more than me, is not worthy of me. And so for other Lovers, even to *Life it self*, when it comes to be called for, for his Sake, Thus we must take up our Cross daily, and follow him, as we would hope to be for ever happy with him, as himself hath plentifully shewn us. *Matth. x. 37, 38, 39. Luke xiv. 25, to the End.*

We must cherish a Spirit of Martyrdom within us, for the ardent Love we bear to our dearest LORD. And the Truth is, that not to love him above all others, whether Persons or Things, is not to love him at all in Truth; yea, it is highly to dishonour him.

We must love him in his *Person*, as Mediator, which is most lovely. He is white and ruddy, the chiefest amongst ten Thousands. Thus we must consider him in his *complex* Character, as GOD and Man in *one Person*, our Emanuel, GOD with us. *White*, denoting his *divine*, and *ruddy*, his *human Nature*; and both together making up a *compleat Beauty*, *Cant. v. 10.* compared with *Rev. i. 13, 14.* As *Man* he shed his Blood for the Remission of our Sins, and the Salvation of our Souls. As GOD he put an *infinite Value* on that

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that Blood unto that End, which is therefore emphatically called the *Blood of God*, Acts xx. 28. and the precious *Blood of the Son of GOD*, 1 *Pet.* i. 19. which also by his *Godhead Power* he applies, in its *cleansing, healing, soul-saving* Virtues, to our Souls, in and by the Means of Grace: So that in a Word, He is able to save us to the uttermost, keeping us by his mighty Power through Faith unto Salvation.

Moreover We must love him; as in his Person, so also in his Offices. We must adhere to him in all these, as our great High-Priest to atone for our Sins, making continual Intercession for us; as our Prophet to teach us both what to believe and practice: We must adhere to his holy Doctrine, earnestly contending for the Faith once delivered to the Saints, *Jude* ver. 3, Especially those Doctrines which maintain the royal Dignity of his Person, as GOD over all, blessed for evermore; GOD manifest in the Flesh; free Justification by and through his precious Blood and Righteousness, and the efficacious Operations of his HOLY SPIRIT of Grace, in Regeneration and Conversion; solemnly bearing in Mind that apostolic Anathema, doubly express'd, That *if any Man, ah! or Angel from Heaven, preach any other Gospel, than that of free Justification in the Sight of GOD, by his Blood and Righteousness, through Faith alone, without the Deeds of the Law, let him be accursed*, Gal. i. 7, 8, 9, Remembring, that *as many as are of the Works of the Law are under the Curse*, Gal. iii. 10, 11.

Again,

We must love him as our King, to rule and bear the Sway in our Hearts by his Grace; yielding a willing, loyal Subjection to all his Laws; otherwise our Faith is *vain*, our Profession and Hopes of Heaven *vain*, and we are yet in our Sins; because it is the Property of a true, living, justifying Faith, to *purify the Heart* and to work, yea, to work *by Love*. This is what St. *Paul* call'd the *Faith of GOD's elect*, and the Doctrine that is according to Godliness, *Titus* i. 1, 2, 3. *Acts* xv. 9, *Gal.* v. 6. Yea, saith he in his Charge to *Titus*, Chap. iii. 8. *This is a faithful Saying, and this I will that thou affirm constantly, that they which have believed in GOD, be careful to maintain good Works: Good in Regard of the Matter, or Things done; the holy Principles from which, the devout Manner in which, and the righteous End (viz. GOD's Glory) to which they are to be done*, 1 *Cor.* x. 31, *Do we then make void the Law*, considered as a Rule of Life, whilst we disclaim it as a Covenant of Works and Life? *God forbid; yea we establish the Law*; we also do it Honour, by seeking to be justified by Faith in a *perfect, spotless* Obedience thereunto, performed by CHRIST, the Head of the Covenant of Grace, and the LORD our Righteousness; according as it is written, "The LORD is well pleased for his Righteousness Sake: For he hath magnified the Law and made it honourable. *Isai.* xlii. 21. *Jer.* xxiii. 5. *Rom.* iii. 21, to the End. *If ye love me*, saith our LORD, *keep my Commandments*, John xiv. 15. and that too in a universal Manner, *Psal.* cxix. 5, 6. *O that my Trays were directed to keep thy Statutes, for then shall I not be ashamed, when I have Respect unto all thy Commandments*. This is the devout Language of a justified Believer.

Thirdly, To cleave unto the LORD with Purpose of Heart, implies a *no-ble, heroic* Resolution of *Will*, pushing through all Difficulties whatsoever that stand in the Way, as the Effect of our being made willing by a Day of GOD's Power upon our Souls. For a Christian's Work, however it be to him a *pleasant*, (CHRIST's Yoke being easy and his Burden light) yet it is

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a *laborious* Work; and therefore represented in Scripture under the strongest Phrase and Terms, such as Striving, Running, Wrestling, Fighting, and such like. Hence saith our LORD, *Strive to enter in at the strait Gate, for many I say unto you shall seek to enter in and shall not be able*, viz. Because they seek not aright. See *Luke* xiii. 24. *Rom.* ix. 31, 32. *Mat.* xxv. 3. Hence also saith St. Paul, *Run ye, so run that you may obtain*, We must be careful to run, and no less careful that we be *in the Way*, otherwise we shall run in vain, and so miss of the incorruptible Crown, *1 Cor.* ix. 24, 25. We having once *felt* the Power of CHRIST's Resurrection upon our Souls, we must press towards the Mark for the Prize of the high Calling of GOD in CHRIST JESUS, *Phil.* iii. 8, 9. Remembering that the Kingdom of Heaven suffereth Violence, and the Violent take it by Force. We must not be slothful in a Business of such grand Importance, but be fervent in Spirit serving the LORD, rejoicing in Hope, patient in Tribulation, continuing instant in Prayer, *Mat.* xi. 12. *Rom.* xii. 11, 12, 13. Having our Resolution well founded on the Strength and Grace of our dear Redeemer. *Eph.* vi. 10. *2 Tim.* ii. 1.

Fourthly, The Duty exhorted to, implies a *final perseverance* in this Love and in these holy Resolutions: For if we don't continue running, as well as set out in the Race, we are never like to obtain the Prize. We must then by the Help of GOD, resolve to *continue* in the Faith, *grounded* and *settled*, so that nothing may move us away from the Hope of, the Gospel. *Col.* i. 23. We must *hold fast* the Confidence, and the rejoicing of the Hope *firm* unto the End. *Heb.* iii. 6. We must take Heed lest at any Time there be in us an evil Heart of Unbelief in departing from the living GOD. Like as *Ruth* (being stedfast in her Heart) resolved to adhere to *Naomi*, in all Places, Times Conditions, and at all Adventures; so must we resolve to cleave unto the LORD.

And for our Encouragement hereunto, it is needful to consider, That as CHRIST's Love is constant to us (if we be his Disciples indeed) so his Grace will be sufficient for us, *2 Cor.* xii. 9. His Love is like himself, the same Yesterday, and to Day, and for ever, *Heb.* xiii. 7. Having loved his own which were in the World, he loved them unto the End: And there is no End of that love, *John* xiii. 1. A bruised Reed he will not break, and the smoking Flax he will not quench, until he bring forth Judgment unto Victory, *Mat.* xii. 20. So that the Path of the Just is as the shining light, shining more and more unto the perfect Day of Glory, *Prov.* iv. 18. compared with *John* iv. 14. *Ch.* x. 2, 6, 27, 28, 29. *Rom.* viii. 28. to the End. *2 Cor.* iii. 18. But perhaps the *Arminian* will be here ready to puzzle our young hopeful Beginners, by telling them, "That forasmuch as I first earnestly exhort true Believers to persevere to the End, and then positively assert that such shall finally persevere, this is to be inconsistent with myself; for if the latter be true (says he) then the former is needless." To this I answer That he considers not, that whilst he pleads against an Inconsistency in others; himself runs into a most gross *Absurdity*, such as renders the RDEEMER's love to his Church as *changeable* as the *Moon*, as *ubstable* as *Water*, and as *fickle* as the *frail Will of Man*.

Moreover, let it be consider'd, That the Scripture considers Perseverance under a twofold Notion.

First, As a Privilege from GOD, thro' CHRIST, to believers. Hence they are said to be kept by his Power thro' Faith unto Salvation, *1 Pet.* i. 5.

[To be continued.]

The Third Impression.

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Mr. WHITEFIELD to a Friend of his at London.

Bristol Apr. 25, 1740.

My Dear Friend and Brother,

GOD was with me at *Newbury*; he is also with me at *Bristol*. The People receive me with much Love, and we have seen his Power in the great Congregations. Dear Brother C——is more and more rash. He has lately printed some very bad Hymns. To day I talk'd with Brother N——: He tells me, that for these three Months last past, he has neither sinned in Thought, Word, or Deed. He says he is not only free from the *Power*, but the very *in-being* of Sin. He now says it is *impossible* for *Him* to sin. I asked him, suppose he should? He said; if such a thing was possible, by that he should forfeit all that he had received. So that it is plain he depends upon acquir'd Grace within, and not upon the Righteousness of Christ without. I take particular Notice of what *He* said, because Brother W——told me, *He* was really a new Creature, I find he has but a very mean Opinion of *David*: And he told me that *St. Paul* was not a new Creature when he wrote his Epistle to the *Philippians*, I asked him if ever he was? He said yes, when he wrote those Words, *I have fought the good Fight*.

I talked with three Women, one said she had been perfect there twelve Months; but, alas! shewed many Marks of very great Imperfection whilst I was with her. I asked her if she had any Pride? she said No. I asked if ever she asked Pardon at night for her Sins or Infirmities? she said No, for she did not commit any Sin, I spoke to another Woman, who said she had, not sinned in Thought, Word, or Deed this Twelve-month, I asked her, and every one of the rest, whether they ever used the Lord's Prayer? They were unwilling to answer, but afterwards said Yes. I asked them whether they used it for themselves, and could say, *Forgive us our Trespases*? they said No, they used it for others only. Another said Jesus Christ could not sin, and therefore she could not; for everyone that is perfect (said she) must be as his Master. Thus, my dear Brother, they go on to pervert Scripture. I find them very *Ignorant*, but, poor Souls! *Well-meaning*. However, such Errors are very dangerous, yet Brother W——propagates them with all his Might. I know you will pray for him. Brother *Humphreys* is convinced more and more every Day. He begins to see clearly, and enjoys much Freedom

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dom in his Soul. God is pleased much to sweeten and comfort my Heart. If you please you may publish, the Contents of this, and forget not to pray for Yours most affectionately in *Jesus Christ*,

G. WHITEFIELD.

From Mr. Humphreys to his Friend in London.

Bristol, April 27, 1741.

Dear Mr. M----,

I Live to see more and more of my Heart I thought I knew my utter Weakness and Helplessness, a Twelve-month ago, 'Tis true, the Lord was then very gracious to me, in discovering to me so much of the Corruption of my Nature. It was to my Soul a Time of Light, Life, and Love. But notwithstanding this, I now know, that I was then very ignorant of my self, I then guess'd that possibly there might be a Depth of Treachery in my Heart which I knew not of: but, since then, I have to my Sorrow, felt it. I thank God I have also felt, that where Sin has abounded, Grace does much more abound.

With regard to *Perfection*, I always knew that I had *Sin in me*: But for about *three Months*, I was not conscious to my self, *that I was in any Degree led into Captivity by it*. Therefore I concluded, that he that was born of God could in no wise *commit Sin*.—But had I, *even at that time*, closely examined my own Heart, I should have found a thousand Instances of Unfaithfulness in a Day, either in Thought, Word, or Deed; which yet my remaining Pride, and the confused Notion I had of *Perfection*, would not then let me own: I did not think myself endow'd with an *absolute Sinless Perfection*, but I thought myself *so perfect*, as that I should be thence-forward free from Doubt, free from Fear, and entirely free from *yielding to any Sin*, so much as for a Moment,—But for my *Pride and Ignorance*, my God has since humbled me. For with Shame and Confusion of Face I acknowledge, I have yielded to Sin once and again: and had not God of his *infinite Mercy prevented me*, I should certainly have fallen *fouly and scandalously*. But, O, the Wisdom and Love of God! I was suffered to fall so far as to convince me, that I was so far from *Perfection*, that I was still *the Chief of Sinners*: and yet I was not suffered to fall so far as to bring a Reproach upon *the good Ways of God*. O *praise the Lord on my Behalf*.—I am comfortably perswaded and assured that I have felt a *vital Union* with *Jesus Christ*, the Son of the most High God, and the *Saviour of Sinners*. This I also steadfastly believe, that when a *Soul is united to Christ*, there is no Possibility of a *future, final Separation*. This very Consideration has been the Means of enlightening me to see, that if *I have been once truly justified*, I have then a *certain interest in Christ*; I am born of God, I am wash'd in the Blood of *Jesus*, I stand in him, and I am clothed in his *perfect Righteousness*. Hence by Experience I learn, that that Text, *1 John iii. 9. Whosoever is born of God doth not commit Sin*, is not to be understood of a *sinless Perfection*, but of an habitual Uprightness of Heart and Life. Therefore the Doctrine of a *sinless Perfection in this Life*, I utterly RENOUNCE. I believe the Preaching of it has lead many Souls into Darkness and Confusion: I believe those
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that hold it, if they are the Children of God, are yet in a very legal State: I believe those who *pretend* to have attain'd to it, are *dangerously ignorant* of their own Hearts. For my own Part,

*Of Sinners I am still the Chief:
Believe; yet still have Unbelief:
Have tasted Grace, yet long for more:
Am seeking always to be poor.*

My dear Friend, I have also liv'd to see that if I incline towards *Universal Redemption* any longer, I must also hold with *Universal Salvation*. O what a Wilderness have I hitherto been in! But the same God who guided his People of old, has also secretly led me by the hand, and set my feet in a large Place, I tasted *Electing Love* a good while ago: But I had almost stifled the Light which I received, and should certainly have wander'd on in Darkness, had not God by a special Providence *compelled me* again to seek his Face, and prove afresh his *Peculiar, Sovereign, and Everlasting LOVE*. I trust I am now more firmly establish'd in the Doctrines of *Election, Irresistible Grace, and Final Perseverance*, than ever I was before, I have unspeakable Comfort and Satisfaction in *coming out from those who have contradicted and blasphemed these TRUTHS*. I am enabled Day by Day to admire God's *Distinguishing Love* towards me, for preventing *Error* from being my Ruin. *May the Lord pardon me for all that I have spoke amiss*. I believe many Prayers on my Account are answer'd. I have begun to *see into these Errors a considerable Time*; but now the Light shines more clearly upon my Soul. For this Reason, last *Saturday* I sent the following Letter to the Reverend Mr. J. W.

“*Rev. Sir,*

“I would have been join'd with you to all Eternity, if I could. My having continued with you so long as I have, has, I believe led me into a grievous Temptation, which yet will work together for my Good. Nevertheless, that I may simply follow the Light which God has given me, *I now think it my Duty no longer to join with you, but Openly to RENOUNCE your peculiar Doctrines*. I have begun to do it at *London*, and as the Lord shall enable me, will proceed here: I feel no Bitterness in my Spirit; but Love you, pray for you, and respect you.

“*I Am, Sir, your Humble Servant,*

“*And Unworthy Brother,*

J. H.

Thus, Dear Mr. M——, I have sent you a brief Account of my State and Conduct. I am now with Mr. *Whitefield*, whom I dearly love, and highly respect: and with whom I now have, and hope ever to enjoy most intimate Fellowship. Pray for me, who am *Yours in Jesus Christ*.

JOSEPH HUMPHREYS.

Mr. Whitefield's Postscript,

I would have you print this Letter with my last. If you think it best, I would have it printed in the *Daily Advertiser*; besides, I would have it print by itself with mine. *Adieu*.

I see the Mystery of Iniquity more and more that is working.

Ever Yours,

G. W.

Note,

Note, Those who think fit to take this Paper in every Week, I believe, will find many things both useful and entertaining. The Rev. Mr. *Whitefield* intends to supply me with fresh Matter, every Week; and another Reverend Gentleman, well known and as well respected, does me the Favour to correct it. I purpose not to put in things of my own Head, but to submit (as a Professor ought) to my spiritual Directors. When Mr. *Whitefield* goes to *Georgia*, I shall take care (by Divine Assistance) to insert faithfully whatsoever the Lord shall direct him to send for that Purpose. And I intend to ask him to leave me Materials to supply this Paper while on his Voyage, 'till he is in Capacity of sending me fresh Supplies.

Those who are willing to take in this Paper constantly (or at least as long as they like it, or can afford it) are desired to send in their Names and Places of Abode to *John Lewis*, Printer, in *Bartholomew-Close*, near *West-Smithfield*, and they shall be regularly served every week. The first Numbers may be had to compleat Sets.

The first, second, third,—fifth, sixth, and seventh Numbers of this Weekly paper, contain an excellent Sermon, preached at a new Lecture in *Charles-town*, set up at the Motion and by the Desire of the Rev. Mr. *WHITEFIELD*: With a brief Introduction relating to the character of that excellent Man. By *Isaac Chanler*, Minister of the Gospel on *Ashley-River* in the Province of *South-Carolina*, &c.

The eighth Number (which was publish'd May 30, 1741.) contains an Account of the Success of the Rev. Mr. *Whitefield's* Labours in *New-England*; and the respect he has there met with:—A Demonstration that God is with him of a Truth; and that he hath not sent a Man like him into the World, since the Time of that great Reformer, Dr. *Martin Luther*: Also in that Number is inserted, The Dissenters Article concerning God's Eternal Decrees, which is directly agreeable to the 17th Article of the Church of *England*, of Predestination and Election; and likewise a curious Poem on hearing the Rev. Mr. *Whitefield* at the New Building at *Philadelphia*; and a Poem on the Death of a Child of Five Years of Age; together with a Three-fold Question, the Consequence of which infallibly proves the Doctrine of Particular Redemption, &c.

The following is an Abstract of a Letter from the Rev. Mr. Whitefield, which plainly proves that he believ'd the Doctrine of Election before the last Time of his leaving England.

Nov. 8. 1739.

WAS not my Heart with your Heart when we rode by the Way, and talked together of the Scriptures; I thought our Souls tallied together, and that we had both drank of the same Spirit; I have often since that Time admired the Grace of God in you; and even now, while I am writing, I feel my Soul intimately united with yours: What is this but the Fruit and Effect of God's Everlasting Love through Christ our Lord. What is it but an Instance of the Sovereign Will and good Purpose of God, who will have mercy on whom he will have mercy, and whom he will he hardeneth? O! how does the free, the distinguishing Love of God excite the Love of those who are made Partakers of it? What was there in you or me, Mr. O-----, that should move God to chuse us before the Foundation of the World? Why are we taken and others left? was there any Fitness foreseen in us, except a Fitness for Damnation? I believe not; no, God chose us from Eternity, he called us in Time, and I am perswaded will keep us from falling finally 'till Time shall be no more. Consider the Gospel in this View, and it appears a consistent Scheme, though directly contrary to the natural Man, and nothing more convinces me of the Truth of these Doctrines than the Enmity which is in the Heart of carnal Minds against them; however the Power of God is able to pull down every thing that exalts itself against the Knowledge of the Lord Jesus Christ. Henceforward I hope I shall speak boldly and plainly, as I ought to speak, and not fail to declare the whole Counsel of God. I pray daily that I may know his Will more perfectly; not only that I may do it myself, but that I may teach it to others; for if I die for it, I cannot but speak the things which I know.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by J. Lewis in Bartholemew-Close. [Price One Penny]

[Mr. CHANLER's Sermon continued.]

Secondly, As it is the Believer's Duty, living in the due Exercise of that Faith and its concomitant Graces, such as Hope, Love, Joy, Patience, &c. Hence they are exhorted, to hold fast the rejoicing of their Hope unto the End, *Heb.* iii. 6, And to keep themselves in the Love of GOD, *Jude*, Ver. 21. and the like.

GOD effects the Believer's Perseverance in the Use of *proper Means*, answerable to our *rational* Natures: Hence some Arguments are made use of that, suit our softer Passions; such as are taken from the Love of GOD, and from the Reasonableness of the Duty, 1 *Sam.* xii. 24. Others to Work upon our natural *Fear*; such as the *multiplied Caveats* in Scripture, which are full as consistent with this final Perseverance, as the rousing threatening Language of the Angel to *Lot*, lest he should be consumed in the Iniquity of the City, was with GOD's infallible Purpose to save him from the Flames of it, the same Angel telling *Lot*, That he could do nothing to *Sodom* till he was gotten to *Zoar*, *Gen.* xix. 15, to 23.

Besides, Though a Believer be secured from breaking his Neck, yet his Liableness to fall thro' Carelessness, to GOD's dishonour, and to the breaking of his Bones, lays a good Ground for his being cautioned that he take Heed lest he fall. In short, the due Consideration of the proper Connexion of *Means* and *End*, puts to Silence all Cavils on this Head; and I am apt to believe, that every truly humble considerate Soul, who is in any good Measure acquainted with the Deceitfulness and Plague of his own Heart, 1 *Kings* viii. 38. *Jer.* xvii. 9.) will as readily agree with me, That we are safer in GOD's Hands than in our own. And that in order to perform Perseverance as a Duty it is needful we be told thereof as 'tis a *Privilege*, for our Encouragement to persevere, and where our Strength lies thus to do. So much for the Import and Nature of the Duty itself; *That with Purpose of Heart we cleave unto the LORD* I now proceed as was propos'd.

II. *To offer some Reasons with a design to enforce it*; we being so slack, that we need Spurs.

1. Because it is GOD's *sovereign Command*. *Deut.* x. 20. *Thou shalt fear the LORD thy GOD, him shalt thou serve, and to him shalt thou cleave.*

2. Because a *turning back* from a *holy Profession* of GOD's sacred Name by

by Apostacy, doth at once bring a Reproach upon the good Ways of the LORD, and leaves a Mark of eternal Infamy upon the Apostates themselves like unto the Spies of old, who brought up an evil Report upon the good Land.

3. Because of the *manifold Difficulties* which lie in the Way of those who make a strict holy Profession; Difficulties from within and from without from their own inbred Corruptions, worldly Cares and Snares, Satan's Wiles, his horrible Temptations, shooting his fiery Darts at them; from carnal Relations, Neighbours, old Acquaintance and Companions; scoffing Ishmaelites that will endeavour to shame, jeer and laugh them out of their Religion, especially, the Strictness and Purity of the same; ah! and perhaps, Threats of Disinheritance and Contempt, and if possible, the Prison, the Gibbet, and the Pile, the Chain and the Faggot. Thus, some Way or other, all they that will live godly in CHRIST JESUS, than suffer Persecution. *2 Tim. iii. 11.*

4. And in a Word; Because it is a Point of *eternal Consequence*; for to draw back is inevitably to run into Perdition; whereas to cleave unto the LORD, issues in the saving of the Soul, *Heb. x. 38, 39*, Let us not fear Man, who at most and worst can only *kill the Body*, as saith our LORD, but let us rather fear him, *who is able to cast both Soul and Body into Hell, yea, I say unto you, fear him*. For the Fearful and Unbelieving, as well as Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Liars, shall have their *Part in the Lake that burneth with Fire and Brimstone, which is the Second Death*, *Rev. xxi. 8*. And our LORD hath also positively declar'd, that whosoever is ashamed of him or his Ways before Men, of him will he be ashamed before his Father, and his holy Angels. And on the other Hand, That whosoever shall confess him before Men, him will he confess and own before his Father, and his holy Angels. *Matth. x. 28, 32, 33. Mark viii. 34*, to the End. *Luke xii. 4, 5, 8, 9*. Since then, my Friends, it is our sovereign LORD's Command; since Apostacy brings Reproach on GOD's Ways and eternal Infamy on Man; since there are so many Difficulties in the Way, as before-mention'd; ah! and since, as I will add, GOD will sometimes try us with great Afflictions, and the Hidings of his blessed Face; and since 'tis a point of eternal Consequence, Let us resolve by the Strength of divine Grace, to cleave unto the LORD saying, with holy *Job, Though he slay me, yet will I trust in him*, *Job xiii. 15*.

Having thus offered my Reasons, as a Spur to your Diligence, I now come in the third Place, to lay down my Directions, as a Lamp to light you on your Way.

III. The *Directions* are as follows.

1. Would you with Purpose of Heart cleave unto the LORD? Then take Heed of resting in *meer Skin-deep* Convictions, and a *partial* Reformation or in a *meer notional* Head Faith; but see that you give up your *Hearts* unto GOD, as well as your names; solemnly remembering that it is the Redeemer's righteous Claim, *My Son Give me thy Heart*, *Prov. xxiii. 26*. O remember that it hath been the dreadful Mistake of but too many, in taking up with a *bare external Reformation and profession*, whilst they remained entire Strangers to an *inside Work* of Renovation by the SPIRIT of the living GOD changing their Hearts. This was the Error of the stony Ground Hearers, whence in a Time of trial they became *wretched Apostates*, drawing back
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unto Perdition. They indeed heard the Word and that too with a kind of Joy, had some Tastings of the good Word of God, and had some Feelings or Convictions about the World to come, and withal, as it is said, they believed for it while. Notwithstanding all which, in a Time of Temptation they fell away: And what was the Ground of this Apostacy? Why they had no Root in themselves, that is to say, the Root of the Matter, as *Job* speaks, or in other Words, they wanted the Truth of Faith and Grace in their Hearts, whilst they had the Notion of it in their *Heads*, and on their Tongues. From what then did they fall? Not from the Truth and Grace which they never had; but from a Profession of Faith they had once made. In a Word as we would not at!ait, with the foolish Virgins; to our eternal Confusion, be surprised at the sudden News of our LORD's Approach to Judgment; let us, with the wise Virgins; be careful to get the Oyl of Grace in the Vessels of our Hearts, together with our Lamps of profession.

2. Let us always live under a very humble Sense of the sad Remains of our corrupt Nature; let us with the Apostle; much bewail it, watch against its Motions, and long to be delivered from its indwelling Presence. Let us in an especial Manner lay aside the Sin that does most easily beset us, and strongly guard against the cursed Sin of Unbelief; plucking out our right Eye, and cutting off our right Hand Sins. Thro' the Spirit let us mortify all the Deeds of that Body of Death, that we may live. Let us keep our Heart with all Diligence, for out of it are the Issues of Life, *Prov.* iv. 23.

3. Let us take Heed and beware of the Sin of Covetousness and Worldly-mindedness, and of being too deeply immersed, and unnecessarily engaged in worldly Business, and be no less careful of shunning the alluring Vanities, sinful Pleasures and Gaieties of a perishing Life; all which is most pernicious to the Life and Power of Godliness, as well as dishonourable to our holy Profession, and which therefore should not be indulged by us, as becometh Saints. But let us seek first the Kingdom of God and his Righteousness: and all other Things needful for us, he will graciously bestow upon us. But alas, alas! How few are they who do in fact believe this, but rather do at once disbelieve the Promise, and disregard the Counsel here given?

But O the pernicious Consequence of such Folly and Wickedness! How many are hereby ruined, and that for ever? What but an inordinate Love to the Goods of this perishing Life proved a Snare to, and ruin'd that once seemingly hopeful young Nobleman in the Gospel? who notwithstanding his running and kneeling to our LORD with *Good Master* upon his Tongue, querying, *What he should do that he might inherit eternal Life?* did upon Trial, and in the Issue, turn his Back upon eternal Life, preferring his earthly Treasures, before the Treasures of Heaven. For when (as great a Workmonger as he was) he was (in a Way of Trial bid to sell all he had, and give to the Poor, to take up his Cross and follow the blessed JESUS, his good Master, as be called him, he actually refused, he went away sorrowful, because he was very rich. Thus worldly wise Men, do in their Choice, prove themselves in the End, to be some of the very worst of Fools. It is the Cares, Profits and Pleasures of this Life, that choaks the good Seed, making the Word of Life become a Saviour of Death unto Death; whence our LORD's Caution and Counsel do highly deserve our most mature Consideration, *viz.* That we take Heed and beware of Covetousness, remembering that the Happiness of a Man's Life consisteth not in the Abundance of the Things that he possesseth

fesseth, And again, take Heed lest at any Time your Hearts be overcharged with surfeiting and Drunkenness and the Cares of this Life.

Covetousness is most pernicious unto the Works of *Piety Charity* and *Liberality*; it will make a Person niggardly even unto GOD himself, his Temple, his Gospel, his Ministers, and the poor Brethren of our LORD; it will tempt him to over-reach in his Dealings; and is, in a Word, the Root of *all Evil, Pride, Rapine, Robbery* and *Murder*; yea, the Root of *Apostacy* from GOD, and what lays a Man open to his eternal Vengeance, piercing themselves through with many Sorrows.

Wherefore, my dear Friends, as you would with Purpose of Heart cleave unto the LORD, flee these Things: and on the contrary, follow after Righteousness, Godliness, Faith, Love, Patience, Meekness: Fight the good Fight of Faith, and lay hold on eternal Life. For howsoever covetous Niggards may think that every Penny or Pound is lost to liberal and bountiful Givers, yet the Scriptures of Truth do assure us, That they only put it out to Interest, even unto GOD, who though he rewards not in a way of *Debt*, but of *Grace*, yet is not unrighteous to forget their Works of Faith and Labour of Love for his Name's sake; as the last Day will declare, *Mat. xxv. 34, &c.* See also ye my rich Christian Friends, &c and bear in Mind the solemn Words of St. *Paul* to *Timothy*, Ch. vi. latter End. *Charge them that be rich in this World, that they be not high minded, that they trust not in uncertain Riches, but in the living GOD, who giveth unto us all Things richly to enjoy; That they do Good, that they be rich in good Works, willing to distribute ready to communicate:* Now mark what follows, *laying up in store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life.* Surely this is no less *encouraging*, than that other Saying is *awful and shocking, The Covetous whom the LORD abhorreth.* [To be continu'd.]

Note, When this Sermon is finish'd (as I hope it will be in two Numbers more) I have several Remarkable Particulars to insert from the Reverend Mr. WHITEFIELD.

ADVERTISEMENT.

Lately Published, (and may be had of the Printer of this Paper)

THE *PERFECTIONISTS* examin'd: Or *Inherent Perfection in this Life no Scripture Doctrine.* To which is affix'd the Rev. Mr. Whitefield's thoughts on this Subject, in a Letter to Mr. Wesley.—By William Fleetwood, Gent.—“Though I were righteous, yet would I not answer him; but I would make Supplication to my Judge. *Job ix. 15.* If I justify myself, mine own Mouth shall condemn me: If I say I am perfect it shall also prove me perverse. *Ver. 20.* What is Man, that he should be clean? And he which is born of a Woman, that he should be righteous?

‘*Scire tuum nihil est, nisi te scire hoc sciat alter.*

Perf. Sat. I.

‘----*Si quid novisti rectius istis,*

‘*Candidus imperti: Si non his utere mecum.*

Hor. Ep. iv. Lib. i.

(Price One Shilling.)

A Letter from Mr. *Cennick.*

Dear Sir,

Brother *Whitefield* has appointed me to come to Town. I believe I may set out hence by *Tuesday*, but cannot get into *London* before *Saturday*: when, if it please our Lord, I shall be with you. I think to call at your House. We expect Brother *J. Wesley* here To-night. Brother *Whitefield* is to go to *Gloucester* on *Monday* next. Here is a good prospect of the Prosperity of the TRUTH. Pray for the peace of *Jerusalem*. And forget not your unworthy Brother and Fellow-servant to *CHRIST*,

Bristol, May 2.

J. CENNICK.

[Saturday 16 May]

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Numb. 6.

The *WEEKLY HISTORY*:

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[Mr. CHANLER's Sermon continued.]

And, O ye young Persons, who have begun to be Christians, whose Grape is yet very tender, take Heed of crushing the same by again indulging your selves in your former Vanities, Gaieties, sinful Lusts and Pleasures: Yea, suffer me earnestly to repeat the Caution, because herein I am jealous over you with a godly Jealousy. And O! that I might prevail with you to try, and try again, how good the LORD is, more and more daily studying the ravishing Sweetness and Pleasures of a holy and devout Life, even a Life of Faith, and Fellowship with God in all Acts of Holiness, thereby anticipating the unspeakable Joys of the glorious upper World. This! O This! will at once *sweeten* all the *Bitters*, and render *insipid* all the *vain* and *sensual Sweets* of this Life, still causing you closer and closer to cleave unto the LORD. Believe it, O believe it! That as to be carnally minded is Death; so to be spiritually minded is Life and Peace, *Rom. viii. 6*. Instead of being adorned with gay and glittering Apparel, let it be your Ambition to be clothed with the royal Robe of CHRIST's Righteousness, and to be adorned with Graces of his HOLY SPIRIT; even the Ornament of a meek and quiet Spirit, which is in the Sight of GOD of great Price. And instead of carnal Mirth, when you are merry, solace your selves in singing the Praises of GOD in Psalms and Hymns and spiritual Songs, making Melody unto the LORD, with Grace in your Hearts. Be often also in the Exercise of a godly Sorrow for your former youthful Vanities, which will not only end in a holy Joy, but also naturally, and of Course, wash of all your former Varnish and Spots of Deformity from your Faces, by which once you vainly thought you added to your Beauty, whilst in Truth (in the Eyes of all serious, godly Ministers, and others) they but too plainly evidenced the Deformity of your Souls, patch'd and spotted with Sin and Vanity like a Leopard, and which, if GOD in a Way of Judgment was to fasten on your Faces, you would give ever so much to have them removed. See, see I beseech you, O ye *foolish* Daughters, read with a religious Awe, Fear and Trembling, GOD's terrible Declarations against the proud, vain, incorrigible and haughty Daughters of *Zion*, in the third Chapter of *Isaih*. In a Word, Labour after a *superlative* Love to CHRIST and heavenly Things, and you will of *Course* drop all these *Foibles*, and cleave stedfastly unto the LORD. Having turned your back upon *spiritual*

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spiritual Sodom be sure never once to look back. *Remember Lot's Wife.*

4. My dear Friends, Look well to your Choice both of *Books* and *Company*. Take heed of Reading all such Books, which at once wasteth your precious Time, and corrupts your Minds, of which Kind are all vain Songs and Ballads, Plays, Novels, Romances, and lying Histories; as also some Books that go under the Name of Books of Divinity which howsoever may contain some Things *materially* good, yet intermix'd with poisonous and corrupt Doctrines, the former serving to the unwary as gild to cover the *pernicious* Pill; some of which, particularly by Name, [*Dr. Clark's Works, Chubb's and Mr. Foster's: to which I will add Dr. Whitby's*] you were caution'd to beware of the other Day, by *our famous* Preacher, when he most elegantly set before us the crafty Methods of such as do corrupt the Word of God, who like huckstering Merchants, do in vending their bad Wares, put some good ones amongst them in order the more slyly to get off their Bad. But now on the other Hand, Let me most earnestly exhort you to read the best Books of human Composure from the good Word of God, whose Authors were Men renowned, both for their Soundness in the Faith, and Holiness of Life, both amongst the Divines of the established Church and the Dissenters: These are so numerous, that Time would fail me to declare; however to mention a few, particularly, the Works of the truly pious Arch-Bishop *Usher*, Bishop *Downame*, Dr. *Sibbs*, Dr. *Preston*, and the famous Mr. *Perkins*, and Mr. *Thomas Wilson*, Author of the Christian Dictionary; also of a later Date, Bp. *Hall*. Bp. *Wilkins*, Bp. *Beveridge*, Dr. *Horneck*, and *Jenks*. And amongst the Dissenters, such as these; Rev. *Charnock*, *Flavel*, *Joseph Allen*, *Durham*, *Henry*, and Mr. *Samuel Willard* of *New-England*, *Stoddard*, *Pemberton*, and others too numerous to mention here; also the Works of Mr. *Benjamin Keach*, and godly Mr. *Bunyan*. But above all, converse with Constancy and Diligence, with the Book of Books, the Holy Bible, which is able to make you wise unto Salvation, through Faith that is in Christ Jesus; where you have a rich Variety of History founded on the surest Verity; Doctrines to instruct you, what both to believe and practise, to correct you when you err, and to recover you when you go astray; Many exceeding great and precious Promises for the Support of your Faith, Hope and Patience, and to comfort you when cast down, whilst at the same Time, you are furnished with Songs of Joy to solace your Souls, when the Consolations of God are strong upon you. What shall I more say, to make you in Love with your Bibles, as one choice Means of your Communion with God, and Growth in Grace until Grace shall be perfected in Glory, according to 2 *Cor.* iii. 18. O then, my Friends, particularly, *ye Young Persons*, be ye laborious and diligent, yea, indefatigable in digging in these golden Mines, that will so abundantly by God's Blessing enrich your Souls, remembering that it is the Counsel and Command of the blessed Jesus, that we *search the Scriptures*, as containing in them the Words of eternal Life. Not forgetting when you read, to lift up your Souls unto God for Illumination, saying, "Open mine Eyes, O Lord, that I may behold wondrous Things out of thy Law and thy Gospel."

And as to your Company, you must be no less careful, to shun all unnecessary Converse with such as are vain and carnal, in their Lives and Discourses, scoffing Ishmaelites, who will endeavour to jeer you out of your Religion, having none in Reality themselves: Pity their wretched Condition, disdain
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their contemptible Speeches; at the same Time, shewing them by your meek, holy, wise Deportment, that there is something very excellent in that strict Godliness which you profess and practise.

On the other Hand, Let your Delight be to converse with such as are no Strangers to Fellowship with GOD, and who to your Souls great Advantage can tell you, what GOD hath done for their own. Remembering that as evil Communications corrupt good Manners; so holy Communications have a proper Tendency to, and by God's Blessing, certainly will make corrupt Manners good, and good Manners better. This GOD hath plentifully shewn his Approbation of. Mal. iii. 16, 17. *Then they that feared the LORD, spake often to one another, and the LORD hearkened and heard, and a Book of Remembrance was written before the LORD, for those that feared the LORD, and that thought upon his Name: And they shall be mine, saith the LORD of Hosts, in the Day when I shall make up my Jewels; and I will spare them, as a Man spareth his only Son that serveth him.* And wheresoever you shall find an experienc'd Christian, though of a *different Denomination*, shun not, but seek his Company, as becomes those who *are passed from Death unto Life.*

5. Labour to live a Life of Faith in, of Love unto, Desire after, and constant Dependance upon GOD. O Labour to say with the blessed Apostle, Gal. ii. 20. *I am crucified with CHRIST; nevertheless, I live, yet not I, but CHRIST liveth in me: And the Life which I now live in the Flesh, I live by the faith of the Son of GOD, who loved me, and gave himself for me,* And let it be your frequent and fervent Request "Lord, Increase this my Faith; which purifieth the Heart, and worketh by Love; Faith that is the Substance of Things hoped for, and the Evidence (the Demonstration) of Things not seen." Let these be the devout Breathings of our Souls, "Lord, Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. As the Hart panteth after the Water-Brooks, even so panteth my Soul after thee, O GOD." Let us not distrust him at any Time, but confidently trust in him at all Times, cheerfully casting all our Cares upon him, who careth for us. And whilst we be religiously careful about every Thing, let us be anxiously careful for nothing: But in every Thing by Prayer and Supplication with Thanksgiving, let us make our Requests known unto GOD, remembering that it is not in vain said, *that the Peace of GOD, which passeth all understanding, shall keep your Hearts and Minds through CHRIST JESUS,* Phil. iv. 6. Let us be strong in the LORD, and in the Power of his Might, strong in the Grace which is in CHRIST JESUS, ever pressing forward and looking upwards; and when we are made to groan under our manifold Imperfections, even after we have done our best, let this be our Solace, that we have in CHRIST JESUS a perfect Righteousness, to trust in for our Acceptance with and Justification in the Sight of GOD. Yea, by how much the more we are sensible of our own Short-comings, let us by so much the more prize and value this Righteousness of our dear LORD. Yea, whether we are in a good Frame, or a poor dry one, in our Drawings nigh unto GOD let our Souls cast Anchor here: Which brings to my Mind something pertinent on this Head, in the Works of a certain evangelic Writer. "When (says he) the Christian has made the greatest Advances in Holiness, "he cannot but reflect upon the whole with Shame and Blushing: 'Tis in "the Righteousness of the Redeemer only, we can appear Spotless at the "Throne

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“Throne of GOD; this is the Christian’s sole Dependance, this his Joy, this “his Comfort, under a View of his own Imperfections, even this, that he “hath a Righteousness to trust to, and depend upon, which is equal to all “that the Law has demanded. [*Mr. Richardson’s Funeral-Sermon on the Lady Page; as quoted by Mr. Gill.*]

6. Would we with Purpose of Heart cleave unto the LORD, then let us live in the daily delightful Prospect of the unspeakable Glories of the upper World, *having our Conversation in Heaven, from whence also we look for the Saviour the LORD JESUS CHRIST, who will change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working whereby he is able even to subdue all things to Himself*; Phil. iii. 20: Blessed be GOD there is such Things as these; they are no cunningly devised Fables, but the Words of Truth and Soberness. As sure as the LORD liveth and dungeth not, there remaineth a glorious and everlasting Rest for the People of GOD, to the which in a very little while he will bring them all, where they shall be both compleatly delivered from all Evil, and put into the delightful Possession of all Good; where they shall be compleatly blessed and happy both in Soul and Body, and *that for ever*; they shall not only *be*, but also *ever* be with the LORD, and be made experimentally to know, that in his Presence there is Fullness of Joy, and that at his right Hand are Pleasures for evermore. And O! if Christians would but make it their studious Practice to realize the same in the lively Exercise of Faith, even that Faith which is the Substance of Things hoped for, and the Evidence of things not seen; what happy Lives would they live even amidst all the Commotions and Disquietments of this frail and perishing Life below! This would abundantly strengthen them amidst the greatest Difficulties to press forward, setting but little Store by either their temporal Goods or Life; like unto those Heroes of old, who took joyfully the spoiling of their Goods, *knowing in themselves*, that in Heaven they had a better and more enduring Substance, not loving their Lives even to Death. It was by Faith that they lived above the Love of this present Life, and the Fears of approaching Death. And who dying in this Faith, which (as St. *John* saith) overcometh the World, are now triumphant Saints in Heaven, where, with the whole Elect of JESUS, making up one triumphant Assembly; they shall sing eternal Hallelujahs to GOD, who sitteth upon the Throne, and unto the LAMB for ever and ever.

7. And lastly, Would you with Purpose of Heart cleave unto the LORD, Then see that you walk closely with GOD in the diligent and devout Use of all the Means of Grace and Salvation, both publick and private, such as Reading, Hearing, Meditation, Prayer, and the holy Supper of the LORD, where the Saints are daintily fed with the Bread of Life, even the precious Body and Blood of our dear and dying LORD, whose Flesh is Meat indeed and whose Blood is drink indeed. Here their several Graces are exercised and improved, their Souls comforted and strengthened; And in a Word, Every worthy or meet Communicant, that is to say, every true penitent Believer, who are truly born of GOD, and so have both the Truth of Grace in Habit and fresh Exercise, after a strict Examination; whilst at the same Time they enjoy sweet Fellowship with GOD and one another, as a Pledge of their everlasting Fellowship in Heaven hereafter; whilst also the great MASTER, of the Feast stands crying, *Eat O ye my Friends, drink, yea drink abundantly. O Beloved.* [To be continu’d.]

Note. This Sermon will be finish’d (God willing) next Week: And I have now in my Possession several remarkable Particulars to insert in the 8th Number, concerning the Reverend Mr. WHITEFIELD.

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An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by *J. Lewis* in *Bartholemew-Close*. [Price One Penny]

[*Mr. CHANLER's Sermon Concluded.*]

O then come frequently and preparedly to this holy Table, hungering and thirsting after this Bread of Life and new Wine of the Kingdom. And be sure strictly to keep your Hours with GOD, both in your Closets and Families, and also in his House; where he hath promised his Presence, and where his Honour dwells.

And then, my dear Friends, be sure to back all with a *holy Life* and *Conversation, visible unto all Men*. As GOD hath shined into our Hearts by his Grace, so let this our Light shine in such a bright Manner before Men, that they seeing our good Works may glorify our Father which is in Heaven. Only let our Conversation be as becomes the Gospel of CHRIST; standing fast in one Spirit, with one Mind, striving together for the Faith of the Gospel, (*Phil. i. 27.*) Conscientiously performing all our relative Duties, one towards another, in all Humility, Peace and Love. And as we have received of the LORD JESUS, how we ought to walk and to please GOD, so let us abound more and more, remembering that herein is our heavenly Father glorified, that we bring forth much Fruit; so shall we manifest our selves to be the Disciples of the holy JESUS. *John xv. 8.* O let us then make it our daily Study to walk worthy of the LORD unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of GOD. *Col. i. 6.* Let us not rest in our present Attainments of Grace, but labour diligently to grow therein, and in the Knowledge of our Lord and Saviour Jesus Christ. This is the Way to make our Calling and Election sure; that is to say, to attain to a full Assurance of our being the Called and Elect of God, chosen in Christ before all Worlds and in Time called by his Word and Spirit, with a holy Calling, unto Holiness on Earth, and Glorification in Heaven; in doing which, an Entrance shall be administred unto us abundantly, into the everlasting Kingdom of our dear Redeemer, that is to say, then we shall not only enter safely and certainly, but also triumphantly into Heaven. So that as Assurance is attainable, it is both our Duty and Interest to press after it, according to the Directions given, *2 Pet. i. 5, to 12.* Yea, as a further Help to us herein, let us set before us the bright Examples of the primitive Saints, that we do every one of us shew the same Diligence to the full Assurance of Hope unto the End: That we be not slothful, but followers of them, who
through

through Faith and Patience inherit the Promises. *Heb.* vi. 11, 12.

In a Word; My dearly beloved Brethren. Let us be steadfast and unmovable, always abounding in the Work of the Lord, certainly knowing that our Labour shall not be in vain in the Lord.

Thus by divine Assistance, I have gone thro' the three first and main Things proposed in the handling of this weighty, Subject.

First, I have endeavoured to set before you the Import and Nature of the Duty here exhorted to.

Secondly, I have offered some weighty Reasons with a Design to enforce it, And

Thirdly, I have laid down several Heads of Direction in order to assist you in the right and cheerful Discharge of it. Which brings me

IV. and finally to add, That after all that has been said for the Establishment of those who have already turned to the Lord, I cannot think of parting with you; until I have express'd my deep Concern for and offer'd one Word of Advice unto all such unhappy Souls as have not as yet taken so much as one Step towards Heaven, remaining unmoved under all those penetrating Sermons of our powerful Preacher. And since the Case is so, I should utterly despair of moving you, were it not that I consider, that whosoever plants or waters, it is God that gives the Increase, and who sometimes doth give it to the Labours of the meanest as well as to the most accomplished of his Servants. To proceed then;

Are there yet amongst you anyone Prodigal, who still refuseth to return? Let me beg of you for the LORD's sake, yea for your precious and immortal Soul's sake, to give ear a little, whilst I reason with you. Ah! poor, careless and wretched Creature! I cannot but pity thy Case, mourn over thy wretched Condition, and express my deep Concern for thee, sounding such an Alarm in thy Ears as is enough to make them both to tingle.

Wilt thou be advised then to consider the dreadful Condition thou art in; for as the Lord liveth there is but a Step betwixt thee and eternal Death. This! this! O thou poor, careless, unregenerate Soul, is the just and dreadful Wages of Sin; so that if thou should'st die in this thy unrenewed State, 'tis as impossible thou should'st go to Heaven, as that God should change, who by an irreversible Statute hath declared, *That without Holiness no Man should see the Lord*: And the Saviour of Sinners hath by a double Asseveration doubly express'd the same, even that *unless a Man be born again, he cannot enter into, he cannot see the Kingdom of Heaven*. And how then, if God should this Night summons thy Soul out of thy Body, to appear before him as thy Judge, (as for any thing thou knowest to the contrary he may) and what then will become of thee? Canst thou bear to think of appearing before him as thy Judge, as an angry and sin-revenging God? Can thine Heart endure, or thine Hands be strong, in the Day that God shall deal with thee? Hast thou an Arm like unto God, or canst thou thunder with a Voice like him? Wilt thou, dare to run upon him, even upon his Neck, and upon the thick Bosses of his Buckler? O! be not so mad so fool-hardy, for he is wise in Heart, and mighty in Strength, so that none ever hardened themselves against him and prospered, Think! Think! upon that awful Proposition, *That it is a fearful Thing to fall into the Hands of the living God*; (*Heb.* x. 31.) who will wound the Head of his Enemies, and the hairy Scalp of such a one as goeth on still in his Trespases, (*Psal.* lxxviii. 21.) See now (saith he) that

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I, even I am he, and there is no God with me: I kill, and I make alive: I wound and I heal: Neither is there any that can deliver out of my Hand. For I lift up my Hand to Heaven, and say I live for ever, if I whet my glittering Sword, and my Hand take hold on Judgment, I will render Vengeance to mine Enemies, and reward them that hate me, *Deut.* xxxii. 39, 40, 41. What meanest thou then, O Sleeper, arise and call upon thy God, if peradventure he may have Mercy on thee, that thou perish not? (*Jonah* i. 6.) Awake; awake, thou that sleepest, and arise from the Dead, and Christ shall give thee Light. (*Eph.* v. 14.). O Sinner! Give not Sleep unto thine Eyes, nor Slumber unto thine Eyclids, until with a bowed Will and broken Heart, upon thy bended Knees, thou hast made thy Suit unto God, in his dear Son's Name, smiting on thy Breast saying, "God be "merciful unto me a Sinner! O spare me, good Lord, in thy tender "Mercy! Spare, and not cut me off! but graciously receive me a poor "returning Prodigal into thy Favour, pardoning my heinous Sins, and renew-"ing my polluted Soul, for the Merits sake of thy dear Son Christ Jesus our "Lord.

Do it, I say, speedily, and without Delay, for behold, now is the accepted Time, behold, now is the Day of Salvation! Seek ye the Lord, while he may be found: Call upon him, while he is near. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy on him, and unto our God for he will abundantly pardon. Yet, though thy Sins are of a Crimson Die, do not despair, but come, since God so graciously condescends to say unto thee, *Come now and let us reason together, tho' your Sins be as Scarlet, they shall be white as Snow; though they be red like Crimson, they shall be as Wool*, *Isa.* iii. 18.

O ye Young Men and Women! who have been so foolish hitherto as to refuse Instruction, Let me in Love to your Souls, beseech and exhort you to be wise. O! *Remember now your Creator in the Days of your Youth*, no longer, turn a deaf Ear to the Redeemer's Claim, *My Son, Give me thy Heart*.

But if notwithstanding all that has been said, you are still resolved to go on in your old vain Courses, why go, and take what follows. *Rejoice O young Man in thy Youth, and let thine Heart cheer thee in the Days of thy Youth, and walk in the Ways of thine Heart, and in the Sight of thine Eyes: But know thou that for all these things God will bring thee into Judgment.* Therefore by a speedy Return and timely Repentance, remove those Sorrows of Heart that then are like to surround thee; put away Evil from thy Flesh remembering that *Childhood and Youth are Vanity*, *Eccl.* xi. 9. 10. Knowing the Terrors of the Lord, I do persuade you hereunto. Yea, let me draw you to Christ by the Cords of Love, setting before you the vast Advantages that will certainly attend your hearty closing in with the Lord Jesus; who hath said, *I love them that love life, and those that seek me early, shall find me. Riches and Honour are with me, yea, durable. Riches and Righteousness. My Fruit is better than Gold, yea than much fine Gold; and my Revenue than Choice Silver. I lead in the way of Righteousness, in the midst of the Paths of Judgment; that I may cause them that love me to inherit Substance; and I will fill their Treasures.* *Prov.* viii. 17, to 22. Thus *Godliness is profitable unto all Things, having the Promise of the Life that now is, and if that which is to come.* And what can you desire more to make you happy in both Worlds?

Now

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Now therefore (saith Christ) *hearken unto me, O ye Children; for blessed are they that keep my Ways. Hear Instruction, and be wise, and refuse it not. Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors; For whoso findeth me, findeth Life, and shall obtain Favour of the Lord. But he that sinneth against me, wrongeth his own Soul: All they that hate me love Death,* Prov. viii. 32, to the End,

To conclude; We are positively told, that those that have their Fruit unto Holiness, shall have their End everlasting Life, *For the Wages of Sin is Death but the Gift of God is eternal Life, through Jesus Christ our Lord.* (Rom. vi. 22, 23.) And ye being once turned to the Lord, see that with Purpose of Heart therefore, ye do cleave unto him.

So taking my Leave of you for this Time, I do heartily commend you all unto God, and to the Word of his Grace, which is able to build you up and to give you an Inheritance amongst all them that are sanctified. *Amen.*

[*The End of Mr. Chanler's Sermon.*]

A Post-script to the *South-Carolina Gazette*, No 361.

Mr. Timothy,

YOU will permit me to communicate through your Press, to the Publick what sort of Reception Mr. Whitefield lately had in New-England; which I shall now do from several obliging Letters to some eminent Ministers of Boston, and adjacent Towns, who are more competent Judges of superior Merit, than your Friend, &c.

Josiah Smith.

In a Letter of Oct. 1. 1740. I find these Passages,

Rev. and Dear Sir,

YOUR kind Letter by Mr. *Whitefield*, and your other, &c. are both before me. You rais'd our Expectations of him very much, as did his Journals more, and Mr. *P*— of *New-York* concurr'd with you; but we all own now we have seen and heard him, that our Expectations are all answer'd and exceeded; not only in his zealous and fervent abounding Labours but in the Command of the Heart and Affections of his Hearers. He has been received here as an Angel of God, and Servant of Jesus Christ, as was the Apostle by the ——. I hope this Visit to us is like to be of very great Use and Benefit to Ministers and People. He has found his Heart and Mouth much opened to speak freely and boldly to us, and he finds it received with Joy. The same Gentleman, *Nov.* 29, 1740, writes thus;—Mr. *Whitefield* left us seven Weeks ago; the last Week we heard of him at Philadelphia: From them to us I hear that much of the Presence of God is with him. He has left a Blessing behind him, we hope, with us. Our People old and young, high and low are very swift to hear. The excellent Meekness of Mr. *Whitefield's* Answer to the *Querist* will honour him to you.

[This Account to be continued, and ended in the next Paper.].

A D V E R T I S E M E N T .

Lately published.

THE Thirty-nine Articles of the Church of *England*, on a broad Sheet of Paper; whereby all Men may at one View see how far the generality of the present Clergy are fallen, and have deviated from their own proper Institution.

The *WEEKLY HISTORY*:

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[*The Remainder of the Account begun in our last Paper.*]

Another in a *Letter*, October 22, 1740, thus expresses himself.---Though 'tis always a singular Pleasure to me to hear from you, yet your two letters by Mr. *Whitefield* had a new Circumstance of Pleasure from the dear Hand that presented them. I perceive you are impatient to know what manner of entering in he had among us. *His own received him not.* But we (Ministers, Rulers, and People) generally received him as an Angel of God, or as *Elias*, or *John the Baptist* risen from the Dead. When he preached his Farewel Sermon on our Common there were 23000 at a moderate Computation. We are abundantly convinced that you spake the Words of Truth and Soberness in your Sermon relating to him. Such a Power and Presence of God with a Preacher, and in Religious Assemblies, I never saw before; but I would not limit the Holy One of *Israel*. The Prejudices of many are quite conquered, and the Expectations of others vastly out-done, as they freely own.

A considerable Number are awakened, and many Christians seem to be greatly quickened. In the Town, whoever goes about to lessen Mr. *Whitefield's* Character is in danger of losing his own. He has Preached twice at *Cambridge* he has there one warm Friend, Mr.---- the Tutor, who has followed him to *Northampton*, and will, for ought I know, to *Georgia*. But Mr. *Whitefield* has not a warmer Friend any where, than in the first Man among us. Our Governor can call him nothing less than the Apostle *Paul*. He has shewed him the highest Respects; carried him in his Coach from Place to Place; could not help following him 50 Miles out of Town: and I hope the Religion of the Country will fare the better, for the Impressions left on him.—The same Gentleman writes in another *Letter*, Dec. 2, 1740,---The Man greatly beloved I suppose may be with you before now, that his Visit here will be esteemed a distinguishing Mercy of Heaven by many, I am well satisfied. Every Day gives me fresh Proofs of Christ's speaking in him. A small Sett of Gentlemen among us, when they saw the Affections of the People so moved under his Preaching, would attribute it only to the Force of Sound and Gestures; but the Impressions on many are so lasting, and have been so transforming, as to carry plain Signatures of a divine Hand going along with him.—Another Gentleman, Oct. 21, 1740, thanks me for recommending

commending to him so worthy a Person as the Rev. Mr. *Whitefield*, who has preached Christ, and the great Trnths of the Gospel among them, with remarkable Fervour of Spirit, and to a general Acceptance, and hope there are many effectually awakened by his powerful Ministry.—Another of the same Date, writes,—That he had conceived very highly of him from some Clauses in my private Letters, and the Sermon I preached by way of Apology, &c. But confesses he had not gone high enough in his Thoughts of him, and that his Expectations are more than answered in him.—Another, *Nov. 21, 1740*, blesses God that he was sent thither, that he had so many Opportunities of seeing him, and sitting under his Ministry; that he appeared to him a wonderful Man indeed! that his Preaching was accompanied with a divine Power and Energy, beyond any Man's he had ever heard before, and the Effects of his Ministry were very marvellous among them.—I shall conclude with the following Passage of another Gentleman in a *Letter of Nov. 1, 1740*,---I received yours by the Rev. Mr. *Whitefield*, with whom I coveted a great deal more private Conversation than I had Opportunity for, by reason of the Throngs of People that were almost perpetually with him. But he appears to be full of the Love of God, and fired with an extraordinary Zeal for the Cause of Christ; and applies himself with the most indefatigable Diligence that ever was seen among us, for the promoting the Good of Souls. His Head, his Heart, his Hand, seem to be full of his Master's Business. His Discourses, especially when he goes into the expository Way, are very entertaining. Every Eye is fixed upon him, and every Ear chain'd to his Lips. Most are very much affected, many are awakened and convinced, and a general Seriousness excited. His Address more especially to the Passions is very wonderful, and beyond what I have ever seen. Although I can by no means go his Lengths in censuring, yet I can make Allowance for such Things when I see the Fervour of his Soul, and how the Zeal of God's House has even eaten him up. I think I can truly say that his Preaching has quickened me. And I believe it has many other besides, as well as the People. Several of my Flock, especially of the younger Sort, have been with me, manifesting the great Convictions that were stirred up in them by Mr. *Whitefield's* Preaching. And there is this remarkable amongst them of the good Effects of his Preaching, that the Word preached now by us seems more precious to them, and comes with more Power upon them. My Prayer for him is, that he may be directed, preserved, and prospered in all his Travels by Sea and Land. That his precious *Life* may be lengthened out, and that he may be an Instrument of reviving dying Religion in all Places whither soever he comes, who seems to be wonderfully fitted for, as well as spirited to it.—Many other Passages may be produced but I suppose these are sufficient. *Finis.*

The Dissenters ARTICLE of GOD's Eternal Decrees, agreeable to the 17th Article of the Church of England.---Taken out of Mr. Jonathan Warne's Attempt to promote Love and Unity between the Church of England and the Dissenters. Page 14, &c.

GOD hath decreed in himself from all Eternity, by his most wise and Gholy Counsel, of his own Will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the Author of Sin,

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Sin, nor hath Fellowship with any therein, nor is Violence offered to the Will of the Creature, nor yet is the Liberty, or Contingency of second Causes taken away, but rather established, in which appears his Wisdom in disposing all things, and Power, and Faithfulness in accomplishing his *Decrees*.

Although God knoweth whatsoever may, or can come to pass upon all supposed Conditions; yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such Conditions.

By the Decree of God for the Manifestation of his Glory, some Men and Angels, are predestinated, or fore-ordained to eternal Life, through Jesus Christ to the Praise of his glorious Grace; others being left to act in their Sin to their just Condemnation, to the Praise of his glorious Justice.

All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make Partakers of the Grace of Adoption; by which they are taken into the Number, and enjoy the Liberties and Privileges of Children of *God*; have his Name put upon them, receive the Spirit of Adoption, have access to the Throne of Grace with Boldness, are enabled to cry, *Abba Father*; are pitied, protected, provided for, and chastned by him, as by a Father; yet never cast off, but sealed to the Day of Redemption, and inherit the Promises, as Heirs of everlasting Salvation.

Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious Faith of his Elect unto, can neither totally nor finally fall from the State of Grace; but shall certainly persevere therein to the End and be eternally saved, seeing the Gifts and Callings of God are without Repentance, (whence he still begets and nourisheth in them Faith, Repentance, Love, Joy, Hope, and all the Graces of the Spirit unto Immortality) and though many Storms and Floods arise and beat against them, yet they shall never be able to take them off that Foundation and Rock which by Faith they are fastned upon: Notwithstanding through Unbelief and the Temptations of Satan the sensible Sight of the Light and Love of God, may for a Time be clouded, and obscured from them, yet he is still the same, and they shall be sure to be kept by the Power of God unto Salvation where they shall enjoy their purchased Possession, they being engraven upon the Palms of his Hands, and their Names having been written in the Book of Life from all Eternity.

This Perseverance of the Saints depends not upon their own free Will; but upon the Immutability of the Decree of Election flowing from the free and unchangeable Love of God the Father; upon the Efficacy of the Merit and Intercession of Jesus Christ, and Union with him, the Oath of God, the abiding of his Spirit; and the Seed of God within them, and the Nature of the Covenant of Grace, from all which ariseth also the Certainty and Infallibility thereof.

And though they may through the Temptation of Satan and of the World, the Prevalency of Corruption remaining in them, and the Neglect of Means of their Preservation fall, into grievous Sins, and for a time continue therein; whereby they incur God's Displeasure, and grieve his holy Spirit, come to have their Graces and Comforts impaired, have their Hearts hardened, and their Consciences wounded, hurt, and scandalize others, and bring temporal Judgments upon themselves: yet they shall renew their Repentance and be preserved through Faith in Christ Jesus to the End. *Finis.*

From

From the *Pennsylvania Gazette*.---On hearing Mr. *George Whitefield* at the
New Building in *Philadelphia*.

LONG have the learned Pastors of the Age
Their Hearers pleas'd by copying from the Stage;
The Gospel dropp'd, and introduc'd a Scheme
By which we *Savious to ourselves* become:
Taught Moral Precepts in a pleasing Strain,
So complaisant they never give us Pain:
DO THIS AND LIVE, was all we had in View;
The Preacher pleas'd, and pleas'd the Hearer, too.
But lo! a *WHITEFIELD* comes with Zeal divine,
In whose strict Life the Christian Graces shine,
In Doctrine found, in Faith and Virtue strong,
With soft Perswaasion dwelling on his Tongue.
He comes by Heaven's command, to chase away
those Mills and cloud, that long have hid the Day:
To pull a long prevailing Error down,
Which takes from off *EMANUEL'S* Head the Crown:
To rouse with an awakening Trumpet, those,
Who sit supinely in a false Repose,
To harden'd Sinners Terror to impart,
And probe with Skill divine the wounded Heart:
To preach a Truth which *Nicodemus* heard
Spoke by the Mouth of Him who never err'd;
A great and certain Truth, but too severe
For a degenerate sensual Age to bear.

Go, wondrous Youth! thy heavenly Talk pursue
Be not dismay'd at what the World can do;
Though Libertine, when sacred Truths they hear,
Hasten for comfort to the Scoffers chair,
Or by the Bowl or by the Bottle clear'd,
Laugh at the Danger which before they fear'd:
And while the Blood runs swift thro' every Vein,
And none but gay Ideas fill the Brain,
Each does the other's impious Wit applaud,
Mock, at Religion, and blasphemes his GOD.
Tho' haughty Deists, Fav'rites of the Times,
Do all thy Action, construe into Crimes:
Tho' some who to Religion make Pretence,
Want only Pow'r to send thee bleeding hence:
Tho' Earth and Hell should with united Force
Employ their Malice to impede thy course:
Yet fear thou not, be to thy Master true;
He will direct thee, and preserve thee too;
He will the counsels of thy Foes confound,
And lay their boasted Glory to the Ground.
Then journey on, the Light of Truth display,
Bid harden'd Sinners hearken and obey;
To Realms that now in midnight Darkness, dwell,
The joyful Tydings of a SAVIOUR tell.

*Mr. LEWIS, Please to give this a Place in your Paper, and you'll oblige your
Constant Reader,*
T. G.

Written in the Conclusion of a Letter to a Friend, where was inserted
the melancholy Account of the Departure of an Infant, *May 1, 1741*, aged
Five Years.

HE as done with all these transitory Things;
Gone down to dwell with Potentates and Kings:
Unadive Pris'ners there together lie;
Crowns are neglected, Sceptres are thrown by;
What Diff'rence 'twixt this little Babe and they;
His little Hands no more with cockles play.
They from Vexatious Schemings there have Rest,
Nor childish Plaies disturb his little Breast,
Fain would Affections range his Actions o'er;
Still pleasing Thoughts make Sorrows rise the more:
I hush my Murm'ring still, nor would repine,
Acknowledging my Duty's to resign;

Ere I'm aware my Thoughts break loose again,
Then Tears gush out and interrupt my Pen.
I curb my Passions still they rise, and sue
For leave to bid my dearest *John* Adieu.
Nought yield, Relief, or sooths my troubled Breast,
'Till I can reach my Rock, my Hope, my Rest.
Then am still confessing God is just,
And has a Right to sentence all to Dust.
In all his Dealings then I acquiesce,
Nor doubt his WISDOM or his FAITHFULNESS.

Yours, &c.

As I have a little Room left, I shall transcribe something worthy of Ob-
servation from Mr. *Jonathan Warne's* Book, entituled, *The Church of Eng-
land turn'd Dissenter at last*, &c. (That Gentleman having given me leave,
long ago, to take any thing out of his Books that might serve my Purpose.)
This Author says (*Page 93.*) that he had read a Book some Years ago,
which he thought was wrote by Dr. *Owen*, but was not sure: There was
this threefold Question in it:

*Whether Christ died for all the Sins of all Men? or some of the Sins of all
Men? or all the Sins of some Men?*

'If, says the Author, they say, for all the Sins of all Men, then must all,
'Men be discharged by Virtue of that Satisfaction given to the Justice of
'God: And if they say, for some of the Sins of all Men, then have all Men,
'some Sins to answer for: Then, as holy *David* says, *Lord, if thou
'shouldst mark Iniquity against us. O Lord, who can stand?* But if they,
say, for all the Sins of some Men, then we are one with them, and the
'Controversy ends.'

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A Copy of a Letter from the Reverend Mr. Gilbert Tennent to his Brother William.
Boston, Jan. 24, 1740-41.

THE Lord is doing great Things in this Part of the Country; *I* have been three Weeks and two Days in the Eastward, in which Space *I* have preached forty-one Times, and have seen great Appearances in *Portsmouth* and *Charles-town*: There were in Time of Sermon such Out-cries that my Voice had like to have been drowned: There was not only a great Shock in these Places, but in *Greenland*, *Ipswich*, *Hamlet*, and *Marble-head*, *I* believe many Hundreds in this Eastern Journey have been wounded in one Degree or other; the main Body of several Places were shaken; and the Work of God goes on surprisingly in *Boston*, so that at one Time there have been sixty to be pray'd for under Trouble. *I* hear there is about 30 wounded at the College; there *I* am going to preach this Night, and to-morrow. Some of the Collegians have received Comfort, *I* shall return in a Week or Fortnight if *I* can overcome the Importunity of the People here. Brother, help me to praise God. The Lord bless you and yours. G.T.

I hear Mr. *Webb* had Seventy to converse with this Week.

Mr. *Bealy* writes in his Letter to Mr. *Redman*, *Philadelphia*, Mar. 4, 1741,

The last Week in a private Society in our Congregation, the Lord Jesus descended with such mighty Power, that many open Enemies were struck to the Ground, and cried out, and confessed themselves such; some convinced; seeking Souls received the Lord Jesus; and the Children of God in general so refreshed, that they could not refrain from crying out to praise God.

Part of a Letter sent to the Reverend Mr. Whitefield, from the Reverend Mr. Edwards of Northampton in New-England, December 14, 1740.

Reverend and Dear Sir,

I Have joyful Things to send you concerning the State of Religion in this Place. It has been gradually reviving and prevailing more and more,
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ever since you was here. Religion is become abundantly more the Subject of Conversation: Other things that seemed to impede it, are for the present laid aside. I have Reason to think that a considerable. Number of our young People, some of them Children; have already been savingly brought home to Christ. I hope Salvation has come to this House since you was in it with respect to one, if not more of my Children. The Spirit of God seems to be at work with others of the Family. That blessed Work seems now to be going on in this Place, especially amongst those that are young: And as God seems to have succeeded your Labours amongst us, and Prayers for us, I desire your fervent Prayers for us may yet be continued, that God would not be to us as a way-faring Man, that turns aside, to tarry but for a Night, but that he would more and more pour out his Spirit upon us, and no more depart from us; and for me in particular, that I may be filled with his Spirit, and may become fervent, as a Flame of Fire in my Work, and may be abundantly succeeded, and that it would please God, however unworthy I am, to improve me as an Instrument of his Glory, and advancing the Kingdom of Christ.

A Copy of a Letter sent by Mr. H—— B——, a wealthy Planter, in South-Carolina, to his Sister; giving all Account of his Conversion.

Dear Sister,

Good Hope, Nov. 13, 1740.

I Have been too indolent in writing to you to keep up the Harmony and Union which ought to be betwixt two who took Life in the same Womb. Tho' God knows I love you as a kind Sister, the distant Situation of our Dwellings makes it difficult to converse often Face to Face, yet by Letters we might have a Correspondence, and now and then delight each other with the Occurrences of Life that happen in our Way.—Nothing in this Life, except our Union with the Holy Spirit, gives more true Delight than a Union and Harmony of Souls that take sweet Counsel together in the Things of God.—I shall proceed to give you an Account of my Conversion. For many Years I eagerly fought to advance my Fortune in worldly Goods, supposing it to be consistent with my Duty to God and Man.—First to God, in that I sought to him daily by Prayer, I frequented his Ordinances, and proposed, when I should acquire an Estate, to be liberal to the Poor. Secondly to Man I endeavoured to do what was just (overlooking at the same Time that Justice which was due to my poor Slaves, who were spending their Strength and Lives for me, and were left in their Ignorance of the common Salvation through Jesus Christ, and on considering my Life, I flattered myself that although I knew my Heart to be far short of loving God with my whole Soul and Strength—Though I was guilty of many Sins and Imperfections, though I was often led astray by the Passions of my corrupt Heart, and the delusive Temptations of the Devil; yet as I had a Regard to God, his Name, his Word, his Ordinances; and loved those who seemed to fear him, he would graciously accept the Desires of my Heart, and place all my Deficiencies on the All-sufficiency of Jesus Christ; and having often experienced the condescending Goodness of God in the Answers of my Prayers—I concluded my State safe, and counted myself
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among his true *Israel*.—I considered not that God required the whole Heart, all the faculties at Soul and Body to be devoted to his Service; that I must be regenerated and changed; must put off the old Man, my corrupt, filthy, devilish, depraved Nature, with the Affections and Lusts thereof, and put on the New Man; must be born of the Spirit, changed by the omnipotent Power at God, from that devilish Baseness of Spirit, inherent in corrupt Nature, to a Spirit of Love, Peace, Purity, Holiness, to the Image of Jesus Christ, must be united to him by one and the same Spirit; and as the Branches from the Vine must receive Strength and Nourishment from him continually, to bring forth good Fruits, acceptable to God, and that without this Change of Heart, this new Creation wrought in me by the Power of his Holy Spirit, and this Union with Christ by the same Spirit, I had no Part in his Attonement for Sinners, was dead in Trespasses and Sins, lost and undone, justly condemn'd by the Law to all the Curses of Damnation. And thus ignorant and blind was I with respect to our New-Birth, or Manner of Acceptance through Jesus Christ.—I was strolling as in Midnight Darkness, until the last Winter it pleased God to afflict my Wife with a severe Fit of Sickness, who having had much such a Faith as my own (but more Zeal) when her Life was despair'd of, and Death seem'd to approach, it struck her with Horror and bitter Anguish of Soul. She could not find the least Comfort for her Soul though her Zeal had been such, as to make, it her Practice to retire seven Times a Day (as did holy *David*) to pray and to give Praise to God, and fought diligently by attending the Ordinances, by Fasting, and by doing Good, &c. to prepare herself for the Acceptance of God through Jesus Christ. Under this Anguish and Horror she lay some Days, until being brought to see the Depravity and Baseness of her corrupt Nature, the Pollutions of her Soul, and the Insufficiency of all her religious Works and Endeavours, and that the Satisfaction made by Jesus Christ, and his Righteousness performed in her stead, could only be the sole Cause of our Justification, Pardon, and Acceptance; And that in him alone was all her Help. Then casting herself intirely on his All-sufficiency—The Light of God's Spirit darted in upon her Soul, and she brake out in Raptures of Praise and Thanksgiving, and from that Time had Peace and Comfort of Soul, and an Assurance of his Favour, and lived a Life of Faith in Jesus Christ. On this great Goodness of God to my Wife, I found my Soul much moved with Love to him, and was enabled to pray with Fervour of Desire, and so continued for some Time after, and resolved on a more strict Life devoted to his Service, than formerly—I began to pray publickly in my Family, and more zealously to attend all the Means of Grace—I sought to know the State of my Heart; and considered holy *David's* watering his Couch with his Tears. I longed to have a due Sense of the Sinfulness of my Heart, and to feel in some Measure the Weight of my Guilt, that so I might loath the Occasions thereof, and be more engaged to fear and love God; but looked on his late Goodness to my Wife, as a miraculous Dispensation; I knew not that such glorious Manifestations of his Spirit, were common to his Children, at their new Birth in Jesus Christ as an Evidence of his everlasting Love—However, I was now convinced, that by the Righteousness of Jesus Christ, in perfectly fulfilling the Law of God, by his Satisfaction made to expiate our Guilt, and by his Mediation only Believers could be accepted, and not by any Works of Righteousness done,

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done, or that could be done by us? No, our carnal Nature is altogether depraved, full of all impurity and Sin—Our most legal Righteousness is as filthy Rags, and an Abomination; *Can a clean Thing come out of an unclean*, saith *Job*? I knew that in Christ alone was our Wisdom, Righteousness, and Satisfaction and Redemption. I knew that I must repent of my Sins, and cast myself by a lively Faith on the Mercies of God in Christ, to be justified, sanctified and saved through him; but continued yet ignorant of the State of my Heart, and of that Change which was to be wrought in it at my new Birth, by the Power of God's Holy Spirit: Yea, I knew not that I was yet in my Sins, and unconverted, till about *June* last past—Then my Wife being very desirous to hear Mr. *Whitefield*, I carried her and my Neice, Mrs. *Bull*, up to his House in *Georgea*. We arrived there on *Fridy, June*, and that Evening he expounded on the new Birth, and asserted, *that whosoever was born of the Spirit, and united to Jesus Christ, would be as sensible of the Change, as a Woman was when she had born a Child, though the Pangs of Birth be different, and not in all Persons alike*. This struck on my Heart—I was certain that I had never felt any afflicting Sorrow for Sin, neither could I find any Assurance of a real Change in my Heart; but the contrary—I began to see, that I was in the very Gaul of Bitterness, and Bonds of Iniquity. I went out into the *Common* to meditate, and to pray, and to seek earnestly of God to let me know the Greatness, and feel the Burden of my Guilt, to give me true Repentance, a lively Faith in Jesus Christ, and Acceptance thro' him, and spent the Evening in Prayer; but found my Heart hard, my Affections cold; that tho' my Guilt was great, highly aggravated, by my Abuse of many singular and great Mercies which God's condescending Goodness from Time to Time had bestowed on me; tho' I saw the Damnation of Hell was my just Portion, and that his Mercy alone sustained me, yet I could not grieve or look up with any Warmth of Affection: My Sins which I had formerly over-looked, now stared me in the Face. I saw that my natural Mildness of Temper, Gravity, Kindness, Liberality, Justice and Temperance, not leading me into the same Excesses of Wrath, Envyings, Licentiousness, hard-heartedness, Covetousness, Fraud, Prophaneness, &c. which many others fell into had deceived me.—The innate Pollutions of my Soul as Worldly and Self-Love, Applause of Men, Lukewarmness of Affection and Ingratitude to God, Slothfulness in his Service, unprofitable and sinful Thoughts and Discourses, &c. These and many more Sins of the like Nature lay under Covert in the secret Caverns of my Soul unobserved, till now, on a strict Search—assisted by the Light of God's Spirit, I discovered them to my Amazement. [To be finish'd in our next.]

Lately published, (Price bound *Two Shillings*.)

A *New Hymn-Book*, Written by Mr. *Cennick*. Sold by the Author's Brother (a Plumber) in *Abchurch-lane*, near *Lombard-street*; and by Mr. *Cottingham* (a Glass-grinder) in *Maidenhead-Court*, *Chiswel-street*.

Note. These Hymns are commonly sung by the Rev. Mr. *WHITEFIELD*.

The Preface of this Hymn-book contains an Account of the Conversion and Experience of its Author. In my humble Opinion, the Preface alone is worth above double the Price of the whole Book.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by J. Lewis in Bartholemew-Close. [Price One Penny]

[*The Conclusion of the Letter begun in our last.*]

I look'd unto Christ, but could not apply him to my Soul—I saw that I had no Help in me, and that without his Righteousness and Attonement apply'd to my Soul I was damned—And to expect those Benefits from Christ without an heavenly Contrition, a feeling Sense of my Guilt, of my Ingratitude and impendant Misery, and absolutely renouncing all worldly Goods and Self-love (my darling Sins) for Christ's sake, I looked on as Presumption. I thought on his Saying—That except a Man hate Father, and Mother, and even his own Life also, for my Sake, he cannot be my Disciple; and who-soever loveth Father or Mother, or Son or Daughter, more than me, is not worthy of me.—I found my Heart to continue hard as a Rock; and knew it was just in God to give me over to a reprobate Mind. My Ingratitude racked my Soul. To flee from his Justice was impossible, as well as unjust, to bear it was intolerable. I examined again my Heart, fearing lest my Concern should proceed from only a servile Fear of Punishment; and finding my Heart sincere (tho' too cold and hard) I appealed to God, begging to know yet more of my sinful wretched State—I found myself now willing to have parted with not only all that I was possessed of, but ten thousand Worlds, if in my Power, to have purchased an Assurance of God's Favour and Pardon through Christ, though to be but the very meanest of his Servants: After some Time spent in these Thoughts, and Prayer, I went to Bed with a heavy Heart; and as I awaked in the Morning this Text of Scripture was impress'd on my Mind—*Hunger and thirst after Righteousness, and you shall be filled*: I arose and went out to meditate upon this Text, and to pray, and spent that Day chiefly in Devotion, taking some Comfort from this Text aforesaid, but found my Heart yet hard. In the Evening I determined, by God's Permission, to seek him the next Day in the Holy Sacrament of our Lord's Supper, and offered myself to Mr. *Whitefield*, who after examining me of my Faith, &c. consented. I spent the Evening in Devotion. The next Morning as I awaked, this Text was impress'd on my Mind—*Behold the Bridegroom cometh, go ye forth to meet him*—I arose immediately, hurry'd on my Cloaths, and opened a Book, intended to walk out; but looking into it, found at the Place I had opened, “Useful Directions for Examination before receiving the Sacrament:” And my Heart being enlarged with

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with a Ray of Light then darted into my Soul, I prayed (with my Wife and Mrs. *Bull*, who were also to communicate) over the Commandments, and went to the Holy Sacrament, in which I received further Illuminations and an Assurance of God's Favour to my Soul.—Since that Time the Affections of my Soul are changed; I delight no more in worldly Goods, but live a life of Faith in Jesus Christ.—My sole Joy and Comfort is center'd in Him, who out of the Riches of his Fulness strengthens my Soul with the Grace of his Holy Spirit, and I can't rest under the Hidings of his Face until he restores the Comforts of his Love.—I yet learn more and more the wretched Baseness of my corrupt Nature, and the Vanity of this Life and of all worldly Enjoyments.—I am weary with the many Evils that interrupt at Times my Union and Communion with the Holy Spirit. I watch, I strive, I pray daily against the Enmity and Struggling of my carnal Heart, which though so overcome as to be kept under by the Assistance of Divine Grace, yet too often Satan taking Advantage thereby, doth foil me, and occasions Heaviness of Heart, such as St. *Paul* complained of, saying, *I find a Law in my Members warring against the Law of my Mind, and bringing it into Captivity to the Law of Sin and Death, &c.* yet at Times I am transported with Extasies of Joy, from the Rays of Divine Light and Love darted into my Soul, which fill my Mouth with Thanks and Songs of Praise. Indeed the Goodness of God to my Soul, is beyond Expression; none can know it but those who have felt it.—It is infinite, 'tis Heaven begun upon Earth.---By Faith I have it in Possession, and can say with St. *Paul*, *Henceforth is laid up for me a Crown of Glory that fadeth not a way, eternal in the Heavens, &c.* and with *Job*, *My Redeemer liveth, whom I shall see for myself, &c.* And I rejoice in hope, being fully assured—that he is faithful who hath promised---and that though I am as an unwholesome Vapour, as the Stench of a loathsome Carcase, by Reason of the Pollutions of my depraved Nature remaining in me; yet in Christ I have a compleat Righteousness.---In Him I have *Wisdom, Justification, Sanctification, and Redemption*, 1 Cor. i. 30. and these he hath sealed to me by the Gift of his Holy Spirit, whereby he enables me to cry, *Abba Father*; not by any Works of Righteousness which I have done, or can do, but according to his Mercy he saveth me, *by the washing of Regeneration and renewing of the Holy Ghost, which he hath shed on me*, Tit. iii. 5, and 6. By his Free-Grace and Favour he saveth me through Faith, and that not of myself, it is the Gift of God, *Eph.* ii. 8. Who hath saved me, and called me with an holy Calling, &c. before the World began, 2 *Tim.* i. 9. For no Man can come unto me (saith our Blessed Saviour) except the Father, which hath sent me, draw him, &c. *John* vi. 44, 45. and altho' he hideth his Face from me at Times, and I am troubled;—Though weeping may endure for a Night, yet Light and Joy return in the Morning. His Everlasting Love he will never inirely withdraw from me—O dear Sister, this Union with the Blessed *JESUS*, this Treasure, this Happiness, this Joy is only worthy of our anxious Care. This is the true and chief End of our Being, that we may know the Lord to be our God. Taste that he is Gracious, contemplate his Divine Excellencies, and set forth his Glory and Praise for ever. This is the Happiness of Angels, who sing incessant Songs of Praise, &c. continually crying, *Holy, Holy, Holy Lord God Almighty, Heaven and Earth are full of thy Majesty of thy Glory—Thou alone art worthy to receive Glory and Honour,*

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and Might, and Majesty and Dominion, and Praise, and Thanks, for ever.---
 O let us, though feeble and unworthy Creatures, yet join with those who excel in Strength in this delightful Consort.

*A Letter from Mr. H--- B---- to a Friend, upon his hearing of the great
 Fire in Charles-Town, South-Carolina.*

November 20, 1740.

Dear SIR,

I Was last Night shock'd with the melancholy News of the South East Part of *Charles-Town* being burnt down on *Tuesday*. How deplorable is the Condition of many there, that are in a few Hours reduced to want of Bread! Surely God's just Judgments are upon us—*Is there Evil befallen to a City, and the Lord hath not done it?* saith the Prophet. We have been harden'd under the Sun-shine, the bounteous Dispensations of his Providence; and tho' for some Years past, he hath at divers Times been scourging of us, by Drought; by repeated Diseases on Man and Beast; by Insurrections of our Slaves, and lately by Baffling shamefully our Enterprize against our Enemy, so as to make us a By-Word and an Hissing among the Heathen that are round about us; yet we have not laid it to Heart to turn to Him. As are the People, so are the Priests: Everyone seeking after Gain, nourishing their Hearts as in a Day of Slaughter; and few, very few, say within themselves, *wherefore hath the Lord done these Things?* or turn to seek unto the Hand that hath smitten us. O! that this fiery Dispensation may now lead us to Repentance, and may turn away from us, and that we be not utterly consumed! how ought we everyone to mourn and lament over our Iniquities, and the Iniquities of our Province and Nation; and lift up our Hearts with our Hands to God in the Heavens, with continual Intercessions for ourselves and People, that he may give us true Faith and Repentance: forgive all our Iniquities, and incline our Hearts to be intirely devoted to keep his Laws, and to glorify his holy Name; that he may incline, rule and direct the Hearts of our King and all in Authority, so that they may faithfully and duly execute Justice, and maintain true Religion and Godliness; and that he may inspire all Ministers of his holy Word and Ordinances with heavenly Wisdom and Grace, that they may understand his Will, and faithfully teach, exhort and reprove, both by Example and Precept, in much Love and Lowliness of Mind. O how great will their Judgment be who do the Work of the Lord negligently, and speak leasingly, and cry, *Peace, Peace, when there is no Peace*, deceiving precious Souls, and causing them to sleep in their Sins to Damnation, Many, too many such are crept into Christ's visible Church, for whom we may justly take up *Jeremiah's* Lamentation, and say, *The Prophets have seen vain and foolish Things for thee, and they have not discovered unto thee thine Iniquity*, Lam. ii. 14. Many indeed in our Day have seen vain and foolish Things; their Hearts have run after their Covetousness, and they have delighted themselves in the foolish and vain Enjoyment of worldly Goods and Pleasures, nourishing and indulging themselves in the same Passions, Tempers and Delights with other worldly-minded Men, and by their Practices have made the Commandments and Doctrines of the Blessed Jesus (their pretended Matter) as much as in them by of none Effect; for they entice the People to follow
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their Example, and depart from God: Thus do they pretendedly take upon them a Commission from the Lord of Hosts to fight the Devil's Battles, and, Judas-like, betray our Lord and Master with pretended Kisses of Friendship—O! how sore will the Punishment of such negligent Watchmen be! Ezek. xxxiii. 6. *But if the Watchmen see the Sword come, and blow not the Trumpet, and the People be not warned, if the Sword come and take any Person from among them, he is taken away in his Iniquity, but his Blood will I require at the Watchman's Hand, saith the Lord.* Who there sheweth Ezekiel his Duty from the 7th Verse, saying, *So thou, O Son of Man, I have set thee a Watchman unto the House of Israel: Therefore thou shalt hear the Word at my Mouth and warn them from me—When I say unto the Wicked, O wicked Man, thou shalt surely die; if thou doest not speak to Warn the Wicked from his Way, that wicked Man shall die in his Iniquity; but his Blood will I require at thine Hand.*—See Jer. xxiii. 1. Ezek. xxxiv. 2d to the 10th. *Wo be to the Shepherds or Pastors that scatter the Sheep; that feed themselves, and do not feed the Sheep.* And Jer. xxiii. 21. *I have not sent these Prophets yet they ran, saith the Lord; I have not spoken to them, yet they prophesied.* And again, Verse 30. *I am against the Prophets that steal my Word every Man from his Neighbour, saith the Lord: These all serve for Gain.* They are Thieves and Robbers who come not in by the Door of the Sheep-fold, but climb up the Wall by carnal Helps, and get in, to prey on the Sheep; neither follow the Foot-steps of our true Shepherd, but covet the Fleece only. How many poor careless Souls have we in every Parish that stand in need of being informed of their Danger, and of the absolute Necessity of being born again of God, and having Christ's personal Righteousness imputed to them, before they can have any well-grounded Hope of being finally saved! How many within a few Miles of their Teachers die in their Sins, without being warned or exhorted to come to Christ by Faith! The Blood of such will be required at their Teachers Hands. O! how becoming the Office of Ambassadors of Jesus Christ would it be, to go forth to every Soul (of their Parishoners at least) and make Offers of Peace, and invite them to come in on Gospel Terms? Can any love their Master with all their Souls and Strength? Can they love the Flock as he loved it, and not seek diligently the Welfare of every Sheep committed to their Charge? Ate immortal Souls of less Value now than in the Days of our Saviour and his Apostles, that the same Concern should not now be shewn for their eternal Welfare as was then? Can they deal faithfully with their Master, and not stand in the Gap to deliver unwary Souls from the Jaws of the Lion? This is just as consistent with their high Calling, as for anyone to stand by and see a Man deliberately murder himself, and not persuade him from his Rashness.

Shall our Clergy at this Day shew a furious Zeal about the Decrees and Canons of the Church, even so as to persecute Christ's faithful Ministers for not conforming exactly to these Appendages of Religion (tho' they themselves break these Canons every Day) and have no Bowels of Love, no Pity for poor perishing Souls, that are wandering in worse than *Ægyptian* Darkness? Is not this to tythe Mint and Cummin, and neglect Mercy and Judgment? O Shame! Shame! Is this to imitate their Master, who went about doing Good? Is this like St. *Paul's* Practice, who not only taught publicly, but from House to House? Surely the God of this World hath blinded the Eyes of such false Prophets.

[To be concluded in our next.]

All the first Numbers may be had.

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Numb. 11.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

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[*The Conclusion of the Letter begun in our last.*]

O how will their Mammon of Unrighteousness eat them as doth Fire, at the glorious Appearance of our Lord, when he shall call them to an Account! I doubt not but the Devil triumphs in beholding these Shepherds at the Head of their Flocks, following him down to the Regions of Darkness for Mammon. *Be astonish'd, O Heavens! Mourn, O Earth!* because the Deceiver is come forth amongst us with great Power, seducing both Pastors: and People, to deal falsly with the great God of Heaven and Earth; to despise his Mercies, his Chastisements, his *Authority*, and even the Son of his Love, whom they they by wicked Hands crucify daily, for the Wages of Unrighteousness. *The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their Works;* Amos viii. 7. And will he not deal with the Inhabitants of this Province as with the Obstinate of *Judah*, who like unto us despised Mercies and Chastisements. See, Jer. xxiv. 9, 10. *And I will deliver them to be removed, &c. for their Hurt, to be a Reproach and a Proverb, a Taunt and a Curse in all Places whether I shall drive them. I will send the Sword, the Famine and the Pestilence among them 'till they be consumed from all the Land that I gave unto them and to their Fathers.* Shall not our Land mourn for this, vane every one that dwelleth therein? Jer. iv. 28. O! that they wou'd *Hear and give Ear, and not be proud, for the Lord hath spoken.* Jer. xiii, 15. His Drought hath spoken; His Diseases inflicted on us and our Cattle have spoken; the Insurrections of our Slaves have spoken; our *Augustine* Expedition hath spoken; the Faithful of Christ's Ministers have lately, in a remarkable Manner, been speaking; and the yet later dreadful Fire of *Charles-Town* hath spoken Terror: And if we regard not this to lay it to Heart, humble ourselves, and repent truly of our Sins; the just God will yet pour out upon us more terrible Vials of his Wrath. If only at a Hand Writing of God on the Wall, which the great *Belshazzer* understood not, his Countenance was changed, his Thoughts troubled, the Joints of his Loins loosed, and his Knees smote one against another thro' Fear; should we not much more tremble, whose Crimes are against the clear Light of eternal Truth, and not only see but feel God's Hand upon us.---O! that all in Authority amongst us throughout our Dominions, would humble themselves, and duly consider, that the great God, by whom they enjoy
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any Power, will strictly require at their Hands a due and conscientious Improvement of the Talents committed to their Trust. And O! that all who stile themselves Ambassadors of *Jesus Christ*; wou'd humble themselves, and consider well their Mission, who sent them, and the Importance of the Errand on which they are sent. And O! that our Lord *Jesus Christ*, who opened the Eyes of the Blind and raised the Dead to Life, would be graciously pleased to open all our Eyes, to see and know clearly, his eternal Truths declared to us in his holy Scriptures, which only are able to make us wise unto Salvation! May He raise and quicken our filthy, sinful, sluggish Hearts, from their Lethargy of sensual Delights, to seek that Pearl of great Price his everlasting Righteousness, and a Union of Spirits with Himself, which only is able to give us true Joy; the full Assurance of his Favour here, and of eternal Blessedness when Time shall be no more. *Finis.*

A Copy of a LETTER from the Reverend Mr. G. Tennent to the Reverend Mr. Whitefield.

New-York, April 25, 1741.

Very Dear Brother,

After cordial Salutation, thde may inform you, that through great Mercy I have enjoy'd some Measure of Health, for the most Part of Time. In my Return *homewards*, I have been preaching daily, ordinarily three Times a Day, and sometimes oftener (a few Days in the aforesaid Space expected) and through *pure Grace* I have met with Success much exceeding my Expectations. In the Town of *Boston* there were many hundreds, if not thousands, as some have judged, under Soul-concern. When I left that Place, many Children were deeply affected about their Souls, and several had received Consolation. Some aged Persons *in Church Communion* and some open Opposers were convinced; divers of the young and middle-aged were comforted; And several Negroes were hopefully converted. The Shock was rather more general at *Charles-town*. Multitudes were awakened, and several had received great Consolation, especially among the young People, Children and Negroes. At *Cambridge* also in the College and Town, the shaking among the dry Bones was general; and several of the Students have received Consolation. In these Places, I found several Fruits of your Ministry. In *Ipswich*, there was a general concern among the Inhabitants so in this Place, also I saw some of the Fruits of your Labours. There were also several awakened in *Portsmouth*, in *Greenland*, in *Ipswich*, *Hamlet*, *Marble-head*, *Chelsea*, *Malden*, *Concord*, *Hampton*, *New-town*, *Rosebury*, *Plimouth*, *Bristol*, *Providence*, *Stonington*, *Geatton*, *New-London*, *Lime*, *Guilford*, *New-haven*, *Milford*, *Stratford*, *New-port*. The shock at *New-port*, was very considerable. Divers Quakers and Children came to me, in distress about their Souls, with others. At *New-haven*, the Concern was general both in the College and Town:—About thirty Students came on foot ten Miles to bear the Word of God. And at *Milford* the Concern was general. I believe by a Moderate Computation that Divers Thousands have been awakened, Glory be to God on High! I have had good Information this Journey, that God has bless'd my poor Labours on *Long Island* in my pass to *New-England*. I thank you, Sir, that you did excite me to this Journey. It was doubtless of God, there have been several Children in several other Places besides these mentioned, who after Distress, have received Comfort.

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The Work of God spreads more and more. My Brother *William* has had remarkable Success this Winter at *Burlington*. I hear that there are several religious Societies formed there. Mr. *John Cross* has had remarkable Success at *Stratten Island* and many, I hear, have been awakened by the Labours of Mr. *Rolinson* in divers places of the *York Government*; Mr. *Mills* has had remarkable Success in *Conecticut*, particularly at *New-haven*. And I hear that Mr. *Blair*, has had remarkable Success in *Pennsylvania*. Mr. *Noble* and Family are well. The Lord bids you Dear Brother. I add no more, but Love and remain yours;
G. Tennent.

P.S. *In and about Mr. Davenport's place there is a great Commotion; Multitudes are wider Soul-Concern: And I hear that he is very warm. From Horseneck to York beyond Boston, there is in most Places a greater or less Degree of Soul-Concern.*

The Copy of a Letter from Mr. Humphreys to the Rev. Mr. John Wesley.

Deptford, April 5, 1741.

Dear and Reverend Sir,

I Think I love you better than ever I did in my Life-time. I would not grieve you by any Means, if I could possibly help it. And I trust it will be no Offence to you, if I simply declare what the Lord hath done for my Soul.

Last *Friday* I was alone in my Chamber: I was reading the latter Part of the Eighth to the *Romans*. It immediately darted into my Mind, that nothing could by any Means separate those whom God hath justify'd, from the Love of Christ. I know I was once justify'd: and then it came with great Power upon my Soul, that *the Lord had loved me with an Everlasting Love*. I bow'd down before God, and begg'd him not to suffer me to be *deluded*: And if I had ever spoken one word against His TRUTH, I humbly besought him to pardon me, and to shew me clearly what his Truth was. I was melted down with Love, being sensible that God was my Father, and I his Child, though I had been rebellious. That *peculiar, speeial Love*, call'd *Electing Love*, has fill'd my Soul, and almost ravish'd me ever since. It is not *New Doctrine*: but only a *farther Discovery* of God's Love. It has been impress'd upon my Heart as Truth. I know and am perswaded it *leads me to be holy, and to love God*. It also constrains me to *love and seek after Souls. And where ever I shall find Sinners, as God shall enable me, I will preach unto them the Forgiveness of Sins: even unto each and all of them, if God peradventure may grant them Repentance unto Life*, I think I had never more power in preaching than I had *this Morning*. And if these are the Consequences of *Electing Everlasting Love*, may my Soul be ever fill'd with it. Indeed I speak that I *do know*, and testify that I *feel*. No Reasoning or Arguments could have prevail'd with me: but when God overpower'd me with Love, what was I that I should withstand God! I thought proper to write you this, and hope to see you by and by.

I am, Reverend Sir, *Your unworthy Servant and Brother.*

JOSEPH HUMPHREYS.

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The Copy of a second Letter to the Rev. Mr. John Wesley.

Deptford, April 10, 1741.

Reverend Sir,

I think I heard you without Prejudice last Night: but indeed many things that you spoke concerning *David* troubled me much. You enlarged exceedingly upon his *Faults*; but, mention'd hardly anything of his *Graces* or *Virtues*. If anyone that had never heard of *David* before, had heard you last night, they would have thought him a *wicked Villain*. For my own Part, I never heard of such a Character before, except it was in *Dr. Morgan* the Deist's Book, call'd, *The Moral Philosopher*. The chief Difference, I think, between your Description of *David* and his, is this: *You allow that David might be sav'd at last: And Morgan* in the Conclusion of his Character, says, *Away with him to the Devil, from whence he came* I think we should be very cautious how we speak concerning those, whom God delighteth to honour. The Scriptures all along speak very honourably of *David*. He is said to be a *Man of God*: And that *he walked before God in Integrity of Heart, and in Uprightness*. And God himself, when he sums up his Character, does bear witness to him that upon the whole, *David was one who kept his Commandments, walk'd in his ways, did that which was right in his eyes, and kept his Statutes and his Judgments*.

The Apostle Paul in the *Hebrews*, counts *David* among those worthy Elders who obtained a good report through Faith, and wrought Righteousness. And Jesus Christ himself highly dignifies him, when he says, *I am the root and off-spring of David*. As to his Blemishes, no one ever said that we were to copy after him in these. His bright Character is for our Example. His Falls are for our Warning.---Upon the whole, *DAVID* was a CHILD of GOD: *And who shall lay anything to the charge of God's Elect? It is God that justifieth: who is he that condemneth?. It is Christ that died.*—But indeed, according to your account of *David*: he was, by nature, as all are, a *Child of the Devil*: afterwards in his youth, he was a *Child of GOD*: then upon the *Affair of Uriah*, he was a *Child of the Devil*: then when he obtain'd remission of sins again he was a *Child of God*: afterwards when he quibbled, and bid his Son take vengeance on *Shimei*, he was a *Child of the Devil* again: and I must leave it to you to determine, whether after this he was at last a *Child of GOD*, or a *Child of the Devil*. Indeed I speak out of real concern upon my mind: These are things which I cannot account for. I should be oblig'd to you, if you would write a Line or two in answer to this: Who remain with all due Respect, *Yours in our common Lord,*

JOSEPH HUMPHREYS.

Whereas an Affidavit made by a Gentleman some time ago at Bristol, against the Rev. Mr. John Wesley, has been lately reprinted, with Instructions at the bottom for People to apply to the Rev. Mr. Whitefield for further Information; this is to give Notice that he knew nothing of the reprinting that Affidavit, but that he has made diligent Enquiry into that Affair when abroad, and has found that the Rev. Mr. Wesley has been much injur'd. If any are desirous to know in what respects upon Application they shall be satisfied by me,

GEORGE WHITEFIELD.

N.B. In our next Week's Paper there will be inserted (God willing) an excellent Letter from Mr. Humphreys to the Rev. Mr. Charles Wesley.

All the first Numbers may be had.

Numb. 12.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by *J. Lewis* in *Bartholemew-Close*. [Price One Penny]

The Copy of a Letter from Mr. Humphreys to the Reverend Mr. Charles Wesley. London, April 11, 1741.

Dear and Reverend Sir,

I Am convinc'd that nothing can be done by Might or by Power, but only by the Spirit of the Lord. You left me to God: and I trust I am fallen into his gracious Hands. I earnestly besought him to lead me into all Truth, and not to suffer me to be *deluded*. I believe he has in some measure answered my Prayers already, and I now wait for the farther Teachings of his Spirit.—I am taught to bow down to *Sovereign Grace*. I find it is not in my Power to do either *one thing* or *another* towards my own Salvation. I can no more *keep* myself in the Love of God, by any *inherent Power* in me, than I can *merit it* by any good Deservings of my own. I clearly see God will have the whole of our Salvation to himself. He is jealous of his own Honour. I am afraid, hitherto I have kept back part of the Glory due unto his Name. *The good Lord pardon me, and receive me graciously and love me freely.*

I believe whoever is finally saved, was chosen in Christ before the Foundation of the World. I had a precious Taste of electing, everlasting Love about a Week ago. And if God has shewn me this *once and again*, why should I hide this Truth any longer.

I am perfwaded that nothing can separate those whom God hath justified, from his everlasting Love. They cannot come into Condemnation, for they are passed from Death to Life.

I have long had a Temptation to disbelieve the eternity of Hell Torments: I believe it arose from my shining the Light which I had once received concerning Election.

Methinks, dear Sir, I now hear you saying, that I hold the *Horrible Decree*. I intreat you *as a Father* not to speak against those Things, which are above human Comprehension, lest you should be found even to fight against God. Perhaps that Text: *God hath Mercy on whom he will have Mercy; and whom he will he hardeneth;* will at the great Day put Thousands to

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an awful Silence, who cavill'd against things that they knew not, here upon Earth.

I am, Dear Sir, yours in the Lord Jesus,

JOSEPH HUMPHREYS.

Mr. E. G. to the Rev. Mr. Whitefield.

Yorkshire, May 28. 1741.

Rev. Sir,

Hearing of, and rejoicing at your safe Return to your native Country, I take this opportunity to let you know what has hapen'd to one in my own Family: we have a little Daughter about nine Years old; one Lord's Day in the last Winter, when she staid at home, she read one of your Journals, and afterwards some Sermons of yours we had got from *London*: It pleased God by his *Holy Spirit* so to *impress* her Mind as is very remarkable. She desires me to tell Mr. *Whitefield* (that sweet Minister of Jesus Christ) what she has met with in reading his Book, she says, such a *Change of Heart*, that she can now pray to God, and converse with his People in such a Manner as she could never do before that Day: She is of a sprightly brisk Temper, yet if she be never so much engaged in Work or Play, if she hears any body talk of you, or things relating to Religion, she will come and hear, and put in her Word about it. We have a little Boy about six Years old, that desires me to tell that good Minister Mr. *Whitefield*, that he loves him and his Books, and believes when he can read them as well as his Sister, he shall be like her. Oh that it would please God to send you into this Part of the Country! We hope and desire that you may live many Years in the Church of Christ on Earth, to help many Souls to Heaven.—My Mother was brought up in the Church of *Egland*, but when she was young, being call'd, I believe, by God's *Free-Grace* to be a Disciple of Christ, she became diffatisfy'd with hearing among the Clergy, who preach'd quite contrary to their *excellent Articles*; she then went to hear the *Dissenters*, and took me, her only Child, along with her; but we are much at a Loss for some Years past, few, comparatively, preaching the Gospel of Christ, in any Part of our Neighbourhood. If it shou'd please God in the Course of his Providence, to dispose of our Children into such Parts of the Kingdom as they could enjoy the Blessing of your Ministry, when ever you return to *Great Brittain*, we should think it a peculiar Privilege. Oh, how freely, thankfully, and joyfully would we go into any *Church, Street, or Field* to hear you, Some say you intend a Journey into *Scotland*, and then you may come near *York* and *Hull* if so, we hope to see and hear you, if we have a Day's Notice before-hand living twenty Miles from *York*, and ten from *Hull*. We have very convenient Fields adjoining to our own House at your Service to preach in, if you please to come. The Bearer of this Letter is one of our Acquaintance and has often heard you. He blesses God for your Ministry. He cou'd convey a Letter hither if you please to write, which would be an Encouragement to us. We beg that the blessed and gracious Presence of God may always accompany you, that his Holy Spirit may abide with you for ever and powerfully assist you in all your Ministrations, that you may be strengthened, encouraged, and preserved in Body and Mind. You have had a constant Remembrance in the Prayers of some lately deceased in this Family;

while

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while they lived, they rejoiced to hear of the wonderful Success God gave to our Labours; now they are gone, we desire your remembrance of us, that we who are left in this Wilderness may glorify God by submitting to his, Will, tho' it please him to take from us near and dear Relations, that we may follow them so far as they followed our dearest Lord Jesus Christ, for whose sake only we expect to receive that eternal Life which God will give freely to all true Believers:

I am, Sir, respectfully yours, &c.

E. G.

*From a Gentleman in the Country to his Friend in London, concerning the
Rev. Mr. Whitefield,*

Feb. 28, 1741.

Dear Sir,

IReturn you my thanks for the receiving those little parcels on my behalf as they contain many Things valuable, so I know you would have been well pleased to have seen some of the Contents of them. Dr. G-----, in his Letter gives me many of his Thoughts with respect to Mr. *Whitefield*; and the Visit he lately made to them at *Boston in New-England*: and as they are the Reflections of a Person so Learned, and Pious; a Minister too of Sixty-eight Years of age and of one that convers'd so nearly and intimately with him, I flatter my self they will be agreeable to you, I will, therefore give you some Extracts.

“Ministers and People receiv'd him with rais'd Expectations and found “them all answered. He heard me name you with great Joy. We lead our “People to the croud'd Assemblies, but the Church Ministers warn'd their “People against hearing him. The Day he arriv'd he preached in our House “to Five-thousand Hearers. He saw such Alienation in the Church Mi- “nisters to his Doctrine and Way that he never ask'd the Liberty of their “Houses. The first Sabbath he came to hear me to the Surprise of “every body; for at New-York and other Places where he had been re- “ceiv'd with Aversion, yet he always attended the Worship of their Church- “es. When I first saw him I told him our Houses were open to him, but “ask'd him not to do any thing inconsistent with his Relation to the Church “of England, and since have not asked him, why he has so far left them, which “indeed I did not desire, thinking he might do more good in the Church “than out. He is a holy fervent Youth, but I think has too much Action “with his Fervour. He strikes pleasing Light in opening the Scripture, “but has the greatest command over the Affections of the Audience in the “Application, I ever knew. We were at times all in Tears. Our Governor “honour'd him so openly and with so much Affection that has perfectly “pleas'd him and us. He told us that he had been wrote to to come to “dead *New-Engiand*; But he never found more lively and earnest Hearers. “And has indeed greatly quickned us both Ministers and People. We “have struck while the Iron glow'd and open'd an evening Lecture, which “is croud'd as much as when he was here. We Ministers have indear'd “our selves to our People by the visible pleasure we took in seeing their “Zeal in hearing the Stranger. They all own Mr. *Whitefield*'s Sermons are “not equal to what they always enjoy'd, but there was some thing in the “Manner and Delivery that they had never felt before. Young and Elder
have

“have been greatly affected, and we have great Reason to bless God for his visit. He carried from us, for his Hospital more than 500l. Sterling. They that have seen it, say, it is a little Heaven upon Earth: He is thorough in the Doctrines of Election; Justification, and in-dwelling Sin, and deeply lays to Heart the Errors which his Brethren the Methodists are run into, has wrote to them for their recovery, and says he must needs return to England were it only to testify against them. The good Effects of his Preaching has been very great in *New-York, Philadelphia, and Charles-Town South-Carolina.*

Among other things, the product of that Country, the Dr. has sent me a Sermon of a peculiar Nature, preach'd by one Mr. Smith at *Charles-Town, South-Carolina*, in Vindication of Mr. Whitefield and his Doctrine, manner of Preaching and private Character, with his Thoughts what Providence seems to have in view in raising up Men of this Stamp in our Day, almost every where spoken against, yet crowd'd after and justly admir'd. It is I think well done, with Judgment, Sharpness, and Courage. I love and respect him for it, and don't know but I may take the pains to tell him so in a Letter, &c.

Mr. Humphreys in his Letter to Mr. Wesley, intimates, that he should never have join'd with him, had he not renounc'd the Doctrine of Man's Free-will: but because Mr. Wesley utterly renounc'd this Doctrine, therefore Mr. Humphreys judg'd there could be no Harm in giving him the right hand of fellowship.—'Tis plain that Mr. Humphreys never allow'd of a Free-will in the Creature, even when he was most in Communion with Mr. Wesley for a proof of which I shall here produce a Paragraph wrote with his own hand; November 6, 1740, which is directly as follows: viz.

OUR Salvation is all of God, and our Damnation is all of ourselves. And I think that our Salvation is owing to God in the three following Respects.

1. God's Eternal Love is the Foundation of all our Salvation: it is the *Original* and *Source* of all our spiritual Blessings. It was this that *gave* Christ to us. Hence it is said, *God so loved the World, that he gave his only begotten Son:*

2. God chose *us*, and not *we* him. Hence we are said to be chosen in Christ before the foundation of the world. We don't love God first, but he loves us: and *his loving us*, is the *ground* of our loving him. We love him because he first loved us. Thus the Apostle speaks: After that ye knew God, or rather, says he, were known of him. Who ever is a Child of God has a full Sense of the Truth of this.

3. Whoever receives Christ, *it is not his own Free-will*, but the *Grace of God* that *inclines* him to receive him. Thus it is said: 'tis not *of him* that willeth, nor *of him* that runneth, but *of God* that sheweth Mercy. Yet 'tis true: Whosoever *will*, there is a Liberty for him to come, and drink of the waters of Life freely. He that seeketh *shall* find: and he that asketh it *shall* be given him. Nevertheless 'tis not *of him* that seeketh, nor *of him* that asketh; but of God: that *no flesh should glory in his presence.*

WHEREAS an Affidavit made by a Gentleman some time ago at Bristol, against the Rev. Mr. John Wesley, has been lately reprinted, with Instructions at the bottom for People to apply to the Rev. Mr. Whitefield for further Information; this is to give Notice that he knew nothing of the reprinting that Affidavit, but that he has made diligent Enquiry into that Affair when abroad, and has found that the Rev. Mr. Wesley has been much injur'd, both in respect to anything *Criminal* in his Character, and as to his going from his *Bail*, there being no *Bail* given. The whole Prosecution I verily believe was groundless. Such as require further Particulars, I refer them to Mr. Wesley's first Journal, page 46, which I believe to be a true Account.

GEORGE WHITEFIELD.

All the first Numbers may be had.

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Numb. 13.

The *WEEKLY HISTORY*:

OR,

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By the Encouragement of the Rev. Mr. WHITEFIELD.

Printed by *J. Lewis in Bartholemew-Close.* [Price One Penny]

Mr. *Lewis*,

I Have often thought such a paper as yours, might be rendred very useful provided all the Children of God were but hearty in the Encouragement of it. Shall the polite world have their Spectators, Tatler's, Guardian's, and Comedies; Shall the curious Reader have his daily and weekly News, his Advertiser, Gazetteer, Miscellany. &c. And shall not the Children of God also have their proper entertainment, their weekly Amusement; their Divine Miscellany, and *the historical account of the progress of their Lord's kingdom*? Shall the Men of the world have things to read agreeable to their taste: and shall the Christian alone be excluded from reading things suitable to his taste? I wish I were intimate with everyone of your Readers: I would advise every one of them; for the general good of the Christian Republick; to send you an account of what they have experienced of the Work of God upon their Souls, which you may insert in your *weekly paper*. They need not subscribe their Names at the bottom; so that there will be no fear of their meeting with any personal reflections, upon the account of anything that they write. I cannot recollect anything at present that will be more extensively useful for your well disposed Readers, or attended with less Inconveniences; The distressed, tempted soul will hereby see, that many of his brethren and sisters in the kingdom and patience of Jesus, have walk'd in the same road before him. What will heaven be, but searching into, and comparing of one another's experiences, join'd with praising God for the same! And shall we be backward to begin the work of heaven now?---But some one will say, I cannot write in a style fit to be read by others; If I pretend to write my experiences I shall only Utter confusion and non-sense. I answer: Tho' you can only stammer out the praises of the Lord, 'tis better so, than to be utterly silent; Let your *hearts* speak, and that will be sufficient. Remember what *Hezekiah* said: *Like a Crane or a Swallow, so did I chatter.* If you can utter some sentences of foolishness, concerning what the Lord has done for you, it will be no small honour conferr'd upon you to be thought a fool for Christ's sake.—But again some one perhaps will say: Alas! I have no experience to relate: I am nothing but a poor stupid sinner, that deserves Hell every moment: how then can I give an account of any experience of mine to others. Let such know that to be awaken'd

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to a fight of their own sinfulness, and desert of eternal torment, is no small matter of experience. 'Tis a mistake to think, that *then only* we have experience when we have felt raptures of love and joy; a person that has sensibly felt little or nothing of these, may yet, have the root of the matter in him. The best way then is, for every person simply to write what he *once was* in a state of nature, how and by what means he came to have the drawings of light and grace upon his soul, and how it has been with him since this time. This may be done in a brief manner: and I am perswaded would be very useful as well as entertaining.—And now, Mr. *Lewis*, if any of your readers should be pleas'd to take a hint from hence, *thus* to encourage your paper, they would, I believe, very much oblige many: and particularly theirs and yours in our common Lord. *Finis.*

There having been many false and groundless Reports concerning Mr. Howel Harris's being fallen into the Errors of the Mr. Wesleys, relating to Perfection and Universal Redemption, it was thought proper to publish the following Letter.

Mr. H. Harris to Mr. J. Wesley.

Trevecka, July 16, 1740.

Dear Brother John,

I Was in Hopes I shou'd have heard from you 'ere this time, and likewise from Brother *Charles*, how you have all done since I left you. I was immediately call'd abroad as soon as I came home from *Bristol*, and could have no time to sit down to write 'till now.

There were such Reports of you holding *no Faith, without a full and constant Assurance, and no State of Salvation? without being fully and wholly set at Liberty in the fullest Sense of Perfection;* and that I had been carried away by the same stream, that many of the little ones were afraid to come near me (and their Prejudice, against you, for that, and for opposing the Doctrine of *Election*) notwithstanding all my Endeavours to remove it, seems almost invincible; and I have been stagger'd myself ('till I shall hear from you) on Sight of some Letters that I have seen in *Wales* since I came down. These Letters have inform'd me, that the Night I left *London*, you turn'd a Brother out of the Society, charging all to beware of him, and such as conversed with him; as of the D——I, purely because he held *Election*. My dear Brother, cannot you see in a more cool Spirit, what was at the bottom of this? Do not you act with the same stiff, unbroken, uncharitable Spirit which you do, and ought to condemn in, others? I assure you, by the little Conversation I have had with that Person, I found all the Fruits of the Love of God in him, and all room to hope that the Saviour is in him: And as to some Aspersions laid to his Charge, I have spoke to one here in the Country who was at *London* not six Weeks ago, and who had the best Opportunity of being inform'd, who intirely clear'd him. My dear Brother, if the Ministers of our dear Lord will thus eat and devour one another, will not the Enemy take Advantage? If you exclude him from the Society, and from the Fraternity of the *Methodists*, you must exclude Brother *Whitefield*, Brother *Seward*, and myself; and if you go on to take such Methods as to let those those who are without rejoice in our Divisions, will you not grieve the Spirit

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rit of God in all the Brethren? For, while, my dear Brother, you contend for the establisihing the Confidence of poor Sinners in the Promises, which I never denied, but have always in the most explicit Terms asserted, as strong as possible, *that whosoever would come to Christ on the Terms of the Gospel be would receive*. But I hope I shall contend with my last Breath and Blood, that it is owing to *Special, Distinguishing, and Irresistible GRACE*, that those that are saved are saved. Can you say in the Presence of God, that it was *Your* good Improvement of *Preventing Grace* that brought you to believe? How did you strive, but could not? And yet by shewing (as you ought) that *Man can, and doth damn himself, resist, quench, and grieve the Spirit*, you stumble and attribute to Man what you always found wanting in yourself, *viz. A Power to be passive*, to receive, to resign, to confide in Christ, you found all your Power could not effect, *and that it was All in the Pleasure of another, and so it is still*. You are faithful and watchful just as long as you are kept so. Look now to the Teaching of God's Spirit in your Heart, *and left to your Reason and Learning*, and then you will soon see, that *God chose you, and not you him*: and see on what a tottering Foundation you build, *viz. Your own Faithfulness*, and not on *God's Unchangeableness*. Indeed it is God's Willingness to receive poor Sinners to Covenant, and *this Favour* should be set before those who are not *made willing*; and they should be exhorted to seek him with all their Hearts: But the Children of the *Covenant of Grace* should know that their Salvation is not upon *these*, but *CHRIST*. Can't you see that your way is still the *Old Covenant* that you are preaching. This is not strengthening ourselves in the *Grace that is in Christ Jesus* (or the Faithfulness in him to give us what is promis'd) but this is strengthening and comforting ourselves in the *Grace that is in ourselves*, we would still have it in our own Hands; we can't bear to be told, *it is all in another*. My dear Brother, was not the *Grace of God irresistible* in you, when you was brought to the *Covenant*? Could you make *Yourself passive* as you then were made? And if all the world had what you then had, would not they be in the same State as yourself.

*If all the World his Glory knew,
Sue the whole World wou'd love him too,*

}

*Dr. Watts's
Hymns.*

Is not your reasoning, making them that are saved to be under no greater Obligation to God than those that are lost? O that you wou'd not touch on this Subject 'till God enlightens you! My dear Brother, as you are a publick Person, you grieve by your Opposition what God's People feel, *viz. His Electing Love*; and you make many poor Souls believe simply because you hold it: And, all arises from the prejudices of Education Books, Companions, and the Relict of the *Old Darkness*, and the Remains of your *Carnal Reason*.—Pray for me, that my Confidence may grow strong. Salute the Brethren and Sisters in my Name.

Have you read this now as I wrote it? The more I write, the more I love you. Indeed, Sir, I am sure you are one of God's Elect, and that you act honestly according to the Light you have. I love you, dear Brother indeed in Christ, with all the Love I have.

Yours,

HOWEL HARRIS.
From

From the Charles-town Gazette, from Saturday, Sept. 6, to Saturday, Sept. 13, 1740. *The following Books are much recommended by the Rev. Mr. Whitefield, viz.*

HEnry's Exposition on the Bible; *Burkitt* on the New Testament; Dr. *Guys*'s Paraphrase; Bishop *Hall*'s Contemplations; Bishop *Hopkins*'s. Sermons; *Boston* on the four-fold State of Man; *Jenks* on Submission to the Righteousness of Christ; *Jenks*'s Devotions; *Erschine*'s Sermons and Sonnets; *Boehm*'s Sermons; *Allen*'s Alarm; *Wesley*'s* *Mason*'s, and *Watts*'s Hymns; Bishop *Beveridge*'s Private Thoughts; *Wright* on the New-Birth; *Shepherd*'s Sincere Convert; his Parable on the Ten Virgins; The Life of *Hallyburton*; and *Gilbert Tennent*'s presumptuous Sinner detected.

* The Printer of the Paper can afford to sell between 40 and 50 of these Hymns for Three-pence.

By a Letter from a Brother at Gloucester (Dated June 22, 1741.) I have
the following Advice.

TRuth gets ground daily at *Bristol*, while its *Opponents* rage more and more. Mr. *Howel Harris* is to discourse here tonight; and intends next Week for *London*. I should be glad of a Line relating to the State of the Church in *London*; and what good Effects Brother *WHITEFIELD*'s Ministry produces.—We are, I fear, growing lukewarm, and losing our first Love here: O pray for us, that we may flourish as the Corn, and spread our Branches; and cast forth our Roots as *Lebanon*.

I am Yours; dear Mr. *Lewis*, in the Fellowship of *JESUS*,

— — — —

A Letter from Mr. *Howel Harris* to Mr. *Cennick*.

Oct. 27. 1740.

Dear Brother,

I have now just Time to sit down and tell you my whole Heart. I was in hopes I should have seen you in *Wales* long ago, but Providence order'd it thus; and thus it is hest.

This Week Brother *Seward* has been here, and tells me of his dividing with Brother *Charles*; he seems clear in his Conviction that God would have him do so. I have been long waiting to see if Brother *John* and *Charles* should receive farther Light, or be silent, and not oppose *Election* and *Perseverance*; but finding no Hope thereof, I begin to be stagger'd about them what to do, I plainly see that we preach two Gospels, one sets *all on God*, the other *on Man*; the one *on God's Will*, the other *on Man's Will*; the one *on God's chusing*, the other *on Man's chusing*; the one *on God's Distinguishing Love*, making one to differ from another; the other *on Man's being better than another*, and taking more pains, and being a better husband of his Grace than another. more passive under the Hand of the Spirit than the other; and if both shou'd come to Heaven they cou'd not harmonize in Praises. The one must say, "Lord, had it not been for thy Special Distinguishing Grace making me to differ giving me the will and the Power, and loving me with an Unchangeable, Free, Sovereign, and Everlasting Love, I shou'd have been in Hell for ever." The other must say, "I praise thee for offering Salvation to me as well as to all others, but I must thank myself for being passive under thy Hand, which others were not, or they might have believed too as well as me. I thank myself for receiving thee, and I must thank myself for being constant, faithful, and persevering, and improving "it well."
[To be concluded in our next.]

All the first Numbers may he had.

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Numb. 14.

The *WEEKLY HISTORY*:

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[*The Conclusion of Mr. Harris's Letter.*]

One Reason staggers me much about all *Universalists*, when there is an Appeal made to their Experiences, if then they will not come to see *Electing Love*. For whoever has *Distinguishing Love*, has Light with that, to see that he has a *particular Favour*, and so is under a *particular Obligation* to glorify God, and willingly takes away all Occasion of glorying or boasting but that. For it is a wide difference to be saved or to be lost, to be for ever with God, or forever with the Devil. And it is a Matter of the highest Moment, that *whoever* or *whatever* makes the difference should have the Glory of it; it being the Hinge on which turns our Salvation. The one is no more than the Covenant of Works, or the keeping Man in himself, *viz. Do this, be passive*, and live: Not telling them that *they are dead*, and *cannot make themselves alive*, &c. setting him to look for a Power, in himself which must be derived from Christ, and freely given by Christ, I mean the *Power of receiving Power*, the renewed submissive Will, the Power of believing, resting, and confiding in Christ. Christ saith, *No man can come to me except the Father who hath sent me draw him*. Man says, All can come; 'tis not in God's drawing, but in Man's willing or chusing that the Difference lies. Christ saith, *All that the Father hath given to me shall come to me, and because I change not, none shall pluck them out of my hands, for they must be confident of this one thing, that he that hath begun the good Work, will carry it on 'till it is finished*, But Man says, *God* draweth all alike, but some resist him. But did not we all resist him 'till he drew us irresistibly, so that we could not be unwilling. The Father gave all to Christ (say they) though all do not come. And so the one or the other must be false. The one puts the poor Soul's Comfort on *God's Unchangeableness*, and the other on Man's Faithfulness. How can that poor Soul have Assurance, who believes that to day he may be justified, and so be a Child of *God*, and tomorrow be a Child of the Devil and be damned. My dear Brother, deal faithfully with Brother *John* and *Charles*; if you will you may read this Letter to them. I must own the Difference did not appear to be so great as it doth now. But as the *Glory of God's Grace* is concern'd in it, I must declare to all the World who made us and all the Children of *God* to differ from the rest; as well as call all to Christ, *and let him that hath ears to hear hear*.

And

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And as you must answer to your Father for every Thing he has taught you so see that in this you are faithful to declare the *whole Counsel of God*, and teach others as *God* has taught you: And beware of the Sophistry of human Reasoning. While the Doctrine of final Perseverance is not fully and clearly set forth to the Children of the *Covenant*, they are *robbed of the Food* that their Father has prepared for them, and are kept under the Bondage of a slavish Fear of Hell: And *if thou lovest me, feed my Lambs* (says Christ) and this is their Food, to tell them, that *that God who once loved them loveth them to the End*. And as it was God that gave them the Will, he will give them the Power also. It is a destroying them (and not feeding them) to say, that while they are faithful, &c. they are safe, for if they are no longer safe than that, they are not a Moment safe; for they feel they change every Moment, but while Sovereign *Grace* keeps them. Sure this Doctrine is Hellish, Popish, and Heretical. I must declare against it, and all who hold with it. But I never saw so much of the Devil in it as I do now. We must glorify *God* in that Way he would have us glorify him in. We think we honour him most when we say, *he loves all alike as to Eternity*, though his Son says, *I thank thee O Father, that thou hast hid these Things from the Wise and Prudent, and revealed them unto Babes*; and carnal Reason shall have no other Satisfaction for this, but, *because it so pleased thee*. God dealeth with his People in Christ their Head, they being his Body, his Seed, his Sheep, his People; and with the rest in the *Covenant of Works* in themselves, as they themselves chuse. I know God has a general good Will to all: But (unless he is imperfect in his Knowledge) can't be supposed to have intended to save any but his *Elect*, and to deal with the rest according to their Deserts, and what they themselves shall see they have deserved. God has no Delight in punishing the Ungodly, but his Justice must be glorified, as well as his Mercy: But as to them, I leave them to him whose Judgments are according to Truth. What I am contending for, is the Glory of his *Sovereign, Free, Unchangeable Love to his Elect*, which Man would assume to himself; but while they are contending against it, I cannot (unless they are silent 'till they are convinced) give them the right Hand of Fellowship. I allow, to say, *God changeth not*, is Food only for such as know *God is their God*. This is the Gospel of Jesus Christ, and the Doctrine he has ever own'd: And the Doctrine of all the Reformed Churches in *Christendom* (except the *Moravian*.) Those that say that preaching this is preaching Licentiousness to Man, and will make him careless, shew that they never tasted this Love; (and Brother *Charles* told me that Count *Zinzendorf* said, that all the Elect God had given to the Son, and they are made willing, and are saved, and that the rest are left to God,) but he that it has that Effect upon has a Mark that he is not one of the Children of the *Covenant*, for nothing worketh in them greater Hatred to every known Sin, or least Deviation from his Law, (which these all love, and are mourning when they break the least Jot of it), than the Sight of this Distinguishing Unchangeable Love to them. The Ungodly shall be damned, not for God's decreeing their Damnation as his Creatures; but for their not obeying the Gospel, for loving Darkness rather than the Light, for not submitting to Christ's Righteousness, Wisdom, and Power. But why, or how shall the rest be saved? is it because they did submit, and loved the Light, and obeyed the Gospel? No! but because it was the *Father's good Pleasure to give them the Kingdom, and to chuse them, and ordain*

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ordain them to eternal Life, and to love them to the End, to make them his willing people in the Day of his Power, and to give them Ears to hear his Voice, and Hearts to believe in him and love him. I am sure this is the Truth of God, and I must bear my Testimony against all who oppose it. And I hope our dear Lord that called us to his Kingdom, by the same rich Sovereign Grace will incline your Heart likewise, to join with your poor unworthy Brother in Christ,

HOWEL HARRIS.

P.S. *We are free in Wales from the hellish Infection, but some that are tainted when they come to Bristol.—Write to me at Trevecka near Brecknoc, Gloucester Bag.*

Pray that I may taste more the Grace of every Truth, that I may not be found contending for Words; but for Truths that I feel.

A Letter from Mr. Cennick, Dated Avon, Friday, June 26, 1741.

Dear Mr. Lewis,

BEfore now I could not well find *Time* to send you any Account of God's Dealing with his Church in these Parts; but now, by Divine Permission, I will write a Relation of what happened last *Wednesday* at *Swindon* in *Wiltshire*, about six Miles from *Wooton-Basset*, viz. Brother *Harris* and I, with about twenty-four on Horseback, set out to go thither on the same Morning from *Brinkworth*; and just before I came out of our Friend's House there to preach, one Mr. *G—h—d*, a Gentleman of that Place, waited at the Door to speak with me; as soon as I heard it, I readily went out to him; when he asked, if I was the Preacher desired to preach there that Day? I said Yes, Sir. He told me it was better to desist, or look to the Consequence. I answered, I am not conscious we break any Law, if you know we do, Sir. I shou'd be glad to be convinc'd. He said, as to the Law, I do not speak about that, but if you are resolved to go, you must expect the Consequence will be very ill; and added, I came out of Friendship, and would have you withdraw. (Though I heard since he was the Man that had not only given Liberty to the Men to persecute us, but had ordered them.) I thanked him for his Civility, and we parted: We soon went down then into a Place about half a Mile distant, called, the *Grove*; and the Congregation being gathered together in the King's High-way, Brother *Harris* and I stood up in the midst, and I began Prayer, and scarce had I ended, but a rude Multitude came running down to us from the Town; they made at first but a little Noise, but when they drew nigh they mixed in with the People who came to hear, and began to play at Back-sword. This disturbed us very little, the People were so attentive to hear; but soon after they brought a low Bell, or a large Bell, to fright away Birds from Corn, also a Horn, two Guns, and a Fire-Engine; and while I was preaching they began to fire over the People's Heads, and to play the Engine upon Brother *Harris* and me till we were wet through, as was a few who stood close round us. God was pleas'd to endow us with uncommon Patience and Meekness; and while we were enabled to pray for our Persecutors, they raged so much the more, and cursed fearfully, calling us Presbyterians, &c. When one Engine-full of Water was emptied, they withdrew a Space to fill it again out of the neighbouring

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bouring Ditch; in which Time both my dear Brother and I had great Power to talk to the People, who beholding how we were unmov'd, and our meek Behaviour, listened with great Seriousness, and very many wept exceedingly. Those who came with us stood by us to the end, and behav'd, as became good Soldiers of CHRIST JESUS. After a little time they came, back as Brother Harris was exhorting the Brethren to Steadfastness, and began to shoot over our Heads again, and to play the Engine upon us as before; and because they were so eager in this Work, some with Buckets took up the muddy Water and threw it on us 'till we were like Men in the Pillory; one threw an Egg, and struck Brother Harris on the Lip, so that it bled; another came on one side of my Head, but hurt me not. Towards the latter end they held their Guns so close to us, that our Faces were black with the Powder, but in nothing terrified we remained praying. When they were weary of playing the Engine, they took the Baskets of their Cudgels, and fill'd them with Dust, and cast it over us till they themselves were all in a Confusion, and we as if roll'd in a Common-Shore. Often they strove to drown our Voice by crying out and shouting; and when they found we remained praying, and exhorting the People to bear patiently the Persecution for CHRIST's sake, they rush'd behind us through the Congregation with the Engine, while some were thrust thereby into the Ditch; and in the Hurry I was taken down from the Place whereon we stood; and scarce was I on the ground, but in the midst of the confused Multitude I saw a Man labouring above measure, earnest to fill the Buckets with Water to cast on us; I felt sweet Freedom to go to him, and when I got to him, I said, My dear Man, what Harm do we do? Why are you so furious against us? We only came to tell you CHRIST loved you, and died for you; he stepped back a little for room (because I stood close to him) and threw a Bucket of Water in my Face; at first it was ready to stop my Breath, but when I recover'd myself, I said, O my dear Man, if God shou'd so pour out his Wrath upon you, what would become of you? yet I tell you, Christ Jesus loves you! He then cast away the Bucket, dropp'd down his trembling hands, and look'd as pale as if he had been at the point of Death; he shook hands with me, and parted from me, I believe, under strong Convictions. By this time we were all scattered and dispersed, as well the Persecutors as the Sincere who came thither to worship: We walk'd up into the Town as we were, reasoning with those who oppos'd us, cover'd over with Dust and muddy Water, and our Hair hanging over our Faces, clotted with the Filth. Some own'd how they were set on by Mr. G-h--d, and how his Charge was, *Use them as bad as you will, only don't kill them*; and how he sent them the Engine, and sent a Man down to play it, and another to carry a large Halbert to affright us. May God grant it may never be laid to his Charge! We were followed by a pretty large Concourse of the poor Husbandmen, Traders, Women, &c. And when we had borrow'd Cloaths to change us, we gathered the People together in a Yard, where we were entertain'd; and Brother Harris preached to them, and I prayed. I am perswaded some of them were convinced of Sin, and begg'd us hard to come to a Village about a Mile distant; which we promis'd, if God wou'd so permit; and then we rode back toward Brinkworth, where the Word of God runs and is glorified, and very many are made obedient to the Faith. O pray that in all these Trials I may behave as a wise and faithful Soldier of CHRIST JESUS, that I may finish my Course with Joy, and the Work which I have received from the LORD. Yours in our Dear Saviour,

J. CENNICK.

P.S. In my next, which I intend shall be the first Opportunity after this, look for another Relation of the same Nature with this, which God suffer'd since at *Hampton-Road* in *Gloucestershire*.-----I'll then adieu.

Saturday, July 18, 1741.

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Numb. 15.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

Printed by *J. Lewis* in *Bartholomew-Close*. [Price One Penny]

Mr. Cennick's Letter, concerning a Second Persecution, directed

To *Mr. John Lewis, a Printer, in Bartholomew-Close; near West-Smithfield, LONDON.*

Little Sommerford, July 8, 1741.

Dear Sir,

As I promis'd when I wrote last, I here give you an Account of what befel us at *Hampton*. In my return from *Gloucester*, where I was received kindly, in the Evening on *Sunday; June 28th*, I preached at *Upton* about two Miles on this Side, and from thence with too Friends I came into *Hampton* about Ten at Night, and found there a very large Congregation waiting for me, to whom I was assisted to speak with great Power, and after Prayer, (which ended a little after Eleven) we parted in a great deal of Love. In the Morning about nine we met again and God was with us of a Truth, I stood in Brother *Adams's* House near the Door, which was crowded with a great Number of People, and in the House also there stood as many as could conveniently: We sang an Hymn peaceably, and then the Devil led on his Servants, who for the most Part were Soldiers, several said they were set on by their Officer; they began beating a Drum, but that Noise being not sufficient to prevent the Congregation from Hearing, they soon ceas'd the Drum and made Fires of Gunpowder, at first the poor Flock were startled, but while God gave me Power to speak encouraging to them, they waxed bolder, and very few mov'd. The Soldiers then got stinking Water, and play'd an Engine upon us with Hogwash and Grounds out of Barrels. I think I never saw or felt so great a Power of God in my Life as was there; the People appear'd in all the Sincerity imaginable, their Hands and Eyes were lifted up to Heaven in secret Prayer; while the Engine pour'd in Water upon them 'till they were cover'd with Filth: the greatest Part scarce once look'd towards the Persecutors, but abode attentive to the End. Several Squibs or Serpents were thrown in amongst us, but caus'd no Confusion at all. About an hour and half we suffered their rude Behaviour and Violence, when they stop'd for lack of Water: I then turned to the Soldiers and those who assisted them; and spoke of the Terrors of the Lord, and of Judgement to come. All which was heard with unexpected Silence and Attention; and with feined Jeers and Laughs some turn'd away; others threw in upon us wet Dirt till they were suffered no further by the Lord,

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and then they ceas'd, and we enjoy'd the rest of our Time 'till we broke up in great Peace and Calmness. In all the time of our assembling we were blessed with abundance of Patience and Meekness, and I for my own Part can say, I hardly ever found such sweet Revelations of the Love of Christ at any Place or Time before since my Conversion, Now is fulfilled that Word which saith, *Where afflictions abound, consolations much more abound*, Surely God is about a great Work in these Parts! and Satan feels the Kingdom of his Power totter, therefore he rages. Since I came from *Hampton* I hear one of the chief Men of the Town was the head of our Persecutors there, and tho' he would not be seen in it, yet sent the poor blind Tools the Engine and encouraged them. When I see the great Men every where chief in opposing the Gospel, I can't help thinking on St. *Paul's* Words. "*You see Brethren your Calling, not many wise, not many mighty aee called.*" I thank God thro' Christ Jesus I never was so bold since I have been acquainted with the Lord. I find continual Strength to go forth in the Lord's War; and can see daily the great God convincing of Sin, and bringing home his Children to his dear Son. O may you and I be of their Number!

Let Tempests roar, and Rains descend,
 And many Persecutions rise;
 So God reveal himself my Friend,
 All Shame with Sweetness I despise:
 And Hell and Men alike I dare,
 Also Pale Envy, Death and Fear.

From your unworthy Brother and Labourer in CHRIST'S Vineyard,

J. CENNICK.

P. S. 'Tis certain that those who oppos'd us at *Swinden* were so greatly incens'd against us, that a few Days ago they dress'd up two Images one to represent Brother *Harris*, the other me, and Burnt them, at which time (which was very remarkable) one who play'd the Engine upon us, and was the most bitter against us, was taken with a Bleeding (I believe) at the Nose; which cannot be stay'd by any means. He has been thus several Days and Nights so that there is very small hopes he ever will recover. *No Weapon that is formed against thee shall prosper.*

Sir, Please to give this a Place in your Paper, and you'll oblige your constant Reader.

A POEM compos'd on Recovery from the Small-Pox.

Psal. cxxxvi. 23, *Who remember'd us in our low estate, for his mercy endureth for ever.*

AS when the weary'd Mariners have try'd,
 To gain their Haven with all their Hands employ'd;
 While round about the heavy Clouds draw near,
 And Darkness reigns throughout the Hemisphere;
 The Tempest drives while Mountains roll apace,
 And palefac'd Death appears on every Face:
 The foaming Billows lash against the Keel,
 While all like drunken Men are made to reel.

At

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At their Wits end in dreadful Plight they cry,
Our Vessel's lost, and ev'ry Man must die:
 When in that very Moment God appears,
 And sets them free from all their Doubts and Fears;
 Says *Peace, Be still!* immediately the Seas,
 Most willingly his Sov'reign Voice obeys.
 Such was thy Care, my Soul, while in Distress:
 Thy God made known his perfect Righteousness.
 When sore Afflictions did thy Body seize,
 The Night was woo'd for Rest, the Day for Ease.
 Then slung and toss'd upon thy tired Bed,
 And judg'd thyself as sunk amongst the Dead.
 The busy Tempter did thy Soul molest,
 While dismal Phantoms break thee of thy Rest.
 No God appear'd while Darkness did surround thee;
 Sins like great Mountains seem to quite confound thee:
 Justice cry'd out, *The Law of God you've broke:*
 He heav'd his Hand, but did not strike the Stroke.
 Then did the gracious Saviour sweetly shine,
 And comfort this distressed Heart of thine,
 Unutterable Things appear'd in Sight;
 While free from Pain thy Soul was all Delight.
 Here Faith in full Assurance could take in
 Thy Right to CHRIST, and clear Discharge from Sin:
 It view'd the dear Redeemer on the Tree,
 And taught thy Lips to sing (*He Dy'd for Me*)
 Raptures of Joy did through thy Bosom roll,
 While nought but Love and Wonder fill'd thy Soul:
 For while the Spirit with his Rays did shine;
 Sure ev'ry Promise in the *Word* was thine.
 Jesus was all thy Cry, was all thy Song;
 He fill'd thy Heart, and then employ'd thy Tongue.

T. G.

Lately Published (and to be had of the Printer of this Paper) Price *One shilling*, for the Benefit of the *Orphan-house in Georgia*,

A Short Account of God's Dealings with the Rev. Mr. GEORGE WHITEFIELD, A.B. late Pembroke College, Oxford. From his Infancy, to the Time of his entering into Holy Orders.—Written by Himself, on board the Elizabeth, Captain Stephenson, bound from London to Philadelphia, and sent over by Him to be published for the Benefit of the Orphan-house in Georgia.

“*Psalm lxxi. 15.* Thou, O God, hast taught me from my Youth up until now: therefore will I tell of thy wondrous Works.

Mr. Lewis,

IAm well pleas'd with your pious Design, and hope it will be both acceptable and profitable to all your Readers. I shall esteem it a great Favour if you please to permit me a little Room in your Paper, to insert a few things of

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of my own, and some things extracted from judicious godly Authors, as Time with me, and Room in your Paper shall admit. Please to allow a Place for the following Lines, which were compos'd when the Rev. Dr. T---p expos'd his natural Disposition, his Charity for the large Body of loyal Protestant Dissenters, his fundamental Principles, Experience and profound Skill in Theology in his *four Self-righteous elaborate Sermons* from *Ecl. vii. 16.* By your so doing you will oblige

Your Constant Reader, &c.

To the Rev. Mr. GEORGE WHITEFIELD.

Go on, dear Sir, thy Maker's Cause maintain;
Eternal Life will be a pleasing Gain.
O let the Gospel be thy only Theme;
R egard not T---p, nor any in his Scheme.
G od will give Strength according to thy Day;
E ven to die, if thou must thus obey.

* * *

W hat if thou art despis'd by Men polite:
H ave they got Skill to judge of things aright?
J esus thy Head was treated worse before:
T he righteous Priest would not thy Lord adore,
E nvy not T---p, nor his malicious Pen;
F or it's not valu'd by judicious Men.
I n Things consistent exercise thy Thought,
E v'n like a Scribe that is divinely taught.
L et all Invectives from thy Foes expire.
D eliver what will bear the Test of Fire.

J. J.

This Day is published (Price bound, One Shilling and Sixpence)

THE Whole Duty of a Christian: Contained in our Blessed Saviour's Sermon on the Mount. Being an Exposition of the Fifth, Sixth, and Seventh Chapters of St. *Matthew's* Gospel: Exactly taken out of the Rev. Mr. *Burkitt* on the *New-Testament*—To which is added, The Garden of Paradise: Or, Conversation in Heaven. Particularly design'd for the Use of those HAPPY PEOPLE who have only their Bodies on Earth; whose Hearts and Soul, are already fixed (by a *true* and *unfeigned* FAITH in the PRECIOUS BLOOD of their BLESSED REDEEMER) in the Celestial Mansions of the Bless'd. Written in *Latin* by St. *Augustin*, and translated into *English* by the Rev. Dr. *Stalhope*, late Dean of *Canterbury*.

In a few Weeks will be published (Price bound Twelve Shillings) for the Use of Christian Families.

A COMMENTARY on St. *Paul's* Epistle to the *Galatians*; wherein is most excellently set forth, the Glorious Riches of God's Grace, and Power of the Gospel, with the Difference between the Law and the Gospel, and Strength of faith declared, to the joyful Comfort and Confirmation of all *true Christian Believers*; especially such as being inwardly afflicted and grieved in Conscience, do hunger and thirst for *Justification in Christ Jesus*. For whose Cause this Book is most chiefly translated and printed, and dedicated to the same—Written by the Famous Champion for the Faith of CHRIST, Dr. *Martin Luther*.

Mark xvi. 16. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.*—John xii. 35. *Walk while you have the Light, lest Darkness come upon you.*

Note, *This Book of Luther is neatly printed on Writing Paper, and entire new Letter: And those who cannot spare Money to purchase it all at once, may have it at 6d. or 1s. a Week, till they have the whole compleat.*

All sorts of *Bibles* and *Testaments* may likewise be had of the Printer of this Paper, at the common Prices.

 Saturday, July 25, 1741.

Numb. 16.

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 The *WEEKLY HISTORY*:

OR,

 An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

 Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

Extract of a Letter to the Rev. Mr. Whitefield, from Mr. Barber, Superintendent (as to spiritual Affairs) in the Orphan-house in Georgia.

Bethesda, March 21, 1741.

My very dear Brother,

NEVER, no never! did my Eyes see such a Sight, nor my Ears hear such, a Sound, as in the Day past; and Oh! how will your dear Soul rejoice when you hear what it was—It was nothing less strange and wonderful than a great Number of *Little Children* in your Orphan-house, crying out after the Lord; I know you will want to have a particular Account, and therefore I write: But before I speak of this, I might inform you, that the Lord has been working upon the Hearts of some before, two young Men employ'd here—*John* and *Abraham*, I hope and trust, have been savingly converted since you left us, and also *Eli. Webb*, this was about three weeks, ago—*James Marsh* was much revived and comforted, and several of the biggest Boys of your dear Family were awakened, and still remain under deep Convictions.—We have put them into two Bands, and allow'd them two or three Hours every Day to spend in Reading, Praying, and Singing Hymns by themselves. They have been heard to pray very earnestly; I heard at one time particularly some of them were greatly affected—The younger Boys were desirous of joining with them. A few Days ago we gave some of them Liberty; and now I shall give you a more particular Account of what happened among them this Day—After Dinner Brother *Periam* had left them in the School picking Cotton; and while they were working, one of them said to another, *If we do not Believe in the Lord Jesus Christ, we shall all go to Hell*; and added, that *the Children if God, prayed to God*. Immediately, the Boy to whom he spake, fell down upon his Knees, and began to pray; and then another, 'till they were all on their Knees together praying.—Providence so order a it, that some of the Family heard them, and 'twas not long before the whole Family was gathered around them. Oh! how did the awful and pleasing Sight strike us, and melt us into a Flood of Tears—The dear little Lambs continued crying out with the trembling Jaylor, *What must we do to be saved?* They prayed, Lord, God Almighty have, Compassion

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Compassion upon us, prick us to the Heart, and pluck us as Firebrands out of the burning; and O Lord Jesus Christ, thou Son of *David*, have Mercy upon us; have Mercy upon us, O thou Son of *David*! O Lord Jesus Christ, wash us in thy Blood.—O Lord! take away our hard stony Hearts, and give us Hearts of Flesh—O give us broken and contrite Hearts. O Lord let our Sins be a heavy Burden upon our Backs, and let us find no Rest 'till we find Rest in thee! And Oh how did the dear little Souls plead with God—Lord hast thou not said, that *those that seek thee early shall find thee*? And that *thou wilt not quench the smoking Flax, nor break the bruised Reed*. And I heard one of them say to the Lord,—*Lord thou hast said that we shall be all taught of Thee*.—But I can't pretend to name all the Expressions, we have heard them make use of in their Prayers.—I observed most of the Expressions were Scripture Language: And I can't think that poor blind *Bartimeus* was more earnest in crying out, *Lord Jesus, thou Son of David, have Mercy on me*, than some of these poor Souls were: They continued thus crying after the Lord an Hour or two; and not only what I saw, but what I felt, convinced me that the Lord was present with us. And he that has wounded, I hope will e'er long heal their poor Souls. I often think of your Words, *That the Lord goes away to work by Himself*; and is it not that He may be exalted and we abased.—I have frequently found my base Heart ready to take some of the Glory that was due unto God for his Work, to myself; but the Lord lets me see more and more that I can do nothing, and that I deserve nothing.

Extract of a LETTER to the Reverend Mr. WHITEFIELD, from Josiah Willard, Esq; Secretary of the Province of New-England.

Boston, April 25, 1741.

Reverend and dear Sir,

YOUR kind Letters of the first and sixteenth of *January*, I received last Week with great Thankfulness and Satisfaction. That God should honour me, the most unworthy of all Creatures, with the Love and Friendship of some of his dearest Servants, fills me with abundant Joy, and yet with the deepest Shame and Abasement. Oh! That the Lord would make me worthy of so great a Favour. There has been so evidently the Finger of God in directing you into this Province, and (after your Departure) the Reverend Mr. *Tennent*, thro' your earnest and Importunate Request to him, and in the wonderful Success that has attended both his and your Ministry; as also the Labours of our own Ministers for some Months past, that many that like not the Work are sadly put to it to keep their Eyes shut against the Evidence of it. The Alteration in the State of Religion in this Town, and many of the neighbouring Towns (especially *Charles-Town* and *Cambridge*) is very amazing. The vast Numbers that flock to hear the Word preached even on the Week Days, and the serious Looks, grave Deportment, and close Attention of almost all, and the weeping Eyes of many, are evident Proofs of the Sower of the Word: Our Churches are almost as much crowded at our Evening Lectures as when you were here. We opened an Evening Lecture at our Church the last Week, and had a very full Assembly. Mr. *Webb* told me last Week, that he had five hundred and fifty Persons noted down in his Book (besides some Strangers) that have been with him in their Soul Troubles within a Quarter of a Year, and above Eighty that are in a State of Comfort and Peace; and the most, (he is perswaded)

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persuaded) upon a good Foundation. Mr. *Cooper* also has his Hands full of Work; Dr. *Sewall* and Mr. *Prince* are likewise well employed; and I believe the rest of our Ministers find their Labours much more successful than formerly: But that which forebodes a more lasting Advantage, is the new Face of Things at the College; where the Impressions of Religion have been, and still are very general, and many in a Judgment of Charity brought home to Christ, and divers Gentlemens Sons, that were sent there only for a more polite Education, are now so full of Zeal for the Cause of Christ, and of Love to Souls, as to devote themselves entirely to the Studies of Divinity.

Dear, Dear Brother Whithefield,

Boston May 1, 1741.

I received both your kind and tender Letters, which were reviving and, strengthning to my Soul. I thank you; for your unfeigned Love to me, whom by far less than the least of all Saints, and not worthy to be called a Brother and a Minister of Christ: But it pleases the dear Lord of his Free-Grace to call me and help me in his Service, to shed abroad his Love in my Heart. At some times I feel his Power in my Soul.---Surely I have drank into the same Spirit with you--my Soul is knit to yours--I feel an inexpressible Love to you. I bless God for the constant Experience you have of his great Goodness, for his abundant Communications to you. The Blessing of *Joseph* is come upon you,--the Lord makes you a fruitful Bough—and tho' the Archers sorely grieve you,—shoot at you, and hate you; yet your Bow abides in Strength, and the Arms of your Hands are made strong, by the Hands of the mighty God of *Jacob*---blessed be his Name I am aware that Trials and Perils of all kinds await you: But in this I am confident, That your Times are in his Hand, who will deliver you from the hand of your Enemies, and from them that persecute you. He that delivered you out of the Paw of the Lion and out of the Paw of the Bear, will deliver you out of the Hands of these Philistines. You are gone in the Name of the Lord of Hosts, the God of the Armies of *Israel*, and he will be with you, tho' an Host should rise up against you your Heart shall not fear; He shall strengthen your Heart, for you have learned to hope in the Lord, and trust in the Name of your God. You find that he strengthens you mightily in the Inner-man---and I am with you perswaded—that you will hold on your way, and wax stronger and stronger, till you shall be more than Conqueror thro' him that hath loved you. You'll smile at this from a weak Brother: you know how to pity such a one---I see more of my Weakness and the Strength of our Lord, that when I was with you (Oh! 'twas a blessed Journey—I thank you for ever for dragging me along) and now I will tell you what the Lord did for us after we parted—you remember how our dear Brother *Tennant* resigned himself to the Will of God, and he was pay'd for it. The Lord not only strengthened him against the Cold (for we had a most severe Winter) but what was best of all, gave him much Power in the inner Man, and succeeded him all the way---upon *Long-Island* particularly *Road-Island*; and when we came to *Boston*, after the first Day, and once or twice more; which you know is for Trial---The Lord enlarg'd him---opened his Mouth and he preach'd like an Angel, with the mighty Power of God---He was indeed received as an Angel by the Children of God--The Governour in particular, received him and his message from the Lord, with great Affection, he did you and yours---treated him publicly
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and privately in the kindest, tenderest, and *most* respectful manner---and often exprest his Thankfulness that you had sent such a Man of God to us.---The Seed which you had sown, immediately sprang up; for Multitudes, as it now appears were brought under Convictions by your Preaching---and the Word of the Lord by our Brother grew exceedingly---the Number of those who were effectually wrought upon increased daily; so that we have several yea many who, as you well express it, *are fairly brought out of themselves into our dear Lord Jesus, at Boston and Charles-Town;* and what gives us the largest view of our Lord's design is, that he has sent down his Spirit in a wonderful, and to me, unexpected manner, upon the Students at our College at *Cambridge;* Graduates and Under-graduates. Some of them were under good Impressions from your Preaching there: Which seem'd to be dying away, but were reviv'd upon our Brother's coming---He preached several times there; and God bless'd the Word indeed; for some of them are become new Creatures---and have received the Holy Ghost. And almost everyone is under Concern. There is a new face upon Things; *Stoddard and Shephard* are the Books now; little did I think of this when you recommended them: But so it hath pleased God to turn their Minds. The like Effects have been produced at *New-Haven* College, by means of Brother *Mills's* preaching there after you, and then Bro. *Tennent's* on his Return home.---Bro. *Tennent* travelled Eastward (notwithstanding the extreme Cold) as far as *York;* and preach'd in all the Places where you did, and some smaller Towns between, I believe to good Effect, especially at *Ipswich*---the whole Town was shock'd and there has been a great work of God there since---My Brother has been much wrought upon, has thrown by his Notes, and I'm told, preaches with much Enlargement and Success---May we both obtain Mercy to be faithful. In fine, as to Brother *Tennent*,* *When he had seen the Grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord,* an so took his Leave.

* He preach'd his Farewel Sermon on these Words.

Having this Character with all the Lord's People,---*That he is a good Man, and full of the Holy Ghost, and of Faith.* And much People are added unto the Lord since his Departure; God carries on his Work with a strong Hand---The Arm of the Lord is revealed---we had a surprising Appearance a week or two ago at the North-end in a private House, exceeding in many respects that at *Basking Ridge.* Mr. *Webb's*, Congregation and Mr. *Cooper's* has a principal Share in the out-pouring of the Spirit--The goings of our God and King, I are seen in that House The People are so eager after the Word, that Mr. *Webb* has at present two or three Lectures in a week, besides the many others in the Town. The *Work* has been so great here, that I have been oblig'd to resign my Office at College, and come, to Town to assist Brother *Webb*---where an open Door and effectual is granted. The Lord sets his Seal to my Ministry---I have not as yet accepted their Call to the Pastoral Office, but wait for Directions in that Affair: May God lead me in a plain Path. Dear Mr. *Whitefield*, I long to see your Face again. You are dear to many Thousands in *New-England.* The Lord direct your way unto us when you return from *Great Britain.* In the mean Time let me hear from you. If I can serve you in anything, lay your Commands upon me. Dear Brother, *Farewel.* Pray, for your very affectionate Brother and Fellow-servant in Christ Jesus,

DANIEL ROGERS.

 Saturday, Aug. 1, 1741.

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Numb. 17.

The *WEEKLY HISTORY*:

OR,

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 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

 Extract of a Letter from the Rev. Dr. Coleman of Boston, to the Rev. Mr.

WHITEFIELD.

Rev. and dear Sir,

GOD has carried us thro' the longest and severest Winter, since you left us, that I ever knew. Numerous and mighty Snows have hardened into Ice by mighty Frosts, which have shut up Town and Country from each other; yet Mr. *Tennent* was nothing terrified from facing our North Winds from hence to *York*, and back again, and is now near *New-haven* (as I suppose) home-wards.

We opened a weekly evening Lecture upon your leaving us in our House, which has to this Day been crouded as when you were preaching to us, our Sabbath Assemblies as also greater, and our Lectures much more in Number, and more reverend, attentive, and affected than when you came to us.

The good Work of God was going on among us when Mr. *Tennent* came, We received him just as we did you, as Angels of Christ. He has been abundant and fervent in Labours as you were; Morning and Evening, and exhorting at home. God has been pleas'd to crown his Labours with abundant Success, Our young People, and little Children, are wonderfully impress'd to the Admiration of Ministers and Parents, and all Observers. In a particular manner their Affection works in a zeal for the Souls of others, their Companions, School-master, Brethren and Sisters, and Servants in the Families.—*Charles-Town* is even more generally and deeply impress'd than *Boston*; at *Cambridge* the College is a new creature; the Students full of God, and hope to come out Blessings in their Generations, and how to be so now to each other. Many of them are now we think truly born again, and several of them happy Instruments of conversion to their Fellows. The Voice of Prayer and Praise fills their Chamber; and the Sincerity, Fervency, and Joy, with Seriousness of their Heart, sits visibly on their Faces. I was told yesterday that not Seven of a Hundred remain unaffected. I know how the good

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good Tidings of this will affect and please you. God give you like Joy every where in the Fruit of your Labours.

At *Portsmouth* in *Newhampshire* Government, the Congregation were mightily melted under Mr. *Tennent's* Sermon, on his Return from *York*. The great Town of *Ipswich* is also greatly mov'd; we hear from *Rode-Island* and from *Providence* that a great Presence and Power of God attended his Labours among them. The marvellous thing and great wonder there was, that Mr. C——ly the Church Minister invited him to Preach in the Church whither all of every Denomination crowded, and seem'd to unite in Love to the Word and Preacher.

My late Letters from *Connecticut*, inform me of great Numbers under Convictions at *Hartford* and *Lyme*. And at *Northampton* and *Daversfield*, the Work of God is greatly reviv'd, Mr. *Edwards* read lately to his People part of a Letter from me, giving him an account of our State. Help us still dear Sir with your Prayers and constant remembrance. And the Lord deliver you from unreasonahle Men. We hear of your Arrest at *Carolina*.

Extract of a Letter from the Rev. Dr. Coleman of Boston, to the Rev. Mr.

WHITEFIELD.

Rev. and very dear Sir,

HAVING been out in the Country, under the Service of the best of Masters, I have not had the time to write to you as I hoped for, and also miss'd some opportunities, which troubl'd me: for, next to the Pleasure of receiving a Letter from you, is that of writing to you.

A few Days ago I received your two Letters, one from on board the *Minnerva*; the other from *London*. Many here beside's myself, will give thanks to God for his Mercies to you in your Voyage; some of us pray and give Thanks publickly for you as well as privately. Indeed your Letters fill me with Joy from time to time, Blessed, blessed, be the Name of Jesus our sweetest Redeemer, who so delights to use you in his Service, and lets you lean in his Bosom. I join with you in the Cry, Grace, Grace!—Indeed the good Seed sown in your Ministry here has not quite done springing up to this Day; we were endeavouring to water it, and not without some manifest Success, when dear Mr. *Tennent* came: And he came in the Fullness of the Blessing of the Gospel indeed. He was with us several Months. Many Thousands were awakened and, I believe, many truly converted. There is quite a new Face of Religion in this Town, as well as in many Places in the Country. Many Ministers as well as People are greatly quickened. Blessed be God who put it in your Heart to move him to come, and inclin'd his Heart to come and help us. He had great Success in his way home; there was a great shock in the College of *New-haven*, and a sweet Work has been going on at our College at *Cambridge*. Indeed God has given us a gracious reviving Time; of which I will write you more particularly in a short Time.

Part of another Letter from another Boston Friend to the Reverend Mr.

WHITEFIELD.

Boston May, 5, 1741.

Rev. Sir,

NO Tongue can express the Satisfaction I had in receiving yours of the 17th of January last past, and for your great Concern for *Boston*;
more

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more especially your Prayers, and good Wishes for my self, and household; its all that I desire and long for in this World, and what I am daily seeking and praying for, that the blessed Jesus would fill me with all Peace, and Joy, in Believing: as for my self, I am labouring under a hard Heart, and blind Mind, and am in great distress of Mind, about my Soul, fearing I have not had a thorough, real, inward, saving Change wrought in me, but am resolved, by the Grace of God assisting me, to hold on seeking of Jesus sorrowing; and if I walk in Darkness, and see no Light, yet I will quietly wait all the Days of my Life, putting my Trust and Stay on my God, hoping he will lift up the Light of his Countenance on me, and make a Manifestation, and Discovery of himself to me, that I may experience Peace, and Joy in Believing. Mr. *Gilbert Tennent* came herein *December* last, and went away on the first *Monday* in *March* following; his powerful Preaching here and in most Parts of the Land has been attended with wonderful Success; in *Boston, Charles-Town, Maulden, Ipswich, Concord and Cambridge*, almost all the Students awakened, and under great Convictions, some truly converted; but more so at *New-haven*, every Student there under Convictions; *New-London* and *Milford*, some of all Ages crying what shall they do to be saved; never such a revival of Religion before in *New-England*; insomuch that all good People say, that Satan's Kingdom never had such a shock; I pray God to increase the same: We have a great revival of Religion in this Town, and the Work increases daily: Mr. *Webb*, and Mr. *Cooper* are bold for their Master, and are full from Day to Day with poor distressed Souls flocking to them for Advice about their Souls, and have good Success; and we have great Reaton to bless God, for his sending you, and him amongst us; I assure you I do; so does every Body in my Family, and thousands of Families besides, who do all unite in our Prayers to God to prosper both you and Mr. *Tennent*, and if it be his blessed Will, we may see you both again in *New-England*. Since Mr. *Tennent* left this Town the Scoffers begin to open (blessed be God, they are not many) and laugh at this glorious Work, but are not able to gain Ground, nor I hope never Will, and as they now see they cannot, by reason the Work prevails against Earth and Hell, they seem to be more silent at present: my Daughter is in a very good frame, and I hope is sincerely religious, She was join'd to Dr. *Coleman's* Church, the last Sunday, she desires to be remembered to you, and to tell you, that she blesses God, that ever she saw you, which was the means, to bring her under Convictions; and for Mr. *Tennent*, who under God, were the Means of bringing her home to Christ; likewise my Niece, little *Winslow*, who you had knowledge of, when here, is join'd to Dr. *Sewall's* Church: Mr. *Welch's*, Wife is in a poor State of Health, I wish she does not fall into a Consumption he was very well this Day; my spouse, I hope, has pass'd thro' the New Birth; and desires likewise to be remembered to you, I wish my self, and the rest of my Family had experienc'd the time, which I pray God in his own Time to effect. Mr. *Tennent* gave me and my Daughter very good Advice, whilst here; and visited us twice at my house, which I took very kindly, and acknowledge it as a great Favour. I shall be glad to hear from you from *London*, to know how it fares with you, being sensible that Satan's Instruments will be at Work to overset you, if possible; But, I pray God (as thousands do here) to defeat them, and prosper you, and give you more Success in preaching the *Everlasting Gospel*, that Multitudes may yet be awakened.

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wakened, convinced, and converted. Pray remember me to your dear Companions in Travel, and tell them I hope I shall live to see them here once more; if not, that I may meet them in Heaven. Dear Sir I beg your Prayers for me at the Throne of Grace, and assure you I never forget you, and Mr. *Tennent* in my Prayers; is all from him, who is with due Respects,

Sir, Your hearty Friend, and real Well-wisher, to Command,

P.S. There are many *Negroes* under strong Convictions, in our Town, and some have received Comfort; no less than seven baptized at Mr. *Foxcroft's*; two at Dr. *Sewell's*; and one at Dr. *Coleman's* Church; and all in one Day; about the middle of *April* last.

By a Letter from *Conecticut*, I hear that there were at *New-haven*, or else at *New-London*, not less than fifty Persons, that swooned away for some time under the powerful Preaching of Mr. *Tennent*; and that God seems to bless his Labours almost every where, wherever he goes; I pray God continue it.

Mr. *Rogers* is well; I frequently go to visit him, and converse with him, at his Lodgings; he is bold likewise in the cause of Christ, and doubt not but he will do a great deal of good in *Boston*.

By the Advice of Brother Howel Harris, I put in the following Lines.

“It was a brave Resolution of *Luther*, which we find in one of his Epistles to *Staupitius*, wherein he professeth, that he had rather be accounted anything than be accused of wicked Silence in God's Cause: Let me be accounted, says he, proud, covetous, yea a Murderer, yea, guilty of all Vices, so I be not proved to be guilty of wicked Silence, while the Lord and his Cause do suffer, And know that the more dishonoured, and trampled upon, any Cause of God is, the more he expects that you should appear for it, I have read, that among the *Persians*, the left hand is accounted the more honourable Place. *Xenophon* reports of *Cyrus*, that those whom he honoured most, he placed at his *left hand*, upon this ground, because it was most subject to Danger, he would have those who were most honourable, to stand by him there where he was most weak and liable to Danger.

Thus where the Cause of God is most opposed, and most like to suffer, there God would have the most noble Spirits to stand, and to appear in that; and to do this is truly honourable indeed, Who knows whether you be raised for such a Time as this? who knows whether you have been reserved from such and such Dangers that you have been in, that you might be reserved as a publick Blessing for the Church of God and your Country? I have read of *Philip* King of *Spain*, going from the Low Countries into *Spain* by Sea, there fell a grievous Storm, in which almost all the Fleet was wreck'd, many Men lost, and himself hardly escaped, he said he was delivered by the singular Providence of God, that he might live to root out *Lutheranism*, which he presently began to do: This evil Use he made of his great Deliverance: Some of you have been delivered from great Dangers, but for a better Purpose, that you might now be of use, to root out *Prophaneness*, *Atheism*, and *Superstition*; and happy are you, and happy shall we be in you, if it may appear that you are reserved for this Work of the Lord.

Jer. xlviii. 10. *Cursed be he that doeth the Work of the Lord deceitfully.*

Saturday, Aug. 8, 1741.

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Numb. 18.

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My Honour'd Father and Brethren MINISTERS of the Non-conformity,

I am asham'd and confounded at my own Unworthiness when I put Pen to Paper. But as our Lord Christ looks for no Worthiness in his; for he knows what's in Man; so I commit it to him against that Day, and intreat you to bear with me a little for Christ's sake. To HIM I look up, and think I can say, my spiritual and natural Strength has in a great Measure fell a Sacrifice upon your Accounts, for your lack of Faith and Service to the Brethren in the glorious begun Reformation. God has begun it, not Brother WHITEFIELD, therefore he that despises or flights it, despises not the Man *Whitefield*, but GOD, and God will make an end: At their Hands will he require it, and will mark all those who come not up to the Help of the Lord against the Mighty: 'Tis against most of you, my dear Brethren, this Charge is visibly pointed by the God of Zion. Has our God sent his Reformers out with the Doctrines of Truth, and strengthened the Arm of his Power by them through the Land, our Enemies themselves bring judges, and more so in foreign Parts: And instead of giving your Hearts; Hands, and Purses, as they abroad have done, to the Service of the Lord's Temple-work, you have put Christ off with a few cold fruitless Visits; O love not in Word only, but in Deed and in Truth. But, a Lord, what shall we say before thee for those of our Leaders, who stand in the Cross-ways, and oppose the Work? Read the eleventh of *Obadiah*. In the Day that thou stoodest on the other Side, in the Day that the strangers carried away captive his forces, even thou wast one of them. I pray such to read the Book out, and the Lord apply it. Such who many Years have preach'd of the Glory, the Adoption, the Spirituality of the Law and the Promises: To hear such I say, I love the Reformers, and would have all pray for them at the same time advise their People not to hear them, telling them we are an established People: and from Month to Month never are heard to pray for them. O, my Brethren, what a double Heart is here! What despising God's Omniscience and Omnipresence! What priding ourselves in Man's Establishment! O my dear Brethren, except these are search'd out,
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God can soon and will soon break our Establishment! Say they, If it be of God, Years hence we shall see: But if it is just with God, to let such see it with their natural Sight, but not spiritually to taste thereof. All the Comfort I have for such is in Lamentation. The precious fans of Zion, comparable to fine Gold, lie wounded at the Head of every Street; and it's an infinite Mercy they get to Heaven so. But how comes it to pass, that such are suffered to grope as in the Dark at this Noon-day Glory as in the Night? Is it not walking deceitfully with God, the Lust of the Eye and the Pride of Life, the Bane of all our Church's Idols set up in our fleshly Hearts have blinded our Minds, and darked our Understandings. This is a Smoak in God's Nose, a Fire that burneth all the Day long. Lord Jesus, come quickly! I appeal to thee; O Lord! I had rather burn at a Stake, than see thy Church so naked.—O, my dear Brethren; you have wounded my Soul with a Breach that may never be repaired till I land in Glory, except I see your Shoulders in the Work. Sabbath after Sabbath have I looked for a Spirit of Prayer for this begun Work these two Years, but have not seen it; and even in your solemn Fast-days both Cause and Instruments are forgot before the Lord, at the same time you are praying for Reformation work. O Lord God, what art thou going to do, that such Darkness is come over the Body of thy People? I thought surely in our Israel there is hope concerning this thing; but, O Lord, every Brother dealeth deceitfully, and is to thy Children as a thorn-hedge, to a very little Comparison; the faithful Man faileth among Men.

O, my Fathers and Brethren, upon your Heads be this Breach, as the swelling of a high Wall ready to burst! O what will you do in the Day of Visitation? And must the overflowing Scourge pass through the Breadth of thy whole Land, O Emanuel, and enter upon thy fair Neck! Then my Soul shall mourn in secret Places for thee, till I can mourn no more. O that my Soul was a Fountain of Tears for the Sins of thy People! O, my Fathers, Brethren, and Fellow-citizens of Zion, let me intreat you to look into the Signs of the Times. God's Word saith, the Lord is ANGRY when he lends his Servants into the Lanes and Streets of the City; next they are sent into the Hedges and High-ways; and the Conclusion is, *For none of those Men that were bidden, shall taste of my Supper*: A dreadful Message to *England!* This Prophecy you have often preach'd, and now you are to report it in History: how little do you mind it, and inculcate this awful and dreadful Sign on the Hearts of the poor Sheep, which seem to be going to the Slaughter altogether insensible of the Signs of the Times; a Sign when mine Eyes first beheld, made such an Impression as will not wear off till I see the Lord's Conclusion of the Message fulfill'd: And with what Power did Christ come forth with his Ministers, who were sent with this Message with an Overflow of Mercy and Joy in the Holy Ghost! and what a Spirit of Blasphemy went through the whole Land against it to distinguish the Work to be of God, and the Opposition to be of the Devil! Your Eyes beheld this, and many of your Hearts did burn within you for it. But, O, 'tis dreadful to name it! How have you slighted the Reformation-work! And the Body of our Tribes have been drawn into this Sin by your Examples, causing the Chariot-wheels to drive heavily on, causing the Blasphemers to rejoice at their halting. O 'tis you! You, my Brethren who have felt and tasted that the Lord is gracious! You, who have known the Secrets of his Covenant! there is no People of any Nation or Denomi-
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nation under the whole Heaven is capable of doing that Indignity to the Lord of Glory as you have done by the things you have known, since Christ was crucified in Person. A poor weak single Instrument has endeavoured to convince you according to my weak measure, how much Christ in his Spirit has suffered, by your doing the Work of the Lord negligently. I could give you many Instances of others, who have set the same Concern: but it becomes them best to write, who feel it. I never doubted the Lord's sending his Servants as a Sign to the Nation but have awful fears that they are sent a Sign more especially to the House of Israel; and when their Message is fulfilled, then we shall see what our God means in those Words, *For none of those Men that were bidden shall taste of my Supper.* O my Brethren, for you to see a Servant of Christ's sent from Nation to Nation, from scorching Heat to stand as a Beacon on the top of an Hill in the extreme Hardships of pinching Cold, sorely try'd and tempted by the strongest Ties of Friendship, or softest Wiles that Satan could enforce to betray, or blend Gospel Truth, and grievously deserted by all those who were as dear to him as his own Soul, for his standing fast for Truth; at the same time scoff'd and derided by the more hardened Enemy; and, as tho' these were light Things, treated with shameful Coldness from you, my Brethren, who profess to wear the same Livery of Truth with him. O my dear Brethren, I tremble for you! My Spirit has felt that Christ has mark'd it; and he will surely require it at your Hands. O, it has often been to me as tho' Christ was there in Person! I have not dar'd to stay at home when he has been thus pinch'd with severe Cold: Because Christ's oppressed Child, and grieved Spirit was set as a despised Beacon on the top of an Hill, deserted by all the Tribes of Israel. O my Brethren, *harden not your Hearts as in the Provocation as in the Temptation in the Wilderness,* for we have proved our God try'd him, and saw his Works. Has not the Lord gone even to the Thresholds of our Sanctuary, ready to depart, and have not you been bewailing a departing God? Why now our provoked God has sent a Sign to shew us plainly the Deadness of our Hearts, and that we retain'd Iniquity in our Hearts; and therefore our own God shuts out our Prayers. For Christ's sake bear with me a little, and pray for me, for this Sin is found upon me also. I love and honour you in Christ the perfect Head. The good Lord grant a stirring up, that the Passover Blood may be sprinkled on your Doors when the destroying Angel goes through the Land. O how does Pride abound! and your faithless Hearts and Mouths don't tell them of it, for fear of offending the Rich; and well you may, my dear Brethren, when your Trust is gone off from the God of Providence, and plac'd upon the carnal Worms of the Earth! (I doubt not but the hoarding up of the Principle of the yearly Fund, when Christ's Cause calls for it all yearly, both at home and abroad, But its just in our bountiful God to lock up your Hearts when you lock up his Bounty.) *Secondly,* Your Coldness to the poor, and idolatrous Obsequiousness to the Rich, and their paying idolatrous Worship to you: (not a gracious divine Love and Esteem, as the spiritual Ambassadors of our glorious Heads. This has fill'd God's House, design'd for adorable Prayer, and sweet Intercourse with Christ, so full of Thieves and Robbers, that a sensible Soul is ready to loath the Courts of their Lord's House, for fear of being polluted, or made spiritless by the Sight of their Eyes. Are you in earnest, my Brethren, when you pray for Holiness and preach down Vice?

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Vice? No, no, if you were, you wou'd read such Lectures of Thunder to them, and find God's Arm so revealed, as would make such stage-playing Professors asham'd to put their Heads into the Place where God's Honour dwelleth. Till these Things are search'd out, and the Spirit of Biggotry, and cursed Party Zeal bore down, in vain may you set apart Days of Prayer; for without Persecution there will be no Reformation to any good Purpose. The living God will not be always mock'd; and we have no living Sacrifices to present before him; for our Idols have stop'd the pure Incense of the Covenant from falling down into our Hearts, and returning up before the Throne. O my Brethren, it is hard to tempt the Lord to deliver his Glory into the Enemy's Hand! *Thirdly* It has been often grievous to hear that the Errors of some set out in the Reformation has been to our Tribes rather a matter of Reproach in Bitterness of Spirit, or else secret Joy, than produc'd a Brokenness of Heart, as it was a Sin against God, O we have not so learned Christ! Is there any with the Apostle, that says, *Is any offended, and I burn not?* If there is, shew yourselves for Christ: Go into the Field in the Week now and then, now the Enemy is coming; in upon them like a Flood, Stir up your People: Join Heart and Hand: Truth is the common Cause: But if not, the Day is at the Door when you will be made to fall before the Enemy. *Fourthly*, The worst of all is spiritual Pride. There are among us that say, their Preaching is weak in the Field, but ours is methodical, round, and deep in our Meetings. I have with many been an Eye and Ear-witness of this Truth. Before the beloved *Whitefield* went abroad he appeared plainly like a Child learning to speak. But God clothed his Weakness with such a divine Power that convinc'd all those upon whom the Word fell, that God was with this young *Samuel's* Heart and Mouth: And the Hearts of God's Children felt that God had indeed establish'd him a Prophet in Israel. But Head-Knowledge has been our Resting-place. God is pulling down our Resting-place; and for ought I know the despised *Wesley*, tho' he has malign'd the Truth and ly'd against both it and the sense of the dear Reformers, now with God, but may obtain Mercy at last to be faithful, when many of our head-knowledge Professors may be left to deny the Truth, because he did it ignorantly. And I must tell you, there are among those People despisedly call'd *Perfectionists* (I mean the *Moravians*) some clear in the Truth: And for their humble, gracious, christian Lives, are a Shame to all the Dissenters in *London*, none excepted. And for ought I know, the impending Glory waits till the dear *Whitefield* and they again give to each other the Right-hand of Fellowship. Thus by a foolish People, so call'd, has the Lord anger'd us: A certain sign we have provoked our God, who has in many Degrees taken his Holy Spirit from us, and given it to Babes in Knowledge, those who are made to bring forth the Fruits thereof.

I am also sorry to say, there are among us that go to hear those great Reformers and Sufferers for God, not to meet with God, but to make a Man an offender for a Word; and to turn aside those that speak in the Gate. Now, my dear Brethren, I refer you to the second Text of the beloved Mr. *Hill* on the solemn Fast-Day, *Seek ye the Lord, all ye Meek of the Earth: it may be he shall be hid in the Day of the Lord's Anger.* It was a solemn Day and as solemn Day and as solemn Effects it had on the Nation. The Lord by it indeed has withdrawn the Cloud that hung over the Land, to shew how ready he was to meet his returning Prodigals in Mercy.

[To be concluded in our next.]

 Saturday, Aug. 15, 1741.

[1]

Numb. 19.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of the Letter begun in our last.*]

But our Backsliding Practices plainly prove, like *Israel* of old, we did but mock the Lord in that Day's Solemnity. I pass over the ill Preparations on Saturdays, some of our Ministers Pastimes afford them to walk with God on his solemn Sabbath. These things make you, my Brethren, so deficient in visiting your Flocks, and so empty in your Converse when you *happen to favour* any of them with a Visit; so that many poor Hearts complain, who are stated Communicants, they sit under your Teaching from Year to Year, and all this while you never have enquired into the State of their Souls, but in their first Entrance! Is this going from House to House like the Ministers of old? But you complain you have too much Business on your Hands! Have you more than *Paul*? You say, he was an Apostle. Well, The Lord has brought it home to you now, by the young Striplings of the Reformation, sent as a Sign to You in particular, *By Watchings and Painfulness, by Hungerings and Nakedness, by Labours more abundant, by Buffetings and Temptations; and the daily Care and Grief they have of all the Churches. O who is offended, and they burn not!* O my Brethren! lay aside this feather-bed Softness! this carnal Tea-table Formality! O let not a carnal Worldling say, *I was afraid of the Parson, but he is a merry Companion, I can like him very well;* and so they go a way hardened in Sin, by Saints wearing the Devils Livery. O but I myself have seen a daring Sinner run away frightened at the Sight of a Minister of Christ! Such a Glory Christ puts upon a close Walking with him, as was said of *Eli's Sons, Him that honours me I will honour, but those that despise me shall be lightly esteemed.* However, I have given you, as I was helped, I trust, in a Spirit of hearty Love and Faithfulness, I believe with a single Eye to God's Glory, and much Bowings down at a Sense of my own and the Church's Nakedness, but a few general Notes of the Signs of the Times, according to my weak Measure. And now my honour'd Fathers, dear Brethren and Fellow-Citizens of *Zion*, who may read there Lines, I can only tell you the awful Sight these things have given me of the dreadful Cloud our holy God is preparing, and bringing on all his dear

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dear Churches, has made my Soul tremble, and walk softly many Months at the Hardness of our Hearts; and made me often cry, *Lord Jesus, come quickly, whether it be in Judgment or in Mercy, and glorify thy self in Israel.* The Lord lay this Burden on all your dear Hearts, as it has been laid on mine, and then I am sure you will arise and cry, *O Lord spare thy People and pity thine Inheritance.* Now for a Recompence of Christ's Love in and upon us, let me have a Share in your Prayers, who are alive for God, and for the rest of our sleepy Brethren: And the good Lord grant that all the Lord's People may embark in the common Cause of Christ without Distinction or Party. Lord grant faithful Hearts to all thine, and cover all our Heads in thy Day of Battle, that we may rejoice with those that rejoice and weep with those that weep. Give us Oneness of Heart, Enlargedness of Heart for all thy Churches. Singleness of Heart, thine one Spirit, even the Spirit of Glory rest upon us. And may great Grace be upon us all. *Amen, Lord Jesus, thou art worthy!*

Now, my honoured Fathers and Brethren, let me intreat you not to be angry, for had I not had the Glory of God and his Fear before mine Eyes, and the Calamities of the Church upon my Heart, I should have counted, it a most daring Presumption thus to lay such a Charge against the Men of Judah, God's pleasant Plant. There is precious Gold in all his Churches; but the Lord is going to try his Gold. Methinks the destroying Angel has brandish'd his Sword and made it ready; but what is this to what the Lord has begun to do upon his Churches? so that the Seers are pointing everyone his Sword against his Fellow; and if Judgment is begun at the House of God. where will the Wicked and Ungodly appear? O my Brethren! tho' I have thus written, yet I esteem a faithful Ambassador of Jesus Christ, and the Elders that rule faithfully for God, worthy of all Honour; and can appeal to my Heart-searching God, without any Doubt; and to him by whom I stand I appeal, am ready to go to Prison or to Death, with, or on the behalf of their Faith, let them be Church of *England* or Nonconformists; and should account it my greatest Honour from the, Lord: To him I look for a Heart to praise for it, for Strength to endure to the End. and for Pardon in the great Peacemaker's Blood; for what I am, and in all I do, and have done to him, be all the Glory in all his Churches, even living Sacrifices acceptable upon this Altar of Incense, World without end. *Amen. Amen. O come, Lord Jesus come quickly.*

In the last Week's Paper the following Faults escap'd the Printer's Eye.
 Page 1. Line 14, for bring read being. P. 3. l. 19. instead of for read by.
 P. 4. l. 21. for Eield read Field.

Mrs Rowe to the Right Honourable the Countess of Hertford.

Madam,

THis is the last Letter you will ever receive from me: the last assurance I shall give you on Earth of a sincere and stedfast Friendship: But when we meet again, I hope it will be in the Heights of immortal Love and Extasy: Mine perhaps may be the first glad Spirit to congratulate your safe Arrival on the happy Shores. Heaven can witness how sincere my Concern
 for

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for your Happiness is; thither I send my ardent Wishes, that you may be secur'd from the flattering Delusions of the World; and after your pious Example has been long a Blessing to Mankind, may you calmly resign your Breath, and enter the Confines of unmolested Joy.

I am now taking my Farewel of you here; but it is a lhoi't Adieu, for I die with full Persawion that we shall soon meet again: but Oh! In what Elevation of happiness! In what Enlargement of Mind, and Perfection of every Faculty! what transporting Reflections shall we make of the Advantages, of which we shall find our selves eternally possessed! To him that loved us, and washed us in his Blood, we shall ascribe immortal Glory, Dominion, and Praise for ever.

This is all my Salvation and all my Hope! That Name in which the *Gen-tiles* trust, in whom all the Families of the Earth are blessed, is now my glorious, my unfailling Confidence; in his Merits alone I expect to stand justified before infinite Purity and Justice. How poor were my Hopes, if I depended on those Works which my own Vanity, or the Partiality of Men, have called good; and which examin'd by divine Purity, would prove, perhaps, but splendid Sins! The best Actions of my Life would be found defective; if brought to the Test of unblemish'd Holiness, in whose Sight the Heavens are not clean. Where were my Hopes but for a Redeemer's Merits and Atonement! how desperate, how undone my Condition! with the utmost Advantage I can boast, I should start back and tremble at the Thoughts of appearing before the unblemish'd Majesty. O Jesus, what Harmony dwells on thy Name! Celestial Joys, and immortal Life is in the Sound! Let Angels set thee to their golden Harps! Let the Ransom'd Nations for ever magnify Thee!

What a Dream is mortal Life! What Shadows are the Objects of Sense! All the Glories of Mortality, my much loved Friend, will be nothing in your View at the awful Hour of Death; when you must be separated from the whole Creation, and enter on the Borders of the immortal World.

Something persuades me this will be my last farewel in this World: Heaven forbid that it should be an everlasting parting! may that divine Protection, whose Care I emlore, keep you stedfast in the Faith of Christianity, and guide your Steps in the strictest Paths of Virtue. Adieu my most dear Friend, till we meet in the Paradise of God,

ELIZ. ROWE.

Mrs. Rowe to the Right Honourable the Earl of Orrery.

My Lord,

Here seems to be something presaging in the Message you order'd me to deliver to your charming *Henrietta*, when I met her gentle Spirit in the blissful Regions, which I believe will be very soon. I am now acting the last part of Life, and composing myself to meet the universal Terror with a Fortitude becoming the Principles of Christianity. It is only through the great Redeemer's Merits and Atonement that I hope to pass undaunted through the fatal Darkness.

*Before Him Death, the guilty Tyrant flies;
He wipes the Tears for ever from our Eyes.*

All

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All human Greatness makes no Figure in my present Apprehension; every Distinction vanishes, but those of Virtue and real Merit. It is this which gives a peculiar Regard for such a Character as yours, and gives me Hopes your Example will not fall short of those of your illustrious Ancestors. The Approaches of Death sets the World in a true Light; its brightest Advantages appear no more than a Dream, in that solemn Period. The immortal Mind perhaps will quit a Cottage with less Regret than it would leave the Splendor of a Palace, and the breathless Dust sleep as quietly beneath a grassy Turf, as under the Parade of a costly Monument. These are insignificant Circumstances to a Spirit doom'd to an endless Duration of Misery or Bliss. It is this important Concern, my Lord, that has induc'd me to spend my Time in a peaceful Retirement, rather than to waste it in a train of thoughtless Amusements: My Thoughts are grown familiar with the Solemnity of dying; and Death seems to advance not as an inflexible Friend, but as the peaceful Messenger of Liberty and Happiness. May I make my Exit in the elate Manner, those charming Lines of Mr. *Pope* describe.

*The World recedes, it disappears;
Heaven opens to my Eyes, my Ears
With Sounds Seraphic ring.
Lend, lend your Wings! I mount, I fly!
O Grave where is thy Victory?
O Death, where is thy Sting?*

The nearer I am approaching to Immortality, the more extensive and enlarg'd I find the Principles of Amity and Good-will in my Soul. From hence arise the most sincere Wishes for your Happiness, and of the charming Pledges your lovely *Henrietta* left. O! My Lord, if you would discharge the sacred Trust, keep them under your own Inspection.

This will not reach you, my Lord, 'till I am past the Ceremony of subscribing,

Your humble Servant,

ELIZ. ROWE.

Edinburgh, Aug. 1. On *Saturday, July 25*, the Rev. Mr. *WHITEFIELD* embark'd for *Scotland*, and arriv'd at *Leith* the *Thursday* following, and preach'd yesterday to a large Auditory, for the Rev. Mr. *RALPH ERSKINE*, at *Dumfearline*; again this Evening at *Edinburgh*, to about Six thousand People with great Power.

This Day is published (Price bound Twelve Shillings) for the Use of Christian Families,

A COMMENTARY on St. *Paul's* Epistle to the *Galatians*; wherein is most excellently set forth, the Glorious Riches of God's Grace, and Power of the Gospel, with the Difference between the Law and the Gospel, and Strength of Faith declared, to the joyful Comfort and Confirmation of all true *Christian Believers*; especially such as being inwardly assisted and grieved in Conscience, do hunger and thirst for *Justification in Christ Jesus*. For whose Cause this Book is most strictly translated and printed, and dedicated to the same.—Written by the Famous Champion for the Faith of *CHRIST, Dr. Martin Luther*.

Mark xvi. 16. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.*—John xii. 35. *Walk while you have the Light, lest Darkness come upon you.*

Note, *This Book of Luther is neatly printed on Writing Paper, and entire new Letter: And those who cannot spare Money to purchase it all at once, may have it at 6d. or 1s. a Week, till they have the whole complet.*

All sorts of *Bibles* and *Testaments* may likewise be had of the Printer of this Paper, at the common Prices.

Saturday, Aug. 22, 1741.

[1]

Numb. 20.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

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The Extract of a Letter from a Friend in the Country, to John Lewis, Printer, in Bartholomew-Close, London. Dated, Aug. 12, 1741.

Dear Mr. Lewis,

I Have lately been in *Wales* since Brother *Harris* has been at London, and had there melancholy Proof of what he has often mention'd, and you lately complain'd of to me; (to wit) the Spirit and Behaviour of some careless *Dissenters*, respecting the Methodist Brethren. I while you keep pace with those notional Christian's, you shall have their good Word: but if you are for more strict Walking with God than is common; if you step a little out of the beaten Track; if you press inward vital Godliness; and stand up for every little punctilio (as they call it) in Holiness; you are too rigid, you are ill-natur'd, you want Charity, you are an Enthusiast: which term I've lately heard used concerning Brother *Whitefield*, by a First-rate Professor of Truth, and a very hot Contender for Gospel Doctrine. Thus Religion is wounded in the House of her pretended Friends, and thus unwittingly do they confirm the Enemies of the Gospel in their Opposition, by furnishing them with their Example to back their own Arguments. O! my Brother, is this Christianity? is this the constraining Power of the Love of Christ? is this that Zeal for God's House that should eat us up? I myself am a Dissenter: yet cannot but own, that of all the ancient Purity of Doctrine, and conscientious Zeal for the Word; Worship, and Ways of God, which our Fore-fathers discovered, little else is left but an empty Name; and a Party Spirit. Upon every Occasion; you hear them cry out against too near a Coalition with our Brethren of the Establishment; left the Dissenting Interest shou'd suffer thereby: When alas! what's any Interest worth, separately considered from that of our dear Lord? which ('tis plain beyond all Contradiction) among us (the Dissenters,) hath been long losing ground, and is so daily. O! Tell it not in *Gath*, &c. lest the *uncircumcised triumph*! Should not all our Lord's Sheep be one? should a Party Spirit be industriously kept up? by this the Devil has established Biggotry; and that infallibly eats out the Vitals of Gospel

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Gospel Love and Christian Charity. Blessed be God, we see that where the Gospel in its purity and power prevails, there Love abounds: Witness the Contents of your 16th and 17th Numbers: What humble Love what cordial Affection doth there appear, between the Children of God on different Sides the Question! with what Joy do those Fathers in Christ mention the Names of both *Whitefield* and *Tennent*, as both happy Instruments of Building the Lord's spiritual House, with the greatest *Unanimity* and *Love*, tho' in private Opinion differing much.---And give me leave, my dear Brother, to tell you, that it was to many here the most welcome News, (next to their own Visitation by Grace) that ever reach'd their Ears: to hear of the speedy, surprizing! and astonishing Efficacy of converting Grace in *America!* Thus shall a *Nation be born in a Day*, and Satan's Kingdom fall as Lightning from Heaven!---what sweet matter is here for Praise, and what sweet Food for Prayer: and O! may all the Lord's People redouble their Cries for our own Country; that we may also participate the same special Blessing in the Ordinances of God that we enjoy.

An Extract of a Letter from a Gentleman at Edinburgh, to his Friend in London.

Edinburgh, Aug. 8, 1741.

Good Sir,

YOURS of the 27th past I receiv'd. Mr. *Whitefield* arrived here on *Thursday* the 30th past. He lodgeth at the House of Mr. *D---n*; and that same Night he went to Mr. *R. E.* at *Dumfirling*, twelve Miles off, and preached for him at his own *Meeting-house* there, to a good Congregation on *Friday*; and return'd here on *Saturday*, and preach'd to a numerous Auditory, for the first Time, a most excellent Sermon, from *Rom. xiv. 17.* where were People of the first Rank. All were attentive, and many much affected. He has preached every Day here, and I hope with great Success. He was two Days with the *Associate Presbitery*, at *Dumfirlin*; and says of them, that they may be as zealous as, they please about the outward Temple, he wou'd (thro' Grace) make it his Study to hew Stones to it. *viz.* to win Souls to Jesus Christ. He has preached twice in *our Churches*; and there are such Crowds follows him, that it is not safe to give publick Notice of it. I hope he will have a good Harvest of Souls here, tho' the Persons may not make it known to him so much as they have done in some other Places. He is a noble Soldier of Jesus Christ. I wish the Lord may long preserve his precious dear Soul, to batter down those mortal Enemies of Man's Happiness, the Devil, the World and Flesh, and all their Auxiliaries, Unbelief, Ignorance, Blindness, Hardness, &c.

An Extract out of Mr. Hab. Letter, Superintendent of the outward Affairs in the Orphan-House, to the Reverend Mr. Whitefield.

Bethesda, March 24, 1741.

My dearest Friend and Brother,

OUR dear heavenly Father has been pleased to confine me to my Room by an ill State of Body, blessed be his Name: And, how can I employ myself better than first dedicating some Part of it more immediately to him, and next in writing to you? The Spirit of the Lord seems to be moving upon the Faces of many Souls here; most, if not all the Boys seem to be under *some* Concern; little as well as great Boys cry mightily to Jesus the Son

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Son of *David* to have Mercy upon them. About 14 Days ago, at Brother *B---*'s Request, I spoke to the Children at Evening-Prayer; my Soul at that Time was bowed down with my own, and especially your poor Lambs Deadness to God; but our gracious Redeemer, who is always ready to help in Time of Need, was pleased to give me Power to speak to their Consciences. I think I could, and did justly appeal to their Hearts, that they wanted neither bodily or spiritual Food; I told them, They, as well as myself, could not be insensible what little Care was taken of them before they came to us, and consequently how ungrateful they were to misimprove such Means as they now enjoyed: I beseeched them by the Mercies of God, that they would endeavour to improve this their Day of Salvation, that we and our Benefactors might rejoice, we in the Work of our Hands, they in the Fruit of their Bounty. An Impression was made on some; I observed them retire next Day in the Woods, and sing and pray together. Two Nights after I spoke to them again, and as I promised, so I returned them my publick Thanks for their little Amendment, with Tears of Love and Joy: I felt the Lord powerfully on my own Soul, and it seemed to reach the Children, and put them under a visible Concern, Ever since, Brother *B---* has put the great Boys in two Companies, and they constantly meet together every Day to sing and pray. *Saturday* the 21st instant, the Presence of the Lord came down among the Children, little and great, as they were talking among themselves about Eternity; and they cried so much to *Jesus of Nazareth*, that the Family soon heard them. We all went, saw and wept over 25 or 30 dear Lambs upon their Knees before God, some pleading the Promises, and others calling on *Jesus*. O how did my hard Heart rejoice! Blessed be God, many of them seem to retain their Convictions, and all are serious. Does not your Soul leap for Joy, and say, Bless the Lord, O my Friends! and let us magnify his Name together? Indeed, my dear, Brother, all the Glory is due to him. Whilst I am writing, I blush that should say any Thing about what I was only in a little Measure an Instrument. Methinks I could wish to disappear, that the Creature might be abased, and God be All in all. I have great Hopes that God will bring some effectually to himself---The Work seems to be more solid among them, and more the Effect of *Consideration*, than last Summer. I rejoice much that God sent Brother *B---* amongst us; for I have neither Leisure nor Ability to speak much to the Children, and he seems to delight to watch over their Souls: I trust the Lord will make him a Blessing to us all, I think it will be our own Fault if he is not. One or two of the Labourers have, I hope, closed with *Jesus*, for Salvation, and one or two more are in a fair Way to do so.

In another Part of his Letter he writes thus:

“As we have got so much Land cleared, I intend to try to plant it: Accordingly I have hired 4 or 5 Hands, which with our own Houshold will be sufficient to plant 20 Acres or upwards with Potatoes, Rice for Fodder next Winter, having greatly suffered this for want of it; likewise Corn and Pease and other Necessaries.---Our Garden is in great Forwardness, we are like to have a great Crop of *English* white Pease. God visibly blesses our Labours so that People are amazed.

Edinburgh,

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Edinburgh, Aug. 8. 1741. On *Sunday Evening* the Rev. Mr. WHITEFIELD preached in a Field near the *Orphan-house*, to upwards of 15000 People, and on *Monday, Friday and Saturday Evening* to near as many, On *Tuesday Morning* he preach'd in the *Canongate Church*; and on *Wednesday and Thursday at Dumfirlin*; and in his Return on *Friday Morning* about Eight o' Clock at a Town call'd *Queen's-Ferry* seven Miles from *Edinburgh*. Every where the Auditories were large and very attentive: Great Power has accompanied his Preaching. Many have been brought under Convictions. And he has already receiv'd several Invitations to several Places, which (God willing) he intends to comply with.

Edinburgh, Aug. 13. 1741. On *Sunday Morning* the Rev. Mr. WHITEFIELD visited and preached to the *Orphans* here, and in the Evening to as many People as the *Sunday* before, *Every Day* since, except on *Monday*, he has preach'd, either in the Churches or Field twice a *Day*, and yesterday collected upwards of ninety three Pound, for the *Orphans* in *Georgia*. People are daily coming under deep Convictions; and fresh Invitations sent him to preach at divers Places round about. On *Sunday* he purposes to preach in the Country, and the greatest part of the following Week, and to return again (God willing) about *Friday* to this City.

Copies of several Letters wrote by the Children at the Orphan-House, to the
Reverend Mr. *Whitefield*.

Psal. viii. 2. *Out of the Mouth of Babes and Sucklings hast thou ordained Strength, because of thine Enemies, that thou mightest still the Enemy and the Avenger.*

Mark x. 14: *Suffer the little Children to Come unto me, and forbid them not; for of such is the Kingdom of God.*

N. B. The Childrens Letters are here spell'd precisely as they wrote them.

From a Girl of about 10 Years of Age.

Bethesda, March 24. 1740-1.

Dear and Reverend Sir,

I Have found great Concern about my poor Soul since your leaving us, God has shown me more and more of the Hardness and Wretchedness of my wicked Heart. Indeed I have great Reason to I bless God for my coming here, for I enjoy many Blessings spiritual and temporal; God has been wonderfully good to me, but I have slighted his rich Mercies. O! it fills me with Wonder and Amazement to think God has not cut me off long ago and sent me to Hell, for I am sure I have deserved it: For O it greves me to think I have been sinning against so good and gracious a God; but God has promised that those that seek him early shall find. I have not been well, but I am now better, blessed be God. Dear Sir, I hope God will strengthen you to go out into the Highways, and to entrete poor Sinners to come to Repentance: O may the Lord contineu the Concern that we are all under, till it ends in a thorough and sound Conversion. The Devil will strive to advance his Kingdom, but O may the great God keep us from the many Snares of the wicked Won! Dear Sir, I must now conclude. May the Lord bless you, and keep you for evermore, *Amen*. O pray remember me at the Throne of Grace, that I may know Christ Jesus and him crucified,

I am Your dutiful and unworthy Child,
R----a B----n.

[*The Children's Letters will he continued (God willing) in our next Number*]

In a short Time (by Divine Permission) Proposals will he published for printing by Subscription (at One Penny a Week) a Book entitled, COTTON on the NEW COVENANT.

Saturday, Aug. 29, 1741.

[1]

Numb. 21.

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The Rev. Mr. WHITEFIELD to Mr. H. HARRIS.

Edinburgh, Aug. 15. 1741

My very dear Brother,

IT would make your Heart for leap for Joy to be now at *Edinburgh*. I question whether there are not upwards of 300 in this City seeking after Jesus every Morning: I have a constant Levee of wounded Souls, and many quite slain by the Law. God's Power attends me continually, just as when I left *London*. At seven in the Morning we have a sweet Lecture in the fields, attended not only by the common People, but by Persons of great Rank. I have reason to think several of the latter sort are coming to Jesus. Little Children also are much wrought upon. God much blesses my Letters from the little Orphans: He loves to work by the most contemptible Means. O my dear Brother, I am quite amaz'd when I think what God has wrought here in a Fortnight. My Printed Sermons and Journals have been blessed in an extraordinary Manner. I only fear lest People should Idolize the Instrument and not look enough to the glorious JESUS, in whom alone I desire to Glory. Our Congregations consist of many many Thousands. Never did I see so many Bibles, nor People look into them when I expound, with more Attention. Plenty of Tears flow from their Eyes, and their Concern appears various Ways. I preach twice daily, and expound at a private House at Night, and am employ'd in speaking to Souls in distress great part of the Day. I have just snatch'd a few Moments to write to my Dear Brother. O that God may incline your dear Hearts to pray for me. This Afternoon I preach out of Town and to-morrow, Next post, God willing, you shall have another Letter. Pray that God may raise up others to Water what his own right Hand has planted. I walk continually in the Comforts of the Holy Ghost, the Love of Christ quite strikes me dumb. O *Grace! Grace! Let that be all my Song.* Adieu. My Dear Fellow-traveller joins with me in hearty Love to you all. I must away. I am in great haste, but in true Affection to Dear Brother HARRIS. Ever ever Yours.

GEORGE WHITEFIELD.
From

From a Boy about 10 Years of Age.

Bethesda, March 23. 1740-1.

Dear Sir,

I Hope the Lord hath begun a good Work in my Soul, and I hope he will carry it on to a found Conversion, and never let it weare of; and I hope God will bless me, and all that are my Frinds. The Lord God is gracious to me, and all that are in the House. The Devil goes about like a rorring Lion seeking whome he may devour. I hope the Lord will be pleas'd to let me see myself: And that my Convictions may never wear of; that I may never return with that Dog to his Vomet, and with Sowe that was washed to her Wallowing in the Mire. I am your unworthy Boy,

J—h J—s.

From a Boy about 10 Years of Age.

Bethesda, March 24. 1740-1,

Dear and Reverend Sir,

THIS is to let you know that I am in good Health, hoping that you and all Friends are the same. I heartyly bless God, that he has been pleased to let me see a little of my wicked Heart; and I hope he will be pleas'd to carry it on untill it ends into a sound and thorough Conversion.

I hope God will be pleas'd every Day more and more to make me sensible of the Vileness of my sinfull Heart, through the Mirits of our Lord and Saviour Jesus Christ. O Dear Sir, I hope you will not forget us in your Prayers, and I hope the Lord will be pleased to pittie me a sinful Creature. Dear Sir, the Lord is mercyfull to Sinners, I have rebelled against him. O Dear Sir, I hope Lord will reward you for building a House in this Wilderness for us ungreatfull Children; I hope the Lord will reward you for it hereafter. O Dear Sir, I hope you will write unto us, to let us know how you and all your Friends are: I hope the Lord will bless you going out and coming in, to the good of you precious and immortal Soul; and I hope he will return you home safe to us again, and continue you a great Blessing to us. With my Duty to you and all Friends.

J—n F—c.

From a Boy about 11 Years of Age.

Bethesda, March 24. 1740-1.

Reverend and Dwar, Sir,

THIS is to let you know that I am very well at present, hoping that you are the same. The Lord hath been pleas'd to let me see my Condition. I pray the Lord that he will be pleas'd to search my Heart and try my Reins. The Devil has told me how that it is Time enough to begin when I am upon my Death-bed. No, no; Now is the accepted Time, now is the Day of Salvation. I hope the Lord will be pleas'd to work a good Work in my Soul. I have been sinning against Thee ever since I came from my Mother's Womb. O Lord, do not quench the smoaking Flax and break the bruised Reed, untel thou send forth Judgment unto Victory! And this

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this is my earenest Prayer. That you may prosper in your Journey, and in all your Undertakeings, untill you return again to us. Dear Sir, pray for your unworthy Child,

W----m B----y.

From a Girl about 12 Years of Age.

Bethesda, March 24. 1740-1.

Dear and Reverend Sirs

Blessed be God, *I* have had great Manifestations of his Love to my Soul in, your Absence; but now he is pleas'd to withdraw himself from me, and *I* walk in Darkness and can see no Light. *I* have gone astray from God but God hath said, Return thou backsliding Children, and *I* will heal thy Backslidings. Give me leve, Dear Sir, to acquaint you how kind and patient the Lord has been with us: We have been long rebeling against so good and gracious a God; but God hath took a gentle Way with us; there hath been a stiring amongst the dry Bones. *I* doubt not but it will rejoyce you when you hear that the little Children are coming to Christ; for indeed there appares a visible Concern in the whole Family, but especially among the Boys. O may the Lord continue there Concern, till it end in a thorough Conversion. O may the Lord Jesus reward you Ten thousand Fold into your Bosom for your Labour of Love amongst, us. May the Lord strengthen you to go out into the High-ways and Hedges to compell poor Sinners to come in to Christ. *I* hope you may be blest with seeing the Kingdorn of *Saten* fall as Lightning from Heaven. *I* have great Reason to bless God for brining me out the many Snares and Temptations of a deluding World, and placing me under such rich Means of Grace. *I* am fild with Wonder and Admiration when *I* think that *I* am out of Hell. Why, O why was *I* not cut off, and appointed my Portion with Unbelevers? O wonderful Love! Well might one say, Eternity is too short to utter all Thy Praise. Pray remember me at the Thron of Grace. *I* remain your dutifull and unworthy Child,

A——n G——l.

From a Boy about 12 Years of Age.

Bethesda, March the 24. 1740-1.

Dear Sir,

IAm in good Health, and *I* hope you are the same. The Lord hath been Ipleas'd to shew me what a damned State *I* am in. *I* hope the Lord will be pleas'd to cary on my Convictions which *I* have now got, and grant that they may end in a thoroug and sound Convartion. The Lord Jesus Christ has been knocking at the Door of my Heart,; but *I* have refused him. The Devil goes about like a roaring Lions seeking whose Soul he may devour. It is a Wonder that the Lord has not sent me to Hell long ago; for *I* have been rebelling against him ever since *I* was born: The Lord grant that *I* may know my self, even as *I* am known of Cod. *I* hope the Lord will make a Stiring among the dry Bones, and say unto them all, Live. *I* hope the Lord will no more suffer me to go on in mine own Security, but rouse me out of my spiritual Lethergy. *I* hope the Lord has not given me over to a reprobate Mind. Wilt thou, O Lord, be pleased to bless all my Freinds and

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and Relations) and Benefactors! Do thou more for them than they can ask or think, through Jesus Christ. I must now conclude. O may the, blessed Lord God try my very Heart and Reans! O may the Love of Christ overflow in my Heart, and may be rooted and grounded therein. The Grace of our Lord Jesus Christ be with your Spirit: Which is the earnest Prayer of your unworthy Servant,

J----n R----y.

From a Boy about 13 Years of Age.

Bethesda, March 24. 1740-1.

Dear and Honoured Sir,

THIS is to let you know that *I* am in good Health, as *I* hope you are. Since you have been gone, the Lord has been amongst us again. *I* hope that *I* shall remember it all the Days of my Life. *I* have rebelled against the Lord all the Days of my Life; but the Lord has been gracious to me, and provided both for my Soul and Body in a plentiful Manner by you. O that the Lord would give me a thankful Heart! The Lord has been pleased to give me Conviction, and let me see the Wickedness of my Heart. And the Devil tells me that it is Time enough to repent when *I* am a Man; But the Lord shews me it is the Devil that tells me so. O pray that the Lord may carry on my Convictions till they end in a sound Conversion. Sometimes *I* think the Lord will not accept of me now, but *I* hope he will for Jesus Christ sake, who died for the worst of Sinners, that see themselves so. Dear Sir, *I* pray the Lord will bless what you are gone about, and return you in the Fulness of the Blessing of the Gospel of Peace to us again. *I* pray the Lord may reward you for your Works of Faith and Labour of Love to us. *I* desire you, if you be pleased, to send us all a Line or two. *I* desire you would remember me at the Throne of Grace. This is from your unworthy Boy,

R----d W----n.

From a Boy about 15 Years of Age.

Bethesda, March 24. 1740-1.

Reverend and Dear Sir,

IHope you will not be offended at these few Lines that *I* write unto you. *I* think the Lord has been pleased to renew my Convictions in some Measure; and O may the Lord convince me more and more of my fallen State by Nature! And *I* trust he will be pleased to show me that *I* can do nothing of my self. O that the Lord would make me thankful for the Mercies that *I* daily receive! *I* hope you are in good Health, and may the Lord keep you so. *I* thank God that *I* have my Health very well. Dear Sir, *I* must now conclude. O may the blessed Lord Jesus keep you and preserve you! Please to remember me in your Prayers at the Throne of Grace, that *I* may know my self even as *I* am known of God. *I* am your unworthiest Boy,

W----m R----J.

Next Week (God willing) we shall have a long Account from Mr. *Cennick* (Dated from *Kingswood*) containing an extensive Relation of the *Progress of the Gospel*, and the Work of God in *Wiltshire*, and the Countries thereabout, and the Opposition it meets with. In a Letter to Mr. *Howel Harris*, There are Two of the Childrens Letters still remaining; one from a young Maiden about 17, and another from a Boy about 14; which (by Divine Permission) are to be inserted next Week.

Saturday, Sept. 5, 1741.

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Numb. 22.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

From a young Maiden about 17 Years of Age.

Bethesda, March the 25. 1740-1.

Dear and Reverend Sir,

I Am bold to write these few Lines to you; I hope it will be no Offence to you. Dear Sir, I am assumed to think of my Ungratfulness; but I hope your dear Friends, which are deaf to me, do overlook my Faults. But O, when I think of my Ungratfulness to God, I am fill'd with Shame and Confusion. O! I am the worst, the ungratfulness of all Sinners upon Earth; for I have slighted his Love to me. But I once thought, when I felt the Power of God upon my Heart, that there was nothing in the World that I should desire but God. O! the Presence of Christ, which was comfortable to my Soul, is now withdrawn: God makes me live by Faith and not by Sight. But sometimes *Satan*, and my own corrupt Nature, makes me almost ready to think that I have never had Fellowship with Christ. But O then, when I find myself almost lost, then my dear Redeemer, the Lord Jesus, breaks in with Rays of Divine Light unto my Soul. Then I am fill'd with Wonder and Admiration, to think that such a miserable Wretch as I should be made Partaker of such sweet Fellowship with Christ. O what shall I say to the Lord, since he will have Mercy on whom he will have Mercy! O dear Sir, I desire you then, if you please, to remember me at the Throne of Grace. Dear Sir, Wrestle with God for me, that I may know my Heart even as God knows it, tho' I never while in this Life expect to live without Sin: For I do that I would not do; so it is no more I, but Sin that dwelleth in me: But still I hope *Satan* looses daily of the Hold he had before. This I daily experience, that God hath *Satan* in Chains, or else surely he would devour me. But O blessed be God, that hath loved me with an everlasting Love: That chose me before the World began. O! the Joys that I feel at Times is only a Foretaste of what we shall have after the great Day. O dear Sir, I must conclud, but my Heart is full. O dear Sir, may the Lord bless you, and strenthen you in the inward and outward

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outward Man. O! may the Lord give you his holy Spirit continually witnessing with your Spirit that you are his adopted Child. O! may God grant that you may be a Means in his Hand of converting Thousands and Ten thousands, and pulling down Satan's Kingdom, and build up the Kingdom of Christ. Which is the Prayer of your unworthy Child,

E----h P----s.

From a Boy about 14 Years of Age.

Bethesda, March 23. 1740-1.

Dear and honoured Sir,

IThank God, I am very well in bodily Health, and I hope you are the same. I hope the Lord is beginning a good Work on my Soul, and that he will carry it on for his great Name's Sake. The Spirit of the Lord, I hope, is beginning to blow among the dry Bones here. The House was never since I came liklier to answer the End of its Institution than now. Little Boys, and little Girls, at this and that Corner crying unto the Lord: that he would have Mercy upon them. O may the Lord carry on this Work powerfully, unto the praise of the Glory of his Grace in Christ Jesus! I doubt not but *Satan* will be very busy now, for this is breaking his Kindom but let him vent his Spite and Fury, I hope by God's Grace he shall not prevail. Glory be to God, there has not one Person died in all the Family since you left us. O how patient is the Lord to us poor Sinners, that fight against him every Hour! He continus still to call us; he knocks at the Door of our Hearts, but we refuse to let him in. I hope all that are with you are very well. O may the Lord abundantly reward you for what you have done for me and the rest of the poor Children! We pray the Lord to bless all the rest of our Benefactors. I desire you wou'd remember me before the Throne of Grace: O may the Lord prossper you in all Things, and especially in bringing poor Souls to God. Which is the Prayer of your unworthy Boy.

L----n M----h.

Mat. xi. 25, 26. *At that Time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy Sight.*

Extract of a Letter from the Rev. Mr. Morehead in Boston, to the Rev. Mr. Willison of Dundee.

June 19, 1741.

THe Rev. Mess. WHITEFIELD and TENNENT have succeeded each other here since September. They preached with so much Flame and Zeal for God with so much Closeness to the Souls of Men, that they exceeded any that ever I heard; and God has as remarkably Countenanced their Labours; for while they were here, and since, in a Judgment of Charity, Thousands have been savingly brought to Christ, and have the Marks of God's dear Children. Numbers of Negroes, little Children, Papists, Quakers, Episcoparians, yea notorious Sinners of all Perswasions, have been for a time, under

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der deep Concern about their Souls, and at last were made at times, brim-ful of the Consolations of Christ. This blessed Work is still going on here, and daily spreading itself thro' all Corners of this Wilderness: Let God forever be exalted; for great is the Company of them that know God. Such an out-pouring of Gods blessed Spirit, never was known in *America*, it has the face of the Apostolick Æra here. O that I could hear of the like blessed effusion with you, and all the reformed World! I trust the Almighty is about to do great Things for his Church; let the Servants of the dear Jesus with you be comforted in hearing these glorious Things, and let the divine Flame spread wide, and increase the Numbers of Ministers and People who may praise him for this Day of God begun and carried on in this dark part of the Gentile World. No one Minister in this large Town has greater Reason to bless God for the Power of Christ in Gospel means than I have, considering the small Number under my Care. There are many faithful and laborious Ministers of Christ in this Town, tho' we have some Wolves in Sheeps clothing who oppose this blessed Work, &c.

The Rev. Dr. Coleman, from Boston writes thus:

June 8. 1741.

Rev. and Dear Sir,

I Have both your kind Letters to me, that at Sea, and the other after your Arrival at *London*. Our Hearts and Prayers are ever with you, as we see with Joy that yours are with us. May Wisdom and Strength be added to you abundantly Day by Day. The Work of God with us goes on greatly from *Boston, Charles-town, Cambridge, Ipswich, Maulden, &c.* to *Hampshire Country, New-London, Hartford, Lyme, Lebanon, &c.* and round about *New-haven*, our crowded serious Assemblies continue, and great Additions are made to our Churches. Yesterday no less than nineteen; the Month before nine or ten: Many of them among the Rich and Polite of our Sons and Daughters. This week the overseers of our Colleges have appointed a Day of Prayer and Humiliation with thanksgiving, for the Effusion of the Spirit of God on the Students who are Seriously disposed to attend; and are bright Examples to their Instructors, or at least in their Eyes.

Extract out of a Letter sent by Mr. Hab. Superintendent of the outward Affairs of the Orphan-house in Georgia, to the Reverend Mr. WHITEFIELD. Charles-town, June 11. 1741.

Satan rages furiously against their Institution in this Province, such Lies and Calumnies are rais'd against us, that our few dear Friends think it necessary for me to represent the present State of our House. I have since been much in Prayer and believe God will direct me how to act.—Some here, since you went, have gone great lengths in asserting Calumnies even so as to offer to take Oaths for the Truth of them. Since I came, I went to them to enquire what Foundation they had for such Reports; and it would surprise you to see their behaviour. They are asham'd to lift up their Faces. Thus shall the wicked stand dumb at the Bar of God.

I think I can say to the Glory of God that our Family never were in a better Condition. The Children, the Essence of our Constitution, are well taken

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taken care of and watch'd over. We all live in love. God has been visibly amongst us, especially the Children. *Bethesda*, as to its outward circumstances, is so much for the better that you would be surprised to see it. God enables us to keep up much order. He likewise, blessed be his Name, has given us the appearance of a plentiful Crop. The Garden and Plantation now affords us many comfortable Things, and in great Plenty. Our stores are yet well stock'd with Flower and Beef, &c. Mr. *W--* behaves with great Integrity, and is faithful in his Work. The House would be soon finished if we could get Bricks, *J.S.* is ready to do all our Bricklayers Work gratis. Brother *W--* is a great blessing to the Family. If you come by way of *Philadelphia* pray bring some Hemp and coarse Flax. He has wove and spun a great deal for us. All the Boys now lie in the great House. They have got Coats and are laid in sheeting of their own making.—By this means they are kept sweet and clean. We have a fine growing Stock of Cattle, and if God should so order it that we might have a Plantation in *Carolina*, as I believe he will bring it to pass, we shall need but little, if any assistance from abroad. If our Building were now done, our Expence would be but trifling to what they have been.

Edinburgh, Aug. 22, 1741. On *Friday* was 7night in the Morning the Rev. Mr. WHITEFIELD preach'd at the *Throne-Church*, and in the Evening and *Saturday* by seven in the Morning, in the Fields; *Saturday* in the Afternoon he visited the Merchants Hospital, and preached to the little Girls, who were much affected; and in the Evening at *Cockpen-Church* about 5 Miles from *Edinburgh*. On *Sunday* he preached twice at *Newtown*, and once again at *Cowpen*. On *Monday* at *New-battle* and *Edinburgh*. On *Tuesday* at *Linlethgow* and *Falt-kirk*. On *Wednesday* twice at *Sterling*. On *Thursday* twice at *Culcross*. On *Friday* Morning at *Inner-Keitheng*, and in the Evening at *Edinburgh*; where the Congregation rather increases, and Numbers are brought under very deep Concern. In the Country Places the Auditories were very large and attentive. He receives fresh Calls to various Places, and intends taking another Circuit some time next Week.----Great Accounts are sent from abroad of the Success of the Gospel in *New-England*. The Orphan-house Affairs are much owned of God; and News sent that some of the little Children in it are converted. People here are very liberal in their Donations to them.

Edinburgh, Aug. 25. Last Lords Day the Rev. Mr. *Whitefield* preach'd in the Morning at *West-church*, in the Afternoon at the *Talboth Church*, and in the Evening in the *Park* to near twenty thousand, where He collected near *Forty Pound.* for the Orphans at *Georgia*. Yesterday He preached twice in the same Place, and to-day at the *Canon-gate Church*, and in the *Park* again, where he collected near *twenty-five Pounds* for the poor *Highlanders*; and then set out of Town for a Fortnight's Circuit.

So many Accounts came from the Rev. Mr. WHITEFIELD this Week, that I was oblig'd to defer Mr. Cennicks Letter till next Week. I have also an Extract of a Letter from Mr. B---r, Superintendent of the Spiritual Affairs of the Orphan-house in Georgia, to the Rev. Mr. Whitefield, to be printed next Week. if God permits

 Saturday, Sept. 12, 1741.

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Numb. 23.

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Extract of a Letter from Mr. B——r Superintendent of the spiritual Affairs of the Orphan-House in Georgia, to the Rev. Mr. Whitefield.

Bethesda, May 24, 1741.

Dearly beloved Brother,

I Have been waiting for an opportunity to write to you.---Brother G--- is going to *Charles-town* (without any Money, to purchase some necessaries for your Family) I gladly improve the opportunity of writing a few Lines: Will not your Soul be rejoiced when you receive them? Oh! that the Lord would teach me what to say; and what I shall do (according to his gracious promise) at all times, that I may be a comfort to your dear dear Soul. Oh! my dear Brother I find my heart begin to melt so soon as I begin to write to you. Oh! that I knew how to express that tender Love I find in my Soul for you. The Lord knows, Oh! Blessed, for ever blessed be his Name, that he has in his wise providence pointed out to me, and brought me to an acquaintance with you my beloved Brother. I know the World would call me a fool if they heard me speak such a Thing. But who would not be willing to be accounted a fool for Christ's sake? If ye be reproached *for Christ sake, happy are ye, for the Spirit if Glory and of God resteth upon you.* Oh! may the Lord be glorified by us, tho' evil spoken of by them. Methinks I see you now in the open Field, fighting the Lord's Battle. Fear not, there be more for you than against you. A young Stripling, may by the Lord's Strength slay a stout *Goliah*. May the Lord enable you to put a thousand, yea ten-thousand to flight. My dear Brother I have had more of God's sensible Presence of late, blessed be his Name. My Heart has been frequently enlarged in Prayer, I have had Strength in Weakness. The Lord has given me some assistance in speaking to the Family: But alas, how unskilful am I, in wielding the Sword of the Spirit. The Lord has been evidently working among us, since my last.—Both Boys and Girls have been crying after the Lord Jesus Christ. And as the Lord has been working, so I trust you will not wonder if I tell you that the Devil has been working,

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working, and sometimes even raging amongst us. How can it be said that that proud, envious, malicious Spirit should rage when he sees his Kingdom shaking and falling? O Lord carry on thy Work among us. Satan do thy worst. I entertain hopes that C---s, T---y, G--- D----ll (a Boy which came from *Carolina* loon after you left us) and J---- M----y, have been lately converted. Does not this make you to rejoice? methinks I see you falling on your Knees with your Friends to give God Thanks. And how does your Soul always, in every Prayer make Request for us all, with Joy? Has not the Lord heard your Prayers for us? O! May they now return into your own Bosom. The Lord wonderfully provides for us still.—Would you not be pleas'd to see your whole Family fed from the Garden of *Bethesda*, as it was the other Day with Peace that grew therein, and we almost daily gather more or less? I hope the Lord will not suffer us to set our Hearts upon any Thing below himself, but lead us all by the Streams nearer to himself the Fountain of all good. I find some great inward Trials sometimes, especially before the Lord is pleas'd to quicken me. I think I know a little what you meant by your Family Trials. O! Pray my dear Brother that the Lord would enable me to be faithful to all the Souls, that you under God have committed to my Charge. I trust the Lord is with you and so all is well with you. Is your harvest Time of suffering yet come? your Lord and Master will reward you freely by and by, for all your Service. O! what a Crown of rejoicing will you have in the Day of the Lord Jesus.—Salute dear Brother H----s and all your fellow Labourers in the Gospel and all that love our Lord Jesus in Sincerity.—Farewel, my dear Man, farewel. The Lord be with your Spirit. Accept of hearty Love from your loving Brother,

J--- B---r.

A Letter from Mr. Cennick to Mr. Howel Harris.

Kingswood, Aug. 15, 1741.

ON my dear Brother *Harris* may the Peace and Love of Jesus Christ be multiplied; and on all the Saints in *London*.

Because I believed you, and the Church with you, wou'd rejoice to hear of the Prosperity of the Gospel, and of what befalls the Ark, I have written a simple Account of my last Week's Success: On *Sunday* Morning I preach'd at seven o'Clock to a large serious Congregation at *Foxham*, where we found a sweet Presence of our Master in the midst. At noon I preach'd again to a much larger Congregation than before: There was so great a melting among the People, that one cou'd see but few Eyes which were not full of Tears. In the Afternoon I was earnestly desired by some Friends to hear the Minister of *White-Cleve*, who was to preach about a Mile and a half distant. When I came to the Church, I found it crowded with much People, who came thither to hear me when Church was done. The Minister rail'd greatly against this Way, which he call'd *Enthusiasm, being Righteous over-much*, &c. He desired the People not to be deceived, saying there was no need of praying always once Morning and Evening is enough, and once of a *Sunday*: And we have no need to be so abstemious as to live on Roots and Herbs, and drink only Water: God shewed *Peter* a Vision of four-footed

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footed Beasts, and then bid him kill and eat: And our Saviour went to a Marriage, and when Men had well drunken, he turn'd Water into Wine, that they might drink more. I believe he was near half an Hour proving that we might eat for Pleasure more than just enough to satisfy Nature, and drink of the good Things God had rent, more than what was needful, and pleaded much for that *Diana* which the whole World worships, *Innocent Mirth*. At last he told the People, while they were going madding about the Country after these Men, their Wives and Children were starving at Home; and many hundreds, if not thousands, were gone into Despair thereby. While he was speaking thus, some who were pleas'd to hear such Language, burst out into a Laughter, and others also took Liberty thereby among the vast Concourse of People, talked aloud, so that the Minister stopp'd: And I believe about 300 serious People went out griev'd to see such Impiety and Mockery of the most High: And if I had been nigh the Door I wou'd certainly have follow'd them; but as I knew I could not move without causing a great Stir and Confusion, I stay'd, though law'n 'twas with Pain and Uneasiness. When the Church was done, I went out into the Green (which was about half a Mile off) and to about 2000 I preached *against being wicked over-much*, and had sweet Freedom to speak of *the Marriage in Cana*. I have took Occasion to warn the People to come out from any Place where the Minister rail'd either against *Inspiration* or against *this Way*. And after I had exhorted the Brethren to a self-denying Life, and to the Imitation of the blessed Lord Jesus, I went about 3 Miles distant to the *New School at Brinkworth* ('till then I had never seen it since the Building was begun: It was about 2 or 3 Feet from the Ground; in Breadth about 25, in Length 40 Feet. When I passed by, remembering how the Earl of *Berkshire*, and others of the Neighbouring Gentlemen had oppos'd it) I went near to the Walls of it, and on a low Part of the same, I knelt down and pray'd, and said, Lord, *Let not the Gates of Hell prevail against it*: The People heartily answered, AMEN! When I was in my Sermon I think I was never so visibly bless'd and own'd as then, in these Parts: It was, I believe past nine before we broke up. All the Time we were there it was as if the Holy Ghost was poured out on all who heard the Word! There was no loud crying, but an earnest Sighing and general weeping. I think I may say safely, among the Number of 1200, there was not one Soul unaffected! the Children were so wrought upon, that I believe most have not since been out of Convictions. I preach'd *on the Kingdom of God*. I am perswaded some found it come into them. We went home in Companies by Moonshine, singing and blessing God. My Heart was so fed, that I had scarce room in me to contain my Joy. This was to me, and to many a Night much to be remembered!

The next Evening at *Little-Summerford* we found the same, if not a greater Presence of our Master Jesus! When we taste the comfortable Ministrations of the Holy Ghost, how truly may we say, *we rejoice with Joy unspeakable and full of Glory*? We cannot express it by any Means! those only know it who receive it, and they (when in the Enjoyment of it) can only in unutter'd Language admire the Giver, *Jesus Christ the Righteous*.

On *Tuesday* Evening we were favour'd yet again with the Power of our Lord as before; only herein the Power worked differently, for at *Brinkworth* and *Summerford* it administred Comforts to Believers, here it was to a-wakening

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wakening the Sinner and self-righteous. Here also I kept the Assembly late. 'Tis hard to part when *Jesus Emanuel* is in the Place.

On *Wednesday* Evening I was in the Parish of *Lineham*, at a Place call'd *Preston*, in one Brother *Smith's* House, but that being too small for the Congregation, we went into his Hay-barkin, or Yard. The Lord bless'd our Meeting there also, though all the Time we were together a neighbouring Farmer, his Mother, and 2 or 3 poor Fellows of the *baser Sort*, who were hired for that Purpose, beat a Pan, rang a low Bell, and made a Noise by shouting and hullooming. It disturbed us very little, and the People were too attentive to hear. The Devil, that old Serpent, saw what Blessings we had in our former Meetings, and lest he should lose more of his Power and Soldiers, he sets up his Banner for a Token of Hate against us: But let him, if our Master be not found Conqueror we are content to fail. In the Evening of the next Day I preached at *Foxham*, where we were troubled exceedingly by 2 or 3 Men call'd *Horse-Tickers*. Because the Country People heard their Threatnings, they moved the Place whereon I was to stand out of the Green into a Neighbour's Field just by. But scarce had we begun our Worship, but the Adversaries enter'd the Field boldly, hullooming like Mad-men! And though they were forbid by the Owner of the Place to come thither, and desired to hold their Peace, when they were come, they made but so much the more Noise; speaking in all the vulgar unchaste Language they could. They sung in Chorus Songs aloud to hinder the Sound of my Voice, but this was vain; for there was so great a Concourse came to hear, that they could not well come nigh. When I heard them coming I intreated the People to bear their Outrage, telling them they can do nothing but what is suffer'd and ordained of God, as a Trial of our Faith. I desired none to return Railing for Railing, or even to look towards our Persecutors; but keep waiting upon God and his Word: With these Sayings the People were stayed from resisting them; and the general Part mov'd not all the Time, no not to look round about: But because 2 or 3 were pleading against the Opposers, and I fear'd lest it, wou'd disturb others, got down and went to one of the most violent of the Enemies, and ask'd him (who abode swearing and cursing as fast as he could utter his Oaths) *Do you believe, Sir, there will be a Day of Judgment?* He swore he did. I said, *And do you believe you must give an Account for every idle Word there?* He said, *He should and could.* But (said I) *except Christ be found to answer for you, you will perish.* He redoubled his Oaths, and said, *I should go to Hell.* And with his Companions he brake out singing and shouting as before. I then left him; saying, Sir, I commit you into the Hands of God; and turning to them who stood round about I desired them to be at Peace, and say nothing to them say what they wou'd, neither meddle of the Enemies at all. I then stood up and pray'd (they all the while raving and bellowing like Devils incarnate.)

[*To be concluded in our next.*]

This Day is publish'd,

Souls flying to *JESUS CHRIST* pleasant and admirable to behold:

A Sermon preached to a very crouded Audience, at the opening an Evening Lecture In *Brattle street*, *Boston*, *Tuesday*, *October 21*, 1741. By *Dr. Coleman*. Printed at the Desire of many.

To which is prefix'd, *A Preface*, giving a brief Account of the great and remarkable Success that has lately attended the Labours of the *Rev. G. WHITEFIELD*, the *Rev. Mr. GILBERT TENNENT*, and others in those Parts.

Boston. Printed. London, Reprinted for *SAMUEL MASON*. Bookseller, over against *Love-Lane*, *Woodstreet*. 1741. Price Sixpence.

 Saturday, Sept. 19, 1741.

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Numb. 24.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of Mr. Cennick's Letter to Mr. Harris.*]

It came into my Heart to pray for the King whom God had set over us, that he might be a nursing Father to us, all the Days of his Reign; then several standing by, heard one of them curse the King and me too. One Farmer L——, who lived but a little way off join'd with them, as did many others, who encourag'd them by Laughing, and Singing with them, and by talking loud, and calling out to me the most part of two Hours together; in which Time they behav'd very rudely to the sincere Women, and pelted me with Clots of dry Dirt. Once or twice when the Dirt missed me it fell hard upon a poor Woman's Head, so as it was ready to make her fall down. A young Man they struck on the Face, and several more they beat, and grew so hot, that some were greatly frighted at their Behaviour, and cried out often, tho' I don't know one but what stood stedfast in the Place to the End. I encouraged them with the Example of Christ and his Martyrs; and God was with us in the Spirit of Meekness, Forbearance and Patience. One asked one of the Persecutors about being saved; to which he answered, *I don't want to be saved, nor wou'd I if God wou'd offer me! I want to go to Hell, to discourse old Burgess there, who a little while ago cheated me of my Money.* Before we broke up our Assembly, they own'd they were weary of troubling us, and went threatening and blaspheming away; calling me a false Prophet, and crying out, *The Church of England!* Alas, the Church has too many such ungodly Advocates, who either stand up for her, because of the easy smooth Way of them who call themselves her Children; or because they know not either her Articles, Faith, or Doctrine at all. The rest of the Time (after they had left us) we spent in sweet Peace to the End. Did Satan pay his Servants with such powerful Love as that wherewith we are fed by Christ Jesus, they wou'd be as unwearied in their Master's Service, as we.

On the Morrow, being *Thursday*, I was invited to come to *Dancey*. of which I gave Notice at *Foxham*. It being the last Time I was to Preach in these Parts, many came all round about to hear. Our Enemies threatned

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us exceedingly but, blessed be God, we were unmolested all the while we were together: I preached under some Willow-trees in the Common before the *Poor house*, and found the Spirit poured out abundantly on *the Poor in Spirit*, who came thither, as afterward they own'd to me with Joy. Our Society was so peaceable, that a Dog did not so much as move his Tongue against us. Many took their Leave of me with Tears, and besought me soon to return. O may I feed them prudently, and with all my Power, nor fail at any Time to declare to these Sheep the Whole Counsel of God!

In the Evening I preach'd at *Castle-Coom*. in *Wiltshire* (about twelve Miles from *Dancey*) to a very throng'd Audience, the Lord bearing witness to his Word abundantly. All the Night after, 'till Midnight. I spent with some religious Friends, with whom I walk'd after the Sermon to *West-Kington*, two Miles from *Coom*. When I see how the Lord's People are here a few and there a few, I think on that Scripture; *I have taken one of a City, and two out of a Family. Here a little, and there a little.* All the Day following in my Journey home to *Kingswood* (if I may call any Place home on this side *Jordan*) I was humbled to think how visibly God had been with me; feeding the Church purchased with his own Blood, by unworthy sinful *Me!* O that I may finish my Course with Joy, and the Work which I have received of the Lord! Salute in my Name all the Faithful in Christ in *London*. I make mention of them often in my Prayers. Bid them do so by me. When God moves me, and opens a Door, I shall come and see them.---Let my dear Fellow-Labourer for my Master's Sake (whom I know you love) in all your Prayers remember very weak, and poor, yet accepted in Jesus Christ,

J. CENNICK.

An Account of the late Persecution which happened to the Brethren in Wiltshire; written by Brother CENNICK.

ON Sunday, Sept. 6, 1741, I preach'd at eight of the Clock in the Morning at the new School in *Brinkworth*, to a very sweet Congregation. Our Lord Jesus abundantly fed me all the Time I was feeding the Sheep of his Pasture! While I was Preaching, I found it dearly revealed, that I should suffer in the Cause of my best of Masters, and seem'd so arm'd for my Lord's Work, that I could have met the most lowering Storms of Persecution, and even Death itself in its most terrifying Appearance! It was so press'd upon me, that I should bear the Cross of my Saviour outwardly, that I spake in the Conclusion of my Discourse, saying, *As for me, I know Bonds, and Afflictions will abide me: Neither do I expect to escape these till I am forced to hew my Head, and give up the Ghost.* So also, after Sermon I found myself bound in Spirit to forbid any who could not bear Injuries, and Shame for *Jesus Sake*, to go with me to *Stratton*, (where I was to preach that Noon) which I had promis'd to do when I was desired so at *Swinden*.

When I was come out of the School, some of my dear Friends desired me not to venture to go; but finding the Captain of our Salvation would go with me, and lead my Way, I forbad them to say any Thing, save, *the Will of the Lord be done.* One said *but if they should kill you there?* I answer'd,
that

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then I shall be the sooner at Home, where also I long to be! And then I set out; accompany'd with about 50 on Horseback, and (I believe) near as many on Foot. We had a clear beautiful Day, and enjoy'd sweet Communion with each other in the Way. The Place was about ten Miles distant from *Brinkworth*: And about five from the Vale of the *White-Horse*. We reach'd it in good Time, welcom'd by very many unknown Friends; and I trust Fellow-Citizens, and Countrymen with us. The Congregation was met in an Orchard, which together with the House adjoining, was Licensed for the Use of a *Baptist Congregation* who generally assembled there on the Lord's Day. I stood upon a large Form, or Bench, under an Apple-tree; and was assisted to pray with Power; and after Prayer, I open'd my *Testament* on the 16. and 17 Verses of the 14th of *St. John*. And to a vast Multitude, even many Thousands of People! I began to prove the Necessity of receiving the Holy Ghost, and the Impossibility of being saved without a New Birth! The People heard with great Attention, and some who at first seem'd to be afraid of coming nigh, got close up with the rest of the Congregation. I believe I had not been there an Hour, 'ere was heard on the other Side of the Hedge the Voice of some, hallowing, &c. a few were startled, and hasted out from among us; but the far greater Part stay'd. Then on a sudden came a Company, with Weapons, Clubs, and Staves, into the Orchard, crying out, *Knock him down! Knock him down!* I broke out of my Sermon, and began to exhort the dear Flock to Stedfastness, and Constancy. O what Shrieks and Cries was there heard among them! The Persecutors were in Number about 30, who were all arm'd; besides those who headed them (some of whom appeared like Gentlemen by their Habit) and others, to the Number of about 100. They soon got round me, and thrust at me (I believe twenty together) with their Poles, and Staves: But being kept from striking me, by those who held up their Hands and Arms, and took the Blows, they proceeded in another Way: Which was, they all rush'd at once on one Side violently, and the Form on which I stood then was thrown down, while I was earnestly praying to our Lord Jesus to behold, and help his Children. I was scarce down, but I was up again, and firmer than before; when I could see the Men beating and knocking down with their Clubs, all who kept their Ground; without any other Provocation. When first they came they were in Ranks like Soldiers going to War, but now they were intermingled with the devout People, who (as they might possibly) were joining with me in Prayer, while the Enemies rag'd, and blasphem'd cursing and swearing bitterly! When I was at *Swinden*, one said, Mr. G——th——d had charg'd them to use us as bad as they would only not kill us: But now, I believe, He gave them no such Charge; for had any Impartial Person (tho' a *Turk*, or *Indian*) stood a Spectator, he must have own'd our Usage Inhuman, and Barbarous. They seem'd to have no regard to Age, or Sex! Both Men and Women they beat alike. The Man who entertained us at *Swinden* and all his Family they used (I think) most cruelly. One antient Woman who was, I believe, near Four-score, they knock'd down twice. Another young Woman was so bruise'd, that she was carried away on an Horse, which also they beat till it threw her and the Man before her, and then run over them: Near the Small of her Leg she had such a Blow that the Place appeared black, as broad as a Palm of an Hand. Others had the Blood streaming down their Faces, whose Heads were

were broken by the Blows of the Persecutors. Others of both Sexes, but chiefly Women, they dragg'd away by their Hair, and having thrown them down, trampled on them. Some of those scream'd terribly! others with pale Countenances look'd up to Heaven like People in Despair; My Sister who came thither with me from *Kingswood*, when she saw what they were like to do against me, cried out, *O! my Brother! Then Silvester Keen*, a Bailiff of *Swinden*, spit in her Face, and beat her also about the Head as if he meant to kill her. A Shopkeeper of *Lineham* spake to some of the Persecutors and said, *When I used to come hither on Fairs and Revelings it was well enough: but now we are come to seek after the Kingdom of God, you persecute us*. Because he said this to one who seem'd somewhat mild among them another of his Company cry'd out, *D--mn him, knock his Brains out, a Dog!* Neither without Blows did he escape from their merciless Hands. All the Time, still I abode in Prayer, and tho' mine Enemies endeavour'd with all their Strength to get at me, they were prevented a good while; till *Silvester Keen* rush'd in among the People, and threw me down, and overturn'd the Form. I recovered Strength and got up, and stood on the Leggs of it (being supported by them who stood near me) and then we sung that Hymn to the End, *Prophet and Teacher come from God*. All the Time they bellow'd and roar'd like Mad-men, striving till they got me off from the Form again, when I hanged by one Hand on an Apple Tree, till they forced me down thence, and then I was dragged by the Hair thro' the Congregation: Some of whom I was obliged to tread upon, they being thrown down under the Feet of the Croud, When I was escap'd out of their Hands, yet again by the Coming in of some Friends, as I flood nigh an old Wall, I mounted it, and from thence I talked sweetly to the Weeping People, exhorting them to bear patiently all these Things for Christ's Sake: Telling them, *All that will live godly in Christ Jesus must suffer Persecution*. I had not stood long here, before some Enemies got round on the other Side of the Wall, one of whom gave me a violent Blow on my Right-Arm, so that it swell'd and turn'd black; and put me to great Pain, (tho' I own I felt little of it till I was afterward in the House.) A poor Man who stood behind me on the Wall was beaten miserably, because he strove to keep the Blows from me. They punch'd him with their Clubs, and me also that we must have fallen surely had not I caught hold on a Tree that grew close by.

When I was taken down, or rather thrust down from the Wall, my Brethren lovingly forc'd me into the House, from the Door of which I said many Things to them who willingly waited round the same. While I was speaking, again came that Friend of the Devil *Silvester Keen*, and told me,

[*To be continued in our next.*]

From SCOTLAND. *Perth, Sept. 4*. For these nine Days last past the Rev. Mr. WHITEFIELD has continued Preaching with great Power twice every Day to very large and affected Auditories in many Towns and Villages; and considerable Contributions have been gathered for the *Orphan-house* in *Georgia*. He is going on as far as *Dundee*, and then returns to *Glasgow*; and soon after purposes (God willing) to leave *Scotland*, and come through *Wales* to *England*.

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 Saturday, Sept. 26, 1741.

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Numb. 25.

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[*Mr. CENNICK's Account of the Persecution, continued.*]

Mr. Cennick, if you will preach at the House you may: But you shall not preach any where else. How envious is the old Serpent against Field Preaching! But well he may—'twas thus our Master taught, to the pulling down his strong Holds; and justly the Devil fears our Lord is about to work in the same Way. When the House was full of People, I prayed, and made a melting Exhortation.

Sure I am some heard what they never can forget while they live. After Prayer I commended them to the Grace of God, and with the rest of our Friends we took Horse, and rode toward *Lineham*, (where I was to preach the same Evening) singing Praise to God who had accounted us worthy to suffer such Things for his Sake; then putting on our Hats we made on our Way. We rode but gently for the Sakes of those who were so bruised, that they could not ride fast. Scarce had we rode half a Mile on the King's Highway, but several of the chiefest of our Persecutors came after us on Horses. They were so athirst for Blood, that although they had shed so much, yet could not they rest, without more was shed also. When they came up with us we were nigh together, as well the People on Foot, as those on Horseback, they began crying out, *Clear the way! Make way!* and beat our Horses cruelly. When they had beat their Way through us, they oftentimes cross'd the Road before the Heads of our Horses, laying on the poor Beasts unmercifully! and it was not long 'ere they beat them who sat on them; and then I spake to them mildly, and in much Meekness, when they set on me like Hell-Hounds! and so follow'd their Blows on the Horse which I rode, that it run up into the Hedge, and I could not tell if I should be on his Back a Moment longer; while they derided me, saying, *You cheating Dog! You pickpocketing Rogue! Sell me a halfpenny Ballad!* My Friends came close round me as they could, (having their Horses so frightned, that they could scarce keep them in the Way.) I found one of our Brethren was speaking to some of the Persecutors behind, when I saw *Francis Gay* (a Taylor and Brandy-seller in *Swinden*) put out his Hand, saying, *Knock him down! and*

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I'll shoot whoever shall strike again! I said then to him, *Take heed, lest it happen to you as it did to the King, who holding forth his Hand hid the People lay hold on the Man of God who cried against the Altar in Bethel.* What! said he. I answer'd, *Take heed, lest your Hand be dried up so that you cannot pull it in again!* He stomach'd that Word greatly, and made up to me, saying, (full of Wrath) *you Dog you! what do ye bid me take heed for!* and because he could not come at me for the Press, he bid another strike me: Which he did; and gave me such a Blow on my Mouth and Cheek that several who were a good Distance before, heard it, and turn'd back. Not satisfied yet, *Francis Gay* strove to come at me, cursing so fast as if the Devil had been a Mouth to him! At his Word *Thomas Looker*, a Tallow-Chandler in *Swinden*, struck me often with a large Staff, and so bruis'd my Shoulder that I could scarce move my Arm at all. *Francis Gay* was so revengeful that he was black with choler and fury, and foam'd at the Mouth: Who with another or two, whom I knew not, swore they would butcher us! and crying out to each other, *Help them forward! help them forward!* They so beat our Horses, and we, that we could not hold them in; but gallop'd like wild Men! And so it was, that when our frightned Horses got the start of theirs, they turn'd upon them who could not keep up with us, and beat them, still threatning to butcher us! They so beat one poor Man about the Head, that his Hat was as if Dogs had been gnawing it, with the repeated Blows. Another was so beat upon his Face, and Head, that he was as without Sense, so stunn'd with the Weight of the Sticks wherewith he was beaten. Several Women were thrown, and the Horses got away! the Foot-people push'd thro' the Hedges, and escap'd a little, tho' many of them were met with on the other Side by Persecutors there. When our Enemies had exercis'd their Cruelty on those behind, they rode after us again; and because there were many Gates in our Road, they went beyond us, and stay'd for us at those Gates, and having placed themselves on either Side of them, they beat us about the Head and Shoulders, as if they intended to murder us. This they did at every Gate for (I believe) more than two Miles from *Stratton*. After this did that Fire-Brand, *Francis Gay*, turn about his Horse vowing Revenge on me; saying, *where is your Parson? I'll give it the Dog!* I'll give you coming to *Stratton* you *Presbyterian Dog*, *I will!* Then struck me over the Face with his whip, while *Silvester Keen* spit in my Mouth, as he did several Times before at *Stratton*. In all the Persecution I think I had not one, the least Desire to revenge myself on our Foes; but spake meekly and with Recollection whenever I spake. I kept talking to them almost to the End: And told *Keen* in particular, *I shall meet you in That Day when your Knees will smite together? and you will cry to Rocks, and Mountains for to cover you! Unless you repent.* He only cursed and blasphem'd so much the more: And finding they could not do their Will on us (the Way being so wide that we rode beside them) they all rode swiftly forward to a narrow Place by which we were to pass, where they so fell upon those who pass'd that way, that some ran from them leaving their Hats, and Handkerchiefs in their Hands; and glad to escape with their Lives! I with some others, about 40 in Number, rode up a By-way which one in the Company knew, and so got from them. As we were riding (the Persecutors being gone forward) we could hear behind us afar off, very dreadful Cries and Shrieks, from those who were oppress'd by the Enemies on Foot, who

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who standing by the Stiles, used our Brethren who went that way, roughly. When one of the Persecutors who were on Foot had run somewhat up into his Foot, he asked his Associates for a Knife to cut it out, but neither of them having one, a poor Man whom they had beat till they were weary, offer'd so lend his, with which they were so mov'd, that they ceas'd to do much more Mischief. The News reach'd *Lineham* that I was killed; and the Roads for some way were throng'd with many Hundreds, who came to see if it were true, who seeing me return safe, were ready with Joy to carry my Horse and Me! So soon as I came before Brother *Bryans's* Door, where I was to Preach, I unlighted in the Road and fell on my Knees, blessing my Master for all that he had done for me: After which I preach'd powerfully, to a vast Multitude of People, till the Time of Night seem'd to bid me be silent. And having took my Leave of them (being on my Way to *London*) I parted from them.

Two Things I take notice of as very remarkable.

The first is, this *Silvester Keen*, with several others (after I had been to preach with Brother *Harris* at *Swinden*) spake to a Butcher there to save all the Blood he could, that when he came to *Stratton* they might play the Engine (being fill'd therewith) on me, and on the Congregation.

Sure no one beside the Devil their Master could have contriv'd such a Thing! But here behold the Finger of God! He was suddenly seiz'd with a Bleeding at the Nose and Mouth, insomuch that those who visited him thought he could not possibly recover, but die. He continued thus near three Weeks together, being ready to be Choak'd often, with the abundance of Blood that came up into his Throat. At this Time also a Gentleman, and his Brother, who were the Chief of our Persecutors there, were taken with a like Effusion of Blood, and after the same Manner; only it abode not so long upon them. So a certain Minister of the Church of *England* who inveigh'd bitterly against Me and my Doctrine (as he himself confess'd at the House of one of his Parish, (who join'd with us) was so seiz'd, that he was ready to be strangled with the abundance of Blood that he voided, both out of his Nose and Mouth. These Things were not kept secret (tho' they greatly endeavour'd to hide them, upon whom the Hand of the Lord came) but was publicly reported and known over all the Country round about. Several were hereby made afraid to speak against this Way, but others seem'd the more hardned and resolute, and threatned the more. One of these being asked if he would not join against us, said he would; but immediately being surpris'd with an uncommon Soreness of Throat, fear'd he was going to Bleed, and retracted what he had said before. *Thy right Hand, O God, shall find out them that hate Thee!*

The second Thing which I take notice of, as remarkable is, that on a Lord's-Day at *Stroud*, but in *Painswick* Parish (I think) on the eighth Day of *February*, in the last Spring, I was preaching from the same Words as I did at *Stratton*, and was about as far in declaring the same Truths from the Law and the Prophets, to about 3000 People, when I was interrupted by the coming of Counsellor *G—d—r*, who with his Servants pull'd me down, and haled me away to his House as a Criminal! *Alas what a Crime do the Men if Ismael count it to say, except we be born of the Spirit we cannot enter the Kingdom of God!* Because many of my Friends who were present at *Stroud* when this was done desir'd me to print an Account of this; and I am now
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led to it (not purposely but as it were providently) it may not be amiss if I relate the Whole of that Affair. I was preaching on some high Steps to a very attentive Congregation when the Justice came with his Men armed, with Staves and Poles, and cried out, *Pull him down!* Some of them who came with him stood still when they came to me, but the Justice and his Man laid hold on me; and I began to beckon to the shrieking People to be silent and broke out with some dear Brethren in that Hymn,

*For me, my Saviour thus was led!
Thus be a Gazing-flock was made:
All Praise attend his holy Name!
Who counts me worthy of his Shame!*

The poor Congregation were all in Tears; and weeping begg'd the Gentleman to let me go, but he regardless of their Cries bid his Beadles knock down whoever touch'd me, and abode crying out for the People to help and assist him, as if he was afraid I should be violently took out of his Hands. One poor Man went to take hold under my Arm, when a Man lifted up a Pole and knock'd him down. So they serv'd one or two more. So soon as I was within the Gates of the Field belonging to the Justice's House, he bid his Servants shut the Gates, and shoot whoever should enter in on his Ground: And so great was his Fury, that he would not suffer the Man who had my Hat and Great-coat to bring it me, but made him go back, and I stood uncover'd in the Court of the House as long as Mr. G——d——r pleas'd. Then (after he had call'd me many Names) he said to me, *By whose Authority do you come into my Parish?* I answer'd *by the Authority of the Lord God of Eternity!* He said, *So a Thief, or Highwayman may say.* And calling me young Rogue, and Imposture, said again; *What did you come here for?* I said, *To call home the Lord's banish'd Ones!* Why (said he) *could you not as well say, to turn the Wicked?* I said, *Sir, the Expression is from Scripture:* He answer'd, *I know 'tis; and the Devil could plead Scripture to our Saviour.* He then ask'd me what Business I was of? I told him I was used to measure Land with a Gentleman of Reading: Then, How many Pole there was in an Acre? &c. To which I gave very little Answer, as thinking myself not bound by any Law to answer to such foolish, and unnecessary Questions, which was not at all to our present Purpose, if answer'd. Then he pleaded his Authority, saying, *I am your Judge, and you shall answer!* And made me stand before him as a Prisoner in the open Court, the Servants and others standing round about. I said, *Sir, whatever you ask about me, or my Cause I'll answer readily and just as I stand before you now, so shall you stand before the Judge of all the Earth, and then you'll know if you do right or wrong in thus using me.*

[To be continu'd]

This Day is published an excellent Book, intituled,

JUSTIFICATION by Faith only; and the Sinfulness of Man's Natural Will before Justification: According to the Gospel, and the Articles of the Church of England.—By ROBERT BARNES, D.D. Who was burnt for the Faith in *Smithfield*, in the Year 1541.—To which is prefix'd, Some Account of the Life and Death of the Author: Extracted from the Book of Martyrs.—To him that worketh not, but believeth on Him that justifieth the ungodly, his Faith is counted for Righteousness, Rom. iv. 5.—And is of his own Nature inclined to Evil—Art. ix.—Sold by J. Lewis in *Bartholomew-Close*, Price 6d. stitch'd, or 9d. bound.

Where may be had,

AN Exhortation to Stedfastness. In a Letter from Mr. *Cennick*, to the Brethren and Disciples of Jesus Christ, in *Wiltshire*. Price 1d. This Letter is needful for us to read, who know not how to bear the Contradiction of those who oppose us, &c.

 Saturday, Oct. 3, 1741.

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Numb. 26.

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[*The Conclusion of Mr. Cennick's Letter.*]

He then sharply ask'd *Why? who are you?* I said meekly, *a Child of God.* He ask'd again, *how do I know that?* I said *you'll know, Sir, at the Day of Judgment.* He still urg'd, *what Business have you here?* Who gave you your Mission? I said, *my Mission is from Heaven.* He mock'd at my Words, and by Way of Jesting said, *how shall I do to know that now?* I answer'd; *there is a Day coming, Sir, when all these Things will be made manifest.* And (said he) must I wait 'till then? I said No, Sir, you will know this Night, when I go from you, it shall come to pass, that the Lord shall convince you by laying a Damp upon your Spirits, because of that which you have done. He answer'd, *I believe not;* and laugh'd. I said *indeed Sir you will find it so.* He then ask'd, and said, *have we not been to Church. and heard a good Sermon?* I answer'd, *I have been to Church too, Sir, and listened with all Diligence, but could scarce hear the Words the Minister said: But I suppose if we do but go to Church as the Papists do, it is well enough tho' we can't understand any Thing when we come there.* He then spake deridingly about my standing on such a Place to preach: And my Preaching without Learning, my Youth, my Person, &c. Then as I had my Testament open in my Hand in *Timothy*, I spake those Words out of it, *Let no Man despise thy Youth.* He said again, *I tell you, you plead Scripture like the Devil—See! He has all the Marks of an Impostor in the World; he has got the Bible too! Sir (said I) is that the Mark of an Impostor to have the Bible; the Book of God!* At last being weary of travelling all the Fore-part of the Day, I desired to know if I might sit down? He told me I might. When I sat down on the Grass-plat in the Court, while he asked me many Questions, and I answer'd them as I could. I had not been long sat down ere he bid me come in after him, and said he *I'll examine you, and send your Examination to higher Powers.* I follow'd him into a Room and having got his Pen, he began to write, asking me my Name, my Trade, my Parish, &c. While he abode talking to me, I remember'd I had appointed to be at *Hampton*, on that Evening about two Miles distant; where the Congregation would stay for me, unless I sent
Word

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Word what had befallen me: And then I told it Mr. G--d--r, saying, *Sir, if I am to stay here, I would send thither, and forbid the People to wait for me.* He said, *if you are going out of my Parish, I will let you go; only you shall promise me not to Preach or pray in my Parish any more,* I said, *I can't promise that, Sir, for I believe if you should release me now, I should go to the People who tarry for me at your Gates, and with them praise God that I was delivered out of the Hands of wicked Men.* I believe by this Time he was pretty well weary of me, and told me, *I am oblig'd to keep the Peace of his Majesty, and therefore I proceed against you in this way, not as you are a Preacher!* *Sir,* (said I) *if his Majesty had pass'd by our Congregation (I believe) he would not have been displeas'd or offend'd at all.* But (said he) *you stop'd up the Road that I could not come by.* I said, *don't say so Sir, for I saw the People make a way for you; beside there was room in the Road for five Coaches to pass by together, side by side.* But (said he) *you might have become chargeable to the Parish if you should have catch'd the Fever, or Small-Pox in that Croud.* I said, *I have had the Small Pox, Sir.* But, said he *you was upon an high Place, and might have fallen down and broke your Legs.* Yes *Sir,* (said I) *the Sky may fall, and then we shall catch Larks.* After this he said very little to me, but order'd his Men to carry me away out of a back Door, privily; which they did, and I parted from my Judge bowing, and saying, *May this Sin be never laid to your Charge!* While the Men were hauling me away some of my Friends met me, and shook Hands with me: which when one of the Beadles saw, He struck one or more of them with his Pole into the Ditch. I lifted up my Hands then in Prayer for him when he struck me twice, cursing me exceedingly. When they had brought me out of their Master's Ground, they all left me, with many of my Friends, saying, *there, now pray and be d---n'd!* We then join'd together in Prayer and Praising our dear Captain and then went on joyful to *Hampton.*

They shall bring you before Kings and Rulers for my Names sake; but be ye not troubled, neither be afraid. FINIS.

The Copy of a Letter from Mr. A----by in Boston, to a Friend in Edinburgh.

Boston, June 11, 1741.

Dear Friend,

I Received Yours of *August 20* upon the *25th of April*, and expect that **I** as you have Opportunity you will communicate unto me what may be material for me to know concerning your Affairs. How refreshing would it be unto me to hear of a Revival of God's Work in my native Land. Glorious Days are now to be seen in *America*; and Songs of Praise are to be heard from the uttermost Wing of the Earth: God has visited those goings down of the Sun; and *New-England*, which some Months since, was like a Land not rained upon, is now in many Places like a watered Garden. Christ is rising in Triumph through the Land, and the Inhabitants by thousands submitting to him. They are to be seen flying to Christ *like the Clouds, and as the Doves to their Windows*; Converts are numerous like the Drops of Dew from the Womb of the Morning: They are now *paring the Name of the Lord from the West*, may the Days come when we may add, *and his Glory*

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Glory from the Rising of the Sun. In short, the Work is so inexpressibly glorious, that it is impossible by Words to make one who is not an Eye-witness, have just Conceptions thereof. Mr. WHITEFIELD'S Success was considerable, but when compared with that of Mr. GILBERT TENNERT, who came to *New-England* after his Departure, it was but like the First-fruits before the Harvest. The Work goes on and prospers since their Departure; and few of the faithful Ministers of Christ have it to say, *they labour in vain, and spend their Strength for nought.* The Pleasure of the Lord prospers in their Hands, and although their Labours be great, yet their Strength being according to their Day, and the Work which is put into their Hands they find it so far from being a Burden, that it is to them the greatest Pleasure. Satan rages in some of his Agents against the Work, however he is still losing Ground: And it is very common to see some engaged in those Ways, which a few Days before they were speaking Evil of.

I doubt not but of such vast Numbers many will fall back, or run to extremes: However, I trust the far greater Part will be found faithful to the End, and obtain a Crown of Life. May God who has begun this Work, and hitherto carry'd it on, without the Appearance of any such Thing, perfect the same. And as I know this will be acceptable to you, may he quickly give you an Opportunity of writing what may be as acceptable to your affectionate Friend, &c.

P.S. 'Tis admirable to see with what Attention the People hear the Word; sometimes the whole Congregation will be bathed in Tears; and you may hear little Children of seven or eight Years old Talk of the Things of God, as if they were Christians of seventy or eighty Years standing. What incredible Progress do they make who are taught of God!

The Copy of another Letter from the Rev. Mr. M--d, to a Friend in Glasgow.

Boston, June 19. 1741.

My dear Friend,

I Received your friendly Letter. I am very much oblig'd to you for my Acquaintance with the worthy Mess. *E---es*: The Correspondence shan't fail on my Part; my Way is never to drop a Friend until he declines me. I admire that any Thing I can write should be regarded by any of God's dear Children; I'm unworthy to claim a seat among them. I can now say some Thing that will I trust raise the Wonder and Admiration of all God's People with you, and cause your and their Souls greatly to rejoice in God our Saviour.

The Blessed Mr. WHITEFIELD came here a very little after I wrote last to you; he preached with the utmost Zeal and Success every Day while he tarried here; and with this his Preaching awakened many Ministers and People: They flock'd to him every Day under Distress of Soul; and I hope many were healed by him as an Instrument. He was soon succeeded by the laborious and worthy Mr. TENNENT, who had still greater Evidences of God's being with him: They increased from Hundreds to Thousands, part of whom were breaking out into Raptures of Joy in Christ, or remaining under deep Convictions and Distresses, until God by Ordinances was pleased to shine into their Souls. But this blessed Harvest did not cease here, but daily

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daily increased while they were gone; so that God has opened a Door for every faithful Minister to do as much good as he is able to perform, in preaching, praying, and dealing in Cases of Conscience. The Town in general appears a Sanctuary for God, Religious Conversation, Preaching, Praising, and all other Means appointed by God are practised in all Parts of the Town. The Work still goes on, nor does it stand here: Numbers of Congregations through the Country sensibly feel the Power of God, only, where they have dead *Arminian* Time-servers with them there is nothing of this Matter. We have several such here; void of Success, Opposers of God, who brand the Illuminations of God's Spirit with the Names of *Enthusiasm* and *Frenzy*: No convicted Person remains under the Ministry of such. God is now separating the Chaff from the Wheat; here are young and old, middle-aged, Blacks, Papists, Episcopalians, Quakers, and very young Children, with notorious Sinners, entering in at the strait Gate, and have had wonderful Discoveries of Love from God in Christ. O, my Blessed Lord, what can I render to thee for such Days as these! God has wonderfully manifested himself to be no Respector of Persons, and that Sins of a crimson and scarlet Dye are made white as Snow and Wool by the Blood of the Lamb of God. What can God not do? Here's a Town and Country seems to be born at once! My dear Friend, be earnest with God, that you may have the same reviving Time with you. Lord come and shed thy Love Abroad. I have set up a Christian School of Improvement, &c. that all Persons who have any Experience of the Love of God, or had any Soul-difficulties might resort thither. By this Means I have near 300 Souls with me; most of whom are under my Charge. I have been a large Sharer in this Love of Christ both in mine own Soul and as to my little Flock. O that God might kindle this Flame with you: This would soon bring you to an Agreement among yourselves, and until this be the Case, I'm afraid the Gospel of Christ will still come under more Contempt.

God bless you and yours. Pray frequently and earnestly for the faithful Ministers of Christ. My Soul longs to hear of God's Spirit being poured out upon you. I shall not cease to pray for you. Farewel in Christ. *Amen*, and *Amen*. I remain, &c. So subscrib'd,

J---n M---d.

Edinburgh Sept. 24. On *Sunday* last the Rev. Mr. WHITEFIELD preach'd here four Times; twice in the Churches, and twice in the Field; and in the Evening collected twenty Pounds for the *Royal Infirmary*. On *Monday* Morning he visited the Children in three Hospitals, preach'd in the Evening in the *Park*, and at *Kinglassy, Abberdow, Innerkeithen*, on *Tuesday* and *Wednesday*. On *Thursday* he visited the Prison and in the Evening preach'd to the Children of the City, and a Congregation consisting of near twenty Thousand in the *Park*. It is remarkable that many Children are under Convictions. And every where great Power and apparent Success attends the Word preach'd. Calls to divers Places are so numerous and importunate, that he thinks it is his Duty to postpone his coming to *England*, and to stay in *Scotland* some Time longer.

Just Published.

AN Exhortation to Stedfastness. In a Letter from Mr. *Cennick*, to the Brethren and Disciples of Jesus Christ, in *Wiltshire*. *Price 1d.* This Letter is needful for us to read, who know not how to bear the Contradiction of those who oppose us, &c.

Saturday, Oct. 10, 1741.

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Numb. 27.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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An Account of the Rev. Mr. Whitefield's first Acquaintance with Mr. Howel Harris: Extracted from the Rev. Mr. Whitefield's Journal at Cardiff in Wales, viz.

Cardiff, March 8, 1738-9.

ARose before twelve at Night, sung Psalms, and prayed; and the Wind being fair, we had a speedy Passage over to the *Welch* Shore. Our Business being in haste, God having, of his good Providence, sent one to guide us, we rode all Night, stopped at *Newport* to refresh ourselves, where we met with two Friends, and reached *Cardiff* about eleven in the Morning.

The Town, I soon found, was apprehensive of my coming; and therefore, whilst I was giving a Word of Exhortation to some poor People at the Inn, who hanged upon me to hear the Word, Mr. *Seward* went to ask for the Pulpit; but being denied, we pitched on the Town-Hall, which Mr. *Seward* got by his Interest; and at four in the Afternoon, I preached from the Judge's Seat to about four hundred Hearers. Most were very attentive; but some mocked: However, I offered *Jesus Christ* freely even to them, and should have rejoiced if they would have accepted of him; but their foolish Hearts were hardened. *Lord, make them Monuments of thy free Grace.*

After I came from the Seat, I was much refreshed with the Sight of my dear Brother *Howel Harris*; whom, though I knew not in Person, I have long since loved in the Bowels of *Jesus Christ*, and have often felt my Soul drawn out in Prayer on his Behalf.

'A burning and shining Light has he been in those Parts;---a Barrier against Prophaneness and Immorality, and an indefatigable Promoter of the true Gospel of *Jesus Christ*. About three or four Years God has inclined him to go about doing good. He is now above Twenty five Years of Age. Twice, he has applied (being every Way qualified) for holy Orders; but was refused, under a false Pretence, that he was not of Age, though he was then Twenty-two Years and six Months. About a Month ago he offered himself again, but

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'was put off. Upon this he was, and is still resolved to go all in his Work; and 'indefatigable Zeal has he shewn in his Master's Service. For there three 'Years (as he told me from his own Mouth) he has discoursed almost twice 'every Day for three or four Houses together; not authoritatively as a Minister; 'but as a private Person, exhorting his Christian Brethren. He has been I 'think in seven Countys, and has made it his Business to go to *Wales*, &c. to 'turn People from such lying Vanities. Many Alehouse People, Fiddlers, Har- 'pers, &c. (*Demetrius* like) sadly cry out against him for spoiling their Bu- 'siness. He has been made the Subject of Numbers of Sermons, has been 'threatned with publick Prosecutions, and had Constables sent to apprehend 'him. But God has blessed him with inflexible Courage;---Instantaneous 'Strength has been communicated to him from above; and he still continues 'to go on from conquering to conquer. He is of a most Catholick Spirit, loves 'all that loves our Lord *Jesus Christ*, and therefore, he is stiled by Bigots, a 'Dissenter. He is contemned by all that are Lovers of Pleasure more than Lovers 'of God; but God has greatly blessed his pious Endeavours. Many call, and 'own him as their spiritual Father; and, I believe, would lay down their Lives 'for his Sake. He discourses generally in a Field; but at other Times in a 'House, from a Wall, a Table, or any Thing else. He has established near 'thirty Societies in *South Wales*, and still his Sphere of Action is enlarged dai- 'ly. *He is full of Faith and the Holy Ghost.*

When I first saw him, my Heart was knit closely to him. I wanted to catch some of his Fire, and gave him the right Hand of Fellowship with my whole Heart. After I had saluted him, and given a warm Exhortation to a great Number of People, who followed me to the Inn, we spent the Re- mainder of the Evening in taking sweet Council together, and telling one another what God had done for our Souls. My Heart was still drawn out towards him more and more. A divine and strong Simpathy seemed to be between us, and I was resolved to promote his Interest with all my Might. Accordingly we took an Account of the several Societies, and agreed on such Measures as seemed most condusive to promote the common Interest of our Lord. 'Blessed be God, there seems to be a noble Spirit gone out into *Wales*; 'and I believe, e'er long, there will be more visible Fruits of it. What in- 'clines me strongly to think so is, that the Partition-wall of Bigotry and Par- 'ty Zeal is broken down, and Ministers and Teachers of different Commu- 'nions, join with one Heart and one Mind to carry on the Kingdom of *Jesus Christ*.---The Lord make all the Christian World thus minded. For till 'this is done, I fear, we must despair of any great Reformation in the Church 'of God.'---After much comfortable and encouraging Discourse with each other, we kneel'd down and prayed, and great Enlargement of Heart God was pleased to give me in that Duty.

This done, we eat a little Supper, and then, after singing a Hymn, we went to Bed, praising and blessing God, for bringing us Face to Face. I doubt not but *Satan* envied our Happiness. But, I hope, by the Help of God we shall make his Kingdom shake. *God loves to do great Things by weak Instruments, that the Power may be of God and not of Man.*

Several Weeks ago I receiv'd the following Letter out of the Country, which I cou'd not have opportunity to insert till I had finish'd Mr. Cennick's Account. The Contents of which Letter are as follow:

Sir,

Sir,

Sept. 8, 1741.

If you will be pleas'd to give the following Lines a Place in your Paper, you will oblige your conatant Readers.

A few Thoughts concerning Bigotry, as Destructive of true CHRISTIANITY.

By *Bigotry* I mean such a Fondness of Man's own Opinion in Things not essential to Christianity, as leads him to despise and pass hard Censures upon those that are of a different Opinion; when a Man can't have good Thoughts of other Persons, nor speak well of them, nor wish well to them, unless they be of his Opinion or of his Party.

Such a Temper of Mind is directly contrary to Christ's Holy Religion, which requires *Humility* (1 Pet. v. 5.) and censures *a proud Conceit of our own Knowledge* (1 Cor. viii. 1, 2.) recommends *an easy yielding Temper* (1 Cor. x. ult.) and censures *a stiff rigid one in such Things as are not essentially necessary to Salvation* (Rom. xiv. 1 Cor. viii.) forbids *rash judging or despising those that differ from us in Externals* (Rom. xiv. 1, 4, 10.) censures *Uncharitableness*, (Rom. xiv. 15.) recommends *Love to the fulfilling of the Law*, both by *the Precept and Example of its blessed Author* (Mat. xxii. 37, 41. John xiii. 34, 35. Rom. xiii. 9, 10. 1 Tim i. 15.) and forbids *Uncharitableness, Evil-speaking, Spite, Envy, and all those vicious Qualities, which are contrary to that love which we owe to our Neighbour* (Rom. xiv. 15. Tit. iii. 2. Rom. xiii. 10. 1 Cor. xiii. 4. Gal. v. 19, 21.)

What I aim at, is to persuade all into whose Hands these Lines may fall to abhor Bigotry, that odious Temper, whereby silly Mortals set up themselves as *Standards* to all Mankind, magisterially condemning, and even ready to *unchristianize* every body that differs from *them*, tho' it is but in Circumstances of Things not *essential* to Christianity: imposing upon Men's Consciences, what God never impos'd; in Defiance of God, who has severely reprov'd such Management. (Rom. xiv. 4. Jam. iv. 12.)

And may not Persons of contrary Opinions and Parties have many deserving Qualities in them, and be worthy of one anothers Love! 'Tis most certain we ought to love all in whom we can see the Image of God, tho' not of our Opinion and Party: If I love a Person *merely* because he is of my Opinion or Party, this is for Love: but if I love a Person *purely* because he loves God, and is like to God, tho' he may differ from me in lesser Things, this is to love God (1 John v. 1, 2.)

To conclude, Let all the Children of God join in Prayer for the Destruction of *Bigotry and Party-Zeal*, and the Revival of *true Christianity*; that Professors of all Denominations may agree in loving God, and hating every thing that's displeasing to him. O! let us all be one in God and for God. *Amen.*

Mr. A.--- M---- of Edinburgh to Mr. S--- M--- of London.

Dear Sir,

Edinb. Sept. 26, 1741.

Both yours I receiv'd of Date 29 past, and 5th current, only yesterday with 50 of Dr. *Coleman's* and 50 of Mr. *Finley's* Sermons: I have dispos'd of some of them, and I think the whole may be sold before our dear Friend Mr. WHITEFIELD leaves this Place, which he had fix'd for this Day, but was pleas'd to alter it, and proposes to stay one Month longer with us, which is most agreeable to us; for indeed the more we hear him, and are acquainted with him, the more our Hearts are indeared to him, and I really

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really think none who truly love our dear Lord JESUS but must love and esteem him for his MASTER's sake. He is a noble Scribe, well instructed in the Divine Law, that is continually bringing forth out of the good Treasure of his Heart, and the rich Magazine of the Gospel Things new and old. God has eminently endow'd him with the Gifts and Graces of his Spirit in a Measure beyond what ever was known in our Day, and has given him such Assurance, that with great Boldness he declares his Truths in a surprising; and convincing Manner, and with unwearied Diligence he has preached for ordinary twice a Day, and sometimes three or four times a Day; and I believe not one Time but some greatly affected, and I hope many are truly converted to God. He is raised up of God, and eminently fitted by him as an Instrument of great glorifying the Redeemer in bringing in many Sons and Daughters, and bringing back many straying Sheep to Christ's Sheep-fold: and by the Blessing of God attending his Preaching, Satan's Kingdom of Darkness in the Souls of natural unregenerate Men is destroy'd and laid Waste, and Christ's Kingdom of Grace is erected and advanced in their Hearts. And tho' this be a cloudy and dark Day over this and all the Churches of the Reformation, yet I hope God will arise and have Mercy upon *Zion*, and make his *Jerusalem* yet a Praise in the whole Earth, and that he will breathe spiritual Life on the dry Bones, and raise them out of the Graves of Sin to Newness of Life, that all old Things may be pass'd away and all Things become New.—Mr. *Whitefield* has been at *Glasgow*, *Stirling* and at both was kindly received, and had the Freedom of the Cities conferred on him by the Magistrates; but which will be as agreeable to you to hear, God honour'd him with much of his Power and Presence at *Glasgow* and *Paisly*, so that they had a sweet Time of it there; and many other Places which I shall, when I have more Time, let you know more particular. God has been pleased also to open the Purses as well as the Hearts of many. It is not full two Months yet since he came among us, and I think he has collected upwards of five hundred Pounds Sterling (for his own Orphan House, the Orphan House at *Edinburgh*, their new Infirmary, and also for the poor Highlanders) and will yet get more before he goes; which is very considerable, considering the Poverty of the Country and the Lowness of Trade: But many of our Noblemen of high Rank, and best Gentlemen, Judges, &c. have heard him and some assisted also by their Contributions. Mr. *Whitefield* and Mr. *Syms* desire their kind Love to be remember'd to you. I parted with them this Morning they going out a Country Circuit for some Days. I am, Dear Sir, your most affectionate Friend, &c.

Edinburgh, Oct. 1. 1741. On *Sunday* last the Rev. MR. WHITEFIELD preached thrice at Galasheels, on Monday twice at Maxton, on Tuesday at Kelso, &c. on Wednesday at Sitchel, on Tuesday twice at Haddington, and in the Evening return'd to this City. Congregations were very large; God's Power present among them, considerable Contributions made for the *Georgia* Orphans; and People more and more thirsty after the Word. On Saturday Afternoon he intends, God willing, to set out for Aberdeen, and at his Return, to come to England.

This Day is published.

CHRIST triumphing, and Satan raging:

A Sermon on Matth. xii. 28. Wherein is proved, that the KINGDOM of GOD is come unto Us at this Day. First preached at Nottingham in Pensilvania, Jan. 10, 1740-1.---And now published for the Common Benefit.---By *Samuel Finley*, Preacher of the Gospel.—*Knowing that I am fit for the Defence of the Gospel*, Phil. 1. 17.---Philadelphia. Printed. London Reprinted, for *Samuel Mason*, Bookseller, over against *Love lane*, in *Woodstreet*, 1741. Price Six-pence.

 Saturday, Oct. 17, 1741.

Numb. 28.

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A Letter from Mr. HOWEL HARRIS to Mr. CENNICK.

Brinkworth. Oct. 7, 1741.

Dear Brother Cennick,

OUR dear Lord gives me to love you tenderly.—Thus far am I brought on my Journey.---I lay at my Brother's *Thursday* Night, and met Sir *Richard Ellison* on the way.---*Friday* I return'd to *London* again, so that I came only to *Maidenhead* *Friday* Night, and *Saturday* to *Newbury*.---I stay'd there till *Monday* Evening.---I discours'd *Sunday* Morning at 7 in the little Society of Methodists, went to Church and received the Sacrament.---In the Evening I went to Meeting to hear Mr. *Philips* and was ask'd to preach there in his Meeting at six, and so did, and *Monday* Morning in a Baptist Meeting, where I hope the Lord blessed me to save my Soul from the Blood of all.---I would have preach'd in an Arian Meeting-house, but they (poor Souls) would not let such a Mad-man.---They long for your coming this way much, and I think it will be right for you to make it in your Road to *Wiltshire*.---I had a long discourse with them about having Satan bruis'd under our Feet, but they turn out all the Promises to Death and so lull themselves asleep and say, we must not expect to have Faith in exercise continually.

My dear Brother, what have we to do, but to such as never believ'd to shew them the absolute necessity of Faith, and to such as have it to shew the Necessity in order to bear Fruit, to keep it in continual exercise to look up still to Christ, and while we are continually looking to him, eyeing him! and feeding on him, we shall be chang'd to be more and more like him, and consequently bear more and more Fruit to him, then Sin will die and all Graces grow.---We must always wear our Shield, or we shall soon be wounded by some fiery Dart or other.---I am sure that my Misery and Bondage is, to forget Christ; to lose my watch, look from him aside.---While the Eye of my Soul is kept by his Spirit---fix'd on him; I am not then led away by the Lust of the Eye, the Lust of the Flesh, and the Pride of Life.

Then

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then I am truly Still, and Passive, and all things move regular within. Then being meek and lowly I have rest to my Soul, and being simple and a little Child I receive the Kingdom of God, having then Fellowship with the Father and with the Son, I am chang'd from Glory to Glory. This is what I mean by Victory—The abiding Presence of the Spirit!—Rest—Liberty, &c.—To have the Law of God so written on my Conscience as to check me for the first wandering from God, and to have the Spirit ever present, to put me in mind of my own Helplessness, and where my help is, enabling me to look up to Christ every Moment, and having my Shield on, (which I think is a continual looking to Christ) to be able to repel Satan's Darts, and then that Mind, Spirit, Temper, Love, and Meekness that is in Christ, flows to us; and the Fruit growing from such a Root as a sweet smelling Savour to the Lord, he having first given us, receives his own from us again.—O how sweet is this, living in Sight of Jesus! Pray for me that I may know it more, that I may never rest any longer in Unbelief and Misery, 'till I am every Moment looking to Christ, then I say that I that believe do enter to Rest, and till I am made passive and resign'd under the Saviour's Hand, owning his Sovereignty in all my Heart, confiding, trusting, and leaning on him for all Things, receiving all from him, and laying out all for him.—Let me be mourning seeking, heavy laden; O pray for me that I may never rest 'till I have that Knowledge of him in my Heart which many have in their Heads,—then I shall be at Liberty and Rest when I am continually looking to his Blood for fresh Supplies and when I can't rest one Moment, without Fellowship with him, without the Vail taken off; so that by seeing his Power I have Power over all my spiritual Adversaries; he filling my Soul, working my Works in me to will, and to do; Self submits, and ceases from its own Works, when in his Light I see Light, and walk in that Light, having Fellowship with all that walk with him; being dead to my self, living to him, leaning on him, seeing and admiring him, lying at his Feet, having Self—Unbelief—And Satan bruis'd under my Feet. --He reigning KING in Zion, continually shewing me his Love, Righteousness and Power, having circumcised my Heart, and remov'd the Stone out of my Flesh; giving me a tender, loving, sympathising Heart of Flesh; setting the Spirit within me, keeping me in the Dust, bringing his Words to my Remembrance, comforting me, leading me, enlightening me, strengthening and assisting me; being now continually as a Well of Water in me springing up to everlasting Life; keeping under, and mortifying every stirring of the Old Man and the Body of Sin, by applying the Sin-killing as well as the Sin-forgiving Blood of CHRIST—Revealing Christ as glorious in all his Names, so as to enable the Soul to rejoice in his Dominion over all Principalities and Powers, as well as in his glorious Righteousness, reconciling her to God—in his Triumphs over all his Enemies as Captain, as well as in his Faithfulness to keep that which is committed to him---in his making whole the Sick as Physician, as well as being tender and watchful as Shepherd;--- in his taking away the Scales from the Eyes, to understand spiritually as Prophet, as well as in the Fullness of Grace and Truth laid up in him—in his fulfilling all his Promises as well as in making them, and giving Faith to Believe them and rely on HIM, This glorifying of Christ in all his Offices, Names and Relations, and preaching all the Promises, and insisting on it, that our Sanctification is *as much the Will of God as our Justification*, and that he

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he commands us *to be holy as well as to believe*, and that Christ dies to *destroy the Works of the Devil, and to bruise him, and to cast him out, as well as to make our Peace with God---to redeem us from Sin and from the Power and Dominion of our Original as well as our outward and Actual Sins.*---This I say is such a Doctrine as will stir up the Power of Hell indeed against us, and few will bear it.---When you'll declare that all Idols must be taken away, and that there is no Allowance to spend our Time or Money, on the Lust of the Eye or the Lust of the Flesh, and that we must not follow our own Wills in any thing, not so much as to wear according to the World, nor speak idle Words sometimes! nor be now and then in a Passion, nor treasure at all here on Earth against old Age, but must trust Christ with Soul and Body, working with our Hands that we may have (not to hoard up to help us when weak, but) *to give to those that need it*, seeking first the Kingdom of God and HIS Righteousness, relying on a Bare Promise that all these Things shall be added to us; and that we must not have the Love of God once, but must abide in this Love, and if we don't live a Life (of Fruitfulness) hid with Christ in God, we are but fruitless Branches, and must expect to be cut off.---If we are content with Tastes of Christ, without living on him and to him; when (I say) we shall have Power and Demonstration to declare that Christ must have ALL, we shall have many cry, *This is a hard Saying, who can bear it?*

I discours'd here a little last Night and this Morning,---and design this Evening and to-morrow Morning;---then I set out, God willing, for *Bristol*, and thence to *Wales*. I believe you'll do well to call Brother *Humphreys* to *London*, while you come into this Country.

Here are some dear loving Souls, and I found I was led here to preach quite contrary to what I was in *London*: All Gospel, and Tenderness, and Love. Dear Brother, you may do as our Lord shall direct you with this---Read it in the Society, or print it, or Part of it, or not, I was in the School to day, and pray'd here, The Thorn of slavish Fear is left for some time in my Flesh, but not so sore as it was, I believe the Time of my Delivery is at Hand.

Yours in our Dear Lord,

HOWEL HARRIS.

P.S. *When you come down, make Baydon in your Way. They desire you much. 'Tis about twelve Miles from Newbury.*

A remarkable Account of a Reformation among some Gentlemen, at Boston in New-England; being an abstract of a Letter from G. D. of that Place, to his Friend W. N. in Biddiford, Dated Nov. 22, 1741.

THE Rev. Mr. WHITEFIELD has been here and has been a means of a thorough Reformation in this Town. Oh! 'Tis good to be where Religion is the main thing aim'd at! We have two Lectures every Week: the Ministers are stirr'd up by Mr. WHITEFIELD (that famous Divine) greatly. We have Instances of several extraordinary Convictions, almost incredible, but certainly true. I shall instance the Heads of one which I heard but last Night from an eminent Divine, which is as followeth; a Gentleman being a great hater of Religion and especially Mr. *Whitefield's* Preaching, one Day as he was walking his Room he thought he heard Mr. *Whitefield*: He stood some time very pensive about it; and hearing him, as he thought, conclude

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clude his Prayer and begin his Sermon, he thought the Voice was in another Room: He went to see who was there and found one of his Negroes preaching: As he laugh'd at the poor Negroe it put a stop to his Work. The next Day the Gentleman had an Entertainment at his House, several Gentlemen were there. After Dinner the Gentleman said to his Company, *come I'll entertain you with Mr. W's. Preaching: For my Negroe can Preach as well as he.* The Pipes and Tobacco, Bottles and Glasses were brought, and a Joint-stool for the Negro to preach on. So the Negroe begun and ended his Prayer: (the Negroe had the very Phrases of Mr. *Whitefield.*) And then began his Sermon, the Company Laughing and Ridiculing at *Whitefield's* Doctrine. At last the Negro came to his Exhortation, and explain'd himself thus. *I am now come to my Exhortation; and to you my Master after the Flesh: But know I have a Master even Jesus Christ my Saviour, who has said that a Man cannot serve two Masters. Therefore I claim Jesus Christ to be my right Master; and all that come to him he will receive. You know, Master, you have been given to cursing and swearing and blaspheming God's holy Name, you have been given to be Drunken, a Whoremonger, Covetous, a Liar, a Cheat, &c. But know that God has pronounced a Woe against all such, and has said that such shall never enter the Kingdom of God. And now to conclude (said he) except you all repent you shall likewise Perish.* The Negroe spoke with such Authority that struck the Gentlemen to Heart. They laid down their Pipes, never drank a Glass of Wine, but departed every Man to his own House: and are now pious (abel' Men; but before were wicked profane Persons. Such is the Work of God by the Hands of poor Negroes: We have such instances every Week from some part of the Country or other.

Tho' this Account was written some time ago, yet I was desired to insert it here, because Mr. *Seward* had mention'd somewhat like it in his *Journal*; and how by the Mouths of Babes and ignorant Men, yea even by things which are not, God will confound the Wisdom of the Wise, and bring to nought things that are.

*The Copy of a Letter from Mr. B. Superintendent of the Spiritual Affairs of
the Orphan-house in Georgia, to the Rev. Mr. Whitefield.*

Dearly beloved Brother,

Bethesda, July 13, 1741.

I Have but a few Minutes left to write to you this Time, and I must sum up much *Love* in a few Lines. Can you, will you ever doubt of my Love to you? Indeed if you should, I fear it would break my Heart, for the very Thought pierceth me. God forbid you should think I do in the least suspect any such thing. You'll think I have as little Reason to suspect your Love towards me. Though unworthy of the least Notice or Favour, yet how kind have your Expressions of Love been towards me! Yea how many also! I have daily experience of them; And I think I can as soon forget my right Hand as you; yea as soon forget to pray for my own Soul as yours. The Lord has been graciously pleas'd, my dear Brother, of late to visit me with Sickness (the Bloody-flux) by which my Body has been brought exceeding low: I was not able three *Sundays* to speak publickly to the Family. Yesterday I was so well, blessed be God! that I waited upon him publickly again.

[To be concluded in our next.]

This Day is Publish'd

CHRIST triumphing, and Satan raging:

JUSTIFICATION by Faith only; and the Sinfulness of Man's Natural Will before Justification: According to the Gospel, and the articles of the Church of England.—By ROBERT BARNES, D. D. Who was burnt for the Faith in *Smithfield*, in the year 1541.—To which is prefix'd, Som Account of the Life and Death of the Author: Extracted from the Book of Martyrs.—*To him that worketh not, but believeth in him that Justifieth the ungodly, his Faith is counted for Righteousness*, Rom. iv. 5. —*And is of his own Nature inclined to evil*— Art. ix.—Sold by *J. Lewis* in *Bartholomew-Close*. Price 6d. stitched, or 9d. bound.

 Saturday, Oct. 24, 1741.

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Numb. 29.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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[*The Conclusion of the Letter from Georgia.*]

Tho' weak in Body, yet the Lord was pleas'd to give me a little Strength in my Soul, so that I was enabled to speak freely from these Words, *Let us search and try our ways, and turn again to the Lord*, Lam. iii. 40. I was very dead and senseless in the time of my Sickness. I was much concern'd about getting Benefit by my Affliction, much more I think than about my Recovery. I can't say I have much profited by it. But I think the Lord has shewn me more of my own Insufficiency. I bless God, I have felt something more of his sensible Presence this Day in the Forenoon. Oh! how sweet is it, I need not tell you; you feel (I trust) daily abundantly more. O Man! highly favour'd of the Lord! may you be more and more filled with the Divine Fullness, and go on your Way rejoicing, triumphing over your Enemies.

Oh! what has the Lord been doing for, and by you of late? Don't you see Sinners daily flying as a Cloud, and as Doves to their Windows? Are there not Additions made to the Churches daily of such as shall be saved; Is it not an acceptable Year of the Lord? Is not the Time, the set time, to favour Zion come? a Lord appear in thy Glory, and then Zion shall be built up. I trust the Lord has not forsaken us: some among us are still speaking of his loving Kindness to their Souls; tho' alas! there are many secure and lifeless among us! I hope refreshing times will come by and by from the Presence of the Lord. Pray earnestly for us, as I trust you do. You may assure yourself we daily make mention of you in our Prayers. Oh! when will the Lord send you back again to us, in the Fullness of the Blessing of the Gospel of Christ? Most in your Family are well. Brother *H.* has been sick; he is upon the Recovery. The Lord has wonderfully favour'd us with Health; not one as yet has been called away by Death. The Lord wonderfully provides for us in this Wilderness. I hope we shall be enabled to look to him for further supplies. O that our Faith might never fail! How does dear Brother *J.* do, and the rest of your Companions in Travel? Tell them it is not for want of Love, but time, that I write not to them.

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O may the good Lord bless you all together, and then you shall be bless'd indeed! Salute Brother *J*, and the rest of our dear Friends. don't forget to salute dear *Howell Harris*, I trust he will stand by, tho' many may forsake you. How many are the Trials you have met with among your Friends! I pray the Lord make you faithful to your own Soul and theirs. There is a Friend that sticketh closer than a Brother; and tho' all other shou'd forsake you, yet I doubt not but the Lord will stand by, till you have bore a faithful Witness for his Name. We hear of one *T---n*, a Parson in *America*, who came from *England* to join with you in carrying on the *Lord's Work* in *America*: we hear he is coming towards *Georgia*: we are not satisfied whether the Lord has sent him or not: possibly you may be acquainted with him, or hear of him. If he comes to visit us I hope the Lord will give us a Spirit of discerning. We hope to receive another Packet from you in a short time, Accept this (written in haste) as a token of unfeigned Love from your Brother and Servant in Christ,

J.B.

The Copy of a Letter taken out of the American Weekly Mercury of Thursday, July 16, 1741.

M. Bradford,

The following Letter falling into my Hands, with leave to communicate it to the Publick, I here send you a copy to insert in your *Mercury*. I doubt not but many Scoffers of Religion will call it *Enthusiasm*, but surely all sober Christians will rejoice at so good News. As to the Scoffers, let them go on laughing and mocking at the Work of God; but remember, they must come to Judgment! and then (*I* trust) we shall be able to stand before them with Joy, when their Mouths shall be shut. O dismal for them! no mocking there, but alas! Terror (that now seizes poor Souls under Convictions) will then take hold of them, when they are crying to the Rocks to fall on them, and the Hills to cover them, from the Wrath of God, but in vain, for *God will laugh at their Calamity, and mock when their fear cometh*, Prov. i. 26.

A Letter from a Gentleman of East Lyme, in Connecticut, to the Rev. Mr. Gilbert Tennent, of New-Brunswick.

Rev. and Dear Sir,

THE Work of the Lord hath prospered in this Place since you Preached here to Admiration; within a Week after you left this Place a serious Thoughtfulness seemed to spread itself over the whole Parish; our Pastor Mr. *Griswold* being much Enlivened hath been wonderfully assisted to Water the good Seed sown, you left many Souls much concerned, and some deeply wounded: A careful Attendance on the Word Preached, a close Application to reading Books of Piety, and Christian Conversation, soon spread almost over the whole Parish very speedily, and Private Meetings were soon set up. The Wednesday Fortnight after you left us, Mr. *Parsons* preached to our Private Meeting at my House to about 100 Persons but such a Power of the Divine Spirit accompanying the preached Gospel I had then never seen, about 40 Persons were then deeply wounded, about 20 of them in such

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such anguish of Soul as I never beheld before, 7 were greatly filled with Fear and Horror, and when a little revived made such doleful Oateries that the Distress been upon any other Account, it would almost have broke the hardest Heart. Some Complaining of a load of Guilt lying on them, a fiery Hell just ready to receive them, and almost the whole Night was Spent in praying with and Counseling the poor distressed Souls. The next Sabbath after being the 20th of *April*, the whole Congregation was in Tears, and about 80 Persons in deep Anguish, and since that there has scarcely been a Sermon Preached, but some Persons were deeply Wounded, the Children of all Ages from 6 Years old and upwards are great sharers in this blessed Work, and talk most wonderfully of the Things of God, the great and unweari'd Pains they take to bring their Mates to CHRIST with them, is a standing reproach to these that are grown up.—Our Parish is but small no more than 60 Families, I suppose there is about 120 Persons, and about 80 Concerned, about 20 give good Evidence of the New Birth, some rejoicing with Joy unspeakable, my own Children are Sharers in the Work, 2 hopefully Converted the one 16 the other 13 Years old, another about 7 under deep Convictions, indeed hardly a House escapes but that some one or more under deep Concern, so that there is not one Scoffer, nor many opposers. The good Work goes on at *Groton, New London*, and the first Parish in *Lyme*, and of late hath much spread.—Last *Thursday* Mr. *Parsons* Preached a Sermon in his own Parish which had such an effect on his People that for some Time the Worship was interrupted, near 100 Persons in deep Anguish and about 60 crying out aloud.—What shall I say further? Tongue nor Pen can't express the one half; it's a most blessed Time, it's a mere Heaven upon Earth, the People from dull Carelesness, now are like the Horse-leach at the Vein, crying give give. Worldly discourse is now much banished; Heaven, the Things of God, and the New-Birth ingrosses all Conversation; we have 2 Lectures a Week much Crowded—The same blessed Work goes on under the Ministry of Mr. *Walork* and *Pumrey* at *Hebron* and the *North Parish of Lebanon*, in a most surprising Manner. Some of the Clergy put to the Hand with all their Strength to carry on the good Work. viz. Mess. *Owen, Croswell, Adams, Jewet, Griswold*, and *Parsons*, others silent, and some oppose it, but thereby they have brought a great odium on themselves, that their own People begin to talk of leaving their Ministry—Dear Sir, God must have all the Glory, though it's meet that I should render you hearty Thanks for your Labours of Love, especially in our small Parish, where the Lord hath made it a Means to Convert many Souls already, and and many more in a likely way. Oh! pray hard that these good Beginnings may not be as the Morning Cloud, &c. This is all at present from him who ventures to subscribe himself your most Humble and Obedient Son and Servant.

J.L.

A Letter from Mr. Cennick to Mr. Humphreys.

London, Oct. 21, 1741.

Very dear Brother and Fellow Labourer,

IT pleases God that yet I should abide here surrounded by sundry Trials on every Side; *Within* am I bow'd with a Sight of my Unfaithfulness to God, my daily Folly, and my evil Heart, so often darkened through Unbelief.

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Without are many who saying they know Christ, (yet walk disorderly and in Sin) grieve me abundantly. I find not a little Opposition from carnal Men of two sorts, some are ignorant of the Lord Jesus in the Heart and in the Head, and so (as they have receiv'd from their Fathers by Tradition) speak evil of the Things which they know not, blaspheming and persecuting the Gospel: others talk of Christ crucified that thro' him alone is Salvation given to Men, &c. and yet having no acquaintance with the Lord in the Heart, but only in the Head; there resist and reject the Doctrines of Assurance, Christian Liberty, and walking in the Light (being ready for the Bridegroom) and say if we have desire after Jesus, we have him. Alas! these not only deceive themselves but many others also, and by reason of their pernicious Ways the Way of Truth is evil spoken against. Amidst the various Errors sown among Men, and in the multitude of Temptations which I meet with on the right Hand, and on the Left; I see the great need of truly keeping close to the Lord. O that you and I may still receive the Law at his Mouth! And when (thro' Error) a thousand shall fall beside us, and Ten-thousand at our right Hand may we be found among that few who shall have the Testimony of Jesus and keep the Commandments of God, who (when others perish) shall stand upon the *Rock if Ages Firm* and Immoveable!

Remember me to the little Flock left in the Wilderness at *Kingswood*, neither do I forget those in *Bristol*. I make mention of them in my Prayers without ceasing.

Feed them dear Brother *Humphreys!* out of the Love wherewith Jesus our great Shepherd feeds you, *O feed his Sheep! Feed his Lambs.* The Lord leaves us our Reward and pays us in sweetest Love whenever he brings us to any of his lost Children that we may take care of them and when he comes, whatever we layout in Prayers, or Labours, or Watchings for them he will pay us again. I have found much of the Presence of the blessed Jesus since I have went in and out before this People especially in the close of the last Week and at the Love-Feast last *Sunday* Evening. I believe there are many Souls awakened in, and about *Rag-Fair*, a Place noted for People of the worst Lives, I have preach'd there now about 4 or 5 Times, at every Time very many were melted into Tears, and some of the baser Sort of all have (I believe) been savingly convinced. I have hitherto preach'd in the Street openly, and tho' some Thousands every time were present, yet have we had as peaceable times as at the Tabernacle, I have just now received a Letter from Brother *Whitefield*; he is by this time (I suppose) set out of *Scotland* in his way to *England*, but whether he intends to come by *Wales*, or directly to *London* I cannot tell. I think we are bound to praise God abundantly on his behalf, the Band of the Lord has visibly been with him ever since he left *England*. I hear almost daily of the great Work carried on in divers Parts of that Country by his Means. I am confounded to think I have lived to see the Days I now see! *Lord what is Man that thou art so mindful of him. What am I, or what my Father's House that thou thus delightest to shew me thy Glory!*

The Churches here Salute you, especially your Flock at *Deptford*; put all the Brethren in mind to pray for your poor, sinful, Brother, and unworthy Servant of Christ Jesus,

J. CENNICK.

Saturday, Oct. 31, 1741.

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Numb. 30.

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The Copy of a Letter from the Rev. Mr. Whitefield in Scotland, to Mr. Cennick in London.

Brechen, Oct. 17, 1741.

My Dear Brother Cennick,

GOD appeared for me in an extraordinary manner at *Aberdeen*. In other Places where I have been, the Seed I hear has sprung up. Oh that God may raise up more Fellow-labourers, I expect there are *English* Letters waiting for me at *Edinburgh*. In all Probability I shall leave *Scotland* in about nine or ten Days. I am yet of Opinion it will be best for us to meet at *Abergavenny*: If anything happens to the contrary I will write you word. Jesus is exceeding kind to me. I lean on his Bosom: Methinks I hear you say, *And so do I*. Glory be to Free-grace! My Love to all the Brethren. Be of one Mind. Walk in Love. Be at Peace one with another, and God shall shortly bruise Satan under your Feet. Dear Brother *Syms* salutes you. Being about to preach, I am oblig'd to make haste to subscribe myself,

My very Dear Brother,

Ever Yours in Ours,

G.W.

Dundee, Oct. 21. On Wednesday night last the Rev. Mr. *Whitefield* left *Aberdeen*, after preaching there seven times, besides expounding in private before he came, (on Account of some private Letters, and publick Opposing of his Doctrine) great Numbers were prejudic'd against him, but God was pleased to attend his Ministry with much Power, that all Opposition fell before him; many were brought under great Convictions. The Magistrates made him free of this City; and the People much regretted his speedy Departure from them, On *Thursday* last he preached at *Stanhive* and *Benham*. On *Friday* twice at *Montross*. On *Saturday* twice, and on *Sunday* twice at *Brechen*, and he lectur'd in a private House in the Evening. On *Monday* he

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he preached twice at *Fairfor*. On *Tuesday* twice at *Cupar*, once at *Lundee* six Miles from *Cupar* at four in the Afternoon; and again at Night in this City, where he preached also twice this Day. The Presence of God accompanies him more and more. Wherever he has preached, he hears of the good Fruits of his Administration, both in convicting Sinners and reviving Saints. At *Lundee* the Concern among the Hearers was very remarkable. People are still more desirous to hear the Word. But, God willing, he purposes shortly to set out for *England*.

Mr. Cennick's Letter to the Brethren at Bristol.

London, Oct. 29, 1741.

My dear People,

THINK not that I forget you because *I don't write; I cannot, I may not* forget the Church of my Lord Jesus, wherein he has so often met and embrac'd me. *I believe you love me, and in your Closets bear me daily upon your Heart before the Lord. O may it be still in your Mind to wrestle with God for the least of Saints, Poor sinful Me! Pray (dear Children) that I may be humble and faithful, lest after I have preached to others I myself become a Call-away!*

The chiefest Reason why I did not write to you before was, because God had set one over you whom I know is faithful, and good to the Sheep. I confess my Care for you, and for our Brethren at *Kingswood*, hath not been so great as if any Strange Shepherd was left among you. Yet whenever my Lord brings me into his Presence Chamber (which is very often, yea almost continually) then I think upon my Dear Family at *Bristol*. O that so strong may be the Union between my Soul and yours in the blessed Jesus, that neither distance of Place, nor the want of seeing each other, nor Trouble, nor Persecutions, nor even Death it self, may be able to part us! And should divine Wisdom call either you, or Me into Eternity before we meet below in the Flesh; *I trust we shou'd not be long from each other but in a very few Days you would ascend to meet me, or I follow you up to the Paradise of God! My Heart is always warm'd when I meditate on our joyful meeting in that Place, nor do I only imagine I shall see you there, but am indeed perswaded that when we put off these Houses of Clay we together shall awake in Righteousness on the shining Shore beyond Jordan! I am transported with the believing that the Day is at Hand! O join with me! and pray, Lord Jesus come quickly!*

I suppose before this time you have heard how our Lord honour'd me at *Stratton*; I am sue I am bound to bless him abundantly for so great Pledges of his Love. Fear not ye, if the same things shou'd befall you in *Bristol*, neither be discouraged, for these things must be. Be ready! O Friends! be ready against trying Times. Surely it will not be long e're the Lord will visit his People in the *Spirit of Jealousy*: Then take heed to yourselves Hypocrites, for your Hope shall *Perish!* and rejoice ye who are partakers of our *precious Faith*, and of the *Hope full of immortality*, for you shall be as the Palm Tree! the more depressed by the Weights of Affection, the more abundantly shall you grow up towards Heaven! I believe our Society at the Tabernacle will flourish, we are often disturb'd a little,

but

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but every time yet has God still'd the Enemy. We have had remarkable answers to prayer for *Peace*, when our Adversaries have been in the height of their Clamours! the Lord has awoke as one out of Sleep, and as a Giant refresh'd with Wine to calm the storm rais'd against the little Number with whom is the Ark. Sometimes while we have been yet speaking in Prayer, both at *Deptford* and here (though the Enemies rag'd and thunder'd exceedingly) we have seen them quiet in a Moment, and remain so to the end of our Worship. *The Lord is a God that heareth Prayer; he will help the Poor when he crieth unto him!* I shou'd not count it a Mark of God's Wrath if he was to suffer the Enemy like a Flood to break in upon us; yea, if we were driven from Place to Place by wicked Men, so that we were to become as Sheep scatter'd in the Wilderness, yet shou'd I account it a more evident Token that we belong to that Number that heretofore wander'd in Deserts and Mountains, and being clad in Sheep-skins and Goat-skins dwelt in Dens and Caves of the Earth, and after much suffering for Jesus' sake, at last ended their Lives in great Pain, being tempted, afflicted, destitute, stoned, sawn asunder, neither wou'd they so much as accept of Deliverance, but chose rather to pass through a Sea of Blood, or fiery Furnace to their own Country (for they had respect to the Recompence of Reward) than to be kept longer in Exile, tho' indulged in much ease, plenty or fulness of all earthly Things. O let this heavenly Mind be in you! Be always examining and trying your Faith (as Birds try their Wings when they prepare to fly) that if our gracious Mediator shou'd permit the Dragon to cast a Flood of Persecution out of his Mouth to swallow up the Seed of the Woman (*Jerusalem who is the mother of us All*) you having the Wings of Faith, and Hope, and supported with Charity, or the Love of God, may fly to the Wounds of a crucified Saviour, and hide safely there, or being perscuted to Death mount up to the *everlasting Hills*, and on the Top of *Sion* be met by a *great Multitude which no man can Number* elected out of all Nations to be your Fellows in enjoying, and praising Him, *who was dead but is alive for evermore!* Amen!

Dear fellow Citizens, time makes me bid you Farewell. Be strong, be of one Mind as Stones firmly built up together in the well temper'd Mortar of Jesus Christ's Blood! See that ye walk circumspectly, and let the World see you are Christ's Disciples, *because you love one another!* The Churches here Salute you. We pray for your Prosperity often. Do ye so for us, and especially remember in every Prayer your poor Brother and Affectionate Servant in Christ's Gospel and Blood,

J. CENNICK.

On the Death of Mrs. Kezia Wilmot, one of the Society, who died a few Days ago at Reading in Berkshire.

A Dieu dear *Kezia!* till I thee shall view
 Amidst the Saints in ceaseless Light; adieu!
 Thy Pray'rs, thy Wishes, all are now fulfill'd!
 No more thou moumest as an Orphan Child.
 No more by Sins, by Hell or Men, pursu'd,
 But cover'd in a Vestment wash'd in Blood!

Wash'd

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Wash'd in the Blood of Christ methinks I see!
 Thy Conq'ring Spirit dress'd in Majesty.
 I know thy Purpose when thou was below,
 Thy Pray'rs, *to be a Virgin still* I know,
 Thy Suit is answer'd—with the shining Troop
 Of spotless Virgins on Mount Sion's Top!
 Thou now art haven'd; blest! for ever blest!
 Call'd to attend the Saviour's Marriage Feast.
 For all thy Works, thou shar'st, the sweet Reward,
 Of Peace eternal with thy Sov'reign LORD!
 None from his Hand may take thee; none remove
 Thy Glory! or thy Prince's changeless Love!
 In the same Kingdom where thy Lot is cast,
 There shalt thou sing while endless Age shal last;
 Preserv'd a Virgin here from Nature clean,
 Thou to the Virgin's Son, a Virgin still shall reign.
 And here, methinks thy Fellows left with Men,
 Bid me, *Forbear as yet to stop thy Pen.*
Tell how she liv'd, and how she dy'd declare!
Speak what she knew of Christ while travelling here.
 To speak what Sweetness Heav'n born Spirits know,
 Is more than I, or Angel's Tongues can do!
 This I can say—Her Actions shew'd her Love
 Was set on World's to come, on Things above!
 No broider'd Hiar, nor Gold, the Saint array'd,
 A Meek, and quiet Spirit drest the Maid.
 All Day, the Love of Jesus fill'd her Tongue!
 The Merit of his Blood was still her Song!
 That Subject which inspires the high Angelick Throng! }
 So when pale Death upon her Lips appear'd,
 Softly, (when few her Supplication heard)
Wash me! She cry'd *Thou bleeding Lamb of God!*
O wash me! wash me, in thy Precious Blood.
 Scarce this she said; but own'd, I know, I feel,
 That thou hast wash'd me, yet *I* need thee still.
 Continual need, makes me continual cry,
 For thy continual washing, 'till I die,
 Thy Bride, (the Saints) I know; and *I* am one
 And soon shall to the happy Host be gone.
 Here fail'd her Speech; *wash me!* she softly cry'd,
 Then bow'd her Head, gave up the Ghost, and dy'd!

This Day is published,

A Discourse on Justification by the Imputation of Christ's Righteousness; shewing wherein Justification agrees with, and differs from Sanctification. The Second Edition. By *Roger Balls*, Minister of the Gospel. Price Sixpence.

N.B. *The Author of this Discourse preach'd in Moor-fields last Lord's-Day and the Monday following; and on Tuesday in Well-street near Rag-fair.*

This Day is publish'd

Justification by Faith only; And the *Sinfulness* of Man's Natural Will before *Justification*: According to the Gospel, and the Articles of the Church of England.—By *Robert Barnes*, D.D. who was burnt for the faith in *Smithfield*—To which is prefix'd, Some Account of the Life and Death of the Author: Extracted from the *Book of Martyrs*—*To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness*, Rom. iv. 5.—*And is of his own Nature inclined to Evil.*—Art. ix. Price 6d.

 Saturday, Nov. 7, 1741.

[1]

Numb. 31.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

A Letter from the Rev. Mr. Whitefield to Mr. Cennick.

Edinburgh, Oct. 27, 1741.

My very dear Brother,

ALTHOUGH it be past eleven at Night, yet I cannot miss a Post. The Lord is doing very great Things here! At *Dundee* the Commotion was very extraordinary. On Sabbath Day the Lord enabled me to Preach four times and Lecture at Night in a private House. Yesterday I preached twice, and Lectured at Night. This Day Jesus has enabled me to preach seven times, once in the Church, twice at the Girls Hospitals, once in the Park, once at the Boys, once at the old People's Hospital, and afterwards in a private House. Notwithstanding I am now as fresh as when I rose in the Morning. *They that wait upon the Lord shall renew their Strength; they shall mount on Wings like Eagles.* It would delight your Soul to see the Power of God. Both in the Church and Park the Lord was with us. The Girls at the Hospitals were exceedingly affected I as also the Standers by. One of their Mistresses told me, she is now waked in a Morning by the Voice of Prayer, and Praise. And the Boys Master says, they meet every Night together to sing and pray, and that when he goes to their Rooms at Night to see if all be safe, he generally disturbs them at their Devotions. The Presence of God at the old People's Hospital was really very wonderful, The Holy Spirit came down *like a mighty rushing Wind.* The Mourning of the People was like the weeping in the *Valley of Hadadrimmon.* They seem more, and more hungry. Every Day I hear of same fresh good wrought by the Power of God. I scarce know how to leave *Scotland.* I believe I shall think it my Duty to pay the Inhabitants another Visit as soon as possible. May the Lord order my goings in his Way! Above five hundred Pounds have been collected in Money and Goods, for the poor Orphans. Let all that is within you praise God's holy Name! To morrow (God willing) I leave this Place, and go thro' *Wales* in my way to *London.* You may hear from me on the Road. At present I must conclude. It is near Twelve. My Friend
joins

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joins in love to all that love Jesus. I intreat you pray, and give Thanks for
(Dear *Brother Cennick*,)

Yours most affectionately in Christ Jesus,

GEORGE WHITEFIELD.

P.S. *The Work here is much like that in New-England.*

A Letter from Mr. Humphreys, to the Society at the Tabernacle, London.

Bristol, Oct. 20, 1741.

*Grace and Peace be multiplied, unto all the holy Brethren and Sisters, who call upon the
Name of our Lord Jesus Christ in truth and Sincerity.*

My dearly beloved in the Lord,

IWrite these Lines unto you, first of all, with a deep Sense of my own Sinfulness and Unworthiness owning myself to be the chief of Sinners, both by Nature and by Practice, and that I have fallen from God in my first parent *Adam*, and that I was born into the World with a corrupt and depraved Nature, and that my whole Soul is polluted and defil'd: And besides this, I have liv'd in actual rebellion against God, being fill'd with all Unrighteousness, Wickedness, Maliciousness, Pride, Vain-glory, self-seeking Envy, Hypocrisy, Uncleaness, Wrath, Anger, Bitterness, Evil-speaking, Evil-surmizing; Blindness of Mind, Hardness of Heart, hatred of God and Christ, wandrings and backslidings from him. But God who is rich in Mercy, for the great Love wherewith he loved me, even when I was dead in Sin, did quicken me together with Christ, and did also raise me up together with him, by the Faith of the Operation of God. So that when I was in my Blood, and was cast out to the loathing of my Person, and none Eye pitied me; yea, when I was in my Blood: Then the eternal Jehovah passed by me, and said unto me, Live; yea, he said unto me, Live. This my time, was a time of love. The Lord destroy'd his Enemies in my Soul by his almighty Sword: And he that sat upon the Throne, said, behold, I make all things new. Then it was, that Jesus Christ discover'd himself to me a Sinner, as the chiefest among ten thousand, and altogether lovely. My Eyes beheld the bright and Morning Star. The Prince of the Kings of the Earth, and the first begotten from the dead. O what riches of Grace were then display'd unto me! How was my Soul fill'd with love! How did my Heart leap for joy! and how did my Tongue speak of the lovingkindness of the Lord all the day long. Surely I then thought that the Bitterness of Death was past, and that I should know Sorrow and Sighing no more. But it was not long before God hid his Face and I was troubled. Surely I said the Lord has forgotten me, and my Lord hath forsaken me. But then I was enabled, as it were secretly and darkly with a kind of glimmering hope, to cast my Soul upon some of the Promises of the Word of God. And this did secretly uphold me. Otherwise I had utterly fallen, and should have risen no more. But God, who is everlasting in his Love. having once loved me, was determined to love

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love me to the End, and to bring me out of the horrible Pit, and miry Clay, and in some Measure to establish my Feet upon a Rock. Since this, *I* have at times, had great discoveries of the Face of Jesus: Tho' my Heart has not been constantly in a melting Frame: This indeed would be more joyous to me: But God's Pleasure is not so to deal with me. *I* have now, blessed be God, through his special Grace, a comfortable Perswasion and Assurance that God is my own God, that Jesus Christ is my own Saviour, that the Blood of the Covenant is mine, that the Promises are mine, and in a Word, that all the Fulness and Riches of Grace and Glory that are in Christ Jesus, do all belong to me. This is daily food to my Soul; and is as an Anchor to me both sure and stedfast, and which enters into that within the Vail, whether the fore-runner, Jesus is for me already entred. And now, my beloved Brethren and Sisters, if you can say that you have tasted of the same Grace, what reason then have you and *I*, to bless and praise the God and Father of our Lord Jesus Christ, for begetting us again unto this lively hope. Surely, surely, millions of Years hence, we shall be shouting Grace, Grace! O then, let us now begin the Work of Eternity: and take heed of spending our time in vain and unprofitable jangling, and, strife of Words, which are not to edifying. Take heed, my dearly beloved, left Contentions and Divisions, creep in among you. And do not begin to say among yourselves, *I* am for this Minister's preaching; and another, *I* am for the other's preaching. But strive together, rather, for the common Faith of the Gospel. O, how does it wound the Lord Jesus, when he sees his followers divided! Surely, if there is any such thing as his weeping in Heaven, this must make him weep. *He* says these are the Wounds, wherewith *I* was wounded in the *House* of my Friends. But Christ himself is not divided. 'Tis plain then, so far as there are Divisions, so far the old *Adam* is alive. Purge ye out then, from among yourselves, this old Leaven. And love one another, praying together in the Holy Ghost. And let no one be wise in his own Understanding, or despise others. For he that despises others, is not sufficiently convinc'd of his own Nothingness. Brethren, my prayer is that the Word of the Lord may run and be glorified among you. *I* trust that many Souls here are in a most sweet State. *I* hope that there is the same also with you, and that ye are as little Children, even as new born Babes. *I* trust our kind Shepherd will never let you want a Minister, to feed you with the Bread of Life. The want of Ministers is great, but the Lord of the *Harvest* knows it. And *I* believe he will supply all our wants. *I* have this very Day, even since *I* begun to write this Letter, receiv'd a Letter from a young Clergyman; who is at present under great Uneasiness, and seems very much to want to join himself with us. He sends me Word that his Sentiments are the same as mine. *I* am to give him the meeting next *Monday*, in or near *Warwickshire*. The Lord grant it may be for the good of his Church. *I* believe at present, that for my own part, *I* am call'd to abide in and about this City, so that *I* cannot tell when you will see me. However *I* thought good to send you this, as a token of my love and concern for you. Pray for me, if you think me worth bearing upon your Mind,---*I* have within this week been in *Wales*, where *I* hope the Lord bless'd my Journey to the preventing a certain evil, which otherwise might have crept in. My dear Friends, pray much for the whole State of the Church: for perilous times will come. We pray for you here in our Congregations. We
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are glad to hear that the power of our Lord attends the Ministry of our dear Brother *Cennick*; The dear Brethren and Sisters of the Societies in *Bristol* and *Kingswood* earnestly salute you in our Lord, tho' unknown in the Flesh My tender love to every particular Member of your Society. May the Grace of our Lord Jesus Christ be with you all. *Amen*. From your unworthy Servant for Jesu's sake,

JOSEPH HUMPHREYS.

A Letter from a Gentleman in Scotland to his Friend in London.

Dear Mr. M—,

Edinburgh, Oct. 24, 1741.

Take this Opportunity of saluting you by these few Lines. The coming of our dear Brother *Whitefield* to this Place is a merciful Providence, for which we cannot be enough thankful: His Ministrations, I trust, have been bless'd to Thousands. Many here, and in other Parts where he has been, have been awaken'd to a Sense and Feeling of the divine Life; and many real Christians have been revived by his Means; so that I may say he has helped them much which have believed through Grace: Many young People have been wrought upon in a remarkable Manner, and are earnestly seeking after the Lord. Every Day brings us to the Knowledge of some or other who have reaped spiritual Benefit by the Word. Some of the most notorious and abandon'd Sinners are wrought upon, and have a promising Concern upon their Minds about Religion. What this awakening may turn out to in the Issue, I shall not say, only I trust it will prove thorough and real with many; and I wou'd fain hope, is an Earnest of greater Things to follow: What inclines me to think so, is the bitter Opposition that is made against Mr. *Whitefield*, by different Persons, and from different Motives: Numberless idle and lying Stories are handed about, not only by wicked and prophane People, but by others, of whom better things might have been expected, even by some real Christians, who I am afraid allow themselves to be too much carried away with a pharisaical self-righteous Spirit, which makes them speak slightly of the Work of God in his Hands, and greedily embrace every thing that may lessen him, and prove injurious to his good Name; as if they thought it impossible that the Lord shou'd honour any to be remarkably useful in carrying on his Work, but those who are of their own peculiar Sentiments and Denomination. *May the Lord turn their Hearts, and let them see the Evil of this Way.* As for the bitter Railings of the Enemies of God and Religion, they are not to be wonder'd at; nor are we to be moved by the low silly Invectives which are daily thrown out by News-writers and Pamphleteers, poor Creatures, they only hurt themselves,

[To be concluded in our Next.]

I have also an excellent Letter from *Glasgow in Scotland*, for next Week.

This Day are published, The Homilies and Articles of the Church of *England* in one Volume. Price bound 5s.

Note, Out of Five hundred of these Volumes that I printed, there are no more than six Copies now left.

This Day is Publish'd.

CHRIST triumphing, and Satan raging:

A Sermon on Matth. xii. 28. Wherein is proved, that the KINGDOM of God is come unto Us at *This Day*. First publish'd at Nottingham in Pensylvania, Jan. 20, 1740-1.—And now published for the common Benefit—By *Samuel Finley*, Preacher of the Gospel.—*Knowing that I am set for the Defence of the Gospel.* Psal. i. 17.—Philadelphia Printed. London Reprinted, for *Samuel Mason*, Bookseller, over against *Love-Lane, Woodstreet*, 1741. Price Six-pence. Where also may be had, Dr. *Colman's* Sermon on *Souls flying to Jesus, pleasant and admirable to behold*, &c. Price 6d.

 Saturday, Nov. 14. 1741.

[1]

Numb. 32.

The *WEEKLY HISTORY*:

OR,

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[*The Conclusion of the Letter from Scotland.*]

and if Mercy prevent not, are treasuring up to themselves Wrath against the Day of Wrath, when God will call them to an Account for all the hard and ungodly Speeches which they have utter'd against him. They shew an ingrain'd Malignity against God and the Word of God, *Eccl. x. 11. Psal. cxii. 10.* This makes them truly Objects of Pity and Compassion and as such, we should daily pray for them. Their Malice will not hinder the Work of God: It shall flourish and prosper in spite of Hell and wicked Men, for the Lord on high is mightier than the Noise of many Waters. I have sent you an Extract of a Letter from *Glasgow*. I shall be glad to hear from you at your Leisure: And am, dear Mr. M.

Yours in the ever-blessed JESUS,

T.D.

Extract of a Letter from a Gentleman at Glasgow, to his Friend at Edinburgh.

Dear Sir,

IT has been upon my Heart these few Weeks to write to you, that I truly think Mr. *Whitefield's* coming to this Place has truly been of God: For in all the Sermons he preached here he spoke as one whose Lips are touched with a live Cole from God's Altar; and the Effects have been seen and felt by not a few. It is desirable to hear at the Influence it has had upon several young ones, to whom one of our Ministers has been several times called, who I am informed has still a greater and greater Regard to Mr. *Whitefield*, whose Sermons here had also this good Effect, to stir up languishing Christians; and as some of them express it, was like raising them from the Dead. Some of the Careless also have been awakened, and several of the rude sort more civiliz'd; may the Lord in Mercy continue the Impressions his Preaching made, and follow it with his Blessing, that the Power of Divine Grace may thereby be manifested, and our glorious Emanuel be the more glorified.

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Any tainted with *Arian*, *Socinian*, or *Antinomian* Errors were plainly warned and reprov'd; his Reasonings were scriptural, clear, und conclusive, nor does the Opposition made to him by some whom *I* esteem true Christians, lessen him to me; for because he was ordain'd by a Bishop, and will not adhere to some of their peculiar Sentiments; though he should preach like an Angel from Heaven, they will not hear him: and not only so, but they pick up, and spread false and calumnious Stones at him, to perswade others if they cou'd, to disregard him, and thereby harden themselves in their present Conduct; which is to me a strong Evidence, however they may flatter themselves, that they are gone far out of the way. The Malice that appears in another Set against him confirms the more that he is sent of God, for their Rage against him is such as plainly enough shews they are influenced from Hell; for as Mr. *Whitefield's* Doctrine and Practice seems to be calculated for bringing Souls to Christ, and building up his Body, not for making a Party in that Body, to raise one Part and depress another, which, alas! is the Practice of too many, whereby the Edification of the Body is much marred and hindered; so it is no Wonder to see the Powers of Hell raised against him; for *I* think his way of managing is one of the greatest Blows the Kingdom of Darkness has got these many Years. For if Christians were united and more concerned in propagating practical Religion, than in spending Time in contending about the Externals of it, which is so great a Hindrance to true Piety, Antichrist's Kingdom wou'd not have such Support as it has plainly got from the Strife and Contention of those who are agreed in the Essentials of Christianity, but differ in Circumstantials, and each of these differing Parties treating one another as if they were Heathens. But *I* find among some, Mr. *Whitefield's* Doctrine has had considerable Influence to shew them the Danger of *Bigotry* and its pernicious Tendency to mark true *Piety*. There are several here, and some of them Persons of Distinction, who at the Time of his being here, were at their Country Seats, and so had not the Opportunity of hearing him; but the Report of his being so much countenanced by the Master of Assemblies has raised in them a great Desire of hearing him; and the Desires of those who did hear him are quickned to hear him again. I must also observe, that I know none of those People who are so fond of Mr. *Whitefield*, but they have the same, or rather greater Regard, for the Ordinances, as dispensed by their own Ministers, than before; so that his preaching among us has had that good Effect to excite the Hearts of People more to the Ordinances of Jesus Christ, which is to me a strong Proof of his being conducted by a Catholick Apostolick Spirit. And I wish the Lord may succeed and prosper him where ever he goes. I assure you he has the Prayers of many of the Lord's People that he may be made an Instrument of bringing many Souls to the Lord Jesus, and building them up in him; and made useful in beating down a Party Spirit, and of reviving a Christian Spirit among the Lord's People, &c.

Glasgow, Oct. 21, 1741.

A Letter from Mr. Humphreys, to the Society at Deptford.

Bristol, Oct. 21, 1741.

My dearly beloved, the Lambs of our Saviour's Fold;

IHear that there is but a very small remnant of you left. So says the Word of God. *I will leave in the midst of you a poor and afflicted people, and they shall trust in the name of the Lord.* But though you are few in number:

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number: yet *fear not little flock*, says Jesus, for *it is your father's good pleasure to give you the kingdom*. I could not forbear writing to you, lest you shou'd think I had utterly forgot you. No, I often remember you. And should have wrote to you before now: had I had leisure and opportunity. Many at you, the State of whore Souls, I well know, I sincerely love in the bowels of Christ Jesus. I hope you have not lack'd the bread of life, since I left you. Yea, I have reason to believe, it has been dispensed to you with more power, than when I myself was with you. The Lord reward our dear Brother *Cennick* for taking care of you.—When I shall see you, I know not. But I hope it will be in the Lord's good Time. And, O, may I then come to you in *the fullness of the Gospel of the blessing of Christ*. From the time I have parted with you I have met with many humbling Dispensations: but *all things shall work together for good*. And tho' I am less than the least of all the Ministers of Christ, and not worthy to be call'd a Child of God, yet I trust I have the root of the matter in me, even a spark of divine Grace, thro' which I shall be enabled thro' manifold conflicts at last to overcome, and to sit with Jesus in his kingdom, as he hath overcome; and is now set down in the kingdom of his father, to whom be glory and dominion in all the churches of the saints for ever and ever, Amen.—Dearly beloved, pray for me, And let me hear that your Souls prosper, thro' Christ our Lord.

I am Your most unworthy Servant,

JOSEPH HUMPHREYS.

A Letter from Mr. Joseph Alleine, Minister of Taunton in Somersetshire.

*To the Beloved, my most endeared, and endearing Friends the Flock of
CHRIST, in Taunton, Salvation.*

Most dearly beloved and longed for, my Joy and Crown,

I must say as *David* did of *Jonathan*, Very pleasant have you been unto me, and your love to me is wonderful. And as I have formerly taken great content in that my Lot was call: among you, so through Grace I rejoice in my present Lot, that I am called to prove my love to you by suffering for you; for you, I say, for you know that I have not fought yours but you; and that for doing my Duty to your Souls, I am here in these Bonds, which I do cheerfully accept through the Grace of God that strengtheneth me. Oh I that your Souls might be quickned and enlarged by these my Bonds! that your Hands might be strengthened, and your hearts encouraged in the Lord your God by our suffering! See to it, my dearly Beloved, that you stand fast in the Power of the Holy Doctrine which we have preached from the Pulpit; preached at the Bar; preached from the Prison to you: It is a Gospel worth the suffering for: see that you follow after Holiness without which no Man shall see God: Oh! the Madness of the blind World, that they should put from them the only Plank upon which they can scape to Heaven. Surely the Enemies of Holiness are their own Enemies. Alas for them! they know not what they do. What would not there foolish Virgins do at last, when it is too late for a little of the Oil of the wise; Oh, for one dram of that Grace which they have scorned and despised. But let

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not any of you, my dear People, be wise too late: Look diligently lest any Man fail of the Grace of God. Beware that none of you be cheated through the Subtilty of Satan and deceitfulness of your Hearts with counterfeit Grace. There is never a Grace but hath its counterfeit: and there is nothing in all the World that is more common or more easy, than to mistake common and counterfeit Grace for true and saving: and remember you are undone for evermore, if you should die in such a mistake: Not that I would shake the Confidence of any sound Believer, who upon often and thorough search into the Scripture and his own Heart, and putting himself upon God's tryal, hath gotten good evidence that his Graces are of the right kind: Build your Confidence sure: See that you get the Knowledge of the certain and infallible marks of Salvation, and make sure by great observing your own Heart that these Marks be in you, and then you cannot be too confident. But as you love your Souls take heed of a groundless confidence. Take heed of being confident before you have tried, dear Brethren, I would fain have you all secured against the day of Judgment; I would that the state of your Souls were all well settled: Oh how comfortable might you think of any troubles, if you were but sure of your Pardons! Were your Salvation out of doubt, no matter though other things were in hazard. I beseech you, whatever you neglect, look to this, I am afraid there are among that have not made your Peace with God yet; that are not yet acquainted with that great work of Conversion: such I would warn and charge before the living God to speed unto Christ, and without any more disputes or delays to put away their Iniquities, and to come in and deliver up themselves to Jesus Christ, that they may be saved. It is not your Profession, nor Performing external Duties, nor partaking of external Privileges that will save you: No, no, you must be converted or condemned. It is not enough that you have some love and liking to God's Ways and People, and are willing to venture something for them; all this will not prove you sound Christians: Have your Hearts been changed? Have you been soundly convinced of your Sins? of your damnable and undone Condition in yourselves? and your utter inability to lick yourselves whole again by your own Duties? Have you been brought at least to such a Sight and Sense of Sin, as that there is no Sin, though agreeable to your Constitution, though a support to your Gain; but you do heartily abhor it, and utterly disallow of it? Are you brought to such a Sense of the Beauty of Holiness, and of the Laws and Ways of God, as that you do desire to know the whole Mind of God, and would not excuse yourselves by Ignorance from any Duty, and that you do not allow yourselves in the ordinary Neglect of any thing that Conscience charges upon you as a Duty? Are your very Hearts set upon the glorifying and enjoying of God as your greatest Happiness, which you desire more than Corn and Wine, and Oil? Had you rather be the holiest than the richest and greatest in the World? And is your greatest Delight (ordinarily, and when you are yourselves) in the Thoughts of God), and in your Conversings with God in holy Exercises? Is Christ more precious than all the World to you? and are you willing upon the thorough Consideration of the Strictness and Holiness, and self-denying Nature of his Laws, yet to take them all for the Rule of your Thoughts, Words, and Actions? and though Religion may be dear, do you resolve if God will assist you by his Grace, to go through with it, let the Cost be what it will? Happy the Man that is in such a Case.

[To be concluded in our next.]

I have also an excellent Letter from Brother *Howel Harris*, to Brother *Church of Deptford*, for next Week.

 Saturday, Nov. 21, 1741.

[1]

Numb. 33.

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[*The Conclusion of Mr. Alleine's Letter.*]

This is a Christian indeed, and whatever you be and do short of this, all is unfound. But you that hear in your souls the Marks of the Lord Jesus above mentioned, upon you I should lay no other burden, but to hold fast, and make good your Ground and to press forward towards the Mark. Thankfully acknowledge the distinguishing Grace of God to your Souls: and live rejoicingly in the hopes of the Glory of God, the hopes that shall never make you ashamed: live daily in the praise of your Redeemer: be much in admiring God, and study the Worthiness, Excellency, and Glory of his Attributes: let your Souls be much taken up in contemplating and commending his glorious Perfection, and blessing your selves in the goodly Portion you have in him: live like those that have a God, and then be disconsolate if you can: If there be not more in an infinite God to comfort you, than in a Prison, or Poverty, or other affliction to deject you, our Preaching is vain, and your Faith is vain. Let the Thoughts of God be your daily repast: and never be satisfied till your hearts run out as freely, naturally, constantly, unweariedly after God, as others do after the World: a little force upon your Hearts for a while to turn them into this holy Channel, may quickly come so to habituate your Minds to Holiness, that they may naturally run that way, But it is time to shut up: Farewel, my dear Brethren, the Lord God Almighty be a Protection to you, and your exceeding great reward: Farewel in the Lord I am

Yours in the Bowels of the Lord Jesus,

JOSEPH ALLEINE.

From the common Goal at Juelchester, Sept. 11. 1663.

Just now I received your melting Letter, to which I am not able now to return an answer, but shall with speed: your very great Affections for me cannot but move me, and make me ready to repeat again the first Words of my Letter above. The Lord enable me to return something to you for your great loves; I am sensible I have come very short of my duty to you: but I must needs
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tell you, my Bowels are moved with your loves, which I hope I shall greatly prize: once more Farewell.

My dear Brother Norman remembers you with much love, desiring that you may be blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse Nation, among whom ye should shine as Lights in the World.

A Letter from Mr. Howel Harris, to Mr. Church of Deptford.

October 12, 1740.

Dear, Dear Brother Church,

THUS far our dear Lord has led me, I have been detained in *Wiltshire* and *Bristol* till now. I am just brought to *Wales*, and have some of the dear dear Lambs about me. I have been helped to speak the Truth at *Bristol*; and Brother *Humphreys* is really sweet and simple and loving. I had much Union with him. I believe he is faithful to declare the Truth as our Lord enlightens and leads him. I see plainly we have our various Messages; one is sent to proclaim in a more especial manner this Truth, and another to preach that Truth, and another another Office in Christ till we are all fully taught and led to all Truth; then we shall all really speak the same Words,—I am more and more in hopes of all UNION, and that on good Foundation too.—Pray deal sweet and mild with dear dear Brother *Cennick*: he is indeed a lowly sweet and faithful Child of God, highly favoured, and walks with him.—We want nothing toward an Union, but, *First*, To wait the Lord's going before us, and not being in a hurry. *Secondly*, To be truly humble, to be willing to own all our Faults to each other, wherein we were to blame, *Thirdly*, To love in the bottom of our hearts: Love to each other, to bear with one another; and to be patient; to ask what we mean by our Expressions, and not misconstrue each others Meaning. *Fourthly*, To be freed from a Party-spirit in our hearts in aiming for Union, to see that we aim simply at the *Glory of the Lord in it*, and not to rely on our own Reason and Wisdom to bring it about, but entirely to submit the whole to God, to be simple to open our whole hearts and experiences to each other, that we may truly know each other—Our God is now fixing my Soul on the Faithfulness of my lovely Lord, as he did when I was with you on his Power, and in the Discovery of his Faithfulness I have great Liberty to my Soul: I find my Bondage is much owing to my not being passive under his hands; but when we can say, *Lord, thou knowest I would be passive, I would be such as thou wouldst have me be; and deserve to be damn'd because I am not, and can't rest, but groan to be made so*: That Soul, I say, indeed shall be set free—When I forget God, and look at Vanity, the Light of the Law in the Conscience brings me to Bondage; but Faith goes with me to Christ, and he forgives and takes away the Burden; and when I am at Rest and Peace, then either I take the Work myself, and promise myself to keep myself, and that disturbs my Rest, or when anxious Care comes in and says, *But you will be proud again, and forget to give God the Glory, and so shall lose it*; and that disturbs me—My Soul is established again, when I can say in Faith (in really seeing the Faithfulness that is in Christ engaged for me) but Christ is faithful to keep me humble and passive,
and

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and secure his Glory to himself, then my Soul is established, pleading all that is in Christ as my own; this I find sweet to my Soul---Let us never reason, but go to Christ as we are, still and in Misery: Every one that loves Christ and hates Sin in reality, really is in Misery, though he knows that God is reconcil'd to him, till he can rejoice in Christ his King; as well as in Christ his Priest, till he tramples the Devil under his Feet; till He has a full Victory over his Nature, Self, and Unbelief, and so walks in Christ as he first received him; and so abiding in his Wounds, and through the healing Virtue of his mood through Faith, continually looking on it, (or looking up, if he can't see it) Sin is destroy'd, and its Power taken away, and lives now from Faith working by Love, as he did before by Unbelief working by Fear---For all the Actions of a carnal Man flow from Unbelief and Fear---Why does he take all Pains to secure the Creatures to himself--Riches,--good Esteem--&c. but because he fears he can't do without the Creatures?

Exhort all to love, and to bear with one another as far as they can---Pray give my tender Love to all the Family and Society, and all the Lovers of our dear Lord. And accept the same yourself, from your poor Affectionate Brother,

Howel Harris.

An ACCOUNT of Mr. CENNICK's PERSECUTION at Upton in Gloucestershire.

After I had been desired several Times to write an Account of the Persecution which happen'd at Upton in Gloucestershire, in the Year 1740; I at last consented; that when the Brethren who are scattered abroad shall hear of it, they also may be thereby encourag'd to bear with Patience the Cross in such Seasons, and know that though the Lord seems to bear long with the Evil his Children suffer, yet he will avenge them speedily.

ABOUT the beginning of the Summer, in the year 1740, I was asked to Preach at *Upton*, where also I went, and was accepted in the Name and Testimony of the Lord. At this Time, the Word ran and was glorified almost in every Place; therefore the Enemy stirr'd up and incens'd against us, not only the Minister of the Place, but also the neighbouring Gentlemen, &c. who having no Reason which was just, threatned the poor Man in whose rard we were used to meet, saying, that he kept an unlawful Assembly, and shou'd be put into the *Spiritual Court*; this at first startled the Man; and we (that we might not offend) mov'd into the King's Highway, into a very convenient Place over against one Mr. P---k---r's house, who got Men to disturb us by beating brass Pans, &c. then we mov'd near half a Mile farther into the *London Road*, where we had peace one time, and a great Power of God. At that Time (I believe) there were present 1500. But the next Week when we came again, Mr. P---k---r, his Son; and Daughter, and others join'd with Men and Women, whom they hired to make a Noise with a Warming-pan, a Drum, a Horn, several brass Pans, &c. so that one cou'd scarce hear a Word spoken very loud, though close to him who spake. However we abode in Singing and Prayer about the Space of an hour and three Quarters, and so departed, praising God who counted us worthy of such honour

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flour as to suffer shame for his sake. When *I* was to go thither again, we who were at *Kingswood* went into the School there, and sought the Lord by Prayer before we came, and finding his Presence there, we went up a very great company to *Upton*; where also many Thousands were gather'd together from every Quarter to see our Usage, especially because Persecution was then a new thing.

When *I* came into *Upton*; *I* turn'd pale, and trembled, but in waiting upon God *I* received Strength as in a Moment, and stood up to preach with great Boldness. Scarce had we begun to Sing but our Persecutors came arm'd with Sticks beating on the Pans as they came, and making a greater Noise than before, but the People standing close round who were sincere kept them from coming nigh, which greatly enraged them, so that they laid the Pans on the Heads of the People, and beat them there, cursing them (when they heard them pray for them) bitterly, some of them utter'd very blasphemous Speeches, saying, *where is your God now?* A young Woman answer'd one Man, *our God is in Heaven*; then said he, *why don't he deliver you?* She answer'd again, *he will when he sees good*. So cursing of her he left her. Another, because they could not make noise enough, brought a pack of Hounds, and that they might make them cry, put a Cat in a Cage and tost it about, but God so stopp'd the Mouths of the Dogs that they so soon as they were brought up to the Place, left off crying and return'd back. This they did several times even as often as they were brought, and all the People saw herein the hand of the Lord. Then they got Dung-carts, Waggon, and Putts, and set them close to the People, and ascended them, and beat the Pans in them till they were weary, and many were oblig'd to give over, being so fatigued with their Work; and others finding they cou'd not hinder our singing, and Prayer, shouted and hallow'd exceedingly. Thus were we used many Weeks every *Tuesday* and *Friday* constantly; the Persecutors growing worse, and worse. After we had been serv'd thus two or three times we kept many publick Fairs in *Kingswood*, and abode in prayer all Day till Evening, at which time we usually began at *Upton*: it was remarkable that, tho' there seem'd to be no opportunity suffer'd of doing any good, yet neither *I* nor anyone (whom *I* judg'd spiritual) cou'd consent freely to forbear going thither, believing God indeed had call'd us thither to prove us. The longer we endured the Rage and Fury of our Enemies the more violent they grew, so that at last they openly vow'd to murder me in particular, but nothing terrified at all their Threatenings, we yet endur'd much Shame, and Cruelty. On one Day a Man and his Wife of *Hannam* who were Alehouse-keepers join'd with the Men who persecuted us, and both rode their Horses through the midst of the Concourse beating with the handles of their Wips, all whom they could reach, many were rode over, one had his Toe crush'd by the horse's hoof miserably, others had their Faces streaming with Blood, all the time little Children were employ'd to gather Dust in Baskets which those who were up in the Carts cast upon us for near two hours together. The People sweat very much so that the Dust lodg'd on their Heads, Faces, and Cloath's till we were cover'd, One *Bright*, then got Men to lift him up on high, and reaching over with Bells in his hand struck at me, and smote me on the Nose, which was black several Days after; others threw Dogs at me which sometimes missing me, fell upon the poor Children of Christ; at last they threw Stones, so that we were bruised in many Parts of our Body,

[to be continu'd in our next.]

 Saturday, Nov. 28, 1741.

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Numb. 34.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of Mr. Cennick's Account at Upton.*]

especially about our Heads. Once Mr. P—k—r (who always stood by his Men himself, to put them forward) made them be silent while he spake to me after this Manner: Mr. CENNICK) *if you will go but half a Mile farther you shall have no more Disturbance; but if you wo'nt, then if it costs me Five hundred Pounds I'll make you.* I answer'd immediately, *Sir, you have publicly put us to shame, and disturb'd us without any Cause, and we have moved once from before your Door that we might not offend you, and now do we you no harm; nor doubt we but the God whom we serve will openly deliver us, neither will we give Place to the Devil, no not for a Moment!* Then we pray'd, and he (enrag'd) set on the Men whom he had hired from many Places round about to disturb us, and made them make more Noise abundantly than ever, he helping them with all his Might; so that the Sound of our Singing and their noisy Instruments were heard several Miles off; for the Place where we stood was on a very high Hill. From that Day I was persuaded God wou'd openly shew his Hand in rescuing us, or in silencing our Adversaries, insomuch that I said it in many Places confidently, That if God did not deliver us, then shou'd the People disbelieve we were of God, but false Prophets and Antichrist. Sometimes they so cover'd us with Dust that I for my own Part have been more than an hour in cleaning my hair from it. And not satisfy'd with all the Blows they gave us daily, and the Reproach which they laid upon us, they brought out from a Vault a Wheelbarrow full of Dung, and emptied it in the Way close by us, intending to throw it up at us, but were hindred, by what means I know not. On the last Day but one before we were deliver'd this happen'd; two rusty Fellows who (I was told) came up with Staves in their hands to help the Persecutors, but seeing the merciless Rage of them, turn'd their Purpose, and laying hold on two others to join with them, they leaped up into one of the Carts which stood by, and throwing down those who were in them, trampled upon them, and crush'd their Pans flat, beating the Drum to Pieces, and cast the Bells, some to the left hand, and some to the right, over the hedges,

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hedges. They soon ceas'd their noise. Some of the Persecutors fled for Fear, trembling, and pale; some resisted, especially Mr. *P--k-r's* Son, whom they beat the more, because he thrust a Fork, or Prong, into one of their Faces. Then we had Peace the residue of the time, in which we abode praying and singing, and then went home quietly. But the next time which was the last in which we suffer'd, we were threatned with Death more than before, so that many who were weak, desired me with Tears, not to go any more, but do as (they said) the Scriptures bid me, *i. e. Shake off the Dust of our Feet as a Testimony against them, and depart if they will not receive you.* But I finding there were many in *Upton* who gladly heard the Word, and were content to suffer with us in the same Cause, saw not the Way dear to this; and so after we had fasted and pray'd together we commended our Souls into the Hands of the Lord, and went toward the Place. When we were nigh, some Friends met us, and besought us not to venture, telling us, *They are resolv'd to kill you; there are many who are hired from Bath, who are now got ready with Weapons to put you to Death!* But finding I was willing to suffer Death for Jesus' sake, I stood and exhorted the dear Lambs (who I trust I shall ever love) to Constancy. They appear'd with a chearful Countenance, Joy sparkled in their Eyes, and as Men ready to receive a Crown, and with much Stedfastness kept forward; some indeed went back, but the most part went on praying as they went that they might be found faithful Soldiers of Christ Jesus. When we were on the Edge of the Hill at going into *Upton*, a Gentleman met us, and desired me to go with him, whom I follow'd, not knowing for what: Some of my Friends cried out to me that I might not go alone; others, that I might be faithful, telling me, the Justices of the Peace were in the House, and had sent for me. I looked up to the Lord, and went into the house, where at my Entrance I was met by four or five Gentlemen, three of whom were Justices of the Peace. I bow'd to them, and at their Desire I went into a Room with them: at first they assured me in a very honourable Way, and shew'd me a Paper wherein was written the Names of about eleven of the chief of the Parish, who had sign'd such a heap of Lies against me as wou'd have frighted anyone. They then read what Evil I had done, several confirming it by Word of Mouth then present. I suffer'd them to proceed a good while, even till I had Liberty given me to speak; when I contradicted all that was said or written against me, and meekly appear'd to the Judge of the whole Earth, adding only a very little of what we had suffer'd from Mr. *P--k-r*, and those whom he had employ'd as Dogs against the poor Flock who follow'd me. Then Justice *H--ns*, whom God mov'd in His Cause, spoke greatly in my Defence, and desired the others to hear what I said, saying, *Mr. Cennick, you shall have Liberty on the King's Highway and whoever shall disturb you, or interrupt you, send but their Names to me, and I'll grant you a Warrant for the apprehending them immediately.* I saw the others did not relish what Mr. *H--ns* said, but insisted upon my removing; whom I answered, *If you will please to read the King's Proclamation, I will; but Conscience forbids me on any other Account:* they then were hot, and could hardly be pacified by Mr. *H--ns*, who labour'd greatly in my Behalf. For this may the Lord grant that He may find Mercy of the Lord in that Day!

After

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After some time, I told the Justices I desir'd they would excuse me (which they did) and I went out and preach'd with Power unhinder'd, and in great Peace, every Enemy being silent from that time to this Day; in the end of my Discourse I took notice of the visible hand of God in this Work, and blessing the same, we return'd home joyfully. It is to be noted, that every Day after we had done at *Upton*, we used to stop on the top of a Hill in *Whitefield*, about a Mile on this side, to give Glory to the Lord for bringing us safe out of our Enemies hands. Where several were convinced of Sin, and others comforted. And since very many (who are now number'd with us) own'd they were awakened there, especially two young Men who came out of sport, and a servant Maid who came also for the same Thing.

While we were made a gazing-stock and a Reproach in this Place, the Devil strove by all possible Ways to make us leave the People, and urg'd greatly, *if God would have you go, he wou'd give you Peace, or before now silence the Enemies*, but these Arguments prevailing not, Satan contriv'd another Way, and sent a Woman (whom some took to be the great Power of God) who strictly forbid us to go up (as she said) from the Lord, saying *Innocent Blood will he shed*. And this also proved vain, and Lies, for no Blood was shed that Day, tho' much was before and after. *The Lord knoweth how to deliver the godly out of Temptation.*

Soon after this Persecution ceas'd, God suffer'd Mr. *P--k-r* to utter strange Blasphemies, saying, *Christ could no more save us than that Pot*: (pointing to one that stood by) in about a fortnight after one of the Persecutors was found drown'd: and of a lingering Disease soon after, Mr. *P--k-r's* eldest Son follow'd him to Eternity, and in a few Days after him, two others also for other Crimes were hanged at *Gloucester*, who both seem'd sorry for their troubling us especially, and desired (if possible) one of our Ministers might be with them before they died, but they being call'd to other Places by the Lord, were denied to go; and so the poor Men pass'd out of this World unto the Bar of the Lord's Justice, without feeling any of us.

*All Extract of a Letter from a Friend in Scotland, to the Reverend
Mr. WHITEFIELD.*

Edinburgh, Nov. 5, 1741.

THE Occasion of dispensing the Lord's-Supper here of late was a special Season of Grace to many Souls (as I'm told): The most of the Ministers, particularly Mess. --- and ---, had uncommon Assistance given them; there were many more Communicants than has been known for twenty Years past: In the *Tolbooth Church* an hundred more than usual; whereof about thirty young ones who had never been admitted before, and upon Examination about eighteen of the Number were found to be converted by your Ministry. From *Glasgow* Mr. ---- in a Letter to Mr. ---- gives a most agreeable and particular Account of the Work of God in that Place, which has appeared since you was there. He speaks of twenty-three Persons of his Acquaintance, who in the Judgment of Charity have been savingly wrought on by your Means.---He mentions a young Convert of about thirteen years old who was injur'd by one of his Companions. Not long after

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ster his Heart burning with ardent Concern for the Conversion of his little Persecutor, he pray'd for him, exhorted him: desired his Parents to pray for him: and at last attack'd him with Importunate Expostulations like one resolved not to be refused (and much in Mr. W——'s Way) *you must come to Christ: you must come to Him, else you are ruin'd eternally: 'till the other Boy was overpower'd in a manner that looked like the revealing of the Arm of the Lord*—and then the two Boys and some of the Family joined in Prayer—They are now both in a very hopeful Way; and the younger retains a commendable jealousy over the other, of whose Conversion he had been the Instrument—Both were admitted to the Sacrament. Elsewhere the Author says: 'Tis worthy Observation; that however strong the Impressions upon some of them were upon hearing those Sermons which did them good, they prov'd stronger afterwards. *'Tis a Pity but this were consider'd by the People who think themselves MIGHTY WISE in pretending to account for such things as the Natural Effects of Sound and Gesture in pathetick Eloquence, &c.*

*A Copy of the Exhortation, in a Letter by Mr. Cennick, to Brother W—ks of
Brinkworth, Steward of the Society there.*

London Nov. 27, 1741.

My very dear Brother,

In the Name of our Lord Jesus Christ I salute you, and all the
Church of God with you.

THE Words of our good Shepherd to *Peter, Feed my Sheep*, are often in my Mind when I think upon the poor persecuted Flock I left behind the both in *Kingswood* and in *Wiltshire*: neither may I forget you whenever I lift up my hands in Prayer to the Father and to the Lord Jesus. I find I love you in him, *who first loved us and gave Himself for us*. O that you (as Lambs of the same fold, and as Brethren of the same Family) wou'd love one another! Bear with each other for Jesus' sake (if any have failings among you) and be not easily offended, lest our God visit you by laying on you Darkness, and his heavy Hand, and when he is angry *who may abide his Wrath!* As dear Children I warn you. Be earnest in Prayer, be watchful not only because ye war against a subtil Adversary who waiteth seeking whom he may devour, but lest the Bridegroom come when ye be unprepar'd to meet him. If ye did but know what sweetness was found in the Arms of the Beloved, you would not rest quiet without this Bliss. I have found Jesus more and more precious since I came to *London*. I have been many Days together as if on the Borders of the Land whither we go up to possess! O my People I can say assuredly, *the Land floweth with Milk and Hony!* I have often so feasted on the Love of God, and so found his Embraces, and the shewing of his Presence glorious, that like *Peter* on the top of *Tabor*, I have cried out, *Lord it is good for me to be here*, O! give Glory to God with me on this Account and pray ye that ye may also know my loving *Immanuel*. I am perswaded he loves you, or why did he reach out to you the Gospel of his Kingdom? Follow the Lamb my Brethren with strong crying, for lo, his *Kingdom suffer'd Violence and the Violent take it by force*. Take no denial

[To be concluded in our next.]

 Saturday, Dec. 5, 1741.

[1]

Numb. 35.

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[*The Conclusion of Mr. Cennick's Letter.*]

Denial till Jesus whisper, *Thy Sins are forgiven thee*. At present I believe ye suffer, and the more because no Minister is among you; because of which my Care for you is the more: and therefore am I the more earnest in entreating the Shepherd of *Israel* to be mindful of you. O look up to him and you shall be fed by him in all the Days of your Pilgrimage. He is not insufficient as *Moses* was who having begun to bring the Children of *Jacob* out of *Egypt* into *Canaan*, died, leaving them in the Wilderness, but our Captain shall not leave us till we have enter'd the promis'd Rest, and took Possession of the new Jerusalem.

The Church here is in great Peace, who remember you daily in their Prayers. When Brother *Whitefield* comes hither (which I suppose will be soon) I intend to come and see you, till then be strong, continue your private Societies in which I know Jesus will always be present, to him pray without ceasing for your affectionate Brother and Servant in the Testimony of the bleeding Lamb, poor; sinful,

J. CENNICK.

Salute them of your House in my Name: Farewell.

*Extract of a Letter from a Friend in Scotland, to the Reverend
Mr. WHITEFIELD.*

Edinburgh, Nov. 18, 1741.

THE Seed sown by your Ministry daily appears: and in new Instances. I'm told, the first Night a Play was acted here this Season there were but about six Ladies at it: the second two: and the third and last none at all. The very little Children of this Place can't forget you. Nay their very Hearts leap within them almost upon Hearing your Name. A company of Boys in Herriots Hospital were overheard lately praying fervently for you by Name as Father in Christ to many, and particularly theirs.

From

From another Friend.

Edinburgh, Nov. 19. 1741.

I Have a hundred Things to say, and know not what to say first. I have been twice at the Merchants Hospital since you went from this. I preached to them; and exhorted them to continue stedfast in the Faith of the Lord Jesus. I have preached also at other Places as often as Providence has opened a Door; I hope not without some Countenance from Heaven. Mr. W—— and Mr; G—— keep up the weekly Lecture, and have a thronged Audience; I hope the thirst after the Word is rather upon the Increasing than the diminishing hand; may the Lord in Mercy continue it. I hear there are savoury and refreshing Accounts from *Glasgow, Dundee* and *Aberdeen*, the Particulars of which I must refer to my next.

Oh, my dear Man! I long for you in the Bowels of Christ, and so do thousands more in *Scotland*, who daily pray for your Return to us, which we will expect the more confidently that you promise so much in yours.

The Copy of a Letter from the Reverend Mr. Whitefield, to his Friend in London.

My very dear Brother,

Bristol, Nov. 30, 1741.

I Thank you for your kind Letter. Though I hope to see you on *Friday* Love constrains me to send you an Answer. I rejoice that your Soul is athirst for holiness. God grant you may never stop till you experience the full and glorious Liberty of his dear Children. I see plainly how Satan strives to drive to Extremes, since there is no such thing as having the *Inbeing* of Sin destroy'd, he wou'd now have People not press after a Delivery from the *Power* of it. This is also owing to the corruption of our own hearts. The Old Man does not love to be crucify'd and slain. But I hope the Language of your heart and mine is this;

*Reign in me, Lord, thy Foes control,
That wou'd refuse thy Sway.
Diffuse thy Image through my Soul;
And bring the perfect Day.*

2.

*Scatter the last Remains of Sin,
And seal me thine Abode.
O fit me, purify'd within,
A Temple fit for God.*

3.

*My Root of Holiness thou art,
For Faith hath made Thee mint:
With all thy Fullness fill my Heart
Till all I am is Thine.*

No wonder when we come to be thus minded, if carnal Ministers and carnal Professors of all kinds cry out against us. Nay, even some that have tasted that the Lord is gracious, having slumbered and slept, and mixed too much with the World, even these frequently fight against their Privileges
and

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and *Rest* in an Instant State of Piety. Such I believe the Lord will rouse, and let the World yet know what the Blood of JESUS *can* and *will* do. Blessed be his Name, we have a *growing* Church at *Bristol*, Yesterday, and several other Times, the Lord has filled many as with new Wine. Sometimes I scarce have known whether I have been in or out of the Body. But I find the more I receive of Grace, the lower I desire to lie as a poor, very poor Sinner, at the Feet of the wounded Lamb. Several have just now been with me who have this last Week; especially yesterday, drank deeply of Divine Love. They are now full of the Comforts of the Holy Ghost: I pray that they may walk humbly with their God. For it is a glorious thing to know how to manage a Manifestation aright. For Nature so frequently and artfully blends with Grace; that for want of a close Watch and tender Walk, we grieve the Holy Ghost; Hence arises Deadness and Darkness in the Soul. Unbelief creeps in; the Chariot-wheels of Divine Love are taken off, and the Soul drives heavily. Let us therefore, my Dear Brother, live a Life of great Nearness to Christ; and labour Day by Day to *perfect Holiness in the Fear of God*. There is a glorious Rest to be entered into even here. May the *Lord* make us Partakers of it. But why should *I* in the least doubt of it?

Thou wilt give Strength, thou wilt give Pow'r:

Thou wilt in Time set free.

This, Great Deliverer, let me hope;

This, not for Self, but THEE.

For the present adieu—Some People wait for me---Pray that the Lord's Presence may be with (Dear Brother A---)

Yours most affectionately in Jesus Christ.

G. W.

Bristol, Nov. 28, 1741. On *Saturday Nov. 7*, the Rev. Mr. *Whitefield* arriv'd at *Abergavenny* from *Scotland*, where he preach'd several times, as also at *Trevecka; Erwood, Ponty-pool, Waterford, &c.* with great Power and Success. On *Saturday* last in the Evening he came to this City, where he has continued to preach twice every Day to crowded Auditories; and visible Success daily attends his Labours. Repeated News is brought of the Continuance and Increase of the Work of God in *Scotland*, which he purposes again to *visit*, as also *Ireland*, if the Providence of God permit. On *Friday* Night he hopes to be in *London*. He purposes to leave *Bristol* on *Tuesday*, and to preach in *Wiltshire* on his Way thither.

The Copy of a Letter from Mr. Humphreys to one of his Flock at Deptford.

Bristol, Nov. 21, 1741.

My dear Lamb of Christ's Fold,

I have been weak in body, and hardly able to write: otherwise you would have heard from me before now. Permit me to recommend the Saviour to you. Have you not known him sometime? Did he not relieve you in the time of Distress? when you came to him weary and heavy laden, did at your burden fall off upon his Cross? Did not you then cry out, in the
 ecstasy

[4]

extasy of your Soul: Lord, I believe, help thou mine unbelief; And was not that A time of love to your Soul? And have you not bore the highest respect to the Name of Jesus ever since? What then have I to say to you, dear Sister C---, but as you have received Christ Jesus the Lord, so walk in him. This is a great art, and requires close watchfulness. Many things hinder us from it: not only our Sins but much more our self-righteousness. Let me put a few Questions to you. How did you first receive Christ? Not as righteous, but as a poor lost Sinner. So walk in him. Did you receive him by Faith? So walk in him. Did you receive him as the free gift of God? So walk in him. Did you receive him as one altogether lovely, and exactly suitable to your case? So walk in him. Did you receive him in humility and lowliness of Heart? So walk in him. Did you receive him so as to count every thing but dross and dung besides him? So walk in him.

When you received him, did not you rejoice in him with joy unspeakable and full of Glory. So then walk in him. When you received Christ, it made you watchful, holy, circumspect, blameless, loving, patient, thankful, diligent, careful: So walk in him. O, my Sister, be not weary in well-doing. Go on to believe. We have nothing else to do, but to believe. Believe that all fullness is in Christ: believe that he will love you to the end. Believe that he died for you out of pure free love. Believe that he is able and willing to save you to the Utmost. Watch against the motions of unbelief. Be diligent that the Life of God may flourish in your Soul. Labour after a more intimate acquaintance with Jesus Christ. There are these two-things in which I admonish you. 1. Dare not think you have already attained. Look upon yourself as but a very little babe in Christ, and consider what privileges there are before you. 2. Dread nothing more than resting where you are. Wo be to them that are at ease in Zion. Ask of God, and he will give you the Blood of Christ to reach the very botom of your Heart. Amidst all Duties and outward Forms of Religion, forget not the holy Jesus, who is gone into the holy of holies with his Blood, there to appear in the Presence of God for you. Let that blood be all your Foundation. None of your Sins can stand before that blood. Come then boldly to the throne of Grace with all your unworthiness, backslidings, hardness of heart, filthiness, pollution, and corruptions, and say, Lord Jesu, thou wast made Sin for me, that I might be made the righteousness of God in thee. O 'tis sweet to come with all our Sins, and cast them upon the cross of Christ then Jesus appears as he is, a dear Saviour: in whose bowels I remember my love to dear Sister Farmer, and her dear Husband; and all who inquire after me, and your Husband also. Your Brother and Servant for Jesu's sake,

JOSEPH HUMPHREYS.

Mr. *Whitefield* is not yet come to *Bristol*: but perhaps he may come to Day. I suppose you have heard of his Marriage. Till he comes here, I cannot tell when *I* shall come to *London*. Tell this to Brother *Church*.

This Day is published, an excellent Book, entitled.

Justification by Faith only; and the Sinfulness of Man's Natural Will before Justification: According to the Gospel, and the Articles of the Church of *England*.—By ROBERT BARNES, D.D. Who was burnt for the Faith in *Smithfield*, in the Year 1541.—To which is prefix'd, Some Account of the Life and Death of the Author: Extracted from the Book of Martyrs.—*To him that worketh not, but Believeth on Him that justifieth the ungodly, his faith is counted for Righteousness*, Rom. iv. 5. —*And is of his own Nature inclined to Evil*. Art. ix.—Sold by *J. Lewis* in *Bartholomew-Close*. Price 6d. stitch'd, or 9d. bound.

Saturday, Dec. 12, 1741.

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Numb. 36.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

Extract of a Letter from Scotland to the Rev. Mr. WHITEFIELD in London.

Edinburgh, December 3, 1741.

My very dear Sir,

I Am well inform'd that since you Preach'd at *Perth*, several Ministers of that Presbitery have appeared to be quite different from what they used to be. They have enter'd into certain Resolutions, and made Acts in the Presbitery, for suppressing Vice, and advancing of real Godliness, unparallel'd since the Reformation. What a blessing is this! And farther, Mrs. *D* a sensible Christian, Mistress of the Maiden-merchant Hospital here, informs, that within these few Days, She has found out that about 8 or 9 of the oldest Girls under her Charge, have their Evening Meetings for Prayer and Conference regularly since you was here; and Mrs. *D*. having enquired where and when they met, understood it was in some Corner of the Hospital when all the rest were in bed. And withal that about 9 more of the younger Girls have constituted such a Society among themselves: we hear also that these poor Girls have written you a Letter. O blessed News! They are so many additional Gems to our Lord's Crown, You will surely bless him for this Day of his Grace to poor *Scotland*. I know you will rejoice at every new Instance of the increase of his Kingdom, Glory, for ever Glory be to that God that determin'd your Journey to *Scotland*, you have been made the happy Instrument of bringing many Souls to Christ. Oh may the Lord of the Harvest send you soon back again!

There are very agreeable and particular Accounts of the Fruits of your Ministry from *Dundee* and *Aberdeen*, of late, and other Places which I cannot first sininerly tell you.

London, December 12. On Friday last the Rev. Mr. *Whitefield* came to *London*, and preached at the new *Tabernacle* the same Evening, and every

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every Day twice except one Day he preach'd at *Deptford* to large Auditories, and with great Demonstration of the Spirit and with Power: Yesterday Morning; he set out for *Wiltshire*, where he Intended to preach, and after making a short Circuit in *Wales*, to return again, and continue here some Time.

Mr. Periam one of the School-Masters at Bethesda in Georgia to his Friend at London.

Bethesda, June 15, 1740-1.

WHEREFORE O my Soul hast thou so long forgot to write to dear Mr. M. O pray Sir forgive me for our Lord's sake: I will endeavour for the future to remember you: I know you will rejoice and praise the Lord for his great great Love to me: O help me to shout forth the Praises of my dear Redeemer.

My CHRIST he is the Heaven of Heaven

My CHRIST what shall I call?

My CHRIST is first my CHRIST is last,

My CHRIST is All in All.

Blessed be God that we have an eternity to praise his free electing everlasting Love: I want to write at large to you, but am straitned at present for Time. The Lord the Searcher of Hearts knows what fellowship of Love I have with you by the Power and sweet Influences of his Holy Spirit: Remember me at the Throne of Grace, and my dear Lambs who are waiting for a morsel of spiritual Meat. May the Spirit of Christ, and of Glory rest upon your near Soul. Will you favour me with a Letter, and I will write to you (God willing) more at large in my next. I remain

Your unworthy Brother and Servant in Christ Jesus

J. Periam.

Extract of a Letter from a Friend in Scotland.

THE Reverend Mr. *Whitefield*, upon Invitation, came to *Glasgow*, in September last: And in his five Days stay there, preached ten times in the high Church-Yard, to vast Multitudes, reckoned at 10, 12 or 15000. But what was most remarkable, was, that extraordinary measure of the divine Presence and Power, that accompanied his Sermons. Many of those that had been serious and experienced Christians before, got a plentiful watering to their wither'd Souls; many were awakned to some concern about Religion, that had been quite careless before: Above 40 Persons in and about *Glasgow* have been already got notice of; most of which appear, to those of the best discerning, that know them to be savingly converted; and the rest are in a hopeful Way.

To

To Mr. John Lewis, Printer, in Bartholomew-Close, London.

Leominster, November 4, 1741.

My dear Friend,

I Have according to your Desire, sent you something to print in your Paper, If you think it may be of any Service. I have of late had more sensible Apprehensions of the deplorable Case of the Multitude of People dead in Sin, destroying themselves, and going directly to Hell: O, What a shocking Consideration! And vast numbers of Professors of Religion, I fear, carry the Mark of the Beast in their Hand, and build all their hopes on the Sand. Alas, how few are sensible of the necessity of being born again, of being converted, and becoming as little Children! I cannot but think the Coming of our Lord draws nigh; O may we be ready, and enabled to stand in that day, when many will cry to the Rocks and Mountains, &c. I groan daily, being burdened with a Body of Sin and Death, through rich Grace I hope I see my Deliverance compleat in my HEAD, and rejoice in hope of the Glory of God, that when Christ who is my Life shall appear, that I then shall appear with him in Glory.—I was with dear, dear Brother *Whitefield* at *Abergavenny*, but know not now where he is. Let me know when you write. I desire to glorify God in him, and also in all the Ministers of the Reformation, and daily pray for its and their Prosperity and Success.

My best Wishes attend you, and all with you, who love our Lord Jesus Christ in Sincerity; in whom I remain,

Your Affectionate Brother,

 An AWFUL WARNING and a SOLEMN CALL to Self-Examination, Repentance, and Reformation.

SON OF MAN WARN THEM FROM ME, Ezek. iii. 17.

PREPARE to meet thy God; O Israel! *Amos* iv. 12. The Lord whom ye seek shall suddenly come to his Temple—but who may abide the Day of his coming? and who shall stand when he appeareth? for he is like a Refiner's Fire, and like Fullers Sope, (*Mal.* iii, 1, 2.) in the approaching Day that shall burn as an Oven, and all the proud, and all that do wickedly shall be Stubble, and the Day that cometh shall burn them up, faith the Lord of Hosts, that it shall leave them neither Root nor Branch, *Mal.* iv. 1. when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, &c. 2 *The.* i. 7, 8. whose Fan is in his hand, and he will throughly purge his Floor (*his Church*) and gather his Wheat (*his Children*) into his Garner; but the Chaff (*formal Professors*) he will burn with unquenchable Fire, *Mal.* iii. 12. The coming of the Lord draweth nigh, *Jam.* v. 8.

SIGNS

SIGNS of the COMING of the LORD.

Can ye not discern the Signs of the Times? Mat. xvi. 3.

Sign I. Thus saith the Lord, *I will shew Wonders in Heaven above, and Signs in the Earth beneath, Blood and Fire and Vapour of smoke, Acts ii. 19. Joel ii. Luke xxi. 26.*

Have not our Eyes above twenty Years successively seen in the Elementary Heavens fearful Sightings resembling Blood and Fire and Vapours of smoke, all the visible heavens in Commotion and Confusion; a Sign and Emblem of Wars and Confusions on Earth Distress of Nations, Perplexities, &c. as *Luke xxi. 25, 26.*

Sign II. Is when the perilous Times of the last Days appear, as described in those eighteen Characters of the last Apostacy, *2 Tim. iii. 1, to ver. 6.*

Sign III. Is when the Virgins, both wise and foolish, are slumbering and sleeping, as *Mat. xxv. beginning.*

Sign IV. When the Testimony of God's Word, and the Warning of his Watchmen are generally disregarded. Thus the Ministry of *Noah* was disregarded, and the Patience of offended Majesty abused, who waited, while the Ark was preparing for the Believers, when the Unbelievers were swept away in the Deluge. Thus likewise but a few hours before it rained Fire and Brimstone on *Sodom*, the Warnings of *Lot* seemed, even to his own Relatives, but as idle Tales, or as one that mocked, *Gen. ix.* How sudden and unexpected and calamitous were these Judgments! Even so says our Lord in the Day when the Son of Man is revealed, *Luke xvii. 26, 27, 28, 29, 30.*

Sign V. *Babylon's* Plagues are coming upon her when God in a remarkable manner is calling his People out of her by a powerful awakening Gospel Ministry, the Midnight CRY, *Mat. xxv. 6. Rev. xiv. 6, 7, 8. chap. xviii. 4. 5.*

Sign VI. The Master of the house is angry with the Neglecters and Rejecters of the Gospel, when he sends forth his Servants into the streets and lanes, high-ways and hedges, to compel poor sinners to come in, and partake of the Gospel-Feast, when the Conduct of the selfish Professors is resented, and themselves for ever excluded, *Luke xiv. 16, to 24.*

Sign VII. When the Nations are generally preparing for War, and rising up against each other to battle, as *Isa. xxxiv. Zeph. iii. 8. Hag. ii. 6, 7. Luke xxi. 25, 26, 27. Rev. xvi. 13, 14, 15. chap. xix. 11. ult.*

These are most Awful and Terrible SIGNS.

1. To all slothful and self-seeking Ministers, and also to all selfish, earthly, and formal Professors of Religion, that their Conduct is disapproved, and their Plea will be rejected in the approaching and most distressing hour, *Luke xiii. 25, 26, 27. Mat. vii. 21, 22, 23. Ezek. vii. 19.*

2. To all who are hearers, but not doers of the Word, *Mat. vii. 26, 27.*

3. To all who go about to establish their own Righteousness, and have not submitted to the Righteousness of God, the Church's Wedding-garment, *Rom. x. 3. Mat. xxii. 11.*

4. To all who will not have Christ to reign over them, *Luke xix. 14, -27.*

[To be concluded in our next.]

Saturday, Dec. 19, 1741.

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Numb. 37,

The *WEEKLY HISTORY*:

OR,

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London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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[*The Conclusion of the Letter begun in our last.*]

5. To Mockers; Now therefore be ye not Mockers lest your hands be made strong, for I have heard from the Lord God of Hosts a Consumption even determined upon the whole Earth. *Isa.* xx. 22. 2 *Pet.* iii. 3, 4.

6. To the Covetous and earthly minded who shall cast their Silver in the Streets and their Gold shall not be able to deliver them in the Day of the Wrath of the Lord. *Ezek.* vii. 19.

7. To all Persecutors, for the King will send forth his Armies and destroy those Murderers, and burn up their *City.* *Mat.* xxii. 7.

Sacred Advice to those who are waiting for the coming if the Lord.

Take heed to your selves, lest that Day come upon you unawares; for as a Snare shall it come on all them that dwell on the face of the whole Earth. Watch ye therefore and pray always that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man. *Luke* xxi. 34, 35, 36. Come my People, enter thou into thy Chambers and shut thy doors about thee, hide thy self, as it were for a little Moment, until the Indignation be over past; for behold the Lord cometh forth out of his Place to punish the Inhabitants of the Earth; for their Iniquity the Earth also shall disclose her Blood; and shall no more cover her slain. *Isa.* xxvi. 20, 22, See *Rev.* xvi. 15. *Mal.* xxiv. 42, 43, 44. *Mar.* xiii. 33, 34, 35, 36, 37. *Psal.* iv. 1, 2, 3, *Isa.* xxv. 9.

The Copy of a Letter from Mr. Harris to Sister Paul in London.

Wales, December 4, 1741.

Dear dear Sister,

I Long to know how your dear Soul thrives in the Lord.--I know you become more and more a little Child, and consequently shall enter more within

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within the Vail, to see the Mysteries of the Kingdom which are hid from the Wise and Learned. I am perswaded our dear Lord is taking off the Vail more and more from your Eyes, to see more the Height and Length and Depth and Breadth of the Mysteries of the Love of Christ---What tho' He may be hiding his Face for a Moment 'tis only to come again and abide the longer with you: Why is your Pen so slow in writing to your unworthy Brother how 'tis with you, and how the poor dear little Lambs that I left you with, go on? think you that I can forget my Lord's Lambs? and tho' I know you don't want good Pasture, while the faithful and lovely *Cennick* is with you, yet it would rejoice me to have but a Line to hear of your progress in your Journey out of the Wilderness, to Canaan---Are not you more and more tir'd of your Self, of Sin?---and all the Works of the Devil? and don't you groan more and more for Liberty? is not Christ more and more precious to you? and his absence less tolerable?---these are good Symptoms of approaching Rest.

I hope you do by no means neglect the private assembling your selves together, lest Satan gain an Advantage over you.—Pray read this to all the dear seeking Lambs, and tell them, their glorious Shepherd above will never leave them nor forsake them---and that none shall pluck them out of his Hands, for 'tis their Father's good Pleasure to give them the Kingdom---tho' they forget Him, he never forgets them; *having loved his own, he loves them unto the End.* the Love began to run freely out of the Father thro' him, and not on any Condition foreseen in us.—So tho' our backslidings cloud our Eyes, so that we can't see it the same always, and by our own Reasonings, we entangle our selves much in Bondage and Unbelief, yet all this can't move him to change his Mind, or alter the Word that is gone out of his Lips.---tell them, that never had Mother such tenderness to her sucking Child as he has to his weak ones.

*His Heart is made of Tenderness;
His Bowels melt with love.*

Dear Sister, pray read this to Sister C---d, and tell her if I could, I would chide her, that I have not heard from her all this while.—How can you thus forget me? indeed I long to see you, and to be with you, pouring out our Souls before God, and telling what he has done for our Souls since we saw each other—I have seen more of the Depths of the Evil in me, and more of the Depths of the unfathomable Love in him to me—Did I know more of Christ thro' the Spirit I see I would love him more and trust in him more stedfast, and long more to be chang'd to his Image; let us not stand off reasoning, but knock humbly, yet confidently in Faith, and he will open all his Treasures to us, then He will be to us a Pearl of great price indeed!

O pray that more may fall in love with Him, and seek Him, and submit to him, and desire conformity to him—never was friend so faithful, nor Husband so tender! and a Captain so victorious, not suffering the meanest and weakest, and most disorderly of his Soldiers finally to loose the Day, tho' for a time by the Artifice of the Enemy, and our own Ignorance they may be even fighting against Him, believing the Enemy before Him, yet *ALL! ALL! ALL!* shall work together for good to them that Love God---

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God---I must conclude; 'tis past one in the Morning; I know you pray for me---O write me a long Letter how all the little ones do, and how your own Soul prospers, and how all the Society goes on---is there Love and Simplicity prevailing, and growing? and is Bigotry and evil Surmising; and Censuring, &c. dying---this is the Prayer of your poor unworthy Brother &c.

HOWEL HARRIS.

*The Rev. Mr. Bolzius, Minister at Ebenezer in Georgia, to the Reverend
Mr. WHITEFIELD.*

Ebenezer in Georgia, April 6, 1741.

Reverend and dear Sir,

REmembering continually your very great kindness to me, and my poor Flock at *Ebenezer*, which you have been pleas'd to heap upon us from the beginning of our Acquaintance. I cannot forbear to write to you this Letter, as a sincere Token of the great Esteem I have in my Heart, not only for your worthy Person, but also to the Grace of God, who has made you so instrumental to promote many Souls Spiritual and Temporal Welfare, on which we have by the Providence of God, a good Share at *Ebenezer*. I doubt not but the merciful God has heard the Prayers of his Children in our Parts too, which attended you from your Departure from *Georgia* to the Border Cities and Towns of *Great Britain*, and will assist you in performing your Divine Message, to the Joy of Heaven and the Dread of Hell.

It won't be long ere we transfer our Publick Worship from my House to the Church, which our People are now about to build; and then our Duty chiefly will oblige us to appear before the Throne of God in humble Thanksgivings and Intercessions for those worthy Benefactors who have bountifully contributed to the great Collection, which you have deliver'd cheerfully into my Hands for raising a convenient House for Publick Worship. The Lord has given us Abundance of the greatest Promises to hear our Prayers, offer'd to him in the Name of our dear Redeemer, through the Holy Ghost: Therefore we doubt not he will reward you and all kind Benefactors, by his spiritual and temporal Blessings, for your and their Favours.

I had lately the great Pleasure to see *Bethesda*, and my dear Friends and Brethren in the Lord, and to find the good Progress they have made in their Works of the Vineyard of the Lord; May it be a *Bethesda* indeed, and a Paradise too, and a Blessing to decaying *Georgia*, and all *America*! I humbly make bold to remember to you our poor Orphan-house, which has been, and is still in Distress, and Want of several Things: The Lord has inclin'd your Heart to our Lambs, Widows, and needy People, as well as to your own (for in Christ Jesus is no Partiality). I am therefore in hopes that God will incline you to recommend our Circumstances in the best manner to well-meaning and well-doing People, for our Relief.

Our Water-mill for grinding several kind of Grain is very useful to us and several Places in the Colony and Neighbourhood (so it has been heretofore to *Bethesda* too) but there is nothing in my hand to pay the Charges thereof,

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thereof, and to carry on more necessary Works about it, *viz*, some very necessary Rice and Stamping-mills for making the Rice in a very easy manner Merchantable, as they do in Carolina by *Negroes*.—from that Collection of 5*l*. 19*s*. 9*d*. which you have deliver'd me, we build now a strong House; it is 30 Foot long, and will be very servicable to us for the present: But in case God wou'd bless us by your Charity with another Benefaction, we could use this House for a convenient School, and build a large Church with a good Foundation, which we could not afford for the present. However, we will be very well satisfy'd with this Church if it is the Will and Pleasure of the Lord. The Reverend Mr. Senior *Urlspurger* at *Augsburg* has transmitted the inclos'd * *Letter* to me, to be inclos'd to you, with his humble and hearty Wishes for your Welfare, and happy Progress in the Ministry.

May Jesus Christ preserve your Health, and crown your spiritual Labours with many Blessings to his Glory, your and many Souls Happiness, and mine and my dear Fellow-labourers, Mr. *Grenau's* (who gives his humble Service to you) with great Satisfaction, which are the hearty Prayers, and Well-wishes of (Reverend and Dear Sir)

Your very Humble Servant,

And Unworthy Brother in Christ,

MARTIN BOLZIUS.

* The inclos'd Letter here mention'd, was written in *Latin*, and therefore it is not inserted.

N.B. *The Reverend Mr. Whitefield being out of Town, the foregoing Letter is inserted without his Knowledge; a Friend of his having a Copy by him, thought it not improper to fill up this Paper therewith.*

Sometime next Week will be published,

SACRED Hymns for the Children of GOD, in the Days of their Pilgrimage.—By J. C.

And a Voice came out of the Throne, saying, Praise our GOD all ye his Servants, and ye that fear Him, both small and great. &c. Rev. xix. 5.

O bless our GOD, ye People; and make the Voice if his Praise to be heard, Ps. lxxvi. 8.

And when they had sung an Hymn, they went out into the Mount of Olives, Matt. xxvi. 30.

London, Printed by John Lewis, in Bartholomew-Close: And Sold by the Author, at Mrs. Powels at the top of Bunhil-rou, near Old-street.

This Day is published, an excellent Book, entituled,

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Saturday, Dec. 26, 1741.

[1]

Numb. 38.

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The Copy of a Letter from Mr. Howel Harris in Wales, to his Friend in London.

Pembrokeshire, Dec. 4, 1741.

Dear, Dear Brother,

I Hope this shall find you leaning on the Beloved, coming up out of the Wilderness out of yourself, out of Creatures, out of your own Will, out of your own Wisdom, into Christ---When we begin to fall to nothing in ourselves, we are found in Him; and when we cease from our own Works, He begins to work in us; and when we deny our own Wisdom, and see it Folly, we have His Wisdom. O! may we never rest till all the Works of the Devil be destroy'd in us! till we can say, *The Life that I now live, I live by Faith in the Son of God*; and, *'tis no longer I that live, but Christ that lives in me*: Then, and not till then, have we true REST to our Souls; and wo be to us---while we call ourselves at rest, and do not walk, in His Spirit---which if we do, we can't fulfil the Lust of the Flesh. 'Tis when we abide in His Love we bear Fruit--while we are kept by His Power out of our own Spirits in His SPIRIT, then we can say, *Lord, thou knowest that I love Thee*; then, while we abide in His Wounds, have we Dominion over Sin, and Satan, is kept under our Feet.

As I know that what you did to me, you did in Faith, so I'm perswaded my dear Lord will reward you in the last Day.---I long to hear from you and your dear Spouse and little ones, and your dear Neighbours, whom I love tenderly in our Lord, whom I am perswaded shew still their best Love to me in using their Earnestness for me at the Throne of Grace, that I may not rest short of any Privilege promised in the Eternal Covenant. that I may be *the Salt of the Earth*--with my *Conversation in Heaven--having my Fellowship with the Father and with the Son--adorning the Gospel of God our Saviour in all things*---'tis a common Thing, I see, to be an *Almost Christian*, and to call every Conviction, *Conversion*, and every little Feeling and Change, *Faith*—and every Sorrow, an evangelical Repentance—but indeed I see the Way very narrow, and *few there be that finds it*—Those that have
once

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once really known, our dear dear Lord, they can't rest without a daily and hourly feeding on Him--Indeed He is to such as know Him, in all *His Offices, Names, and Relations*, through the Discovery of the *Holy Ghost*---To such, I say, *He* is a Pearl of great Price--Precious--altogether lovely--indeed they desire nothing but *Him*, they feed on Him, talk of *Him*; and live to *Him*; and become more like *Him*--dying more to all Visibles, living more a *Life hid with Him in God*--till at last they know none after the Flesh--but feel an inward secret Union, and spiritual Fellowship with all as know Christ savingly, and walk with God, whose Treasure is in heaven.

I desire my tenderest Respects to Sister *E.W.* and Sister *C.* and Sister *B.* I long to hear they all grow in the Lord: I wou'd write to them each but have no Time.—Pray much that the Spirit and Temper of our dear Lord may be more regarded; where *His Spirit* prevails there is Meekness and Love, and Humility, and Tenderness for all Christ's Lambs.---Indeed we can't glorify God, but while we walk *in His Spirit*; nor can we see, or hear, or feel spiritually but *in his Spirit*; and where, and when that Spirit is, there is Liberty and Light.---I hope that all among you forget the things that are behind: (*I am sure that Reasoning, Disputing, Evil-surmising, and Bigotry, are Things to be left behind*) press forward to those things that are before.---I know you love to stop Disputes, and to set all to press for a Faith that overcomes the World, and lives continually on Christ.---If Satan is every Moment tempting, and if we stand in need every Moment of fresh Supplies from Christ, then we shou'd every Moment see that the Eye of our Faith shou'd be looking up to its Author and Finisher; and then we shall be changed from Glory to Glory. If you please, read this to the Brethren and Sisters, and assure them, according to the Measure given, none of them is forgotten, by their unworthy, Brother and Servant indeed in Christ,

HOWEL HARRIS.

To Mr. Lewis, (*Printer to the Religious Societies*) in Bartholomew-Close, &c.

Sir,

THE inclos'd is a Letter which came to my hand very unexpectedly, and upon the reading of it, I thought I found much Sweetness; therefore not willing to eat my spiritual Morsel alone, I judged it proper, after long Consideration, to send it to you; and if, Sir, upon the reading of it, you think it may be of use to those who take in your *Weekly Paper*, I shall take it kind if you give it room therein, for who knows but some of God's dear Children may be feasted upon, the reading of it when they hear their lovely Lord set forth, with so much uncommon Zeal; and also it may be some Sinner, may be wrought upon to fall in love with Him who is the Subject of this Letter; namely, the Lord Jesus, in whose compleat Righteousness may you and I stand before the Presence of a holy God.

Farewell.
The

The Copy of a Letter from a Godly Minister to his Flock, from whom he was taken, and confined Prisoner, for the Truths of the Gospel.

MUCH honoured, and dearest in my Lord. Grace, Mercy, and Peace to you: My Soul longeth exceedingly to hear how Matters go betwixt you and Christ. Let me be weighed of my Lord in a just Ballance, if your Souls lie not weighty upon me; you go to Bed, and you rise with me; Thoughts of your Souls, my dearest in our Lord, depart not from me in my Sleep. Ye have a great part of my Tears; Sighs, Supplications, and Prayers; But I cannot buy your Souls Salvation with any Suffering whatsoever: O that you and *I* may meet with Joy above the Rainbow, when we shall Hand before our Judge; Sure I am once I discovered, my lovely, royal, princely Lord Jesus to you all; Wo, wo, wo, shall be your part of it for evermore, if the Gospel be not the Savour of Life unto Life to you: Believe me, I find Heaven a City hard to be enter'd, *the righteous scarcely will be saved*. O what violence of thronging will Heaven take! alas, *I* see many deceiving themselves, for we will all to Heaven now, every foul Dog with his foul Feet will in at the nearest, to the New and Clean Jerusalem. *I* never knew so well what Sin was, as since *I* came hither. Howbeit *I* was preaching of it to you. To feel the Smoke of Hell's Fire in the Throat for half an hour, to stand beside a river of fire and brimstone broader than the Earth, and to think to be bound hand and foot and cast in the midst of it quick, and then to have God locking the Prison Door never to be opened for all Eternity! O how will it shake a Conscience that has any Life in it! *I* rejoice that *I* gave fair warning of all the Corruptions entring in Christ's House. And how many a sweet sweet soft Kiss, many perfum'd and well smell'd Kisses and Embracements have *I* received of my royal Master: he and *I* had much love together. *I* have for the present a sick decaying Life with much Pain and much Love Sickness for Christ. O what would *I* give to have a bed made to my wearied Soul in his Bosom, *I* cannot tell you, what sweet Pain, and delightsome Torments, are in, Christ's Love. *I* often shall envy Time, that holds us asunder; *I* profess to you *I* have no rest, *I* have no ease while *I* be over Head and Ears in Love's Ocean, if Christ's love, that Fountain of delight, was laid as open to me, as *I* would wish: O how would *I* drink, and drink abundantly! O how drunken would this my Soul be! *I* half call his absence cruel, and the Mask and Vail on Christ's Face, a cruel covering, that hideth such a fair fair Face, from a sick Soul. *I* dare not challenge him, but his absence is a Mountain of *Iron* upon my heavy Heart, O when will we meet! O how long is it to the dawning of the Morning Day! O sweet Lord Jesus, take wide Steps! O my Lord come over Mountains at one Stride! O my beloved fly like a Roe or young Hart, upon the Mountains of Separation. O if he would fold the Heavens together like an old Cloke, and shovel Time and Days out of the Way; and make ready the Lamb's Wife for her Husband! Since he looked upon me, my Heart is not my own, he hath run away to Heaven with it. O if the Heaven, and the Heaven of Heavens were Paper, and the Sea Ink, and the multitude of Mountains Pens of Brass, and *I* were able to write that Paper, within and without full of the Praises of my fairest, my dearest, my loveliest, my sweetest, my matchless, and my most sinless, and marvelous well beloved! Wo is me *I* cannot set him out to Men and Angels, others are for Tongues,

to sing love Songs of his incomparable Excellency, what can I a poor Prisoner do to exalt him? or what course can *I* take to extol my lofty and lovely Jesus? *I* am put to my wits end, how to get his Name more greatly; blessed are they who would help me in this! how sweet are Christ's back Parts! O what then is his Face! those that see his Face how do they get their Eyes plucked of him again! look up to him, and love him! O love and live! O if *I* could cause you to die of love for Jesus! *I* charge you by the Salvation of your Souls, to hang about Christ's Neck, and take your fill of his Love as *I* taught you, part by no means with Christ. My dearest in the Lord, stand fast in Christ, keep the Faith, contend for Christ, wrestle for *Him*. O that the Lord would fulfil my Joy, and keep the young Bride to Christ, that is at *Anwoth*. And *I* write to the poor mourning and broken hearted Believer, be who thou wilt, of the free Salvation: Christ's sweet balm for thy Wounds, O poor humble Believer; Christ's Kisses for thy water Cheeks; Christ's Blood of Attonement for thy guilty Soul; Christ's Heaven for thy poor Soul, though once banished out of Paradise, and my Master shall make good my Word ere long. O that People were wise, O that People were wise, O that People would seek for Christ, and never rest till they find Him. O how shall my Soul mourn in secret, if my nine Years pained Head, and fore Breast and pained Back, and grieved Heart, and private and Publick Prayers to God, shall all be for nothing, among that People. *I* would not exchange my Bonds, with the plaistred Joys of this whole World, it hath pleased him to make a Sinner the like of me, an ordinary Banqueter in his House of Wine with that royal princely one Christ Jesus. O What weighing! O what talking is in his Love! how sweet must he be, when that black and burdensome Tree, his own Cross, is so perfumed with Joy and Gladness, O for help to lift him up with Praises on his royal Throne!

I seek no more, but that his Name may be spread abroad in me, and that much good may be spoken of Christ on my behalf; howbeit, if all the World should be silent, *I* cannot hold my Peace. O how many black Countries, hath Christ and *I* rounded over together, in the house of my Pilgrimage, and how fat a Portion hath he given to my hungry Soul! His Dealings, and the Way of his Judgments are past finding out! But what of all this, if *I* was not misled, confounded, and astonished, how to be thankful, and how to get him praised for evermore; and which is more, he hath been pleased to pain me with his Love; and my Pain groweth for

[*To be concluded in our next.*]

Just Published,

SACRED Hymns for the Children of GOD, in the Days of their Pilgrimage.—By J. C.

And a Voice came out of the Throne, saying, Praise our GOD all ye his Servants, and ye that fear Him, both small and great. &c. Rev. xix. 5.

O bless our GOD, ye People; and make the Voice if his Praise to be heard, Ps. lxxvi. 8.

And when they had sung an Hymn, they went out into the Mount of Olives, Matt. xxvi. 30.

London, Printed by John Lewis, in Bartholomew-Close: And Sold by the Author, at Mrs. Powel's at the top of Bunhil-row, near Old-street.

 Saturday, Jan. 2, 1741-2,

[1]

Numb. 39.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of the Letter begun in our last.*]

want of real possession. I know the Sun will overcloud and eclipse, and I shall again be made to walk in the Shadow, but Christ must be welcome, to come and go as he pleaseth, yet he would be more welcome to come to me than go, and I hope he pitieth and pardoneth me, in casting Apples to me at such a fainting Time as this is. Holy and O blessed be his Name! it was not my flattering of Christ, that drew a kiss from his sweet Mouth; but he would send me as a Spy into this Wilderness of Suffering; to see the Land and try the Ford, and I cannot make a lie of Christs Cross, I can report nothing but good both of him and it, lest others should faint. I hope when a change cometh, to cast Anchor at midnight upon the Rock, which he hath taught me to know in this daylight, whither I may run, when I must say my Lesson without Book. And believe in the dark, I am sure it is Sin to make light of Christ's good Meat, and not to eat when he saith, Eat, O Friends, and drink abundantly. If he bear me on his Back, or carry me in his Arms over this Water, I hope for Grace to set down both my Feet on dry Ground when the Way is better. I desire he may get the fruit of praises, for thus dandling me upon his Knee, and with much wrestling I get into the King's House of wine, and for the most part my Life is Joy, for I can scarce bear what *I* got. Christ giveth me a Measure heaped up, pressed down, and running over. And believe it his Love paineth me more than Prison or Banishment. *I* cannot get a gate of Christ's Love, *I* seek no more but a vent to my Wine, *I* am smothered and ready to burst for want of Vent, *I* think. Ay, the longer the better of my royal and worthy Master. Christ's Garments smell of the Powders of the Merchant when he cometh out of his ivory Chambers. O his perfumed Face! his fair Face! his lovely and kindly Kisses have made me a poor Prisoner! see there is more to be had of Christ in Life, than *I* believ'd. Wo, wo is me, that *I* have not ten loves for that one Lord Jesus, and that love faileth and drieth up in loving him, and that *I* find no way to spend my love Desires, and the yolk of my Heart, upon that fairest and dearest one! *I* am fore behind with my narrow Heart.

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O how ebb a Soul have I to take in Christ's Love! For let Worlds be multiplied according to Angels understanding, in millions, whilst they weary themselves, these Worlds would not contain the Thousandth Part of his Love! O if I could yoke in among the thick of Angels, and Seraphims, and now glorified Saints, and could raise a new Song of love to Christ before all the World. I am pained with wondering at new opened Treasures in Christ if every Finger, Members, Bone, and Joint, were a Torch burning in the hottest Fire in Hell. I would they could all send out love praises, high Songs of Praise, for evermore to that high plant of Renown, to that royal and high Prince Jesus my Lord! But alas, his love swelleth in me, and findeth no vent! alas what can a dumb Prisoner do or say for him! O for an Engine to write a Book of Christ and his Love! A Kiss of Christ blown over his Shoulder, the Parings and Crumbs of Glory, that fall under his Table in Heaven, a Shower like a thin *May*-mist of his Love, would make me green and sappy, and joyful till the summer Sun of eternal Glory break up. O that I had any thing of Christ! O that I had a sip or half a drop out of the hollow of Christ's Hand, of the Sweetness and Excellency of that lovely one! O that my *Lord* Jesus would give me but the meanest Alms, of felt and believed Salvation. O how little were it for that infinite Sea, that infinite Fountain of Love and Joy, to fill as many thousand thousand little Vessels the like of me, as there are Minutes or *Hours*, since the Creation of God! I find it true, that a poor Soul finding half a smell of the Godhead of Christ, hath desires paining and wounding the poor Heart so with longings to be up at him, that make it some times think, were it not better never to have felt anything of Christ than thus to ly dying twenty Deaths, under these felt Wounds for the want of him.

O where is he? O fairest, where dwellest thou? O never-enough admired Godhead! how can Clay get up to thee? how can Creatures of Yesterday be able to enjoy thee? O what Pain is it, that Time and Sin shou'd be as so many thousand Miles betwixt a loved and a longed-for Lord, and a decaying and love-sick Soul, who would rather than all the World to have a Lodging with Christ! O let this little Love of ours, this Inch and half-span Length of heavenly Longing, meet with thy infinite Love! O if the little I have were swallowed up with the Infiniteness of that Excellency which is in Christ! O that we little ones were in at the great Lord Jesus! our Wants would soon be swallowed up with his, Fullness! An Heart of Iron, and iron Doors, will not keep Christ out: I give him leave to break iron Locks and come in, and that is all; and now I know not whether Pain of Love for want of Possession, or Sorrow that I do not thank him, paineth me most; but both work upon me; for the first, O that he would come and satisfy the longing Soul, and fill the hungry Soul with those good things! I know indeed my Guiltiness may be a Bar in his Way; but he is God and ready to forgive: And for the other, Wo, wo is me; that I cannot find an Heart, to give back again my unworthy little Love, for his great Sea-full of Love to me! O that he wou'd learn me this Piece of Gratitude! O that I could have leave to look in through the hole of the Door, to see his Face and sing his Praises; or could break up one of his Chamber Windows, to look in upon his delighting Beauty, till my Lord send more. And little Communion with him, one of his Love-looks, shou'd be my begun Heaven. I know he is not ill to be intreated neither is the Bridegroom's Love proud,

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proud, though *I* be black and unlovely, and unworthy of him. *I* would seek but leave, and withal Grace to spend my *Love* upon him. *I* counsel you to think highly of Christ, and of *Free, Free-Grace*, more than ye did before, for *I* know Christ is not known amongst us. *I* think *I* know more of Christ than ever *I* knew, and yet *I* see little of what may be seen. O that he would draw by the Curtain, and that the King would come out of his Gallery and Palace, that *I* might see him! Christ's Love is young Glory, and young Heaven; it would soften Hell's Pains to be filled with it. What would *I* refuse to suffer, if *I* could get a Draught of Love at my Heart's Desire? O what Price can be given for him! Angels cannot weigh him! O his Worth, his Weight, his Sweetness, his over-passing Beauty! If Men and Angels wou'd come and look to that great that princely one, their Ebbness would never take up his Depth, their Narrowness would never comprehend his Breadth, Heighth, and Length. If ten thousand thousand Worlds of Angels were created, they might all tire themselves in wondering at his Beauty, and begin again to wonder anew! O that *I* cou'd get nigh to him, to kiss his Feet, to hear his Voice, to find the Smell of his Ointments! But O, alas, *I* have but little, little of him, yet *I* long for more; but *I* wou'd be in Heaven for no other Cause but to essay and try what boundless Joy it must be to be over head and ears in my well-beloved Christ's Love! O that fair one hath my heart for evermore! but, alas it's over-little for him! O if it were better and more worthy for his sake! O if *I* might meet with him *Face to Face* on this side Eternity, and might have leave to plead with him, that *I* am so hungred and famished here with the small Portion of his Love, that he giveth me. Finally, Farewel, my dearest in our Lord. *I* remain your loving Pastor, and Servant in Christ, S. R.

A Letter from the Rev. Mr. WHITEFIELD to Mr. CENNICK in London.

Gloucester Dec. 22, 1741.

My Dear Brother,

Last *Thursday* Evening God brought me hither. *I* preach'd immediately to our Friends in a large Barn, and had my Masters Presence. On *Friday* and *Saturday* *I* preach'd again twice. Both the Power and Congregation encreased. On *Sunday* God by a particular Providence opened a door for my Preaching in one of the parish Churches, viz. St. *John's*. The late incumbent was my grand Opposer. He being Dead, and the new Minister having not yet taken Possession, the Power of the Church was in the Church-Wardens Hands. God inclined them to let me preach there on *Sunday* Morning and yesterday afternoon. Great Numbers came, and the Lord gave me unspeakable Power. On *Sunday* Afternoon after *I* had preached twice at *Gloucester*, *I* preach'd at Mr. *Fowler's* at the Hill, six miles off *Gloucester*. And again at Night at *Stroud*. The People seem to be more hungry than ever, and the Lord to be more amongst them. Yesterday Morning *I* preached at *Painswick*, in the parish Church here in the Afternoon, and again at Night in the Barn. God gives me unspeakable peace, and uninterrupted Joy. Here seems to be a new awakening, and a revival of the Work of God. *I* find several country People now who were awakened when *I* preached at *Tueksbury*. And *I* have heard of three or four
that

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that have died in the Lord, who were also called under God by me. We shall never know what good field Preaching has done 'till we come to Judgment. Many who were prejudiced against me begin to be of another Mind. And God shews me more and more that *when a Man's Ways please the Lord, He will make even his Enemies to be at Peace with him.* To morrow Morning I purpose to set out for *Abergavenny*, and to preach at *Bristol Wiltshire, Gloucester, and Gloucestershire* before I see *London*. The People in these parts seem excellently well disposed. I hope the work of the Lord prospers in your Hands. Tho' absent in Body, I am present with you in Spirit. May the Lord Jesus comfort you with those comforts wherewith I am continually comforted by him my God. I hope my Comforts are of a right Nature. They humble, at the same time that they exalt me. I find all my Happiness lies in the Wounds, and Blood of a dying God.

*To the blest Fountain of thy Blood,
Incarnate God I fly
Here let me wash my spotted Soul,
From Sins of deepest die.*

*A guilty weak and helpless Worm
Into thy Arms I fall,
Be thou my Strength and Righteousness
My Jesus and my All.*

All here salute you. Forget not to pray for (as the chief of Sinners and less than all Saints)

Your affectionate, tho' unworthy Brother and Servant in Christ

George Whitefield.

A Letter from James Habersham, at the Orphanhouse in Georgia, to a Friend.

Bethesda, Sept. 1, 1741.

Honour'd and Dear Sir,

LETTERS, from Friends in *Carolina* and elsewhere, acquaint us, what unaccountable Calumnies have been industriously spread abroad concerning our Institution; and several of them, when I was last in *Charles-town*, desired me to publish a brief Account of the State of our Affairs. I was then inclin'd to comply with their Request, especially, upon seeing a Paragraph in the Narrative of *Georgia*, full of unjust Reflections upon the Orphanhouse.—But, as I could not then remember every Circumstance particularly, I deferr'd writing till I got to *Georgia*.—Since I came here, it has been doubtful to me, whether we ought to answer for ourselves, or leave God to answer for us; but am now induc'd to think it expedient, as we are commanded by the Apostle, to *provide Things honest in the Sight of all Men*.—Likewise, many that wish well to *Zion's Cause*, and are our Benefactors, and possibly have no Opportunity of being otherwise inform'd about us, may hereby receive some Satisfaction, and be enabled to stop the Mouths of Gain-sayers.

[To be concluded in our next.]

 Saturday, Jun. 9, 1741-2.

[1]

Numb. 40.

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OR,

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[*The Conclusion of the Letter concerning the Orphan-house in Georgia*].

As I believe our Work is of God; I am not surprised to find Satan and his Emisaries rage, nay I rather wonder, that they say and do so little. Former as well as latter Ages testify, that there never was anything done remarkable for God, but it met with great Opposition. Persons, that engage in any Design to promote the Glory of God, and expect and meet with the World's Countenance, have cause to suspect, *that they are of the World; therefore the World loveth its own.*—We find, our blessed Lord frequently warning his Disciples of the Treatment, they must expect, in bearing a Testimony for his Name.—He very well knew, from his own Experience, what Reception, their kind and generous Labours wou'd meet with from an ungrateful World—Tho' He came into it, upon the most gracious Design, that ever any did, yet He was esteem'd, *A Deceiver, a gluttonous Man and Wine-bibber—He knew no Sin, neither was Guile found in his Lips*, but was wholly inoffensive, and could not be guilty of any Imprudences, yet they say—*He hath a Devil.*—Can his Followers then, who are encompass'd about with many Weaknesses, expect better usage?—*It's enough for the Disciple that be he as his Master, and the Servant as his Lord: If they have called the Master of the house Belzebub, how much more shall they call them of his Household?* I have heard, it was a saying of Luther's, that he never understood the New-Testament, 'till he was persecuted, nor David's Psalms, 'till he experienc'd spiritual Conflicts, and surely those, know little of the Spirit and Power of the Gospel, who know not, *that they, that will live godly in Christ Jesus shall suffer Persecution.*

As for our Opposers much might be justly said *of many of them in particular*, and them all in general—But God forbid that I should render Evil for Evil—No, I rather chuse to cast a Mantle over them, and only give a plain Narration of our present State.

Our Affairs have prosper'd, blessed be God, far beyond our Expectations. We have seen, and do daily see, much of God's fatherly Care in providing for and protecting us; and tho' *we have no visible Fund*, yet we doubt not, but

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but He that has begun, will carry on and perfect his Work against every Opposition. We have been plentifully supplied all the Summer, while many about us have lacked---Our Stores are now pretty far. Spent---But God's Hand is not shortened; and we are perswaded, He Will supply us in due Time---Our Buildings and necessary Conveniencies are now near completed---*Charles-town* being burnt down, called for so many Bricks, and the *Spaniards* taking the Schooner employ'd to bring them, has hindred our being supply'd with a sufficiency to carry up the Chimneys---Otherwise, we should have finish'd our Building before this Time.---However; thanks be to the great Builder; *the Orphan-house is so far finish'd, that we make use of, and inhabit every Part of it.* None but those, that have experienc'd it, can possibly tell what Difficulties we have gone through in Erecting this Institution.---Provision is very dear here, and sometimes, as now, very scarce---Most of the Inhabitants; except the *Saltsburghers*, having left the Colony, our Supplies of that Nature are brought to us from other Provinces.---Workmen of all kinds have great Wages; and as we are denied the use of Negroes, we are obliged to employ white Men in Planting, who, are not able upon the present Footing to defray their Wages, and Victuals--These and numberless other Inconveniencies we have labour'd under too tedious to mention--As we profess and teach the doctrinal Articles of the Church of England, we incur the Displeasure of many, and some Persons are afraid to instruct their Children with us; nay even some of those Children for whom the House was principally intended, are detain'd from us, whatever other Excuses may be made, on this Account. Alass poor Church of England! How is the Crown fallen from thy Head! That Faith which many of thy Members did once seal with their Blood, is now become thy Shame. Surely was it possible for our old Reformers to come and see thy Desolation. They wou'd all cry out with the Prophet upon a like Occasion—*The whole Head is sick, and the whole Heart faint. From the Sole of the Foot, even unto the Head, there is no Soundness in it, but Wounds, and Bruises and putrifying Sores.*

About 3 Months ago, God was pleased to cause a very visible awakening among the Children---Most of them appear'd to be under some Concern about their precious Soul—But it seems to have greatly wore off---Perhaps we were not fit for such great Blessings, as our Expectations were then big off—However, we have learnt, that we are nothing, and that God is Sovereign, and that his holy Spirit, as the Wind, bloweth when and where it listeth.---Blessed be his Name---He has not left himself without witness amongst us---*Bethesda* is not only call'd, but has been a House of rich, superabounding Mercy to many dear Souls under its Roof, and I believe, I may say, directly or indirectly to many hundreds more throughout the Church of God.

Our Family now consists of 84 Persons Men, Women and Children, and 19 more employ'd about us, and 5 in the Infirmary. The latter have a Doctor and Nurse and all other Necessaries found them gratis at the Orphan-House expence---We have 58 Children, 32 of them belong to the Colony, 6 to *Purisburgh*, who are I think as great objects of Charity as any in *Georgia*, and the rest belong to the Neighbouring Provinces, who are Orphans and Objects of Charity except a few, who are maintain'd at their Friends and Parents Charge.—We have a Taylor and Shoemaker,
likewise

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likewise 2 Weavers; each of them have got a Loom, but we can but employ one. Spinning here being extravagantly dear, tho' we hope in a short Time, to Spin as much *within ourselves*, as will greatly assist in clothing the family—God blesses our Cattle, we have upwards of 100 head Small and Great, and shall be able in a Year or two to kill a Quantity--- Negroes not being allow'd, and Labour coming so expensive, we can make but little Improvement in Farming—This Year we have planted upwards of 20 Acres of Land and have clear'd 20 Acres more, for the Convenience of Air, and blessed be God, tho' we have had a very dry Season, yet we cannot complain, with many others, of a bad Crop.

Honoured Sir—*You may now judge whether our Design be drawing near a Period.* What I have wrote is a plain, impartial Narrative of our Affairs, which our bitterest Enemies will not pretend to gainsay—If any doubt it? I answer as *Philip* did to *Nathaniel*—*Come and see*—But it may be asked, *What Service can an Orphan-house be in a Desert and forsaken Colony?* I answer, it may be the Means under God of making it a plentiful and populous Colony—The Inhabitants of the Northern Part of this Province have acknowledged in a Representation to the King and, Parliament of *England*, that the Money expended in and about our, Institution, has subsisted them near two Years past.

Much human Wisdom and Policy has been used in settling this Colony, and great Things were expected from it.—But how little, or rather, what Good, it can effect, without the Blessing of God this Colony sadly evinceth: *I wou'd not, hereby reflect upon anyone, but only draw a profitable Remark from it.*—It's meet for *God to destroy the Wisdom of the Wise, and bring to nothing the Understanding of the Prudent, that no Flesh shou'd glory in his Presence.*—He is jealous of his Honour, and *will not give his Glory to another.*—Possibly now this Colony is brought low, He may glorify himself in raising it up.—Our Extremity is his Opportunity.

Honour'd Sir, the Subject requiring Prolixity, I hope you will excuse my being tedious—I shall only add a few Words and conclude—What is in the Womb of Providence to be brought forth, by this Institution, it is not meet for me to enquire into; but in general, we intend the Glory of God, and the Good of his Church; and we are supported by a future Prospect, that such Streams will issue from it, as will rejoice the City of our God: To whom be Praise and Glory for ever. *Amen.* I am, Honour'd Sir,

Your Affectionate Brother and Servant, in the Kingdom and Patience of
JESUS,

James Habersham.

The Copy of a Letter sent by the Reverend Mr. Whitefield to a Friend, with an Extract of a Paragraph taken out of an Account of Georgia, lately published at Charles-town in South-Carolina; and Mr. Habersham's Answer.

Dear Sir,

Bristol, Dec. 30, 1741.

HERewith I send you an Extract of a Paragraph about the Orphanhouse, taken out of an Account of *Georgia*, lately published in *Charles-town*,
by

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by Mess. *Douglas, Anderson, and Talphair*, with my Friend's Answer to it, who is Superintendent of the Orphanhouse I think my Friend's Answer is pretty full. Only I would add, that my last Letters inform me that my Family live and walk in Love, and I have as great a Prospect of the Flourishing of the House as ever. If we have no *Visible Fund*, we have an *Invisible GOD* to support us. HIM we dare trust. HIS Honour is concerned. HE will take care of us. I have not seen the Account of *Georgia* published by these Gentlemen. But if they have not seen more faithful in the other Parts of their Narration than they have been in this, they are not much to be credited. Several Untruths are insinuated; and some peremptorily asserted in it. That God may forgive them this, and all their other Sins, is the hearty Prayer of, Dear Sir,

Your most Affectionate Friend and Servant,

GEORGE WHITEFIELD.

A Copy of a Paragraph about the Orphanhouse, published at Charles-town in

The Narrative of Georgia, by Douglas, Anderson, and Talphair.

'The Orphan-house is situated about fourteen Miles, S.E. of *Savannah*, This FAMOUS Work was begun in *March, 1740*, and during the 'Space of six Months there were about One hundred People (Men, Women, and Children) maintained, and employ'd about it: And according 'to their own Calculation; they have expended about Four thousand Pounds 'sterling. But ever since Mr. *Whitefield* left *Georgia*, the latter end of '*August* in the same Year, it has *decay'd apace*. For besides those he then 'carried Northward with him, a great many have since left them; and 'their Money growing short, they were soon obliged to discharge most of 'the Workmen; besides of late many Divisions have risen amongst them. 'In short, the Design seems to be drawing near to a Period, although at 'this Time the House itself is scarcely half finished, It is built on a *low Pine Barren*. Surrounded on one side with a large Tract of Saltmarsh, 'extending to *Vernon River*, to which they have a Passage by Water when 'the Tides are up, for Small Craft. On the other side they are surround- 'ed with Woods. They have cleared about *ten Acres of Land*, and have 'built several Houses and Hutts. The Frame of the Orphan-house is up, 'the Roof shingled, and the Sides weather-boarded. It is sixty Foot in in 'length, and forty Foot wide. It has two Stories, Cellars, and Garrets. 'The Cellars are built with Brick, which also serves for a Foundation to 'the whole Building. It would certainly be a fine Piece of Work, if fi- 'nished. But if it were finished; where is *the Fund for its Support*? 'And what Service can an Orphanhouse be in a desert and forsaken Colony?'

Note, *Here Mr. Habersham's Letter (which is an Answer to the foregoing Paragraph) should have been, inserted. The Printer not receiving the Copies in Order, was the Occasion of his printing the Answer first.*

This Day is Published (very cheap, containing 99 Pages) as a Preservative against False

Doctrine in these perilous Times,

Justification by Faith only; and the Sinfulness of Man's Natural Will before Justification: According to the Gospel, and the Articles of the Church of *England*.—By ROBERT BARNES, D.D. Who was burnt for the Faith in *Smithfield*, in the Year 1541.—To which is prefix'd, Some Account of the Life and Death of the Author: Extracted from the Book of Martyrs—*To him that worketh not, but Believeth on Him that justifieth the ungodly, his Faith is counted for Righteousness*, Rom. iv. 5. And is of his own Nature is inclined to Evil. Art. ix. Sold by J. Lewis in *Bartholomew-Close*. Price 6d. stich'd, or 9d. bound.

 Saturday, Jan. 16, 1741-2.

[1]

Numb. 41.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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*An Extract of a Letter sent by Mr. Jonathan Barber at the Orphanhouse,
to the Reverend Mr. Whitefield.*

Bethesda, Sept. 4, 1740.

Dearly beloved Brother,

NOT knowing but our Lord may have Business for you at the Northward—and send you thither before you return to us, I have sent you a few Lines to acquaint you with the present State of your dear Family. Many of us have been sick: But, blessed be God! our Sickness has not been unto Death. O that it might be for the Glory of God's Name! All of us are in good Health at Present except *James Marsh*, who was taken with the Flux a few Days ago, and Brother *Habersham* who is much troubled with Worms. I wish I could say our Souls where in as good Health as our Bodies are. But you may give Thanks to the Lord that He hath made your House a House of Mercy indeed unto some. A few Weeks ago the Lord was graciously pleased effectually to call *Thomas Webb*. His Conversion was very clear and much to the Satisfaction of some, especially to his good old Father. Mr. *Kennedy* our Taylor and his Wife have been wrought upon, I hope savingly since they have been here. I am not without hope that some of the Children are, and that the Lord in due time will convert more of them. I hope he is now shewing us that the Work is wholly of Him, that when the Day of his Power, the Time, the appointed Time of his love is come, we may be the better prepar'd to give all the Glory thereof to Him. As to my self I must confess I am a weak and worthless Instrument, to be employ'd in the Work of the Lord, but what shall we say if the Lord is pleased to make use of the foolish to confound the wise? I have, blessed be God! had a little freedom given me sometimes lately to speak to your Family. But I want to have my Heart more and more enlarged toward them and to speak to them more in the Demonstration of the Spirit and with more Power; who knows, perhaps God designs you should have the

Honour

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Honour and Happiness of being the Spiritual Father of many more in your Family; may the Lord's Will be done!

We have received none but the first Pacquet of Letters; but we doubt not you have often wrote to us, as we have to you. We live in Hopes daily of hearing from you. I shall not wonder to hear that you have met with many Trials. But has not your dear Lord and Master made you exceeding joyful in all your Tribulations? And may you depart from your own City, rejoicing that you are counted worthy to suffer Shame for his great Name's sake. Indeed, my dear Brother, the Sufferings of this present Time is not worthy to be compared with the Glory that shall be revealed in us. Let us then follow the Captain of our Salvation; who for our sakes was made perfect through Sufferings, and consider him, lest at any time we grow weary and faint in our Mmds. May you be filled with all the Fullness of God, and be kept by his Power through Faith, to the Salvation of your own, and many other precious Souls. Why should I say I indeed love you? O that I was enabled to do it with a pure Heart, and more fervently, and that I knew how to express it, not in Word only, but in Deed also. I trust you do, and will pray for me, the unworthiest of all the Brethren. All Friends salute you, and long for your Return; but especially,

Your Unworthy Brother in CHRIST,

Jonathan Barber.

P.S. *James Marsh* is about again. *Mrs. Kennedy* has had wonderful Discoveries, and much Joy in the Holy Ghost since I wrote the Above. I hope another Woman in the Family (a Stranger to you) had a saving Discovery of CHRIST last Sunday.

*The Copy of a Letter from the Rev. Mr. WHITEFIELD to Mr. CENNICK
in London.*

Bristol Jan. 6, 1741—2.

My very dear Brother,

ON Saturday Night we began our monthly meeting. It was sweet--- On Sunday I preach'd four Times here and at *Kingswood*. The Lord greatly helped me, tho' weak in Body. On Monday I preach'd twice at *Bristol*, once at *Canham* and examined the Society. The Lord I believe hath called some of them. Yesterday I preach'd twice here, and again to Day once here, and once at *Kingswood*. I have been visited with some sore, or rather sweet Trials. Our great Immanuel makes me to rejoice, and enables me to be more than Conqueror through his everlasting Love. I am just come from *Kingswood*.

Be pleas'd to tell Brother *M*— that I intend coming to his House. He may expect a Letter in a Post or two. If Brother *H*— be in *Town*, pray salute him and desire him to write—my love also to *Joseph*. I go to *Gloucester* God willing on Wednesday, and preach at *Tockington* on Tuesday. I shall send some Letters for Mr. *Lewis's* Paper, but not for this Week. Direct your next to *Gloucester*. I hope to be a Week in *Wiltshire*.

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My *most tender* love to all. My dear Wife and Brother *Syms* join with me. I can no more. Several wait for, dear Brother *Cennick*,

Yours most affectionately in Jesus Christ.

GEORGE WHITEFIELD.

Extracts from a Letter from Dr. John Nichols, Physician in New-york, to Nicholas Spence, Agent for the Church of Scotland. Dated, May 20, 1741.

Dear and worthy sir,

I Receiv'd yours of the 23d of *January* last, and sent your Letter for Mr. *William Tennent*; He has been a very useful Man in training up of Youth for the holy Ministry: He hath had four Sons Ministers, but one of them is dead; *Gilbert, William, and Charles*, are yet alive, all of them Gospel Preachers, and the Labours of most of them bless'd with abundant Success. My dear Friend, you desire to know the State of Religion in this Country, and I have good News to tell you—Our Lord JESUS is triumphantly getting himself the Victory, the Kingdom of Satan falling as Lightning to the Ground before him, many made to cry out, *What shall we do to be saved?* and that in many Places and Corners of this Country from *Boston to Philadelphia*; yea, whole Colleges under Convictions! and many savingly converted, especially the Youth at the College of *New-haven*, in the Colony of *Connecticut*, young Children of six, eight, or ten Years of Age concern'd about their Salvation, and inviting one another to come to Christ! Our Minister (Mr. *Pemberton*, Minister at *New-york*) having been lately sent for to *Connecticut* College upon the Account of the many distressed and exercised People there, in his going and coming preached twice a Day at different Places, told me, that several little Children followed him to his Lodging, weeping and anxiously concern'd about the Salvation of their Souls. O the Power of Divine Grace! There seems to be an unusual Effusion of the Spirit in many Places, especially among the young Generation, and, blessed be the Lord, we in this sinful City, particularly in our Congregation; are not without the visible Effects thereof; many having been, within these four or five Months, under strong Convictions; and not a few, we have great hope, savingly converted to the Lord Jesus Christ. O clear Redeemer, go on conquering and to conquer! *Gird thy Sword upon thy Thigh, O most Mighty, and in thy Majesty ride prosperously! Let thine Arrows sink deep in the Hearts of secure stubborn Sinners, and make them fall down prostrate at the Throne of Thy GRACE.*

Dear Sir, you may think these Things strange, and indeed so they are, but no stranger than true; I have been an Eye witness to some of them, and, to the praise of *Free-Grace*, have experienced them in my own Family particularly. In these Things are the doings of the Lord, and therefore *are marvellous in our Eyes*. The Rev. Mr. *Whitefield* after was made the blessed Instrument of sowing the Seed in these Parts, and the good Lord hath in his Mercy stirred up, and spirited seven more Ministers to water it, *viz.* Mess. *Gilbert and William Tennents, Mr. Pemberton, Mr. Burr, Mr. Mills, Mr. Leonard, and Mr. Davenport*; and some others. But alas, Satan is using his utmost endeavours to drive some of them to Extreams, which

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which I'm afraid will do hurt, and hinder the Success of the Gospel, by being a Stumbling-block to a carnal World: However it's visible and certain, the Spirit of God is at work with many in divers Places of this Country; no doubt, Satan the great Adversary of Souls will do what he can to crush and hinder it. But when it pleaseth the Lord to work, *who can let it?* when he commands Light there shall be Light, and all Clouds shall be dispelled. O that he would take to him his mighty Pow'r and reign, and that his Kingdom may more and more come, and come with Pow'r, and Observation through the whole Earth as in some measure we have of late seen it in these goings down of the Sun. My dear Friend, pray for it, pray earnestly for it. Our little Church is generally full, so that we stand in need of Galleries, but we are not able to build them; therefore we must wait a little longer—But be that as it will, I have comfort to see the Work of God go on, and his triumphant victorious Grace displayed in the Conviction of many, and real Conversion of not a few Souls in this Congregation which is matter of no small Joy to me before *I die*.

June 3. Since writing the above, I have the Pleasure to acquaint you farther, that yesterday being our Weekly Lecture, we had two *Indian Natives* lately converted to Christianity (instrumentally by one of Count *Zinzendorff's* Missionaries) at our Church, as Hearers. There seems to be great and *I hope* glorious things likely to be brought to pass in our Day, the good Lord hasten them, and grant that the saving Knowledge of himself may *cover the whole Earth as the Waters cover the Sea*. O that many may flock into the Lord Jesus *as Doves to their Windows*, blessed be his Name. We in these parts see in some measure. With due Regard, &c. I am, dear Sir, Yours, &c.

An Extract out of a Letter from the Reverend Mr. M—h, Minister of the Gospel at Cambuslang, near Glasgow, in Scotland, to the Reverend Mr. Whitefield.

As it is matter of great Joy and Thankfulness to God, who sent you *Here*, and gave you so much Countenance, and so remarkably crown'd your Labours when here at *Glasgow* with Success: So *I* doubt not but the following Account of the many Seals to your Ministry in and about that City, will be very rejoicing to your Heart, as our glorious Redeemer's Kingdom is so much advanced, and the everlasting Happiness of Immortal Souls promoted.

I am well informed by some Ministers and other judicious and experienc'd Christians, that there are to the Number of 50 Persons already got notice of in and about *Glasgow*, that by all that can be judg'd, by Persons of the best discerning in spiritual Things, are savingly converted by the Blessing and Power of God, accompanying your ten Sermons in that Place, besides several others under Convictions, not reckon'd in this Number, whose State remains as yet a little doubtful. And besides several Christians of considerable standing, who were much Strengthened, revived, and comforted, by Means of hearing your Sermons: being made to rejoice in hope of the Glory of God, having attained the full Assurance of Faith.

[To be concluded in our next.]

 Saturday, Jan. 23, 1741-2.

[1]

Numb. 42.

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[*The Conclusion of the Extract begun in our last.*]

Among those lately Converted, here are several young People who were formerly openly wicked and flagitious, or at best but very negligent as to spiritual Concerns, but are now in the Way of Salvation. Some young Converts are yet under Doubts and Fears. But a considerable Number of them have attained to Joy and Peace in Believing.

Several lately wrought upon in a gracious Way, seem to outstrip Christians of considerable Handing in spiritual Mindedness, and many other good Qualifications: And particular for their Zeal for the Conversions of others, and Love to the Ordinances, without a Spirit of Bigotry or Party Zeal.

These Converts by your Ministry are discover'd from time to time; a good many are but lately got notice of that were not known before; which was partly occasioned by their Convictions not being so strong and pungent at the first as they proved afterwards, partly by the Discouragement they met with in the Families where they resided, and partly by the reserv'd Tempters of the Persons themselves, and their Bashfulness, because of their former Negligences and open Enormities. These Things give ground to hope there may be yet more which may afterwards be discovered, that are not yet known.

Besides these awaken'd by the Power of God accompying your Sermons, there are others awaken'd since that, by means of the great visible Change discovered in their former intimate Acquaintance that were then converted, when they see the Change so remarkable, and the Effects so abiding.

Young Converts are exceeding active to promote the Conversion of others, especially their Relations and near concerns, by their Exhortations and Letters to distant Friends in the Country, and there are some instances of the good Effects of these your Endeavours,

They have all a great love to one another, and all good Christians, and a great Sympathy with such of their Number as are under Doubts and Fears. Such of them as have not received Comfort by their earnest and deep Concern,

cern, and close Attendance on the Means of Grace, are thereby Instrumental to excite Christians of older standing, to more diligence in Religion.

A young Quaker after hearing you has broke off from the Quakers Meeting; and meeting and converses with her other Relations in our Way.

These dear Brother are a few hints of some of the most remarkable things, as to the Success of your Labours at *Glasgow*, by the divine Blessing. May a rich and powerful Blessing give a plentiful Increase to them every where, where you came with the glad Tidings of the great Salvation. With great Respect and Esteem I am, Reverend and dear Sir,

Your affectionate Brother in the Work of the Gospel,

W----m M--C---k.

Extract out of a Letter from the Reverend Mr. W——n. Minister of the Gospel at Dundee in Scotland to the Reverend Mr. George Whitefield.

Reverend and dear Brother,

Since you left this Place many do still ask me if I hear from you, and if I know where you are, and what is your Situation; wherefore I earnestly desire you to write to me, that I may know what to answer them who are your hearty Friends and Wellwishers.—There are not a few here who still remember you in their Prayers, and are thankful to God for sending you to this Place. I verily believe your coming to *Scotland* was of the Lord, and for the good of many Souls. And tho' you met with unexpected Opposition and Discouragement from those who had been your greatest Friends and Intimates, yet that will not hinder God's blessed Designs. It is not the first time that Satan has made use of good Men to hinder the Salvation of Souls: But God chuses to carry on his Work thro' the greatest Difficulties. It would be good News to hear that Mr. *Tennent* were coming to succeed you in *Scotland*, as he did in *New-England*. May the Lord send him to us in the same Pow'r and Spirit as he did to them. My Heart rejoiceth to hear of the good Fruits of your Ministry in several Parts of *Scotland* where you Laboured, of which no doubt Accounts will be sent you from the respective Places. As for *Dundee*, I desire always to bless God for the many Tears I saw shed in it while you was here Preaching to them, and also for those I have seen shed by them since your Departure, especially when you and your Labours have been spoken of. Likewise I desire to be thankful for the agreeable Fruits I perceive among several young Persons in this Place, a good many of them have now joined in Society for Prayer, and repeating of the Sermons, who I apprehend never prayed before. I have been witness to some of them my self, and have been overjoy'd to hear their Expressions, particular to hear them pray with great warmth for you that you might be delivered from your Enemies, and that you might be ascribed to conquer many of them to Christ: And to hear them Blessing God for sending you into the High-ways and Hedges to compel Sinners to come unto Him, and for sending you to call them. Adding that they never knew what State they Were in 'till God sent you to them. O may there good Dispositions still continue among them, and the Fruits appear more and more in their Lives and Conversations to the Praise and Glory of Free Grace, I see the more of these pleasant Buds and Flowers do appear, Satan doth rage
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the more and I feel some of the Effects of it against myself. But O if Christ would Smile no matter tho' the Devil Roar.

Extract out of a Letter from the Reverend Mr. O----e, of Aberdeen, to the Reverend Mr. Whitefield.

Aberdeen, Nov. 27, 1741.

Reverend and very dear Sir,

I Expected to have heard from you ere you left *Scotland*, as I think you promised; and accordingly I wrote to you as soon as I return'd to this Place, where your Name is still dear to many. Only you left us when your Ministry was just beginning to be of use to us. Had you staid but a few Days more, your Pleasure in the Visit you paid us would have been truly great.----

----I shall still long for an Opportunity of seeing the dear Mr. *Whitefield*; and hope you will not quite lay aside your Design of being once more in *Scotland*; where if you are, if possible, I will wait of you, before I desire again your coming here. Pray give my Love and Service to dear Brother S---, to Mr. *Howel Harris*, and to Mr. *Cennick*, though unknown to them. May the Lord's Presence and Blessing be ever with you: And let me beg a Share in your Prayers.

I ever am, very dear Sir, Yours, most: Affectionately in our Great Immanuel, J--- O---e.

Extract out of a Letter from Mr. Humphreys, to the Rev. Mr. Whitefield.

Brinkworth in Wiltshire, Jan. 6, 1741-2.

My very dear Brother,

I Would have wrote to you from *Gloucester*, only had not Time. I really believe my coming out was of God. We had most sweet Opportunities at *Gloucester*. The Presence of the Lord was with me wonderfully; And I believe the People received Benefit. I preached here till Sabbath-Day Morning: Then went to Mr. F---'s upon the Hill, where I sensibly found a Withdrawment. The next Morning I preached under a Hill at *Roscome*; and there was indeed a gracious Melting again. Then I went to *Stroud*, where, by the Advice of dear Mr. *Jenkins*, and some other Friends that were there, I preached in the middle of the Town. I had not begun long before a Serjeant with his Soldiers came to the outside of the Congregation, and beat up for Voluntiers. They were heartened on by Strong Drink, Pot after Pot. There was also a Gun shot off. All this hindered the outside Part of the Congregation from hearing. But (by the Goodness of God) there was no Mischief done. However, I discoursed near an hour to the People that were round about, who, notwithstanding the Noise, said, they could hear me very well. I had much Freedom to speak to the poor Souls, and they seem'd indeed to listen very attentively. Perhaps some true Seed may be sown. From thence I came to *Hampton*, and discoursed in Brother *Adams's* House, with a very great convincing Power: The next Morning also I gave an Exhortation to the Towns-people. From thence on *Tuesday* I came to *Brinkworth*, where the Lord

Lord enabled me to preach about Five in the Evening. The People in general seem to be fed. Some were so filled with the Love of God, that they hardly knew how they got home. I find, my dear Brother, that these Circuits now and then, are very good, on several Accounts.

Your most unworthy Fellow-Labourer,

J.H.

The Copy of a Letter from Brother Adams of Hampton, in Gloucestershire, to Mr. Cennick, in London. Dated, Hampton, Jan, 8, 1741-2.

My dear Brother Cennick,

I RECEIV'D your kind Letter, Dated *December 31* and was much refreshed by it, Glory be to the Lamb, who about that Time was pleas'd to pour on us a large Portion of the same Divine Blessing wherewith you were visited; insomuch that *I* might use many of your sweet Expressions to illustrate the same: But for the greatest Part of the Time since, we find much Coldness, so that a *Laodicean* Spirit *I* fear is amongst us. O may the Lord incline you, dear Sir, to pray hard for the *Times of refreshing* to come to us!

For my own Part *I* am bow'd down with a Sense of the Baseness of my Heart, and Ingratitude to God: And yet *I* fear my Burthen is not what it ought to be. For *I* could with all Things were my Burthen, that left me short of uninterrupted Communion with God. *I* could write much to you of things which concern my Soul, but *I* hope to see you soon in the Country. We long to see you at *Hampton*. Also the dear Brethren in *Wiltshire* mourn your long Absence. Many of them desire kindly to be remember'd to you, especially the Church at *Foxham*. *I* believe a Refreshing-time is coming upon the Brethren in that Country. *I* was with them at *Christmas*; and it was a *Christ-time* to my Soul indeed. *I* expounded there several Times, and was attended with Power! Some Souls were much refreshed.

When *I* hear perilous Times are at hand, methinks something within me seems to rejoice to think of any Way of Deliverance for my Soul from this vile Prison the Body! which retains me in Banishment from that Kingdom to which we belong, even *Jerusalem* above; where *I* hope after a few tedious Days to sit down with you, and the rest of my Brethren of that Country, to bless, and praise the Lamb for ever and ever!

My Wife, with my Brother, and Sister, desire to be remember'd to you, and to Brother *Stone*, and to have an Interest in your Prayers, so also do all the Society who know of my Writing. Always in prayer think upon your very sincere Brother and Servant, tho' unworthy, sinful and poor

Thomas Adams.

Note. *I* have more extracts from Scotland, the the Rev. Mr. Whitefield; and also a long and loving Letter of Advice, from an experience'd Minister of the Gospel in the Country, to a Junior Minister, for next week, inclos'd in a Letter to me

John Lewis.

Next Week will be Published, the Second Edition, of

SELECT Remains of the Rev. *John Mason, M.A.* late Rector of *Waterstratford* in the County of *Bucks*, Author of the *Song of Praise* to Almighty God. Containing a Variety of devout and useful Sayings on divers Subjects, digested under proper Heads, Religious Observations, Serious Advice to Youth, occasional Reflections, &c. and Christian Letters. Recommended by the Reverend *I. Watts D.D.* with a Preface giving some Account of the Author by *J. Mason M.A.* London, printed for *S. Mason* Bookseller, over against *Love Lane* in *Woodstreet*. Where also may be had *Dr. Colman's* Sermon on Souls flying to *Jesus*: And *Mr. Finlay's* on *Christ* triumphing, and *Satan* Raging. Price bound in Sheep. 1s. 6d.

 Saturday, Jan. 30, 1741-2.

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Numb. 43.

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*Extract of a Letter from Mr. F----s D----n, Preacher of the Gospel in
Edinburgh, to the Reverend Mr. Whitefield.*

Edinburgh, Dec. 12, 1741.

My dear Brother,

I Desire to omit no Opportunity of letting you hear from me. The inclos'd came to my Hand a few Days ago, and having the Occasion of this Bearer, thought I could do noless than inclose it to you with these Lines, You see, dear Brother, your coming to *Scotland* has not been in vain. The Fruits of it only begin to appear; for where the Work is Thorough and Real, it evidences itself to be something more than a Flash of the Affections, see *Mark* iv. from 26 to 30. The dear Creatures at the Hospital were overjoy'd when they heard they were mentioned in Yours. I believe if you would write to each of the Hospitals, and send them under my Cover, it would do Service; for the Work seems to be real with many of them. Particulars I cannot name just now, having no Time.

*Extract out of a Letter from Mr. A----r T----s, of Edinburgh, to the
Reverend Mr. Whitefield.*

Very dear Sir,

I Thank you most kindly for yours of the 28th of *November*: It was very agreeable and refreshing. How much do you oblige me in dropping a few Lines! The very Sight of them, before Reading, gave me a certain Pleasure. I bless the Lord for the Door opened in *England* and *Wales*--- Oh how do we here already long for your Return! How many ask me, *When will he come?* I wish the Lord would give you Freedom to enable me to tell them. The Fruits of your happy Ministry appear here more and more daily, blessed be God, to the Confusion of your Enemies. The Societies in the Traders Hospital are now about 24 Persons in Number, and the C-rp: ls about 12.

The

To Mr. John Lewis, Printer, in Bartholomew-Close, London.

Leominster, Jan. 6, 1741-2.

My Dear Friend,

I Have observed some dear young ones I trust called of God, to publish the Gospel to Sinners, have for want of duly considering some Parts of Sacred Advice, been guilty of some Errors which has been prejudicial to our Great Redeemer's Work in their hands, for whose Service the following hints are intended, if you think proper to let them have a Place in your Paper. May the Lord direct and bless all our Endeavours to promote his Blessed Interest.

ADVICE to a JUNIOR MINISTER.

My dear Friend,

FROM a tender Regard to our glorious Redeemer's Work in your Hands, I give me leave to remind you of that SACRED Advice by the Apostle Paul to Timothy a young Bishop, 2 Tim. ii. 24, 25. The Servant of the Lord must not strive; but be GENTLE unto all Men, apt to teach, PATIENT in MEEKNESS, instructing those that oppose themselves, if God peradventure will give them Repentance to the Acknowledgement of the Truth.

One sort of Persons that will oppose us are prophane Sinners, we must instruct them in Meekness as the Apostle did the Athenian Idolaters, Acts xvii. 22, 23. and those that defamed him, 1 Cor. iv. 13. And as the Angel when contending with the Devil, Jude ix. Harsh Words, and censorious Expressions are of the Flesh, and often suggested by the Devil to invalidate our Testimony, which consists only in solid Truths and strong Arguments.

Objection. Paul called Elymas the Socerer a Child of the Devil. &c. Acts xii. 10.

When this Objecter has the same power as Paul to work a Miracle as he then did, and in a Case alike circumstanced let him use the same Language, if he think it his Duty, in other Cases this is no precedent.

Another sort of Persons that may oppose themselves may be Professors of Religion, these we must then instruct with Meekness. Thus the Apostle instructed the backsliding Galatians, even then when he stood in doubt of them, he calls them his little Children, his Bowels are moved towards them, he travails in birth again until Christ be formed in them, Gal. iv. 19, 20.

Yet he most faithfully and plainly exhorts and warns them against Dangers with hard Arguments, but soft Words which cut the deepest, when harsh censorious Expressions raise the Flesh and the Devil, and harden the Heart against Reproof, and we can expect no other when we go out of God's Way, The Apostle carefully avoided this Error even when the Galatians accounted him their Enemy, because he told them the Truth in Meekness and Love.

Thus the seven Churches in Asia were reprov'd, Rev. ii. iii. If we strictly conform hereunto we discharge our Duty, and out of Occasion from those who seek Occasion against us.

But if our Reproof be in Words harsh or censorious, the Reprov'd will say

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say we are proud and conceited, and act contrary to both the Precepts and Principles of Christianity, and so by us be hardened, instead of humbled.

Objection. The Apostle says, Rebuke them sharply, that they may be sound in the Faith.

True: But see that your Sharpness and Censure be against its proper Object Sin, the Fault reprov'd; Censure and abhor the Sin, but love the Person. Thus our dear Lord does by us. The End of this Reproof is that they may be sound in the Faith. But if we censure the Person, this tends rather to destroy their Faith.

There are many wise Virgins in a Slumber, and foolish Virgins also, who have only a Lamp of Profession, without Oil; and such a likeness between them, that the most judicious and long-experienc'd Christian in many Instances cannot distinguish: and this is not to be wonder'd at, when the Primitive Christians, under a plentiful Effusion of the Spirit, were mistaken in the Case of *Simon Magus*, and others. *Judas* appear'd every way so like a true Apostle, that he pass'd undiscover'd by the rest.

For our Assistance herein, 'tis necessary to consider the present State of the Church of God, which, like the Year, has her blooming *spring-time*, and also her *Autumn*; 'Tis evident that the later has been the state of God's Church for several Years past, as described by our Lord in *Matt. xxv*. While the Bridegroom tarried, they all both wile and foolish slumbred and slept. The wise Virgins, the best of Christians, all, everyone in a slumber, a spiritual slumber, which renders their spiritual Senses weak and unactive, either towards God, or against easy-besetting Sins, and a subtil beguiling Adversity. Here, my dear Friend, Satan will endeavour to mislead you, and probably suggest to you that they are dead, they only have a Head-notion, like the foolish Virgins, but no true Life nor Power, and so excite you to suspect and censure the Generation of God's Children, because it is not the blooming *Spring-time* with them. I sleep, but my Heart waketh (says the Spouse, *Song v. 2, 3, 4, 5.*) it is the Voice of my Beloved; here we must cautiously distinguish: A Person asleep seems as dead, but is not; the Spouse, tho' asleep, her Heart is so far awake that she could tell the Voice of her Beloved, but slumbers still, and does not arise and open to him till he put in his hand by the hole of the Door; then, when she is under powerful Operations she arises and opens to her Beloved.

No, my dear Friend, God's dear Children are as precious in his Sight when they number as when they are awake, in their *Autumns* as in their *Blooming-spring*, and if they are not so to you, beware lest you provoke God to leave you to fall into the like Slumber.

Persons entering on a Profession of Religion with very much Love, Life and Zeal are like an Orchard in the blow, but when the blasting Wind comes the Blossoms fall, there may at Gathering Time be but little Fruit, We have seen Persons entering upon a Profession with a flaming Love and Zeal much exceeding old Professors like the *Galatians*, to run well for a Season, till the blasting Wind of Temptation comes, then some fall quite away like Blossoms that fall to the Ground: some rest in the form of Religion and State of foolish Virgins: Some grow in Substance but little Appearance, and perhaps all like the Church of *Ephesus* lost their first Love, and in a spiritual Slumber (*Mat. xxv. 5.*) appearing as Dead, but are not, see *Mat. xiii. 18.* to 24. ver. 47, 48. Here we are taught to see the Error of that Servant,
that

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that was for gathering out the tares, tho' says our Lord lest ye root up the Wheat also, *Mat.* xiii. 28, 29. Alas, we may easily mistake Wheat for Tares, and Tares for Wheat; therefore we must carefully avoid Judging or Censuring any Persons or People, and in all our warning and reproof. Strictly conform to sacred advice and the practice of the Apostles in Meekness, instructing thole that oppose themselves to avoid all evil Surmisings as we would escape the Snare of the Devil, and as we expect to abide in God's Tabernacle in the stormy Day of his Wrath; we must never take up, or give Credit to any reproach or report against another Christian, nor judge until we hear the accused Person's defence. *Psal.* xv. If the Lord preserve you here against the Wiles of the Devil, and Deceitfulness of your own Heart, and enable you to act according to his Word, you may be of very great use amongst older Professors in awakening them out of their spiritual Slumber, but if you depart from divine Counsel, hereby you are likely to be of little use to God's dear Children in a slumber, as is the case of some dear young ones before you, for want of more Experience and Regard to God's holy Word, for if we expect the Blessing of God, we must be found acting according to his revealed Will.

My best Wishes attend you and all the Ministers of the Reformation. May the Lord make you all Plants of Renown, Workmen that need not be ashamed, rightly dividing the Word of Truth, and daily add Seals to your Ministry that may be your Crown of Rejoicing in the Day of the Lord. May the Lord make you a spiritual Father of thousands, and abundantly pour down upon you the Spirit of Wisdom and Understanding, and make you successful in awakening older Professors out of their spiritual Slumber; which is the hearty Desire and unfeigned Prayer of

Your Affectionate Friend, &c.

Note, *More Extracts from Scotland, giving extraordinary Accounts of the Progress of the Gospel in those Parts, will be (by Divine Permission) inserted in next Week's Paper.*

Just Published, the Second Edition, of

Select Remains of the Rev. *John Mason, M.A.* late Rector of Waterstratford in the County of Bucks, Author of the Song of Praise to Almighty God. Containing a Variety of devout and useful Sayings on divers Subjects, digested under proper Heads, Religious Observations, Serious Advice to Youth, occasional Reflections, &c. and Christian Letters. Recommended by the Reverend I. Watts D.D. with a Preface giving some Account of the Author by J. Mason M.A. London, printed for S. Mason Bookseller, over against *Love Lane* in Woodstreet. Where also may be had Dr. *Colman's* Sermon on Souls flying to Jesus: And Mr. *Finlay's* on Christ triumphing, and Satan Raging. Price bound in Sheep. 1s. 6d.

This Day is Published (very cheap, containing 99 Pages) as a Preservative against False Doctrine in these perilous Times,

Justification by Faith only; and the Sinfulness of Man's Natural Will before Justification: According to the Gospel, and the Articles of the Church of *England*.—By ROBERT BARNES, D.D. Who was burnt for the Faith in *Smithfield*, in the Year 1541.—To which is prefix'd, Some Account of the Life and Death of the Author: Extracted from the Book of Martyrs—*To him that worketh not, but Believeth on Him that justifieth the ungodly, his Faith is counted for Righteousness*, Rom. iv. 5. *And is of his own Nature is inclined to Evil.* Art. ix. Sold by J. Lewis in *Bartholomew-Close*. Price 6d. stich'd, or 9d. bound.

Saturday, Feb. 6, 1741-2.

[1]

Numb. 44.

The *WEEKLY HISTORY*:

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Extract of a Letter from the Reverend Mr. WHITEFIELD to Mr. CENNICK in London.

Gloucester Jan. 28, 1741.¹

My very dear Brother,

ON *Friday* last I left *Bristol*, having first settled Affairs almost as I could wish. At *Kingswood* I administred the Sacrament on *Wednesday* Night---It was the Lord's Passover---On *Thursday* we had a sweet Love-feast---On *Friday* the Lord was with me twice at *Tockington*.---On *Saturday* I broke up some Fallow-ground at *Newport* by Preaching with Power to about Two-thousand People---In the Evening I preach'd here---and on *Sunday* Morning---The Lord gave it his Blessing.---About Noon I preach'd again at Mr. *Fowlers* to a large Congregation. In the Evening to many Thousands at *Stroud* with wondrous Power. On *Monday* Morning at *Painswick*, And ever since twice a Day here---Our Congregations I think are larger than at *Bristol*. The Word proves sharper than a two-edged Sword, every Sermon is blessed---These Words follow me, *I have much People in this City*. I am just now going to *Chafford*.

I thank you for writing to me. Pray write often. God willing, I visit *Hampton* Society to-night, The same I think to do in *Wiltshire* soon. I want to be in *London* as soon as may be---Pray that the Lord would shew me his Will. My dear Fellow-Traveler salutes you. We must to *Chafford*. Adieu. The Lord be with you, and abundantly refresh your Soul---My most tender Love to all. *Brethren pray for,*

Yours,

Most affectionately in JESUS,

GEORGE WHITEFIELD.

Extract

¹ The date Jan. 28, 1741 is wrong. Whitefield was not in England at that time. He landed at Plymouth on March 11 from America. It should be Jan. 28, 1741-42.

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Extract of a Letter from a Person at Edinburgh, to a Friend at Glasgow, giving an Account of the Success of the Gospel at Edinburgh, by Means of Mr. Whitefield's Preaching there.

Edinburgh, Nov. 21, 1741.

I Had the Unhappiness not to come here till Mr. *Whitefield* was gone: and so cannot tell what Opinion I should have formed, had I seen and heard that extraordinary Person. But the Testimony of others, and what I have been Witness to, of the Fruits of his Labours, conspire to make me think highly of him.

Soon after I came to Town I waited on one of my Acquaintances, a Master in *Heriot's* Hospital, who surprized me much with several things, he told me concerning the remarkable Change in the Behaviour of his Boys: Some of them who were stiff and untractable formerly, and Ring-leaders to the rest in the Vices incident to that Age, are now (said he) turn'd easy about their beloved Diversions, spending their Time in reading the Bible, and Books of Piety, and exhorting their Fellows to do the like.

It was formerly, and always the Custom among them, when they retired, after Eight at Night, to their several Appartments, to sing part of a Psalm, and pray: but then there was little Decency or Order amongst them; while one rehearsed the Lord's Prayer or Creed, some were laughing, some otherwise employ'd: all were in Confusion. But now, in a calm Evening, through every Corner of that large House, you may hear little Societies worshipping the God and Father of our Lord Jesus Christ, breathing from their Souls a warm and holy Devotion, acceptable to God through the Merits of their Saviour. Thus employ'd, they continue 'till late at Night; and thus they begin the next devoted Day.

My Friend took me where I overheard a Number of them engaged, as I have just now said. After reading some part of the Scriptures, and singing, *Thee will I love, O Lord my Strength, my Fortress is the Lord*: one of them, a Boy about 12 or 14 Years of Age prayed: But Oh! how did he pray? with what Simplicity and Fervour? how much removed were his Expressions from that Tumour and Pride of Language in which our sublime Gentlemen talk to Heaven! Surely the Spirit of God taught him to pray: and I persuade myself you would think so too, could I fully tell you how humble he was in his Confessions; how thankful to God for Jesus Christ; and how fervently he pleaded for the Divine Blessing, the Effusion of the Holy Ghost and Grace to all Mankind.

When my Comrade and I had heard out with Pleasure, we nipped away, afraid of being perceiv'd by them, and afterwards entertained ourselves with some Reflections upon that Occasion.

You who have heard Mr. *Whitefield*, what is it with him that so powerfully moves the Heart to Goodness? Is it that the Son of God delights thus to honour one according to his own Heart, a passionate Friend of human Souls? Is it that God is pleased in a peculiar manner with him, who is emboldened to own derided Truths before a base degenerate World? Indeed I am inclined to think so. *Enthusiasm* is a fashionable Word, and seems to sound prettily with many: but People should use it with Caution, lest they do despite to the Spirit of Grace by giving that Name by

way

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way of Contempt, to his Operations. For this Spirit, we believe, even now, as in all other Ages, is moving in the Church, producing the Divine Life in Elect Souls, which are at present, the Light of the World, the Salt that preserves it from Corruption, also are afterwards to be Ornaments to the House of God, and perhaps to shine there with the keenest Rays of created Glory.

Extract of another Letter from another Person at Edinburgh, to a Friend at Glasgow, concerning the Success of the Gospel at Edinburgh, by Means of Mr. Whitefield.

GLORY to the Lord of the Harvest, there has been, I hope, an In-gathering of Souls to Jesus Christ here. There has not only been a Noise and Shaking among the dry Bones; but the Spirit of God has entered into many of them: and they live and stand up a beautiful little Army: so that, with Joy I say it, Time would fail me to tell all the Instances that have come to my Knowledge.

Among others, there is a Lady's Page: and four Persons formerly very worthless, *viz.* Two Soldiers, a Fiddler, and an Alehouse-keeper, have now joined in a Society for Prayer: their Lives quite changed, and those Mouths that were filled with Curling, now singing Praise; and they speak feelingly of the Love of Christ, and freely own what they were when Free-Grace took hold of them.

There are two Ladies: One old and another young: The old Lady was a discreet Moralist: The young Lady was wholly taken up with the polite Diversions of the Age: But now there is a visible Change upon their outward Behaviour, as a Consequence, it is hop'd, of the inward Change of their Hearts: Their chief Delight on Earth, is now in the Society of the Godly, whom they before despised as poor Enthusiasts; in secret Devotion, and in attending Gospel Ordinances in Publick, which they do very closely.

I know several Instances of graceless prophane Men, who appear to be quite changed, and now keep up the Worship of God in their Families, and Servant-Maids who never concern'd themselves formerly about Religion, are now running after Ordinances, and under great Concern, since Mr. *Whitefield* was here—But the Effects of his Sermons have been most surprising among the younger sort, of which I shall offer you a more particular Account, because I have had occasion to converse with some of them.

A certain young Woman, who, as she says herself, had never in her Life a Concern about Religion; but was a Swearer and a Liar, and went to Church only sometimes on a Sabbath Afternoon, reckoning the Forenoon was little enough for her to dress her self in: And when she did go, it was not to hear a Sermon, but to see and be seen. However one of her Companions, with much ado, prevailed with her to go one Sabbath Evening to the Park, where Mr. *Whitefield* was to preach. They were long there before Sermon began, and spent much Time in laughing and diverting themselves to the great Disturbance of the People. When Mr. *Whitefield* enter'd the Pulpit, or Tent, this young Woman despis'd him in her Heart, as a
young

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young Stripling, pretending to reform the World. His Text was, *Old Things are pass'd away, and all Things become new*. She thought when he describ'd the natural Man, that he knew all that was in her Heart, and that he was just describing her; which gave her great Uneasiness then. When he came to make a free Offer of Christ, to these very Sinners he had been describing, she wondred if it was true, that he was inviting such a one as she was. She came home with great Disturbance in her Mind, resolving never to go back again, hoping if she had a Sleep, she would recover her former Composure again. But Sovereign Mercy did not leave her so her Trouble increased, and to the *Park* she must go again: and so continued hearing and distressed, 'till the Sacrament was administred in *South-Leith*, where she communicated; and there she got a blessed Discovery of the Love of Christ to her Soul, and was made to close with him by Faith. This is the Account she gave of herself to a judicious Christian of my Acquaintance.

I shall now give you what Information I can about the Three Hospitals.

As to *Heriot's Hospital*, I hear there is' a great Reformation there: That Boys there, who were Ringleaders in all Folly and Frolicks, are now as exemplary for Piety, and encouragers of the rest to seek GOD, and they have a Society among them for Prayer, and Conference about the Case of their Souls.

As to the *Traders Hospital*, the change there is as remarkable, There is particularly there, one Girl that was so vicious, that they were thinking of putting her out of the House, who is now become remarkable for Piety: there are about 16 of them who have a Fellowship meeting every Week: and there are two young Ladies of about 12 or 13 Years of Age, the Daughters of a pious Lady in this Place who have joined them. They all at these meetings pray by turns; and there one may here the dear young Things, telling what the Lord has done for their Souls, and speaking of the Love of Christ manifested to them—Their Mistresses say, they were never so obedient and dutiful as now, which I think a good Proof of a real Work of God on their Souls.

As to the *Merchants Hospital*: the Word seems to have left abiding Impressions on a great Number of Girls there: so that their Way is quite altered: they are grave, and not given to Frolicks as formerly, and have not that Levity in their Air they used to have: and some of them appear to have a saving Change wrought upon their Souls: they speak of their lost state by Nature; and that they were running to the *Pit*, when *Mr. Whitefield* was sent, as the Lord's Messenger, to warn them of their Danger: and they mention such a particular Sermon as awakened them, and at such a Time they were made to lay hold of an offered SAVIOUR.

[To be concluded in our Next.]

Next Week will be published.

A Letter the Rev. Mr. John Wesley. In *Vindication of the Doctrines of Absolute unconditional Election, Particular Redemption, Special Vocation, and Final Perseverance. Occasioned chiefly by some things in his Dialogue between a Predestinarian and his Friend; and in his Hymns on God's Everlasting Love.*—London, Printed by John Hart: And Sold by S. Mason, Bookseller, over-against Love-Lane, in Woodstreet, 1742, Price Stitch'd in Blue Paper, Eight-Pence.

 Saturday, Feb. 13, 1741-2.

[1]

Numb. 45.

The *WEEKLY HISTORY*:

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[Price One Penny]

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[*The Conclusion of the Extract begun in our last.*]

There are about 9 of them meet thrice a Week for Prayer: four of these appear'd to be under some Concern before Mr. *Whitefield* came; yet they speak as much as the rest, of the Good they got by means of his Preaching. There are about 11 or 12 more, that meet by four, or three, or two, for Prayer, some of them very young; and after Diet, they sing Psalms or Hymns by themselves: four or five of the Children that seem to be wrought on, were among the most Ignorant and Thoughtless in the House, and one of them was given to several Vices, such as Stealing and Lying.

As to the Sentiments of Christians in this Place, concerning that worthy Person, who has been the Instrument of so much Good here; it is their Opinion, That he is the most holy, humble, and self-denied Man, they ever saw; and that he preaches the plain Gospel of Jesus Christ, in its native Beauty and Simplicity. Much of the Glory of Divine Sovereignty appears in the Choice of Instruments to carry on his own Work, whereby he would stain the Pride of all Glory, and convince us, that the Excellency of the Power is of God, and not of Man.

*A Copy of a Letter from the Rev. Mr. WHITEFIELD, to Mr. CENNICK
in London.*

Gloucester Feb. 6, 1741.

My very dear Brother,

IT is high Time for me to send you another Letter. Blessed be God, I can yet send you glad Tidings. The Word of the Lord runs and is glorified in these Parts. The *Evening* after I wrote my last, I preached at *Chafford* to two or three thousand People, and in the Evening at *Hampton*, tho' my Body was weak the Strength and Power of the Lord Jesus was exceedingly magnified. The Holy Ghost filled the Room. The Weeping was like that in the Valley of *Haddadrimmon*, only it seem'd to be a Weeping

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ing that proceeded from a Looking to Jesus. After this we had a sweet Love-feast. And I hear the Inhabitants are so affected towards me that a great Persecutor has invited me to her House. On *Monday* Morning, God willing, I preach at *Hampton* again. On *Friday* was sevensnight in the Morning we had a sweet Meeting at Mr. *Fowler's* of the Hill, and another at *Gloucester* in the Evening. On *Saturday* the same here twice. On Sabbath-day the Lord blessed me mightily. In the Morning I preached here, at Noon, at Mr. *Fowler's*. Oh how did the Power fly around the great Congregation. In the Evening again at *Stroud* to about seven thousand People. The Fields were white ready to I harvest. And God gave me so much of his blessed Presence that the Word fled like Lightning and was sharper than a two-edged Sword.—On *Monday* and *Tuesday* I preached twice here as usual. It wou'd delight you to see such large and regular Congregations. Our Master vouchsafes his Presence, and many are brought under Convictions, On *Wednesday* Afternoon I preach'd again at Mr. *Fowler's*. But such a Meeting I never had before in *Gloucestershire*. Jesus rose in the Chariot of his Gospel most triumphantly indeed. Some could scarce bear what God gave them. Afterwards I examined near thirty Men and Women, and formed them into a regular Society. Some of them I believe have received Christ, others mourning after him. I came to *Gloucester* about Midnight, and continue to preach with Freedom and Power twice every Day. Yesterday Morning was an especial blessed Season. In the Afternoon I preached in a Church in the Country. The Minister refused me the use of it, but the Church-wardens gave me leave, and I preached from the Reading Desk. The power of the Lord accompanied the Word. The Awakening in these Parts seems to be greater than ever. The Opposition is inconsiderable. The younger Clergy begin to open their Mouths, but that only opens the Peoples Eyes the more.—Next Week I think to move hence, and visit the Churches in *Wiltshire*. Letters from *Philadelphia* inform me of the Continuance of the Work of God in those Parts. Brother *Humphrey's* goes on well at *Bristol*. We only want more Labourers. My dear Wife and Brother *Syms* salutes you.—I tenderly love and pray for you and the whole Church—You do the dame for, dear Brother *Cennick*,

Ever Ever Yours in Jesus,

G. WHITEFIELD.

*The Copy of a Letter from Mr. Humphreys, to the Society at Deptford, near
LONDON.*

Gloucester, Jan. 16. 1741-2.

My dearly beloved, Children of God,

I Have been long absent from you, but have not utterly forgot you, I frequently remember you before God, both publicly and privately. I have been a Circuit round the Country; and am now at *Gloucester*, where a great Number seriously attend upon the Word both Morning and Evening, and seem to be earnestly enquiring the Way to *Zion*, with their Faces thitherward. Several have been with me under Convictions. And the Lord indeed has given me much Freedom of Speech. And I am verily

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rily persuaded my coming here was of God. Glory be to my dear Master, who secretly leads me by the Hand, and conducts me, I believe, where-ever he would have me go,—At some Places where I have been, how glad would they be with a Gospel Sermon, if it were but once in three Weeks, or a Month. The dear Lambs have come round about me; and as children cry to their Parents for want of Bread, so have these for the Word of God.—Lord Jesus, thou great Shepherd of the Sheep, have Compassion upon the Multitudes, who labour under a Famine of the Word!—I speak this, that you may learn to prize your Privileges. O, loathe not your Manna as light Food. Be thankful to God again and again for sending and continuing the Gospel among you. Make much of your Opportunities. But above all, admire and love the blessed Jesus himself, who tho' he was rich, yet for your sakes did he become poor, that you thro' his Poverty might become rich. Think daily upon the great Mysteries of his Incarnation, Cross, and Sufferings. Feed continually upon the Flesh and Blood of the Crucify'd IMMANUEL. Let an hourly Sight and Sense of your Sinfulness, make you cleave close by Faith to the Lord your Righteousness. Watch over the Motions of your own Hearts. Always consider that you have a dangerous Enemy within you. He that does not know this is asleep. Happy will it be for you if you are always upon your Watch.—I am just now come from Preaching: the Lord has been most wonderfully with me. I have had such a sweet Hour in my own Soul, as was better to me than thousands of Gold and Silver. The beloved JESUS has been lavishing his Love upon me. I believe also the Hearers were much affected, with the Droppings of the Grace of Christ. O how highly are Sinners favour'd! Sinners alone can taste such Grace, O what are the Kisses of Christ's Mouth worth! His Love is truly better than Wine. He is fairer than the Sons of Men: Grace is poured out into his Lips, God hath anointed him with the Oil of Gladness above his Fellows. His Garments smell of Myrrhe, Aloes, and Cassia. He is sweet and delicate in his whole Appearance. He is the Lord of Hosts, and HOLY is his Name.—I have been lately much convinced of the Necessity of the SPIRIT. GOD the FATHER has done great Things for us: And the SON has done great Things for us: But unless the HOLY SPIRIT does his Work also, the rest will be in vain. The Spirit must take of the Things of Christ, and reveal them in us, and apply them to us; and plough up the Fallow-ground of our Hearts; or die Christ will be without Form or Comeliness to us: neither shall we see any Beauty in him, wherefore we should admire him: nor otherwise will the good Seed meet with any Reception in our Hearts. But when the Spirit opens our Eyes, then we can see Jesus with a Witness: When he unstops our Ears, then can we hear and distinguish his Voice: When he quickens our Smell, then the Garments, Blood, and Wounds of our Saviour are all of a sweet Odour. His Name is as Ointment poured forth. Therefore do ye, O ye Virgins of *Deptford* and *Greenwich*, love him. And join with me, the chief of Sinners in praising the LAMB that was slain.

J. HUMPHREYS.

Extract

The Copy of a Letter from Mr. T.L. and J.K. of Edinburgh, to the Reverend Mr. GEORGE WHITEFIELD.

Edinburgh, Dec. 26, 1741.

Reverend and Dear Sir,

THE Spirit of the Lord has been blowing on the Hearts of many young ones in our Hospitals at *Edinburgh*, through your Labours; also many others are blessing the Lord that ever they heard you. We have likewise very comfortable Accounts from *Dundee*, *Aberdeen*, and other Places. And particularly we had a Letter two Days ago from *Glasgow*, wherein our Correspondent writes us, *That the Number in that Town; that have been effectually touch'd, amounts to Fifty; and, in several Parishes about, some Eight, Six, or Ten, and the like; all which seem to be in a fair Way if Recovery from a Spirit of Bondage: Divers of them have received Comfort, and are filled with Joy and Peace in Believing.* These are our Correspondent's Words, and as we assure you they are refreshing to us, so no doubt they will be to you, seeing by this Display of the Power of Divine Grace, your great Master, and our common Lord is glorified,—We had also a Letter to ourselves from *Newcastle* (and which is supported by another written from thence to one of our Acquaintance in this Place) giving a very savoury Account of the Success of the Gospel there, through the Lord's graciously blessing the Ministry of the Reverend Mr. *George Brown*.

This likewise is Matter of rejoicing. As (if we may credit antient Seers in this Land, Men who lived near God, whose Heads many times leaned on their Master's Bosom) a Day of Trial and great Tribulation is a-waiting the Inhabitants of *Scotland*, and there are sundry Reasons to induce us to think it is not far off; How happy is it, that the Lord Jesus is a picking up his Elect Vessels from among the Herd that are reserved to a Day of Slaughter! Surely it is high Time we were entering into our Chambers, 'till this Indignation be overpast. Happy he, and he only, that dwells under the Shadow of the Almighty, and who can say of the Lord, *He is my Refuge!*

Just Published (Part. II.)

SACRED Hymns for the Children of GOD, in the Days of their Pilgrimage.—By J. C.

And a Voice came out of the Throne, saying, Praise our GOD all ye his Servants, and ye that fear Him, both small and great. &c. Rev. xix. 5.

O bless our GOD, ye People; and make the Voice if his Praise to be heard, Ps. lxvi. 8.

And when they had sung an Hymn, they went out into the Mount of Olives, Matt. xxvi. 30.

London, Printed by John Lewis, in Bartholomew-Close: And Sold by the Author, at Mrs. Powels at the top of Bunhil-rou, near Old-street.

 Saturday, Feb. 20, 1741-2.

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Numb. 46.

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The Copy of a Letter from Mr. HOWELL HARRIS, to Mrs. E. P. in

LONDON.

Trevecka, Feb. 4, 1741-2.

My dear dear Sister,

THIS Week I receiv'd your kind and tender Letter, and notwithstanding all my Hurry, I could not help begging leave my Master to sit down a few Moments, to tell you, I am not suffer'd by HIM who has all my Grace treasur'd up in Him, to forget you: Tho' to me belongs all Shame and Confusion of Face, as having in my Nature neither Love, Gratitude, Faithfulness, nor Concern our Pity to any: But our Head and Husband is full of Grace and Truth; He supplies all our Wants; He now appears in the Presence of the Father for us; his glorious Robes cover all our Nakedness, and in HIM is our Fruit found---tho' you are barren, and unholy, and unclean, yet look up, and see a holy Husband, and you are reckon'd perfectly holy in your HEAD, as well as perfectly just. The Thoughts of the dear IMMANUEL, tho' I now but little of Him, do ravish me! I am but a Child, nay, a Babe—I can't speak plain of my dear Lord, I continually dishonour Him, but still he loves me. Tho' you forget Him, and that is your Shame, and shews more whose Off-spring you are, yet He forgets you not, but still has your Name engraven on the Palms of his Hands.---He is a Faithful Friend, and a most tender Husband, He is ready to hold out the Scepter of his Love, and to reach his Hand to help us up when we fall. He never wants an open Ear and a sympathising Heart to receive our Cries; and never hides his Face, but in Love; and never wounds but in order to heal; nor cast us down, but in order to raise us up the higher; nor seems to withdraw from us, but that He may abide the longer with us, and make us more meet to be his Companions and Friends.—O how willing is he to open all his Treasures to your happy Soul: And when He has shewn you the Riches of his Grace, to say in a secret Whisper, *ALL, ALL is thine.*—O glorious Liberty! And is all that Christ has, all that

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He brought, all the Victories he got, for us! O amazing Love! 'tis too great a Weight of Glory! my Soul blushes with a holy admiration! And are we call'd to this Kingdom, and to have our Fellowship with the Father and with his dear Son? And has he sent his Spirit to our Hearts to cry Abba, Father? And are we so nearly related as a Spouse to her Husband, one Friend to another, the Member to the Head, a Child to a Father? O then stand not at a Distance! Use a holy Freedom with so near a Friend, be very importunate; ask anything of him you want, and plead your Relation to Him; He can't send the Hungry empty away. The Groans of his dear Lambs under their Burthens, and the Cries of his little Babes, having lost him, do pierce his Heart. He can lay his Lambs in no other Place but his Bosom. O tender Shepherd!--tho' we are Fools, yet we don't err.

Sure our dear Lord loves you. I am fill'd with Him as with Manna, since I sat down to write to you: And may you drink of that River that flows from under the Throne; and feel the Name of God wrote on your Soul in reading it!--O what wou'd my Soul give for being made instrumental to comfort any of the poor dear precious Lambs that are equally dear to the dear Shepherd, with the strongest and boldest Soldier: For his Love is free, and for want of seeing it so, is the Reason of our Doubts and Fears, from the Principle of the old Covenant of Works in us, we stumble at every Command, going still to obey it ourselves; not seeing that the End of it is to send us to Christ to work it in us.--Indeed I can now say, I love all the little ones, but when our dear Lord will send me up, I can't tell: I wou'd write to each of them, but have no Time indeed. Methinks I see you before the Throne, pleading your Weakness, Blindness, and Corruption, and your dear Lord smiling upon you; and Satan envying your Love and Simplicity, and striving always to divide you, and to breed Jealoulies among you; but his Head shall be bruised for it by our Captain, who has conquer'd him in his own Person, and will in all his Saints in his own Time and Way---If you feel yourselves hard under the Word, and, as you think, not edify'd, I believe 'tis a common Case, for we are often taught some Lessons in those Frames, which we could not learn before; and that was the Way God manifested himself to us at that Time. All Wounds are not heal'd in the same Manner. When Christ comes down some of his Lambs he feeds with Tenderness, others at the same Time he seems to frown on; some he heals, and some he wounds at the same Time, and with the same Love to all these---You'll come to see that his Hidings,---your Crosses, &c. flow as much from his Love as his tenderest Smiles. Indeed He changes not.

HOWELL HARRIS.

Extract of a Letter from a Minister in the Country, to his Friend in London.

Feb. 3, 1741-2.

Dear Mr. M.

I Have read over all the Weekly Papers, and the more I read, the more is my Faith confirmed in the good Work that is going on, the more my
Joy

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Joy and Thankfulness increases before God. I am sorry to say too, the more do I wonder that so many of the Ministers and People of God (for such we must think, many of those are who will not at present believe this is the Work of God) can resist such Evidence, which I think can hardly be greater, unless Miracles be added; and those Things, if seriously attended to, will be found to be Miracles themselves. If Conversion is a Miracle, being a thing done above Nature, what must such Numbers of such Conversions be? When a little one becomes a Thousand, and a small one a mighty Nation, who will doubt, it is the Lord that hastens it? I am most of all surprised that so few of our Dissenting Ministers encourage this good Work; I am sure our Forefathers would have rejoiced to see it, and would have heartily joined in carrying on the good Work. While I lament this in our Ministers here, my Heart rejoices to see it otherwise in *New-England*: I could wish myself there, to join those my Reverend Brethren and Fathers. Worthy and good! Dr. *Coleman's* Spirit I cannot enough admire: Are none of our Ministers in *London* stirred up by him? Oh that they yet may there and every where! Our Ministers hereabout still continue prejudiced, I wish Mr. *Whitefield* would come hither, I seem confident the Prejudices of many wou'd be overcome by his coming among them. I am grieved that God so much frowns on us in these Parts as to hinder his dear Servant from coming hither: As to my self, I am afraid I am not worthy of the Favour I have so often, and with such Importunity desired. But Oh do desire dear Mr. *Whitefield* once more from me that I may see him. I have suffered many things for him, and want to be quickened and strengthened by him. And wou'd he come hither, I am confident he would do much good. There has been for some Months past a Breathing upon the dry Bones, and many dead Sinners begin to live; a Spirit of Prayer is poured out on many; and Religious Societies are forming among us; this is all a new Work: Oh how might it be strengthened, wou'd our dear Brother come with his quickening Word of Exhortation! I have distributed the Weekly Papers among my People, and they are much affected with them: They join me in Desire to see Mr. *Whitefield*. I am now married, and got into a House of my own, where dear Mr. *Whitefield* will meet with a most cordial Welcome, as well by my dear Wife as by me. Give my best Affections to him. I wou'd write to him myself, did I know where he was: And if God will permit him, let him come to, my dear Friend, Yours and His in the dearest Bonds, and, I trust, a sincere, though weak and unworthy Brother and Fellow-Labourer in the Lord's Work,

R.D.

P.S. Here is, my dear Friend, an uncommon Work lately begun, which all that see greatly admire. I may some Time give a particular Account of it to you. At present I wou'd inform you that I have got the Sacrament of the Lord's Supper from being administred once a Quarter, to once a Month, and the first two Months I have yet administred it I have taken in ten Persons, all of whom I have good Hope, and of some their Conversion is very remarkable. Let me have an Interest in your Prayers and Thanksgivings; and let these comfortable Beginnings

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Beginnings of a good Work make you the more earnest for us with our dear Brother to come and water the Precious Seed. Farewel in the Lord. Let me hear from you soon; and if we cannot have Mr. *Whitefield*, let me beg a Line of quickening from him.

Extract of a Letter from a Gentleman at Edinborough, to his Friend in
LONDON.

Edinburgh, Dec, 26, 1741.

My very good Frimd,

I Am glad to hear our dear Friend Mr. *Whitefield* is married, I hope She is such an one as will not interrupt him, but rather forward and encourage him, to go on in the good Work he has been now for some Years so happily employed in; we daily hear of fresh Accounts from several Parts, and in this Place likewise, of some both old and young, whose Hearts have been melted and brought to a real Concern about Salvation; but as Mr. *Davidson* has told me he wrote to you, I believe it would be but tedious to you to hear the same Things over again, our two Ministers, Mr. *Gus-thart*, and *Webster* had an Evening Lecture on *Thursday's* set up and continued ever since Mr. *Whitefield* left us, which is such crowded, and I believe there do more genteel Ladies frequent it, than all the Assemblies and Playhouses put together. I thank you for your Correspondence, and beg the Continuance of it, please forward the Inclosed to dear Mr. *Whitefield*, he has a great many Letters from young and old, directed to your Care, which you'll likewise forward, I am,

Dear Sir,

Y

our much obliged Friend,
And Humble Servant,

A--- M----

Note, If Ministers, and other Discerning People of God, in *England* (or wheresoever the Lord is pleas'd to direct this Paper) will be so kind as to send Accounts of the Progress of the Gospel, and the powerful Operation of the Holy Spirit, to the Printer; he humbly hopes (and has by Experience found) that such Accounts are and have been very comfortable and encouraging to those who have an Opportunity of reading the same: And for that Reason, such Letters wou'd be gladly received, and carefully inserted by their Humble Servant,

John Lewis.

Just Published, the Second Edition, of

SELECT Remains of the Rev. *John Mason, M.A.* late Rector of Waterstratford in the County of Bucks, Author of the Song of Praise to Almighty God. Containing a Variety of devout and useful Sayings on divers Subjects, digested under proper Heads, Religious Observations, Serious Advice to Youth, occasional Reflections, &c. and Christian Letters. Recommended by the Reverend I. Watts D.D. with a Preface giving some Account of the Author by J. Mason M.A. London, printed for S. Mason Bookseller, over against *Love Lane* in Woodstreet. Where also may be had Dr. *Colman's* Sermon on Souls flying to Jesus: And Mr. *Finlay's* on Christ triumphing, and Satan Raging. Price bound in Sheep. 1s. 6d.

This Day is Published (very cheap, containing 99 Pages) as a Preservative against False

Doctrine in these perilous Times,

JUSTIFICATION by Faith only; and the Sinfulness of Man's Natural Will before Justification: According to the Gospel, and the Articles of the Church of *England*.—By ROBERT BARNES, D.D. Who was burnt for the Faith in *Smithfield*, in the Year 1541.—To which is prefix'd, Some Account of the Life and Death of the Author: Extracted from the Book of Martyrs—*To him that worketh not, but Believeth on Him that justifieth the ungodly, his Faith is counted for Righteousness*, Rom. iv. 5. *And is of his own Nature is inclined to Evil*. Art. ix. Sold by J. Lewis in *Bartholomew-Close*. Price 6d. stich'd, or 9d. bound.

 Saturday, Feb. 27, 1741-2.

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Numb. 47.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

The Copy of a Letter from Mr. HOWELL HARRIS in Wales to the Society at the Tabernacle, London.

Feb. 12, 1741-2.

My very dear Fellow-Travellers,

HAPPY 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 is 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 of 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, Hopeless, Nakedness, Pride, Lust, Peevishness, Slavish Fear, Self, Unbelief, Backsliding and Hopefulness, 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 call 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

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but as He wou'd 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, near and subtil Enemies, and that you could not overcome them, therefore He became your Captain and King, and overcame them all in His own Person, and has bruise'd their Head in entering to your Soul; and has engag'd to call them all out by little and little, and to reign 'till he has put 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 cou'd 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 own 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 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 Fresh, 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 let 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 watches over you, and is resolv'd 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.

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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 Masters! 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 Loyerers, and proud unbroken Hypocrites; and weed them out, remembering they are Objects of your Censures 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 toward your carnal 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 Respector 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 if Christ*, and consequently from such a Principle have no Fellowship with them, must be the Fruit.

And you of the Established 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 receiv'd 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 yourselves, and as much as in you 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,

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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 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 weakening 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 send their Pulpits to each other alternately, which they well may, when they preach nothing but the same Christ, and that has taught of God themselves, never touching on those Things they can't see alike; bearing a publick Testimony against the selfish Spirit of Party Zeal, especially everyone 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 visible 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 cou'd find sufficient room to hope were born of God, though they cou'd not agree with me in my Judgment about some External; and wou'd 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 ourselves 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, and to be dead to his own Party. And

[*To be concluded in our next.*]

Errata. In our last Paper (*viz.* Numb. 46.) Pag. 1. Line 7. for *our*, read *or*, Line 13. for *now*, read *knew*.

Note. Those Persons who are willing to have all these Weekly Papers from the Beginning (and perhaps, may not care to purchase them all at once) may have the current Numbers, and two or three of the former Numbers (as they can conveniently afford) every Week, till they overtake the current Numbers.

And those who can neither afford to buy them, nor have an Opportunity of borrowing them, shall be welcome to repair to the Printer's House, to read 'em *gratis*; and hopes their Labour will not be in vain.

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Saturday, March 6, 1741-2.

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Numb. 48.

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[*The Conclusion of Mr. 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 that God has sent to 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 Hypocrites 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, and Sympathy, Humility and Meekness*, will 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*.

Last Night we had a sweet Society of Ministers of our Church, and others that are called, more or less publick, to exhort; and our dear Lord came sweetly among us. The Work of our dear Lord goes on sweetly every where, and prospers, especially in the Hands of Brother *Rowlands* and Brother *Jenkins*. We all join to salute you kindly; and may you all prosper in your Souls. Let us know your State, how you especially remember us when in the Presence-Chamber, and especially bear on your Heart, the proudest and vilest, and most unworthy of all my Father's Children,

HOWELL HARRIS.

P.S. *Many of our dear Brethren sit by, and salute you kindly in our Lord tho' unknown.*

You may hear more of our Affairs in a Letter to Brother John Lewis and Brother Cennick.

Mr.

Mr. Lewis,

Take this Opportunity to send you the following Hints, if you think proper to let 'em have a Place in your Paper, it may please God to bless them to some dear Souls.

Yours, &c.

The Copy of a Letter to a Friend, concerning Disputes in Religion.

My Dear Friend,

I Receiv'd yours: Our Friends here are Strangers to the Controversy you mention, and I shall endeavour to keep them so, because I think such fruitless Disputes are artfully introduced by the Devil, tempting us hereby to mis-spend our precious Time and Talents to cause Divisions, alienate Affections, to obstruct vital Religion, and a close walking with God. Why can't we be satisfy'd with a plain Scripture Account hereof? Is it not therein evident that all Christ's Sheep who stand on his Right-hand in the Great Day (*Matt. xxv. 33.*) in their several Generations, 'tis their Duty and Privilege to believe savingly in Christ; and everyone of them have Power and Will given them so to do. But Satan's Goats on Christ's Left-hand, not one of these e'er did, can, nor will so believe, who are condemn'd, not because they did not perform Impossibilities, but the Cause there express'd by the Great Judge, is, they did not do what was in their Power, and their Duty to have done, *Matt. xxv. 41. ult.* Why may not this silence such vain and unnecessary Controversies.

My dear Brother, Since the Coming of the Lord draweth nigh; Don't we hear the Midnight-Cry? (*Matt. xxv. 6.*) Are we ready? (*Ver. 10. Mar. xiii. 33. ult.*) Are we sure we shall stand in that Day, when thousands fall? (*Mal. iii. 1, 2, 3. Matt. xxv. 11, 12. Rev. vi. 15, 16, 17.*) Give me Leave, in Obedience to sacred Advice, (*Luke xxi, 34, 35, 36. 2 Cor. xiii. 5.*) to recommend a more proper and necessary Subject for Conversation and serious Consideration; and if you think it so, I hope you will do the best to introduce it amongst Christians, in the room of the abovementioned Controversy, or any other unnecessary Subject of Conversation, which I trust will be a Service acceptable to God, injurious to the Devil, and profitable to Souls. May the Lord bless these Hints hereunto.

The Criterion of Christianity.

To mark out Truth and Falshood, Wise and Foolish Virgins, Real and Nominal Christians to the Law and to the Testimony, (*Isa. viii. 20.*) *The Word that I have spoken, the same shall judge him in the last Day,* (*John xii. 48.*) *Hear the Word of the Lord, ye that tremble at his Word* (*Isa. lxvi. 5.*)

Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven (*Mat. vi. 21, ult. By their Fruits ye shall know them* (*Mat. vii. 16,--20.*)

Note, The Children of God do the Will of their Father: And the Children of the Devil do the Will of their Father (*John viii. 44.*)

To whom ye yield yourselves Servants to obey, his Servants ye are whom ye obey,
(*Rom. vi. 16.*)

Note. God's Servants obey the Will of their Master: The Devil's Servants obey the Will of their Master.

'Tis

'Tis plain that whatever is the revealed Will of God, the Reverse is the Will of the Devil.

Examine yourselves whether you are in the Faith, prove your own selves, &c. (2 Cor. xiii. 5.) *In this the Children of God are manifest, and the Children of the Devil* (1 John iii. 10, 11.)

The Children of GOD do the Will of their Father, and follow CHRIST to Heaven. *The Children of the Devil do the Will of their Father; and follow him to Hell.*

I. THE WILL OF GOD.

It is the Will of God, that in order to our Salvation we believe in Christ by a Faith of the Operation of God (Acts x. 48. Mar. xvi. 16. Col. ii. 12.) That we be born again, converted, and become as little Children (*John* iii. 3--5. *Matt.* xviii. 3.

1. *The Will of the Devil.*

It is the Will of the Devil, that we expect to be saved with no better a Faith than that of Devils (*Jam.* ii. 19, 20.) That we expect to go to Heaven without being born again, or being converted, and becoming as little Children, as knowing such cannot escape Hell.

Query,

Do I thus believe, am I born again, converted, &c.—Or. Do I rest easy in the Will of the Devil?

2.

It is the Will of God; that we be Holy in all manner of Conversation (1 *Pet.* i. 15, 16.) That our Thoughts, Words, and Ways be Holiness to the Lord (*Heb.* xii. 14.) That our Speech be *alway* with Grace (*Col.* iv. 6.)

2.

It is the Will of the Devil, that we be unholy in our Thoughts, Words, and Ways; that we speak sinful, idle, and unprofitable Words: Because he knows such are in the direct way to Hell (*Heb.* xii. 14. *Jam.* i. 22,--26. *Matt.* xii. 35, 36, 37.

Query, *Am I doing the Will of God, or the Will of the Devil? Am I going to Heaven or Hell?*

3.

It is the Will of God that we from our Hearts forgive all Offences and Trespases (*Matt.* vi. 14, 15. Chap. xviii. 23,--25.) That we love God with all our Hearts, &c. and our Neighbour as our selves (*Matt.* xxii. 37,--39. That we love our Enemies, pray for, and do good to them that hate us, and despitefully use us (*Matt.* v. 44.) That we overcome all Evil with Good (*Rom.* xii. 21.

3.

It is the Will of the Devil, that we do not love God with all our Hearts, nor our Neighbour as ourselves; that we do not love our Enemies, nor do good to them who hate us, that we do not overcome Evil with Good, nor forgive Offences and Trespases, because then he knows that ours shall never be forgiven (*Matt.* vi. 15. Chap. xviii. 23,--25.

Note, *The Children of God do the Will of their Father, and go to Heaven.*

Note, *The Children of the Devil do the Will of their Father, and go to Hell.*

Query, *Whose Will do I obey? Who is my Father? What am I doing? Whither am I going?*

4. THE WILL OF GOD.

It is the Will of God that we do unto all Men as we would they should do unto us (*Matt. vii. 12.*) That we confess our own Faults (*Jam. v. 16.*) and that we conceal the Faults of others (*Prov. x. 12.*) That we reprove them faithfully in Meekness and Love (*Lev. xix. 17. Eph. v. 11. 2 Tim. xi. 25.*) and that we receive Reproof thankfully (*Psal. cxli. 5.*) That we do not receive Reports nor Reproaches against others (*Psal. xv.*) That we judge no Man, nor no Case, 'till we hear the Accused's Defence (*Mat. vii. 1, 2, 3, 4, 5.*) That we be not guilty of evil Surmisings (*Zech. viii. 17. 1 Tim. vi. 4.*) That we carefully and constantly abstain from those horrible Sins of *Tale-bearing* (*Lev. xix. 16. Whispering* (*2 Cor. xii. 20.*) *Evil-speaking* (*Jam. iv. 11.*) *Sowing Discord* (*Prov. vi. 19.*) *Slandering* (*Psal. l. 20, 21, 22.*) *Lying* (*Rev. xxi. 8.*) and all other Sins of the Tongue (*Jam. i. 26. Chap. iii. 1, 2, &c.*)

Query, *What is my Practice? Who is my Master? Am I going to Heaven, or Hell!*

5.

It is the Will of God, that we redeem Time (*Col. iv. 5.*) Do all to the Glory of God (*1 Cor. x. 31.*) That we love not the World (*1 John ii. 15.*) have our Conversation in Heaven, that we sympathize with the Afflicted, and minister to Christ in his afflicted Members (*Matth. xxv. 34, to 41.*)

Query, *What is my Practice? Shall I stand or fall in the Judgment?* (*Eccl. xii. 14. Ps. i. 5.*)

6. THE

[To be concluded in our next.]

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And those who can neither afford to buy them, nor have an Opportunity of borrowing them, shall be welcome to repair to the Printer's House, to read 'em *gratis*; and hopes their Labour will not be in vain.

4. *The Will of the Devil.*

It is the Will of the Devil that we do not do unto all Men as we would they should do unto us: That we conceal our own Fault, and talk of the Faults of others: That we do not reprove faithfully, nor receive Reproof thankfully: That we receive Reports and Reproaches against others, and judge or censure Persons without hearing their Defence: That we be guilty of Evil-surmising, and imagine Evil in our Hearts against others, and that we be guilty of some, or all of those horrible Sins of *Talebearing*, *Whispering*, *Evil-speaking*, *Sowing Discord*, *Slandering*, *Lying*, and other Sins of the Tongue: Because these things are a main Support to the Devil's Kingdom, and secures his Interest in those who belong to the Synagogue of Satan. These do the Lust, or Will of their Father the Devil, and are in the direct Way to Hell (*Rom. vi. 21.*)

5.

It is the Will of the Devil, that we mis-spend Time, leek our own Glory, think little of Heaven, and love this World, that we do not sympathize with the afflicted, nor minister to Christ in his afflicted Members: Because he knows such will be condemned to everlasting Fire prepared for the Devil and his Angels. (*Mat. xxv. 41. ult.*)

Saturday, March 13, 1741-2.

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Numb. 49.

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[Price One Penny]

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[*The Conclusion of the Letter begun in our last.*]

6. THE WILL OF GOD.

It is the Will of God that we be meek and lowly in Heart and Life (*Matt. xi. 29, 1 Pet. v. 5.*) That we esteem others better than ourselves (*Phil. ii. 3.*) That we abstain from, and put off Anger, Wrath, Envy, &c. and that above all things we put on Love (*Eph. iv. 22.-31, 32. Col. iii. 14.*) That we dwell in Love (*1 John iv. 16.*) and walk in Love, (*Eph. v. 2.*)

6. *The Will of the Devil.*

It is the Will of the Devil, that we be proud, and esteem ourselves better than others: That we put off Love, and put on Anger, Wrath, &c. whenever we are offended; this being the very Nature and Will of the Devil, the Element in which he lives, moves, and delights; herein Men have one Nature and Will with the Devil.

7.

It is the Will of God, that we deny ourselves Self-Wisdom, Self-Will, Self-Honour, Self-Dependance, Self-Righteousness, and take up our Cross daily, and follow Christ, (*Mark viii. 34.*) Living in the Will (*Mat. vi. 10.*) *Wisdom* (*1 Cor. i. 30. Jam. iii. 17.*) *Strength* (*Isa. xii. 2.*) and *Righteousness of God* (*Jer. xxiii. 6. Phil. iii. 9.*) Seeking the Honour that cometh from God only (*John v. 44. 1 Cor. x. 31.*)

7.

It is the Will of the Devil, that we do not deny ourselves, but seek to please ourselves, seek our own Will, Honour, and Interest; lean to our own Understanding, and trust in our own Wisdom, Strength, and Righteousness; there are governing Principles in all unregenerate Persons, whether openly profane, or Professors of Religion, whereby they discover that they have one Nature and Will with the Devil.

Query, *On which Side stands my Name? Whose Son and Servant am I? Am I going to Heaven or Hell? Have I been doing the Will of God, or the Will of the Devil? How will it be with me when God shall bring every Word into Judgement* (*Eccl. xii. 14.*) *When are they tried by Fire* (*1 Cor. iii. 13.*) *and I must give an Account of myself to God* (*Rom. xiv. 12.*)

Hence

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Hence we may learn (1.) That Persons may be great Professors of, and Practisers in Religion, and think themselves the Children of God, and yet be the Children of the Devil; thus the Jews formerly (*John* viii. 41,-44.) and foolish Virgins now (*Matt.* xxv. 11, 12. Chap. xxii. 11, 12, 13.

2. That those who profess to do the Will of God, and practise the Will of the Devil in Life, and expect to escape Hell and go to Heaven at Death, are under a strong Delusion: As also are all who expect to be saved by their own Works; when God in his Word declares, they shall not (*Eph.* ii. 8, 9.

3. It appears that true Godliness is another thing than what most People think it to be; and that the Devil has a far larger Kingdom, and far more Subjects among Professors of Religion, whom he deceives and governs, as transformed into an Angel of Light, than what most are aware of.

4. A Person may earnestly contend for the true Faith, and with much Zeal and Delight daily preach the Great Truths of the Gospel, with the Experimental and Practical Parts of Christianity in a proper Consistency, and yet be a Child of the Devil. A most shocking instance of this Nature I was lately conversant with. See *1 Cor*, xiii. 1, 2, 3.

5. How shocking and terrible must an everlasting Disappointment be at Death!

6. Since such Subjects as these are so awful and necessary, may all that fear God labour to introduce them instead of fruitless Disputes and unprofitable Conversation, in Obedience to the repeated Calls and Advice of God in his Word, and now his awful Calls of Providence. My Best Wishes attend you, and all the Friends of Christ (*John* xv. 14.) with you.

Yours affectionately, &c.

From the Rev. Mr. P----, to the Rev. Mr. Whitefield.

Boston, Dec. 6, 1741.

Reverend and dear Sir,

I Am now to inform you, that since my last our exalted Saviour has been Iriding forth in his Magnificence and Glory thro' divers Parts of our Land, in so triumphant a Manner as has never been seen or heard among us, or among any other People as we know of, since the Apostles Days. He is daily making his most resolute Opposers to fall down under him: And almost every Week we hear of new and surprising Conquests; and even almost all at once, and in a Manner over whole Congregations, where whole Assemblies lay as Congregations of the Dead; the Day of the Power of Christ comes at once upon us, and they are almost altogether, both Whites and Blacks, both Old and Young, both Prophane and Moral, awakened, and made alive to God. It is astonishing to see some who were like incarnate Devils, thrown at once into such extreme Distress as no Pen can possibly describe, or absent Mind imagine; and in two or three Days Time turn'd into eminent Saints, full of Divine Adoration, Love, and Joy unspeakable and full of Glory.

Amazing Works of this kind were a Fortnight ago begun, and are now going on at *Taunton* and *Middleborough*, about forty Miles South of *Boston*, at which last my Brother and Sister live, who so earnestly desired your Help; as also in *Bridgwater* about thirty miles, and at *Abington* about twenty-three;

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three; and a little before at *York, Ipswich, Rowley, Cape Ann*, and thence to *Rittry* and *Berwick*: And on a Day of Fasting and Prayer at *Portsmouth, Discatoway*, which you know is the Metropolis of *New-Hampshire*, wherein both Mr. F—— and Mr. S——'s Congregation are join'd; before the Day was over, the Spirit of God came down and seiz'd them at once by Scores and Hundreds, that everyone in the large Congregation clearly saw and own'd it was a Work of God, and in three Days time it was computed there were a Thousand in that Town in deep Distress about their Souls; and crying out in the Bitterness of Anguish, *What shall we do to be saved?* Yea, the wondrous Work even spread into the Church of *England* there: And this Evening I saw a Letter thence, wherein a Gentleman writes, that even Mr. B——, the Church of *England* Clergiman there, who has often preach'd against this Work with distinguish'd Violence, has now declar'd he is convinc'd it is a wondrous work of God.

From Mr. B——n to the Reverend Mr. Whitefield.

Dec. 14, 1741.

Reverend and dear Sir,

YOURS I receiv'd of the 24th of *July*, for which I heartily thank you. I am now in *Charles-town* with dear Mr. B---r, who yesterday bore his Testimony with great *Power* against the predominant Evils of our Province. Blessed be God that he has not left himself without Witnesses, and I trust has yet a Remnant among *us* according to the Election of Grace. There has been little of the Power of Religion seen in *Charles-town* since you left us, except among the *Baptists*. Old Mr. S--- is hearty in Christ's Cause, and diligent in endeavouring to bring Souls to Jesus Christ. Mr. C---'s Labours have been bless'd in and about the Parts where he lives: He seems to grow in Grace, and preaches the Word in Demonstration of the Spirit, and with Power; and our dear Lord has been present with us in a most remarkable Manner; tho' we are Sheep without a Shepherd, having no Pastor to administer the Ordinances of God among us, except Mr. J---, once in Six Weeks, who I believe has only a Name to live. God has graciously bless'd our Labours amongst our *Negroes*: We have thirteen, I have great Reason to think, are savingly converted to Christ. The Work of God began amongst them about a Month ago; and the Gospel runs amongst them in a most surprising Manner: They come Miles at Night, after they have done their daily Talks, to my House, to join in Family-Worship; and God has stirr'd up an Instrument by whom, I believe, he will carry on the Work, poor B--- G---, that was converted by your Ministry last *Christmas* at the *Orphanhouse*; God enables him to preach to them clearly on the Doctrines of Grace; and his Discourses are so well adapted to their low Capacities, that the most ignorant of them, I think, may be taught the Knowledge of Jesus Christ. Their Convictions of Sin are very great, and their Conversions very sudden: They are under such Agonies that they often faint, and seem to be left without Life for some Time; after which they receive extraordinary Communications of the Love of God, that they are in an Extasy of Joy, and break forth in Raptures of Praise. They continue stedfast in worshipping God, and really seem to live more to the Glory of God than we do. O dear Sir! I know your Heart rejoices at the News. I know the Lord will do yet greater Things than these. He will

will surely visit these poor Slaves in their Bondage, and make them Christ's Freemen. Surely these poor despised Slaves will witness against many of us, who despise the Gospel, and count the blood of the Covenant an unholy Thing; How justly might God deprive us of the Light of the Gospel! and give it to a People bringing forth the Fruit of Righteousness: But Blessing and Glory be to his Name, he seems to own many of us yet! Several of our Neighbours are seeking Christ sorrowing, with their Faces Zion-ward; and some have happily found him. O dear Sir! let us expect great Things from God! He is now surely ushering in his Kingdom, and gathering in the Number of his Elect. O dear Lord, hasten the Time when thy Righteousness shall Cover the whole Earth.—You wrote me you heard my Brother was dead; No, blessed be God.—He was very ill, but is now perfectly recover'd. We were call'd to Court last *October*, to answer our Indictment with regard to the Letter. The Grand-Jury was pleased to throw out the Bill, and we were acquitted by Proclamation. But Mr. G—— was not willing to drop the Cause, notwithstanding we were legally acquitted; but inform'd with the Lawyers whether he could not form a new Indictment against us; to which they answer'd, he could not for the same Action, and so was forc'd to desist from any further Resentment in this Affair, *I* have experienc'd much of the Goodness of God, and have found him a present Help in time of Need. Blessed be his Name, who has counted us worthy to suffer for his Name's sake!

From Mr. Humphreys to the Rev. Mr. Whitefield.

Bristol, March 4, 1741–2.

My very dear Brother,

I Find more and more how good it is for us to be tried every Way. It answers many gracious Ends and Purposes. Surely God loves us; and surely all Things will end well. I remember the aged *Paul* bids young *Timothy* *Endure Afflictions*; and were he alive now, methinks I should hear him say the same to us. I write thus, partly because of what I have felt since you left *Bristol*: and partly because of what each of us must still expect to meet with. There is like to be no End of the Cross while we are in this World. If it makes us meet for our Crown of Righteousness hereafter, it will be well.

We have large Congregations every Day at *Smith's Hall*. Since your last being here it is larger than common.—Many Souls came to me under Convictions. Some have, I believe, really tasted of the Grace of a dear Redeemer. A Woman came under the Word at *Conham*; and had such a Discovery of Divine Love to her Soul, as the had not had for a Twelve-month before. She desires to join herself with us. She seems to be really an experienc'd Woman.

I have met the little Company of People, and the Lord has been with us: I hope those that have known the Lord wax stronger and stronger.

We had a precious Love-feast last Week at *Kingswood*, wherein some had such plenteous Manifestations of God, that it was like being caught up into the third Heaven. My Soul was also kindly visited.

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This Day is published, (Price Sixpence.)

A Letter to all the Saints, on the general Duty of Love: Humbly presented by one that is *less than the least* of them all, and unworthy to be of their happy Number. And one who was Author of a late Letter to the Rev. Mr. Wesley. *Beloved let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God, 1 John iv. 7.* London, Printed by J. Hart: And Sold by S. Mason, Bookseller, over-against Love-Lane, Woodstreet. 1742.

 Saturday, March 20, 1741—2.

[1]

Numb. 50.

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The Copy of a Letter from Mr. B---r to the Rev. Mr. Whitefield.

Bethesda, Nov. 10, 1741.

My dearly beloved Brother,

GRACE be unto you, and Peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in Christ: According as he hath chosen us in him before the Foundation of the World—Indeed, my dear Brother, I believe we are blessed of the Lord, and that we shall be blessed for ever, to the Praise of the Glory of God's Grace—Help me, O help me, my dear Brother, to admire at, and praise God for, his amazing and distinguishing Love to my Soul! I am astonish'd to consider of the infinite Condescension of the Great God, to such a vile Worm of the Dust as I am! I find the Lord is faithful to his Word of Promise, upon which he made my Soul to hope. *Certainly I will be with thee, &c.* said the Lord once to my Soul: I now find him with me of a Truth. Dear Mr. C. was with us all last Week: You desired him to come, and I am perswaded the Lord sent him: He is doubtless a Man of God, a true Servant of Jesus Christ. He, or God by him, warm'd my Heart, which, blessed be God! was not very cold when he came. Some in the Family were awakened by him. Some of God's Children receiv'd Consolation by his Preaching—Blessed be God for sending him among us. Last *Saturday* in the Afternoon he went to *Savannah*, to spend the Sabbath there.

Brother H. and H. their Wives; Brother H.G. and some others of the Family went also. I conclude they expected to meet the Lord there: but Brother G. is come home, and tells me there was little or no stirring among them. I had no Inclination to go with them—but had strange Hopes, tho' they left us, that the Lord wou'd not. I was up all night before: an Hour or two before Day some went by Water. Just as they were going Captain B. who came with Mr. C. desired me to pray a little with them; as soon as I began, I found the Lord coming into my Soul, by his Spirit, enabling me

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me to cry mightily to him: And with our Family in the Morning my Heart was more and more enlarged in praying for my Friends, and for the Children of your Family: God was with me all the Day,—*Sunday* Morning I was almost full of God a while. I thought of preaching on the Impotent Man at the Pool of *Bethesda*: My Thoughts seem'd to run very freely; and I had raised Expectations of the Lord's doing some great Thing among us. We went to Church, but before I had done Prayer, I perceived the Lord was leaving of me, and I knew not what to do; and indeed I said but little, and it seem'd to be to as little Purpose, I had no Sense of what I said: Others seem'd to be as Senseless—My Body was exceeding weak---and my Spirit very low.—I could not go to Church in the Afternoon, as we commonly do, but sent for dear Brother and Sister *P.* to let them know how I was. Sister *P.* asked me whether I did not think it was in vain to say any thing more to the Boys; for they appear'd to be very much hardened, and indeed I seem'd then to have but little Hope for them. I desired Brother *P.* to pray in the Evening; but he not being well in Body, and low in Spirit, refus'd, So I thought I would, rather than the Family should go to bed without Prayers, get up, and try to go and sing and pray a little with them, tho' I did not think, as I remember, of finding the Lord. After we had sung an Hymn, I kneel'd down with the Family; and pray'd ---and found the Lord was with me, and assisted me; and having pray'd for a Blessing upon the Word, and for Strength to speak from it, I read the twenty-fifth Chapter of *Matthew*, and was enabled to speak with some Power upon the latter Part of it concerning the last Judgment. The Word came with Power, I believe, upon the Hearts of some of the Children, for they were affected and cried, tho' not loud: One little Girl told me she felt Sweetness in her Soul. After Supper I went to light the Boys to bed. Brother *P.* not being well. I pray'd with the Boys again, after they were in their Bed-Chamber, when I left them some were upon their Knees praying, others in their Beds: I went to my own Room, but had not been there long before one of the Boys came to me as if he was frighted, and told me that one of the Boys desired I would come and see him—I went immediately—before I had got to the Chamber I heard a great Noise, and when I came to them, I found many of them crying after the Lord Jesus to have Mercy on them, I spoke to one of them, but he could not talk much, only told me he had a hard Heart. I was enabled again to pray earnestly to the Lord for them; but while I pray'd, they continued and increased their Cries, (O that my Voice, tho' loud, was almost drown'd (as one of the Family told me) after I had done praying, I waied to hear them near an Hour, and left some of them praying in great Distress. One of them was heard the greatest Part of the Night. I went to see them early in the Morning: They had left crying, but I saw a visible Alteration in their Countenances; It was chiefly among the biggest Boys. When I came to talk with them in particular they appeared very tender. One little Boy that came lately from *Puresburgh*, when I asked him what he wanted, he told me with Tears in his Eyes, he wanted *Jesus Christ*. They seek Opportunities now to get by themselves to pray.—This Morning after Prayers I was enabled to speak with some Power to the Family, and there was a sweet Melting among the dear Souls, I hope the Lord who has wounded, will heal their Souls; and make *Bethesda* a House of Mercy indeed to them!

Will

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Will it not be a Comfort to your dear Soul to hear what the Lord is working in your Family? I doubt not but this will be more to you than all the Gold of *Ophir*. Bless God, my dear Brother, for what he has done for my Soul, and for the Souls of others here, I doubt not but God at *Bethesda* will add to your Joy and Crown of rejoicing in the Day of the Lord Jesus. Brother *H.* is gone to *Carolina* to visit our dear *B*—s The Lord has lately reviv'd his Soul. *I* trust he will be a useful Member in your Family. The Lord has brought Mr. *H. B.* from the Brink of the Grave. He loves you and your dear Family indeed and in Truth. *I* hear he has lately ordered for us 500*l.* Currency, to be taken up at *Charles-town*: May the Lord abundantly reward him. The Lord provides for us wonderfully, and *I* trust he will provide and stop the Mouths of our Adversaries, which *I* hear are opened wide against us.

I love you, and long to see you; the Lord be with you, and bless you, and send you back in his own Time. You will have the Comfort of seeing some New-born Souls at *Bethesda*. O that the Number may daily be increased! We are all in Health—*I* have lost much of Body since you left me; but *I* have enough of God to make up the Loss. My Wife and all Friends salute you,—Salute dear Brother *I.S.* and all your Companions. *I* was pleased with Brother *Harris's* and Brother *Humphreys's* printed Letters. *I* love them dearly, and want to see them. Farewel, Farewel. Accept this as a Token of Love from,

Your unworthy Brother in our dear Lord

J. B—r.

From Mr. A---n, to the Rev. Mr. Whitefield.

Heriot's Hospital, Edinburgh, Dec. 8, 1741.

Reverend and dear Sir,

IT is with great Pleasure that *I* can now inform you that such hath been the Behaviour of the Boys in this Hospital, ever since they had the happy Opportunity of attending your Sermons, and particularly since that Time you spoke with them in the Hospital, that it is evident to everyone that takes Notice of them, that there is a very considerable Change in their Lives. An external Reformation prevails among them all; and *I* hope God hath wrought effectually upon the Hearts of many of them. It wou'd surely be rude to take up your Time with a particular Narration of the many pleasant Circumstances of their Conduct since you left us. But *I* cannot omit to tell you, that one Night a Number of them came to my Room, and entertain'd me with very agreeable Conversation, and gathering from their Talk and Behaviour, that they had something to say concerning their own Souls, *I* desired them to lay aside Bashfulness, and speak freely; so they began to acquaint me with their Grievances: One said, *I am troubled with ill Thoughts when I pray; such Thoughts as I fear God will be angry with:* Another said, *I think it is an exceeding difficult Thing to believe in Jesus Christ; I can believe,* said he, *that Christ is the Son of God, and Saviour of lost Sinners; but O, 'tis hard to believe that he is my Saviour in particular:* The rest said, *That their Cases were much the same.* *I* spake a little

to

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to them as I could, and as God assisted me; and when we parted, they went away into the School-chamber, and spent much of that Night in Prayer and reading God's Word, insomuch that I thought myself obliged to call at the Door, and desire them to break up their Meeting for that Time, the Night being very cold; and before many Days had passed they favoured me with the agreeable News, that they had in a great Measure got above their Fears; and to this Day they continue frequent and fervent in Prayer to God for themselves and for all Men; and not only those few, but the most Part of all our Boys seem to be in love with their Bibles, and to delight in Prayer. I have frequently taken a Course through their Rooms, at ten and eleven o' Clock at Night, and found great Numbers in Raptures of Devotion; some in Company together, and others secretly by themselves; and this is their constant Practice every Day. The older Boys teach the young ones to pray, not only by Example, but also by Advice and Instruction. It was a common thing for the Boys in this House formerly to conceal the greatest Faults, but now the Case is quite altered; the smallest Slip is exposed, and zealously complained of; they abhor Vice, by whomsoever it be committed; and dearly love everyone who is call'd a true Christian: The other Hospitals and they live now in great Friendship and Love, delighting to talk of the Goodness of God to lost Sinners: Whereas formerly they were two often falling out, *Heriot's Hospital* is now no more a Den of vicious Boys, but a *Bethel*, for God there is worshipped. Blessed be God, for sending his Servant on this generous Errand, and attending his Labours with so great Success. All Happiness to the dear Instrument of this good Work. Let Saints, and all that wish well to Religion, pray for the Perseverance and Increase of good Dispositions to *Heriot's Boys*.---Sir, a Letter, however short, will be very refreshing to the *Boys* and to me. Mean Time, the Boys and I join our earnest Prayers in your behalf; wishing you all Felicity, temporal and spiritual.

I am, Reverend Sir,

Your hearty Well-wisher and Humble Servant,

E-- A---n.

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And those who can neither afford to buy them, nor have an Opportunity of borrowing them, shall be welcome to repair to the Printer's House, to read 'em *gratis*; and hopes their Labour will not be in vain.

Just published, (Price Sixpence.)

A Letter to all the Saints, on the general Duty of Love: Humbly presented by one that is *less than the least of them all*, and unworthy to be of their happy Number. And one who was Author of a late Letter to the Rev. Mr. *Wesley*. *Beloved let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God,* 1 John iv. 7. London, Printed by *J. Hart*: And Sold by *S. Mason*, Bookseller, over-against *Love-Lane, Woodstreet*. 1742.

 Saturday, March 27, 1742.

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Numb. 51.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

From Mr. B---r to the Rev. Mr. Whitefield.

Charles-town, Dec. 14, 1741.

Dearly Beloved Brother,

I Left your dear Family a Fortnight ago; came with Mr. *I.B.* to his Plantation in *S. Carolina*, where I tarried a Week. The Lord is working wonderfully among the poor Negroes there; twelve or thirteen, we trust have lately been savingly converted. I had the Satisfaction of seeing some of them even filled with the Love of God. O blessed Sight!

How would your Soul rejoice to see now, what you have believed concerning this poor despised People.---I trust the Lord will yet do greater Things among them. Every Night after they have done their Master's Service, they flock to hear the Word at Mr. *B---'s*. The Lord has raised up a young Man, *W.G.* to make known the glad Tidings of Salvation by Jesus Christ unto them. He uses great Plainness of Speech, and speaks with great Power, The Lord blesses his Labours wonderfully: It is the young Man that was converted by your Ministry when you was last at *Bethesda*.---My Heart was enlarged towards him, and the Lord opened my Mouth, and enabled me to speak freely to them several Times. I preach'd to the white People once at Mr. *B---'s*, and twice at the Chappel upon *Huspal-Neck*; several were convicted.---I hope the Lord is about to carry on his Work among them also.

Last *Thursday* Evening I came here with Mr. *B---n*, having been kindly entertained at Mr. *F---'s*. *Saturday* Evening I preach'd at the Baptist Meeting-house with some Freedom, having had a great Conflict of Soul a Day or two.—Yesterday I preach'd at Mr. *S---'s* and Mr. *P---'s* Meeting-house in the Fore-noon, and also in the Evening, where was a large Assembly. I hear some curse me: I pray the Lord bless me, and them also, Though there are many bitter Enemies to Election here, yet I hope the Lord has a Remnant according to the Election of Grace, which are beloved for the Father's sake—that will obtain the Salvation that is in Christ Jesus, with
eternal

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eternal Glory. Mr. P---'s Sister Mary is under deep Convictions; I hope the Lord will convert her. Mr. M.--- has taken much Pains to instruct the poor Negroes here—has been much oppos'd. He hopes some of them are converted. Others are very desirous to be instructed.—Surely the Lord is building up of Zion in the World, O that he would appear in his Glory more and more every Day, I design, God willing, to visit Mr. C---r to Morrow.---I expect shortly to return to Mr. B---'s. I believe I shall spend a little Time there before I go back to the Orphan-house. Mr. B---n earnestly desires it, and I think the Interest of Religion requires it they having no Minister near them. I desire to wait upon God for his Direction from Day to Day.

Brother H. has been very much revived lately. He was at Mr. B---'s a little before I came---preach'd to the Negroes and to Mr. B---'s Family with much Power. I believe the Lord will improve him in the Ministry ere long. O that many Stream's may issue from your Orphan-house, to make the City of our God rejoice, and to still the Enemy and the Avenger. God has been wonderfully gracious to me of late. I almost, daily enjoy his sensible Presence, and sweet Communion with him. I have been a little freed from the Fear of Man lately. I am asham'd to think I have been such a Coward in my Master's Cause. Pray for me, my dear Brother, that I may have Boldness given me---and that I may wax stronger and stronger daily. I hope the Lord continues still to strengthen you with Might in your Inward Man. May you go on, and pull down the Strongholds of Satan, and build up the Kingdom of your dear Redeemer—and shine as the Stars for ever and ever. I long to hear from you, and to see you. I here we have Letters from you lately, Brother G. carried them out of Town the Day before I came in. Salute dear Brother S. I can't write to him now. Salute Brother *Harris*, and the rest of your dear Companions. Accept this as a Token of unfeigned Love from

Your Unworthy Brother in Christ,.

J--- B----r.

From the Rev. Mr. M---, in Scotland, to the Rev. Mr. WHITEFIELD, in London.

Cambuslang, Feb. 14, 1741-2.

Reverend and very dear Sir,

I Know not what God is about to do, among this poor People under my Charge; but wou'd gladly hope, that he is on his Way to come and do mighty Works of Grace among us. A Paper was lately brought me sign'd by about ninety Heads of Families in this Congregation, desiring me to set up a weekly Lecture among them; a thing we never had heard before, and not very usual in Country Parishes, as mine is. And in Compliance with their Desire, I began it on *Thursday* last. There seems to be a more than ordinary Concern about Salvation among them, and a Thirsting after the Word of God: and some few are under Convictions and Distress about the State of their Souls. O dear Brother! pray that God may abundantly supply spiritual Seed to the poor Sower, and minister the Bread of Life to the Souls of this People, and multiply the Seed sown, and

and increase the Fruits of Righteousness among us: that there may be not only a thorough Awakening, but a saving Conversion of many Souls in this Place, to God; and a plentiful Out-pouring of the Holy Spirit upon us all. Many Prayers are put up for you here by several Persons in private, and I sometimes pray publicly for you in the Congregation.

I wrote you formerly, at some Length, how remarkably God had bless'd your Ministry at *Glasgow*. But whereas I then mention'd but fifty Persons in and about *Glasgow*, that were savingly converted (by which can be judged) by Means of your ten Sermons there; several more are since discovered, which makes the Number now amount to upwards of Sixty; of these two are dead since that Time, and dy'd very pleasantly and comfortably. Among the rest, there is a Boy of about fourteen Years of Age, who had been put to the Weaver's Trade, but has now left it, and gone to the Grammar School to follow his Learning with a View to the Ministry: And it is hop'd may be very useful in that Office; God having honour'd him, a little after his own Conversion, to be the Instrument of converting his elder Brother.

Among a great Variety, the following Account of the Conversion of a young Woman in *Glasgow*, I presume will not be unacceptable.

When she heard tell of Mr. *Whitefield* she long'd to hear him: When she read his Journals she long'd much more to hear him: But when she read the Account of God's Dealings with him, she pray'd to hear him. She had, now and then, some general Thoughts and Concern, about the State of her Soul, for some Months, before she heard Mr. *Whitefield* preach, especially on Sabbath-Days; and when hearing the sad Estate we were in by Nature, the Need of Christ, or Offers of him in the Gospel; and sometimes made some faint Essays at accepting of him: but never felt her Heart engag'd in the Work, 'till she heard Mr. *Whitefield's* first Sermon at *Glasgow*. And then no sooner did he read the Text for his first Sermon, and began to explain, THE LORD OUR RIGHTEOUSNESS, but there were such clear and heart-affecting Views given her, of the wonderful unconcernable Glories, and matchless Beauty and Excellency of God in Christ; and of the Redeemer's Suitableness and All-sufficiency, as powerfully, yet sweetly constrain'd and conquer'd her whole Soul: So that if she had the Hearts of the whole Creation, she wou'd have cheerfully given them all to him; for she then saw Him as the Brightness of the Father's Glory, the Express Image of his Person, and felt his Name as Ointment poured forth. And at the ravishing Sight she was ready to cry out and proclaim his amazing Glories, and scarce cou'd refrain herself from doing it; and wonder'd that the whole Congregation were not doing so.

After Sermon she went immediately to secret Devotion, and there got broad and clear Sights of Sins innumerable, both original and actual Sin, in its God-dishonouring and Soul-polluting Nature: Sights of the wonderful Extent, Purity and Goodness of the divine Law, and how in all Things she had offended and came short of the Glory of God. Her Soul was fill'd with deep Self-loathing, Hatred and kindly Grief and Sorrow for her Sin, and all the dishonours done to God both of Heart and Life, At the same Time she had wonderful Sights of the Sovereign, Rich, and Undeserved Love of God, manifested in the Incarnation, Obedience and Death of the Lord Jesus Christ; which fill'd her with Womkr, Love, Praise
Delight

Delight and Joy; and strong earnest Desires after an Interest in the Favour of God thro' Christ, Communion with him, and Conformity to him, and all this was join'd with a distinct, lively Faith, laying hold on, accepting and embracing the Lord Jesus Christ, for all the Ends and Purposes for which he is revealed in the Scriptures: with great Cheerfulness devoting and dedicating herself wholly to the Lord and his Service. And this was attended with great Joy and Peace and Sense of the Love and Favour of Christ in her Soul. Great and surprising Enlargement of Heart in Prayer: And great Fixedness and Spirituality of Affections in Meditation. And even for ordinary, could neither endure to speak or hear trifling Conversation. And the Scriptures were wonderfully opened by the Holy Spirit, clearly shining on the various Truths contained therein.

And thus she continued for the most Part, both in hearing all the ten Sermons, and in secret Duties.

And what was as remarkable as any Part of her Exercise, was, that wonderful Enlargement that God gave her in Prayer, not only for herself, but for others, and for the Publick Interest of Christ; so that she did not sleep one Wink all the five Days Mr. *Whifefield* was in *Glasgow*; yet miss'd it not, but was perfectly refresh'd, and easy in Body and Spirit; and spent whole Nights delightfully in Meditation, Prayer, and Thansgiving: And the last Night of the five, she spent almost wholly, in praying for the Advancement of the Redeemer's Kingdom, and the Increase of the Number of his willing Subjects, And in Return to these Petitions she had many sweet Promises given her: and a firm Perswasion wrought in her Soul that the Lord had heard and accepted her in that Matter; and that the Effects of Mr. *Whitefield's* Preaching at *Glasgow*, would be glorious. She was therefore in daily Expectation, to hear of Souls being converted by Means of his Sermons there: And tho' when he left *Glasgow*, she could not by all the Enquiry she cou'd make, hear of anyone Convert; nor of any but one Person under Convictions; yet her Faith was so fix'd and firm, that she was not at all staggered in her Belief, that glorious Effects were indeed to follow, tho' they did not yet appear,

She continues to go through a great Variety of Exercises, all agreeable to the Experiences of Saints; more and more acquainted with the Evils of her own Heart, her great Self-emptiness and continual Need of the All-sufficient Redeemer: sometimes Fears and sometimes Hopes prevail: often favour'd with very sensible Answers of Prayer, great Nearness to God, and sensible Communion with him; with the sweet and powerful Application of many rich Promises, made to her Soul by the Holy Spirit, &c.

These are but a few imperfect Hints of what can be recollected, from her own Account of this Matter, yet agreeable to that Account, as far as can be remembered.

But I must hasten to take my Leave. May the like powerful Blessing, and greater, crown your Labours every where, as here at *Glasgow*.

NEXT Week Mr. *Seagrave's* Hymns may be had at the Tabernacle, or at Mr. *Mason's*, Bookseller, in *Woodstreet*; and at *J. Lewis's* in *Bartholomew-Close*: Price one Shilling.

Saturday, April 3, 1742.

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Numb. 52.

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From the Rev. Mr. H---, to the Reverend Mr. WHITEFIELD.

Weatherfield, Feb. 13, 1741.

Reverend and Dear Sir,

I Fully design'd to have done myself the Honour and Pleasure of conveying a few Lines to your dear Hand while in *Scotland*: But I had no Intimation where to direct a Letter for you. I can't but think, Honour'd Sir, that the Great God has been pleading your Cause, which you are help'd so strenuously to maintain, by terrible Things in Righteousness against the virulent Opposers of his Interest and Honour; though we shou'd be charitable, tender in our Sentiments to all Men; yet Christian Charity is not blind, we may and ought to take Notice of the Judgments which the Righteous God executes on the Enemies of his Truth and Gospel. The Magistrate who most vehemently opposed your Coming into these Parts, in a few Weeks after lost his eldest Son. The Clergyman who order'd his Coach to be driven off in the midst of Prayer at *Rain-Common*; and another, a drunken Steward who had render'd himself ridiculous even to his sottish Companions, by an apish and extravagant Mimicking of your Delivery, were both remov'd by Death presently after your Departure: The only Reflection I make upon it is, that they are now full convinc'd whether you preached the Truths of God, or only vented Heresy and Enthusiasm.

But adored be Divine Grace! there is Reason to sing of Mercy as well as Judgment! in Reference to the Visit you were so good as to make us in the Country last Summer, and your precious and powerful Labours in these Parts: Which I know will be more grateful News to your tender and loving Spirit.

There are then, Reverend Sir, in our little Society that have come to my Knowledge (besides Increase of Faith and Spiritual Life in the Believers) no less than three Souls that I am verily persuaded, are gather'd by your Ministry under the Shldow of the Mediator's Wings. One is a young Maiden,

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Maiden, I believe, under twenty, who was pluck'd out of as ignorant and vile Family as any in the Place. She was from her Infancy of a most fierce and rugged Disposition; and by habitual Inclulgence, grew up into such a mere Fury, and incarnate Devil, that her Mother cou'd hardly live with her: But is now become as meek as a Lamb; yielding and dutiful to Superiors, and the great Peace-Maker of the Family, She also constantly attends the Ministry of the Word, redeems Time for Reading and Retirement, and hears heavy Loads of Reproach for Christ's sake.—The second is a Man in the Prime of his Days, who had been formerly a vain Companion, and Gamester; but for some Years past was much reformed, and shone bright as a Moralist, being strictly just, temperate, and of a meek and sweet Disposition: He was also a zealous Pharisee, attending devoutly the publick Exercises of Worship according to the National Establishment, building there for Righteousness; but he is now become a new Creature, and counts all his admired Gain as Loss and Dung that he may be found in Christ.—The third is a Youth of fifteen, a Child of the Covenant, whose Father died in Christ some Years ago, and his Mother belongs to us, and is a Woman of singular Judgment and Experience. And who knows but the immortal Seed of the Word may be under the Clods in some other precious Souls that are not yet come to my Notice, which may hereafter sprout up and flourish, and bear the fair and lovely Fruits of Gospel Grace and Righteousness to the Honour of our Glorious Emmanuel; and to the increasing your present Joy, and brightening your future Crown? I was lately informed by one of the Church at *Braintree*, that the Work abides on several that were awakened there. Our weekly private Exercises for Prayer, &c. have been better attended tince you were with us; the Rooms are crowded. And when it is in the Meeting, we have more than any private Room will contain. In the Christmas Holidays (as they are call'd) I gave Notice the Lord's Day after Sermon, that I purpos'd to spend two or three Hours there in the Evening of the following Day in Reading, dear Sir, the Letters of your Orphans, and other Accounts of the surprizing Progress of the Gospel abroad and at home, which I design'd chiefly for the Entertainment and Benefit of the Youth, and to keep them out of the Way of Temptation in that ensnaring and dangerous Season; and thought I might have perhaps thirty or forty of the younger sort, when, to my surprise there were assembled near two-hundred People of all Ages, who had to go home, some two, some eight Miles in the Dark and Snow. I read to them then the Substance of near thirty of Mr. *Lewis's* Papers. Some time after I gave Notice that I intended to spend another Evening in reading Mr. *Davidson's* Narrative of the Conversion of the *Scotch Boy*, an Account what God did for the Rev. Mr. *Whitefield*, &c. and Mr. *Cennick's* extraordinary Conversion (as related in the Preface to his Hymns) and then we had a great many more, inso-much that they cou'd not all have Seat-room. Soon after I dream'd that I was discoursing with some Warmth and Power to young ones; 'till one or more of them felt the Power of the Word, and yielded to Conversion: I took the Hint of Providence, and spent the last Lord's-day in purposely addressing Youth, when I hope God was pleas'd, in great Condescension, to twist his Almighty Power with the feeble Endeavours of a poor insufficient Creature for the convicting of two young ones. One was with me two Hours yesterday under great Anguish and Distress of Spirit, I hope, through

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through rich and amazing Grace, we have Ten or a Dozen that are setting their Faces Zion-ward. I think if God had not thus lighted my Eyes, and given me a little reviving in my Bondage, I shou'd utterly have fainted. O pray, Dear Sir, that my Hands may be strengthened in the Lord; that having received the Ministry, I may receive Mercy that I faint not; and that the Lord wou'd effectually turn my long Captivity; and shine with Sovereign Grace upon a Rebellious and Grace-abusing Worm.

The Copy of a Letter from Mr. Howel Harris to John Lewis.

March 1741-2.

Dear Brother Lewis,

IN your Paper No. 43 I saw an exceeding sweet Letter from *Leominster*, where was most sweet, tender, wholesome, and necessary Advice to a young Minister, and I was made to admire the Love of my dear Lord in taking that kind and tender Manner to reprove the Person meant there, whoever he was; but also it came home to me, tho' I know I was not intended by the Writer: And as I am perswaded it was God's Love made that good Man write so from a true Concern, so it came on me to-day, I think, in the same Spirit again to speak a little on the other Side, not to contradict one Word there, but to prevent an Extreme on the other Side, lest the Zeal arising, perhaps from a true Love and Light at first, but Nature stepping in for want of Watchfulness, might be all condemn'd, especially now, when 'tis so much wanting; and lest one that seem'd to be awake himself, may speak a Word that shou'd indulge some wise Virgins that now sleep, in their Drowsiness.—As to the first, I know this Experimentally; when the Lord Jesus is reveal'd, tho' but in a weak Degree, to the Eye of Faith, in his Names, Offices, and Relations, in his active and passive Obedience, in his Divinity and Humanity, in his Humiliation and Exaltation; and when the glorious Deliverances and Privileges that he has purchased for us are a little laid before the Soul's Eye by the Holy Spirit, and seeing what are the Fruits of this Light on his own Soul, what Zeal he feels for the Glory of this Jesus, now he knows not what to do first for him, how to spend and be spent all for him.—Had he a Thousand Tongues and Lives they would all be employ'd for him and his Cause. Had he Millions a Year, he wou'd use 'em all for Christ. When in that Light he sees that all the secret Pleasure he takes in looking at fine Houses, fine Dress, fine Ornaments in Houses, &c. is no otherwise than admiring the Devil in his Works of Pride; and when he considers that if he was to forget himself so as to spend some Money on useless (if not vain) Extravagancies, not necessary for a Follower of Jesus Christ, how shou'd he cut his Heart for offering that as a Sacrifice to the Idol Self and the Devil; and not only that, but disables himself from giving, at least so plentifully, toward carrying on the Work of the Lord; nay, perhaps, some of the Royal Seed of Jesus here in Want while he spent his Money thus on the Lust of the Eye, &c. When also in this Light he sees the Evil of idle Words as being Fruits not from Faith, nor acceptable to God; and carnal Mirth being the Fruits of the Flesh, and all Conformity to the Pride and Fashions and Principles of the World; and when he feels how he loses Fellowship with God in all these, and is cut to the Heart for them, and can no more live in them

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than in Adultery.—'Tis not to be so much wonder'd then if any one walking in this Light, shou'd severely cut any that indulge themselves in light fruitless Talk, being not the Salt of the Earth—proud, fashionable and modish in their Dress, carnal in their Mirth, without a Zeal bearing Fruit for the Cause of God, and at the same time taking on them the Name of Christian, and talking of separating from the World, tho' not departing from Iniquity; and not sensible too they are decaying and dwindling into a dead Formality; and at bell but asleep, and bearing no Fruit to God, and so dishonour him, but angry at any Attempt to awaken them, calling it judging, persecuting, and pleading for these Things.

If the Scripture did not make mention of the wise Virgins sleeping with the foolish ones, who could have Charity enough to hope that there was any Life at all in our Congregations where there is sweet Talk of Christ?—Who can believe that Heart is right with God, and loves God, and his Name and Interest more than himself and Name, and finds that if you were to set some Cause of God before him, to call for his help to carry it on, it wou'd be with Difficulty he cou'd give you five or ten Pounds, or perhaps less, whereas he cou'd freely layout ten times the Sum, or more, in buying Multitudes of Dress for himself, and Apparel, in being in all the Follies and Madness of the Mode of the Age; and also in furnishing his House with every thing that may please the Lust of the Eye, and may make him admired by his carnal Friends? For there Things are an Abomination and an Offence to his spiritual Friends—Who cou'd in Charity hope that the Power of Godliness is in those Congregations where is so much playing with Children on the Lap, such gazing about, so many dry Eyes, such handing the Snuff-box, such wide Hoops as two or three Ladies almost fill a Seat, such Pomp and Vanity, and such Lukewarmness and Indifferency in delivering and receiving the Oracles of the Holy One of *Israel*?—Where is the lifting tip of the Voice like a Trumpet?—The bearing an open Testimony against these Conformities to the Pride and Vanity of the World? Can the Lash be laid too sore on these Backs? Is this taking up our Cross, dying to ourselves and the World, following a despised Jesus? We shall be hated of none thus for his Name's-sake—I fear the Threatning of being spued out of God's Mouth, and the Danger of having the Candlestick removed out of its Place is not misapply'd here, and the Living will lay it to heart, and repent, and do the first Works, and be warned in Time.

I fear that some faithful, but weak Ministers, are as yet in great Bondage thro' fear of offending their Congregations, or some great Man there, whom they carnally look on as a good Friend to their Cause, &c.—and fear to speak out, and so go Mourning, denying their own Master, by studying to please many, and so grieve the Spirit of God—but God will visit his faithful ones, and set them free, and make them bold as Lions. Then the Devil will rage and there will be a Standing between the Dead and the Living; and all that will be alive to and for God, of all Seas, will shake off the carnal drouzy ones that now lull them asleep, and the narrow bigotted ones that now keep them from walking with God's dear ones, who walk with him, of other Opinions, and so robbing them of much Fellowship with the Lord and his dear ones.—Let also the Children of God that may now be asleep, or half awakened, stirr'd up by one Discourse, and lull'd asleep again by the next, consider how fruitless they now are, and what a terrible Consequence attends that—That God is dishonoured, and they cumber the Ground, and they love Fellowship with God, and become useless with all their Talents to the Church of God.—These are more terrible to the Soul that is born of God, than all the Threatnings of *Mount Sinai* are to the natural Man, and will awaken the new Life to Activity if apply'd by the Spirit—As I feel 'tis a Concern for my Lord's Glory; and as there are some in every Sea that are not concerned in this, and some in everyone may peradventure say, *I am the Man*. And as I don't apply, but have been helped all through to speak it to all, without any particular Application to any Sect, or Man, or Men, in particular, it can't be taken to stir up any Spirit but Self-Examination and Humiliation, or at least as intended to no other use by Poor, Unworthy, Sinful

Saturday, April 10, 1742.

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Numb. 53.

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From Mr. E--- to the Rev. Mr. WHITEFIELD.

Philadelphia, Dec. 18, 1741.

Very dear Brother,

I Have just Time to let you know I am well in Health both in Body and Soul. Blessed be our dear Lord, who hath highly favour'd me lately with Nearness of Communion with Father, Son and Holy Ghost, and fill'd me daily with Joy unspeakable and full of Glory, and gave me much Access to the Throne of Grace thro' the Blood of the Lamb, who rent the Veil in twain for me, and I was no longer a Stranger, and cou'd with Boldness say, *My Lord and my God!* Thine Arm has wrought Salvation, and thy Rod and Staff doth teach and comfort me. O bless God, my dear Brother; I know assuredly, thro' rich Grace I am, that I am now no longer an Alien to the Covenant of Grace, nor a Stranger to the House of *Israel*; but I am a free Man and an Heir of Jesus: He has bought me, tho' I am worth nothing, with a dear Price: His precious Blood has been paid down for my Redemption: and Glory and Honour and Thanksgiving be to the Lamb for evermore, who hath often settled my Soul by the blessed Spirit: But never did my poor Soul so taste, nay I may say drink, yes, run over too, with the unspeakable Love of God in Christ. My dear Brother, tho' sometimes, if the Lord did not withhold his Hand, I shou'd die with Love and Joy: If it may not be too bold, I may say I was in view of the promis'd Land. I was so once, that I cou'd not think or speak, and my Spirits grew faint and my Strength left me, and the first Thing that came into my Mind was, that which *Daniel* relates of himself, when the Vision made him to fall on his Face, and his Strength and Spirit left him. O my dear Brother, I know not how to be thankful enough to the Lord, for thus so highly favouring such a Wretch as I am, I know not what the Lord has design'd to do with me, but I pray that I may never flinch at his Cross, and that I may be as Clay in his Hand, to mould me as he pleaseth.

*A Letter from Mr. H. Harris, to a Sister under Trials.**Dear, Dear Sister,*

OUR Dear Lord does not suffer ungrateful Me quite to forget you, especially when he draws nearest to me. I find the Days of my Mourning are not yet ended. You are taught to wait all your appointed Time till your Change come.—He will come, and will not tarry; and the lower he humbles us, the higher he will raise us up again. Though all your early Acquaintance and Fellow-travellers shou'd forget you, you have one Friend that never can or will forget you—He is all Bowels of Tenderness and Compassion and Sympathy—Every thing in him is wonderful. O fear not—you'll at last win the Day. and Satan shall be bruised under your Feet. Christ will reign till all his Enemies shall be subdu'd—He is King in *Sion*, and all his Enemies shall be scattered. What though there are Giants in the Land?—We have a Captain who can stand before him? Stand your Ground, let not go your Shield; the Trial of your Faith is precious Hope against Hope.—Give as little Room as possibly to Reasoning, the Sooner you'll fly poor and blind and hard and dead, and lost to Christ, the sooner you'll find Rest to your distressed Soul. In him is all our Fruit found; and out of his Fulness we shall drink. I find 'tis not an easy Matter to have the Old Principle of the Old Covenant out of our Hearts, and to go to Christ for *Faith* and *Repentance* for *Growth* and *Fruit* and *Faithfulness* and *Power* to keep these Graces in Exercise—When God calls us to *obey*, to *believe*, to *grow*, and to be *faithful* and *fruitful*, we are ready to run to ourselves and to work there in ourselves; and so failing, we fall to Reasoning and thence to Unbelief.—Our dear Lord will, make us acknowledge his Sovereignty, and humble our Souls before him, and see that we are sav'd by Grace alone. I am now sorely tried, having slept nothing last Night.—The Work of our dear Lord is going on bravely here in many Places. I am Yours in the Lord,

*H. Harris.**From Mr. A——s to the Rev. Mr. Whitefield.*

Hampton, Friday, March 12, 1741–2.

Reverend and very dear Sir,

MEthinks I am constrain'd to write unto you, to let you know that your Labours in the Gospel have not been in vain amongst us. The Impression that was then made, by your Ministry, upon the Hearts of the People, being accompanied with a divine Power, are not worn off; for I am persuaded the Arrows of the Almighty are stuck so fast in many, that nothing but the Blood of Christ shall be able to pluck them out. I speak this from the Experience of many that have been with me under Soul Concern. Nor does the Work stop here, for to speak in general, the People are so ready to hear the Word, almost in every Village round about us, that the true Watchmen of Christ need not keep Silence Day nor Night. I am almost every Day ask'd to come forth, and speak to the People: About

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3 Days ago being much entreated, and finding Freedom from the Lord, I went to *Chafford*; where was waiting a very large and crowded Society; and it wou'd have rejoiced your Heart to have seen with what Attention the People stood to hear a Child stammer out the Salvation of Jesus: and notwithstanding I was there so lately, they have been sending; and also the People of another Place, where I have not yet been, have ask'd me so many Times, that I scarce know what Answer to give them. Sir, I want Advice from you. But I am resolv'd not to stir forth till Jesus shall promise to find Pasture for the Sheep, and keep me faithful in the Work. And when I consider what a great Thing it is to speak to precious Souls in the Name of Jesus, it makes me cry, *Not a Novice, Lord, &c.* But I have given you no Account yet of the great Blessing that God has made you to our Society hath by your Doctrine, and your regular forming us into private Bands: Hereby the Saints seem to grow daily, poor tempted Souls are relieved, and the more Cold, and they that before seem'd at a Stand, by the Divine Blessing attending it seem something quickened.

Our *Saturday's* Society encreates much, and I hope I can say a refreshing Time is come to us: Glory be to free Grace! Yet this is not all; God has added abundantly to our private Meeting, insomuch that our Room will not contain above half the People that generally come to hear, and what is more, God has wonderfully appear'd to us very many Times. But such a Meeting as we had *Sunday* Sevensnight, I think we scarce ever had before in Publick: Many, even almost the whole Congregation, seem'd to be in a Fountain of Tears, some weeping and breathing after Christ, and others brim full of his Love.

By this Time methinks I hear you say, *Grace! Grace!* and I can do no less then say, *Amen.* Thou art worthy Lord Jesus, thou only.

I trust the Drawings of the Lord will constrain You to come and Water what he by his own Right Hand hath planted by you. *First,* Indeed we expect our dear Brother *Cennick*; unto whom, Sir, be pleas'd to give my tender Love and Service; and please to accept the same for your self, From your sincere, tho' weak and most unworthy and Sinful and Poor Brother in Christ.

GOD intreated for Jerusalem.

An Hymn for a Fast Day from Isaiah lxii. 67.

INDulgent Sov'reign of the Skies,
 And wilt Thou bow thy gracious Ear?
 While feeble Mortals raise their Cries
 Wilt Thou the GREAT JEHOVAH hear!
 2. How shall thy Servants give Thee Rest,
 Till *Zion's* Mould'ring Walls Thou raise?
 'Till Thine own Pow'r shall stand confess'd,
 And make *Jerulalem* a Praise?
 3. For this, a lowly, suppliant Crowd,
 To Day we in thy Temple wait,
 For this we lift our Voices loud,
 And call and knock at Mercy's Gate!

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4. Look down, O God I with pitying Eye,
And view the Desolations round!
See what wide Realms in Darkness lie,
And hurl their Idols to the Ground.
5. Loud let the Gospel Trumpet blow,
In all the Nations from afar:
Let all the Isles their Saviour know,
And Earth's remotest Ends draw near!
6. Let *Babilon's* proud Altars shake,
And Light invade her darkest Gloom,
The Yoke of Iron Bondage break
The Yoke of Satan and of *Rome!*
7. With gentlest Beams on *Brittain* shine,
And bids her Princes and her Priests;
Oh; by Thine Energy Divine,
May sacred Love o'erflow their Breasts!
8. Triumphant here, let JESUS reign,
And on his Vineyard sweetly smile,
While all the Virtues of his Train
Adorn our Church, adorn our me.
9. On all our Souls let Grace descend,
Like heav'nly Dew in Copious Show'rs,
That we may call our God our Friend,
That we may hail Salvation ours.
10. Then shall each Age and Rank agree
United Shouts of Joy to raise;
And *Sion*, made a Praise by Thee,
To Thee shall render back the Praise.

In the Press, and shortly will be published.

THE distinguishing Marks of a Work of the Spirit of God applied to that uncommon Operation that has lately appear'd on the Minds of many of the People in England: With a particular Consideration of the extraordinary Circumstance with which this Work is attended. A Discourse deliver'd at *New-Haven* Sep. 10, 1741. Being the Day after the Commencement: And now published at the earnest desire of many Ministers and other Gentlemen: Men who heard it with great Enlargement. By *Jonathan Edwards*, A.M. Pastor of the Church of Christ at *Northampton*; and Author of the *New-England* Narrative, which was lately Reprinted in *London*. And Recommended by the Rev. Dr. *Guise*. With a Preface by the Rev. Mr. *Cooper* of *Boston*, giving an Account of the present Work of God in those Parts.

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N.B. The above Sermon is earnestly recommended by the Rev. Dr. *Watts* the Rev. Mr. *Whitefield* to the serious Perusal of all Christians and to Ministers of every Denomination in particular.

Saturday, April 17, 1742.

[1]

Numb. 54.

The *WEEKLY HISTORY*:

OR,

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London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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From the Rev. Mr. I. H---y to the Rev. Mr. Whitefield.

Biddiford, March 7, 1741.

Dear Mr. Whitefield,

YOUR Favour struck me with an agreeable Surprise, I verily thought that my stubborn Silence had rased me from your Remembrance. But since you still have an Affection for an ungrateful Friend, I take this first Opportunity of returning my thankful Acknowledgment.

I rejoice to hear that the Redeemer's cause revives. Set up thyself, O incarnate God, above the Heavens, and diffuse thy Glory throughout all the Earth. Let thine Enemies perish, O Lord; let Disappointment attend the Attempts of thy Foes, and the Devices of Hell: But let thy Servants be prosperous, and their Message crown'd with Success.

Indeed, dear Sir, I cannot boast of Trophies erected here by the Captain of our Salvation. I hope the Arm of the Lord will be revealed more and more amongst us. I hope the Triumphs of Free-grace will have a wider Spread, and free'r Course, and prevail mightily over our Unbelief.

I own, with Shame and Sorrow I own, that I have too long been a Blind Leader of the Blind. My Tongue and my Pen have perverted the good Way of the Lord. They have darkened the Glory of Redeeming Merit, and Sovereign Grace. I have dar'd to invade the Perogative of the all-sufficient Saviour, and to pluck the Crown from his Head. My Writings and Discourses have derogated from the Honours, the everlasting and incommunicable Honour of Jesus. They presum'd to give Works a Share in the Redemption and Recovery of a lost World: They have plac'd those filthy Rags upon the Throne of the Lamb; and by that Means debas'd the Saviour, and exalted the Sinner.

But I trust the Truth divine begins to dawn upon my Soul. O, may it, like the rising Light, shine more and more, till the Day breaks in all its Brightness, and the Shadows flee away. Now, was I possess'd of all the righteous Acts that have made Saints and Martyrs famous in all Generations:

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Cou'd they all be transferred to me, and might I call them all my own, I wou'd renounce them all that I might win Christ. I wou'd not dare to appear before the bright and burning Eye of God with such Hay, and Straw and Stubble. No, dear Sir, I wou'd long to be cloath'd in a Mediator's Righteousness, and ascribe *ALL* my Salvation to the most unmerited and free'st Grace.

I have just been giving an Exhortation to my young Brethren. I have warn'd them to remember their Creator in the Days of their Youth. My Thoughts were led to this Subject by an alarming Providence, which snatch'd away one of their Fellows, in the Gayety and Bloom of Life. May the Hand of the Almighty set home the Word of his Ministers; may young Persons come in the Vigour of Health, to the Redeemer's Feet, and devote their warm Affections to his Service, And O! may the Preacher himself both lead them in the way, and encourage them to follow. Dear Sir, cease not to pray for me, desist not to counsel me, as I perceive you cannot forbear to love me.

I am yours affectionately,

I. H----y.

From Mr. Humphreys to the Rev. Mr. Whitefield.

Bristol, March 23, 1741-2.

My very dear Brother,

YOUR last Letter seems to be very expressive of Love: For which I am heartily and sincerely obliged to you. I hope our Souls will be united in the everlasting Jesus, and nothing will be able to separate us either from the Love of God, or from the unfeigned Love of one another.

We had here a most comfortable Sabbath last Lord's Day, and a sweet Love-feast at *Bristol* in the Evening. My Soul is much engag'd in Love to the Flock. Especially when the Lord rains down his Grace upon us. On *Saturday* Night I dream'd that the Lord Jesus stood in one of the Seats at *Conham*. And indeed his Grace was plenteously and uncommonly shed upon the Congregation that following Morning. And indeed all that Day I bath'd my Lord's Feet with my Tears. My Heart seem'd to be most intimately knit to Him. Such Seasons are rare to me, which makes them the more sweet when they come. My Soul's Love to all. Adieu.

J. Humphreys.

From the Rev. Mr. J. O---n, to the Rev. Mr. Whitefield.

Leominster, Jan. 26, 1741-2.

Dear, Dear Sir,

NOW I can send you some glad Tidings of good Things. I hope God is about some great Work in this Place. I never saw such a Disposition among the People to attend the Means. Every Lord's Day Evening I have a numerous and attentive Auditory, exceedingly crowded with People.

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ple of the Church of *England*, who also attend our *Saturday* Evenings Preparation for the Sabbath. Many yongng ones are quite reform'd from gross Wickedness, and earnestly concern'd asout their Souls.

Here is also a Society of Church of *England* People who meet twice a Week, and I hope God is among them. Next Week, if the Lord will, I am to go to the Colliers at *Bristol*. I expect a Call to preach six or seven Times in the seven days---I hope my dear Lord is about to find me more Employment. O that he will grant me his Presence, and abundant Success. The Case of perishing Sinners has been of late more than ever upon my Heart at the Throne of Grace; and now the Lord gives me an Opportunity to preach to them, and is pleas'd to assist me with great Power, O was there ever such a Dog, and vile wretch as I am! I see more cause than ever to abhor and loath myself, and sometimes am surprized and confounded to think of that bottomless Ocean of Divine Love, Wisdom, Power, and Grace in my God exhibited to raise me (sunk by Sin into the Nature of Devils) into a State higher than the Holy Angels. O that I had alway a feeling Sense of this sweet endearing Love: Methinks I long to be where my Heart will be for ever full of it, O how seldom do I enjoy it! How soon do I lose its feeling Sense! Then I sink into my native Deadness and Darkness. Blessed be God, that the Time is short on this Side the Grave, and that there is an Eternity on the other Side! O my dear Brother, pray for me, and help me to praise God till I meet you where we shall forever praise him in constant Raptures of holy Joy.

Let me know when we may expect you over to help us here at *Brosley*; and I pray God to bring you in the Fullness of the Blessing of the Gospel of Christ, and add many, many Seals to your Ministry in every Place, I trust he will be Wisdom and Strength to you, and keep you steadfast, unmovable, always abounding in the Work of the Lord. My best Wishes attend you.

I remain your very unworthy, but affectionate Brother in Christ.

J--- O---n.

From Mr. Cennick to the Rev. Mr. Whitefield.

Tuesday, Kingswood, April 6, 1742.

My dear Brother,

DON'T wonder I have not written so long. The Work of the Lord is much on my Hands. I have preached at *Smith's-Hall* every Evening since, save *Monday*, *Wednesday*, and *Saturday*, and on those Evenings I am at *Kingswood* where the Congregation increases greatly. At *Bristol* the Morning Lecture begins at Six, at *Kingswood* half an Hour after eight. Many Hundreds come in the Morning, but more in the Evening. *Smith's-Hall* is so crowded, that if one stay late he can scarce get in. I think our Saviour has given me Power in every Place, and in every Sermon I have preach'd since I came hither. It seems both here and at *Bristol*, and *Conham*, like the Time of the first Planting of the Gospel. I see many Strangers resort to every Place where the glad Tidings of the Blood of Jesus are preached. Brother *T---n* is come from *Bath*, he went on *Sunday* to *Conham* to hear me, and did purpose to expound at the School in *Kingswood* in the Afternoon.

But

But after having me he chang'd his Mind, believing the Gift which I had receiv'd wou'd more profit the Hearers in their present Estate, than his. The Behaviour and Simplicity that he seem'd to see in the Colliers pleas'd him exceedingly. He appear'd to glorify God much on their Behalf. He stay'd with them at the Love-feast while I went to *Bristol*, and pray'd with them. I hear he expounded or spake some Words of Exhortation to a few at Brother S---'s House. I have enjoy'd much Sweetness in his little Child. His humble and brotherly Behaviour to me in particular, made me say in my Heart, *Lord what am I?* O dear Sir, I am poor and proud and sinful: and yet our Saviour lets me come to his Blood freely, and suffers me to lie in his dear Wounds all Day long. Help me to thank him for it, for I am his Child and your younger Brother, and Companion in the Labours of his Vineyard,

J. Cennick.

In the Press, and shortly will be published.

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 Saturday, April 24. 1742.

[1]

Numb. 55.

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From Mr. J—— P——s to the Rev. Dr. Coleman in Boston.

Lyme, Dec. 16, 1741.

Rev. and honoured Sir,

I must beg your Excuse for my long Silence, especially now I have Matter enough to write, and that which is greater Argument of Praise to God, and refreshing to you in your old Age, than ever I had in my Life. I think Duty to God and Service to the Souls of Men has so employ'd all the Fragments of my Time, that my Duty to you, honoured Sir, was superseded thereby, tho' my Inclination to sound the Praises of Redeeming Love, and to be an Instrument of renewing your Strength, if it might please God, has been Stronger than ever.

In one of my last Letters to you, I gave you some Hints of a hopeful Prospect of the Revival of Religion among us: And as I can't doubt but that you rejoiced in hope, so now I trust a brief Account of the Return of *Sion's* Captives will be much more joyous, and fill your Mouth with Arguments of Praise to God for the Triumphs of his Mercy in some Instances of Conversion among us, as well as in other Places. Upon Mr. *Tennant's* Return to *Boston*, he came through this Place, and preach'd two Sermons which seem'd to quicken the Convictions of some, and beat down the false Hopes of several others. I have Reason to bless the Lord that he sent for our Help: And indeed by enquiring since, I find his Labours were bless'd to give a more general Shake than appear'd at the very Time.

On the memorable 14th Day of *May* last there was a Sermon preach'd to a considerable Auditory in our Meeting-house, When the Preacher was much carried out in Desire, Zeal and Expectation; in the midst of this Sermon the Spirit of God fell upon the Assembly with great Power, and rode forth with Majesty upon the Word of Truth. In a Minutes Time the People were seemingly as much affected as if a thousand Arrows had been shot in among them: The Heart of almost every Sinner was pricked, and the Children of God greatly affected with Compassion towards them. The

Arrows

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Arrows or Conviction were so sharp, and stuck so fast in the Hearts of many, that they were forc'd to cry out aloud with the Anguish in their Souls. About fifty or sixty Persons, chiefly grown to the Age of Men and Women, were crying out, and praying with loud Voices under a Sense of their Sins and the Wrath of God, under which they felt themselves bound down. And since that Day Convictions have been strong, a Work of Humiliation clear, and many Conversions according to the best Judgment I am able to make. The Parish is small, consisting of about 120 Families, yet many Days the past Summer, I have had twenty, thirty, forty, fifty, and sometimes sixty Persons under deep Concern with me in one Day, enquiring the Way to *Zion*. Some, indeed, after all, grieve the Holy Spirit, and are apparently become more the Children of Satan than they were before. 'Tis very observable, that upon stifling strong and powerful Convictions, they seem to be fill'd with Malice; and ill Nature breaks out in much Violence and Opposition: Yet whilst Hell rages, Heaven rejoices; God has his Enemies in Derision, and he sets his King upon his holy Hill of *Zion*. I can't but Smile sometimes to see the Devil overshoot himself, in employing his bury faithful Servants against the Kingdom of the Blessed JESUS; his Rage rises so high once in a while, to his Shame, and Sorrow, as to be an Occasion of advancing, instead of pulling down, the Interest of Christ's Kingdom. *The Wrath of Man* is forc'd once and again to praise God; and, I trust he will shortly *restrain the Remainder of it*. I hope since the 14th of *May* last, more than one hundred and forty Souls are savingly converted in this Place; and the same happy Work has been carried on in the neighbouring Parishes of the Town, especially. One under the Care of the Reverend Mr. *Griswold*, in a most wonderful Manner. The Spirit of God seems, at Times indeed, to withdraw his powerful Influences from among us, so general and extraordinary; yet I can say to the Glory of Rich and Sovereign Grace, that no Week has pass'd for some Time, but some one, or more, I believe, have been savingly converted, I look upon it as a distinguishing Favour that all the Ministers, and most Persons of Authority in the Town are engag'd in the Cause: God has made Use of both as a Means of carrying on his Work among us, *till our Mouth is filled with Laughter, and our Tongue with singing, because the Lord hath done such great Things for us, and ours, whereof we are glad*. I have many Times seen the Comforts of God's Children as extraordinary as the Terrors of convicted Sinners. Sometimes twenty or thirty at an Evening Lecture have been so filled with the *Love of Christ Jesus*, and the Sense of God's Love to them, as to be quite overcome; and seldom has been a Meeting without an Instance or more of that Nature. Our last Sacrament Day, whilst I was breaking the Bread, near one hundred Persons were melted down in such sort as my Eyes never saw before: Many whole Pews were almost overwhelm'd, some from a Sense of the Majesty, some from a Sense of the Wisdom and glorious Excellency of the great God shining through the Man Christ Jesus, and others from a Sense of the dying Love of a Redeemer. Never did I see so much Love, so much Pleasure and Delight, and such an apparent Spirit of Forgiveness where there had been any unhappy Broils, They cou'd scarcely wait 'till the Sacrament was over without flying into one another's Arms: Old Grudges it seem'd to me, sneak'd out of Doors full of Shame and Ignominy. I have no more doubt but that the great Master of the Feast was present in the Influences of
Grace

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Grace and Spirit; and manifested himself in his Love and Beauty, than if I had seen him with the Eyes of my Body.

Yet though Christ preaches good Tidings to the Meek, binds up the Brokenhearted, raises the Dead, opens the Eyes of the Blind, and proclaims the acceptable Year of the Lord, there are still more that oppose themselves, and are imbitter'd with me for espousing the Cause of Christ: But the Lord, who is strong and mighty, breaks open the Doors, and comes in with his triumphant victorious Grace, and carries all before him, or breaks them down at his Feet as he pleases. Many of the Towns round about here have been Sharers in the Blessings; as doubtless you have been inform'd. The Reverend Mr. A——s of *New London* has found some considerable Concern among his People about their Salvation: But there is at present a dividing Principle that seems to get in, and, I fear, proves a Check to the good Work. Some Persons have been pleas'd to suspect my giving Countenance to the Separation, though indeed I have us'd my Endeavours to prevent it, as far as I thought Prudence wou'd suffer me to interpose.

I can't break off without telling you, that the *Indians* or this Town, who are about one hundred and thirty Souls in Number, are many, if not most of them, much affected about themselves, and desirous of Instruction in the Knowledge of Christ. I have preached to them once a Fortnight for some Time; and God has evidently manifested his Power to them; and his Grace for them even in the Times of my Preaching and Exhortations, as well as at other Times, and by other Helps. Our Court has allow'd them a School for half a Year; but none appears yet to do any Thing towards supporting the Gospel among them; but seeing the Lord appears to bless it to them most graciously, I hope he will always keep me willing to serve him and them in the arduous Trust. The Concern for their Souls increases in me, and in them; and I trust about fifteen Souls, according to the best Judgment I can make, are converted within about five Months. Thus the Lord brings in the dear *Indians* for his Inheritance, and makes Light from the Dead break forth in a glorious Manner.

I am,

Reverend Sir,

Your Dutiful Son, and Obliged Servant;

J--- P---

An Extract of a Letter from Mr. Howel Harris, to the Rev. Mr. Whitefield.

April 5, 1742.

My very dear Brother,

OUR dear Lord works in me sometimes to rejoice daily in your Success, and to love you with a solid Love, and to wrestle earnestly for you, and also for the Nation, so that I am inclined to hope he has a great Work to carry on in this Kingdom, and that *England* shall yet be the Glory of the Earth—As the Lord has set you on the Watch-tower, He will supply you with continual Supplies of Power and Wisdom, directing your Steps in all Things—When I see how the Door is opened in *England* for you, I know not how to be earnest for your giving some Time to the Towns

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in *Wales*; but I trust our Lord will incline you to come, that he has a great Work to do by you here.—There is a Revival in many Places, and but few draw back—I hope there will be a brave Harvest in Time—I sent you Word before, they are going to build a House near *Waterford* which I trust will be to God's Glory, there being a great Stirring in those Parts. Brother *P---*, &c. grows sweeter and sweeter---To some Societies there are many added of, I trust, such as shall be saved. We have two Societies of such as go about--- One near *Waterford* in *Glamorganshire*, and another near *Llandovery* in *Camartheshire*. Which will be next Time near *Brecon*, *Thursday* in Easter Week-- O how would we rejoice, I hope in the Lord, to meet Brother *Whitefield* there then on the next Society at least---Can you forget poor *Wales!*

From Mr. A.T. to the Rev. Mr. Whitefield.

Edinburgh, April 1, 1742.

My dearest Mr. Whitefield,

HOW much do I long for the Pleasure of a Line from you: I have wrote twice to you since I had any from you—But your Time is much better employ'd. Glory be to God for the continued Success of the Gospel by your Ministry. And how agreeable what is written of the *Moravians*, *Negroes* and *Jews!* surely the Glory of the latter Days seems to be at Hand!

I am persuaded you bless'd the Lord for the Account you had from Mr. *M---* at *Cambuslang* near *Glasgow*. In a Letter to me of the 18th of *March* he says—I have the greatest Regard to that dear Servant of Christ *Jesus Mr. Whitefield*, for whom, and the excellent Gifts and Graces bestow'd on him, and my Opportunity to bear and converse with, I desire heartily to bless —I go on to preach every Day, and sometimes in a Tent—I daily see new Instances of Conviction and Conversion by the Blessing of Heaven, and so far as I can understand above an hundred and thirty Souls here have been wounded with a deep Sense of their pressing Condition without a Saviour, of

[To be Concluded in our next.]

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[1]

Numb. 56.

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[*The Conclusion of the Letter begun in our last.*]

which about eighty have been comforted. I suppose there was between thirty and forty agonizing Souls in my House this Night, of which three received Comfort---One of them a great Dehauchee; Another a Moral young Woman; Another a Boy about eight rears of Age. The first Week this Work of God was chiefly among the People of this Parish, but these ten Days past it as been particularly among Strangers that resort here. Let all the Glory be ascribed to Free-grace, &c.

Our Friend Mr. D-----n is now at Cambuslang, and he writes, that as for some Time past the Lord thought fit to put a Stop to the Increase of this Work, Mr. M----h had determined to acquaint the People Sabbath Evening last, that there would be Preaching there after only on *Sundays* and *Thursdays*; but that about the Conclusion of his Sermon, that very Evening, such an extraordinary Awakening came among the People, that above thirty were convicted, and who have been ever since under a desirable Exercise.—I believe this Instance will daily make Preaching continu'd.

The Fruits of your Ministry appear daily here, to the Conviction of Gain-sayers. The Hospitals are remarkable; and the Lord has been pleased to bless the Conversation of some others, and Reading Books, &c. among *Heriot's* Work-boys, that no less than fifty are now under a visible Concern for their Souls, and found much in secret and social Prayer, &c.

There seems also to be a glorious Work at *Dundee*, for which I refer you to the Inclos'd.

O, my dear Man, why are you so long a coming to poor *Scotland* again? How many say, *When is he coming?* For the Lord's sake do not lay aside Thoughts of coming, what ever Work you may have in *England*.

From M. Finlysom, a young Girl, to the Rev. Mr. Whitefield.

Much honoured and dearly beloved in our Lord,

Edinburgh Nov. 18, 1741.

I Have taken this Opportunity to write to you. My Heart is so full of Love to precious Christ, that I know not how to begin. O but I cannot

not

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not forbear telling you how wonderfully my Lord has been dealing with my Soul since you left *Edinburgh!* O his Ways with my Soul have been all Wonders! O blessed, ever blessed, be the Hour that ever he was pleas'd to send you to this Place: For I am sure you was sent by the Lord to build me up and confirm me in the Ways of God. Before you came here I was doubtful of my eternal Salvation, but now I can say from sweet Experience, that I have not been this Quarter of a Year in the least Cloud about my Interest in Christ, I have just liv'd a Heaven upon Earth, O I have never experienced so much of his Presence as I have found when I have been hearing you preach. Indeed I may call the Park a *Bethel*; for surely God was in it many a Time. Every Day I am getting a Sight of the Emptiness of myself, and the Fulness that is in precious Christ. O I see him to be full of Grace, full of Truth, full of Glory! I see him to be altogether lovely, white and ruddy, the Chief among ten Thousand. O I see him to be All in All! He is the only Desire of my Soul. O when I think upon the matchless Love of Christ, I am almost drown'd in a Sea of Wonders! O I wish I had ten thousand Times ten thousand Tongues to praise Him for that unmerited, unparell'd Love unto the like of poor wretched, worthless, unworthy me. O praise be unto him for his Grace! Every Day I receive more and more out of his Fullness. O I think that I can read my Interest in Christ as if it were written in Letters of Gold. O dear Sir, I think I never had such a Night in all the Days of my Life as I had that Night before you left *Edinburgh*: That Night I was taken up into Mount *Pisgah*, and I got a view of the Land that is afar off: That Night my Soul was fill'd with Joy unspeakable and glorious, I think I never enjoyed the like before. I went to Prayer and there I got near Access to the Throne of Grace, and there I got seal'd Pardon of all my Sins, he sent home that Word to my Mind, *Be of good Cheer, thy Sins are forgiven thee.* There I enter'd into Covenant with Him, and took Heaven and Earth to witness, I took Men and Angels to witness, I took Sun, Moon and Stars to witness that I was willing to accept of Christ, in all his Offices, as Prophet, Priest and King, and that if it were his Will to call me, I was willing to lay down my Life for his sake. That was a Night never to be forgotten by me. Indeed it is better felt than told. His Countenance shined so bright upon me that I just thought I was in Heaven: It was Heaven begun in my Soul indeed. And he set home that Word to my Mind, *I will make you complete in him*, who has Dominion over Principalities and Powers. And also that Word did comfort my Soul, *Ye are justified, ye are sanctified, by the Lord Jesus Christ, and by the Spirit of our God.* And the thirty first Day of *October*, it being *Saturday*, before the Communion Sabbath, I think was a great Day to my Soul indeed. I resolved to go up to the Table: My Heart was inflamed with Love to my dear Redeemer, that I was made willing to suffer any thing for Him, that ever was or could be invented. I was help'd to act Faith on the Son of God. All the Grace of the Holy Spirit was put into lively Exercise. O, I never got such a Sight of crucified Redeemer as I got that Day, I thought I saw him bleeding on the accursed Tree; and I thought I saw a Crown of Thorns upon his blessed Head. There, by Faith, I view'd him in the Garden sweating great Drops of Blood, and by Faith I view'd him drinking up the Dreggs of the Cup of his Father's Wrath. And I view'd these heart-killing Sins of

mine

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mine that nailed my blessed Redeemer to that accursed Tree. I was filled with a Sense of his wonderful Love, and I was made to cry out with *Thomas*, MY LORD AND MY GOD! O dear Mr. *Whitefield*; I cannot express to you the Joy that I felt in my Soul. I was so fill'd with the Love of precious and lovely Jesus, that I thought I would never fear what either Men or Devils would do unto me; I came up from the Table of the Lord making mention of his Righteousness, even of his only, saying, *Only in the Lord Jesus have I Righteousness and Strength*. And I resolved, though he would slay me, yet I wou'd still trust in him. I was crying out with the Psalmist, *Through thy Servant I shall never go back, nor turn from thee*. I resolved through his Strength, that though all the Devils in Hell were roaring on me to go back, yet I wou'd not go back; but I wou'd continue stedfast in the Lord, and the Power of his Might. And ever since he hath been daily loading me with his Benefits. O what shall I render to the Lord for all his Benefits towards me. O help me to praise Him, Men and Angels, Sun, Moon and Stars, come and help me to praise the Lord for his Wonders done towards me. O the matchless Love of Christ: that passeth all Knowledge. O! *neither Death nor Life, nor Things present, nor Things to come, shall ever be able to separate me from the Love of God that is in Christ Jesus, my Lord. I count all Things but Loss and Dung, for the Excellency of Christ Jesus, my Lord*. He hath promised that all is mine, and I am Christ's, and Christ is God's. O! was there ever such condescending, wonderful Love, as this amazing Love of my dearest Saviour. O Glory, Glory be to his great Name for the Assurance that he has given me. Satan and I have had many a strong Battle, but Jesus always does get the Victory. O! he is a long suffering, and a patient God. O! wonderful Love indeed that Jesus shou'd pass by so many and set his Love upon the like of me, when Hell should have been my Portion! But O! I am willing to take King Christ for my Portion, for I know that he is both able and willing to suffer Shame for his Name. O I am willing to suffer any thing for his sake who hath done so much for poor me. And I am confident the Lord hath begun a good Work upon the Souls of many in this Hospital. There seems to be a Stiring among the dry Bones here. The Lord has made use of you to do good to many Souls here. Many of the Children told me that they never got good, until you came here, by any Sermon ever they heard; and since you left us, I have seen them filled with the Love of precious Christ, that they have been scarce able to contain themselves. And I have been so filled with the Love of Christ myself, that I have been just the same Way. I hope the Lord will carry on the Work which he hath begun in their Hearts, and never let it wear off. O dear Sir, I beg that you wou'd remember me at the Throne of Grace. And O may the good Will of him that dwelt in the Bush be ever with you! this is the earnest Desire of your very humble Servant,

M. F.

From Mr. J---s S---h, to the Rev. Mr. Whitefield.

Bristol, March 31, 1742.

My very dear Brother,

WHO can the noble Acts of the Lord, or shew forth all his Praise?
O praise the Lord with me, and let us exalt his Name together. Now
I

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I can say my sins are blotted out: My heavenly Father hath accepted, me for what? For the sake of his dear beloved Son, not any thing in me. What then shall I render to the Lord for his Benefits conferr'd upon *me*? Now I can serve HIM, not out of Fear, but *Love*; nay, how can I do otherwise to him who has shewn me such Love?, I see 'tis impossible for any one to move to Christ, but he is moved by Christ: And he must have his life from Christ before he can live to Christ. Even when I eat my Food I can look up, and heartily bless my dear Saviour, that has shewn me such Favours. I have a hearty Love for all God's Children, tho' we differ a little. I shou'd rejoice, to have the Partition Wall broken down. I have been twice to hear Mr. *Wesley*, and I never fed upon the Word in my Life so before: He preached upon these Words: *To him that worketh not, but believeth on HIM that justifieth the Ungodly, his Faith is counted for Righteousness*, Amazing! What, *To him that worketh not!* this is not agreeable to worldly Wisdom, which says, Nay, we must do something. Though Sinners are poor, they are very proud, they must do something of their own, and Christ shall do the rest. But blessed be God, who has opened my Eyes to see this Error. *Lord, thou must work all in me.* And because I had nothing to pay, he frankly forgave me all.

The Devil has been busy, and wou'd persuade me that this is a Delusion; but he was a Liar from the Beginning, I am enabled to bid him go and ask my Master. *Thou shalt answer for me, my Lord and my God.* Then, says he, *Thou art a poor unworthy Creature. I am so; but He through whom I am*
accepted

[To be concluded in our next.]

This Day is published.

THE Distinguishing Marks of a Work of the Spirit of God, applied to that uncommon Operation that has lately appeared on the Minds of many of the People in *New-England*. With a particular Consideration of the extraordinary Circumstances with which this Work is attended. By *Jonathan Edwards*, A.M. Pastor of the Church of Christ at *Northampton*, which was lately reprinted in *London*, and recommended by the Reverend Dr. *I. Watts*. With a Preface by the Reverend Mr. *Cooper* of *Boston*, giving some Account of the present Work of God in those Parts. And some Letters from Dr. *Coleman* to Dr. *Watts*. *Boston*: Printed, 1741. *London*: Reprinted, for *S. Mason*. Bookseller in *Woodstreet*. 1742. And to be sold at the *Tabernacle*, or by the Printer of this Paper.

N.B. The above Discourse is earnestly Recommended (by the Rev. Mr. *Whitefield*, and the Rev. Mr. *Wesley*) to the serious perusal of all Christians of all Denominations, especially to Ministers.

(Just Publish'd, Price Two-pence,)

A Sermon preached on *Sunday, April 4, 1742*; before the University of *Oxford*. By *Charles Wesley*. M.A. Student of *Christ's-Church*. Recommended by the Rev. Mr. *Whitefield*.

Saturday, May 8, 1742.

[1]

Numb. 57.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of the Letter begun in our last.*]

accepted is precious, and dearly beloved of God the Father, who is well pleased with him. I must expect him to roar now, for I am sure my Saviour has given him a deadly Wound, I have heard Brother *Cennick* preach twice, and it has been exceeding sweet to my Soul. What shall I say more? I wish I could persuade others to taste and see how gracious the Lord is. Once more my dear Brother, Adieu. I know you will not forget to pray for

Your affectionate Brother,

J. S.

From Mr. S--- W---n, to the Rev. Mr. Whitefield.

April 2, 1742.

Rev. and dear Sir,

Blessed be the Father of our Lord *Jesus Christ*, which has brought me again to the Knowledge of himself, and of his dear Son my sweet Saviour. O help me to be thankful for such a distinguishing Mark of his Favour; and for not taking his Loving-kindness utterly from me. He has healed my Backslidings, and forgiven me freely. He has taken me into his dying Arms, and assur'd me 'twas for me he gave up the Ghost: For my Justification he arose from the Grave: And for my Perseverance he ascended up into Heaven. O the Heighth and Depth of the Riches and Love of God our Saviour! I long to see you, to tell you what God has done for my Soul. Now methinks I love you as well as ever; O may it never cool in Time or in Eternity. There is nothing now that grieves me so much as the Divisions stirr'd up among God's dear Children. O when shall they come to an End. Our Saviour wou'd have us love one another; why then shou'd we stand out: The Enemy of Souls has had but too much Success; in sowing the Seeds of Strife and Contention; but I dare say he will not gain his Ends even in this, for there seems to be a general Earnestness for an universal Union:

Which

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Which, if happily brought about (and blessed are the Peace-makers &c.) will verify that Promise, that all shall work together for good to them that love God. My dear Friend, farewell. Time is precious.

From your sincere loving Brother in Christ,

S.W.

The Copy of a Letter from a Friend in the Country.

April 26, 1742.

To Mr. Lewis,

SIR, I observe that a Correspondent of yours (or perhaps yourself) in your 13th Sheet of the *Weekly History*, advises the Children of God to communicate to one another, by your Means, some of their Experiences. I humbly hope that electing Love, and adopting Grace hath made unworthy me of that blessed Number. This Hope is an Anchor to my Soul, and hath been found heretofore sure and stedfast in Depths of Adversity, I want to get an Acquaintance with dear Mr. *Whitefield*, whom tho' unknown by Face I ardently Love. I wrote to him for that End almost a Year ago when I heard he was at *Gloucester*, but have received no Answer. I hear he is now at *London* and thro' your Hand would convey to him the inclosed, and that my Paper may not come to you quite empty, be pleased to accept the under-written Paragraphs, containing an Account of a Kiss of Love I received, or ever I was aware, about two Months since, from his Mouth whose Love is better than Wine, which you may, if you think proper, insert in your Paper, if at any time you should want better; altering the Introduction as shall seem necessary.

I would now record, (O that I may do it with a single Eye to his Glory, whose I am, under Millions of Obligations,) a fresh Instance of the quickening, comforting Influences of the good Spirit, which came upon me like a mighty swelling Tide, captivating my whole Soul, and bearing away my Afflictions full Sail from Earth and Sense to the Celestial Throne) giving me a Glimpse of the Glory that is to be revealed, and a Taste of those Joys which are unutterable, springing from the Throne of God and of the Lamb.

I was alone. employ'd in a Branch of my worldly Buiness in the Twilight of the Evening, and without much Attention, or Design, revolving in my Mind these Lines.

“He will present our Souls

“Unblemish'd and compleat:

“Before the Glory of his Face

“With Joys divinely great.”

When sudden almost as a Flash of Lightning my Soul was ravish'd with a joyful Assurance that our blessed Saviour, my dear Jesus, will one Day present my worthless Soul, polluted and vile as it now is, before the Presence of the divine Glory, purify'd from every Stain, refined from its Corruption and Dross, washed and made white in his Blood, and meet for the heavenly Society and Employment with exceeding Joy. An overbearing Sense of the Love of CHRIST at once filled me throughout with transporting
Pleasure,

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Pleasure, My Joys were so big they must have immediate Vent. Instantly I retired, and falling on my Knees before my God and Saviour, had my Soul drawn out after him in such humble Adorations, such glowing Thankfulness for all the kind Methods of his distinguishing Grace, such deep Humiliations under a Sense of my great Unworthiness of such high Favours, and particularly for the Inaccuracy of my Conversation; and at the same Time felt my Heart warmed with such ardent Love, and vehement Desire after a fuller Enjoyment of HIM whom my Soul loveth, who then appeared to me to be *the chiefest of ten thousand, and altogether lovely*, as I scarce ever before at any time have experienced. I could not but desire, as far as lawfully I might, that my Dissolution and Departure hence might be hastened, at the same time that I both found and exprest a Willingness to stay while God had any thing for me either to do or suffer that might redound to his Glory. Yea such a Zeal I felt for the Glory of God, such strong Desires that his Name might be magnified, and his Honour advanced among Men, that I was not only willing, but even desirous, provided a Revenue of Glory and Praise might thence accrue to my God and King, to be exercised with whatsoever Trials my heavenly Father might see meet to chasten me with: provided also that *as my Days so might my Strength be*, and that I might be favoured with such Tokens of his Presence and Approbation.

I was led particularly, and for some considerable Time, to direct my Addresses and Adorations to the blessed Jesus, the Second Person in the ever-blessed Trinity, recounting with Sinners, both in his own Person, living, dying, interceding, and by his Spirit's renewing, sanctifying, quickening, and comforting Influences, whilst a vigorous Faith led me on to believe in Hope, and to praise him for what he will yet further do for me—"Thou wilt, said I, present my Soul unblemish'd and compleat *&c.*" And I had a lively Representation, and sweet Fore-taste, of the divine Joy the Spirits of just Men made perfect have been ravished with at their first Admission to the Realms of Glory.

Sure this high Elevation is designed to fortify me against some approaching Trial by casting down, and to bear up my Soul against some sudden Shock of Adversity. I had lately a Word set home upon my Mind, in reading Dr. Sibes's *Soul's Conflict*, which looks that Way. *Lord, not my Will, but thine be done. Here I am, deal with me as seemeth good in thy Sight.*

*Lord 'tis enough that thou art mine:
I shall behold thy blissful Face,
And stand compleat in Righteousness.* Watts.

Or, if such an Event is not near, I am sure it calls for great Humility, great Watchfulness and Circumspection, yea, and religious Zeal; that I may adorn my Profession, and walk worthy of the Lord unto all pleasing that I may not grieve his Holy Spirit, or forfeit his Presence and quickning Aids; but by a Life of self-denying Humility and Obedience may be prepared to receive his further gracious Visits.

I am, Sir

Your humble Servant, &c.

Extract

Extract from the Boston News Paper, Feb. 2, 1741-2.

At a Meeting of the last Association of the Country of Fairfield, by Adjournment. at Stratfield, on Wednesday the 6th of January, 1741-2.

THIS Association, understanding by Letters of sundry of our distant Brethren, the Desire of a general Convention of all those Ministers in that Colony who heartily rejoice in, and praise God for the notable Revival of Religion in the Power of it in many Parts of this Colony apparently consequent upon the special Labours of the Reverend and worthy Messieurs *George Whitefield* and *Gilbert Tennant*, with other itinerant Preachers animated by their good Example who have been signally blessed of God as Instruments of rousing our World out of that damning Indolence and Security that has wretchedly overspread the same. We do heartily approve of and concur in the said reasonable Motion, hoping that it may please the Lord to direct the proposed Convention to such Measures, as he will own and bless for the glorious upholding of the Kingdom of Christ among us on the Ruins of Satan's Kingdom. And accordingly take leave to nominate *Guilford* for the Place of meeting on the last *Tuesday* in *February* next, at the proper Expence of the respective Members of the said Convention.

Moreover it is agreed that Notification be given of the propos'd Convention by inserting the Premises in the publick News Papers. Test: *Samuel Clark* Register.

This Evening about Six o' Clock the Rev. Mr. *Whitefield* purposes, God willing to preach at *Charles-Square* by *Hoxton*; To morrow Evening about Five, on *Kennington-Common*; and on *Tuesday* next, about six in the Evening, at *St Mary le Bon* Fields. He preach'd there on *Tuesday* and *Sunday* last, and on last *Tuesday* Se'vnnight. He preach'd in *Moorfields* every Day in the Holiday-Week: Some Days he he preach'd twice, and some Days three times. The Auditories were very large and attentive, and for the most Times very quiet. Many Souls have been wrought upon during the last Week's Preaching, and several of them the most abandon'd Sort. In about three Weeks he purposes setting out for *Scotland*, with an Intent to visit *Ireland* also. He has been in *London* about two Months, and has preach'd twice, and sometimes three times every Day. The Society here is in great Order, and Great Grace is among them. For several Weeks past there have been about twenty Souls each Week added to it.

(Just Published, Price Two-pence)

A Sermon preached on *Sunday, April 4, 1742*; before the University of *Oxford*. By *Charles Wesley* M.A. Student of *Christ's-Church*. Recommended by the Rev. Mr. *Whitefield*.

Now in the Press, and next Week will be published, a Volume of Sermons, preached by the Rev. Mr. *Whitefield*: never before printed.

Saturday, May 15, 1742.

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Numb. 58.

The *WEEKLY HISTORY*:

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London May, 11. 1742.

Mr. Lewis,

WITH this, I send you some few out of those many Tickets which I have received from Persons that were convicted converted, or comforted during the late Holidays—I think it proper to publish them to encourage the People of God to give our Lord no rest till he makes *Jerusalem* a Praise upon the Earth, and also to engage them to intercede still more fervently in behalf of their Souls Well-wisher and Servant in Christ,

GEORGE WHITEFIELD.

Dear and Reverend Sir,

I Can keep Silence no longer, but must tell you what the Lord hath done for my Soul, and would desire you to return God hearty Thanks for the same. Dear Sir, blessed Holidays these have been to me, for the Lord has been very gracious to me a poor wicked doubting Soul. Dear Sir, the blessed Jesus was pleas'd to manifest himself to me very graciously on *Easter Sunday*: The Lord was so powerful in me that he took my very Senses from me. The Lord has been daily gracious to me. Dear Sir, blessed was the Time when first I heard you, but blessed above all, when I heard you a *Saturday Night*: I wou'd not but have been there for the whole World, I came there full of Fears and Doubts but how powerful was the blesed Jesus to me! I am bound to praise free Grace as long as I live. Dear Sir, I heard you say, *Stand your Ground for Christ*: I began to be be fearful of you when I saw the Things thrown at you, but I heard you say, *fear not me, but look up to God*; which Words strengthened my Faith that I was out of all Fear; and Doubts, and went home with Christ's Love very powerfully in me. Dear Sir I must needs own I have been a very great Sinner in falling from God when I had profest so much as I had done; But, dear Sir, I desire you
not

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not to forget me in your daily Prayers, that the Lord would strengthen my Faith, that I may never fall back again.

DEAR SIR, I being one to whom the Lord has blest your Ministry, would gladly help to strengthen your Hands; for the Lord knows that I have been long waiting for a Visit from Christ, but I have not waited in vain I had sweet Manifestations of my Redeemer's Love last Sabbath-day Morning. I desire to bless God for it. I never had such Holidays in all my Life—I can say I experience the Liberty you talk of.—I can now look Death in the Face with Comfort, nay I long for it. O dear Sir pray for me, that the Lord would root Sin out of every Corner of my Heart, and make me live wholly to his Glory.

SIR, Be pleased to return Thanks to the Almighty God for the Mercies of the Day in *Moorfields*. This Day the Lord has been pleased to reveal himself to me, and now I can say Christ is mine, and I am his. O did any know the many Months that I have gone in Darkness, but you have been an Instrument, under God, that hath brought me out of Darkness into his marvellous Light!

SIR, From a Sister that found such Love from Christ last Night, in the same Time that the Devil was so hard at work against us, that she thought verily she was in the highest Heaven: And desires to return Thanks. Surely God was with us last Night of a Truth!

SIR, A young Woman and a vile Sinner hath received great Comfort by your Sermon last Night. She trusts through Christ Jesus he will continue his Grace to her. She desires Your Prayers, &c.

A young Man who has received great Benefit of free Grace by your Preaching, earnestly desires that God wou'd please to give him Faith to believe that all things are possible with God; and that he will apply the Blood of Sprinkling which the dear Lamb shed upon the Cross for me a poor Sinner.

SIR, I desire you to turn God Thanks for the great Mercy I receiv'd a *Sunday* and all the Holidays. And last Night my Faith was so strengthened, that I think I shall never be faithless any more. Satan has thrown his Darts at me in a powerful Manner, but last Night the blessed Jesus free'd me from them, for it was a blessed Time to me. Dear Sir, I desire you not to forget me in your Prayers.

SIR, your Prayers are desired for a young Woman that has found the Lord Jesus precious to her Soul, the Lord has begun a good Work upon my Soul and I'm sure he will finish it; and may the Lord grant that others may feel what I do. I have seen my Heart as black as Hell, but I believe on the Lord Jesus, and he will make me clean.

A Person desires to return thanks for a Blow she received from God last Night for she was going to hear the *Andrews*, but just as she was got into the Fields she was struck to the Heart, so she came to hear you first, and God struck so with his Spirit that she went home and told her Neighbours what God had done for her Soul. The Day before she threatened to come to the Place to mob her Husband.

SIR, Praises are desired for all the Blessings of this Day. Blessed be God! Now I can claim a Right to the Blood of Jesus Christ! O this has been a Blessed Day indeed to my Soul! O how ought I to bless God that ever I came

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to here you in *Moorfields*: Something impressed upon my Heart, *Daughter be of good Cheer thy Sins are forgiven thee.*

I a poor Apprentice had the Opportunity of hearing you preach the Word of God in the Fields these Holidays, humbly desire that you will pray to God to strengthen and confirm that good Work he has now begun in me, and that he would be pleased to perform and accomplish it unto the greatest Perfection. So that I may be made a partaker of that glorious Christian Liberty. Dear Sir, as my Time is not my own, I cannot give Attendance until the next Lord's Day. I desire your Prayers having a longing Desire to put off my own Righteousness as filthy Rags, and to put on the Righteousness of Jesus Christ our Lord.

Two of our Sisters desire to return Thanks to God for the Joys and Comforts that they have received in the last Week past, and especially in the Time of Persecution. O how full of Love and Joy unspeakable and full of Glory. O that the Lord would be pleas'd to humble us; and that we may lay low at the Feet of Christ. O that the Lord would be pleas'd to stir up all that is in us to praise and to glorify the Lord our God for ever and ever *Amen.*

SIR, One desires with you, &c. to praise the Lord for converting a great Sinner, who owns that she never had such Holidays in all her Life; and desires your Prayers that she may be filled with Faith and the Love of the Lord. Complaining very much of Hardness of Heart, and Unbelief—desiring nothing but Christ.

SIR, my cast-down and disquieted Soul having found Comfort from my Redeemer this Morning, by your Sermon, I desire to acknowledge his power, and adore his condescending Love.

SIR, The Blessing of God and your Endeavours have brought on me strong Convictions these Holidays, so I humbly desire your Prayers to God for me, that he may perfect his Work to the Salvation of my Soul and to make my Faith from.

An Apprentice, received a Wound Yesterday from the dear Redeemer: He desires that the Same that wounded him Yesterday would be pleased to heal him this Day with his Blood.

SIR, Your Prayers are desired for, a young Apprentice, who received sweet Comfort and Delight by Yesterday's three Sermons, but especially the Mornings, desireth to return God Thanks.

THE Prayers of this Congregation are desired for a Man that thinkingly is Convinced, but not willing to rely on his own Judgment, earnestly desires the Prayers of this Congregation; Begging of God by your Prayers, that God will be so good to instill into his Heart all the Words that hath been by him heard this Day, and at the following this Evening, where he will attend to join in Prayer.

London, April 22, 1742.

Reverend Sir,

I Have taken it upon me to let you know what God hath done for my Soul by those Sermons I heard from you on *Monday* last; I return God many thanks that ever I was brought to see the Light of that Day. I arose designing to come and hear you in *Moorfields* and to spend the most of the Day in serving that Master of mine the Devil, but I bless God who brought

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it almost otherwise, for when you was in Prayer it had a deep Effect upon my Heart, God was pleas'd to pour down the Dawnings of the Spirit upon my Soul. I began to see my need of a Saviour, and I did plainly see that I was undone without a Saviour. I thank God that your preaching kept me from spending my Money, and selling myself to the Devil, for Satan was very busy about shewing to me the Pleasure that would pursue in his Booths, and foolish talking among those Booths of his own; but, blessed be God, the Word was so impress'd upon me, that my Soul was bow'd down with my Transgressions: For, dear Sir, it is my greatest Duty, I plainly see, to call upon him. Blessed be God I have reason to say *Moorfields* was a blessed Place to me indeed! God did cloath me with his Righteousness, surely I was cloathed with that Scarlet Coat dyed in the Blood of Jesus. My Thoughts were before taken up in putting on my new Cloaths, but I was so engaged with what God had done for my poor miserable Soul, that I did not go home, I took a Walk in the Fields with a Member of the Society till twelve o' Clock: when I came again to the blessed Spot of Ground, when I was again brought to see my Danger, for indeed my Soul was athirst for the Waters and for the Wine, indeed I was a hungry for the Bread of Life, I hope I did not only hear, but receive of those Blessings from God. I trust I shall be brought into the Liberty of the Children of God. Dear Sir pray for me that I fall not away that I may not be drowned with Unbelief for my Thoughts are very wavering, I hope I shall not be asham'd of the Gospel of Christ, for I was brought to see that it was the Power of God unto Salvation to every one that believeth, I was filled with such harmonious Love. It was the best *Easter* Holydays I ever enjoyed, Dear Sir, I hope, as God hath begun to work upon my Soul, he will establish and strengthen me. Sir I leave it at this Time.

From your most humble and obedient Servant

R--- D---

This Day is published,

THE Distinguishing Marks of a Work of the Spirit of God, applied to that uncommon Operation that has lately appeared on the Minds of many of the People in *New-England*. With a particular Consideration of the extraordinary Circumstances with which this Work is attended. By *Jonathan Edwards*, A.M. Pastor of the Church of Christ at *Northampton*, which was lately reprinted in *London*, and recommended by the Reverend Dr. *I. Watts*. With a Preface by the Reverend Mr. *Cooper* of *Boston*, giving some Account of the present Work of God in those Parts. And some Letters from Dr. *Coleman* to Dr. *Watts*. *Boston*: Printed, 1741, *London*: Reprinted, for S. *Mason*, Bookseller in *Woodstreet*. 1742. And to be sold at the *Tabernacle*, or by the Printer of this Paper.

N.B. The above Discourse is earnestly Recommended (by the Rev. Mr. *Whitefield*, and the Rev. Mr. *Wesley*) to the serious pemial of all Christians of all Denominations, especially to Ministers.

Next *Monday* will be published, and sold at the *Tabernacle*, and at Mr. *Samuel Mason's*, in *Woodstreet*, nine Sermons preached by the Rev. Mr. *George Whitefield*, printed for the Benefit of a Negro School to be erected in *America*.

 Saturday, May 22, 1742.

[1]

Numb. 59.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

 Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

The Copy of a Letter to the Rev. Mr. Whitefield.

Nov. 27, 1741.

Very Reverend and Dear Sir,

I AM very bold to write unto you, but I hope that you will not be offended, for I durst not neglect to tell you what the Lord hath been doing for my Soul since you left this Place. Indeed I have great Reason to bless the Lord that ever he was pleased to send you unto this Place, for you have been a blessed Instrument in the Lord's Hand of bringing my poor Soul, and many others, to the Lord Jesus Christ. At first when I heard you it pleased the Lord to put me under some Concern about my eternal State, but it did not continue long, for Satan was so busy with me that he carried all out of my Head again: But now the Lord has been pleased to give me more a Sight of my wicked Heart. O how sorely does it grieve me to think that I have been sinning against so good and gracious a God as our God is. When I look back at my former Ways, O I am made to wonder at the Love of God, that he has not sent me to Hell long ago, for I am sure I deserve it; But he has promised that if I seek him early I shall find him: And he hath likewise promised, that if I come unto him he will in no wise cast me out. And tho' I were the greatest Sinner in the World: Though my *Sins were as Scarlet*, he can make them *white as Snow*; and though they be *red like Crimson* he can make them *like the Wooll*. O Satan is going about like a roaring Lion seeking my Soul to destroy it, but I hope through the Lord's Strength I shall be kept from all the fiery Darts of the Devil. Satan may do what he will, but Christ will get the Victory. O when I look back I wonder how I could live so long without Christ, when he is such a good Master to all that serve him. And now I can say. He is my Beloved and my friend, yea, he is altogether lovely, he is white and ruddy, the chief among Ten thousands. O he is a good Master to me, I could not part with him, no, not for ten thousand Millions of Worlds. O, if I had ten thousand Hearts and Lives they should all be given to gracious Christ! *As the Heart panteth after the Water-brooks, so panteth my Soul after*

JESUS:

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JESUS: For, O, He is the only desire of my Soul: And I hope ere long, I shall see *him whom my Soul loveth*. My Flesh and my Heart faileth, *but God will be the Strength of my Heart, and my Portion for ever*. O every Day I feel more and more of his Goodness manifested to my Soul: And O, I never felt so much of his Power as upon *October 16*, when several of us were met together for Prayer. O I felt something that Night which I never felt before. O I wished that I might die that Night, that I might spend a whole Eternity in singing his Praises! O it was a sweet Night unto my Soul, I never felt so much of the Power of the Lord upon my Soul as I felt that Night all the Days of my Life. O that I had the Tongues of Men and Angels to express his Glory, for he is wonderful, and his Ways past finding out. O dear, Sir, I hope the Lord will strengthen and enable you to go out unto the high Ways and Hedges and compel Sinners to come to Christ. I hope the Lord will strengthen you in the great Work of the Gospel. I hope the Seals of your Ministry will be seen in many of the People's Souls; and I hope that you will have many that will be unto you for a *Crown of Joy and rejoicing in the great Day of the Lord*. O dear Mr. *Whitefield*, I hope it will please the Lord to send you to us again in the *Fulness of the Blessing of the Gospel of Peace*. And I am sorry that I can get no more said; but I hope to get another Opportunity to write unto you. I beg the Favour of a Line from you, dear Sir. I am your sincere Friend and unworthy Child, &c.

From Mr. Humphreys to Mr. S---,

Dear Brother,

Gloucester, April 12, 1742.

IN my Journey from *London* I had some Conflicts in my Soul. But, blessed be God, I was somewhat refreshed in my Soul on *Friday* Evening, when I preached to a little Flock at *Burford*. Last Night again, being Lord's Day in the Evening, here at *Gloucester*, it was a Time of refreshing: from the Presence of the Lord. The Lamb led both me and many of the Congregation, I believe, unto the living Fountains of God's Love in the green Pastures, and beside the still Waters.—My Soul was filled with the Love of JESUS, and with a most ardent Desire for poor Sinners to be acquainted with him, I have preached here three other Times, but not with such Sweetness as last Night. I doubt not but God has a Blessing in store for the Souls at *Gloucester*. I think he is peculiarly gracious to me whenever I come here.—I do believe, my Brother, notwithstanding all Discouragements, God has a great Work to do upon the Earth. He will first throughly try his Servants, and humble them in the Dust, and empty them of themselves, and then make use of them. As the Apostle says, *when I am weak then am I strong*—And again: *We have this Treasure in Earthen vessels*, that the Excellency of the Power might be of God, and not of us.

Since I wrote the former Part of this Letter I have been a Circuit round the Country, and am just now come to *Burford*. A Door has been open'd for me at *Painswick, Stroud, Hampton*, and the adjacent Villages. We had two comfortable opportunities last Night and this Morning, at *Chedworth* near *Cirencester*. I hope the little Flock was nourished by our tender Shepherd. For 'tis said *He shall feed his Flock like a Shepherd*. *He shall*

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shall gather the Lambs in his Arms and carry them in his Bosom, and shall gently lead those that are with young; when the Spirit of Jesus is communicated to me, methinks I could lay down my Life for the Sheep and Lambs that are scattered abroad thro' the country Towns and Villages. Then it is that I long for their Welfare and sympathize with their Complaints. But without him I am nothing and can do nothing. I long to receive out of his Fulness more abundantly than ever, and Grace for Grace!---Christ's Heart is large and his Love is most free. O that, the Unbelief of my Heart did not hinder the Fulness of Christ flowing into my Soul. As my natural Blood flows freely through my Veins; and circulates through my whole Body, and conveys Life to every Part: So do I want the Life-giving Blood of my Crucified Saviour to run with a free Course thro' my Soul. The Fountain is open'd. O that I were continually at it. O for the Spirit to take of the Things of Christ and reveal and apply them to my Soul more and more daily. Him would I always publish with the Voice of Thanksgiving and tell of all God's wondrous Works. I purpose by the Leave of the Lord to spend my Sabbath here at *Burford*. O that I may be in the Spirit on the Lord's-Day. On *Monday* to be at *Arlington* and *Fairfield*, and from thence to visit *Wiltshire*. and so return to *Bristol*. My affectionate Love to Mr. *Whitefield*, and to all Friends in general---Forget me not, my dear Brother, when you are at the Throne of Grace---The Lord bless you with abundance of Grace, and fill you with all Joy and Peace in Believing. So prays your most affectionate Friend and Brother in Jesus Christ,

Joseph Humphreys,

From Mr. Cennick to the Rev. Mr. Whitefield.

Kingswood, April 26. 1742.

Dear Brother,

FOR these many Days I have been so employ'd that I could not find Time to write what our Saviour is doing here. But now, if he please, I will give you an Account of his Work.

On Easterday I was enabled to preach six Times with great Power. God bearing Witness to my Testimony of the Lord Jesus in every Place.—In the Evening we had a sweet Love-feast, and indeed the Lamb did gird himself there and serve us—On *Monday* and *Tuesday* I was carried in the Chariot of my Lord's dear Arms to declare the Word of his Gospel again, and on both Days great Glory rushed on the Congregations in *Bristol* and *Kingswood* and *Conham*, especially on *Monday* Evening at *Bristol*, where our Saviour was pleased to shew himself to three Souls in particular, who were mourning for Him. Every Day since I have leant on the Lord's Bosom and told the People of his everlasting amazing Love! Yesterday we enjoyed sweet Fellowship at our Love-feast at *Kingswood*---I am persuaded my Words have been bless'd to them abundantly. They are now in a humble growing way. They begin to see more and more of their Poverty, and the Riches of the Lamb's Blood.---I have not yet visited the little neighbouring Societies, but intend it if our Saviour is willing, when Brother *Humphreys* returns, which I suppose will be to morrow---Then I also think to go around. into *Gloucestershire*: And visit Brother *A*---s Society and also come back into *Bristol*
by

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by *Wales*, Where I would be glad to stay a few Days being much desired. Mr. *E---s* is come out of *Wiltshire*. I found much Freedom to speak plainly to him and to reprove his unkind and unbrotherly Behaviour by us in *Wiltshire*. I trust the Lord Jesus will humble him. Brother *Humphreys* is in *Wiltshire* now---I have not yet heard how he is received. I find I am sweet towards him, and have him dear to my Heart continually, and in all Places I am rejoiced to see our Lord Jesus work by him and incline the People's Hearts to Him, even as unto me. I have not heard a long Time from dear Brother *Harris* only by Mr. *J---s* who tells me he has been very much persecuted in a certain Town in *Wales*---We also heard Yesterday of the Deliverance wherewith God delivered you. Oh, my dear Brother, we have the best Armour and the best of Captains to go before us and to save us. I am quite at Peace about his ordering, for I am sure if he rules we shall all do well. His Cause will prosper in our Hands, and we shall be more than Conquerors through his Love! I am in his Wonnds and in the Gospel of his Blood, your unworthy little Fellow-labourer and poor Brother,

J. Cennick.

Salute in my Name Brother *S---* and all them that are in Christ Jesus.
Grace be with you all *Amen*.

The Copy of another Letter from Mr. Cennick, to the Rev. Mr. Whitefield.

Clack, May 1, 1742.

My dear Brother and Elder in Jesus.

I Am now got safe (thro' our Lord Jesus) into these Parts, I left both *Kingswood* and *Bristol* in sweet Order and Love. I think I hardly was ever shewn such Tenderness and Love from either of the Societies as on *Tuesday* Evening and Yesterday Morning when I left them—May the good Shepherd of *Israel* take care of them in my Absence more and more! Brother *Humphreys* and I had some Hours of sweet agreeable brotherly Conversation since he came hither, and our Judgment about settling the Societies in closer Fellowship and Order are the same. We also went together to see Mr. *G---* (who is ill in the Small-pox) but were received but very coldly by Mr. *C---*.

I love Brother *Spanhenburgh* dearly. My Heart is with his Heart in the Lord Jesus daily. I thank our Saviour I have been a Means of removing many most strange Aspertions and Slanders cast on that Society and Ministers in particular. At first I thought not to take much notice of what I heard concerning them as Brother *Spanhenburgh* said, but indeed I was constrain'd to speak my Conscience, and defend them to the uttermost, and this our Saviour knows I have done with Meekness and Simplicity according to my Knowledge, and to what I have seen. As to *Kingswood* Society it is the most like theirs of any we have, and much led after their way. I think I find great Freedom to abide here a little. Prolong your stay in *London* as much as ever you can, and write to me often. I am to go into *Gloucestershire*, (I believe in 8 Days) give my Love to Brother *Spanhenburgh*, his Wife, and to every Fneod of the Bridegroom. In whom I am your poor little sinful Brother,

J. Cennick.

 Saturday, May 29. 1742.

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Numb. 60.

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From Mr. Humphreys, to the Rev. Mr. Whitefield.
Bristol, April 28, 1742.

Dear dear Brother Whitefield,

I Have been a long way round the Country, and the Lord has condescended to be my Helper.—I have discoursed at different Places in various Towns and Villages near forty Times since I left *London*, I believe I can truly say the Lord Jesus has frequently shed his Love both upon my own Soul, and the Souls of many of the Hearers. Whether any of them have been converted I leave to be determin'd at the great Day; I have heard of one at *Chafford*, who is thought to have been truly enlightened the last Time I was there--I have likewise preached at *Bourton* on the water of *Fairfield*, and have had new Invitations, where none of us have yet been.—I am asham'd to speak thus of myself as a Labourer, because I am conscious of my exceeding Sinfulness and Unworthiness--but thro' Grace I see him who is *JEHOVAH my Righteousness* and believe on him. It is amazing when I think I stand sinless and perfect before God, being clothed with the spotless Righteousness of the Son of God---Sin is in all I do, in all I say, in all I think, and all I am. So that in myself I dare not appear before the Holy God. But in the Righteousness of Jesus Christ, I have a blessed Access to Him who liveth for ever and ever. And in this God looks on me as tho' I had never offended him in my Life, and loves me with the same everlasting Love, as he loves his own dear Son. When by the Spirit I feel this, then am I constrain'd to love God and Christ and live to Him; to love Souls and seek after them; to die daily to Sin and to watch over my corrupt evil Heart; when I forget Christ's Righteousness, and my Privileges as an adopted Son of God, then I am good for nothing. O that I may be kept humble and always sensible of sinful Self, and at the same Time always sensible of the Application of Christ's Blood, Merits and Righteousness---My affectionate Love to dear Brother S---, the *Moravian Brethren*, and the Societies of *London* and *Deptford*---

We

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We join in love to you here; all at present, from your hearty and loving tho' unworthy Brother in Jesus Christ,

Joseph Humphreys.

From the Rev. Mr. W-----r of Edinburgh, to the Rev. Mr. Whitefield.

April 20, 1742.

Rev. and dear Sir,

Knowing that many are careful to inform you from time to time what passes here; I have hitherto delayed answering your most acceptable Letter until I should tell you with the greatest certainty, what were the blessed Effects of your Ministrations amongst us, and can now assure you that they were not more surprising than lasting, I don't know or hear of any wrought upon by your Ministry but are holding on the Paths of Truth and Righteousness. They seem possessed of a truly Christian Spirit. Jesus is precious to their Souls, and like morning Light they are advancing with encreasing Brightness to the perfect Day---Since you left *Scotland*, numbers in different Corners have been awaken'd---Many in a hopeful way, and not a few filled with the Holy Ghost. *Cambuslang* has been peculiarly favour'd with a Visit from on High---Salvation runs from Door to Door, and a Congregation seems to be born at once. The State of Religion in this sinful City revives and flourishes. Ordinances are more punctually attended. People hear the Word with gladness and receive it in Faith and Love. New Meetings for Prayer and spiritual Conference are meeting every where. Religious Conversation has banish'd Slander and Calumny from several Tea-tables; and Christians are not asham'd to own their dear Lord and Master---Praise is perfected out of the Mouths of Babes and Sucklings, and some stout-hearted Sinners captivated unto the Obedience of Christ.---Amidst all the Approaches of Emmanuel's Kingdom the Enemy does not cease to rage, and some, of whom better Things might be expected, join with Infidels in blaspheming the Operations of the Holy Chost; but the Work is the Lord's, *and the Gates of Hell shall not prevail against it.* I cannot easily express with what pleasure I write these Things, and doubtless they will give you no less Joy to read them. Should not these droppings of the Dew of Heaven encourage our Faith and Hope of a plentiful Effusion of the Spirit, which will at once change our barren Wilderness into a Fruitful Field? Should not this hasten your Return that we may take sweet Counsel together and enter into the House of God in Company? You are often upon our Hearts---We long to see you face to face. May much of your great Master's Presence ever attend and come along with you. Believe me to be, Dearest Sir,

Your assured Friend and affectionate, tho' unworthy, in the Work of the Gospel).

A---r W-----r.

From the Rev. Mr. M.----- C-----h of Cambuslang, to the Rev. Mr. Whitefield.

April 28, 1742.

Rev. and very dear Sir,

IHave been so much employ'd daily for so long time in the Lord's Work in this Place, that I have not had Leisure to write to you half so often as I inclined.

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inclined, Yet I cannot forget you one Day; and would gladly hear more often from you, if your more important Work can permit you, now and then to employ a few Minutes that way. It is matter of great Joy to hear that our Emmanuel is making such quick and amazing Conquest in *New-England*, and that his Work still goes on and prospers with you. May he still continue more and more to strengthen and furnish you for that great and extraordinary Work to which He hath called you, and abundantly bless and succeed your Labours for the good of Multitudes of Souls who may be as so many Jewels in that Crown of Glory, that our Lord will give you at his Appearing---For my part I cannot but often cry out with Wonder and Astonishment, whence is this to me? That the Great God our Saviour should put such great and extraordinary Work into my Hands, relating to the Interest of his Kingdom, and the bringing of Souls to Him, and that He should give any Countenance at all, and much more, that He should give any Countenance to the worthless Endeavours of such a poor sinful Creature in this Work. How well does it become me often to say and sing. *Not unto me, O Lord, not unto me, but unto thy Name, O Lord, be all the Glory, for thy Mercies sake, and for thy Truths sake!*

Help us, dear Brother, to praise him for his Goodness, and for his Works of Mercy, to perishing Sinners that are any where made to taste of his distinguishing Goodness, and particularly in this Place of late---To the Praise of his own Mercy and Grace be it spoken, I believe that in less than three Months past about 300 Souls have been awakened and convinced of their perishing Condition without a Saviour, the far greater part of which more than 200 of these I think are hopefully converted and brought home to God; and have at Times been filled with Joy and Peace in believing, and the rest are earnestly seeking for Jesus, and following on to know the Lord.

We have had several glorious Days of the Son of Man since this Work began. Last Lord's Day was a remarkable Day of divine Power amongst us---The Lord was with us of a Truth. The Arrows of Conviction flew thick among my People, and tho' there were but a Dozen Persons that had been awakened that Day, that came to my Closet, to talk with me at Night after Sermon; yet I am informed that there were a considerable Number besides those that were then wounded in Spirit, who could not either get into the House that Night for the Croud, or that went away inclined to conceal their Distress as long as possible. Some have computed the Hearers these two last Lord's-days to have been nine or Ten-thousand, Mr. *W-----n* came from *Dundee* about three Weeks ago, to see the Lord's Work here, and returned much pleased; and I believe his Sermons here were blessed to many. Our dear dear Brother Mr. *L-----n* has been very assisting, and encouraging in this Work. We continue still to have a Sermon here every Day. I long much to see you here. Let me know by the first Opportunity when you think to be with us---Cease not, dear Brother to pray for the Continuance, and spreading of this blessed Work, and for,

Your poor and unworthy but affectionate Brother in the Lord,

W---- M----h.
The

*The Copy of a Letter from the Rev. Mr. O----n of Leominster to the Rev.
Mr. Whitefield.*

April 19, 1742.

My dear Brother,

I Was much refreshed with your comfortable and encouraging Letter, I desire to glorify God in you, and rejoice in the wonderful Work God is doing in the World. But O! my Leanness, my Vileness, Hardness, Deadness and Darkness, which I see more cause to mourn over than ever I saw before, yea to loath and abhor myself. Yet I believe I am God's Workmanship, for I feel He does come to me and operate on this sinful, dark dead Lump of Matter, which cannot move spiritually to God, or for God, without spiritual Operations. As to my ministerial Labours---I have lived twenty Years on that promise, *Mat. xxviii, 20.* the last Part, and always found Him faithful that hath promised, but never enjoyed so much of God as since he has called me to preach every Day, often twice and sometimes three times---The Lord hath enabled me to preach thirty three times, in twenty-two Days since the twenty-seventh of last Month, and has always been with me, often given me great Power, and the People heard with much Affection, and many Tears, especially in some Places. O! help me to praise the Lord---I was in *Radnorshire, Montgomeryshire, Brecknockshire, Shropshire, Worcestershire; and Herefordshire,* and importuned to come again to them, which I think to do if the Lord will go with me, for without Him I am nothing, nor can do nothing, but can do all Things if He will strengthen me---I need not tell you, my dear Friend, that Jesus Christ is a good Master, but I rejoice that I can tell you from my own Experience, The more I work, the more I enjoy, and I can't see how I can avoid the just Censure of a slothful Servant, if I don't lay hold of every Opportunity to employ all the Abilities that God has given me in his Service---On Lord's Days I am obliged to attend at Home, and, blessed be God, he gives me encouragement at home as well as abroad, and I find Preaching every Day a far better Peparation for the Lord's-day than Closet Studies. O how good the Lord is!

Many in these Parts greatly want a visit from you, as I hope you are going to *Scotland*, there seeming to be much Work for you, so either going or coming back, I hope you will take Time to preach in *Lancashire, Cheshire, Shropshire, Herefordshire, Worcestershire, &c.* I know many in these Countries are waiting for you, with Desire and Expectation. I pray God to bring you amongst them in the Fulness of the Blessing of the Gospel of Christ. I hope the Lord is causing those that come of *Jacob* to take Root in the Earth. *Israel shall blossom and bud, and fill the Face of the Earth with Fruit, a little one shall become a thousand, &c.* The Lord will hasten it, and accomplish it in the most fixed Time, and beautiful Season. My best Wishes attend you, and all the Friends of Christ. I remain, notwithstanding my Complaints I trust,

Your affectionate Brother for ever in Christ.

 Saturday, June 5, 1742.

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Numb. 61.

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The Copy of a Letter From Mr. HOWEL HARRIS to Mrs. WHITEFIELD.

Lanworthadd, March 24, 1742:

My dear, dear Sister,

THE Work goes sweetly on every where. Many come under Con-
 victions; others are built up: We have, I hope, more Love and
 Simplicity. Many grow sweetly in an Acquaintance of themselves and with
 Christ, But, O what Babes are we! I am in Hopes to see dear Mr. G---
 To-morrow: he grows sweetly; And so does Mr. P---- of *Bielth*; I hope.
 To-morrow I intend to be in *Bielth*. Tho' I am not well in Body now, I am
 helped to Discourse three Times every Day generally, and usually travel eight
 or ten Miles a Day. Many new Doors are opened in several Places. Mr.
 R--- is turn'd out of *Landewy* again. O pray for the poor despised scat-
 tered Lambs. Brother J--- settles in Brother P---'s after *May*. They both
 grow sweetly indeed. The Devil rages most horribly in the North: My
 Flesh trembles for fear of going there sometimes. They regard neither
 this nor the other World.---Our Society of Ministers and Exhorters go on
 sweetly. We had some Disputes the last Time we met, but we never part-
 ed with such broken Hearts and wet Cheeks. The Lord pities us, and will
 set us free from these strong Corruptions that set us together by the Ears,
 and divide us, and cool our Love to each other. I wrote this Post to Bro-
 ther *Whitefield*, and this will inform you more particularly. I am now sick,
 and 'tis near One in the Morning. Pray let me have a Line, if it were but
 to let me hear if you have Power to pray for

Your poor Brother,

HOWEL HARRIS.
The

*The Copy of a Letter from Mr. W-----e in Edinburgh, to the Reverend
Mr. Whitefield.*

May 2, 1742.

Rev. and dear Sir,

IT'S with a particular Pleasure that I take this Opportunity of acknowledging the Receipt of your kind Letter of the 9th of *March*, which was refreshing to me, particularly to hear of the Lord's Work going on in the World in the Hearts of many; and that the Lord is honouring you and helping you in this Work. O how desirable is a Reviving in poor *Scotland*. Our Weekly Evening Lecture is so crowded that many cannot get in, so that many are urging their going to the Park, which is put in Order, and a Door struck through the Wall at the Back-side of the Hospital for the more easy and readier getting out. And we have savoury Accounts from *Dundee*: The young ones are gathering so much that they are straitened for convenient Places for them to meet in for Fellowship-meeting. And it's most desirable to hear from *Glasgow*, especially from *Cambuslang*: A Narrative of which I hear is to be published in a short Time to be depended on Weekly. Worthy Mr. *W-----n*, has been there for two Weeks return'd much pleased and refreshed. Many are longing for your Return. We have an excellent Season, and our Roads now pretty good. I hope you will do what you can to come soon, now there seems to be a Moving. The Bearer is *G.B.* Minister of the Gospel at *Newcastle*, who is fond of your Acquaintance. He will tell you how, desirous and pressing they are in the North of *England*, particularly about *Newcastle* of a Visit from you. My Friend *M. W-----e*, Minister of *Foxham*, whom you saw at *Edinburgh*, writes to me frequently about it. Knowing of your good Will to Mankind, I doubt not of your Readiness to assist Mr. *B---*, he being an intire Stranger. Being oblig'd to break off with most affectionate Salutation, &c. I rest

Reverend and dear Sir,

Yours affectionately in the sincerest Bonds

W---m W---e.

From Mr. A---s of Hampton, to the Rev. Mr. Whitefield.

April 19, 1742,

Rev. and dear Sir,

BLESSED be our dear IMMANUEL I yet still give you farther Instances of the good Effect of your Labours of Love with us---For since my last I heard of many Souls stirred up and awaken'd, that they come two or three Miles to hear a Gospel Sermon. But two or three particularly, who have joined themselves to our Band, whom we trust are effectually wrought upon, which we should still ascribe to the Grace of God in Christ Jesus; Who is still carrying on his Work with great Power, tho' by one of the weakest and unworthiest of his Instruments, but this shall still redound to the Glory of his Grace. Our dear IMMANUEL is exceeding gracious to us---Scarce a publick Meeting but he favours us with much of his Presence, O how has he been feeding the dear Lambs to-day! Indeed it has been a Day of fat Things. One single Instance of God's Goodness I must not omit,
That

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That which I mentioned in my last of our dear Lord so wonderfully appearing with us. A young Woman was so pricked to the Heart that she could find no Rest, but to all Apprehension she seemed to hang over the Mouth of Hell, and looked every Moment when the just God would sentence her Doom to eternal Misery. She remain'd thus about three Weeks; and in the midst of her Trouble the Lord Jesus broke in with such Power on her Soul, that she rejoiced with *Joy unspeakable*, and felt such Unity with Christ that she thought herself one with him.---Our private Bands likewise meet altogether on *Saturday* Evening; have been wonderfully restor'd at our last Meeting but two---Some declared they scarce ever felt such Times since they had known the Lord. And last *Saturday* again the Holy Ghost came down in such Power that the dear Lambs could scarce contain themselves. O how did they lay down their Heads to each other in Tears of Joy and Love! Indeed it was so sweet with my Soul that I cannot express!---For some Time before, I lay under grievous and hard Buffetings of Satan. So that I often tremble to think of the Work committed to my Care: Yet the Lord strengthens me in the Work continually. But, blessed be God, the Clouds are fled away! and the Sun-beams sweetly shine on my Soul again. Some dear Friends are now about me, and they all desire kindly to be remember'd to you and Mr. S---, as also to all the Brethren, though unknown. We neither forget you nor them at the Throne of Grace. O that you, and the Church with you, may remember us, though I myself am the poorest and vilest, and most unworthy of the Children of God,

T---s A---s.

From E.B. (a little Girl) of Edinburgh to the Rev. Mr. Whitefield.

Dear, Rev. and Honour'd Sir,

I Am bold to write there few Lines to you, I hope they will be no Offence to you. I think the Lord has been pleased to renew my Convictions. Oh that they may never wear off. And O may the Lord convince me more of my fallen State by Nature. O I am asham'd when I look back upon my past Time, when I think how ungrateful I have been to God, daily disobeying his Commandments and grieving his Holy Spirit, it is a Wonder the Lord has not sent me to Hell long ago, for I have been rebelling against him ever since I was born, When I consider the Love of God to my Soul, I can do nothing but wonder! O Free-Grace in Jesus Christ, that ever he should take Pity on such a miserable wretched Creature as me!—The Devil has been busy, telling me that Jesus Christ will not have Mercy on such a great Sinner as I was: But now sweet Jesus lets me see *Now is the accepted Time, now is the Day of Salvation*, and those that come unto him he will in no wise cast them out. I hope King CHRIST has got himself the Victory over my Heart. O my Heart was filled with Love to the dear REDEEMER! If I had ten thousand Hearts King JESUS should have them all. O that I had the Tongues of Men and Angels to commend him for what he has done for my Soul! O Eternity is too short to utter all his Praises! I am ashamed that I have done so little for precious Christ when he has done so much for me, Indeed I can say he is precious to my Soul. I hope to have the Honour to suffer for his dear Name's Sake yet, O, if I hold a thousand Lives,

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I am willing to lay them all down for my dear REDEEMER. O may the Lord fit and prepare me for it! We have many Enemies to grapple with while in this World: The Devil, the World, and the Flesh: But I hope I But I hope I shall be enabled to hold up the Shield of Faith, and draw out the Sword of the Spirit against all their Assaults. Dear Sir, I have great Reason to bless the Lord for sending you to this place, for he has made you an Instrument to awaken and stir up my drowsy sleepy Soul. When you was on *Blind Bartimeus*, I think the Lord was pleased to bless that Sermon to me, O that I may never forget the good Instructions I have heard from you. I should be glad if it would please the Lord to send you to this Place again. O may the Lord bless and strengthen you in the outward and inward Man. O may the Lord give you his Holy Spirit continually: And O may the Lord grant that you may be a Means in his Hands of converting thousands and and ten thousands, and pulling down Satan's Kingdom, and building up the Kingdom of JESUS CHRIST. Dear Sir, I hope that the Lord has begun a good Work in this Family; O that it may never wear off. O that we may continue restless till we find Rest in JESUS CHRIST. I hope that he is making a Stir among the dry Bones here. O that we may continue wrestling with the Angel of the Covenant till we obtain the Blessing.—O, unto God be all the Glory. Dear Sir, when I consider how long I have kept Christ at the Door of my Heart when he knocked at the Door of my Heart, and I refused to let him in, I wish *that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep for my Sins.*—Dear Sir, pray for me that my Faith may not fail. O when I think of the Love of Christ to me a poor miserable Worm, and my Ungratefulness to him, I am asham'd! O Free Grace! O wonderful Love in CHRIST JESUS! *He is white and ruddy, the Chief among ten thousands, yea he is altogether lovely; and he is my Beloved and my Friend.* O may the Lord stir up this small Spark of Love into a Flame. Dear Sir, I cannot but remark the 27th Day of *October*: I am sure it was a Day of the Lord's Presence with me. I cannot tell what I felt at Times in the Hospital. I hope it is a Night that shall never be forgotten by many. O dear Sir, I have had many a sweet Hour since you left this Place. O I cannot conceive that Sweetness I felt one Morning at Prayer—I thought I saw the DEAR REDEEMER standing with open arms, reaching out the Sceptre of Mercy, ready to receive me. Oh his ways with me have been all Wonders! I can say by sweet Experience that he is the best of Masters. O that I had the Tongue of the Learned, that I might recommend Him for what He has done for me! O wonderful Love, that he has pass'd by so many, and taken Pity on so miserable a Worm as me; O when I think of Christ's Love to my Soul I can do nothing but wonder; O help me to commend him. Dear Sir, I must conclude; but my Heart is full. I hope you remember me at the Throne of Grace. O may the Lord bless you and strengthen you to go out into the Highways and Hedges to compel poor Sinners to come to JESUS CHRIST. Oh may the good Will of Him who dwelt in the Bush be with you. No more at present. I rest.

Your affectionate and Unworthy Servant,

E. B.

This Day is published, and sold at the Tabernacle, and at Mr. *Samuel Mason's* in *Woodstreet*, nine Sermons presented by the Rev. Mr. *George Whitefield*, printed for the Benefit of a Negroe School to be erected in *America*.

Saturday, June 12, 1742.

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Numb. 62.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

*The Copy of a Letter just receiv'd from the Rev. Mr. Whitefield
in Scotland, directed to Mr. Cennick in London.*

Edinburgh, June 3, 1741.

My very dear Brother,

Have just now been washing my Saviour's Feet with Tears of Love---Out of the Fullness of my Heart, I now sit down to send a Line to you---This Afternoon we arrived here in the Fullness of the Blessing of the Gospel of Peace---It would have melted your dear Heart, as it did mine, to see the People run after me with Tears of Joy, blessing God that I was come---Wonderful Things are indeed doing here---The Work of God breaks out in fresh Places---One of the little Girls that wrote me such an excellent Letter is lately gone Home---Our Saviour ripened her apace for Glory---But I will send you Particulars as God shall, enable me hereafter---I can only send you a few Lines now---Our dear Saviour gave us a very pleasant Passage---I was much exercised with inward Trials---But I was enabled to rejoice in them, knowing they always precede great Success---I have heard of the * Accident at the *Tabernacle*---Blessed be God it was no worse---Our little Pilgrim Church Abroad did not forget you at Home---We prayed for you from our Hearts We all join in most hearty Salutations---I am, my dear Brother,

Yours Eternally in our Glorious HEAD,

GEORGE WHITEFIELD.

* The falling down of a Part of the Gallery, May 3. When the *Tabernacle* was quite full of People, and yet no one was killed but one a two a little bruised.

From Mr. Adams of Hampton, to the Rev. Mr. Whitefield,

May 5, 1742.

Reverend and most dear Sir,

I Received the kind Letter wrote by Mr. S--s, and rejoice to hear what the Lord is doing for the Church with you. I hope the Day is drawing near, when *the Knowledge of the Lord shall cover the Earth as the Waters cover the Seas.*---I came out of *Wiltshire* to Day---There seems to be a sweet gathering in of the Sheep of the dear Christ there also.---I heard Mr. *Cennick* several Times, and all our Meetings were very sweet and precious. Mr. *Cennick* is also settling a Society at *Foxham*, which, I believe, will be very large; and I believe also that many, yea very many, of them are experience'd, and dear Children of God: And as to our Society in private Fellowship, they seem to be more established and strengthened in CHRIST JESUS our dear REDEEMER, to whom be Glory for ever and and ever, *Amen*.

Our dear IMMANUEL also favours me with much of his Presence in Publick; and since my last, I believe, has added some to us. A young Man who was awakened by your Preaching at *Newport*, has been to hear me several Times: And *Sunday* last while he was hearing me preach from these Words, *Bless'd are they that do hunger and thirst after Righteousness, &c.* the Lord so filled his Soul that he could not go away without desiring me to praise God on his Behalf. I hear since my last of several more awakened by my going to *Chafford*, which is once a Fortnight, O dear Sir, may the Lord incline you to pray for your poor unworthy Brother, that I may be kept humble before the Lord, and that I may be strengthened in the Work committed to me. Please to give my very kind Love to Brother S--s, I crave an Interest in his Prayers. Indeed I believe I shall not cease to pray that the Lord may preserve and bless you, and fill you with his Holy Spirit. Even so; *Amen*.

From your sincere Servant, tho' unworthy Brother,

THOMAS ADAMS.

*From M---t L---y (a young Girl in Merchants Hospital, Edinburgh) to
the Rev. Mr. Whitefield.*

Nov. 20, 1741.

Dear and worthy Sir,

I Do heartily embrace this present Opportunity to write my Mind unto you, and to tell you what the Lord has been doing for my poor Soul since you left *Edinburgh*. I can say I never found any thing so difficult all the Days of my Life, as to look beyond all Means and Instruments: For tho' I have been enabled in some Measure to bless the Lord for the Good I have got by your Ministry, yet I find there is always a hankering in my Heart after the Instrument. O my wicked and deceitful Heart! What shall I say to myself! I am quite asham'd that I should look so much at the Means, and give so little of the Glory to the great MASTER. But I have now got a Sight of the Evil of this Sin; and I do see that it is very provoking to the Lord, and it may cause him to blast them all unto us. O, I hope I shall through the Strength of Grace never do so again. It is

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he alone that lays the Foundation; it is him alone that carries on the Structure and Building; and it is him alone that will put on the Top-stone, and therefore all the Shoutings shall be unto Rich, Free, Sovereign Grace, who hath done it all; for ourselves have no Hand in it at all.---O dear Mr. WHITEFIELD, I bless the Lord that ever I heard you preach; for you have been, under God, a Means of much Good to many poor Souls, and to mine among the rest. O the sweet Presence of CHRIST, that I have often found in my Soul both before and since you came to *Scotland*. I cannot forbear to declare what God has done for my Soul. O that I had the Tongue of Angels to express his wondrous Works which he hath done for my poor Soul! Tongue nor Pen cannot declare it! O I am as it were swallowed up with the Thoughts of his Love towards me. O when I think that he should have passed by so many others, and fix'd his Love on such a vile unworthy Creature as me, who by Nature was as black as Hell, and deserved the hottest Place in Hell. O I hope I shall praise him throughout a whole Eternity for his wonderful Loving-kindness shewn towards the like of poor guilty me, who was a Rebel by Nature, daily rebelling against him. But I hope the Lord by his Almighty Power hath slain the Enmity that was in my Heart against him, and hath determin'd me to lay down my rebellious Weapons, and hath enabled me to take on Christ's Colours, and list myself a Soldier to fight under the Banner of my precious Saviour. And, O I can tell it by sweet Experience, that since I have enter'd into his Service I have found him to be the best of Masters; and I think I would not come out of his Service again for ten thousand Worlds. I am asham'd that I have lived so long out of Christ, who has always been so sweet to me ever since the Day that the Lord did win my Heart unto himself by Love. And O when I think that Jesus should have passed by others, and look'd upon the like of poor wicked me, I am just filled with a Sense of my own Unworthiness, Nothingness, and Emptiness! O at sometimes when I do get a Sight of the Wickedness and Deceitfulness of my own Heart, I do think I should almost sink under the Thoughts of it, did I not get a Sight of the atoning Death and prevalent Intercession of my dear Lord Jesus, who hath done and suffered so much for the like of poor unworthy me, who deserved nothing but Death, Wrath and Misery, as the just Demerit of my Sins. But I am sure there is Mercy and Forgiveness, through the Merits of my dear Redeemer. O that I could melt in Extasy at praising this lovely one Jesus, who is *fairer than the Children of Men, and altogether lovely!* O I think I have more Reason to praise him than any that ever lived in the World; to think that he shou'd have set his Love upon the like of me! O to think that he shou'd have Pity upon a Sinner like me, who was going on in the broad way to Hell, had not the Lord prevented me by the Blessings of his Goodness! O if he had not had Compassion on me, where shou'd I have landed? surely I musty have landed in Hell! But O he is a merciful and kind God to those whom he has a Mind to call home to himself! O I find his Service so sweet to me that I think I would not leave it for ten thousand Worlds! O he hath been a sweet Christ to my Soul since I have been engaged in his Service! and I do find him to be sweeter and sweeter to my Soul every Day. O I have experience'd much of his Presence with my Soul since you came here, and also since you left *Edinburgh*. My kind God hath let me see that his Presence is not tied to Means and Instru-

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ments—but that he is found of them that seek him in all Places, and at every Time. He hath given me sweet Access to himself in secret, when I had no publick Ordinances to go to, particularly at one Time the last Week, when I was at Prayer; O it was just like a Heaven upon Earth to me! I had such sweet Communion with my God, I thought, *O can any thing be too dear to part with, or too much to suffer for the Sake of precious Christ.* O I think if I had ten thousand Lives, I wou'd lay them all down for the sake of lovely Jesus, who hath done and suffered so much for me. I at that Time did make a full Surrender of myself, Soul, and Body, and all that I had, to be employ'd in his Service. O I was made, as it were, to put a Blank in his Hand, and was willing that he should fill it up with whatever he pleased, either Crosses or Losses, or Persecutions, or any thing that would be most for his Glory. O that I were at a Stake to be burnt, or at a Gibbet, or any Piece of Suffering whatsoever! O the Beauty that I then saw in precious and altogether lovely Jesus which was accompanied with a Sight of my own Unworthiness, and Deceitfulness of my own wicked Heart; and I was helped to believe that all my Sins were washed away in the precious Blood of Jesus Christ. O dear! I cannot express to you how sweet these few Moments were unto me! But O to be helped not to rest in any thing that I have already attained; but O that I may be helped to press forward towards the Mark for the Prize of the High-calling of God in Christ Jesus! for I must not rest in any thing on this Side of Heaven, but still be seeking after farther Discoveries of Him, until I be entered within the Veil, *where the Wicked cease from troubling, and the weary Soul shall be at an everlasting Rest.* O for perfect Freedom from Sin! O Sin cleaves to me in all my Duties! I cannot get rid of it, nor never shall till Corruption shall put on Incorruption, and till Mortality shall be swallowed up of Life; then shall I put off this earthly Tabernacle, and enter into the full Enjoyment of my God:

[To be concluded in our next]

Next Week will be publish'd,

HE Life of Mr. J. Cennick, with an Account of the Trials and Temptations which he endured till it pleased our Saviour to shew him his Love, and send him into his Vineyard.—Written by Himself for their Sakes who follow the Lamb.—*O come hither and hearken all ye that fear God, and I will tell you what he has done for my Soul.* Psalm lxvi. 16.--- London: Printed for the Author, by J. Lewis, in *Bartholomew Close.*

(This Day is Published)

SOME Thoughts about Faith in Christ: Whether it be required of all Men under the Gospel? To prove that it is. Being an Answer to the chief Objection advanc'd against it: With brief Hints of the great Ends of God in this Requirement. Wrote for the Perusal of a Friend. And how Humbly offer'd to the Consideration of All.—*While ye have Light, believe in the Light, that ye may be the Children of Light,* John xii. 36. (Price Eight-Pence.)

This Day is published, and sold at the Tabernacle, and at Mr. *Samuel Mason's* Woodstreet, Nine Sermons preached by the Rev. Mr. *George Whitefield,* printed for the Benefit of a Negroe School to be erected in *America.*

 Saturday, June 19, 1742.

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Numb. 63.

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[*The Conclusion of the Letter begun in our last.*]

Then, dear Mr. *Whitefield*, I shall see you shining in Glory! and singing Praises to God, and to the Lamb for ever and ever. O I hope the Lord will bids your Labours where ever you go, and make you farther instrumental in bringing many Souls to precious CHRIST. God has made you useful to many a poor Soul here in this Family. They are thanking the Lord they ever saw you or heard you preach—For they say they never found the Lord working upon their Hearts 'till they heard your awakening Sermons; and others of the Family, with whose Hearts I hope the Lord had taken a saving Dealing before you came hear; they say you have been a Means of comforting and building them up in their most holy Faith: And I may say so myself, for I was always doubting of my Interest in Christ, but now it is otherwise with me, for I can say, *I know in whom I have believed*, and that *My beloved is mine, and I am His*.—O dear Sir, pray for me, that I may be always growing in Grace, and that I may never trust in Grace given, but be always sucking out of his Fullness who *hath received Gifts for Men*, and will dispense them to whomsoever he pleases. I hope the Lord will carry on his Work which he hath begun in some of the Children, and never let the Impressions they are under wear off, and I pray that the Lord may be pleased to send you back again to this Place, and make further use of you in the Conversion of Sinners, and building up of Saints. As for myself, I can freely say I never got so much by anyone as yourself, nor found such a remarkable Power of the Spirit go along with the Word as when you was here.---Were I to name all the Sermons that I have got Good by, I would name them all. But your Sermon upon these Words,---*And as he was yet a coming, the Devil threw him down and tare him*,—was particularly blessed to me: For there was not a Temptation that you named that Morning but I had met with them all before, which proved very sweet to me. O, I found much of the Lord's Presence with my Soul. And when you was on this,—*This is my Beloved, and this is my Friend, O Daughters of Jerusalem!*----and on---*Go to Joseph*,---and on the tenth Chapter of *Mark*, on a Sabbath Morning. These,

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with all your other Sermons, I can say I sound an uncommon Power go along with them, but particularly the last that I mentioned to you—I cannot declare unto you by Word nor Writing, but I think that I never had sweeter Times all the Days of my Life than this Morning; I was enabled to give up my Heart and Soul unto Christ; and there I made a whole Surrender of myself unto the Lord; and I hope he accepted of the Offering, I could willingly have embraced Death: I wish'd that I might die on the Spot; and can say it was for no other End but that I might spend an Eternity in singing his Praises who had done so much for worthless wretched me, who deserved the hottest Place in Hell. I might spend many Sheets in telling you what the Lord has done for my Soul; but Time will not permit. Dear Sir, I hope you will pardon any thing that is not right in this Letter, for I had not Time to correct it. Dear Sir, I humbly beg that you would send an Answer: And I hope it will please the Lord to send you back to us again, and continue you for a while amongst us. In the mean Time I pray God that he may bless you in all your Ministrations, and bless the Word you preach wherever you go; and make it the Power of God unto Salvation to every one that do believe.—And O may the Lord preserve you from the Rage and Malice of your Enemies. O may you be a fruitful Bough, and may the Hands of your Arms be made strong by the mighty God of *Jacob*. I hope the Lord will hear the many Prayers that have been put up for you in *Edinburgh*, and many other Places in *Scotland*. Dear Sir, I hope the Lord will strengthen you in your Work, and cause you to renew your Strength, and continue you a Blessing to all those to whom you shall be sent. For want of Time I am oblig'd to break off, and add no more, but rest, dear and worthy Sir,

Your very humble Servant,
And sincere Friend,

M-----t L----y.

The Copy of a Letter from Mr. Cennick to Mrs. Whitefield.

Segery, May 6, 1742,

My dear Sister,

YOU have been more righteous than I; you remember'd your Word, and wrote to me; but I did not write to you till now. I know our Saviour will incline you to pass over my Fault, because 'twas his Work hinder'd me. I have been now near a Week in *Wiltshire*—and our Master the LAMB has indeed went before and after me in every Place—I find the People are stirred up as at the first awakenings—Many (especially in one Place) are certainly converted, and have very sweet Experience: I think I wish I could be with them longer: but, O my dear Saviour! *Thy Will be done*. I am to set out for *Hampton*, &c, next *Monday*, and then, I believe, through *Gloucester* to *Bristol*—I have promised to go three Days then into the lower Parts of *Monmouthshire*; and after that, I think, if the Lord please, to come to *London*; then I'll answer your kind Letter by Word of Mouth—I have had it much impress'd upon my Mind that it would be right in the Sight of the Lord that all our Preachers—all Mr. *Wesleys*, and all the *Moravian* Brethren should meet once: Who knows but we might unite?

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unite? or if not, we might consent in Principles as far as we can, and love one another. At least, I think, all *our* Preachers should meet, as the Apostles did, often. I know it wou'd be for good. But I yet suspend my Judgment to elder Brethren. They know better than I---I pray you, my dear Sister, salute in my Name (if you see them) Brother *Sp-----gh*, and his Wife, Brother *Sl--t*, Brother *H----n* and *H-----ns*, &c. My Love to Brother *S--s*, and to them of his House, I am your very little and sinful Brother, but in the Wounds of the Lord Jesus.—

J. Cennick.

*From A---- K---- (another young Girl in Merchant's Hospital, Edinburgh)
to the Rev. Mr. Whitefield.*

Worthy, Reverend, and dear Sir,

I Cannot forbear writing to you at this Time, so that I must tell you what the Lord has done for my Soul: But O! how to begin I know not; for when I begin to take a View of what God has done for my Soul in and through Jesus Christ, then am I swallowed up in Wonders! and made to cry out, *Why me, Lord, why me?* And when I look to the Rock from whence I am hewn, and to the Pit from whence I was digged, and see what an ugly Sight I am by Nature, all *full of wounds and bruises and putrifying sores*, no Eye to pity me, no Hand to help, but behold the good Samaritan passed by, and spread his Skirt over me, and applied the Balm of *Gilead* to my wounded Soul. O Free-Grace and rich Mercy! O the wonderful, matchless, unparallel'd Love of God to my Soul! Surely God had been just had he made me dwell in everlasting Burnings! but, to my sweet Experience I feel it, that instead of making me to dwell there, I hope to sit with him in Glory, and sing Praises to him that has loved me and washed me from my Sins in his own Blood. Dear Sir, before you came to this Place I was much under Doubts and Fears as to my Interest in Christ; but the Lord has made you an Instrument of both confirming, comforting and strengthening me in my Interest in Him; but more especially since you was all these Words,---*As he was yet a coming, the Devil threw him down and tare him*,---I have not had one Hour of Darkness. O the sweetness I felt in the Time of your Sermon! I cannot express with what Pleasure I look'd, and saw that God was my God; which makes me wonder how such a great King should come and dwell with such a vile Sinner as I am. O the wonderful and condescending Love of God in contriving such a Way for Man's Redemption, by sending his only begotten and dearly beloved Son to be Our Saviour! O the Heighth and Breadth of the Love of God, which passeth all Knowledge! O when shall the happy Time come, when this weary Soul of mine shall be at Rest! when all sighing and sorrowing shall be done away! where I shall no more be complaining of an absent God, or of a Deceitful Heart, a tempting Devil, and ensnaring World. For these make me drive heavily, and cry out *Why is my Beloved so long a coming! Why tarry the wheels of his chariot!* And with David; *O that I had the wings of a Dove, then would I fly away and be at rest.*

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And now to return to this pleasant, sweet, and never-wearying Subject of commending King JESUS: But, alas, who can do it! for *Eye hath not seen, nor ear heard, neither hath it enter'd into the heart of man to conceive what JESUS is; for he is the brightness of the Father's Glory, and the express image of his person: yea, he is altogether lovely!* O What shall I say when I take a View of this lovely King JESUS! He is lovely in his Person, lovely in his Perfections, lovely in his Names—his Name is as Ointment poured forth—O the Sweetness I feel in JESUS, He is better felt than told. Sure I am that I wou'd not change my State for ten thousand Kingdoms—well might *Solomon* say, *Wisdom's ways are ways of pleasantness, and all her paths peace.* O the Sweetness there is in Christ! I never in all my Life served such a Master: But, O that I had known him sooner! I shall now break off with these Words,—*He is altogether lovely,*—being in Haste. May the Blessing of him that dwelt in the Bush be with you and prosper you wheresoever you go. O may it be the Lord's Will to send you to this Place again; is the earnest Prayer of

Your Souls Well-wisher,

A--- K----y,

A Letter from a young Man to the Rev. Mr. Whitefield.

Rev. Sir,

THE Occasion of my writing to you now, is to return you Thanks for what I heard on *Easter-day*, for you speaking concerning Apprentices, how they raved up their Money to go and spend in the Holidays in Mirth, as they call it, Drinking, Swearing, Gaming, and the like; and how if God shou'd throw them into Hell before they were over: It made such an Impression upon me, that as I was an Apprentice myself, I had promised to go with those who were as willing as I. It happened that when I refused to go on the *Monday* and *Tuesday*, and that I was resolved to go and hear you instead of what I designed, they all seem'd as willing as I was—there being four of us in all---And as to my Part, I may safely say, I never had seen such a happy *Easter* to me in my Life: And I hope it will be happy for us all.---There nothing more remains in me methinks now in my Prayers, than a Visit from the Lord JESUS, which I trust in his good Time to grant me. In the mean Time I beg your Prayers for us all that we may go from one Strength to another, till at last we may be made Children of God, and meet you in Triumph at the last Day—Which the LORD JESUS for his Mercy's sake grant upon us, poor Creatures and miserable Sinners. *Amen.*—This being all from

Your joyful Hearer,

T--- R----.

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THE Life of Mr. J. Cennick, with an Account of the Trials and Temptations which he endured till it pleased our Saviour to shew him his Love, and send him into his Vineyard.—Written by Himself for their Sakes who follow the Lamb.—*O Come hither and hearken all ye that fear God, and I will tell you what he has done for my Soul.* Psalm lxxvi. 16.---*London:* Printed for the Author, by J. Lewis, in *Bartholomew Close.*

 Saturday, June 26, 1742.

[1]

Numb. 64.

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An Extract of a Letter from a Person in Glasgow to his Friend in Edinburgh.

Glasgow, May 18, 1742.

Dear Sir,

Since I wrote the inclosed, more Accounts of Zion's King riding on the White Horse of the Gospel making a triumphant Conquest of many to the Obedience of his Will have come to my Knowledge, as follows---- The Societies in *Calder*, mentioned in the inclosed, on *Saturday* last and continued fervent in Prayer together till Day on the Sabbath Morning. The Fruits and Effects were manifest in their Hunger after Christ in the Ordinances, and he was graciously pleased to shew Himself in the Ordinances to them. My Author tells me, 'twas indeed a great Day of the Son of Man with them, not only in reaching several Strangers with the Arrows of Divine Mercy in Conviction, but filling his Children with the royal Dainties, making them Sharers of such Joy and Peace in believing as none can know but those who fed it---Remarkable Meltings of Heart, and earnest Longing for more near Communion with him who is *altogether lovely*. But he says the Matter is Inexpressible.

Likewise at *Kilsyth* where Mr *R---* is Minister---The Sabbath before the last was a good Day. But this last Sabbath was a Day of such Power, as Mr. *R----* writes, he never saw the like. He was obliged to send for Mr. *O----* his Neighbour Minister to assist him in conferring with the People wounded with the Arrows of the Almighty. But they only could overtake twenty seven of them that Night; the rest were carried home by their Friends till another Time. He writes not how many there are of them, but he writes much pressingly to Mr. *M---* even for Christ's sake to come on *Wednesday* and preach there, and assist him with there distressed People; and I find he is to go.

O what Matter of Praise is this, when we look'd for the Lord in a Way of Judgment against us for our great Ingratitude and manifold Abuse of his Mercies,

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Mercies, he has been pleased yet to come in a Way of Mercy! O the Danger we are in of quenching the Spirit! Oh that we may not now refuse *him that speaketh from Heaven* in so remarkable a Way! O to be helped to cry mightily that the Word of the Lord may have free Course, may *run and be glorified!* That the Kingdom of Grace may be advanced through every Part of the Land to the Praise of his great, Name—from dear Sir.

Your most affectionate and humble Servant,

J--- M-----.

P.S. I forget to acquaint you that Mr. R--- going home from *Cambuslang*, Friday last, lost his Way and went to the Bleachfield, as the nearest to him, to ask the Way---Where Mr. G--- and his Spouse being at home desired him to alight, so he did, and after some Conference, they desired him to pray, which he did, and all the Servants being called in the Time of Prayer, six of them being reached by the Power of God with Convictions of the Danger of their lost Estate, he staid some time with them, and had great Reason to observe the Power of divine Grace.

Postscript of a Letter from the same Person,

April 27, 1742.

I Had almost forgot to acquaint you that at the Town of *Kirkcaldock*, six Miles East from us, a Girl or two about 10 Years of Age had gone to *Cambuslang*, and returning, had from time to time spoke to their Comrades, of *Original-Sin, our lost and undone State by Nature, the Necessity of a Saviour, &c.* and after Conference of this kind, they came at length to pray together in some remote Place in the Fields---And the matter being only known to an old Woman, she offer'd them a Place in a House for their Exercise which they accepted; that old Woman telling it in a Secret (for they desired to have it hid) the Minister came at length to know it, who came the first time after he heard it to their Place of meeting and heard the first Prayer without the Door, and then called to get Access, which was granted, and after that he told them they need not be ashamed tho' he was with them; for he was glad of his Exercise, and was come to encourage and assist them; and having ask'd them who was to pray next, he was told. And after having exhorted them against Bashfulness, he desired that one to pray, which she did, as did all the rest, and they were fifteen in Number, and last of all he prayed himself.---And after declared his great Satisfaction, for all thought the Power of God was remarkably seen there, and the Efficacy of Rich and Free Grace conspicuously appearing in this Instance; for the whole of this was evidently a Work of God---N. B. The eldest of them is said not to be above Eleven.

Edinburgh, June 12. On Thursday the 3d Instant, in the Afernoon, the Rev. Mr. WHITEFIELD arrived at Leith, and came to this City. The People receiv'd him with Abundance of Joy. Last Night he preach'd once, and this Day twice in the Park, to Congregations very large and attentive. The Fruits of his last Visit appear visibly, and the Walk of God is breaking out in many Places. On Whitsunday he preached four Times, twice in the Churches, and twice in the Orphanhouse Park. Being indispos'd with a Hoarseness, he preach'd on Monday and Tuesday only once; but every Day since he has preached twice, expounded almost every Night in private Families, and Visited three Hospitals. His Congregations are rather larger than when he was here last, and great Power attends the Word. On Monday he intended to go Westward, where the Lord's Work has broke out in several Places. He purposes to continue in Scotland some Months.

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A Letter

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A Letter from a Minister in Scotland to G---ge D---nd, Esq;

Kilsyth, May 21, 1742.

Honoured and dear Sir,

THO' I have scarce had this Week half an Hour's Freedom from a pleasant Work, an infinitely and sovereignly gracious God hath put into my Hand, yet remembering you this Day and the Joy that it will give you and others of the Lord's People with you, I can't forbear to give you this Account, tho' necessarily short.

The Lord hath appeared in his Glory and Majesty on this Side of *Glasgow* within these four Weeks, to build up his *Zion* and revive his *work in the midst of the Years* as he begun to do on the other Side *Glasgow* about four Months ago.

I have preached upon some of the Scripture Expressions of Regeneration Grace the beginning of Winter. I had begun to preach upon the Expression of its forming Christ in the Soul, from *Gal. iv. 19.* about the middle of *April*. Upon the twenty fifth the Lord brought a Woman under deep Distress about her lost Estate. Sabbath, *May 9.* four or five Sinners were awakened all these I hop'd were as Drops before a Shower. Sabbath last we were surpriz'd with a great and uncommon out-powering of the Spirit from on high; a numerous Congregation were brought to a deep Concern, went all in Tears; *there was a great Cry and Mourning as for an only Son, and first-born;* and as of the *Jews* for their *Josiah*, the Lord's People were fill'd with Joy, and a great Number were so awakened as to cry out in the greatest Agonies, *what shall they do to be saved!* I dealt with the wounded one by one, and a neighbouring Minister I sent for until Sun-set. My List came that Night to twenty seven. *Monday* they came to me from five in the Morning till five at Night: *Tuesday* the greater Part of the Day: *Wednesday* we had a Sermon here by Mr. *L-----*, Mr. *W-----* at *Campsey*, and myself, The King of Glory's Arrows flew so thick that many of all kind of Sinners fell down before him, and will, I hope, fall under him, and become his willing People: five Ministers, and a Preacher had enough to do till Night. Some of us went to *Kirkentallock* yesterday, where we had such another Day: My List this Day is sixty four, besides others I hear of, but have not yet been with me at *Calder*. *Tuesday* last Week there were many awakened I persuaded myself you'll both praise, and pray for us and yet you'll call upon all your Acquaintances who have been desiring to see powerful Days of the Son of Man, to do so. *Let Heaven and Earth* praise him; alas yet I am so stupid, like a Man surpriz'd, and but awakening out of a Dream. Lord recall *Zion's* Bondage as Streams of Water in the South, The Persons awakened are some very young, many of the younger Sort: A few Instances of old Sinners and Sinners of the vilest Sort, of blameless Lives, and professors. Things go on in a promising hopeful Way. Time doth not permit me to write more particularly. Believe me to be,

Dear Sir,

Yours most affectionately

J.--- R-----.
Postscript.

Postscript. We reckon there are about One hundred and thirty awakened in the Congregations this Side *Glasgow*.—Care is taken to avoid what was objected at *Cambuslang*.—The Wounded who could not forbear crying, were removed into my Barn, where Ministers dealt with them, and resolve to have Sermon only once a Week.

A.B. in the Parish of *Kilsyth*, awakened and brought into great Trouble of Mind on the Lord's Day, *May 16*, from these Words in the Sermon, *Ye will not come to me that ye may have Life*.

May 17. In conversing with her I saw her under deep Soul-distress, and judged her Exercise very kindly and promising.—*May 22.* Conversed with her, and then she was under deep and kindly Convictions of her Belief in and Christ, strongly complaining of the Hardness and Obstinacy of her Heart, and ardently desiring to have Christ formed in her Soul.

May 29, Conversed with me, she had then distinct Views of actual Sin, the Corruption of Nature, and Sins of Unbelief; saying, *it's making God a Liar*. She declared she was sorry for Sin because offensive to a just God, and that all would be so, though she were not in Danger of Hell; and that she loathed and abhorred herself, owning her Insufficiency and Inability to keep herself, and that unless Christ's Righteousness be her's, and he wash her in his Blood from the Guilt of all her Sins, she can have no Part in HIM; and she was also willing to be washed and purified by HIS SPIRIT, without which she cannot enter into the Gates of the New and Heavenly Jerusalem; which was her express Words. She had distinct Views of all CHRIST's Offices, and her Need of them; and declared she was willing to accept Him in them all; at parting, I told her, I judged she was not far from Relief, if she had not got it already.

She afterwards came to tell me she had got some Relief and Encouragement in her way homeward: I desired her to tell me it without my proposing Questions to her; she expressed herself in the following Words, or near to them---“My Heart began to burn with Love to Christ, and resolved through Grace, that *neither death, nor life nor any other Thing shall ever separate me from Christ*—All the Love to him I ever had before is not to be compar'd to what I now have: I see him *altogether lovely, the Chief of ten thousand Times ten thousand*. I was as willing to “receive him with the Cross, as to save me from Wrath; whatever Tribulation shall come, I am willing to be obedient to whatever a holy and “just God shall try me with in this World, and resolve upon all this on “Christ's Strength, and for his Sake, who hath done and suffered so much “for me; who *was wounded for my Transgressions, and bruised for my Iniquities*, and had the *Chastisement of my Peace laid upon him*: I desire to “so praise Him who hath been pleased to awaken me out of that lazy State I “was in before, the Sleep of Death: He hath enlightened my Mind in “the Knowledge of himself, and renewed my Heart, I cannot express “so the Case I was in, out of Love to Him, who hath enlightened me with “the Grace of his Holy Spirit. [To be concluded in our next.]

Next Week will be publish'd, Price 3d. (engrav'd on a Copper-Plate)

THE Picture of the Rev. Mr. *George Whitefield*: With some Thoughts on Superstition and Formality, taken out of Dr. *Watts's* Miscellaneous Works. Page 164. To which is added, The Character of the Rev. Mr. *Whitefield*, and a Parallel between Him and the Renowned *Wickliff*: By a celebrated Divine in *New England*. London. Printed for, and sold by, *J. Lewis*. Printer in *Bartholomew-Close*; and *S. Mason*, Bookseller in *Woodstreet*. 1742.

 Saturday, July 3, 1742.

[1]

Numb. 65.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of the Letter begun in our last.*]

“Her Sister continuing in Distress, and being in the Road with her, says, *I am impatient till we are parted, that I might be alone to breathe forth His Praise.*

She said these Words in the 5th Verse of the 30th *Psalms* as in metre, were strongly born in upon her Mind, which she repeated to me:

*For but a Moment lasts his Wrath, Life in his Favour lies;
Weeping may for a Night endure, At morn doth Day arise.*

When she came home she could not find them, nor could any of her Neighbours shew them to her; I pointed them our, and she read to the End of the *Psalms* with considerable Emotion: Being got home, she was refresh'd with these Words in the 16th *Psalms* and 6th Verse, which she repeated to me in metre.

*Unto me happily the Linn, In pleasant Places fell;
Yea the Inheritance I got, In Beauty doth excel.*

She repeated the fifth Verse after these sixth:

*GOD is of mine Inheritance, And Cup the Portion,
The Lot that fallen is to me Thou dost maintain alone.*

She was highly transported with the 7th Verse:

*I bless the Lord because he doth By Counsel me Conduct;
And in the Season of the Night. My Reins do me instruct.*

She said that she was greatly comforted with the Thoughts that those who had got a sure Interest in Christ he would not cast them off from hence forth and for ever, which was confirmed to her from the twentieth and twenty-first Verses of the fifty-ninth Chapter of *Isaiah*; *And the Redeemer shall*

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shall come to Zion, and unto them that turn from transgressions in Jacob, saith the Lord: As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee and my Words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor our of the mouth of thy seeds seed, from henceforth and for ever.

I told her she must expect Changes; she repeated these Words in *Micah*, seventh Chapter and eighth Verse, *Rejoice not against me, O my Enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me.* I asked her what Views she had of Christ's Righteousness: She said, *it was an unspotted and all-sufficient Righteousness, that he was able to save to the uttermost all that come to God by Him, and that she was as willing to take him for her Prophet and King.*

She said further, that she would have been content to have spent the whole Night to glorify and praise God in the Strength of Jesus Christ, and that she was concerned and desirous that God should awaken all other Sinners, and bring them to accept of Jesus Christ, as he is freely offer'd to them in the Gospel.

On Board the Mary and Ann, bound from London to Leith, May 31, 1742.

Mr. Lewis,

IN my Passage to *Scotland* I have read a Book lately published, out of which I have taken the following Extract—Methinks there is something in it so truly noble, so very necessary to be learnt at this Time, and so exactly expressing the Language of my own Heart, that I desire it may have a Place in one of your Weekly Papers: In doing which, you will oblige your humble Servant,

GEORGE WHITEFIELD.

BUT the Doctor has a second Reply to this Matter, which stands thus expressed. "Whether, says he, you consider the *Divinity*, or the *Sense* of this, could *George Fox* himself have out-done it? p. 48. This Reply, consider'd in itself, might have its Place among those algebraic Quantities, that are some Degrees less than nothing; but with regard to the Doctor's Purpose it has something in in it, for it is an Appeal to that which is very powerful, which has suppress'd many a good Truth; it is an Appeal to *vulgar Prejudice*, and shews that the Doctor is not without his Expectation from that Quarter. And thus it is that the *Catholick Atheist* in this Country plays a *Martin Luther*, when he wants to reproach that which he knows not how to confute. What Degree of Sense, on Divinity *George Fox* was possessed of I cannot pretend to say, having never read any of his Writings; but if he has said any good and divine Truths, I should be as well pleased in seeing them in his Books, as in any of the *Fathers* of the Primitive Church. For as the Gospel requires me to be as glad to see *Piety, Equity, strict Sobriety, and extensive Charity* in a *Jew* or a *Gentile* as in a Christian; as it obliges me to look with Pleasure upon their Virtues, and be thankful to God, that such Persons have *so much* of true and found Christianity in them; so it cannot be an unchristian Spirit to be as glad to see Truths in one Party of Christians as in another; and to look with Pleasure

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sure upon any good Doctrines that are held by any Sect of Christian People, and be thankful to God, that they have so much of the genuine saving Truths of the Gospel amongst them. For if we have no Anger nor Complaint against those that are divided from us, but what proceeds from a Christian Fear that what they *hold* and *practice* will not be so *beneficial* to them, as our Religion will be to us, must we not have the utmost Readiness and Willingness to find, own, and rejoice in these good Doctrines and Practices which they still retain and profess? If a poor *Pilgrim*, under a Necessity of travelling a dangerous and difficult Road by himself had, through his own Perverseness lost the Use of a *Leg*, and the Sight of *one Eye*, could we be said to have any *charitable Concern* for his Perverseness and Misfortune unless we were glad to see that he had one good Leg and one good Eye still left, and unless we hop'd and desir'd they might bring him at last to his Journeys End. Now let every Part of the Church which takes itself to be *Sound and Good*, and is only angry at every other Part, because they have lessen'd the Means of their own Salvation; let her but have thus much Charity in her Anger, and then she will be glad to see in every perverse Division, something like the one *good Leg*, and the one *good Eye* of the *Pilgrim*, and which she will hope and wish may do them the some good.

Selfishness and *Partiality* are very inhuman and bare Qualities, even in the Things of this World, but in the Doctrines of Religion they are of a baser Nature. Now this is the *greatest Evil* that the Division of the Church has brought forth; it raises in every Communion a *Selfish*, partial Orthodoxy, which consists in courageously defending all that it has, condemning all that it has not. And thus every Champion is train'd up in Defence of their *own Truth*, their *own Learning*, and their *own Church*, and he has the most Merit, the most Honour, who likes every Thing, defends every Thing amongst themselves, and leaves nothing uncensured in those that are of a different Communion. Now how can Truth, and Goodness and Union, and Religion be more *struck at*, than by such Defenders of it? If you ask why the Bishop of *Meaux* wrote so many learned Books against all Parts of the *Reformation*, it is because he was born in *France*, and bred up in the Bosom of *mother Church*. Had he been born in *England*, had *Oxford*, or *Cambridge* been his *Alma Mater*, he might have rival'd our great Bishop *Stillingfleet*. And yet I will venture to say, that if each Church could produce but one Man a-piece that had the Piety of an Apostle, and the *impartial Law* of the first Christians, in the first Church at *Jerusalem*, that a Protestant and a Papist of this Stamp, would not want *half a Sheet* of Paper to hold their Articles of Union, nor be half an Hour before they were of one Religion.

If we lov'd Truth, as such; if we fought it for its own sake; if we lov'd our Neighbour as ourselves; if we desir'd nothing by our Religion but to be acceptable to God; if we equally desir'd the Salvation of all Men; if we were afraid of Error, only because of its hurtful Nature to us, and our fellow Churches, then nothing of this Spirit could have any Place in us.

There is therefore a *Catholick Spirit*, a *Communion of Saints* in the Love of God and all Goodness, which no one can learn from that which is called *Orthodoxy* in particular Churches, but is only to be had by a *total dying* to all worldly Views, by a *pure Love* of God, and by such an *Unction* from above, as delivers the Mind from all *Selfishness*, and makes it love Truth and Goodness with an Equality of Affection in every Man, whether he be *Christian*,

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Jew or *Gentile*. He that would obtain this divine catholick Spirit in this disordered divided state of Things, and live in a divided Part of the Church without partaking of its Division, must have these *three Truths* deeply fixed in his Mind: *First*, that Universal Love, which gives the whole Strength of the Heart to God, and makes us love every Man as we love ourselves, is the noblest, the most divine, and God-like State of the Soul, and is the utmost Perfection to which the most perfect Religion can raise us: and that no Religion does any Man any good, but so far as it brings this Perfection of Love into him. This Truth will shew us that *true Orthodoxy* can no where be found, but in a pure disinterested Love of God and our Neighbour. *Secondly*, That in the *present divided* State of the Church, Truth itself is torn and *divided asunder*; and that therefore he can be the only *true Catholick*, who has more of Truth and less of Error, than is hedged in by my divided Part. This Truth will enable us to live in a divided Part, *unhurt* by its Division, and keep us in a true Liberty and Fitness to be edify'd and assisted by all the Good that we hear or see in any Part of the Church, and thus uniting in Heart and Spirit with all that is *holy and good* in all Churches, we enter into the true *Communion of Saints*, and become real Members of the holy catholick Church, tho' we are confin'd to the outward Worship of only one particular Part of it. It is thus that the holy Angels as ministring Spirits assist, join unite and co-operate with every thing that is holy and good, in every Division of Mankind. *Thirdly*, He must always have in Mind this Truth, that it is the Glory of divine Justice to have no Respect to *Parties* or *Persons*, but to stand equally disposed to that which is right and wrong, as well in the *Jew* as in the *Gentile*. He therefore that would like as God likes, and condemn as God condemns, must have neither the *Eyes* of the *Papist*, nor the *Protestant*; he must like no Truth the less because *Ignatius Loyola*, or *John Bunyan* were very zealous for it, nor have the less Aversion to any Error because Dr. *T--p* or *George Fox* had brought it forth. Now if this universal Love, and impartial Justice, is the Spirit which will judge the World at the last Day, how can this Spirit be *too soon* or *too much* in us? Or what can do us more Hurt than

[To be concluded in our next.]

that

This Day is Publish'd

A Short NARRATIVE of the Extraordinary Work of God at *Cambuslang*, near *Glasgow*. Attested by the Rev. Mr. M'CULLOCH, Minister of the Parish, and by several eminent Divines in *Scotland*. To which is added, a Letter from the Minister of *Kilsyth*, (a Parish on the other Side of *Glasgow*) to a Gentleman at *Edinburgh*: Giving some Account of the same Extraordinary Work appearing also in those Parts. Printed in the same Size, and fit to be bound with Mr. Edwards *Distinguishing Marks of a Work of the Spirit of God*. The Second Edition, First Printed at *Glasgow*, Now reprinted at *London*; and Sold by S. Mason in *Woodstreet*, near *St. Albans* Church: And also Sold by J. Lewis in *Bartholomew-Close*; and at the *Tabernacle*. (Price four pence)

This Day is publish'd, Price 3d. (engrav'd on a Copper-Plate)

THE Picture of the Rev. *George Whitefield*. With some Thoughts on Superstition and Formality, taken out of Dr. *Watts's* Miscellaneous Works, Page 164. To which is added, The Character of the Rev. Mr. *Whitefield*, and a parallel between Him and the Renowned *Wickliff*: By a celebrated Divine in *New-England*. *London*: Printed for, and sold by, J. Lewis Printer in *Bartholomew-Close*; and S. Mason, Bookseller in *Woodstreet*. 1742.

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So much *glad Tidings of great Joy* coming from *Scotland*, hath oblig'd us to make
a double Paper this Week.

Saturday, July 10, 1742.

Numb. 66.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in *Bartholomew-Close*, near *West-Smithfield*.
[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[The Conclusion of the Extract begun in our last.]

that which is an Hindrance of it? When I was a young Scholar of the *University*, I heard a great *Religionist* say in my *Father's House*, that if he could believe the late *King of France* to be in Heaven, he could not tell how to wish to go thither himself.

This was exceeding Shocking to all that heard it; yet *something* of this kind of Temper must be supposed to be more or less in those, who have, as a point of *Orthodoxy* work'd themselves up into a hearty *contempt* and *hatred* of those that are divided from them. He that has been all his Life long used to look with great abhorrence upon those whom he has call'd *Superstitious Bigots, dreaming Visionaries, false Saints, canting Enthusiasts, &c.* must naturally expect they will be treated by God as they have been by him; and if he had the Keys of the Kingdom of Heaven, such People would find it hard to get a Place in it. But it stands us greatly in hand to get rid of this Temper before we die; for if nothing but *universal Love* can enter into the Kingdom of God, what can be more necessary for us, than to be full of this Love before we die?

We often hear of People of great *Zeal* and *Orthodoxy*; declaring on their *death Beds* their strict Attachment to the Church of *England*, and making *solemn Protestations* against all other Churches; but how better would it be if such a Person was to say, "In this divided State of Christendom, I must conform to some outwardly divided Part of it, and therefore I have chosen to live and die in outward Communion with the Church of *England*; fully believing, that if I worship God in Spirit and in Truth in this divided Part of the Church, I shall be as acceptable to him, as if I had been a faithful Member of the one whole Church before it was broken into separate Parts. But as I am now going out of this disordered Division into a more universal State of Things, as I am now falling into the Hands of the great Creator and Lover of Souls; as I am going to the God of all

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"Churches,

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“Churches, to a Kingdom of universal Love, which must have its Inhabitants from all People, Nations and Languages of the Earth; so in this Spirit of universal Love, I desire to perform my last Act of Communion in this divided Church, uniting and joining in Heart and Spirit with all that is christian, holy, good, and acceptable to God in all other Churches; praying, from the Bottom of my Soul, that every Church may have its Saints; that God’s Kingdom may come, his Will be done in every Division of Christians and Men, and that every thing that hath Breath may praise the Lord.”

The Copy of a Letter from Brother T---t, a Collier of Kingswood, to Mr.

CENNICK.

Kingswood, May 29 1742.

Dear Brother, and well beloved in the Lord,

I Cannot well let this Opportunity slip without sending a Line or two. Tho’ ’tis the Will of God to part us in Body; yet I know my Spirit is everlastingly united to you in the blessed Jesus. I know I am a poor, lost, self-condemn’d Sinner, yet my dear Master loves me exceedingly, O! the Love that he has shewn me this Week past no Tongue can express! tho’ I am unfaithful, he is faithful; tho’ I stray from him, yet he keeps me---Oh he is a dear Saviour to me. O dear Brother *Cennick!* how shall I set him forth? was I to try, my Tongue wou’d fail me: But, though it be with a stammering Tongue, yet I must say something of Him? How shall I hold my Tongue?—I, who have done nothing for him, and done so much for me, I, who am the Chief of Sinners, and He the dearest of Masters! Oh this makes me admire Free Grace, though my proud Heart wants often to take the Glory; yet I find I have Freedom to come to my dear Saviour; and he continues the same yesterday, to-day, and forever! I find his Grace is sufficient for me in the Time of Trouble, though I often stand, and cannot see which way things will be brought about; but his Ways are contrary to mine—He is a dear Saviour, he keeps me as the Apple of his Eye—I am joined unto him—*He is mine, and I am his.* I find a closer Union to him than ever. O may I lie low at his Feet continually, having nothing in myself; for in Him I have all things. Tho’ I am poor, yet in Him I am rich! Though I am despised, yet in Him I am precious—Though I am black, yet I am comely. O he is the chiefest among ten thousands, and altogether lovely.

From poor me,

S-----| T-----t.

The Copy of Letter from Mrs. A-- A---ng, one of the Society of Kingswood, to Mr. Cennick.

Dear Dear Brother,

June 8, 1742.

I Have made bold (though unworthy) to write to so dear a Child of God as you. I thought it my Duty to let you know the state of my Soul. Monday Morning, May 17th, when you left *Bristol*, my Soul was sweetly resigned

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resigned to the Will of God, concerning your going, till one of our Sisters came to me overwhelm'd with Grief, crying out, *We have lost the dearest of Shepherds*. While they were telling me their Grief, their Tears like Fountains flow'd. I strove much to hide my Trouble from them, but all in vain, for my Heart was so full that I could not contain myself any longer; then went I to my dear Lord, to tell him the Trouble of my Breast; when I came before him, I was so melted down with the Sense of my own Vileness, and the Evilness of my Nature; that I could not tell my dear SAVIOUR. I continued silent before the Lord for some Moments, but 'twas not long before my dear Saviour gave me Freedom to pour out all my Soul to him. I mourn much the Barrenness and Hardness of my Heart, but it pleas'd my dear Saviour to fill my barren Soul with Love, and to refresh my Soul with Dew from Heaven. O that my dear Lord would keep me humble, and make me thankful! I went to Bed sweetly resigned to the Will of God in all things. When I arose my Soul was filled with the Love of God. I was as on the Mount with God, and lay me down as in the Arms of JESUS, and so sweetly took my Rest. I here enjoy'd more than a common Measure of the Presence of my Lord. Indeed he here fed my Soul with hidden Manna. My Lord here shewed me that it was not in Anger, but out of Love to my Soul, that he hid his Face from me; for I was proud, stubborn, and self-will'd, and err'd and stray'd from my God. But, Glory be to God who has brought me back, and has restor'd to me my first Love, and has made me teachable; I find now Food to my Soul under the Word, and my dear Saviour feeds me when alone. Indeed he gives me often to taste of the fruits of the heavenly Kingdom. For I enjoy a continual Sense of the Love of God to my Soul, and have sweet Communion with my dear sweet Saviour. The Devil is not slack in tempting me, for I have sore Temptations and hard Trials within and without I and if my dear Saviour was not very kind and tender to me, I should faint in the Way: But blessed be God, I am more than Conqueror through him that loved me! I am tempted much to Pride and wandering, but I find my dear Saviour is continually humbling me every Day in shewing me my own Vileness, and letting me see the many Imperfections that are in me: And what with a Sense of the Barrenness of my Soul, and the Hardness of my Heart, makes me cry to my dear Saviour to deliver me, and take me home, that I may offend no more.—O how longs my Soul to put off this earthly Tabernacle to be with my dear Lord Jesus in Glory, which makes me cry out continually, Come, Lord Jesus, Come quickly!

I long to be as a little Child, as you told me; this is the earnest Desire of my Soul; Lord keep me humble, and make me thankful. I have much to write about my Soul, but Time will not permit at present. May the Lord put it into your Heart to pray for me. I need your Prayers. I am your poor sinful Sister,

A--- A-----ng.

From the Rev. Mr. Whitefield to Mr. Abbot.

Edinburgh, June 4, 1742.

My dear Brother Abbott,

FROM a Heart overflowing with the Sense at God's Love, I write you these few Lines.—Yesterday our Saviour brought us hither.—On Board

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I spent most of my Time in secret Prayer---Satan shot many of his fiery Darts against me---Our great *Michael* gave me a Shield of Faith, by which I was enabled to repel them all---As soon as I was on Shore the Holy Spirit fill'd my Soul---The Lord commanded People to receive me and my Fellow-Pilgrims into their Houses---Our Souls rejoiced in Him---The People were soon alarm'd at my Arrival---As soon as I came to Shore at *Leith* many came blessing me, wept, took hold of me, and kissed my Hand.---About four in the Afternoon we came to *Edinburgh*---great Numbers followed our Coach, and almost catch'd me in their Arms as soon as I came out of it---O how did they weep for Joy---It would have melted you down to have seen them. When I came to my Lodgings many dear Friends came to salute us in the Name of the Lord---About Seven I went to see some Persons of Distinction, whose Hearts the Lord reach'd when I was here last---Some were ready to faint with Excess of Joy---With these I pray'd and gave Thanks---The Holy Ghost overshadowed us.---At Eight I went to a Lord's House, where his Lady, and several other dear Friends receiv'd me with Gladness.---The Cushions and Bible were immediately brought---I gave a Word of Exhortation, rung, and prayed with great Power, and spent the Remainder of the Evening most sweetly in talking of the Things which pertain to the People of God---Before I went, I fell down, and shed Tears at the Feet of our dear Lamb---When I came home Brother S--- join'd with me in blessing his Holy Name---We were quite abash'd before him---I scarce knew how to go to Rest---This Morning I have receiv'd glorious Accounts of carrying on the Mediator's Kingdom---The Work of God is beyond Expression---Three of the little Boys that were converted when I was last here came to me; and wept and pray'd with me before our Saviour---A Minister tells me, scarce one is fallen back that was awakened, both amongst old and young.

O my dear Brother, help me to praise our LAMB, and desire all the Society to join with you---I believe within these four Months you will hear of very great Things---O pray that I may be very little in my own Eyes, and not rob my dear Master of any Part of his Glory---We have not forgot you. Once a Day we meet together at the Feet of the LAMB---He gives us leave to ask of him what we will, and promises never to leave us nor forsake us. For the present dear Brother, Adieu---As Opportunity offers, and if possible, every Post, some or other of my Friends shall hear from, (dear Brother *Abbot*).

Your most affectionate, tho' unworthy Brother and Servant,

GEORGE WHITEFIELD.

All my Fellow-Pilgrims kindly salute you, and all that love the Lord Jesus
in Sincerity.

From the Rev. Mr. M---, to the Rev. Mr. Whitefield.

Cambuslang, June 7, 1742.

Rev. and very dear Sir,

IRejoice at the News of your safe Arrival at *Leith* last Week, and desire to be thankful that now at length you have had a prosperous Voyage to
this

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this Country, by the Will of God. Adored for ever be our exalted Redeemer, into whose Hands all Things are given by his heavenly Father, for all his merciful Interposals in your Behalf, in delivering you when you was within a few Inches of falling by the Sword of an enraged, tho' unprovoked Ene= my; and for all the other Deliverances he has wrought for you: And more especially, for continuing to countenance you so remarkably in his Service for the Good of Souls.

Allow me now to tell you, dear Brother, that God has raised a wonderful Thirst in People that come flocking here, after the Word: And that there is a very earnest Desire in Multitudes to hear you preach, and a Longing for your coming here. Let me beg therefore you'll come hither and help us with all possible Expedition. Our EMANUEL continues to make glorious Conquests in this Place. It was reckoned there were about fifty Persons in Soul-distress in my House, on Sabbath the 29th of *April*, after Sermon; and that about half of them had fallen under Distress that Day: And Yesterday and this Day about a Dozen more have fallen under Convictions here, and their Exercise seems kindly and promising,

I would gladly have come and waited on you at *Edinburgh*, but my Work is so great and close as will not now allow it: But I hope the general Expectation that this Place would be among the first you would visit after your Arrival in *Scotland*, will not be disappointed. I would beg of you, if possible, to come and preach here on our Weekly Lecture Day, on *Thursday* next, and resolve to continue preaching in this Place for some Time. Vast Multitudes us'd to resort here often, and no doubt will increase much upon Notice of your Coming: And the Spirit of God seems to be at work upon many Souls, and I hope will yet put forth his Power more eminently on many others. May the Lord send you to us soon with the full Blessing of the Gospel. Mean time cease not to pray for

Your unworthy Brother

W--- M-----ch.

The Copy of a Letter from the Rev. Mr. Whitefield to Mr. Cennick.

Glasgow, June 16, 1742.

My very dear Brother,

I Know not whereto begin, or how to end telling you what is doing in *Scotland*.---Last Lord's Day I preach'd in the Morning in the Park at *Edinburgh*, to a very great Multitude.---Afterwards I attended, and partook of the Holy Sacrament, and served four Tables; and preach'd in the Afternoon in the Church-yard, to a far greater Number. But such a Passover I never saw before: From Morning till Evening what a Frame was my Soul in? Indeed my Soul was wonderfully affected---I never felt myself more unworthy; and never was enabled with greater Faith to plunge myself in the MEDIATOR's Blood. Oh, it was a Day never to be forgotten---On *Monday* I preach'd again at *Edinburgh* with great Power---On *Tuesday* I preached twice at *Kilsyth*, twenty-seven Miles Westward, to Ten-thousand: But such a Commotion I believe you never saw, Oh what Agonies and Cries were there! Poor little Lambs were ready to break their Hearts!—Last Night God brought me hither---A Friend met me without the Town, and welcomed me in the Name of Twenty-thousand---The Streets were all alarmed.

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larmed, By Three in the Morning People were coming to hear the Word of God—By Seven I preached to many many Thousands, and again this Evening—Our Lord wounds them by Scores. It's impossible to tell you what I see: It's glorious to hear the Accounts given—I am apt to believe *You* will come and see hereafter—The Work is spreading exceedingly—It flies from Parish to Parish—Oh what distressed Souls have I beheld this Day—I have not Time to acquaint you with Particulars—*Publish this on the House-top: And exhort ALL to give THANKS.* God willing, you shall hear every Post from, Dear Brother *Cennick*,

Ever yours in Yours and Mine,

GEORGE WHITEFIELD.

Postscript from Mrs. WHITEFIELD.

My dear, dear Brother,

HAD it not been for my bad State of Health, I shou'd have wrote to you ere this, though I expected a Line from you. You are often upon my Heart in a most thankful and sweet Manner. O my dear, dear, dear Friend, pray for me, and praise the Lord for me also, for he has done for me great Things, since I left you he has deliver'd me out of many Temptations, and sweetly supported me under them. If the Lord will give us to meet in the Land of the Living I have much to tell my dear Brother: The Lord is doing great Things here. My Husband *publickly declared here* that he was a *Member of the Church of England*, and a Curate thereof; and yet was permitted to *Receive*, and to *Assist at the Lord's Supper* in the Churches at *Edinburgh*. Expect a long Letter from me soon. My dear, dear Brother, pray for your unworthy Sister in the Bleeding LAMB,

Eliz. Whitefield,

From the Rev. Mr. Whitefield to Mr. Cennick.

Edinburgh, June 19, 1742.

My very dear Brother,

YOU have hereunder the Copy of a Letter sent me from *Cambuslang*, June 18, 1742. Since I wrote last I have seen such Things as I never beheld before. Yesterday Morning I preach'd at *Glasgow* to a very large Congregation. At Mid-day I came to *Cambuslang*, the Place which God hath so much honoured; I preached at Two to a vast Body of People, again at Six, and again at Nine at Night—Such Commotions surely were never heard of, especially at Eleven at Night it far out-did all I ever saw in *America*: For an Hour and an half there was such a Weeping, and so many falling into such deep Distress, express'd various Ways as is inexpressible! The People seem to be slain in Scores, and are carried off and come into the House like Soldiers wounded in, and carried off a Field of Battle. Their Cries and Agonies were exceeding affecting. Mr. *M---ch* preached after I had done, till past One in the Morning, and then could not persuade them to depart. In the Fields all Night might be heard the Voice of Prayer and Praise. Some young Ladies were found under a Hedge at
Break

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Break of Day, by a Gentlewoman, praising, God; and she went and joined with them. The Lord is indeed much with me. I have preached twice to-Day already, and am to preach twice more, perhaps thrice more. The Commotions increase. To-morrow and Lord's Day I preach at *Cawder*; on *Monday* here again; on *Tuesday* at *Kilbridge*; and then, God willing, at *Glasgow*. I am persuaded the Work will spread more and more.

Cambuslang (Past Four in the Afternoon) *June 18, 1742.*

ABout Half an Hour ago Mr. *Whitefield* returned from the Field. The Captain of our Salvation was there with his Servant, and shot his Arrows thick among the People. There appeared the greatest wounding we have yet seen. At this Time there is a Number of Souls brought into the House so deeply wounded, that they wou'd seem to die if they do not get Balm of the great Physician. Such Weeping and Mourning my Eyes and Ears never till this Day witnessed. I can but think but last Night (about Ten o' Clock, when Mr. *Whitefield* was preaching) out of about Two thousand People, two Thirds of them were in Distress, crying out for JESUS to have Mercy upon them. I think here is Work for twenty Ministers if they were just now here. I wish some from *Edinburgh* would come.

Extract of a Letter from a Friend in Glasgow.

Glasgow, June 17, 1742.

Dear Mr. D.

IReceived your very agreeable Letter Yesterday, and am heartily glad to hear of your sweet Experience, &c. I am glad to hear of all your other Accounts from *Edinburgh*: Please to know that Mr. *Whitefield* came to *Kilsyth*, and preached two Sermons on *Tuesday* last to a great Auditory where the Lord, I am credibly informed, remarkably gave Testimony to the Word of his own Grace, particularly in awakening many Sinners that Day, and making them yield the Matter to the dear Redeemer, and content to take their Salvation as a Free-gift, through his Merits. He came here that Night, and preached a short Sermon yesterday Morning from *Isa. lv. 1.* And in the Evening lectured on the impotent Man in the fifth of *John*. In both which Discourses our glorious Redeemer girded his Sword upon his Thigh, and rode prosperously through a great Multitude, and by his Spirit wounded a great Number of stout-hearted Sinners, both Men, Women, Boys, and Girls; that beside those that were carry'd off at the dismissing of the Meeting. It was truly astonishing to see the Arrows of the Almighty sticking so fast in the Hearts of Sinners, that several Men and Women were obliged to fit or lie still for some Time, till they were carried off. I believe there was never such a Day of Power in awakening Sinners in the High Churchyard of *Glasgow*, O astonishing Sovereignty! In the Interval of Sermons he was crowded with distressed Souls where he staid. He preached this Morning distinctly to distressed Souls, from *Isa. xxxviii. 14. I am oppressed, undertake for me,* And I hope it was a glorious refreshing Morning to many Souls. He preaches at *Cambuslang* this Evening, and To-morrow Morning and Evening; and the Sacrament being at *Calder* on Sabbath next, he is invited to assist there; and he has undertaken, and is appointed to preach there on *Saturday*, whereof many are glad, and with he may have

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as sweet Communion at *Calder* as he had with you. At his Return to *Edinburgh*, I hope he will have much to say to the Praise of the Blessed EMANUEL, and to sing of his Power which he has seen already at *Kilsyth* and *Glasgow*, more than ever he saw in *Scotland*. The Work at *Cambuslang* is flourishing as much as ever. Last Sabbath in the Kirk at *Cumbernauld*, two or three Miles from *Kilsyth*, there was a great awakening of Sinners which was never heard of there before. There was a Communion last Sabbath in the Parish of *Strathblane*, about eight Miles North of *Glasgow*, there were awakenings in the Consciences of many poor Sinners, who were never observed before. O advertise all you know who have any Zeal for our *Zion* to praise her great King that thus triumphs in poor *Scotland*. The Paroches mentioned in my last is pleasantly going on.

This being the first Day at *Calder*, I am just now informed that our dear Redeemer has made many wounded Souls, and has raised in them a Panting after the blessed JESUS: I hope next Week to give you a refreshing Account of it.

O write to all *Zion's* Friends to praise her King for what he has done, and to give him no Rest till he makes *Zion* a Praise through the whole Earth.

Since writing the above, I am credible informed that there has been glorious Displays of the Redeemer's Power at *Cambuslang*. O glorious News!

(Signed)

J--- A-----.

From the Rev. Mr. Whitefield to Mr. Cennick.

Edinburgh, June 12, 1742.

My very dear Brother,

OUR SAVIOUR deals most lovingly with me, I never enjoy'd so much Happiness in Him as now, Day and Night he is pleas'd to shine upon my Soul, and give me to feel what is the glorious Liberty of the Children of God,. My Success here is great. I am enabled to be *instant in Season and out of Season*, and to *reprove, rebuke, exhort, with all Long-suffering and Doctrine*. I trust your dear Soul prospers, as also the Souls to whom you preach. I tenderly greet all in the Bowels of Jesus Christ, My dear Wife and Fellow-Pilgrims join in Cordial Love with me, who am (very dear Brother)

Yours eternally in the lovely JESUS,

George Whitefield.

This Day is publish'd, Price 2d. (engrav'd on a Copper-Plate)

THE Picture of the Rev. Mr. *George Whitefield*: With some Thoughts on Superstition and Formality, taken out of Dr. *Watts's* Miscellaneous Works, Page 164. To which is added, The Character of the Rev. Mr. *Whitefield*, and a Parallel between Him and the Renowned *Wickliff*: By a celebrated Divine in *New England*. London: Printed for, and sold by, J. Lewis Printer *Bartholomew-Close*; and S. Mason, Bookseller in *Woodstreet*. 1742.

Saturday, July 17, 1742.

[1]

Numb. 67.

The *WEEKLY HISTORY*:

OR,

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[Price One Penny]

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From Mr. Adams to Mr. Cennick.

Somerford, Saturday, June 5, 1742.

My very dear Brother Cennick,

UNTO whom my Soul is knit in the Lord; I know you will rejoice to hear how gracious the lord has dealt with me, and the People where I have been since I left you. When I came to *Foxham* Society our Saviour refreshed us sweetly! and when I came to our private Society at *Hampton*, I found them in Love and Unity. And our dear *Emanuel* favour'd us with much of his Presence, taking us in the Spirit, and shewing us much of the Glory of the Kingdom. After this I visited the Society at *Wichester* and *Chafford*; at both which Places our dear Saviour manifested his Power abundantly. O praise God on our Behalf. Indeed while I was in *London*, they were the Days of Humiliation, but since I have found sweet Consolation: I lean continually on my Saviour's Breast. O dear Sir, pray for me, that I may lie low at his Feet, that he may magnify his Strength in my Weakness, and carry me on in his own Work like a *Giant refreshed with Wine*. Our dear Brother *Humphreys* was at *Longley Thursday* last, and thinks to come to *Avon* next *Thursday*, and to *Brinkworth* in the Evening, where many desire your coming, as do I myself, and all the Brethren in the Country. Adieu.

My dear Brother, pray for me, your poor, little and sinful Brother,

Thomas Adams.

Salute the Church with you in my Name.

A Letter from Brother Humphreys to Mr. S—s.

Bristol, May 15, 1742.

My dear Brother,

Blessed be God I hope the Work goes on gently here, several more have come to me lately—some of whom have got all the Marks of

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Persons

Persons under real Convictions. I have much heaviness in my Soul through manifold Temptations—But thro' Grace I have, Freedom at Times to pour out all my Soul into the Bosom of my dear Saviour, and he pities me, and loves me, and sweetly refreshes me---so that I go on my way again rejoicing. Last Night and this Morning I have been much comforted and quickened by a View of his lovely Face, and a glorious Display of his Grace---The Lord knows this is better to me than thousands of Gold and Silver---I have a Letter here from a young Gentleman in *New-England* to a Minister in *Gloucestershire*, which I would desire you to insert in Mr. *Lewis's* Paper that the Relation of the Work in *America* may be confirmed by a Cloud of Witnesses.

To the Rev. Mr. B. B. at SL——R.

Harv. Call. Feb. 4, 1741-2.

Dear Cousin,

I Desire to be very thankful that I can yet say, vital Religion is still in a very flourishing Condition amongst us. Could I collect all the wonderful Accounts of the Success of the Gospel, and powerful Effects of the Means of Grace, accompanied by the Influences of the Holy Spirit, you would I doubt not, be quite astonished at the wonderful Grace and Mercy of God to usward—I think most of our Churches have partook of this great Blessing, some in a larger, some in a smaller Degree. And according to a Judgment of Charity, many Thousands have been brought to taste and see that the Lord is gracious; in some Congregations the People have so thirsted after the Word, that a Sermon in the Meeting-house every Night would hardly suffice them. And in some Churches they have tarried after Service in vast Numbers, as I myself have been an Eye-witness of, sometimes most part of the Night and sometimes all Night, blessing, and praising God, or bewailing their lost and undone Condition by Nature—At a Town called *Portsmouth*, the Metropolis of *New-Hampshire* Government, a Place remarkable before for Politeness, the Ministers set apart a Day of Prayer for the Success of the Word. Just after Service there was a sensible Commotion among them; vast Numbers, crying out, some in great Distress of Soul, under a Sense of their lost and undone Condition by Nature: Others under a View of the Loveliness of Christ, and the Holiness and Purity of God, as far as I can understand. A Day or two after they had another Sermon in the Evening; just after the Service two or three Hundred People cried out; some full of Distress, others full of holy Joy. A Chimney close to the Meeting-house happened to catch Fire, and the Blaze thereof darting in at the Windows very suddenly, surprized most of the Auditory, who thought the Day of Judgment was come—Whereupon some with the greatest Assurance and Joy were hasting out to meet their dear Lord; others crying out under the Expectations of an awful Doom. In fine, the whole Auditory which was large, seem'd to be under the sensible Impressions of the Spirit of God—I ask'd several that were in the Meeting-house to give me an Account of the Transactions of that memorable Night, but they told me it was not to be conceived of, much less expressed: that they themselves were lost in Wonder and Surprize when present, having never heard of, nor seen any Thing equal to it before.—You may easily judge then, my dear Cousin, that it is but a poor feeble Representation of these Things I am able to give you, but if it

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be a Mark of the true Spirit, if it excites immoral and prophane Persons to Reformation of their Lives and Conversations, and to an entire Change of Life; to profess a Sweetness and Pleasure in the Ways of God, they could never have found in the Paths of Sin; if it excites outward Professors to a strict Examination of their Hearts with regard to the Power of Godliness, and to a Discovery of their own Self-righteousness, and of the all-sufficient Righteousness of Christ, and enables them to depend on that alone for Pardon and Life: In fine, if it actuates young and old to croud under the Banner of the great Redeemer, and to an open Profession of Him, from a Discovery of his being the only begotten Son of God, as of the Glory of God the Father full of Grace and Truth; and if it makes People careful to evidence their Faith in the Eye of the World by a Life of holy Obedience, and the Fruits of Righteousness, Peace and Joy in the Holy Ghost; and if this has appeared in Multitudes a Year or two ago, so as to evidence it not to be a sudden Motion of the animal Spirits, or a Work barely on the Passions, there is a great and glorious Work of the Spirit of God among us. Accounts come to us every Day from some Town or other of some remarkable Commotion; and in some Parishes there has been very few but what have been hopefully converted. Your loving Cousin,

B. B.

The Rev. Mr. M'K——t writes thus to Mr. Whitefield.

Irvine, 16 Miles West from Glasgow. June 21, 1742.

Dear Sir,

PRAY much for poor *Irvine*. Blessed be our glorious God there are some Awakenings amongst us, not only of those that have been at *Cambuslang*, but several others are lately brought into great Concern about their eternal State, and among them several Children, the News of which I know will rejoice you, and I hope will encourage you to visit us to help forward this great and glorious Work of converting Sinners. In the mean while forget not to pray for

Your affectionate, tho' unworthy Brother and Servant,

W--- M'K---t.

The Rev. Mr. R---e of Kilsyth, about nine Miles East of Glasgow, writes thus to the Rev. Mr. Whitefield.

June 21, 1742.

WE purpose, if the Lord will, to observe *Wednesday* next Week as a Day of Thanksgiving for the Wonders of unlook'd for Mercy the Lord hath wrought for us---I intreat, seeing you cannot be with us in Body on that Day, you'll remember us in helping to thank and praise the God of our Mercies thro' Jesus Christ---I have a Letter from Mr. *W---n* at *Dun-dee* wherein he writes, that several Congregations about them are keeping Days of Thanksgiving for the Out-pouring of the Spirit upon their Bounds--Tell Mr. *M---h* to remember us upon our Thanksgiving-day. Last Lord's day there were six new awakened in this Congregation—Pray much for us.
I am Rev. and dear Brother, Yours in our dearest Lord,

*J. R--t.
The*

From A--- D---s of Kingswood Society, to Brother Cennick.

June 27, 1742.

My very dear Brother,

I Thank you for your Remembrance of me in Sister A---'s Letter. Oh what am I, that the Lord shou'd give so dear a Child of his to remember me! Indeed I'm utterly, unworthy, especially when I think how cold and how strange I've behav'd. Oh Brother *Cennick*, you may well say *if she be yet alive*, for indeed it's a Miracle! Oh tis a Miracle of God's unchangeable everlasting Love! he lov'd me from Eternity, therefore he will save me; for I was, as it were, twice dead, almost plucked up by the Roots but I, know I'm a Plant of our heavenly Father's planting, and I never shall be pluck'd up. Oh I cannot deny everlasting Love! my dear Father has graciously shewn me, that all that he suffer'd to come upon me was in Love, and though he hid his Face from me, it was to humble me, for I was proud self-will'd, and wander'd far from my God: But my dear Saviour, like a good Shepherd, sought me, and found me wandering in a dark Wilderness: He laid me on his Shoulders and tenderly brought me to his Fold again, and established my Heart in his everlasting Truth; *yea he has brought me into his Banqueting-house, and his Banner over me is Love*: He often gives me *to sit under his Shadow with great Delight, and his Fruit is sweet unto my Taste. Oh who can declare the Loving-kindness of the Lord, who can shew forth all his Praises!*

The more I see of my dear Father's Goodness to my Soul in the dear Son of his Love, the more I see my own Unworthiness. Oh how barren and unfruitful, how ungrateful am I to my God! the Devil is an Unwearied Enemy. He strives every Way to draw my Heart from my SAVIOUR. I am tempted much to Spiritual Pride, and, Wandering: Sometimes I'm so beset on every Side, both from the World, the Flesh and the Devil, that I dwell as it were in the midst of the Fire; but here I find my dear Saviour faithful to his Promise to my Soul at the time I was justified, *when thou passest through the Waters thou shalt not be drowned and through the Fire thou shalt not be burned, neither shall the Flames kindle upon thee*. Neither do they, for I find my dear Saviour always near quenching the Flames with his Blood, and now do I clearer than ever experience the three that bear Record on Earth, and the more I'm press'd by Temptations, the closer do I cleave to my Saviour; he gives me more and more to love Him. O how does my Soul hunger and thirst after him; so far as I know of my Heart there is not one Thing in this World that can entice me to desire to stay one Moment, if my dear Saviour would be pleased to send that happy Messenger Death. O how do I long to flyaway and be at Rest! where I can praise him without Mixture, for here I can do nothing without Mixture of Sin. O how do I long to leave this Body of Sin! but our Saviour has shewn me that this is the Cross whereby I am crucified unto the World, and the World unto me, and has given me to be resigned to wait till my Change cometh which may the Lord hasten! *O Lord, gather in the Number of thine Elect, and hasten thy Kingdom*. The more I write, the more I find in my Heart to write to you, but Time will not permit: I should write to you long before now, but could not get Time.

[To be concluded in our next.]

 Saturday, July 24, 1742.

[1]

Numb. 68.

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[*The Conclusion of the Letter begun in our last.*]

Ever since our Saviour has set my Heart at Liberty, I've long'd every Day to write to you, but being hurried about coming to my Place, I could not.

Dear Brother, Remember me when you are at the Throne of Grace. Oh pray, for me that I may never more go back, but that henceforth I may persevere in Holiness, and in the Fear of the Lord; and I pray God to multiply his Blessings daily upon you, and prosper his Work more and more in your Hand. O that our Saviour would send some faithful Labourer to, assist you, that you may come unto us; for indeed we want you.

I have kept close to the *Kingswood* Society as you desir'd me, I have Liberty to go every *Sunday*, and I think long ere the Week's at an End to go; I love them more than ever, we seem to be knit in an everlasting Band of Love, never to be broken; when we are together we can't tell how to part. Oh may the Lord increase it more and more, and hasten that Time when we shall meet in our Father's Kingdom, never to part more. I'm now going to *Kingswood*. Adieu, dear Brother, pray for us, and may the Peace of God be with you now, and for evermore. *Amen*. From poor

A-- D---s.

The Copy of a Letter from Anne A---ng of Kingswood Society, to Brother Cennick.

June 25, 1742.

Dear Brother Cennick,

I Humbly thank you for your kind Letter to unworthy me, tho' it was short, yet it was sweet to my Soul; for my Soul was very heavy and mournful, for my own Vileness, and the Rebelliousness of my Nature; and at the same Time he shew'd me so much of his Love, and what he had done for me, that I was so melted down, that if possible, I could have washed my dear sweet Saviour's Feet with my Tears, and have wiped them with the Hair of my Head. O dear Brother, I had need love much, for I have

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much

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much forgiven; I rebel daily, yet my dear Jesus loves me: Indeed he don't only bear me on his Shoulders, but hugs me in his Bosom.—O that I had a Tongue to tell you what my dear sweet Jesus has done for my Soul: Or could write you Word to his Praise, or speak one Word to his Glory, but O, I am a sinful Creature! and every Word I speak is Sin. I am tempted much not to tell you what my dear Lord has done for my Soul. But O he has healed my Back-slidings, and loves me freely, and how can I hold my Tongue, when my dear Lord has awakened me out of my Slumber! As for Sister *D---s*, she is very sweet in her Soul, and seems more and more settled in the Truths of the Gospel. O pray for us that we may be truly humble, and truly thankful, for what the Lord hath done for our Souls for indeed he has done great Things for us, I do not seem easy in my Place, neither can I think it the Will of God that I shou'd stay among those who are Enemies to my dear Lord. I seem much upon the Roam. O may my dear Lord's Will be done, and not mine. When I am upon the Mount with God, and have sweet Communion with my dear Lord Jesus, I can often plead with him as a Man with his Friend. Then it is impress'd much upon my Mind to come to *London*, and talk to my Brothers and Sisters after the Flesh: But O my Heart is so deceitful, that I stand trembling, and do not trust God, neither can I see clearly the Will of my dear Lord in it. O that I may wait with Patience till it shall please my dear Lord to shew me clearly his blessed Will in it, and open a Way for me to come to them; for I earnestly long for their Salvation; and shall not be easy till I see them, tho' I enjoy a continual Peace in my Soul, and am enabled to look to the Lord through all: Tho' I have here many hard Trials, yet with Boldness can I say, I grow in Grace, and in the Knowledge of my dear Saviour; for he refreshes my barren Soul daily, and softens my Heart with his precious Blood. O that I was truly humble! O that I was truly thankful to my dear Lord! O how I hunger for the Word, and how do I long to be made more like Jesus.

When I go to *Kingswood* my Heart is filled with Joy, to see, as it were, the dear Lambs feeding on Jesus; and my Soul is humbled to the Dust; for I look on myself as the unworthiest of them all, and could lay myself at their Feet. But O the Time will quickly come, when my Body shall be laid in the cold Grave, and my Soul will be rejoicing in Glory!

*How gladly could I yield my Breath,
And how my willing Knees to Death!*

But O my Time is not yet come; for I verily believe that a suffering Time is nigh, when I and many more shall suffer for Christ's sake: But the Devil tells me, I shall be like *Peter*, and deny my Lord; but this I leave to my dear Lord, knowing if he calls me to it, he will make me able, I did not think much of your not writing to me, for I know myself unworthy to hear from you, or any of my dear Father's Children: But indeed they are welcome Lines to me: For I earnestly long to hear what my dear Father has got to say to me by your Mouth; for it is much in my Mind, that my Lord has somewhat to say to me by you. O that my Lord may put it in your Mind to write what is in your Heart about my Soul; for I long to have some Word of Instruction from you. Some of my Father's Children in *Bristol*, desire to be remember'd to you, with Tears in their Eyes. I fear I shall tire your Patience, so I stop. Adieu, dear Brother, Adieu: But pray for poor

*A----- A---ng.
The*

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The Copy of a Letter from Mr. H---- R--, to Mr. Cennick.

Clavering, June 21, 1742.

Dear Sir,

LAST Tuesday Morning, I had the Pleasure of hearing you at your Tabernacle; and there, I hope, through divine Grace I can say, it was very comfortable, and a very suitable Discourse to my poor Soul. Sir, when you observ'd the Difference between the Troubles of the Righteous, and the Wicked, I am sure I can say my Heart eccho'd in the Experience thereof. God is our Deliverer: It is he that delivers us out of all our Troubles: It is he that pleads our Cause for us, against them that rise up against us.--- I am sure I can say, I set out in my Journey to *London*, greatly under the Hidings of God's Face; but the Lord sent me home full of his Love! He did not suffer the Enemy of my Soul to triumph over me. O how has Jesus Christ melted my Heart with those Words! *The Rod of the Wicked shall not rest upon the Head of the Just.* O blessed be God for sending Jesus, who has borne our Grief, and carried our Sorrow: It is great Love in God to give and apply Christ to our Souls; but when the Soul can by a lively Faith view its Interest in this Love of God to it, O how does the Soul admire and magnify the Grace of God. I am sure it has been a melting Condition to my Soul, to see by Faith the Greatness of his Love to me in Jesus Christ. O Sir, pardon my Boldness in writing to you, because unknown, and yet I hope, known in the Bonds of Christ; hoping we have drank both into one Spirit.—Go on, Sir, in the Power of the Lord, and in the Spirit of his Might. O may your Word be powerful, and strike through the Hearts of many; and may you be an Instrument in the Hands of the Lord, in turning many Souls from Darkness to Light, is, and shall be the Prayers of

*Your affectionate, tho' unworthy, but
Very Humble Servant,*

H---- R--.

From a Friend in the Country.

Dear Mr. Lewis,

AS with great Delight, I have read the Accounts given in your Weekly Papers, of the glorious Display of God's Free-Grace, of the Coming of our Lord's Kingdom, and the happy Increase of his willing Subjects; I have sent you the following Lines to be inserted in some of your Papers, if you think proper. Which I hope mayn't be altogether Useless to them that *Love the LORD*, and *hate Evil*. I am

Dear Sir,
Yours, &c.

*MOTIVES offer'd to the Consideration of a Believer, to deter him from
SIN.*

FIRST, Consider, Oh thou saved Soul, That every Time thou yieldest to *Sin*, thou actest herein directly *contrary* to the great *Design* of GOD, in the whole of thy Salvation.

I. *Contrary* to the *Design* of God the *Father*, in his *Electing Love*; which was to make thee *Holy*. Eph. i. 4. II.

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II. Contrary to the Design of God the Son in his *Redeeming Grace*; who *Loved the Church, and gave himself for it, that it might be Holy.* Eph. v. 25, 26, 27.

III. Contrary to God the *Holy Ghost*, in *Applying Love*; whose Design as an Indweller, Sanctifier and Comforter, is to make thee perfectly *like Christ the Holy Head.* And therefore when thou actest Contrary hereto thou art said to *Grieve him.* Eph. iv. 30.

Secondly, By yielding to *Sin*, thou castest *Contempt* upon thy dear Lord Jesus, as *Zion's King* and Law-giver. Thou actest herein like a *Traitor* to his Crown; and takest Part with *Satan*, his grand Enemy. So far as thou yieldest to *Sin*, thou dost practically *prefer* the Prince of Darkness above the Prince of Life, and the Dictates of Hell, above the Laws of Christ. Yea, thou dost, as it were renounce thy *Allegiance* to Christ and putttest thyself afresh (as far as in thee lieth) under, the Government of *Satan.* Eph. ii. 2.

Thirdly, Consider, That every *Sin*, is a *Step* taken back towards *Egypt's Land*, to return again to that *Darkness* and *Bondage*, from which God the Father, Son and Spirit, hath set thee *Free.* Col. i. 13. John viii. 36. 2 Cor. iii. 17. And,

Fourthly, Consider, That every fresh Act of *Sin*, *weakens the Soul*, and makes it more incapable, of Resistance. As every Act of Grace, immediately tends to the Increase, of that Grace which is acted; so every Act of *Sin*, *Strengthens* the Habit of *Sin.* 'Tis hence poor Sinners are said to be *Enemies in their Minds by wicked Works*, Col. i. 21. Because every wicked Work, Strengthens that natural Enmity that is in the carnal Mind against God. Thus a poor *Sinner*, in an unregenerate State, by every new Act of *Sin*, becomes more *Alienated*, from God, and Strengthens the Cords of *Sin* and Death by which he is holden. And even a *Believer*, that has experienc'd the Almighty Energy of Divine Grace, in an efficacious Turning of his Soul from *Sin* and *Satan* unto God, and Reconciling of him by the Blood of Christ; yet by every fresh Act of *Sin*, the old Enmity that dwells in his corrupt Nature, is *Strengthened*; and he becomes afresh *Estranged* from God, under the darkning, and hard'ning Power of *Sin.* Every yielding to a *Temptation* by an Act of *Sin*, whether more inward or outward, is as it were opening the *Flood-Gates*, to let in a mighty *Torrent of Corruption* to overflow the Soul. To Instance in sinful *Anger*: How sad is the Effect of yielding to it? *The Tongue*, as used herein, *Defileth the whole Body, and setteth on Fire the whole Course of Nature.* James iii. 6.

Edinburgh, July 8.

LAST Saturday Evening, the Rev. Mr. Whitefield, came to this City from the West, where he preach'd all the last Week, viz. on Monday twice at Paisly, six Miles from Glasgow. On Tuesday and Wednesday three times each Day at Irvine, sixteen Miles from thence, On Thursday twice at the Mearns, fifteen Miles from that. On Friday three times at Cumbernauld; and on Saturday twice at Falkirk in his Way to Edinburgh, In every place there have been the greatest Commotions among the people as have been known. Their Mourning in most of the places, as was like unto peoples Mourning for their First-born. The Auditories were very large, and the Work of God seems to be spreading more and more. On Sabbath last, he preach'd twice in the park, and once in the Church; and every Day since twice. A Number of Seats and Shades, in the Form of an Amphitheatre, has been erected in the park, against his last Return, where the Auditory sits in beautiful Order. He has heard good News from his Family abroad: And purposes, God-willing, to go to Cambuslang To-morrow, in order to assist at the Communion, and to preach at various places Westward, before he comes again to the City; and to embark for America as soon as possible, after he leaves Scotland.

Saturday, July 31, 1742.

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Numb. 69.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

NOTE, The following Pieces came from the same Friend in the Country as wrote the *Motives offer'd to the Consideration of a Believer*, &c. in last Week's Paper.

CAUSES of sinful ANGER: to be watch'd against, by all that are Christ's, who would Crucify the Flesh, with the Affections thereof.

I. **T**HE placing too much *Confidence* in, and having too great an *Expectation* from the Creature. If we *Trust* to Creatures for Comfort and Happiness, and *expect* much from them, when they *fail us*, and we meet with a *Disappointment*; we are apt to be *Angry*.

If we would not be *Angry* with Creatures, we should look upon them in their true and proper *Emptiness*, and expect *little* from them.

II. Inordinate *Self-love*. When we have too high an *Esteem* of ourselves; if others do not *Value* us, and shew *Kindness* towards us according to the *Estimation* we have of ourselves, or what we think we deserve at their Hands; we are apt to be *Angry*.

If we had always a deep Sense of our own *Littleness*, and *Unworthiness* of any Favour, either from God or Man, by reason of *Sin*; it would be a Means to keep our Spirits *quiet*, and to *curb* those angry Resentments which are apt to arise in our Minds, when we think Persons don't *Esteem* and *Love* us as they ought. Ah, what little Reason have such Hell-deserving Worms as *we*, to be *Angry*, when Fellow-creatures do not *Esteem* and *Love* us as we could wish! *Sin* has cast us beneath the Desert of any Favour. What we have, is all of *free Gift*. And shall *we* that han't deserved a *Mite* forget to be thankful for what we enjoy; and be angry that we have no more?

III. Overvaluing of our *own Wisdom*. An high *Conceit* of our own *Wisdom*, and a sinful *Affectation* of being sovereign Dictators, oft go together. And when these bear *Rule*, we like not to have our Projects *cross'd* and can hardly bear that others should slight ours, and prefer their own, without being *Angry*. If

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If we would not be *Angry* with Fellow-creatures, when they reject our Counsels, and follow their own; we should alwas labour after an humbling Sense of our own *Folly*, and Liableness to be mistaken; and to keep up a due *Estimation* of others, as *Better* than ourselves.

IV. *Pride, and Stoutness of Heart.* 'Tis hence, we would make our *Will a Law to others*, and can't bear they should *cross it*, without being *Angry*.

Ah *proud Worms!* What are *we*, that we must be obey'd? If we would not yield to sinful *Anger* when others cross our Will; let's remember the infinite *Forbearance of God* towards us, when we so often break his Law and act contrary to his Will. Christ *endured the Contradiction of Sinners against Himself*; His great SELF, who was *God over all*, and could have dash'd them into Hell in a Moment. How small a Thing is it then, for us *Sinners*, to bear the Contradictions of *Creatures* like ourselves? And

V. *Unbelief*: or the not eying of God by *Faith*, in all the Afflictions which befall us thro' the Instrumentality of *Creatures*; is another Cause of sinful *Anger*. When we look to no higher Cause of our Affliction than the *Creature* that offends us; we are presently apt to be *Angry*, and to Quarrel with the *Stone* that hits us, while we look not at the *Hand* which casts it.

If we would not be sinfully *Angry* with offending *Creatures*; let us cast our Eye upwards to the *Band of God* therein: as *David* did when *Shimei* curs'd him. And then we shall be *Quiet*, and see little Reason to be *Angry* with the most provoking *Creature*. All *Creatures* are unto us, either what God *makes 'em*, or suffer's *them* to be. There is not a *Drop of Comfort* in any *Creature*, but *God's Hand* puts it there for us. *The God of all Comfort*, is the *Fountain* that supply's all the little *Streams* we meet with in the *Creatures*. If *Creatures* are Comforts unto us; it is God that makes them so. And if they are, *Crosses*, it is the Lord that suffers them so to be: and effectually over-rules every kind, and degree of Trial we meet with in them, for wise and holy Ends: Even his own Glory, and the *Good* of his dear Children. If we would not be *Angry* then with offending *Creatures*; let us look away from, *Them*, to the *over-ruling Hand* of our Wise and Gracious God and Father therein. A *believing Converse* with the Heart and Hand of *God*, in every Cross we meet with from the *Creature*; would make us to *endure* it patiently, joyfully and fruitfully; to the Glory of God, and our own Advantage, both present and eternal. How much doth God lose the *Glory*, and we the Comfort; and Fruit of these mediate *Affections*, for want of an immediate *Looking* to the Divine Hand therein? Let us therefore, whenever we are inclin'd to be *Angry* with an afflicting *Creature*, endeavour to look at God first, as the great Agent; and to the *Creature*, only as an Instrument in his Hand. Upon which, let us ask our own Hearts whether we have any Reason to be *Angry* with God? And if we dare not fly in the Face of God, and be *Angry* with him the great *Agent* of our Affliction; what Reason have we to be *Angry* with an afflicting *Creature*, that is but an *Instrument* of fulfilling his Counsel? When our Lord was taken by wicked Hands to be Crucify'd and Slain; *Peter* like our hasty Spirits, presently looks at the *Instruments*, is *Angry*, and *draws his Sword*. But our Lord look'd at his *Father's Hand* in all that was done by those wicked Instruments, and sweetly *Submits to his Will*; *The Cup* (says he) *which*

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which my Father hath given me, shall I not drink it? Joh. 18. 11. Let us Learn in This to follow our great Pattern, and we shall experience a like Effect. Let us Learn of Jesus, who was meek and lowly in Heart: and we shall find Rest unto our Souls. Mat. xi. 29.

An Extract of a Letter from a Friend.

As there was royal Wine in abundance, at that stately Feast Esther 1. So it was one of the Glories of it, that the *Drinking-Vessels*, as they were all of Gold, were *divers* one from another. And I have thought with Pleasure, that when as the Nobles of the King of Heaven, we shall be exalted to a Participation of that glorious Feast, that heavenly Banquet which he'll ere long make for his *Favourites*; as there will be *Royal Wine in Abundance*, so the *Drinking-Vessels* will be *rich* and *divers*. God's Love is the *Royal Wine*, with which he'll Fill us, Delight us, Feast us to the Days of Eternity! and an the *Displays* of his distinguishing Favour towards us, will be as so many *Drinking-Vessels*, to convey it to us. And as the *Drinking-Vessels* will be all of Gold, i.e. all the *Displays* of infinite Love of one, pure Piece of rich, glorious GRACE; so they will be *divers* one from another. Or, That all the *various Displays* of God's distinguishing Love towards the Church in general, and towards every saved Soul in particular, wherein he has abounded towards us, according to the Infinity of his Wisdom; will be as so many *rich, glorious, divers Vessels*, by which all the Royal Courtiers around his Throne, shall eternally Drink of that Love which passeth all Knowledge! I am ap't to think, That the *Drinking-Vessels* will be as *Numerous*, as the *innumerable Multitude* of the saved Ones: and in some respects as *Various* as that *manifold Wisdom and Grace* which has been displayed in every of their Salvation. And so we shall all jointly and particularly, forever *Admire*, and *Adore* Distinguishing Love, in its general and particular *Displays* towards us!

An HYMN Compos'd upon copying out something for the Press.

I Give this Service LORD, to Thee;
 Myself I dedicate:
 Accept myself, my feeble Work,
 And grant thy Blessing great.
 2. O Prince of Grace, Send from above,
 And take and bless this Bread:
 That so thy needy Children dear,
 By Thousands may be fed!
 3. Oh All-sufficient God, Thou dost
 None of my Service need:
 Ten Thousand Thousand, LORD, Thou canst
 Without thy Creatures Feed!
 4. But such thy Condescending Grace,
 To Men and Angels is,
 That thou'lt employ them in thy Work;
 Which, LORD, is perfect Bliss!

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5. O Thou who art of *Jacob*, GOD,
 Thy *feeblest Worm* regard;
 Accept the *Mite* I give in Love;
 And grant a *free Reward*;
6. O LORD, I love Thee for thy SELF!
 Thy Work to me is sweet:
 And had I *all created Strength*,
 I'd lay it at thy Feet!
7. But LORD, thy Worm has but a *Mite*.
 Thou know'st I'm *weak* and *poor*:
 But Thou'lt accep't of *Turtle-Doves*
 When Thine can give *no more*.
8. Then LORD, accept my little *All*,
 And grant me what I *crave*:
 That Thou Great *Glory*, Thine great *Good*
 By what I've *wrote* may have.

The Copy of a Letter from Mr. Humphreys to Mr. Cennick.

Very dear Brother Cennick,

Bristol, July 24, 1742.

I Have been a Circuit round the Country, so did not receive yours till a week after it came.

I am glad to hear from several Hands that the Lord has been with you at the Tabernacle.—Brother *Tommy Lewis* has been here, and will go into *Wiltshire* with Brother *William Powel*, if you will send down to them a Letter of Recommendation. *Tommy Lewis* is to discourse publicly; and *William Powel* privately to meet the Society. I do not know but it may do very well. Brother *Lewis* has been here some Time, he preach'd at *Bristol* during my Absence. I intend this Day to write for dear Brother *Adams* to come to *Bristol* a little while in my room. And I purpose by the Will of the Lord, to go round about several country Places mean while: It might be well for you to send for Brother *H. Harris* to *London*, and you visit there Parts also.---I think, my dear Brother, I feel myself in the Hands of God, and willing to be led by him in all Things, if my Heart deceives me not. Let us be tender over one another: Let brotherly Love continue. I trust it does. I know I want more abundantly of the Spirit of Jesus Christ. The Lord knows the breathing of my Heart.—Last Night I receiv'd a Letter from Brother *Harris*: He does not as yet he says see his Call clear up to *London*. Here is a dissenting Minister with me from *Wales*, who is like to be turn'd out from his Congregation for his warm zealous Preaching. It is a pity he cannot preach in *English*.—I have not seen *Kingswood* since I return'd from the Country: but am going there tomorrow. Mr. C---- and his Wife return their Loves to you, with whom I now am.--My dear Love to all the Brethren and Sisters. The Lord be with your dear Soul. I love you and pray for you.---The Blessing of God attend all your Labours.—Be quite open and free to reprove me, whatever you know to be amiss in me. Pray for me. I salute you in the Love of Christ, to whom be Glory, and Blessing and Thanksgiving, World without End. My dear Brother Adieu. I remain ever yours in the blessed Emanuel,

JOSEPH HUMPHREYS.

P.S. In my Way Home, I heard dear old Mr. *Cole* preach at *Avening*, with a sweet Power indeed. The Love of Christ was in the Congregation.

 Saturday, Aug. 7, 1742.

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Numb. 70.

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[Price One Penny]

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Glasgow, Saturday, July 17, 1742.

Yesterday was seven-night the Rev. Mr. *Whitefield* left *Edinburgh*, and such Awakening attended his two last Sermons, as have not been seen in *Edinburgh* before.---On *Saturday* he preached twice at *Cambuslang* to very large Auditories, and a great Commotion was among them. On Sabbath-day the Holy Sacrament was administred in the Field; but such a Concourse on such an Occasion was never heard of here---It was supposed that there were thirty-thousand People.---Mr. *Whitefield* assisted in serving the Tables; preach'd once in the Day at a separate Tent, and to the whole Congregation at Night. Much of the Power and Glory of God was amongst them.---On *Monday* he preach'd twice again; and the Commotion in the Morning far exceeded all that has been observ'd before.---Immediately from one Corner of the great Congregation to the other, there went a sudden Shock, and Thousands continued drown'd in Tears, and mourning over a pierced Saviour for a long while to the end of the Sermon. The Rev. Mr. *Webster* also of *Edinburgh* preach'd on this Occasion with great Power and Success. On *Tuesday* Morning Mr. *Whitefield* preached once at *Glasgow*, and twice the same Day at *Inshennon*---On *Wednesday* once at *Inshennon*, and twice at *New-Kilpatrick*---On *Thursday* twice at *Killin*; and on *Friday* twice at *Buffroon*.---The Congregations in each Place were very large, and the Shock and Concern among them much resembling that at *Cambuslang*, The Work seems to spread farther and farther.---Every Day fresh Persons are brought under new Awakenings, and wounded Sols receive Consolation,

For Mr. John Lewis, Printer, in Bartholomew-Close, near
West-Smithfield, London.

Mr. Lewis,

I Have read some of your weekly Sheets, and heartily rejoice to hear such comfortable Relations of the rising Interest of our exalted KING, JESUS, with some Appearance of the fulfilling of the Father's Promise made to him, viz. That he would give him the Heathen of his Inheritance, and the uttermost Part of the Earth for his Possession. It

It is a Matter of inexpressible, Pleasure and Satisfaction to hear of such plentiful Effusions of the Holy Spirit upon Ministers and People, and to hear of the Gospel being preached in its Purity; *viz.* The Doctrines of free and efficacious Grace, full Redemption by the Blood of Christ, Justification by the Imputation of Christ's Righteousness through Faith alone, Union with Christ in the Spirit, Sanctification through the Shedding forth of the Holy Ghost, &c. I rejoice to hear that Christ is revealed to lost Sinners, who ever be the Instruments, under whatsoever Denomination they are; they alone being the true Circumcision that worship God in the Spirit, trusting in Christ Jesus, and have no Confidence in the Flesh.

Some Years ago I had a mean Opinion of the People called *Methodists*; having been inform'd, that the Generality of them laid their Foundation here, *viz.* *Do and Live*, that their Religion chiefly lay in a strict Conformity to certain Rules and Methods of living, such as are laid down by Mr. *Law* in his *Serious Call*, &c. which, though it might be useful for regulating the moral Actions, it could never lead Souls into the Way of Salvation: For with what good Intent soever an Author may write, how dextrously soever the Work be managed, whatever good Rules prescrib'd and Directions given, or with whatsoever Arguments enforced, it cannot be the *Savour of Life to Life*, where Christ, who is *All in All*, is not the *First and Last*. Nor is it possible that *true Holiness of Life* should ever be produced; where *CHRIST the Fountain of that Holiness is not the ALONE Foundation*.

But it is very refreshing to me to find myself so agreeably mistaken by the comfortable Accounts I have received, that the Knowledge of Jesus Christ and the Power of Godliness has so far prevail'd especially in those distant Regions of Darkness where Satan seemed to reign with arbitrary Power.

For there could be no News brought from any part of this Globe so welcome and entertaining to me as to hear, that there is hopes of those who were esteemed not a People becoming the People of God through the Knowledge of Christ and him crucified.

It is what my Soul hath ardently desired ever since I was a Child, as I remember of eight or nine Years old and upward, even as early as I had a Capacity to understand anything concerning them; I found my Heart burn with Desire after the Conversion of the unbelieving *Jews, Mahometans, Indians, Negroes*, &c. insomuch as I often inquired about them until I was shamed, I searched and read with Pleasure those Scriptures which foretold their Conversion; and if I met with any Book which treated upon that Subject, I read it with Eagerness; nor do I remember myself to read any Piece of *Geography* or Account of foreign Nations, but one part of my Curiosity was with earnest Desire to understand what Progress the Gospel had made in the World, though at that Time I did not understand (as now I am fully convinced) that the greatest Part of *England* is in the same State of Blindness and Misery.

My Desires could only flow from a natural Concern at that Time, as I did not know Christ savingly to my own Soul: But now I hope my Desire after the Conversion of Sinners is from a spiritual Concern, which makes my Soul give Thanks, and glorify God for the good Tidings.

As I verily believe the Promise of Christ, *viz.* that the Gospel shall be preached in all the World for a Witness to all Nations, I trust while I am

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in this Tabernacle I shall never cease to join with the rest of God's Elect in crying to the Father of Lights for the fulfilling of his gracious Promises.

But the principal Motive which induced me to send these Lines to you, was some Hints I took from the Rev. Mr. *Whitefield's* Journals, which gave me some Concern lest Satan should take Advantage of his tender Affection and Care for Souls, together with his charitable Disposition, by stirring up some Instruments who with cunning Craftiness lie in wait to deceive. Lest he should be imposed on through too much Lenity, to countenance Persons merely on their great Pretences of Zeal, or appearing extraordinarily affected with his Ministry; which, tho' real at that instant, may prove only a Flash, or as the Morning Dew. Lest by some such Instruments the People of God. (Ministers in particular) should be brought into Contempt, and so an Odium cast upon the glorious Gospel of Christ. Being confident Satan will use all his Policy to blemish the Gospel or hinder its Success, and that he will make violent Attacks where there appears most Likelihood of prevailing, and often takes Advantage by those Things which in themselves are Virtues, to draw Christ's Sheep into Inadvertencies. Nor does he ever want Instruments under every Disguise to effect his Designs.

Upon this Consideration Jesus caution'd his Disciples, to be wise as Serpents; and the Apostle *John*, the Believers, not to believe every Spirit. And as (by what I observ'd in the Journals) I apprehended Dangers from this Quarter, I had written by Way of Caution to Mr. *Whitefield*, some time ago, had I known where to direct to him.

But besides the above suggested Fears, I find a Renewal and Augmentation of my Concern, occasion'd by all Affair that presented itself a few Days ago. (*viz.*)

There came a young Man to my House, (to me an intire Stranger) who gave me to understand, that being occasionally near *Bristol* about twelve months ago, he heard Mr. *Whitefield*, by whose Ministry he was converted, and brought to the true experimental Knowledge of Christ; since which Time he hath been with Mr. *Whitefield*, and with the Societies in *London* and *Bristol*, by whom he saith he is encouraged to the Work of the Ministry, and that he has been employ'd in expounding some Portions of Scripture to considerable Numbers, and had their Approbation; and that Mr. *Whitefield* not only encourages him to it, but is now about using some Means to forward him in the ministerial Work, &c.

But notwithstanding what he relates of himself, it is easy to perceive by the Incoherence of his Discourse, that he is defective in common Sense; he is full of Words, but very confused and inconsistent; he has got many of Mr. *Whitefield's* Phrases, but uses them very impertinently, as the Sons of *Seeva* attempted to mimick the Apostle *Paul*.

I understand by himself and others he was formerly an Inhabitant in this Town; but what Character he then passed under comes not within the Compass of my present Concern, since Jesus sitteth on his Throne making all Things new, and God has chosen base Things of the World, and Things despised to confound the Things which are mighty; but his present Appearance of what I mark: for to me he seems exceeding full of Pride and self-conceit, and discovers that his chief View is to live an idle Life upon other Peoples Labours, which he has not Prudence to conceal.

At

At first hearing the Accounts he gave I was much surprised, to think either Mr. *Whitefield* or any other Persons should be so weak to encourage such an unqualified Man in so awful a Work. Such Persons as these make Religion odious, and do more Mischief than a thousand Persecutors; for they betray the Cause of Christ to the Contempt and Scorn of all its Adversaries. For by the Insolence of the openly Prophane against Religion, Persons more thoughtful, are sometimes brought to see more the Justice of its Cause; but by such as these, Persons of Sense are often confirm'd in their Apprehensions, That it is all Enthusiasm. 'Tis true Christ's Sheep are Fools for Christ's sake, but they don't make themselves really foolish.

Upon a deliberate Review I hope the above Story is false, though he tells it from House to House; but if you apprehend this Account may he of my Service to Mr. *Whitefield* (or the Gospel) I hope I need not request you to communicate it to him, though it may seem impertinent from a Stranger. I shall make no Apologies, presuming it is to a Disciple of Jesus.

If it falls in Mr. *Whitefield's* Way, I know there be many in these Parts would be glad of a Visit from him; and amongst the rest.

Liverpool, Sir, Yours, &c.

July 27, 1742.

J. J.

Note. The above Letter (God willing) shall soon be answer'd: For those who are guilty of such base and pernicious Falshoods ought by all honest and fair Means to be detected, for the Reasons therein mentioned.

A Letter from the Rev. Mr. John Wesley, to Captain Robert Williams. Occasioned by an Affidavit made some time since, and lately reprinted.

SIR,

TO prove that ROBERT WILLIAMS traded very largely during the Time he was at Savannah; That he built several considerable Buildings both at Savannah and other Parts of the Colony; That he greatly improv'd large Tracts of Land there, and was esteem'd to have one of the chief Settlements in the Colony: you have not so much as quoted *Common Fame*. So he that will believe it, let him believe it.

But you have quoted *Common Fame*, to support several Charges against JOHN WESLEY, Clerk: As, That he seduced the common Persons settled there, to Idleness; That he used too great Familiarities with Mrs. Hopkey, and continued so to do till she was married to Mr. William Williamson of Savannah, a Gentleman of Considerable Note there: ('Tis much a Gentleman of so considerable Note as Mr. William Williamson would marry her!) That he sent her several Letters and Messages after her Marriage, desiring her to meet him at divers Unseasonable Hours and Places; many of which (Hours and Places?) were at His, the said WESLEY's own closet:" A Report was, you say, that these Things were so. Would any Man desire better Proof?

I am not surpriz'd at all, That upon such Evidence you should advance such Assertions. But I really am, at what you afterwards assert, as upon your own personal Knowledge: viz. That Two Bills of Indictment being preferr'd against JOHN WESLEY, and sent to the Grand Jury of Savannah (Bills of Indictment sent to a Grand Jury! What kind of processing is this?) This Deponent and the Rest of the Grand Jury, did UNANIMOUSLY agree to the said Bills: How dare you, Sir, assert so gross a Falshood? Have you no Regard either for your Reputation or your Soul? Do you think that is no GOD to judge the Earth? You know, you must know, how large a part of that Grand Jury, did absolutely DISAGREE to Every Bill of the Two Presentments; and gave those Reasons of their Disagreement to the Trustees, which neither you nor any Man has yet chose to answer. You assert farther, That I was bail'd by two Freeholders of Savannah, for my Appearance at the then next Sessions. Here I charge you with a Second, Gross, Wilful Falshood. You know I never was bail'd at all. If I was, name the Men: (*Henry Lloyd* is ready to confront you) or, produce an attested Copy of the Record of Court. You assert, Thirdly, That a little before the Sessions came on (viz. The next Sessions after the Bills were found) I deserted my Bail. Here is another gross, wilful, palpable Untruth. For, 1. No Bail was ever given; 2. I appear'd at seven Sessions successively, after those Bills were found: viz. on Thursday, Sept. 1. on Friday, Sept. 2. at Three other Sessions held in September and October: on Thursday, Nov. 2. and lastly, on Thursday, Nov. 22. (Your smaller Falshoods, as That I quitted the Colony about the middle of the Night; That from Puryburg to Charlestown is about two hundred Miles; [you should have said about Ninety] That I walked on Foot from thence to Charlestown, I pass over as not material.) You lastly assert, That the Justices threatened to prosecute and imprison my Bail for such my Desertion, who were in the utmost Confusion concerning the same: But by the Interposition of this Deponent and several others on Behalf of the said Bail, and to prevent Destruction to their several Families, the Justices respited their Recognizances during Pleasure.

[This Letter to be concluded in our next: To which will be added, A farther Vindication of the Rev. Mr. WESLEY; Extracted from some of his former Writings.]

Saturday, Aug. 14. 1742.

[1]

Numb. 71.

The WEEKLY HISTORY:
OR, An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.
[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of the Rev. Mr. Wesley's Letter, begun in our last.*]

This is altogether fit to crown the Whole. Now, Sir, as you know in your own Soul, That every Word of this is pure Invention, without one Grain of Truth from the Beginning to the End; what Amends can you *ever* make, either to GOD, or to Me, or to the World? Into what a dreadful dilemma have you here brought yourself? You mull either openly retract an open Slander, or you must wade thro' Thick and Thin to support it; till that GOD, to whom I appeal, shall maintain his own Cause, and sweep you away from the Earth, I am,

N. B. This was written July, 16.
But I had not Leisure to transcribe
it before August 3. 1742.

Sir,
Your Friend

John Wesley.

For the Satisfaction of all calm and impartial Men, touching some of the Particulars abovementioned. I have added a short Extract from the larger Account which was publish'd some Years since.

On Monday, Aug. 22. Mr. *Causton* then the Chief Magistrate of *Savannah* (having before told me himself, "I have drawn the Sword and I will never sheath it, till I have Satisfaction^{ss}") deliver'd to an extraordinary Grand Jury, which he had summon'd to meet there, a Paper entitled,

A List of Grievances, presented by the Grand Jury for Savannah this Day of Aug. 1737."

This the Majority of the Grand Jury altered in some Particulars, and on Thursday Sept. 1. deliver'd it again to the Court under the Form of two Presentments, containing ten Bills which were then read to the People.

Herein they asserted upon Oath, "That *John Wesley Clerk* had broken the Law of the Realm contrary to the Peace of our Sovereign Lord the King, his Crown and Dignity.

1. By speaking and writing to Mrs. *Williamson* against her Husband's Consent:
2. By repelling her from the Holy Communion:
3. By not declaring his Adherence to the Church of England:
4. By dividing the Morning Service on *Sundays*:
5. By refusing to baptize Mr. *Parker's* Child otherwise than by Dipping, except the Parents would certify it was weak and not able to bear it:
6. By repelling *William Gough* from the Holy Communion:
7. By refusing to read the Burial Service over the Body of *Nath. Polhill*:
8. By calling himself *Ordinary of Savannah*:
9. By refusing to receive *William Aglionby* as a Godfather, only because he was not a Communicant:
10. By refusing *Jacob Matthews* for the same Reason; and baptizing an *Indian* Trader's Child with only two Sponsors." (This, I own, was wrong; for I ought at all Hazards, to have refus'd baptizing it, till he had procur'd a Third)

Friday 2. Was the third count at which I appear'd since my being carried before Mr. *P* and the Recorder.

I now mov'd for an immediate Hearing on the first Bill, being the only one of a civil Nature: But it was refus'd. I made the same Motion in the Afternoon; but was put off till the next Court Day.

On the next Court Day I appear'd again; as also at the two Courts following. But could not be heard, because (the Judge said) *Mr. Williamson* was gone out of Town.

The Sense of the Minority of the Grand Jurors themselves (so far were they from being unanimous) concerning these Presentments, may appear, from the following Paper, which they transmitted to the Trustees.

To

To the Honourable the Trustees for Georgia.

"WHEREAS two Preferments have been made, the one of *August 23*, the other of *August 31*, by "the Grand Jury, for the Town and County of *Savannah in Georgia* against *John Wesley*, "Clerk.

"We whose Names are underwritten, being Members of the said Grand Jury do humbly beg Leave "to signify our dislike of the said Preferments: being by many and divers Circumstances thro'ly per- "swaded in ourselves, that the whole Charge against Mr. *Wesley* is an Artifice of Mr. *Causton's*, designed "rather to blacken the Character of Mr. *Wesley*, than to free the Colony from religious Tyranny as he "was pleas'd in his Charge to us to term it. But as these Circumstances will be too tedious to trouble "your Honours with: we shall only beg Leave to give the Reasons for our Dissent from the particular "Bills.

"With regard to the first Bill, we do not apprehend that Mr. *Wesley* acted against any Law, by Wri- "ting or speaking to Mrs. *Williamson*, since it does not appear to us, That the said Mr. *Wesley* has either "spoke in Private, or wrote to the said Mrs. *Williamson* since *March 12* (the Day of her Marriage) except "one Letter of July the fifth, which he wrote at the Request of her Aunt, as a Pastor, to exhort and re- "prove her.

"The Second we do not apprehend to be a true Bill, because we humbly conceive Mr. *Wesley* did not "assume to himself any Authority contrary to Law: For we understand, every Person intending to commu- "nicate, should "signify his Name to the Curate, at least some Time the Day before" which Mr. *Williamson* "did not do; altho' Mr. *Wesley* had often in full Congregation declar'd, he did insist on a Compliance "with that Rubrick, and had before repell'd divers Persons for Noncompliance therewith.

"The Third we do not think a true Bill, because several of *Us* have been his Hearers, when he has "declar'd his Adherence to the Church of England, in a stronger Manner than by a formal Declaration: "by explaining and efending the Apostles, the Nicene and the Atanasian Creeds, the thirty nine Articles "the whole Book of Common Prayer, and the Homilies of the said Church: And because we think a for- "mal Declaration is not requir'd, but from those who have received Institution and Induction.

"The Fact alledg'd in the fourth Bill we cannot apprehend to be contrary to any Law in being.

"The fifth we do not think a true Bill, because we conceive Mr. *Wesley* is justified by the Rubrick "viz. If they (the Parents) certify that the Child is weak it shall suffice to pour Water upon it." Intimating "as we humbly suppose) it shall not suffice, if they do not certify.

"The sixth cannot be a true Bill, because the said *William Gough*, being one of our Members, was "surpriz'd to hear himself nam'd, without his Knowledge or Privity; and did publicly declare, It "was no Grievance to Him, because the said *John Wesley* had given him reasons with which he was satisfied.

"The Seventh we do not apprehend to be a true Bill, for *Nathanael Polhill* was an Anabaptist and desired "in his Life time, that he might not be interred with the Office of the Church of England. And farther "we have good reason to believe, that Mr. *Wesley* was at *Frederica*, or on his Return thence, when *Pol- "hill* was buried.

"As to the eighth Bill we are in doubt, as not well knowing the Meaning of the Word Ordinary. "But for the Ninth and Tenth we think Mr. *Wesley* is sufficiently justified by the Canons of the Church; "which forbid any Person to be admitted Godfather or Godmother to any Child, before the said Person has re- "ceiv'd the Holy Communion, whereas *William Aglioby* and *Jacob Matthews*, have never certified Mr. *Wes- "ley* that they had receiv'd it."

This was sign'd by twelve of the Grand Jurors, of whom three were Constables, and six more, Ty- "thing-men; who consequently would have made a Majority, had the Jury consisted, as it regularly should have done, of only fifteen Members, viz. the four Constables and eleven Tything-men.

Gloucester, August 9, 17-1-2.

ON Thursday Morning died at *Nimpsfield* in this County, in the 63d Year of his Age, the Reverend, Learned, Judicious, Humble, Con- scientious, Pious, Charitable, Beloved, and very much lamented Mr. *Thomas Cole*; Pastor to a Congregation of Protestant Dissenters in this City; who by his constant, frequent, and excessive Labours in preaching the Gospel of Christ, (both in this City, and in divers Parts of the Country) utterly wore Nature out; for in the Evening before his Death, he preach'd at *Nimpsfield* aforesaid to a considerable Congregation: In which delightful Work he was taken ill; and having call'd for a Chair, sat and preach'd in it till he could hold out no hnger; he then retired to Bed, from which in a few Hours he arose to *Glory*, to the inexpressible Loss of not only his Congregation, but the Church of Christ in general: And that Part of it known by the Name

of

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Methodists especially; to whose Ministers he was a cordial Friend, a faithful and judicious Councillor; and a constant Advocate for them in Publick and Private, as well as a constant Attender on their Labours here. In short, those who knew the Worth of this excellent Minister, and Christian, so well as Mr. *Whitefield*, Mr. *Howel Harris*, Mr. *Humphreys*, and Mr. *Cennick*, will esteem his Death as one of the greatest Afflictions the Church in these Countries can suffer.

A POEM on the Late Rev^d. Mr. COLE

of Gloucester; who Departed this Life Aug. 5. 1742.

Written by Mr. JOHN CENNICK.

ATTEND ye pious Souls who seek the Rest,
 Where shining Armies with our *Saviour* feast:
 You, who have often been employ'd in Prayer,
 That *Christ* as KING in *Zion* would appear:
 Ye who have waited when the Day should shine,
 When all the *Israelites* indeed would join,
 Wou'd speak one pure Language: hear me tell
 What Grievs the rising Seed has late befall.
 One of the Chief of *Jesu's* Overseers,
 Has bid the Earth farewell! In heav'nly Spheres.
 Where the triumphant Host are landed, he
 Is gone to keep eternal Jubilee!
 Shall *Zion* weep for this?—she may not weep!
Israel's good Shepherd careth for the Sheep.
 If ev'ry Pastor should be call'd aside,
 The best of Masters others will provide.
 He saw our Brother's Thirst, his Pray'r he heard,
 And cou'd not but his humble Suit regard,
Lord take me in my Work, he meekly said,
 Death's first Assault was in his Labours made.
 He told his well-lov'd Flock, *I surely know,*
ye shall not have me with you long below.
 They heard—and soon his sad Prediction prov'd,
 Soon the dear Shepherd from the Lambs was mov'd.
 O *Nimpsfield!* 'twas in thee the Hand of Death
 Struck the good Soldier ripen'd in the Faith,
 He felt the Stroke, and knew it from the Lord,
 And still persisted to declare the Word.
 'Till (as he spake) he found his Strength decay,
 Then seas'd—and soon he enter'd endless Day.
 Scarce had he Time to bid his Friends adieu,
 But he ascended from the World below,
 Angelic Troops his perfect Soul convey'd,
 In milky Robes to join his glorious Head,
 Heav'n saw the weary Pilgrim enter Home,
 And hail'd him as the Spirit bid him come.

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O happy Man! the aged, and the good!
 Spotlessly white in the Redeemer's Blood,
 No more shall Mortals now thy Way despise,
 No! Thou art ever number'd with the Wise,
 Our Saviour's Hand shall wipe thy weeping Eyes. }
 Thy Labours have an end, thy Warfare's o'er,
 And thou shalt feed the People here no more.
 Now shall thy Master, girded, serve to thee,
 And lead thee into endless Liberty, }
 Seal'd in the Lamb, and free, for ever free!
 Farewel dear Man! for ever happy COLE!
 Thou much lamented highly favour'd Soul.
 The Trumpet soon will sound, when we shall see
 Thy Glory, and be glorify'd with Thee.
 Content we bear our Loss, thy endless Gain,
 Nor dare we with thee back, nor dare complain.
 No, we'll pursue thy Tract, thy narrow Road,
 And quickly shall arrive with thee in GOD.
 Lord 'tis enough! call whom thou wilt away,
 Only still keep us (lest we careless stray) }
 And daily ripen for the perfect Day!

Extract of a Letter from Georgia.

Bethesda, December 12, 1741.

I Have heard something of the surprising Progress of the Gospel in *Scotland* and *New-England*.—Surely the Lord is with you of a Truth.—In reading the Prayer of *Jacob* this Morning, *Gen. 32*. I was led to apply these Words to you: *With my Staff have I passed over this Jordan, and now I am become two Bands*: And I don't doubt when under a Sense of God's distinguishing Mercy to and for you, you will say with good *Jacob* in the preceding Words—I *am not worthy of the least of all thy Mercies, and all the Truth which thou hast shewed unto thy Servant*.—It's remarkable of all the Saints in the Book of God, the more condescending Favours they receiv'd from God, the more they were abased in themselves. Thus it, was with *David*; *Who am I, Lord God!*—O my Brother, my Friend! what is God doing for and by you! The Lord sustain and strengthen you.—Sure I am you need a Thorn in the Flesh: whether it will be by inward or outward Trials, God knows. However, come what will, I am perswaded all shall work together for good.—Go on, my dear Brother, fight the Lord's Battles! Still give the Saints more Reason to bless God for the Grace that is in you, remembering him that hath said, *Lo, I am with you alway!*

Mr. *J.B.* gives a sweet Account of eight or nine Negroes that have lately received Jesus! and many more seem to be under Soul-concern. We have many great and precious Promises made by the God of Truth and Mercy, that his Glory shall cover the Earth. The Council of the Lord shall stand; and who knows how near its Accomplishment may be! We have sufficient Ground to support the greatest Expectation: And to hope

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[To be concluded in our next.]

that

 Saturday, Aug. 21, 1742.

[1]

Numb. 72.

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[*The Conclusion of the Letter begun in our last.*]

that the Negroes lately converted, are the First-fruits of a glorious Harvest among that poor ignorant People. A Person told me, he believ'd when our God would call the *Indians* and Negroes, it would be by the plain simple Preaching of the Gospel, and not, as some have imagined, by teaching them Reading, &c. though he added, he would not dissuade anyone from making use of the Means. And indeed the Conversion of these Negroes gives some Ground to this Supposition.—They were, except two or three of them, to a Degree ignorant; as you know they generally are in *South America*, and know no more of Literature, than their Fellow-Men in *Africa*, who are hardly civiliz'd. God made use of a young Man, named *Gilbert*, awakened under your Ministry at *Bethesda* last *Christmas*, to convince some of them of their fallen State, and their Need of Christ God arrested them with such Power, that they seem'd to lose the use of their bodily Senses; and from great Agonies of Mind, some were made to joy in God in one Hour, some in a Day, some in two or three Days. Mr. *B.* observed, God seem'd to deal with them according to their Light and Knowledge; the most ignorant were soon eased; others that were more knowing, and consequently had more carnal Reasoning, were longest under Trouble. And he added, with a particular Emphasis of Faith, that he believed God was about to convert most, if not all the Negroes round about them, I asked Mr. *B.*—*if they made worse Servants for embracing Christ—No!* says he; poor Creatures! they are so filled with Love to all the white People for Christ's Sake that they know not how to do enough for them.—Indeed, says he, such Christianity that some have been taught amongst us, has puffed up their Minds, and made them worse instead of better; but true Christianity always makes People humble and obedient. Blessed be God for this Day of small Things. *Come, Lord Jesus, come quickly!*

We all enjoy a great Share of Health but your unworthy Friend, I am continually ailing in the outward, tho' I trust God thereby sanctifies the inward Man.—It's Matter of Wonder and Thankfulness, that not one Person

son

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son in the Family, nor any that have been employ'd about it (though sometimes with the Workmen and Labourers, no less than 130) have died since we came to live at *Bethesda*. Blessed be God, our Settlement, as to outward Things, becomes more comfortable every Day.

The Copy of a Letter from the Schoolmaster of Bedarnock, to the Rev. Mr.

M'L---ne Minitier in Glasgow.

June 17, 1742.

Rev. Sir,

HAVING receiv'd yours, I find you have a Desire to know the Reason of this great Concern about Religion among the People of this Parish--- Ten Days ago, I fell sick, and am not able to write what I would willingly have done, if God had been pleased to have continued my Health; but I shall endeavour as short as I can to give you a small Account of its first Rise.---Since the first of *February* last, I endeavoured to instruct the Children under my Charge, to the utmost of my Power, in the first Principles of Religion, and that they were born in a State of Sin and Misery, and Strangers to God by Nature.---I also exhorted them to leave off their sinful Ways, and flee unto *Jesus Christ* by Faith and Repentance: Which by the Blessing of God hath not been in vain---Glory be to his Name! who back'd with the Power of the Holy Spirit, that spoke in much Weakness.---I also exhorted to secret Prayer, and Sanctification of the Lord's Day.---I likewise warn'd them against the Commission of any known Sin, and told them their Danger if they persisted in the same; and that their Sins would find them out.---Which Exhortation, frequently repeated, yea almost every Day, came at last to have some Impressions on their young Hearts; and I think the great Concern that was first among them, was a Means, in God's Hand, to bring the older Sort to a more serious Concern, and to more Diligence in religious Duties. Yea, I heard some say, they were asham'd to hear and see the young Creatures so much taken up about their Souls Salvation.--- This is some Account of the Rise of this happy Work.---There was one of the School-Boys that went to *Cambuslang* in *March*, that was first awakened, that after some few Days, said to me in the School, *Will you let two or three of us meet together to sing Psalms and to pray?* I said I was very well pleas'd to hear that they were inclin'd to such a good Exercise; so they join'd themselves together, and it hath had very good Fruit: For some few Days after there were fame of them under Concern; and just fourteen Days after they had first met, there were ten or twelve awakened and under deep Convictions---Some very young, of eight or nine Years of Age, some twelve or thirteen. So they still inclin'd more and more to their Duty; so that they met three times a Day, Morning, Noon, and Night; they have forsaken all their childish Fancies and Plays, so they that have been awakened are known by their Countenance and Conversation, Walk and Behaviour. The Work among the young ones in the School still increases; and there are still some newly awakened.---There were some that by a Word of Terror in their Lessons were very distressed, and wou'd cry out, and weep bitterly.--- There are some of them very sensible of their Case, both of the Sin of Unbelief: For when I would exhort any of them that were distressed, to believe in

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Christ; for, said I, He is both able and willing to save to the Uttermost; they replied, they knew he was both able and willing, but they could not believe of themselves, unless he gave them a Heart so to do: For they said they felt their Heart so hard that they could do nothing.—There was one Girl about twelve Years old under Convictions very kindly. I had great Hope of her speedy Relief. I took her from her Father's House, which was a little from the Kirk where the School was. After a little Discourse with her, and she still increasing in Grief and Trouble of Mind, till on a sudden there was darted in on her Mind, that Word in *Isaiah* xxvi. 4. *Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting Strength*: So that immediately she was filled with all Joy and Peace in believing.—There are two very young, not above seven Years; their Convictions appear to be very kindly. There is one about 10 Years, and the last that was awakened at the School. I never saw any like him, he started on a sudden from his Seat; and would have pull'd the Hair off his Head, if I had not held his Hands. He continued about four Hours in this Case, before he came to himself; and when he came to himself he told the Reason that made him flee to his Hair was, a Sight of his original Sin; and indeed he appear'd to know more about it than one of his Age can know naturally; for he repeated it over and over again, and call'd it the Sin of his Nature that he was born with. This is an Account of the younger Sort. On the Case of the older Sort, I cannot be so particular, but I shall endeavour to give a short Account as far I know: The first among them that was awaken'd, was at *Cambuslang*, which now give a good Account of themselves. There were some awaken'd at *Calder* and *Kirkhill*, but they had been at *Cambuslang* several Times before. We meet twice a Week for Prayer and Praise; where all the awakened Folk in the Parish with as many others as are pleas'd to some, are admitted: There are also other little Meetings, almost every Day, in different Places of the Parish: There are some that were very careless and ignorant about religious Concerns before, that are at great Pains and Diligence now. There are some under Convictions that were rude and prophane formerly. I think there's much of the Power among us at our Meeting. For at the second Meeting, there were nine awakened that were never so before. At the third Meeting, there were three and a Stranger. I was at another Meeting, where there were five or six awakened. The List of the Scholars is twenty or twenty one. The rest of the Parish come to fifty, which in all comes to seventy, or seventy-one. This I know that there is a greater Diligence among them in the Worship of God, and the Concerns of Religion; yea, even the younger Sort are so taken with Religion, that they esteem it more than their necessary Food, for they will attend Sermon all Day, and go to our Meeting, and abide wake all the Night. As to the Progress of their Convictions, I desire to believe that there are many of them brought to all Peace and Joy in Believing. I shall not enlarge any longer, but if the Lord please to recover me, I shall send you the new Accounts weekly; I not being able to write, after I had begun a Part of it, was oblig'd to cause a Friend to write the rest for me. Send me the Account of the like good Work in other Places. I am, Reverend Sir, Your most Humble Servant,

J.F.

P.S. *I had forgot to tell you the Age of the oldest that is awaken'd, I think is about forty five Years.*

Note

Note. *This following Advertisement should have been printed in the last Number, immediately after Mr. Wesley's Vindication; but, as it came too late for that, it is therefore inserted here.*

We think proper, to confirm the Falshood of the said Affidavit, to insert the Rev. Mr. Whitefield's Vindication of the Rev. Mr. Wesley.

Whereas an affidavit made by a Gentleman, some time ago at *Bristol*—Against the Rev. Mr. *John Wesley*, has been lately reprinted, with Instructions at the bottom, for People to apply to the Rev. Mr. *Whitefield* for further Information. This is to give Notice, that he (the said Mr. *Whitefield*) knew nothing of the Reprinting that Affidavit, but that he made diligent Enquiry into that Affair when Abroad: And found, that the Rev. Mr. *Wesley* has been much injur'd both in respect to any thing *criminal* in his Character, and as to his going from his *Bail*, Mr. *Causton* told me there was no *Bail* given; the whole Prosecution, I verily believe, was groundless. Such as require further Particulars. I refer them to Mr. *Wesley's* first Journal, Page 46. which I believe to be a true account. *June 22, 1741.*

GEORGE WHITEFIELD.

The Copy of a Letter from Mr. James Beaumont, an Exhorter in Radnorshire, directed—To Mr. John Lewis Printer in Bartholomew-Close, near Little-Britain, London.

Gore, August 9, 1742.

Dear Brother,

I Receiv'd your welcome Letter, and I long to have the same Spirit of Love and Rejoicing as our Lord has been pleas'd to communicate to you.—Blessed be his Name, that many have received it, tho' I have not. I am a proud, lustful, covetous, envious, bitter, passionate, peevish, selfish, deceitful, hypocritical, backsliding Creature. Never had anyone (I do believe) such Experience of an unsanctified Heart as I have had! O what a Mercy it is, that I am not now burning in Hell! I never saw my own Picture in Sin! Never did anyone commit such Sins as I have done, after so much Love and Mercy receiv'd from God.—When I was turned out of my Father's, the Lord prepared a Place for me.—I have often wish'd myself to be out of this World, tho' I fear'd at the same Time, I should be damned to all Eternity; sometimes I us'd to pray to God, If I was not one of his Childern, that he would destroy me, and yet I am a standing Monument of his Free-Grace, and boundless Mercy in CHRIST JESUS!—Many Times I thought I should be damn'd, and I would be contriving at those Times to take my Pleasure in Sin. *O wretched Man that I am*, for contriving to crucify the Son of God afresh! Never surely was any Dog dragg'd to be hang'd, more than I was from open Sins! Amazing Pity! Grace unknown! And Love beyond all Degrees has been shewed to me! O let all the People of *Israel* praise the Lord, for poor vile sinful wretched me! I think I see the Wisdom of God in leaving me to myself, to shew me the Deceitfulness of my Heart.—When God would Work in me, or by me, I should find Pride and Self in me, insomuch, that my Heart was ready to appropriate Praise.—By falling into some particular Sin, I should be convinced of the Deceitfulness of my Heart, and of some Sin that I live in, and knowing of it, either Pride or Self, or Zeal without Knowledge, such a selfish, stubborn, blind Creature was I, that would not be convinced by the mild Reproof of the Children of God. O what a wonder it is that God had not finally left me! but I trust for his own Name Sake he will never leave me, nor forsake me!—I did not Sin in order to be convinced of Sin; no, *God forbid and should do evil that good may come, whose Damnation is just.* I have pray'd to God that he would rather let me die, than Sin against him, yet Sin I did, to my Shame be it spoken! *And what shall we say to these Things? If God be for us who shall be against us?*

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[To be concluded in our next.]

 Saturday, Aug. 28, 1742.

[1]

Numb. 73.

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[*The Conclusion of the Letter begun in our last.*]

I have great Trials from within and without, Slanders upon Slanders, with other Abuses I bear; the Lord grant I may suffer always in a good Cause and that I may not suffer for Sin, nor sin in Suffering. O that the Lord would be pleas'd, to make me humble, and of a Child-like Disposition that I may glorify Him in all I think and do!—There is one Thing I pray God convince me and others of, which is Lightness of Mind, and not taking heed to our Words when we speak, knowing we are in the Presence of an Omniscient God; tho' many are convinced of Sin; I fear there are not so many convinced of the Evil of Sin, if they were, we should not have so much gay Living, both of Apparel and other Things, as there is now-a-days amongst the Professors of Religion. How many are there of Professors who study more Decking themselves and their Children in a Pack of fine Rags, even, it may be, more than ever they did seek to be cloth'd with the Righteousness of JESUS! How many rest in a Notion and Form of Religion, even amongst those who seem to act without a Form, of several Parties? Indeed it is Matter of mourning and weeping, to see such Things as there is amongst the Professors of Religion; Such Carping and Bitterness! One saying *I like this Man best*, another saying he likes *such a Man best*: So *Christ* as it were, is out of the Question, and robbed of his Honour; for certainly *He is ALL in ALL*: I would to God there was less of the *Creature* with us, and more of the *CREATOR*; and *less Talk*, and *more Practice of Religion*, and *less Disputing and Reasoning*, and *more Love*, and *Praying one for another*. May the *Lord Jesus* put an End to all the unhappy Mutinies and Disorders that are amongst the Children of God, and fill us with a Spirit of Love and Unity, for his precious Blood Sake.—Yesterday we attended the Body of one of our Society to the silent Grave, where she sweetly Sleeps in that Bed perfumed by our dear Lord; she had some Trials in her Illness, but the Lord delivered her from all Pain. I believe she was *a wise Virgin, and had Oil in her Lamp*. She was struck under the Word; *blessed is that Servant that shall be found doing the Will of his Lord when he shall come*. After the Burial

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rial was over, it being our Feast, or Wake, at *Old-Radnor*, and many came to hear; I discoursed from these Words, *Mat. xxiv. 44. Therefore be ye also ready.* Great was the Power the Lord gave me, insomuch that little Children were crying out as tho' their Hearts had been broken to Pieces. There was weeping and mourning with old and young, like that of *Hadadrimmon* in the Valley of *Megiddon*. I trust the Lord has begun a good Work amongst the *Radnoriens*; but who would have thought that God would make use of such a vile Person as I have been, to be instrumental, who was a Ring-leader of the People to all manner of Vice. Lord send by whom thou wilt, to accomplish thy Work, and throw down *Babylon* and *Antichrist* in the Nation Churches, and in the Hearts of thy Children, for thy dear Son's Sake.--- Three of my Brothers and Sister, I hope are in the Hands of *Jesus Christ* and some Reformation is begun in my other two Brothers; they come to hear, and I trust, they are under Convictions. Who would have thought they that so much despised and hated me, would have so much Love to me, as my Brothers and Sister have? nothing is too hard for an Almighty God to do!--O that all the Children of God would praise his Holy Name! This Day Twelve-month my Father was displeas'd with me, and turned me out, for endeavouring to throw down that which I was formerly a Master-builder of, even Gaming on the Sabbath-day, which I endeavoured to suppress on the Day before, being the Feast at *Old-Radnor*, and one Man that threatened me more than any other, turn'd from his Wickedness, and now is seeking the Lord. How wonderfully does the Lord bring strange Things to pass!--My dear Brother, pray for us, that we all may have the same Mind that was in *Christ Jesus*; I must haste to conclude, because I have a long Way to go, a Brother of *Nantmel* being waiting for me to go with him, who desires to be remembered to you---The Lord grant that this may find you under the Droppings of *Christ's* Blood, and guided by his Spirit, swallowed up in his Will, and plunged in the Abyss of his Love.--- My best Wishes attend you, and all the Lambs of *Christ*, who I hope will not forget to pray for poor, wretched, sinful.

James Beaumont.

Note, The Brother who wrote the above Letter was put into the Stocks at one of their Wakes in Wales, for preaching against their idle sinful Diversions, which they call, innocent.

N. B. *The following is the Copy of a Letter which was found lying by JANE LUMSDEN, after she was dead, ready to be sent to Mr. WHITEFIELD.—She was one of the Hospital Girls in Edinburgh, and died at about fourteen Years of Age.*

*The Copy of a Letter from Jane Lumsden, to the Rev. Mr. GEORGE
WHITEFIELD.*

Dear and Reverend Sir,

I Hope you received the Letter which I wrote to you, wherein I told you of the wonderful Deliverance I have had from Temptations; but what shall I say? for his Way with me is all Love and Wonder! Oh, I want Words to express and declare what He hath done for my Soul! and, as I said to you before, many a Time when my Foot was ready to slip, his Mercy held me up: When I at first set out for my Journey to the heavenly *Canaan*,
I did

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I did perceive the Enemy, the Devil, in my Way, but no sooner had I stepped a little forward, but I perceived all the Devils in Hell at War against me, striving with all their Might to pull me back again; and I not knowing Satan's Devices, was a little afraid; but God, in his kind Providence, directed me to a little Book which was very suitable to me; it being a Sermon of the Rev. Mr. *Ralph Erskine's*, entitled, *The Comer's Conflict: Or, the Beginner's Battle*; and it was on the very same Words that you preach'd on in the *Park*. *And while he was yet a coming, the Devil threw him down and tare him*: This little Book was of very much Service to me at this Time, for it held out to me, that if I would truly be a Soldier of *Jesus Christ*, I should struggle with Temptation; this I laid my Account to do, but O, thought I, how shall I do it, seeing I had no Strength or Might of my own! and this Nation was stronger and mightier than I; But then I was helped to look up to my *glorious Captain*, that he would give me *Weapons for my spiritual Warfare, the Shield of Faith, the Sword of the Spirit, the Breast-plate of Righteousness, and Helmet of Hope*. And that I might be helped to put on *the whole Armour of God, so as to withstand Satan's Assaults*, that grand Enemy of Man's Salvation, who *goes about seeking whom he may devour*. O, but I have had many a Battle with this Enemy! for I believe there was never a Temptation that any of *Adam's Race* have been tempted to, but I have had a Battle with: But O I have a glorious *Captain*; who by his Death hath spoiled Principalities and Powers! So let Satan do his utmost, he shall never win the Victory, seeing *Christ shall reign 'till he hath put all his Enemies under his Feet!* O what a *glorious Captain is Jesus Christ!* First he *conquers*, and then he *crowns*; he fights all the Battles for us, and then gives us the Name of *Conquerors!* we dare not say that ever we had an Hand in driving one Lust or Idol out of these Nations that are set at War against us; It is *Christ* our Captain-general, that fights the Battle, we are only the Witnesses: O this lovely *Jesus* who hath led Captivity Captive, and conquered all his and our Enemies! so that the Believer may with Boldness sing, and say, *who shall lay any thing to my Charge, seeing it is God that justifieth me, who is he that condemneth, it is Christ that died, yea rather that hath risen again!* Indeed while we are here in this weary Wilderness, we must by our Account with many Trials, and Afflictions, but if we be faithful Soldiers of this *lovely Captain*, we will count all Things but Loss and Dung for the Excellency of *Jesus Christ!* for if we suffer with him we shall also reign with him: If we expect to wear the Crown, we must also bear the Cross: There are many that look to the Outside of Affliction, and think it a hard Matter: But O, if they would take a View of the sweet Inside they would not think so, seeing *Jesus* hath sweetned the same! for when he was upon the Earth *he was a Man of Sorrows, and acquainted with Grief! he was in all Points tempted as we are, yet without Sin.* O wonderful! that the lovely *Jesus* should condescend so far as to take our Flesh, and lay down his Life for us! O Wonder of Wonders! that the Creator should lay down his Life for the Creatures! O the matchless and marvellous Love of *Jesus Christ!* O it's unparallell'd, it is Love in its highest Exaltation! *O the Height, the Depth, the Length, the Breadth* of the Love of *Christ!* O what Reason have we to bless and praise his holy Name, who hath look'd upon us sinful Creatures! but O it's but a little that we can say to his Praise here, but wait a little, the Day is coming

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when we shall sing his Praise with a slender and shriller Voice! O but I long much for that glorious Day, which is the Believers Coronation-day, when all Tears shall be wiped away, when Hope shall say to Vision *I give Place to you; when Grace shall say to Glory, I give Place to you;* when all the militant Graces shall give Place to the triumphant Graces: O but that will be a joyful Day to Believers, when they shall bid farewell to all their Enemies, and say to the Devil, *O thou wicked Enemy, thou hast strived many a time to will my Soul to thyself, but here my glorious Jesus hath won the Victory, and shall crown me with a Crown of Glory, and I shall sing forth his Praises thro' the endless Ages of Eternity! Many a Battle I have had with you; you have told me Christ would not accept of me, but you are a Liar, and the Father of Liars; for here stands my glorious King, ready to receive me, and admit me unto his glorious Kingdom: You shall never torment me any more, I shall sit on a Throne of Glory, and warble out eternal Hallalujah's to him that sits upon the Throne, and to the Lamb.* And then shall *Christ* come with a fair soft Napkin in his Hand, and wipe away all fears from his Child's blear'd Eyes, and they shall bid farewell to Sin and Satan; Sighs and Sorrows shall flee away: O dear Sir, how will it rejoice your Heart to hear how the Kingdom of *Christ* is increasing, and how the Work of Grace is going on in Souls! I hope the Lord has taken a Dealing with many of the young Ones in this *Hospital*; I hope there are many *Lazarus's* raised from the Grave of Sin; you have been a Means thro' the Strength of *Him* who can do all Things, to bring many Souls to *Jesus Christ*; as you came to proclaim the *Glad Tidings of great Joy*, and intreat poor Sinners to come to *Christ*, so dear Sir, I hope your Message hath been accepted, and *Jesus Christ* that most lovely Person hath gotten Entertainment in many a Heart here, they are now blessing the Day that ever a *Whitefield* came to *Scotland*! here are many who I hope hath closed with *Jesus Christ* to be their *alone Saviour and Redeemer*: I have heard some of them when they had been talking about, and commending *Christ*, say, they could lay down their Lives for the Sake of precious *Christ*, O Glory be to his Name, for the shedding abroad of his Love in so many Hearts here! O I never felt such sweet Days in my Life, as I have had since you came to *Edinburgh*, and especially the Day of your Departure, I being very sorrowful at the Time, the very naming of your Departure was no small Grief to me, seeing you had been the Lord's Messenger to me many a Time; but *Jesus Christ*, who is always a present Help in the Time of Trouble, and hath comforted me in many Afflictions, was also my Help at this Time; I went to Prayer to pour out my Soul before him, but no sooner had I gone, but a Door of Utterance was opened, and I had sweet Access to the *Fountain*, when the *Streams* were gone; O I never had such a sweet Night in my Life! and O that I may never forget it! it being the twenty-ninth of *October, 1741*. I had such a down-pouring of the Spirit, and the warm Beams of the *Sun of Righteousness* shining in all my Soul! Oh I cannot express the Joy that I felt at that Time! I was just as tho' I had been wrapp'd up to the third Heaven! I was made to wonder and admire at the Love of *Christ*, who died for Sinners! but O how much more was I made to wonder that he had passed by thousands, and pitched on the like of *Me*; this I could not away with: O thought I, shall I who was an Heir of Hell, be now an Heir of Glory! Oh what shall I say to his Praise for that Night's Discovery which I got of the
lovely

[To be concluded in our next.]

Saturday. Sept. 4. 1742.

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Numb. 74.

The WEEKLY HISTORY:

OR,

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[*The Conclusion of the Letter begun in our last.*]

lovely Redeemer's Excellence! Oh I could have laid down my Life at that very Time for *precious Christ!* I would have been content at that very Time to be rack'd or burnt at a stake for *Christ*; Oh that was a little Heaven, upon Earth to me! O praise, my Soul, praise him for what he did to thee that Night.—Dear, Sir, I must now close, but my Heart is full of the Love of *precious Christ*; Oh I shall never get him praised enough! Well might you say, that *Eternity is too short to utter all his Praises!* Dear Sir, may the Lord strengthen you to go out into the High-ways and Hedges, to compel poor Sinners to come to *Christ*.—I desire that you would remember me at the Throne of Grace, that I may know *Christ*, and the Power of his Resurrection. No more at this Time, but I rest

Your loving, tho' unworthy Servant,
(this was signed)

JANE LUMSDEN.

Strathmartin, Aug. 7. 1742. On Saturday July 17th the Rev. Mr. Whitefield preached twice at Glasgow, on Sunday once there, and thrice at Cambuslang; on Monday once at Glasgow, and twice at Eastwood; on Tuesday twice at Kilmarnock, on Wednesday twice at Paisly, on Thursday twice at Old Kilpatrick, and on Friday twice at Cawder, and on Saturday twice at Falkirk—On Saturday Evening he came to Edinburgh, where he has preached about ten Days twice every Day. The Congregations are still upon the Increase, as well as the Power wherewith the Word is attended. The Work in Scotland is yet spreading more and more.

The Copy of a Letter from Brother Adams, to Brother Cennick.

Hampton, Aug. 14, 1742.

Dear Brother Cennick,

I Did not receive your kind Letter till Yesterday, coming from Bristol; it was given me on the Road.—O what am I! that our Saviour should give

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me Favour in the Sight of so dear a Lamb as you? and inclin'd you to take Notice of me, who am the least of all Saints!---O that it may humble me and make me love my *Saviour*, and you for our *Saviour's* Sake! I should not have left *Bristol* so soon, but that Brother *Harris* came there! and hearing that no body was in the Country but Brother *Lewis*, and he a Stranger, I thought my Call was there; nevertheless I believe my going to *Bristol* was of the Lord.---I heard of three or four, and spoke with two awakened and pricked to the Heart; some others, who had been mourning, comforted and others, I hope, a little moved from their Lukewarmness, and quickened, tho' many of them seem almost lifeless; but I trust our clear *Saviour* will make use of our dear Brother *Harris* to quicken them.—Indeed he is very faithful, and a most skilful Searcher of Hearts! I find I am much united to him; I had much sweet Fellowship with him: He seems a Seal on my Heart, as do you also, and many others whom the Lord hath sent forth. And whilst I, with Brother *Lewis*, and about seven dear Lambs of our Society was praying for them, and for you in particular, that the Lord would send you amongst us *in the Fulness of the Blessing of the Gospel of Christ*, and that, the Word might have free Course amongst us, and run and be glorify'd, and that the Kingdoms of the Devil might utterly fall to the Ground; and our dear Lord gave us such Freedom and Faith to pray, that indeed I cannot but expect a great Blessing with you.---The Awakening seems greater than ever, Brother *Lewis* preached twice in this Country with Power. The People receive him very well, and so I hear they do in *Wiltshire*.---O I want to lie as a very little Child at the Feet of my *Saviour*, always looking to him that he might give me, that I might give to the People. O my dear Brother, pray for me, who am

Your affectionate Brother,
in the Bleeding JESUS,

Thomas Adams.

P.S. I had almost forgot your dear People at *Kingswood*. I preached there twice with much Freedom and Sweetness in my Soul, and they are very loving and sweet. Salute the, holy Church with you in my Name, Adieu.

The Copy of a Letter from A—n D—s, to Brother Cennick.

Aug. II, 1742.

My dear Brother Cennick,

I Receiv'd your Letter, which rejoiced my Soul, and withal humbled me to think that you remember poor unworthy sinful me! for I know and feel I am utterly unworthy that either my dear *Saviour*, or any of his dear Children should once think on me.—I came to *Bristol* to-night to hear Brother *Harris*, so had an Opportunity to write; and indeed out of the Fulness of my Heart, methinks I could write 'till to-morrow Morning—But I hope to see you soon, therefore I leave it.—Dear Brother *Adams* is here, and preaches in much Love, and with great Power—O may the Lord sanctify it to the pulling down the strong Holds of Satan, and to the Building up of *Zion*, for his own Name's Sake.—Brother *Harris* came here last Night, and stays here 'till after *Sunday*. I believe he intends to be in *London*,

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don next *Wednesday*.---Here seems to be a great Stirring; the People flock to the Word *as Doves to the Windows!* O dear Brother, pray that it may be effectual to the Salvation of their dear Souls! O may our dear *Saviour* convince them of his Free, Sovereign, Everlasting Love, that they may make mention of *His Righteousness only!* I am sure, if I could not say, *In the Lord have I Righteousness*, I should be of all, the most miserable! I think I feel I am the Chid of Sinners.---I was so convinced under Brother *Harris* to-night, of my Barrenness and Unfruitfulness, that I am sure I have Reason from the Bottom of my Heart, to cry out, *O my Leanness! my Leanness!* a I have many Temptations, and an evil sinful Nature, continually striving to draw my Heart from my *Saviour!* a dear Brother, pray for me, that I may not yield to the Will of the Flesh in any Thing, nor in the Temptations of Satan, and so offend so loving a *Saviour*, who is still tender over me, covering my Sins with the Mantle of his Love, washing out the Stains with his precious Blood! for I know he will present me to the *Father without Spot or Wrinkle*. O that I could praise him as you sweetly exhorted me, keep up a closer Intimacy with this best of Friends!---Adieu, dear Brother! and may the Peace of God be with you now and for evermore. And when you are at the Throne of Grace,

O remember poor unworthy sinful

A--n D---s.

Extract of a Letter from Brother Humphreys, to the Rev. Mr. Whitefield.

Bristol, July 1, 1742,

IN preaching sometimes, not always, my Soul is exceedingly carried out: And I know some of Christ's Lambs are fed. Last Sabbath-day two distressed, weary, heavy-laden Souls found their long desired Lord, one in the Morning, the other in the Evening.---Every Morning after the Expounding in the *Smiths-Hall* I meet three or four, or five or six of the Society, and so examine into the State of their Souls—The Lord has bless'd their Meeting much lately.---I know that many of the Society do walk in the Comforts of the Holy Ghost, and are edify'd. So far as I know myself, so far I lead them; but do not presume to any higher Things, as being well satisfied that if I were to aim any farther, I should only lead them into Darkness, and make them stumble.---At our little Meeting this Morning, I and the rest of the Company were surprisingly overcome with the Manifestation of the Love of God---*Our Tongues were fill'd with singing, and our Lips with Praise---Jesus Christ* kissed us round with the Kisses of his Mouth: He and his Father loved us, and manifested themselves to us. Such Visitations uphold my Soul: And. when I have them not, I think I feel a daily Peace with God through our *Lord Jesus Christ*.

Glasgow, June 23, 1742.

Dear Sir,

MR. *Whitefield*, as I told you, went to *Cambuslang*, *Thursday* last, and preached several Times—The Congregation was not dismissed 'till Midnight: That Night, and next Morning was spent by them in secret and social

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social Prayer. *Friday* he preached five Times: I am credibly informed there were great and astonishing Instances of the Arm of the Lord, being revealed in awakening a great Number of Sinners in a more than ordinary visible Manner, and not only the vulgar sort of People, but several of our People of Fashion, some of them joining in the Outcry, what they should do to be saved! After preaching there on *Saturday* Morning, he went to *Calder*, was the third that preach'd, and said, after having so much of the blessed Redeemer, he could not preach on a more suitable Subject than *Heb. iii. 1.* the Spirit seem'd to be at work through most of these three Discourses. Such a Multitude of distressed Souls, I nor my Grandfather never saw!---There were four Tables more than ordinary. Mr. *Whitefield* served three, and then came out to the Tent; for he said he was so full of a Sense of Redeeming Love, that he was constrained to come out to vent himself, which he did to Admiration! O let the Lord have all the Glory!---While he preached there, the Voice of the Mourners was like the singing of Psalms. I, nor, I believe any else, ever saw such Evidences of the dear Redeemer's girding his Sword on his Thigh, at a Communion, as the same was seen at *Calder*. And such Nights of Prayer and Praises in Houses and in Fields, have not been known in our Days! I saw some Men and Women in even greater Distress then at *Cambuslang*.---He went on *Monday* at Noon to *Cambuslang*, and preach'd to a sin-sick serious Congregation. On *Friday* he goes to *Baldernock*, where they want a Minister, on Letters from Ministers of the Presbytery of *Dumbarton*, and earnest Supplications from the P--- tho' they want a Minister, the good Work flourishes there to Admiration! The Sacrament is to be at *Cambuslang* July 11, where he is particularly to assist; but betwixt this and that Time he is to go to *Irvine*.

*The Copy of a Letter from a Friend at Chafford, to the Rev. Mr. J-----
of Stroud.*

July 27, 1742.

Rev. and dear Sir,

I know 'tis a pleasing Thing to you to hear that Souls are converted; and therefore have I a Desire to let you know how the Work goes on at *Chafford*---Great Things is the Lord a doing; the Seed of the Woman is breaking the Serpent's Head in many Souls. Here is a great stirring among the dry Bones; O may God raise up an Army to fight the spiritual Battle!---Our Boys do meet two Nights in a Week to sing and pray together; sometimes in a House, and some times on the Common, where they think no body can hear them.---O dear Sir! did you but hear them pray for the Church of God, and the Ministers of *Christ*, you'd be amaz'd! Their Persecution is great! Our Minister looks strange at them, and some of our dissenting Brethren, which a little dash'd the Boys at first; but I told them that a *City set on a Hill cannot be hid*, and *they that will live godly in Christ: Jesus must suffer*; and now they are got above the Fear of Men. Last *Friday* Night thirteen of them met, but that is not all their Number by a great many---They begin with Prayer, and then read some Portion of God's Word, and then sing, and two or three pray after. We have two young Women that do feel their lost Estate by Nature, and *pant after God as the Hart for the Water-brook*---They have been made sensible they want the Water of Life to heal their Miry and Marshy Hearts; they are ready to lie at your Door, and yet are afraid to come in. Dear Sir, many of our People are so awakened by you, and Mr. COLE, that I know not how to give you an Account, &c.

 Saturday, Sept. 11, 1742.

[1]

Numb. 75.

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Extract of a Letter from the Rev. Mr. Whitefield to Mr. Cennick.

New Kill-patrick, near Glasgow, July 14, 1742:

My very dear Brother,

LAST *Thursday* Night, and *Friday* Morning, there was such a Shock in *Edinburgh* as I never saw before---O what a precious Melting and Weeping was there!---I have heard blessed Effects of it since---All Glory be to God, through Christ! On *Friday* I came to *Cambuslang* in order to assist at the Blessed Sacrament—On *Saturday* I preach'd to above twenty thousand People---In my Prayer the Power of God came down and gave a great Shock---in my two Sermons there was yet more Power---On Sabbath-day never was such a Sight seen in *Scotland*---There were undoubtedly upwards of thirty thousand People---There were two Tents, and the Holy Sacrament was administred in the Fields—When I began to serve a Table, the Pretence of God was visible, and felt by Numbers---But the People so crowded me to serve, that I was obliged to desist, and to go and preach to them at another Tent, while the Ministers served the rest of the Tables---God was with me and the People---There was Preaching all Day by one or another---and in the Evening I preached to the whole Congregation---I had both Gifts and Grace in Exercise—and was enabled to preach above an Hour and an Half---Surely 'twas a delightful Time!---I preached from these Words, *thy Maker is thine Husband*; and many, I believe were married to the *Lord Jesus* that Night.---On *Monday* Morning I preached again to near as large a Congregation---But such an universal abiding Shock I never saw before! There went a Crack from one End of the large Auditory to the other! You might see thousands all bath'd in Tears; some wringing their Hands, others swooning, others crying out, and mourning over a pierced Saviour! My dear Brother, I must not attempt to describe it! In the Afternoon again the Shock was very great—Much Prayer had been put up to the Lord—All Night you might see Persons in different Companies praying to, and praising God the Children of God came from all Quarters.

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It was like the Passover in *Isaiah's* Time---We are to have another in two or three Months if the Lord will. One Mr. *W---*, an eminent Minister who has sweet popular Gifts, and is an eloquent Preacher, was much own'd and help'd at that Time; and I believe will prove a faithful Minister of *Jesus Christ*---He begins to preach almost every Day---On *Tuesday* Morning I preached at *Glasgow*, where was a glorious Time; in the Afternoon at *Inshannon* twice, where there had been no Awakenings before—but the Lord gave a Blow to many—Yesterday Morning I preached there again, and twice here---Every Time there was great Shock, especially at this Place—There is a great number of awakened. Souls within the Compass of twenty Miles, and the Work seems to be flying apace---I am exceedingly strengthened, live very happily in my Saviour's Wounds, and cannot now do well without preaching three Times a Day.---The Lord gives me great Confidence about the Orphan-House, and *assures* me he will provide for me and mine.---O help me to thank him! O call upon all to bless his holy Name! I know you will not be slack to praise him.

The Copy of a Letter from Mr. Adams to Mr. Cennick.

Hampton July 10, 1742.

My very dear Brother Cennick,

MY dear Saviour has now given me an Opportunity of writing, to let you know of his Dealings with me, and the People where I have been since you were in the Country. Indeed from the Time I left *London*, to the Day after your returning thither, being *Saturday*, I had many sore Conflicts in my Soul; and the Tempter so much prevailed, that I thought if you had not given Notice of my being at *Brinkworth* on *Sunday*, I wou'd have gone there no more---I came home *Saturday* Evening to our private Society, bow'd down with a Sense of my own Unworthiness; and after we had sung an Hymn, we fell on our Knees to Prayer, desiring our dear Saviour to consider our Distress, and not to forsake us. We had not pray'd long, but the Spirit of the Lord came upon us, and our Tears of Sorrow were turned into Tears of Joy.---O my precious Christ! how effectual is his Blood both to cleanse and to heal poor Sinners that come to him by Faith! O that I had a Tongue to set forth, or could I cry so loud that all the afflicted Children of the Lord might hear, I wou'd tell them to go to no other Physician but *Jesus*, and to try no other Medicine but his precious Blood.---We spent the Evening together with much Sweetness, and gave Thanks unto God for what he had done for our Souls. I preach'd at seven in the Morning in my own Court, with Power and much Sweetness in my own Soul, and then set out to *Brinkworth*, where we had ordered a Love-feast for the Brethren of *Foxham* and *Brinkworth* to partake of together.---I was somewhat tempted on the Road, and grieved in Spirit, but when I came to the People, this fled away, and we were very sweet together. I preach'd after to a large Congregation with much Power.---O it has been a sweet Time to me ever since I lean'd continually on my Saviour's Bosom! Methinks I hear you say, *So do I*, Help me then, my dear dear Brother, to praise and magnify his Holy Name! But how weak are our Songs whilst in this Prison, the Flesh; this makes me long to burst the Walls thereof that I may fly home to Glory! that I may be made strong to sing of the Wounds and

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Blood of that Martyr'd *Lamb*, which have been so effectual to redeem poor sinful and unworthy me, I staid four Days in *Wiltshire*, and all Our Meetings were very precious; return'd home, and preach'd at *Winchester* last Night, While we were singing, some of the rude Fellows made a Noise; but in the Beginning of my Prayer, I desired our dear Saviour to stop the Mouth of our Enemy, and to give us Peace. The Lord answer'd our Prayers immediately, which I observ'd he has done for us many Times before: Glory be to his holy Name, we had a wonderful Power of God in Prayer---Many seem'd as People astonish'd, whilst many others rejoic'd greatly in the Lord. During the Time of my Preaching, every Word seem'd to fall with Weight; and very many seem'd prick'd to the Heart; and after I had done, I was invited to three Places where I have never yet been; neither have any of the Field-Preachers been at two of them.---Indeed I hope the Kingdom of Christ is coming with Power in *Gloucestershire*. Indeed I am astonish'd with Trouble, to think that the Lord should send by such a Novice as me.---O dear Sir, pray for me, that I may be kept humble, and also strengthened in the Work that the Lord has committed to poor weak and unworthy me.---Indeed we do not forget you in Private or Publick---Methinks you are fasten'd on my Heart.

Please to salute the Church in my Name—Tell them I find that Union with them through the Spirit, that I am persuaded will never be broken off to all Eternity: And that I also earnestly desire an Interest in their Prayers. O that the Lord may be abundantly with you and them; and fill you with all Stedfastness and Peace, and Joy in Believing.---Adieu.---From

Your

Poor unworthy Brother,

Thomas Adams.

P.S. The Church here, and at *Wiltshire*, desires kindly to be remember'd to you, and long for your coming down: And they of *Wiltshire* desire you wou'd let them know, as soon as possible, when. If you find Freedom, I wish you mayn't delay---O that the Kingdom of Christ may come with Power. 'till the Kingdom of the Devil shall be destroy'd.

N.B. *This following Letter is from the same young Man who was put into the Stocks for Preaching at a Wake in Radnorshire, (in Wales) as mentioned in our last Paper.*

The Copy of a Letter from Mr. James Beaumont, an Exhorter in Radnorshire, directed---To Mr. John Lewis, Printer, in Bartholomew-Close, London.

Presteign, Sept. 4, 1742.

Dear, Dear Brother,

I Am persuaded you will be glad to hear how the Lord has dealt with me since I wrote to you last: And although my Time is but short (having a long Way to go this Evening to Discourse, being a fresh Door opened to receive the glad Tydings of the Gospel of Peace) I shall here recite some few particular Mercies and Blessings, God has lately conferr'd on me, the unworthiest of all his Creatures.

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I was at *Presteign* Assizes *August 23*, and discoursed that Evening at a Friend's House; I had not been long Discoursing, before there came many belonging to the Town about the House; they seem'd to be pretty quiet for some Time; I spake a little louder than ordinary, that all might hear; the Lord gave me Light and Power, but in a little Time I was interrupted by some of my Friends which were in the House, when I was stopp'd in my Discourse; I found the Lord had left me; they desired me to discourse again, which I refus'd to do; finding the Lord had left me, I took a Walk with a Friend a little Way out of Town, and after some little Discourse I had with my Friend that was with me, we return'd to his House, where I lodged: Soon after I was got into the House the People seem'd to be in an Uproar, some calling me Rogue, and abusing me with their Tongues in a strange Manner. If I had not gone a Back-way to the House where I lodged, I don't know but I had been murder'd. The People seem'd to be in a sad Rage: The Lord look in Pity upon them!---The next Day, being *Tuesday*, I staid in Town, and on *Wednesday* Evening, went to *Evenjop*, in the Parish of *Old Radnor*, to discourse at my eldest Brother's House, where we had a sweet Opportunity: The first Society there, I pray God it may not be the last. Just as I had done Discoursing, there came a Church Minister, and charg'd me with holding a Conventicle. I told him, we had no Conspiracy against the King nor Church.---He asked me, by what Authority I preach'd. I told him, I did not preach, but exhorted; and by the Authority of the Word of God I did that, saying, *Him that exhorteth to Exhortation*, Rom. xii. He charged me falsly with some Things I said to the People, I shewed him the Scriptures, which he read in the Audience of the People, and afterwards expounded Part of them falsly, denying there was any such Thing as a Saint now; saying to this Purpose, The Word Saint, only alluded to our Lord's Apostles. To which I made little Reply---but told him we were either Saints or Devils.—He charged me with Separation from the Church of *England*. I answered, and defy'd any Person in the Parish to convict me of the Neglect of my one Ordinance of the Church of *England*, it being in the Parish where I discoursed, and my Hearers were of the same Parish. I desired them to speak if they had any thing to lay to my Charge; but none made Answer.---I told him, I could prove every one in the Parish (both Minister and People) guilty of the Neglect of one Ordinance. They being conscious of this, made no Answer.---I asked the Parson, if he had any Law against me? If he had, I was willing to submit to it: He having none, I began to speak somewhat concerning Drunkenness. He did not (I believe) like that Discourse, knowing himself to be guilty of the Practice; so he went away in the like Passion he came. I then desired him to dispute a little farther; but he refus'd, The Lord was with me of a Truth. I believe there were some young Persons (that were Persecutors before) convinc'd that Night. The Lord gave me uncommon Strength to walk to that Place; and likewise great Power to Discourse after the Minister was gone, insomuch that the People seem'd unwilling to go away. I spake a few more Words to them, and sung Part of an Hymn.—*Praised be the Lord daily, even the God who helpeth us, and poureth his Benefits upon us*, Psal. 68. The next Night I discoursed at *Waythel* in the same Parish, on *Thursday* Evening, near *Kington*, with great Power: Many were in Tears, and the Mouths of the Persecutors were stopped.

[To be Conclud'd in our next.]

On

 Saturday. Sept. 15. 1742.

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Numb. 76.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

[*The Conclusion of the Letter begun in our last.*]

On *Friday* Evening many came from about *Kington* to our Society that heard me the Night before; and several cried out. *Saturday* Evening I discoursed at *Hoddol* with great Power to a large Auditory: Some that were convinced at *Evenjop* on *Wednesday*, came there to hear. I slept at *Hoddol* that Night, and dream'd about Fishing.—I went on *Sunday* to *Masgwin*, and Discoursed in the Meeting-house to a very large Auditory---I trust the Lord made me a Fisher of poor Sinners that Day: I continued discoursing about three Hours, or more, with uncommon Power; I believe there were several convicted, and slumbering Professors awakened, I dined with two young Ministers, who seem'd to wish well to the Cause of Christ. From that Place I went to *Llanbister*, where the Minister was to meet me to dispute---he was appriz'd of my coming---but did not come---There were some Hundreds of People---The Lord gave me much Power here also.—Several Friends accompanied me from this Place on Part of my Way to *Nantmel*, where I intended to go. They seem'd to be rejoicing for the Power God had given me to Discourse. Indeed I was *in the Spirit on the Lord's Day*: But when they were rejoicing, I found the Appearance of Pride and Self in me ready to appropriate Praise, I have several Times found Self in me before I began to Discourse, and when I have been Discoursing, and also when I have done. Where-ever I go, whatever I do, I find Self in me. Lord deliver me from this sinful Man, *my Self*.

With me nothing could be amiss,
 If *Self* did not offend:
 Yet *Self* in nothing faulty is,
 That *Self* can ever mend.

Self is at Work, in ev'ry Thing,
Itself to annoy;
 And all the Work that *Self* can bring,
 Can but *itself* destroy.

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I have lately been at *Leominster*, where the Lord has just begun a good Work.---Mr. O----n has been lately in *Wales*, and the Lord was with him. Indeed he is a gracious Soul. The Lord give Success to his Labours--- There seems to be an enquiring Spirit in many Parts---The Lord carry on his Work.---I hope he will break into Satan's Kingdom, and throw down *Babylon* and *Antichrist* in the Nation Churches, and in the Hearts of his dear Children. My dear Brother, praise God for what he has done---and pray for me, and all the poor despised Followers of the LAMB that are in *Wales*. I have lately been at a Feast (or Wake) where was a numerous Sight of People. I had great Power given me, to bear my Testimony against their Idleness---It was on the Lord's Day. The Devil has but a Pack of Cowards of the poor Wretches. They were struck dumb, and had nothing to say for their Master when I dar'd them to speak. God gives me great Power to battle with the Devil's Servants. I pray God he may make me faithful unto Death, that I may never fear publishing and unfolding the plainest and harshest *Truths* that are in the holy Scriptures. My Soul's Desire is to follow the LAMB whithersoever he shall lead me, even to Prison or to Death: But, alas, what a poor, fearful, proud, lustful, bitter, ignorant Creature am I! I believe there is none like me. I could freely write my whole Heart, was it expedient. My dear Brother, I can never sufficiently praise the Lord for what he has done for me, yet for all that I am a most ungrateful Wretch.

May the Lord bless you and all your Family. May you ever be guided by the Spirit of God; may you continually walk under the Droppings of the Blood of JESUS, that at length you may know what it is to Swim in the Blood of the LAMB to the Realms of Bliss, to be blessed with the Beautifick Vision of the Face of our Heavenly Father to all the endless Ages of Eternity. The Lord grant you and all the Lambs of Christ a full Assurance of this, which is the Desire and Prayer of poor, sinful, vile, wretched me.

James Beaumont.

P.S. My kind Love to all Frimds, who, I hope, will remember me in their Prayers; who (by Divine Grace) shall not be forgotten by poor me, when I go before the Lord, Farewel.

The Copy of a Letter from the Rev. Mr. R-----e, to a Gentleman in Edinburgh.

Kilsyth, July 5, 1742.

Dear Sir,

I Write this Letter to you after a Day's pleasant Work my dear and glorious Master hath employ'd me in. I find myself wearied, yet I have felt myself much more so, following my Diversion of Fishing for a Day, where I have not labour'd a fourth Part. The Lord is now making me and others Fishers of Men. Praises be to Him, tho' we have toiled Years, and have, to our Apprehensions, caught nothing, yet he hath now commanded us to cast down the Net on the right Side, and every Time something is catch'd. He might have made a short Work of us in Righteousness for our Destruction; but, Praise be to Him who waits to be gracious! He is

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making quick and short Work in gathering in together the Outcasts of *Israel*.

Last Week there were sixty-three newly awaken'd, of whom there were about a Dozen awaken'd at *Cumbernauld Friday* last, when the worthy Mr. *Whitefield* preached there.

I have fifteen Yesterday and this Day, of which three were awakened when the Reverend Mr. G——e, Minister of *Charnock*, who came here this Afternoon, preached in the Evening.

Every Day the Lord is giving Instances of Persons reserv'd from Distress by Faith in *Jesus Christ*—Some who were ignorant and Christless Sinners, and could not read, are now in *Christ*, and knowing Christians. Some who were prophane, and rejoicing in the Frowardness of the Wicked, are now rejoicing in *Christ Jesus*, and assisting with great Tenderness the Distressed. This Evening Mr. G——e could scarce be heard for Weeping and Crying; and Yesterday the Churchyard was a Bochim for former unworthy communicating, a good Preparation for a new Communion.

I have not had any Account of our neighbouring Congregations this Week, All the young Girls who had associated themselves for Prayer about the Beginning of this glorious Work, are now awakened, and I hope, will *Christ* formed in them.

I purpose if the Lord spare and assist, to begin a Narrative of the Beginning, and Progress of the amazing and unlook'd for Work of Mercy in this Congregation, and in the neighbouring Towns.—I intreat your Prayers for sufficient Grace for me; for who is sufficient for these Things? and for much of the Lord's Presence at the giving the Lord's Supper here on the have first Sabbath. His Presence and Peace be with you, I am

Your Affectionate and Dutiful Servant,

J. R——e.

The following is a True Account of the Spaniards landing in Georgia.

Charles-Town, South-Carolina, July 7.

By an Express from General *Oglethorpe* we have Advice, That on *Monday* the 5th Instant a *Spanish* Fleet of thirty-two Sail, consisting in three Ships of 20 Guns, two large Snows, three large Scooners, four Sloops, the rest Half Galleys, after having hovered about the Bar for seven Days, and having then a strong Easterly Wind, came into *Jekyl Sound*; and that having stood the Fire of 150 Shots from the 18 Pounders at *St. Simons Fort*, and from the Ships and Vessels that lay under that Fort, they passed through the Sound without once attempting to board any of our Vessels, but firing very smartly, proceeded up the River out of Reach of the Guns, a little below *Gascoigne's*, where they landed their Forces, to the Number of near three thousand Men; at the same time hoisting a Red Flag at the Mizen-top-mast-head of one of the largest Ships. Whereupon the General having done all he could to annoy the Enemy as they landed, and having nailed up the Guns, burst the Bombs and the Cohorns, &c. was at last obliged to retire with his Troops from the Camp at *St. Simons* to *Frederica*, seven Miles up the River.

By the Advice of His Majesty's Council here, Notice of what is above has been sent to the Governor's and Commanders of his Majesty's Ships of War in the neighbouring Colonies, desiring their Assistance; and Letters have been also sent to General *Wentworth*, Governor *Trelawny* of *Jamaica*, and Admiral *Vernon*, on the same Subject.

The *Flamborough* Man of War of twenty Guns, and a Row-Galley belonging to this

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this Government, with two or his Majesty's Sloops or War, the *Swift* and *Hawk*, are already dispatched from hence to the Assistance of *Georgia*; and in a Day or two his Majesty's Ship the *Rye*, of twenty Guns, together with another Row-Galley sail to its Relief.

July 14. Another Express is just arrived, which brings Advice, that the General and all his People were well on the 7th Instant at Noon; that he has taken five *Spaniards* Prisoners, and is in no Fear of the Enemy. By the Prisoners he learnt that the Governor of *Augustine* is himself in Person commanding the Expedition with 3000 Men, and that he expects a Reinforcement of 16 Sail of Vessels more with Men, &c. and that they have brought with them twenty or thirty eighteen Pounders, which they are now mounting on a Battery between Captain *Gascoigne's* Plantation and *St. Simon's*.

July 17. The General continues at *Frederica*, where he is determined to defend himself to the utmost; and in Skirmishes has already kill'd upwards of 100 of the Enemy, 'lltd taken sixteen Prisoners, one of them a Captain; and that two more Captains were among the Slain. Our four Men of War are gone, with several other Ships, &c, to his Assistance; and, we are in great Hopes, we shall soon have a good Account of them: We have been under Arms, in a general Alarm, thirteen Days; are fortifying the Town; and Trenches will be thrown up from *Cooper* to *Ashley* River.

Cambuslang, August 27. This Day Fortnight the Rev. Mr, *Whitefield* came to this Place, in order to assist at the Sacramental Occasion, with several worthy Ministers of the Church of *Scotland*, Such a Passover has not been heard of. The Voice of much Prayer and Praise was to be heard all Night. It was suppos'd that between thirty and forty thousand People were assembled, and near three thousand communicated. There were three Tents. The Ministers were enlarged; and great Grace was among the People. Mr. *Whitefield* preach'd once on *Saturday*, once on the Lord's Day, serv'd five Tables, and preach'd about ten at Night to a great Number in the Church Yard, tho' it rain'd. There was a very great Awakening. On *Monday* at seven in the Morning the Rev. Mr. *Webster* preach'd, and there was a very great Commotion; and also in the third Sermon when Mr. *Whitefield* preach'd, and a very great and serious Concern was visible thro' the whole Solemnity. The Lord's People went home much refreshed. On *Thursday* Mr. *Whitefield* preach'd twice at *Greenoch*, on *Friday* thrice at *Kilbridge*, on *Saturday* once at *Kilbridge*, and twice at *Stewerton*, on *Sunday* four Times at *Irvine*, on *Monday*, once at *Irvine*, and three Times at *Kilmarnoch*, on *Tuesday* once at *Kilmarnoch*, and four Times at *Stewerton*, on *Wednesday* twice at *Stewerton*, and twice at the *Mearns*, and Yesterday twice at this Place. He never preach'd with so much apparent Success before. At *Greenoch*, *Irvine*, *Kilbridge*, *Kilmarnoch*, and *Stewerton*, the Shock was great, at the three last very extraordinary. The Work seems to spread yet more and more, and it is hoped will extend over the whole Land.

Note. those who intend to subscribe for the Rev. Mr. *Whitefield's* Sermons in the easy and cheap Manner in which they are propos'd, are desired to send in their Names and Places if Abode, and Earnest, as soon as possible; for we are determin'd not to begin to print before the Subscription is full; and when it is full, the Price of the Sermons will be raised to their intrinsick Value; yet notwithstanding, the Subscribers (especially if they come in before next Thursday, Night) shall have them at the lowest Rate, as propos'd, though it be to our own Loss. We hope the Subscription will be full in a Fortnight's Time. It fills apace. J. LEWIS. S. MASON.

 Saturday, Sept. 25. 1742.

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Numb. 77.

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The Copy of a Letter from Mr. Adams to Mr. Cennick.

Hampton, July 30, 1742.

Very dear Brother Cennick,

I Receiv'd yours, in which you desired me to let you know how it is with us in the Country. Blessed be our dear Redeemer, I can tell you good News! for the Word runs and is glorify'd in *Gloucestershire*. Scarce a Sermon, but some Souls are running to me afterwards and crying. *What shall I do to be saved?* And sometimes I have been so throng'd, I could scarce dismiss the People, to get home by Midnight. I have been lately at two fresh Places.—Our Saviour follow'd me in one Place with much of his Presence, and I hear some are under Soul-Concern. On *Tuesday* I was at the other Place, where was many hundreds, our dear Master also was there—the People were much affected, so that I believe the Word did not fall to the Ground.

Indeed I am often tempted to think that the Work cannot be carried on by me, so weak and simple as I am. Sometimes I answer the Tempter that (seeing my own Weakness) *it shall make me look more to my Saviour for his Teaching, and make me hang on him as a poor simple Child*. O my dear Brother! pray for me that I may be strengthened abundantly, that where-ever the Lord shall send me, I may go in his Power, and be made mighty, thro' Him, to pull down the Strong-holds of the Devil!

Tuesday was Seven-night I was at *Foxhall*. I spent the whole Evening in the private Society. I was led much to exhort them, by the Mercies of God, to Obedience; telling them how ungrateful they were to the best of Masters. After a little Time there was such Brokenness of Heart amongst them, that they seem'd as if they cou'd have died under a Sense of their Vileness.

Afterwards we join'd fervently in crying to the Lord that we might be a *peculiar People zealous of good Works*. We have had some sweet Meetings at *Brinkworth*. After the Preaching there on *Sunday* last, I went to

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Foxham, where we had a sweet Love-feast. Our Saviour indeed gave us a Token for good: Some who never found our Saviour before, met with him there: In general, they seem'd much refresh'd and strengthen'd, and gave Glory to the Bleeding Lamb. O praise God on our Behalf.

Our Society at *Hampton* increases every Week; they are likewise very sweet and loving.—Our dear Saviour favours us with much of his Presence continually—Many of us daily lean on his Bosom. O my sweet Saviour, how shall I speak of thy Goodness! Indeed I cannot set it forth! O help me, my dear Brother; and let all the Church with you join to bless our precious Bleeding Lamb!

Adieu! from your poor unworthy Brother,

Thomas Adams.

P.S. Our Society desires to be remember'd to you, we often make Mention of you in our Prayers. They earnestly long to see you, as do the Church in *Wiltshire*.

The Copy of a Letter from a Minister of the Gospel at Boston in New-England, to his Friend near Glasgow, in Scotland.

Boston, May 14, 1742.

My dear Friend in Christ,

I RECEIV'd your kind and judicious Letter by Captain M---, *April 19*, dated on *February 22*. It rejoices my Soul to hear that God has begun to work gloriously with you. O that he may move many to put their Hand to, and assist in the Labours of the Vineyard of Christ!--It is a glorious Harvest-Day in *America! The Barren is made to hear: The Wilderness is become a fruitful Field, and a Garden which the Lord has blessed.*

Since my last to you, there has been such a remarkable Effusion of God's Spirit in many Places of this Land, that it would fill a Volume to enter into Particulars. The whole Land seems to be filled with the saving Knowledge of Christ---O it is comfortable travelling to Heaven now when there are so many Soul-Companions: Indeed there are many dead time-serving Teachers and Hearers, both in Town and Country, who oppose God's Work; and are so bold for the Devil as to call it his Work, *which is more* than he dare say himself: Yet notwithstanding 'tis wonderfully succeeded, and carry'd on in Spite of all their Malice and Rage. I hope you have such with you. I acknowledge, if there were none to gainsay such Things, I should greatly suspect their being of God. I have, I hope, impartially weigh'd Matters on both Sides, and find, on Trial, that all the Herd of Immoral Professors are against this Method which God is now using in convincing and enlightening, by the Influences of his Spirit; *viz. Arminians, Socinians, Pelagians, Arians, and Latitudinarians; Moralists and Formal Professors* in Principle, are all against God and themselves.

Secondly, The Blasphemer; Swearers. Drunkards, Unchaste, Liars, Sabbath-breakers, Dishonest, Proud, Covetous, Sensual, &c. So that I have made several Times a publick and open Appeal to God and their Conscience, whether this Observation was not true. This one Thing has greatly engaged me on God's Side; I would not from this insinuate, that we have none of those professedly on God's Side: One thing I can say, that some

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of those Sorts have been remarkably renewed by the Spirit of God, and abandoned their respective Principles and Views, and have enlisted on the Lord's Side. To give a particular Detail of those Things would be endless.

When I gave you the last Account of my Congregation, I hope it was somewhat satisfactory, but when I come to declare what God had done since, with what I could observe, then nothing can be more wonderful! Christians then had some Rays of Divine Light upon their Souls; but since last *November* the glorious Evidences of God's convincing and enlightening Power have been so remarkable, on some Accounts, that I can scarce find a Parallel since the Apostolick Age, I think I don't stretch the Point when I inform you that in the Judgment of Charity; two Thirds of my little Society are in Christ. No Congregation has been so remarkably favour'd of God in Town or Country, so far as I know of, all Things taken together! Several of the vilest have cry'd out under a Sense of Guilt and Divine Wrath, and have continued in Soul-Agonies for some Days and Nights, some for Weeks; so that their Bodies have been weakened to a great Degree. This terminates with most in the clearest and most rational Evidences of the Love of Christ, generally founded upon some scriptural Promise, or Encouragement, when their Raptures of Joy have been expressed, in as loud a Manner as their Sorrow. Some, to my Knowledge, have continued near a Week in these Divine Raptures, being daily employ'd in Praises, Adorations, Invitations, and Invocations, in such heaven-born Language, that I have been asham'd of myself in all my Performances, as I have great Cause. I have been sent for to see some, under such a Sense of Divine Love, that they desired and expected to die in that Frame. Several with flowing Tears and Acclamations of Divine Joy, in my Hearing, have cried out, *Lord stay thy Hand, I can hold no more! I am but all earthen Vessel!* Here is Love! Their Expressions are such as these. *O the Electing Free-Grace of God! that ever he should have taken Notice of such a Wretch as I have been! Lord make me humble! O let me never enter into the World again any more! I see the Lord Jesus standing with open arms of Mercy to be gracious to poor Sinners! Why will ye not yet come to this Blessed Jesus!* &c. They live above this World, are full of Love to God and each other; solemnly warning their Friends and Companions to hate Sin, and accept of that Fullness which is in Christ the Redeemer: Of this Number are such as have been *Baptists, Episcopalians, Papists, Independents, Pagans, Negroes, Quakers*, &c. old Sinners of sixty Years and upwards; some dear Lambs of Christ, of six, eight, nine, ten Years of Age, and so on-wards; one of five and an half of this young Flock born of God in my own Family. I have seen these little Children in as great Soul-trouble and Joy after, as they were able to bear; they can give a satisfactory and rational Account as any could well desire. About two hundred have had lesser or greater Degrees of this Joy in my little Flock: Sometimes my Voice in Preaching was almost lost, by reason of an audible Rejoicing in Christ, which they could not possibly help, tho' desired; some have fainted away for a time. We have had many blessed Opportunities on Sacramental Occasions, but none more like the last! On the 11th of April, this was such a Day of God, that I judge that no less a Number than two thousand were in Divine Raptures, and some in

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as remarkable sorrow for Sin. Some with us are born of God almost every Week. My spiritual School, which I inform'd you of, has consisted of near an hundred at one Time. O how has my Soul been fill'd from Time to Time with these blessed Manifestations of God's Love in my poor Endeavours, not only amongst mine own dear People, but the Societies of many in Town and Country.

I am glad to hear that Mr. *Whitefield* has been of so great Use among you: He is a dear Minister of the Lord *Jesus*. I wish that Ministers and People with you had been more sensible of such a Blessing amongst them. Though I don't find that he ever saw God so victorious by his Grace as he has been since he left this Land, I desire to magnify the Lord that there are any Beginnings with you—I trust they will not stop.—O that the Ministers of Christ and private Christians were indefatigably pleading with God until he comes and bless you.—If you have any Nearness with God, remember me and my Flock, who are one in Christ.—I have been the more particular in these Things, that you might be able to gratify some of your Christian Friends, and mine. Greet them all in Christ.--- The Grace of God my Saviour be with you and all his Children. *Amen*. I am your Soul's Friend and Well-wisher in my dear Lord,

J--- M----

The Copy of a Letter from a Gentleman in Glasgow, to his Friend in Edinburgh.

Dear Sir,

THE Lord in his kind Providence carried me to *Campsie* on *Saturday* last, where I stay'd during the Communion Solemnity: But truly I will not pretend to give you a suitable Account of the blessed and visible Effects of our Glorious *Emanuel* taking to himself his great Power, and there, to a Demonstration, going on conquering and to conquer. The first Sermon I heard was from *1 Tim*, i. 15, when there appeared a desirable attentive Congregation, The second Discourse was by Mr. *R--- K---*, from *Heb*. vi. 18, during which Sermon there was a great Melting, and moving Mourning among the People, with some out-crying, but not great. In the Evening there was an Exercise or Lecture in the Church upon the three first Verses of the 40th *Psalms* by Mr. *B-----* of *Kerkentulloch* upon five Minutes Warning, or so. In his first Prayer (which was not usual with him) the Tears were running down his Cheeks: A little after he began, the Spirit of the Lord, like a mighty rushing Wind, fill'd the House in such a Manner, that almost the whole Congregation was in a Flood of Tears, accompany'd with bitter Out-cries, by several immediately awakened: The Minister was obliged to stop a little, and after a few Exhortations, ended the Lecture, and left behind him a Multitude of distressed Souls, thirsting after a Soul-satisfying Discovery of the dear Redeemer; where my Quarters was, there were five or six near adjacent thereto, two of which were wicked Gentlemen's Men.

Mr. *W----*, the Minister of the Place, had an excellent Sermon on the fifth to the *Romans*, and sixth Verse, where was a most sweet devout mourning Congregation, and such a Set of Communicants as was at the first Table you never saw!

[To be concluded in our next.]

 Saturday, Oct. 2. 1742.

[1]

Numb. 78.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

 London: Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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[*The Conclusion of the Letter begun in our last.*]

There us'd to be sometimes nine or ten Tables, some Years one or two more; but this Year there were eighteen Tables.---Our Sermon within was by Mr. S--- of *Fintry*, it was from these Words, *Faith worketh by Love*; preached to a most desirable Auditory.

On *Monday* Morning we enter'd sweetly (and Communion-like) to the Place of publick Worship, where one of my Acquaintance told me, that in his Quarters there was a young Woman, a *Seceder*, who mocked at Persons in Distress of Soul, and would not come near their Family-Worship, that on that Morning, listening at the Back of the Door in Time of Prayer, it pleased the Lord to prick her to the Heart with a deep Sense of her Sin, so that she was constrained to cry out. She came, at their Desire, to hear Sermon, and this Day I hear she is continuing in deep Distress, particularly for her Mocking at the Wrk of the Lord---O that it were so with all such! Mr. W--- of *Calder* preach'd a desirable Sermon from *Psalms* cxix. 30. there was a pleasant Motion among the Hearers---Mr. M----n of *Glasgow* succeeded him from *Isaiah* xlv. 3. But of all the Days of Power (considering the Smallness of the Multitude, by *Cambuslang*) I never saw the like! The dear Redeemer by the Influences of his Spirit went from Corner to Corner; which pleasantly appeared, not so much from Outcries, as by a sweet Mourning with a low Motion; that as it was the last, so it was truly the great Day of the Feast. When the Bulk of the Meeting was dismissed, they came out of the Church-yard, like a Company or two of Soldiers, in three and four a-breast, supporting the distressed Men and Women, to such a Degree that you never saw the like, no, not at *Cambuslang*, comparing the one Meeting with the other. The State of the Parish before was the Number of eighty Persons under Distress of Soul, and who got Relief together: But now it is far, far advanced; besides many in the Parishes North from that, which I knew were awakened there that Day. In haste, I am Yours, &c.

The

*The Copy of a Letter from Mr. T----s P---c, in Wales, to Mr. Howell
Harris in London.*

Dear, Dear Brother,

Waterford, Aug. 12, 1742.

What shall I tell you? Glory be to Free-Grace, that I do, at present drink of the same living Well, and eat of the same hidden Manna as I trust you do, although it has been of late with me very dry and dark: but O the unfathomable Heighth and Depth of that which *changeth not!* We had a sweet Society last Night in the Bands. It has been a general Complaint among us all that we have been beset with Temptations; but last Night the Song was mostly changed, excepting two or three Sisters who still complain—My Wife is one of the Mourners—She has been, and still is, sick in Body and Soul—I know you will sympathize with her—She desires you will wrestle with God upon her Account, the Lord, I hope, is uniting us more and more. Brother C-----s W-----y has been in the Country last Week---I was to hear him on Monday last---I could not agree with him in some Things he said, I told him of it---He answered, *That he knew very well*, but that he was not in the least straitned towards me; and bid me hold fast what I had attained, and what I saw erroneous in him, to pray for him, that the Lord would enlighten, and shew which is the true Gospel *Spirit*: There was great Persecution whilst he was at *Cardiff*; the Persecutors kicked two or three of the Sisters, and threw into the Room Bombs and Rockets, which burnt some of their Cloths; broke the Desk, tore the Book out of Brother C-----s's Hand: And both he, and all the rest of the Brethren behav'd as the Disciples of Jesus Christ.----The Enemy since has been permitted to rage much more---On *Tuesday* Night they pull'd down the Desk and Seats, and broke the Windows and Doors in the Society-Room—They say they will do by that House as was done by *Jerusalem*—Another Expression of one of them is, *That if he was to go strait to Hell, he would persecute the Methodists as long as he lives.*—I heard to-day, that they threaten to do the same by our House, and all the Houses in the Country.

The greatest Enemy is young Mr. P---. Although he and all the Infernal Crew should put their Rage and Mischief on,

*We shall be safe, for Christ displays
Superior Pow'r, and Guardian Grace,*

From Yours, &c. Dear, Dear Brother,

T----s P---e.

The Copy of a Letter from Mr. Joseph Periam, Schoolmaster in the Orphan-house in Georgia, to his Friend in London.

N.B. Mr. Joseph Periam is a young Man who had formerly been Clerk to an Attorney; but being in great Concern about his future State, his Friends thought him Delirious, and put him into *Bethlehem Hospital*, from whence he wrote to the Rev. Mr. Whitefield, (as may be seen in one of Mr. Whitefield's Journals, who took him out of the said Hospital, and made him his Secretary for several Months, and is now, and has been some time, Schoolmaster in *Bethesda*.)

My dear Brother,

Bethesda, May 3, 1742.

YOUR Letter came safe to my Hands, and indeed you did not write in vain, for the Lord was pleas'd to give it his Blessing: O how did it cause my hard Heart to melt, and draw Tears of Love from my Eyes! What

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What a strong and sweet Union of Soul did I feel with you! Is not this an Earnest at that uninterrupted Fellowship that awaits us above, which the ever-blessed God has to bestow! O how tender and compassionate is our Gracious Redeemer to us while we are sojourning in this Vale of Misery, how does he manifest himself to be the same God, Yesterday, To-day, and Forever. His Heart is still the same to us now as it was in the Days of his Flesh, when he would not send the Multitude away fasting, lest they should faint: Who is there, my dear Brother, that knows any thing of him, that would not but serve him? For surely *his Ways are Ways if Pleasantness, and all his Paths are Paths of Peace!* My great Grief is, that I can do so little for him, who has done and suffer'd so much for me. This, I trust, my dear Brother, will be the mutual Desire of our Souls, that we may only live to do and suffer his gracious Will. O how highly are we dignify'd, that we should be called the Servants of Jesus Christ! a Title that to me seems to carry more Majesty and Solemnity than to be Ambassador to the greatest Monarch upon Earth! O that I had but a Sense of this great Honour more frequent upon my Heart, I am sure it would be a Means of keeping me from being conform'd to this World.—But our noble Privileges don't end here; for we are also nnde Kings and Priests unto God—Since thou wast precious in my Sight thou wast honourable, therefore have I loved thee—Those whom he delights to love he delights to honour.—And *behold what manner of Love the Father hath bestowed on us that we should be called the Sons of God*—What a wonderful Change is this, that from Sons of Belial we shou'd become the *Sons of God*—and if *Som—then Heirs, and Joint-Heirs with Christ!* Alas, how dead, cold, and hard is now my Heart, notwithstanding I am speaking of these glorious Benefits! O the Prevalency of Unbelief that is in my Heart! Indeed, my Brother, if I could, I wou'd fully believe these Things; but I see and feel that with me this is impossible. Wo, wo, were me, if I were left alone to come unto Christ! Can the *Ethiopian* change his Skin, or the Leopard his Spots? no more can I, being accustomed to do evil, do good: No, the Language of my Soul is, *Turn then me, O God, and I shall be turned! Draw me, I will run after thee: Lord, I believe, help mine Unbelief.* Alas, what poor, weak Creatures are we in ourselves, less than nothing, and Vanity! O that we could see more of it! so much the more wou'd we prize the glorious Fulness and All-sufficiency of Jesus Christ—The full Soul will loath the Honeycomb; but to the hungry Soul every Morsel is sweet.

The Account you gave me of the glorious Work of God is very precious! How blessed are the Eyes that see the Things which we see; but we shall see greater Things than these! These are but the Dawnings of Glory—Yet ere long, and we shall fully arrive unto Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels to the General Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect! Behold he cometh in the Clouds, and every Eye shall see him! Wherefore let us comfort one another with these Words.

I earnestly entreat your Prayers—as I am enabled I shall remember you—I am at present in a very dead Frame, but I have had some precious Moments with my dear Saviour.—The Power of Religion runs

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very low in our Family; but I trust, by and by our Souls will be made ere we are aware like the Chariots of *Aminadab*. I often think of and repeat Mr. *Mason's* sweet hymn for Quickening Grace.

There's none can remedy this but Thou,
Drop down the Oil of Love;
My Soul then like *Aminadab*,
With sweet Delight shall move,

We stand in much Need of your Prayers, that the Lord wou'd keep us from a Lukewarm *Laodicean* Spirit. May the Lord God of *Abraham*, *Isaac*, and *Jacob* bless you and Yours—May he be your Shield and exceeding great Reward—May he keep you from the Evil of this World and present you blameless unto his second Coming, is the Prayer of dear Mr. *M*—*n*,

Your Affectionate Brother and Servant for Jesu's Sake,

Joseph Periam.

The Copy of a Letter from Mr. Jonathan Barber, Superintendent (as to Spiritual Affairs) in the Orphan-house in Georgia.

Bethesda, May 16, 1742.

Dear Mr. *M*—*n*,

I have been favour'd with reading several Letters from you, since I have been at the Orphan-house. In Brother *Periam's*, I see you make Mention of my unworthy Name. I trust I need make no Apology for writing a few Lines, tho' personally a Stranger to you, I trust thro' Grace, I know something of that sweet Union between the Members of Christ's Mystical Body, and of the Desire they have of maintaining Fellowship with one another. Methinks, dear Sir, this Desire has put me upon writing to you.

I desire to bless God for that Spirit of Meekness and Lowliness of Mind, which appears to be given you: With such, and only such, will the Lord God condescend to dwell. O infinite Condescension! God's Servant *Moses* was even astonish'd at it, I believe, when he said, *Will God in very Deed dwell with Men upon the Earth!* And who can otherwise be, that have any Sense thereof? But this is the happy Privilege of God's Children: *I will dwell in them, and walk in them, says God: I will be to them a God, and they shall be to me a People.*—What an exceeding great and precious Promise is here! worth a World! yea worth ten thousand Worlds! What can they want who have a God for their Portion? in Him they must needs have all Things! Tho' never so poor in the World, yet they are rich towards God, rich in God—Sons—Heirs of God, and Joint-Heirs with Christ! and if God is their God he will be for them, who then can be against them? who shall lay any thing to their Charge; God justifies, and who shall condemn them? it's no Matter who, for they shall stand to their own Master. They are happy, on whom God smiles, tho' Earth and Hell may frown upon them, no one shall be able to separate them from the Love of God, which is in Christ Jesus our Lord: God having loved them with an everlasting Love, he will

[To be concluded in our next.]

love

Saturday, Oct. 9, 1742.

[1]

Numb. 79.

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[*The Conclusion of the Letter begun in our last.*]

love them to the End, to all Eternity. *For our God changeth not: He is of one Mind, and who can turn him?* God has promised that he will never leave nor forsake his People; and he is faithful that hath promised. Heaven and Earth may pass away, but God's Word shall be fulfilled to a Tittle.

I rejoice to hear the Word of the Lord has had free Course, and has been glorify'd among you in *England* and *Scotland*. And that the Lord has so highly favour'd and honour'd our dear Brother *Whitefield*, in making him instrumental in *turning many from Darkness to Light, and from the power of Satan to God*. I don't at all wonder to hear that he is deserted by some of his former Friends. But though Men forsake him, his God will stand by him. I hope the Lord will make you to be still a Comfort to his dear Soul. The Lord will abundantly reward you for all your Kindness to him. I have but little Time left to write to you now. It is late at Night, and my Letters must go before Morning. Be pleas'd, dear Sir, to accept these few Lines as a Token of my Love. Salute dear Brother *Whitefield* and his Wife, and yours, and all the dear Children of God with you. From

Your unworthy Brother, in our dearest Lord,

J. BARBER.

The Copy of a Letter from Mr. G——t in Charles-Town, South-Carolina, to his Friend in London.

Charles-Town, May 28. 1742.

Dear Sir,

YOU were so kind as to mention your Love to me in Brother *Periam's* Letter—It has been on my Mind since I was in *Boston* to write to you ---I believe Neglect might be as great a Reason why I did not, as to mention

tion my Fear of being forward in so doing, to a Stranger in Person---you will be pleas'd then to accept of these in much Love, from one who hopes he can say (through pure Grace) is enlisted in that Service which is perfect Freedom. Many have been the *Ups and Downs* of my Soul since our dear Pastor left us---Sometimes ravish'd with a *Pisgah View*---Other Times walking not only in Darkness, but continued Doubts, that all my former Experience was Delusion---which uncomfortable State led me to be earnest with God, that he would be pleased to give me a full Assurance of the well-being of my Soul---This I thought God had vouchsafed to me, *May* was a Twelve-month; being then upon the Mount, and, as I thought, Wing for God's Glory---but when the sensible Influence was withdrawn, I was left to walk in Darkness, and see but little Light; and my Doubts increasing, and Evidences darkned (thro' Unbelief) I did not trust in the Name of the Lord, and stay myself upon an immutable God---But, to be brief, when the Day of Deliverance drew near that I was to have a sealing Kiss, I thought if I had but a full Assurance of my Salvation, I did not care how dead I was: Thus, dear Sir, you see how ungrateful and selfish was my Disposition towards the Great God, who in a little Time gave me my Desire, Praise be unto him for the former---but mix'd Judgment with tender Mercy, in sending (according to my sinful Thoughts) the latter, Leanness into my Soul. In this dead careless State I continu'd almost ever since, except some transient Beams of Christ's lovely Face, which he was pleas'd to favour me with---but ever since, even in the darkest Times, I have not been suffer'd to let go for any considerable Time what the Lord gave me, when he visited me with the third Verse of the first Chapter of *Solomon's Song*, and the 38th and 39th Verses of the 8th Chapter to the *Romans*.---Lately he has been pleas'd to smile on me again, but find so little filial Obedience in my rebellions Heart, that when God gives me any Sense thereof, I am led to wonder why he doth not (as of *Ephraim*) say, *Let him alone*,---But, blessed be God, in and through Christ, *Ephraim* is a pleasant Child. And indeed having only an outward Sight of this, without the Application of it to the Soul, I find is apt to lead me oft on the Borders of Carelessness and Indifferency---Whereas a due Sense of the Freeness and Sovereignty of God's Grace, according to my weak Experience, humbles the Soul, and prompts it with *humble Vigour* to press forward, thro' that sweet constraining Principle of Love, which *then* keeps at a Distance all servile Fear. Excuse, dear Sir, what you discover amiss in me, and pray that God may carry me on in his everlasting Arms, from one Degree of Grace to another.---I rejoice to hear of God's providing so suitable a Daughter of *Abraham* for our dear Pastor. I also join with you in Thanks to the King of Glory, for what he hath done in *Europe*, as well as *America*.---Glorious Things are spoken of the City of our God! O that our dear Redeemer may still ride on *Triumphantly* in the Chariot of his glorious Gospel.

I beg you would favour me with a Line, which concludes me at present,

Dear Sir,

Your Affectionate Brother,
And Servant in Christ,

W-----m G---t,
The

*The Copy of a Letter from Mr. James Beaumont, an Exhorter in Wales, to
Mr. Howel Harris, in London.*

Dear, Dear Brother,

Builth, Aug. 16, 1742.

ABout an Hour and an half ago, I discours'd to many precious Souls, it being their Feast, (or Wake) from these Words---But *Thanks be to God, who giveth us the Victory through our Lord Jesus Christ.*---I had Light and Power to search their Hearts. The Lord enabled me to deal very honest with them, and not to spare them in the least. It was enough to strike a Damp upon a solid Christian to see some Professors that were there in such gay Aparent; many seem'd to be affected, and some in Tears, and some comforted. To God be all Glory, through Jesus Christ our Lord! *Amen.*

The Day I parted with you, I discoursed at *Lloywes*, and had a sweet Opportunity: After I had done discoursing, they hanker'd about me---so I began to exhort the little Children, who heard with much Attention. I travell'd the Remainder of the Night, and came to the *Gore* a little after Day, which is South-west of *Builth*---and my Brother and some other Friends, had been up all Night---their Conversation was blest, Thanks be to our dear Saviour! I discours'd that Morning to many People. That Evening we all attended the Body of a young Woman of the *Gore* to the silent Grave, whose Soul is (I believe) where happy Spirits be. After the Burial was over, I went to discourse at a House a little Way from the Church; it being our Feast (or Wake) many People came to hear. Great was the Congregation---and much was the Power the Lord gave me. Several little Children were crying out as though their Hearts had been broke in Pieces. It was like Heaven upon Earth to many precious Souls. I believe the Lord has more People among the *Radnorians*. The Lord hasten their Conversion, if it be his Will. The next Day I went with Brother *Evans* to *Nantmel*---our Conversation was sweet, blessed be the Lord!---That Night I slept at his House; the next Day I rode several Miles, and discoursed four Times.---Many at *Llanbister* seem to be under Convictions, the Lord grant they may end in true Conversion. I was in *Montgomeryshire*, where the Lord carries on his Work sweetly. I open'd my Heart to Brother *Kadman*; it was greatly bless'd to my own Soul. I believe also to him, he being so desirous that I should relate my Experience, I have order'd private Bands; they seem to be willing to have a Love-feast; in a little Time we shall have an everlasting Feast of Love in the Realms of Bliss. May the Thought of this, comfort the Heart of my dear Brother, whom I love, and shou'd be glad to be with, was it the Will of our dear Saviour. I discours'd last *Friday* about three Miles from *New-Town*, travell'd the rest of the Night, came to a Friend's House in the Parish of *Kerry* about four o'Clock; the Lord open'd a Door for me to discourse there that Morning to a large Auditory; some were in Tears; some that came in light and carnal, went away, I believe, with prick'd Consciences. They were very desirous for me to come again. I hope the Lord will open a Door in those Parts. I pray God open their Hearts for Christ Jesus' Sake, *Amen.* That Night I discours'd at *Penbont*; the Lord was there of a Truth feeding his dear Lambs. O what a gracious Master do we serve, that rewards us in this Life! and has given

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us a sure Word of Promise of an eternal Reward in that which is to come. *Faithful is he that has promis'd, who also will do it for his own Name's Sake.* About eleven o'Clock I set out from *Penbont* to the *Gore*, where the Lord safely brought me, and I was enabled to discourse to the Society. Some came from *Kington*---We had a sweet Opportunity. And now what shall I say? *Let all the People, and all Things praise the Lord.* I intend (God willing) to go to *Leominster* this Week---I hope my dear Brother will be made to remember me in his Prayers. May the Love of Christ constrain his dear Lambs to pray for a poor, blind sinful Worm, who is not worthy of the Company of the Children of God. May the Lord bless your Word and you wheresoever you shall go. May this find you under the Droppings of Christ's mood, guided by his Spirit, swallow'd up in his Will, hid in his Wounds, and piung'd in the Abyss of his distinguishing and unchangeable Love. This is the Desire of the Chief of Sinners,

James Beaumont.

The Copy of a Letter from the Rev. Mr. Whitefield, in Scotland, to Mr.

Howel Harris in London.

Cambuslang, Aug. 26, 1742.

My very dear Brother Harris,

GLAD was I last Night to receive a Letter from your dear Hands. I Glove your simple honest Heart, and earnestly pray the dear Redeemer to give you a true lasting abiding Rest in himself, Blessed be his Name, I think I can say through *Free-Grace*, I know by happy Experience what it is to pass from Glory to Glory every Day. O my dear Brother, I am opposed on every Side---The Archers shoot sore at me that I may fall, but the Lord is my Helper; He causes my Bow to abide in Strength, and makes me more than Conqueror through his Love. The Advertisement sent with this, will shew you how often I have been enabled to preach; but with what Efficacy and Success Pen cannot well describe! The glorious Jesus seems to be riding from Congregation to Congregation, and carrying all before him! Mr. *Erskine's* People have kept a Fast for me, and gave out, that all the Work now in *Scotland* is only Delusion, and of the Devil. O my dear Brother, what great Lengths in Bigotry and Prejudice may good Men run to! Blessed be God I can see the Differences between God's dear Children, and yet love them from my Heart—Through Grace I can say, I am dead to all Panics, and yet would be prudent, and not join too familiarly with Persons that differ from me, especially when I find they abuse my Condescension—What you said about dear *Wales* affected me---I lay upon my Face this Day, and for some Time pleaded, with Groans unutterable, for Direction in that and several other Matters of great Consequence---I fear my dear Brother thinks too highly of me. Indeed I feel myself to be a *poor Sinner* in *Reality*, and yet I am rich in Jesus, and lean on his loving Bosom from Morning to Night, nay, all the Day long. By his Grace alone *I am what I am*; and if he is pleased to honour me so far, I shou'd be glad to help the Brethren in *Wales*.---It may be worth while to enquire (now Matters are brought to a Crisis) whether or not it may be proper to form ourselves into a more close Body, and yet not separate

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[To be concluded in our next.]

from

Saturday, Oct. 16. 1742.

[1]

Numb. 80.

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from the Church of *England*. I am sorry to hear there have been such Divisions—But dividing Times generally go before settling Times. O my Brother, my Soul loves you. A dear Friend wrote me Word, that you were at my House—I rejoiced—and that you pray'd heartily for *unworthy Me*.—The Lord reward your dear Soul—and fill you with all Peace and Joy in believing. Our Lord is sovereign in his Dealing with his dear Children. I walk in much Liberty: O Free-Grace! Your being left so to battle, helps you to search out Hypocrites. But, Glory be to God, there is a glorious Rest which awaits my dear Brother *Harris*, and the rest of the Children of God—I think I feel a Foretaste of it now! nay, I believe I feel the Thing itself in a Degree, and when I speak of it I speak what I know! O infinite condescending God! My dear Brother, my Heart is full! The Lord Jesus bless you, and fill your dear Soul with all his Fullness—So says, and from the Bottom of his Heart prays

*Your most Affectionate, tho' most unworthy Brother,
And willing Servant in the Blessed Jesus,*

GEORGE WHITEFIELD.

The Copy of a Letter from the Rev. Mr. Whitefield in Scotland to Mr.

Daniel Abbot in Hoxton.

Cambuslang, Aug. 27, 1742.

My very dear Brother Abbot,

READ, Pray, and give Praise in Behalf of the most unworthy Wretch that was ever employ'd in the dear Redeemer's Service—I speak this from my inmost soul—I must cry out continually, *Why me, Lord; why me?* O my Brother! my dear Brother *Abbot*, I love you in the Bowels of the Immaculate Lamb—I think I could live with you always. The Lord has given you, I think, a meek and teachable Disposition. O what a sweet Thing

[2]

Thing it is to be a little Child! I am glad to hear my dear Brother is so hungering and thirsting after a continual abiding Rest in God—Assure yourself the Lord will fill and satisfy your dear Soul—He is faithful that hath promised, who will also do it. Wait, and thou shalt see and feel the Salvation of God—I think I have seen it more for some Days past, than any Journey I have fetched yet—Our Saviour loves to let us see greater Things—O for a large Heart to receive all the Fullness of God!

I rejoice to hear the Lord is with you at the *Tabernacle*. May his Glory appear and shine in it more and more! I believe it will—I, believe God will bless your School.—Our Lord's Disciples are generally too much in a hurry, at least I am—They are not content to wait—He that believeth doth not make haste. O for a passive, tender, truly broken, child-like Spirit! O that we could *watch in Reality!* and from Moment to Moment hear the Cry of every *Cross*, every *Smile*, every *Call* from God, whether by his Providence or Spirit! It is said that God brought and kept *Abraham* at his Foot—O that we were always there, waiting for Divine Direction! Blessed be his Name, I am for the most Part at the Feet of my Jesus, and indeed he sweetly teaches me really Moment after Moment—I have many Things before me now—I know dear Brother *Abbot* will help me by his Prayers. Dear Mr. C—— and Sister W—— are now praising. We shall be with them ere it be long. Blessed be God our Heaven is begun here. My dear Brother, I find much Freedom in writing to you—mind not Postage, but write often, and be as particular as you can—From, Dear Brother,

Your truly Affectionate, tho' truly sinful,
Unworthy Brother and Servant,

GEORGE WHITEFIELD.

*The Copy of a Letter from Mrs. Anne T——s, of Pembrokeshire in Wales:
to Mr. Howell Harris in London.*

Longhouse, Sept. 3, 1742.

Dear, Dear Sir,

I RECEIV'D your Letter, and the *Weekly Histories* which you was so kind as to send me. And may your dear Lord abundantly reward you for thinking on us, especially me, who am not worthy to be remember'd. I think my Soul has received some Benefit in reading them, O how sweet is it to hear how the Lord brings on his Work, I wish it was the Will of the Lord that Mr. *Whitefield* should come into there Parts; by the Assistance of God he might do a great deal of Good here.

I was at *Llissyvran* last *Sunday*, and Mr. *Howell* * *Davies* was in good Health, he preached *Saturday* Evening and *Sunday* Morning and Evening with very great Power to a great Number of People. There are many of the *English* join'd with him. He is carried on very much amongst the *English*. Blessed be the Lord the Work of God goes on among them! There were some of them cut down very much last *Sunday*. There are some Churches open'd for him at *Roos*. There is a private Society at *Pendergast*. and some Places since you were here. We had one on *Monday* Night; I hope the Lord was amongst us. There are some growing in

* N.B. This Mr. Howell Davies is a young Minister of the Established Church; and has had wonderful Success in preaching the Gospel of Christ in Wales.

Grace,

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Grace, I hope, We had two of your Society, *William Jones*, and one *Richard Tibot*, he was never here before; I think he is a true Servant of Jesus Christ; he discours'd at the Society in *Trevine* on *Wednesday* Night, and in some other Places about here. Pray do not neglect to come here as soon as possibly you can, and stay here one Night at least, but if you can stay longer, we shall be very glad. May your dear Lord be with you always, and lead you, and prosper your Work where-ever you go; may his Holy Spirit ever rest on you in all your Ways. This is the Prayer of

*Your poor, blind, ignorant, and
Unworthy Friend*

Anne T---s.

The Copy of a Letter from the Rev. Mr. Whitefield in Scotland, to Mr.

Howell Harris, in Hoxton, near London.

Glasgow, Sept, 3, 1742.

My very dear Brother,

I Wrote to you lately—Love constrains me to write to you again—My dear Brother, *Wales* is upon my Heart. I think to meet all the Brethren there together—As the Awakening seems in some Measure to be over, and there are so many living Stones, it may be Time to think of putting them together—May the great Builder of his Church guide and direct us! O that I was a little Child! Christ will make me one—even so Lord Jesus; *Amen*. I am glad to hear Matters are better than I expected at *Bristol*. We have had most blessed Days here Yesterday and To-day. I and the People have been in the Suburbs of Heaven. Blessed be God I live in Heaven daily. O Free-Grace! I see myself viler, and yet happier every Day. My dear Man, the Lord be with you, and enable you to go in and out before his People as becometh the Gospel of Christ. He only knows how I love you. Had I Time equal to my Will, you should have a longer Letter; I am; dear Man,

Ever Yours,

GEORGE WHITEFIELD.

Our tender Love to all the Society.

The Copy of a Letter from Brother Cennick, to Brother Howell Harris, in

LONDON.

Segery, Sept, 15, 1742.

Dear Brother Harris,

WHEN I wrote last, Time wou'd not permit me to write so particularly of Things as I might have done, had I had a longer Season permitted me. I think the two or three first Days after I left *London* our Saviour humbled me very much, but since he has indeed carried me as on Eagles Wings, I have leant as on his Bosom ever since I have been in the Country. I preached three Times at *Bristol*, and was receiv'd very lovingly by the Brethren there: We had also a Meeting of Brother *Humphreys*, *Lewis*, *Powell*, *Tippett*, *Grace* and *Berwick*. Brother *Humphreys* I believe will go into the Country next Week; also, I believe I shall then go into *Wales* a little Way, and so if our Saviour please, I think to come

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back by *Bristol*; whence I intend to write to you again: The Gentleman at *Swinden*, Mr. G—th—d, who hired Men to use you and I so (as is related at large in the 14th Number of this Paper) is gone to the just Judgment of God. Some say his Horse threw him; others, that he fell out of his Coach, and so broke his Neck. Also the Man who persecuted us at *Foxham* (who told me, he wanted to go to Hell to meet old *Burgess*, as may be seen in the 24th Number) was hang'd at *Gloucester*; and the others are kept in Prison. I think often on these Words, *No Weapon formed against thee shall prosper*. If you find Freedom, pray write to me often, and always pray for

Your poorest Brother;

John Cennick.

Edinburgh, September 15. Yesterday Fortnight the Rev. Mr. *Whitefield* came from *Cambuslang* to *Glasgow*, and continued preaching twice daily and two Days thrice, to very large Auditories, for near a Week: There were great Appearances of the Divine Presence every Time, especially twice when he preach'd in the Churches. He left the People of that Place in a most affectionate Manner on *Monday* was Se'nnight in the Morning; preach'd at *Camernale* twice the same Evening, and once the next Morning; and the same Day at *Falkirk*. On *Wednesday* twice at *Fersikken*, and came hither on *Tuesday* Evening, where he continues to preach twice daily with usual Power, and usually crowded Auditories. He has various Calls to various Places. People are very importunate for his Continuance in *Scotland*, but he purposes to leave it in about a Month, and to embark for *America* as soon as possible after his Return to *England*.

Errors of the Press in Mr. Howel Harris's Letters.

- NUMBER 13. Page 2. Line 5. (of the Letter) read Reports spread abroad. Line 9, for Prejudices read Prejudice. Page 3, l. 3. for several, r. general. L. 4. for which, r. This, L. 6. after receive, add them. L. 16. for now, r. more; for Teaching, r. Teachings. L. 24. after that, r. in. L. 25. after way, for is, r. 'tis.
- Numb. 14. P. 1. l. 6. after but, r. in L. 30. after appear, r. to me.
- Numb. 28. P. 2. l. 3. for Ellison r. Ellis. L. ult for and, r. or. P. 2. l. 4. before am. r. I. L. 12. for as, r. is. L. 20. after seeking, add and. P. 3. l. 5. for Power, r. Powers. L. 29. after print it, add the whole.
- Numb. 33. P. 2. l. 8. (of the Letter) for in, r. of. L. 16. for love, r. to have Love. L. 20. after and r. add Fifthly. L. 22. after God, add Sixthly.
- Numb. 38. p. 2. l. 1. blot out, they. L. 20. before press add and.
- Numb. 46. p. 1. l. 6. for our Pity, r. cr Pity. L. 12. for now, r. know. P. 2. l. 12. for don't, r. sha'nt.
47. P. 1. l. 13. after Things, add in Christ. P. 2. L. 1. after you, r. so. L. 38. r. reign with him too. P. 3. l. 3. for rediculous, r. ridiculous. P. 4. l. 9, for my, r. our. L. 12. after perish, add in the same Light. L. 16. for has, r. as.
- Numb. 52. p. 3. l. 29. (of the Letter) r. how it should cut his Heart. L. 33. after Jesus, add may be. L. 37. for loves, r. loses. P. 4. l. 1. before, if, add I say. L. 3. before proud, add but. L. 15. blot out and find. L. 26. for as, r. that. L. 40. for many, r. Man. L. 48. for love, r. lose.
- Numb. 53. p. 2. l. 2. (of the Letter) for my, r. your. L. 25. for tried, r. tired.
- Numb. 55. p. 4. l. 8. for Camar- r. Carmar- L. 9. before Thursday, add the.
- Numb. 61. p. 1. in the Date, for Llanworthadd, r. Llanwrthid, L. 3. for of themselves, r. with themselves. L. 18. for this, r. that.— *The wrong Points the judicious Reader is desired to rectify with a Pen.*

Note. I have a very long, and a very sweet Letter from Mr. Cennick, Dated from *Kingswood*, to the Society at the *Tabernacle*, for my next Paper.

Saturday. Oct. 23. 1742.

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Numb. 81.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

Those who would take these Papers constantly, may have all the former Numbers; and such Persons are desired to send in their Names and Places of Abode to the Printer above-mentioned, in order to be regularly served.

The Copy of a Letter from the Rev. Mr. Whitefield, in Scotland, to Mr.

Howell Harris, in Hoxton, near London.

Ballinierief, Sept. 10, 1742.

My very dear Brother,

WE are now in a Lady's House, in our Way from *Glasgow* to *Edinburgh*, which we hope to reach this Night. Our gracious Saviour has been wondrous good to me. Never was my poor Preaching attended with such Success before. My parting at *Glasgow* was very affectionate and melting. The Congregations, I think, always increased, as well as the Power, O Free, Free Grace! Pray write to me often. My Wife expects a long Letter. Dear Brother S——s and his Wife join with us in sending hearty Love. I have lately had some sweet Teachings. I believe the holy Spirit is teaching the Soul every Moment. O that I may always hear his blessed *small still Voice*! Opposition increases against me. My Strength is proportionable. The Lord covers my Head in the Day of Battle. Glory, Glory be to his great Name! Adieu. I am in the Bowels of the undissembling Christian Love and Fellowship, my very dear Brother,

Ever, ever Yours,

GEORGE WHITEFIELD.

The Copy of another Letter from the Rev. Mr. Whitefield, in Scotland, to

Mr. Howell Harris, in Hoxton, near London.

Sept. 16, 1742.

My very dear Brother,

THIS Day I receiv'd your very sweet Letter. I like your honest guileless Spirit, God will bless you, God has been with me much to-day. My dear Brother, I intend to visit *Wales*. I feel a sweet Union to Brother W——s, and all that love the Lord *Jesus*. Pray tell Brother *Abbott*, I intend to answer his, and Brother *Lewis's* next Post. I am now weary. I am not idle through Grace; but when I go to Bed, I weep, and am asham'd I can do so little for God. I experience fresh Teachings daily,

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and

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and walk in Light and Power. O free Grace! My dear Brother, I want to wash your Feet. My Soul is full of Love. Adieu. Who knows but you may go abroad? Watch and Pray, and write next Post. I will be as open as you will: You shall always know my Heart. Pray for my dear Family. I believe the *Spaniards* have not taken *Georgia*. I am glad you have wrote to Mr. *M'Culloch*. You are much beloved here. I am told you are bless'd at the *TABernacle*. May the ever-blessed *Jesus* bless thy dear dear Soul more and more a Thousand Times. With a Heart brim-full of Love, and a deep sense of my own Nothingness, and yet solid Happiness in the Glorious *JESUS*, I subscribe myself, my dear Friend and Brother, ever ever Yours,

George Whitefield.

P.S. *All with me send hearty Love.*

The Copy if a Letter from Mr. John Cennick, to the Society at the Tabernacle, London.

Kingswood, Sept. 9, 1742.

To the Society of *JESUS CHRIST* our *SAVIOUR*, who know Him, or follow on to know Him, *Greeting.*

I Think it right that I should not be as a Stranger to you, but as often as I can, I ought to let you hear from me; that you may know our Saviour's Work prospers in my unworthy Hands; and that I am indeed highly favoured of the Lord every Day more, and more. I should have written before, but my Hands have been full of my Father's Business Night and Day. O 'tis pleasant, 'tis unspeakably pleasant to work for God! I often think I would not but be a Disciple of *Jesus* for all the World! The World, did I say? I would not but be a Christian for ten thousand Times ten thousand Worlds! Ever since I left *London* I don't know that I have been destitute of the Presence of God, *my God*, nor without the comfortable Knowledge of his Love to me, one Moment! I can say, the Liberty of the Children of God is a glorious Liberty! O that you my dear, dear People knew what it was to *come up out the Wilderness leaning on the Beloved*, as I do! I have found much Sweetness in every Place whither the Lord hath sent me. While I was in *Wales* I had continually some of the Brethren with me, and enjoyed much of the Communion of Saints all the Time I tarried there. When I came back to *Bristol* and *Kingswood*, the Brethren very lovingly received me, and while I was with them at *Kingswood*, they seemed so stirred up that it appeared as when they were first awakened, *O how greatly have I been bless'd with this People!*

On *Saturday* last I went to *Longley*, a Village in *Wiltshire*, and tho' it rained all the Afternoon hard without ceasing, the House was full of People, who came round about to hear me. The next Morning I preached with very great Power from the Lord at *Little-Sommerford*, from these Words, *Lord I am oppressed, undertake for me!* At Noon I preach'd again at *Brinksworth School*, where also many found the Presence of God, and as for me I was seated under the Lord's Shadow with hidden Manna. In the Evening I preached at *Foxham*, and afterwards staid with the Private Society there, who were all melted with Tears as the Lamb of God opened my Mouth, *Monday*
about

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about Noon, I return'd to *Brinkworth*, and preached there again, I believe the House was as well filled as the Day before (it being the Day of their yearly Revel, or Feast.) few I am persuaded who was with us was present at it. Among the People were (I believe) about eight or ten Soldiers, who behaved with uncommon Seriousness and Gravity. Several of them were so much affected that they wept. *O may they become good Soldiers of Jesus Christ.*

At *Avon*, on *Tuesday*, I was carried out very much to speak from these Words. *Her Ways are Ways of Pleasantness, and all her Paths are Peace.* It was as if the Lord had been putting on my Armour for the same Night's Trial, for at *Longly* in the Evening, a Gentleman (one *W----r C-----n*) of that Place, came to the Barn where we met, and came up to me into the Pulpit, but made no Noise 'till we had ended the first Hymn, and the first Prayer; and then he asked me, *What Religion I was brought up in?* I told him, *I had no Religion but Form 'till lately.* He asked again, *what Form I was brought up in?* I said, *in that of the Church of England,* He asked again, *why I left it?* I told him, *if any were, we were the true Church of England, and pointed to the People.* Why (said he) *what Fault do you find with the present Church?* I said, *they did not preach, neither believe the Homilies nor Articles, nor preach Christ!* Here the Gentleman seemed amazed out of Measure! and cried out, *Not preach Christ! Not preach Christ* and turning to the People, said, *What! is not Christ preached in the Churches?* some answered, *No Sir, we never heard the Gospel preached before now in our Lives.* Well, then (said he) *you shall hear nothing here to-night; go home! go home! there shall be no Preaching here to-night.* And then I asked him; *Sir, will you be pleas'd to answer me one Thing? Pray what Religion are you of?* *Church of England* (said he) *Do you believe the Articles?* (said I) *Yes* (said he) *I believe the Articles of Religion.* *Do you believe that every one must have the Spirit if God* (said I) *before he can do any good Work?* *No,* (said he) *every Man must not have the Spirit of God.* Then some-body put up a Common-Prayer-book, and I opened it upon the thirteenth Article, and he read out aloud, *Works done before the Grace of Christ, and the Inspiration of His Spirit, are not pleasant to God* but (said he) *this don't say we must have the Spirit in Us:* Then I mentioned how it was required of the Ministers ordain'd to serve in the Church, to answer to that Question, *Do you think that you are inwardly moved by the Holy Ghost to take upon you this Office?* He denied there was any such Question asked; and stood strongly against having the Spirit in us: and asked me, *if the Spirit came into my Mouth, or if it was in my Body?* I said, *He was in my Body:* And shew'd him the 17th Article, where it was written of Election, that it was full of Comfort for *such as FEEL in themselves the Working of God's Spirit, &c.* He read it over and over, but still denied it was to be received inwardly. And last I repeated two or three Scriptures, and that, *Behold I stand at the Door, and knock, if any Man hear my voice, and open the Door, I will come into him;* that of *Joel* in the 2d of the *Acts*; but he would not believe me 'till I turned to them, and shewed him them; and then he said, *But in how many Places do the Scriptures contradict themselves? So Sir,* (said I) *what a Christian be you!* and then he turned upon me, and said, *Since you have mentioned a Place out of the Revelation*

pray

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pray tell me the Meaning of the Beast there with seven Heads and ten Horns. Why Sir, (said I) I believe it may mean the Romish Church: the seven Heads are the seven Hills on which Rome is built: The ten Horns are ten Kings which reign'd there; and I believe you are one of her Members. He would have asked me more Questions; but I told him, the People would want to go Home; and I begg'd he would be so good as to let me speak to them. No, (said he) there shall be no Preaching here to-night. And then he began hullooming and beating on the Pulpit; and at last put out all the Candles; and then laid on the Pulpit with his Stick, his Feet, and Hands, that at last he split it down, and ceased not for near an Hour thus to make a Noise. Then one brought in a Candle, and we sang a few Hymns, and parted. In the Morning he came to trouble us again, and brought a Bell, as did one or two more; and getting among the People, they swore and curs'd and hulloo'd so long as they might; but the greater Part of the People were nothing hindered, but waited on the Word, and joined in the Singing comfortably. After I had ended, with those that came with me from Kingswood, I went to Hampton in Gloucestershire; and were very much refresh'd in our Way, and when we came thither. Indeed I believe the Lord hath a great Work to do in this Country. The People flock to the Word as Doves to the Windows, To-Day I came hither. O may my coming be blessed of the Lord! On Monday I shall set out (if our Saviour please) for Wales; where I am to stay, I believe, about four Days. I think often on you, and pray for you without ceasing; so do for me: And whenever you are nigh the Lord let this be your Prayer: *Lord remember deal very tenderly with our poor Brother,*

John Cennick.

(This Day is published, Price Three-pence.)

An Account of Joseph Humphreys's Experience of the Work of Grace upon his Heart.—Psal. lxxvi. 16. *Come and bear all ye that fear God, and I will declare what he hath done for my Soul.*

Psal. cxvi. 10. *I believed, therefore I have spoken.*Psal. xxxvi. 7. *That I may publish with the Voice of Thanksgiving, and tell all thy wondrous Works.*

Psal. ciii. 2, 3, 4. *Bless the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities: who healeth all thy Diseases. Who redeemeth thy Life from Destruction: who crowneth thee with Loving-kindness and tender Mercies,—*

London: Sold by J. Lewis in Bartholomew-Close; S. Mason, in Woodstreet; and at the Tabernacle.

(This Day is published, Price Four-pence.)

A Vindication and Confirmation of the remarkable Work of God in New-England, Being some Remarks on a late Pamphlet, entitled, *The State of Religion in New-England since the Rev. Mr. George Whitefield's Arrival there. In a Letter to a Minister of the Church of Scotland.* By George Whitefield, A.B. late of Pembroke College, Oxford. Glasgow, printed: London, reprinted; and Sold by S. Mason, near St. Alban's Church in Woodstreet. 1742.

From the GLASGOW WEEKLY HISTORY.

A Letter from Mr. Periam in the Orphan-house in Georgia, to the Rev.

Mr. Whitefield.

Bethesda, May 1, 1742.

Dear and Rev. Sir,

I Received three Letters from you dated, *July 24, Oct. 12. and Dec. 7.* which came to Hand the 30th of *April* following. I received them very late at Night, when I was in Bed and asleep; the News soon awaked me, but what can express the Delight and Comfort I had in reading them;

[To be concluded in our next.]

Indeed

Saturday. Oct. 30. 1742.

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Numb. 82.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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[*The Conclusion of the Letter begun in our last.*]

Indeed they were sweet to my Taste, yea sweeter than the Honey and the Honey-comb; Oh! how did they draw my Soul up to the Author and Fountain of all Good, from whom alone every good and perfect Gift cometh. I had for some Days before been brought very low, which made them still the more welcome. And now I am set down with a great Desire to write to you. I know you long to hear how the Lord has dealt with me: Why indeed like himself, he has shewn himself to be a Long-suffering God, and full of Compassion; he has not dealt with me according to my Sins, nor rewarded me according to my Iniquities; I cannot but cry out that 'tis of his Mercy that I am not consumed, because his Compassions fail not, Oh! he is a God of Love, a God of Mercy; *his Mercy endureth for ever. Praise the Lord O my Soul, and forget not all his Benefits, who for giveth all thine Iniquities, and crowneth thee with Mercy and Loving-kindness.* Was there ever such a Monument of God's free distinguishing Grace, as poor sinful wretched me, for I am a Worm and no Man, I am nothing of myself, and often Wonder why the Lord suffers such a poor Creature to live, *but he will have Mercy on whom he will have Mercy.* What the Lord intends to do with me I know not, perhaps I shall know more hereafter. I see more and more the Weight and great importance of my present Business, and how utterly unfit I am to undertake it, but I am daily looking unto the Lord from whom alone cometh my Strength. I know there is nothing to hard for him to bring about, for he is the Lord *Jehovah*, and with him there is everlasting Strength, and he giveth Power to the Faint, and to them that have no Might he will increase Strength. Has he set me to Work? and will he not give me Strength? Yes, I am sure he will for he is not an hard Master. I trust by and by, he will make me out of Weakness to wax strong. O how I long to feel his Power and Strength, that so I may be willing to spend and to be spent in his Service. Indeed my dear Brother I count it a great Honour, and Happiness to be employed for the glorious *God-Man, Christ Jesus*: What, to be a Servant of the king of Kings, and the Lord of Lords! Oh wonderful

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derful Grace! Surely his Service is perfect Freedom; and nothing seems to bow me down more than when I am under that Deadness. and Distress of Soul, which makes me to drive on so heavily in his Service. Oh! how sweet then are the Visits of his Grace. Methinks I care not how he deals with me so that he accomplishes his good Will and Pleasure in me the sovereign Displays of his Grace, more and more convinceth me, that 'tis not of him that willeth, nor of him that runneth: He must work in me to will, and to do of his good Pleasure, for from him only is my Fruit found. And blessed be his Name, that my Stock is in such good Hands, he knows best how to order Matters, both for his own Glory and my Good. Alas! what a poor Carver should I be for myself, O my dear Brother, how precious is the Thoughts of Christ's Fullness to me, here would my Soul for ever dwell; Glory be to his great Name, *that he has led Captivity Captive, and received Gifts even for the Rebellious*, that while I was an *Enemy Christ should die for me!* Was ever Love like this? O for that happy Day when we shall be enabled to sing the Song of the Lamb, and become a continual Sacrifice of Praise, and Love to our dear Saviour, who has loved, and Washed away our Sins in his Blood.

I desire to praise the Lord who is pleased to give you such Success; this indeed is Meat and Drink; to hear of the Growth of our dear Lord's Church; how faithful is he that hath called you; who will according to his Promise, make every Thing you do to prosper, in Spite of all Opposition from Earth and Hell, What tho' the Archers may sorely shoot at you, and grieve you, yet your Bow shall abide in its Strength, and the Arms of your Hands be made strong by the mighty God of *Jacob*, Go on, my dear Brother, and may the Lord give you Ten-thousand Times more Success, and make you to surmount every Difficulty: His precious Blood will make you more than Conqueror over all, and your light Afflictions are working for you *a far more exceeding and eternal Weight of Glory*; Heaven and *Christ*, the Heaven of Heavens will make amends for all; O may you still go on *from Strength, to Strength, till you appear before your God in Zion*. The Thoughts of your being longer absent from us; at first struck a Damp upon my Spirits (for I long to see you that you may impart to us some spiritual Gift, to the End we may be established) but I was rebuked by these Words; *Wist ye not that I must be about my Father's Business*; this stops my Mouth, and makes me cry, *Father thy Will be done*. Pray be as particular as your Time will admit in the Account of the Lord's Work; when you made mention of the glorious Work of God, I could not but cry out with *Simeon, Lord now lettest thou thy Servant depart in Peace*. O that our dear *Emanuel* may still reign 'till he has accomplished the Number of his Elect, and put all his Enemies under his Footsool: Even so come *Lord Jesus*, come quickly.

I fear I try your Patience, but I cannot leave off; I bless the Lord for having provided you a Help-meet, O how good and gracious is the Lord who leads us in the most difficult Paths, and makes every crooked Way straight before us, may the *Lord Jesus* bless you both, make you to walk together as Heirs of the Grace of Life, pray my Love to her in the Bowels of *Jesus Christ*.

I wish I could speak a Word, that might comfort you about the Children under my Charge; but at present there is a general Unconcernedness
and

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and Dealness among them. The Lord's Spirit bloweth when and where it listeth. This is my Comfort, that their Salvation does not depend upon their Wills, but God will make them willing in the Day of his Power; and all that are Christ's shall come to him. I think they are improved in their Reading, the least of them can read a Chapter distinctly, I have set most of them to write about six Months ago, and they can write a legible Hand, and when they grow up, and their Judgments are stronger, I shall put them into *Arithmetick*, I have not been enabled to speak much to them of late, but God has given me a continual Spirit of Grace and Supplication for them. This Work I know is of God, he has given a Seal and Earnest, and by and by, I doubt not, will give us the full Inheritance in his own Time and Way: Wait my Soul on God, who performeth all Things for thee.

The Lord is pleased to bless us with Health, and we are supply'd with the Necessities and Comforts of Life; and I trust we live in Peace and Love; but I shall trouble you no further about this Matter, as I trust you will have other Accounts. We are become a poor despised People, and yet I hope for *Christ's* Sake: Most of our Friends are very cold, but what matters this, if we have but the Friend of Friends, for tho' all Men should forsake us, yet will not he.

I know you will praise the Lord for his Mercy to me and my dear Wife, to whom the Lord hath been graciously pleased to give a Son, he is between three and four Months old, we are at present in a low Estate, but he will help us, he will make our Wilderness like *Eden*, our Desert and barren Soil, like the Garden of the Lord; I think I have experienced that Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God. In all my Afflictions his Word is my Comfort.

Pray let us hear from you as often as you can, if you knew the Benefit that we receive from your Letters, I am sure you would think it Time well spent to write to us often. I am with tender Love to you and yours, wishing that Grace, Peace and Love, may be multiply'd among you. *Your weak unworthy*

Brother and Servant, in Christ,

J. Periam.

P.S. Be pleased to send a Parcel of Bibles; they are much wanted, and I should be much obliged to you for Mr. *Emanuel Bridge's* Works [of *Yarmouth*] what few I could borrow, and have read, have been much blessed to me and many others here, and pray remember my dear Father, and Brother and Sister, and all my dear Brethren and Sisters in *Christ*.

A Letter from the Rev. Mr. Lawson, Minister at Closeburn, to the Rev. Mr. M'Culloch, Minister at Cambuslang.

Closeburn, May 23, 1742.

Rev. and very dear Brother,

FROM the Time I first heard of the extraordinary Work at *Cambuslang*, I conceived a good Opinion of it from several weighty Conversions. I was much perswaded that the Work would appear remarkably to be of God, which I signified to as many as I convers'd with on the Subject.

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Subject. And notwithstanding of all I heard to its Disparagement, and to render it ridiculaous to the World, as if it had been mere Whim and *Enthusiasm*, or Delusion of Satan, I still preserved very good Thoughts of it, and strong Expectations and Hopes, that the Issue would be good; but upon your Invitation to me to come and see, and give you some Assistance, from my being an Eye and Ear-witness; I was very much confirmed in my former Thoughts, and to believe that the Work is a special, a peculiar and extraordinary Word of God, which History can perhaps scarcely instance the Parallel of, in its different Circumstances, since the first Ages of Christianity. I bless God I had the Opportunity put in my Hand, of being present to see and observe a great Number of Men and, Women, and some very young People, under deep and bitter Convictions and Distress, as ever I knew any particular Persons to be under at any Time, all eagerly seeking after Relief. Distress like that of a Woman in her very last Pangs of Child-birth, longing and crying with Bitterness for Relief; or of a most affectionate Person, deeply afflicted upon the Death of their dearest Relation, their Husband, their First-born, or only Son. Or like *David*, when made to roar all the Day and Night. I convers'd with some who by common Fame; and their own voluntary Acknowledgment, made with Shame and Blushing, had been great Debauchees, extremely wicked, and scandalous in their former Life, and who came to hear Sermon at *Cambusang* with no good Design, particularly a Man and Woman well known to many in your Bounds, whom God in his Mercy (according to my Judgment) has pluck'd as Brands out of the Burning. As they had been very wicked, so their Convictions were very strong and bitter. They were known to be under them for a considerable Length of Time, and were put to the utmost Extremity before they met with Deliverance and Ontgate; and yet the Lord in Mercy, made their Extremity his Opportunity in working for them, and giving them Relief; and among other Methods, he dropp'd in comfortable Scripture Expressions into their Mind, such as, *Be of good Cheer, thy Sins are forgiven thee*; or as *Isa. iv. 10. Fear not, I am with thee*, &c. In a Word, their Deliverance seems to be agreeable to God's Way of dealing with his People, whom he brings from under the Spirit of Bondage under the Conduct of the Spirit of Adoption. I also observed several other Exercises already mentioned by Ministers and others, and particularly the great Joy some were filled with upon obtaining an Outrage, and the savory Sense they seem'd to have of Religion, of the great Favour and Condescension of God to them, resolving for the Time to come (through the divine Goodness) to love God and all their Neighbours, and to live holy and exemplary Lives; and, in a Word, to *follow the Lamb whithersoever he goes*. I can further say, That I never saw such a Keeness, nay Greediness, and such close Attention to hear the Gospel as with you. For tho' you and I, upon *Sabbath* last, preach'd to ten thousand People, or above that Number, as some thought; yet the whole Multitude seem'd to attend most closely, and for any Thing I could know, without wearying; for they appear'd still desirous to hear more. Dear Brother, the Lord has put much Honour upon you, in making you such a happy Instrument in this Work. May the good Lord preserve and strengthen you to shine further in doing him great Service for the future. May the good Work begun,

which

[To be Concluded in our next.]

Saturday, Nov. 6. 1742.

[1]

Numb. 83.

The *WEEKLY HISTORY*:

OR,

An Account of the most Remarkable Particulars relating to the present Progress of the Gospel.

London Printed by J. Lewis in Bartholomew-Close, near West-Smithfield.

[Price One Penny]

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[*The Conclusion of the Letter begun in our last.*]

which is now spreading through the Neighbourhood, prosper much, and extends itself to this Place, through the Nation, and to other Places of the World, to the Glory of Sovereign Free-Grace, to the Lessening and Removing the Evils, and Confusions in the Midst of us; to the great Honour of Religion, and the Good of Souls. I crave that you and your People, and the Saints who join with you, may plead with God, that he may remarkably visit our sinful Bounds, that our Fleece may not be dry, when that of others is wet. *I am,*

*Rev. and dear Brother, Your most
Affectionate and Humble Servant,*

John Lawson.

The Priesthood of CHRIST.

1. **B**lood has a Voice to pierce the Skies,
Revenge, the Blood of *Abel* cries;
But the dear Stream when *Christ* was slain
Speaks *Peace* as loud from ev'ry Vein.
2. Pardon and Peace from God on high,
Behold he lays his Vengeance by,
And Rebels that deserv'd his Sword
Become the Fav'rites of the Lord.
3. To *Jesus* let our Praises rise
Who gave his Life a Sacrifice;
Now he appears before his God,
And for our Pardon pleads his *Blood*. *I. W.*

The Copy of a Letter from a Friend in the Country, to the Printer of this Paper.

My dear Brother in Christ,

Oct. 15. 1742.

IThank you for your Letter. I rejoice in the Lord's Goodness to you and others, in applying his own Truths with Power to your Hearts, so weak-

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ly stammer'd out by a Babe. I rejoice in the Lord's Kindness to me, in making my weak Attempts to serve him and his People, acceptable to you. *Not unto us, not unto us, O LORD, but unto thy Name be all the Glory!*

Glad am I to hear, what Haste our Lord makes, that his glorious Kingdom comes, that he has begun to shake the Nations: O may the Shake be general; and the Desire of all Nations come! My dear Brother, we had Need to be ready. There's no Time for us to sleep now, *The Bridegroom cometh!* O let us arise and trim our Lamps, lest he find us unprepared! Surely that great and wonderful Work which *Christ* is doing in the World, at this Time calls aloud upon us, *Christians*, to arise out of our carnal Security, to put off the Deeds of Darkness, to put on the Armour of Light, and as Children of Light to stand prepar'd for the Glory of the approaching Day. Even of that bright Day, when the Knowledge of the LORD shall cover the Earth, as the Waters do the Sea; when *Jew* and *Gentile* shall be brought into one Fold, and one Lord shall be Shepherd over them! When the LORD shall be King over all the Earth, shall Reign in *Mount Sion*, and before his Ancients gloriously! Surely our Lord in his Word, and by his present Work says, *I come quickly*. Let us in Transports of Love and Joy say, *Amen! Even so come Lord Jesus!*

I am glad, my dear Brother, that you have Boldness through the Goodness that is in JESUS, even in the Views of your Self-Emptiness. It is Christian-like, Believer-like, to be Nothing in ourselves, and ALL, in CHRIST; who is our ALL! Oh it requires much of the Wisdom and Strength of Faith, to look well into our own Vileness and Emptiness, without unbelieving Dejection; and to feel and see ourselves full and glorious, by our LORD's Beams and Streams, without Self-Exaltation! Oh how apt are we to look upon ourselves in a separate View from Christ! To look upon our Wants in a separate View from his Fulness; and to look upon our Supplies in a separate View from the glorious Fountain whence they proceed: And so on the one Hand, to sink into Discouragement; and on the other, to make Idols of our Lord's' fair Jewels! Oh we have Unbelieving, Self-exalting, and in both, CHRIST-Excluding Hearts! The Voice of proud Unbelief, in all. Its various Ways of Working, is, *None of Christ! None if Christ!* And the Grace of our Lord Jesus Christ is sufficient for us: To forgive our Sins to subdue our Iniquities, and to give us humble Faith; the Voice of which, with a louder Cry, is, *None but CHRIST! None but CHRIST! He is ALL, and in ALL! The LORD, and Our LORD! and unto Him be all the GLORY!* And happy are the Souls, whose Language is This! and happy They, when This is their Voice! CHRIST will say of them, in the Infinity of his Grace, from his own Beauties, Imputed and Imparted, *Thou art All-Fair my Love, there is no Spot in thee!* And they again will reply, *Thou art Fair my Beloved; Fairer than the Children of Men, Fairer than Angelick Glories, Immensely Fair, and Altogether Lovely!* How Blessed then are the Souls that Believe in JESUS, and have Communion with Him by Faith! That have an Interest in CHRIST's Love, and fellowship with Him therein! And that this, my dear Brother, may be your Daily Privilege, is, the hearty Desire of

Your Affectionate Friend and Servant in the Lord,

N. B.

N. B. A Copy of the following Letter was sent by Brother *Cennick* in the Country: to be inserted in the *Weekly History*.

From one of the Society in London, to Brother Cennick,

Oct. 12, 1742.

Dear Sir,

O The amazing Love of the dear Lord JESUS! What an endearing Character did you leave of him! O if it had not been for that, what would have become of me! For indeed he is *the Friend of Sinners*, I have found him so: O how sweet is it to bunch into the boundless Ocean of the Love of God, in the dear Redeemer; there I am in a safe Bark, come what Weather will, Storms without, or Fightings within; for I have got such a Pilot, that will land me safe in the Haven of Bliss: O how sweet is it to have the Sails of Faith spread wide; and the sweet refreshing Gales of the Blessed Spirit, wafting me to the desired Object of my Soul! But, O! for some Days past I have been weather-bound, and I thought it was with me as it was with St. *Paul* in his Shipwreck, *the Sun and Stars did not appear for many Days*; but O the blessed Angel of the Everlasting Covenant stood by me, and kept me from Fear; so that I am fully persuaded it was for my Good, and I do believe that was cast out which was the Cause of the Storm, The dear Sun begins to shine; O may he ever shine upon you, and may not the least: Cloud interfere, till he shines in his full meridian Glory. The LORD my GOD is good, I have found him faithful to his Word. I find that I must still have that Almighty Power to keep the old Man under, as I had at first to give him that deadly Wound. O the glorious Power that there is in the Bleeding Lamb! The Drop that I have had is so sweet and powerful, that I long to drink deeper and deeper: O that every Sinner living, knew the cleaning and all-powerful Virtue thereof! O may the dear Lord Jesus make you instrumental to lead many and many Sinners to himself, as you have often lead me, that they with you and I, may sing forth his Praises who is worthy! O the amazing Depth of Electing and Everlasting Love! though I am not worthy, yet my Beloved is worthy! though I am nothing, yet He is my All in All! O dear Sir, the Lord can bless a few Lines from you, as he has been often pleas'd to bless what he has enabled you to deliver: I trust he will not let you forget poor sinful vile me. May the dear Lord Jesus still pour down his Blessings upon you, is the sincere Wish of

Your Affectionate Sifler,
in the Bleeding LAMB,

C. H.

The Copy of a Letter from Brother Herbert Jenkins, an Exhorter in Wales, to the Printer of this Paper.

Dear, Dear Brother in Christ,

Oct. 7, 1742,

LAST Saturday was Se'n-night, the Lord brought me safe here, Brother *Cennick* was over here with us, and I believe the Lord bless'd him much—I preach'd once at *Avon* in *Wiltshire*, and the Lord came sweetly among us. I was invited to stay that Way a Week or a Fortnight, but could not conveniently, nor did I find my Call clear then, tho' since

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I promised to go and stay there some Time, God willing, very soon, I would not willingly run before my Master any where, but simply to follow Him.—Last *Sunday* was Se'n-night, I went to a Society at *Llanvihangel*, an the Lord Jesus did pour out his Spirit abundantly among us; my Soul was filled as with *New Wine*. It is sweet indeed to preach *Jesus Christ*, and *Him Alone!* without mixing Self and *Him* together. The Commotion that was among the People is inexpressible. Our dear Saviour did sweetly feed his dear Lambs, and indeed I was drawn out of myself exceedingly, so that I desired only a Pair of Wings like a Dove's that I might fly and be at Rest: Glory, Glory, Glory be to *Free-Grace!*

Last *Friday* I went to visit the Societies in *Glamorganshire*, and I believe my going that Way was of the Lord, *Friday* at Noon I preached in *Mynyddeslwn*, and sweet was the Power the Lord gave me to preach the Gospel---Before that Time I had been in much Heaviness, under manifold Temptations, but then I began to find Freedom in my Soul; my Heaviness was taken away, and Jesus shone sweetly on my Soul, as he has done now many Times since I came into *Wales*; so that I am persuaded 'twas God's Will that I shuld come into the Country—When we are in his Will, all is well. *Friday* at Night I went to *Caerphilli*, and met many of the dear Brethren, and the Lord came among us in the Chariot of his Love, and kindled a Flame in our Souls.—A glorious Opportunity indeed! it was most Gospel-Food for the Lambs, and the Bread of Life was distributed in Abundance among us, blessed be his holy Name! O what am I, to be so favour'd of the Lord, as instrumentally to break the Bread of Life to his dear Children!---*Saturday* I Went to *Lantrissant*, and on the Way met a dear Brother; and the Lord refresh'd us sweetly on the Way with his Presence. It was their *Wake* there, and I preached on *John viii. 36, If the Son shall make you free, you shall be free indeed.* I had Power to shew how Christ does Redeem and Save his People from the Guilt and Dominion of Sin, and also from the Strength and Power thereof, &c. Here also the Spirit of the Lord did move upon the Face of our Souls.---Some Persecutors came to hear, but the Lord enabled me to lift up my Voice like a Trumpet, and all seem'd serious, and behav'd civil:---From thence I went to *Cardiff*---the Society was over e'er I got there; but Providence directed me to some of our Brethren, and immediately many came together, and we had a sweet Opportunity here also, blessed be God, O how tenderly Jesus deals with his dear Lambs! Indeed I feel much Sweetness in enjoying Fellowship with Him. O how he carries me in his Arms! Sure I enjoy a Heaven upon Earth! I am amaz'd to think that one so vile, unclean, selfish, proud, and unthankful as I am, shou'd be thus honour'd of the Lord! O my Brother, help me to praise the Lord; and pray that I may be always kept to lie low at the Feet of Jesus. *Sunday*, at Seven in the Morning, I discours'd at *Cardiff*; and many of Brother *Wesley's* People came to hear me. Here again my Heart burnt within me when I preach'd the Love of Christ.---O the Love of Christ! sure it is sweeter than Honey, and stronger than Wine; and indeed I believe it was shed abroad in many Hearts there. Sure there are none so happy as the *Seed Royal, the Sons and Daughters of the Most High.* We parted in much Love, and they invited me there again.---At Ten I went to the *Old Furnace*: But such an opportunity I had but seldom before.—I discours'd on *Eph. ii. 1.*

[To be concluded in our next]

And

Saturday. Nov. 13. 1742.

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Numb. 84.

The WEEKLY HISTORY:

OR,

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[*The Conclusion of the Letter begun in our last.*]

And you hath he quickened, &c. O how sweetly were the Children's Souls refreshed, when I had Power to shew how that in Christ we have all Things, as Life, Light, Power, &c. that is *both the Author and Finisher of our Faith.* Sure the Presence of the Lord Jesus did fill the Assembly; and I believe the Bread of Life was distributed abundantly among, us: O who are so happy as the Ransom'd of the Lord!—At Three I went to the *Van*, near *Caerphilli*, where none of the Brethren had been before; here was an exceeding large Congregation; and about the Middle of the Discourse the power of the Lord came among us as a mighty Rushing Wind, and there were but few dry Cheeks: The Lord Jesus did ride in the Chariot of the Everlasting Gospel, and I believe got himself the Victory! O how sweetly did the Lord enable me to invite poor Sinners to come to Christ without any-thing, from the Parable of the two Debtors to the one Creditor, *when he had nothing to pay he freely forgave them both*, and I believe at least that some of the Seed that was sown fell into good Ground, all Glory be to *Free Grace!* O that I may always be kept as a little little Child! At Five I went to *Fodfford*; O how sweet 'tis to be on the Wing, spending and being spent in the Work of so good and tender a Master: Indeed there is a great Reward in the Work. A glorious Work indeed! Here my Body at first was very weak, but Strength was given me according to the Day; I discours'd. on 1 *John* iii. 2. *Beloved, now are we the Sons of God, &c.* Our Saviour did not forget us here also, but gave us to drink some of the new Wine; and one of our Sisters that was in Darknes; had some Comfort; and also one of the Brethren that did doubt the Love of Christ to him, was fill'd and humbled wonderfully. O amazing Work indeed!—Again we hid a Private Society and had Freedom to open our hearts to each other, and enjoy'd sweet Fellowship. Indeed the great Shepherd of the Sheep came amongst us and fed us as with Marrow and Fastness. We spent the Night till past One in the Morning in praying to, and praising the dear *Immanuel.* We were all as one Man and parted, I hope, in the Spirit of our dear Lord. Indeed this was

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one of the glorious Days of the Son of Man; and a Foretaste of the Everlasting Sabbath of Rest in the Realms above. Hasten the Time, O dear Jesus, that the Work may be finished and perfected! that Death may be swallowed up in Victory! Now my dear, dear Brother, what shall I say? (if I had Time and Place I cou'd, write much more) but that there is more Sweetness in having fellowship with the father and with the Son, than ever I thought to be. O my Brother, Help, help me to praise the Lord Jesus; for sure *his Mercy endureth for ever!* I must conclude with my hearty Love to all the dear Lambs of Christ in the *Tabernacle*. All Hail, Happy you highly favour'd of the Lord! May you go on from conquering, and to conquer, and follow the Lamb whither soever he goeth, till the Time that all the dear Family may meet in *Sion*, to sing the Song of *Moses* and of the *Lamb*. Even so Lord Jesus. *Amen* and *Amen*.

O my dear, dear Brother L——s, Farewel in the Lord Jesus. Your most affectionately and cordially in the dear *Immanuel*,

Herbert Jenkins;

*A CALL to the Sleeping Virgins. Which was read in the Society at the
Tabernacle, on Monday, November 8, 1742.*

HEAR! *Virgins*, don't ye hear a mighty Sound,
Of your *Redeemer's Conquests* all around?
Of num'rous, swift *Conversions* to the *LORD*?
As HE rides through the Earth, on's Gospel-Word?
Behold sweet *W——D*, and his Brethren dear,
Rais'd up to preach the *Gospel* every where!
See how they *Fly* as't were through every Place,
Unweary'd, to proclaim *Salvation-Grace!*
See with what ardent *Zeal*, what fervent Love
To *CHRIST* and Souls, these *winged Flames* do move!
See how the *Holy Ghost* on them doth rest!
See how their *Labours* in the Gospel's blest!
Great Things in *England, Wáles, and Scotland* wrought,
And in *America* to pass are brought:
Awak'ned Souls, warn'd of the *Wrath* to come,
In *Numbers* flee to *JESUS*, as their Home!
By Men *unthought of*, *GOD* his Arm makes bare,
And with his *chosen Servants* doth appear.
See how by *Them*, he *Calls* lost Sinners Home!
And *warns* the Unbeliever of his Doom!
Yea, see the Saints *call'd* from their Laziness,
To rise in Faith, and put on holy Dress:
To stand as Men prepar'd to meet the *LORD*,
Who comes *Triumphant* on his mighty Word!

What is this *News*, that flies throughout our Land?
What is its *Voice*? is't not, *The Lord's at hand!*
What think ye, *Virgins*, of the *Midnight-Cry*?
Don't it begin to Sound, *The Bridegroom's nigh!*
Go forth to meet him, ye that own his Name,
In Faith and Love, with Lamps of shining Flame!

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Oh blessed Tidings! joyful News to Come;
 Who long to see the SAVIOUR'S Kingdom come!
 Wake, *drowsy Virgins*: Is't not Time to rise?
 No longer *Sleep*, lest CHRIST should you surprize,
 Don't say, We look'd for CHRIST another Way,
 For th' *Midnight-Cry* by other Men than They.
 But Oh, *regard* the Message of the LORD,
 By whomsoever he will send his Word.
Slight not his Work, lest you his Spirit grieve;
 And he shou'd you to your own Spirits Leave.
 Join not with those that are CHRIST'S Enemies,
 That hate the *Lord*, and this his Work Despise;
 That to his Holy SPIRIT do despise,
 And shut their Eyes against this glorious Light.
 The Work is GOD'S, and 'tis *exceeding Great*:
 And yet may be but in its *Infant-State*.
 Who knows to what a *Height* this Work will rise?
 And how 'twill *Triumph* o'er its Enemies?
Great Things, from *small Beginnings*, GOD hath brought;
 To shew his *Power*, by which alone they're wrought.
 He works by Things *despised*, to *display*,
 His *Sovereign-Grace*, and *Creature-boasting* Slay.
 By Things which are not, Things he makes *to be*;
 In which doth shine the GODHEAD'S Majesty.
 Then *listen, Virgins*, to your coming LORD:
 And cry *HOSANNA*, Let Him be *ADOR'D!*

The Copy of a Letter from Sister S. C. to Brother J. G.

September: 1742.

Dear Brother G.

WITH great Satisfaaion I receiv'd your last; and glad, yea very glad, that the Saviour and you are so intimately acquainted. Be sure at all Times when you feel him, to remember to ask for a fresh Supply of Oil. Be often trimming your Lamp, and as often in Expecattion of the Lamb's Coming. 'Tis well to wait in Stillness of Mind on the dear Redeemer. Every fresh Visit puts us on the Wing, and creates in us a greater Longing to have this earthly Tabernacle dissolved. O my Brother, Faith is a choice Gift; for by that we dive into the Mind of Christ, and by that we receive of him Strength to obey his Will. Oh to feel ourselves always on the Wing of Faith! What an excellent Shield is this always to carry about with us! Let the Enemy fling his fiery Darts; this keeps them from wounding or hurting us. Truly I think the more Darts, the brighter the Shield. Indeed 'tis grievous to the Flesh, but profitable to the Spirit, to have all our Weapons kept in Exercise. I am sure the Enemy is made an Instrument most Times, of doing me more good than he is aware of. I find that Scripture true, which says, *All Things shall work together for good to them that love God*. The Saviour deals very tenderly with me, and inclines my Heart to ask according to his own Will, which I most surely receive. I can't help thinking but he has something to do by, or for

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for me. He gives me more of his Presence than usual, and often whispers, *Be Strong*. But O I am encompass'd in a Body of Flesh, which would willingly have the Crown without the Cross: But who ever had the one without the other? This treacherous Self often causes a War, and in the midst of the Combat bids me resign; and was not my Captain near to encourage me, I certainly should give up. But herein also is shewn the great Love of our Master; he suffers us to be tempted to convince us of our Weakness, and while we are falling, catches us in his tender Arms, and carries us in his Bosom; and as we lay all covered over with Shame, and by a blushing Silence own our Fault, he smiling, shews us of his Fulness. O my Heart at this time is filled with his Divine Presence! and I can say nothing but, *My Love, my Dove, my undefiled!* Oh this Saviour of mine! how lovely he is! Who would but have a few Trials, when the Time is so short that will bring us Face to Face! O my dear Jesus, hasten the Time when the Sowers and Reapers shall sit down at the Marriage Supper of the Lamb, and for ever feed on the Fulness of God! *Amen*. My dear Brother, I am black, but comely in the Sufficiency found in Jesus.

Your Sister,

S.C.

Another Letter from the same Sister, to Brother G.

September: 1742

Dear Brother,

I Have just Time to let you know, I am nearer and nearer the dear Lamb. I feel he loves poor unworthy me. I see more and more every Day that, *Great is the Mystery of Godliness*. We are miserable and wretched without our Saviour: Therefore it would be well if we did consult him on all Accounts. You may remember it is said, *He that believeth shall not make haste*. Let us then that do believe, wait patiently on the Lord, for such shall renew their Strength. The Desire of my Soul is that I may never *Do!* the least Thing without knowing it first to be his Will. Nay, *Do!* did I say? I would not *Speak* or *Think* if I could help it. But such is the Depravity of our Natures, that we want to *Do* and *Speak* all to our own Glory. The Scenes are amazingly changed with me. When a Temptation comes, I do not refrain for fear of Hell, but by the Grace of God I can say, *How can I do this great Evil, and sin against my dear, dear Master!*

Your Sister in Jesus,

S. C.

(This Day is published, Price Three pence.)

AN Account of *Joseph Humphreys's* Experience of the Work of Grace upon his Heart.—Psal. lxvi. 16. *come and hear all ye that fear God, and I will declare what he hath done for my Soul.*

Psal. cxvi. 10. *I believed, therefore I have spoken.*

Psal. xxvi. 7. *That I may publish with the Voice of Thanksgiving, and tell all thy wondrous Works.*

Psal. ciii. 2, 3, 4. *Bless the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities: who healeth all thy Diseases. Who redeemeth thy Life from Destruction: who crowneth thee with Loving-kindness and tender Mercies.—*

London: Sold by J. Lewis in Bartholomew Close; S. Mason, in Woodstreet; and at the Tabernacle.

Note. Now this first Volume is finish'd, we purpose (by God's Leave) to begin the next Volume in a more commodious Manner; and (as we are likely to be furnished with more Materials) we intend therefore to let our Readers have more Reading for their Money every Week than they have heretofore had.—It is to be printed in a neat Pocket Volume; and to be deliver'd (*every Week, as it was at first*) and the *Tabernacle*, and at *Peoples Houses*, at the Price of *One Penny*. The large Title, which was us'd to take up so much Room, will be left out, which will make more room for useful Reading.