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.

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CORRECTIONS.

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

105 for *run* read *were*.
106 dele *and*.
114 l 6 dele of them.
133 l 30 r they long'd.
134 l 9 r and earneſtly.
138 l 6 r ſaw his Kingdom
167 l 14 r ſome were.
l 34 r Converſions.
185 l 32 r dying Day.
252 l 6 r of their miſerable
263 l 31 r of the Churches.
265 l 28 r ſuffer much.
272 l 30 r Quietus.
280 l 36 r to be better.
282 l 40 r EX ILLIS.
307 l 24 r the leaſt Bleſſing.
328 l 17 r He alſo.
337 l 29 r On Tueſday (Morning.
l 30 r Weſt Precinct.
344 l 12 r their baptiſmal.
348 l 19 r their Sins.
354 l 24 r thô three or four (as I remember.
355 l 11 r give us as.
358 l 14 r I. II.

See p. 415.

THE

Christian History;

Saturday MARCH 3. 1743,4. № 53.

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

I. Authentick Accounts from Miniſters and other creditable Perſons of the Revival of Religion in the ſeveral Parts of NEW-ENGLAND.

II. Extracts of the moſt remarkable Pieces in the *weekly Hiſtories* of Religion, and *other Accounts*, PRINTED both in *England* and *Scotland*.

III. Extracts of WRITTEN LETTERS both from *England*, *Scotland*, *New-York*, *New-Jerſey*, *Penſylvania*, *South-Carolina*, and *Georgia*, of a religious Nature, as they ſhall be ſent hither from creditable Perſons and communicated to us.

IV. In Intervals of freſh Occurrences, and on other Occaſions, it is propoſed to give the Reader the *moſt remarkable Paſſages Hiſtorical* and *Doctrinal*, out of the moſt famous OLD WRITERS both of the Church of *England* and *Scotland* from the Reformation, as alſo the *firſt Settlers* of *New-England* and *their Children*: that we may ſee how far their pious *Principles* and *Spirit* are at this Day revived; and may guard againſt all Extreams.

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

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

SECT. I.

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

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

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

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

Eternity.

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

SECT. II.

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

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

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

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

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

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

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

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

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

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

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

(*The Remainder in our next.*)

THE

Chriſtian Hiſtory;

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

Saturday MARCH 10. 1743,4. § N°. 54.

Mr. WILSON *of Diſtreſſes and Joys finiſhed.*

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

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

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

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

SECT. III.

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

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

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

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tual Food, Manna *rain'd down immediately from Heaven*, *the* HOLY SPIRIT *ſent on Purpoſe to refreſh and ſupport him*; *thoſe* Joys *which differ rather in Degree than Kind from thoſe which are to be his final Portion.* Cauſes of the Decay of Chriſtian Piety, Chap. 1.

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

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

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

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

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

SECT. IV.

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

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

Tractator, † and then I began to ſuſpect out of what Chimny came all this Smoke. For this Account doth that Gentlemen give us of the *holy Prophets* mentioned in *Scripture*: "That "their *Revelations* proceeded from the Strength and Heighth "of Imagination and were diverſifyed according to the dif-"ferent Temper and Conſtitution of their Bodies, which "cauſed different Workings in their Fancy. Hence, he "ſays, thoſe *Prophets* that were of cheerful and debonair "Complexion, prophecied altogether of Peace and Proſpe-"rity, Victory over Enemies, and all Things to Men's "Hearts content; theſe being ſuch Things as beſt ſuited "with their Imaginations. On the other Side, thoſe *Pro-"phets* that were ſad and melancholick, or of angry and "moroſe Tempers, they altogether propheſied of War and "Blood-ſhed, Deſolation and Deſtruction: theſe being ſuch "Things, as their drooping and dejected Fancy did moſt run "upon. Accordingly he tells us, that whatſoever *Revela-"tions* the *Prophets* received, they did not at all better or "advance their Underſtandings, or beget in them any ſolid "Knowledge: They were good honeſt Men indeed, but "none of the wiſeſt: for Men of Note, for Wiſdom, ne-"ver were *Prophets*; that being a Work that belongs to the "Imagination, and not to the Judgment." In the ſame Chapter he undertakes to give us a Reaſon why *Joſiah*, when he had heard the *Book* of the *Law* read in his Ears, and was thereby made apprehenſive of ſome impendant Calamity; would not ſend to the Prophet *Jeremy*, (though then living) "Becauſe (forſooth) he was a melancholick Man, and one, "who, by his many Sufferings and hard Uſage, ‡ was "grown weary of his Life, and therefore was not likely to "propheſy any Good. But he choſe to ſend rather to the "Propheteſs *Huldah*, who being a Woman, and ſo [it ſeems, "according to the Softneſs of that Sex] more inclined to "Tenderneſs and Compaſſion, was a fitter Inſtrument for "GOD to reveal his Mercy by."

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† *Tractat. Theologico Polit.* Cap. 2.

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

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

Revival of *Religion at* HARVARD in the *County* of *Middleſex*, about 50 *Miles weſtward* of BOSTON: In a Letter from the Rev. Mr. SECCOMB, Paſtor of the Church there, to the Rev. Mr. PRINCE.

Rev. Sir, *Harvard, Feb.* 20. 1743,4.

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

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

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

From

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

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

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

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

(*The Remainder in our next.*)

THE

Christian History;

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

Saturday MARCH 17. 1743-4. § N°. 55.

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

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

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

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

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

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

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

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

But then,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To the Author of the CHRISTIAN HISTORY.

SIR,

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

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

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

The

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

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

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

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

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

Devil

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

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

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

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

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

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

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

(*The Remainder in our next.*)

THE

Chriſtian Hiſtory;

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

Saturday MARCH 24. 1743,4. § N°. 56.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JOSEPH PARK.

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

West

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

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

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

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

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

BEside these general Designs, the *Society* undertook in the Year 1710 the Management of such Charities [illegible] should be put into their Hands, for the Support [illegible] ment of the *Protestant Mission*, then [illegible] King of *Denmark* at *Tranquebar* in the *East-In*[illegible]

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

Which Account is as follows, viz.

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

School

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

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

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

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

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

(*The Remainder in our next.*)

ADVERTISEMENT.

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

THE

Chriſtian Hiſtory;

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

Saturday MARCH 31. 1744. § N°. 57.

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

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

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

The *Portugueſe* (beſides 5 Boys and 5 Girls from abroad) of - - - - - - - - 16 Boys,
and - - - - - - - - - - - - - - - - - - 17 Girls;
Maintained with all Neceſſaries by Benefactions from *Europe*; making in all 172 Children.

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

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

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

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

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

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

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

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

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

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

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

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

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

Saltzburgh and *Georgia*.

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

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

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

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

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

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

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

IF the *Athenians* baniſh'd from their Country one *Protagoras*, becauſe he rais'd diſputes about the *Gods* (though he did it rather in a philoſophical and inquiſitive, than profane Way) and caus'd his Writings to be publickly burnt; ſhall we ſuffer *Men* [he means the *Chriſtians*] (pray give me Leave in the Heat of Diſcourſe to ſpeak out my Mind freely) I ſay, ſhall we ſuffer *Men* of an *unlawful*, *infamous* and *deſperate Faction*, without fear of Puniſhment to attempt againſt the *Gods*; and gathering together a *Company* of *ſilly* and *ignorant* People, eſpecially *Women*, who by Reaſon of the Weakneſs and Credulity of their Sex, are eaſily deceiv'd and impos'd upon; train them up to a wicked Confederacy, or rather Conſpiracy; into which they are not initiated by any holy Rites, but by *impious Crimes* practis'd in their *Night-Conventicles*, *ſolemn Faſts*, and *horrid* and *inhuman Feaſts*? Theſe are the People that ſculk in the Dark, and flee the Light, who are mute in publick, and full of chat in their private Aſſemblies. They with Horror and Diſdain look upon our *Temples* as polluted Graves; they ſpit at our *Gods*, deride our Ceremonies, and pity others, whilſt themſelves are moſt of all to be pitied. They ſlight the *Dignities* of *Prieſthood*, and contemn the *ſacred Purple*, whilſt themſelves have ſcarce Cloaths to cover their own Nakedneſs; and out of a ſtrange Madneſs and unheard-of Boldneſs, they make

nothing

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

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

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

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

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

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

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

THE Christian History;

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

Saturday APRIL 7. 1744. § N°. 58.

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

Glocester, March 1744.

Reverend Sir,

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

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

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

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

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

The said Account we have thought proper to insert as follows,

" There

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

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

[*Thus far the printed Account.*]

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

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

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

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

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

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

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

Your most obliged humble Servant,

JOHN WHITE.

The

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

From a Country Miniſter, to the Publiſher.

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

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

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

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

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

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

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

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

(*The Remainder in our next.*)

THE

Christian History;

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

Saturday APRIL 14. 1744. § N°. 59.

The Remainder of the Letter begun in our last.

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

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

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

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

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

cenſure

cenſure (*Math.* vii. 1.) they don't yet know what it is to paſs through ſeveral *Winter Seaſons*, nor how their Graces may abide the Proof or Trial from the Fleſh, the World and the Devil, with all the Principalities and Powers, for ten, twenty or thirty Years together. *Therefore ſtand by Faith; May they not be high-minded, but fear*, leſt they alſo fall into the like ſpiritual Slumber, which they juſtly cenſure; which bears the Likeneſs of Death to diſtant Spectators, tho' it is not ſo in Reality---*I ſleep* (ſays the Spouſe) *but my Heart waketh*, &c. In this State Corruptions are viſible, but Grace is hid and undiſcovered, without intimate Acquaintance. Indeed this appears to be *Satan's* Hour, and the Power of Darkneſs; he ſeems to have got the Church like *Peter*, into the Sieve of Temptation, and ſifts us as Wheat, when Grace, like the Wheat, falls to the Bottom, and Sin, Corruption, and Infirmities, like Chaff, appear uppermoſt. *May the Lord that has choſen* Jeruſalem *rebuke the Tempter, awaken the ſlumbering Virgins, give us all one Heart, and one Way, and prepare us for the Bridegroom's Coming, who ſeems not to be far off.* To this, I truſt, both *Fathers* and *Children* will ſay, *AMEN!* being, I preſume, what both daily pray for. But, I truſt, the Night of Slumber is far ſpent, and the Day is at Hand; though it will be a dreadful Day to the Wicked, and to Sinners in *Zion* (*Mal.* iv. 1. *Iſai.* xxiv. 2 *Theſſ.* i. 7, 8, 9. *Mat.* xxv. 11, 12.) it will be a joyful, a glorious Day to the Godly, who are waiting for the Coming of the LORD (*Mal.* iv. 2. *Iſai.* xxv. 7, 8, 9. *Mat.* xxv. 10. 2 *Theſſ.* i. 10. *Tit.* ii. 13, 14.) Yet *for the Diviſions of* Reuben *there ſhould be great ſearching of Heart*, in as much as they weaken the Hands of the Godly, make the Hearts of the Righteous ſad, obſtruct the Progreſs of the Goſpel, grieve the *Holy Spirit*, and gratify the *Devil*, and are highly diſpleaſing to GOD; therefore he will ſend the like Spirit and Power of *Elijah*, before the Coming of the great and dreadful Day of the LORD, *to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers* as a Means to prevent his ſmiting the Earth with a Curſe (*Mal.* iv. 5, 6.) I long to be delivered from myſelf, and to live, to act, and ſpeak in GOD (*Rom.* viii. 1. *Gal.* v. 17. My Prayer is done. My beſt Wiſhes attend you, and all the dear Friends of CHRIST, (*Joh.* xv. 14.)

I remain yours, moſt affectionately, &c.

J------n O------y.

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

London Weekly Hiſtory, *No.* 47.

My very dear Fellow Travellers,

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 in yours -- All his Attributes are for you --- His very Juſtice pleads for you — He has made a Way for his Love to flow without Interruption like a River to your Souls---His Power and Faithfulneſs are all for you--- The more Wounds you have yet unheal'd, and the more Ignorance is yet not diſpell'd by his glorious Light, the more Pity he has for you.

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

not overcome them, therefore he became your Captain and King, and overcame them all in his own Perſon, and has bruis'd their Head in entering to your Souls; and has engaged to caſt them all out by little and little, and to reign 'till he has ſet all your Enemies under his Feet, that being freed from their Hands, you might ſerve him in Holineſs and Righteouſneſs. He ſaw that when he had given you Faith, you 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 mighty Power thro' Faith, and took all on his own Faithfulneſs, ſo that becauſe he changes not, none ſhall pluck you out of his Hands; becauſe he is greater than your Hearts, and has Power over all your Enemies, therefore he can give to you eternal Life.

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

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he watches over you, and is resolved to make all Things work for your Good! You may, and shall suffer more or less with him, but you shall reign with him. Death can have no Sting, when he has answer'd all the Demands of the Law for you---- Satan himself, and ungodly Men, and even the Remainder of Corruption yet warring in you, shall be to 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 rejoyce 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 monstruous must Railing and Backbiting, and Evil-surmising, be among the Lambs of the meek Jesus! Of all the crying Sins of the Nation, none can be so terribly dreadful as to find Pride and Resentments, Murmurings, and Narrowness of Heart, among the Followers of the humble Lamb of God. Are you call'd out of the World, and is your Treasure in Heaven? What have you then to do with Treasures here! What! a Heaven-born Soul to treasure on Earth! The Thought of it is ridiculous! What! serve the two 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 Loyterers, and proud unbroken Hypocrites; and weed them out, remembring they are Objects of your Censure, as well as Drunkards and Harlots, and more likely to corrupt you: if you will indulge them, you will find God will withdraw from among you. Remember, God sent to the Highways and Hedges to call you in, he found you in your Blood, he has done Wonders for you, when no Eye did pity you. He has led you as dear Children, fed you with Manna, and shall you then now dishonour his Name, and grieve his Spirit, and give Room to his Enemies to blaspheme, by your careless and light Behaviour? Shall you Parents not shew a spiritual Tenderness to your Children, watching over them, carrying them in the Arms of your Faith before the Throne, and using all Means toward bringing them to the Kingdom of the dear IMMANUEL? --- Shall you Children not shew a Spirit of Pity, Tenderness, and Forbearance, even towards your carnal Relations;

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

And you of the *establish'd 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 Respecter of Persons when you see God is not!--- If they have received the Holy Ghost as well as we, shall you not hold Fellowship with them, when you see yourselves you shall reign with them hereafter to all Eternity? And when you visibly see and meet God in every one of these Denominations, shall you set up any Party against that which God owns, let it be which it will?--- There are none of all these Names in Scripture; there is there but *one* Church, Christ has but *one* Body---There is but *one* Spirit, and *one* Faith, and *one* Hope of our Calling--- We are all call'd to *one* Work, to fight under *one* Banner, and to aim but at *one* End, and to walk but *one* narrow Road of Self-denial; there is but *one* Thing needful to know, God in Christ reconciled to us.--- Beware then of entertaining and allowing in your selves, and as much as in 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; but still try your Hearts; are you free to be every where, hearing, praying, singing, communicating the Lord's Supper, &c. where he himself and his

Disciples

Diſciples are.--- I think that is contrary to the Goſpel of Chriſt, ſo to join to any Party, as not to be free to join with all other Parties of Believers.--- Want of breaking down this Wall of Bigotry in our Hearts and Practices, is a great weakning to the Hands of Chriſt's Soldiers; who hereby are divided, and by the Cunning of the Enemy, and the Remainder of Self yet unſubdu'd, come often to tear one another, inſtead of building up one another.--- I believe it is the Will of my dear Lord, that ſince we can't come to underſtand ſome Texts about Church Government, and about the Time or Mode of Baptiſm, and ſome other little Externals that are ſoon to periſh, all Miniſters ſent and taught of God of every Perſwaſion, ſhould meet to relate their own Experiences to each other, in order to remove all ſecret Suſpicions from their Minds, of each others Grace; and to lend their Pulpits to each other alternately, which they well may, when they preach nothing but the ſame Chriſt, and that have been taught of God themſelves, not touching on thoſe Things they can't ſee alike; bearing a publick Teſtimony againſt the ſelfiſh Spirit of Party Zeal, eſpecially every one among his own People; and 'till this becomes our Practice, and all are willing to communicate together, taking no other Name to go by, but that of *Chriſtian*, and no other Diſtinction, but *Believers* and *Unbelievers*, requiring no other Qualification for Church Membership, but Proofs of a ſaving Acquaintance with the Lord Jeſus, by a lively Faith, productive of Holineſs in Heart and Life, making itſelf more 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 could find ſufficient Room to hope were born of God, though they cou'd not agree with me in my Judgment about ſome Externals; and would think it my Duty to give them their Liberty to join with any others that ſhou'd appear to be Part of Chriſt's Body; and ſo leaving others (that have God among them, and are taught of God) to join with me, and leaving mine to join with them, is, I think, ſaving our ſelves from Schiſm: And I believe want of this Tenderneſs and Love was one great Cauſe of ſo many Separations, perhaps; and 'tis in vain to preach up a catholick Spirit, and Love, and Union among all, 'till the Lord has inclin'd every one to renounce all Names, & to be dead to his own Party. (*To be finiſhed in our next.*)

THE

Chriſtian Hiſtory;

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

Saturday APRIL 21. 1744. § Nº. 60.

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

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

HOWELL HARRIS.

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

My dear Friend,

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

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

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

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

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

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

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

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

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

when Men shall revile you, and say all Manner of Evil of you falsely for the Son of Man's Sake. You shall then become the peculiar Care of Heaven, and God even the Father shall make up the Loss of all your Friends, by being your Friend himself; then shall you know that the very Hairs of your Head are number'd, and the Benefit of that Promise, *I will never leave you, nor forsake you.*--May these Considerations prevail upon you to seek his Face.--- Hear for yourself ---Beg of the Lord an unprejudic'd Mind.---Seek the Knowledge of Salvation with Simplicity of Heart, and the Spirit of Truth shall keep you from being deceived.---Again I would pray you to receive the Gospel; for as yet I fear you know it not. It is something more than you are aware of.---It cost the Son of God his Life to bring it into the World: And it is as much as your Life is worth, It is as much as your Soul is worth, not to embrace it.---Don't look at the Meanness of the Messengers, for they are God's Choice. *He chooses the weak Things of the World to confound the Strong, and base Things, and Things that are despised, yea, and Things that are not, to bring to nought Things that are,* 1 Cor. i. 28.--The blessed Jesus himself lived and died a Stumbling-Block to the World in this respect.--His Manger---His Deserts and Mountains--His Flight from Place to Place---His Cross and contemptible Treatment and Mockery, are notable Encouragements for his despised Followers.---Take heed therefore lest ye despise one of his little Ones; for in Heaven their Angels do always behold the Face of God. Are they destitute of outward Advantages, so was their Master:--- It is enough for the Disciple to be as his Master, and the Servant as his Lord. If He comes mortifying the Pride and Taste of the World, so must they. The World was his Humiliation, and it must be theirs. Hereafter shall the Triumphs of the LAMB be sung; and they alone will be blessed that love his Appearing.---That you may be found in that happy Number, is the earnest Prayer of

Your sincere Friend,

J. B.

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

Dear Dear Sister, *June* 1743.

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

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

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

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

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

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

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

PETER THACHER.

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

Middle-

Middleborough, Decem. 11. 1741.

Dear Brother,

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

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

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

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

Your sincerely affectionate Brother.

PETER THACHER.

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

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THE Christian History;

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

Saturday MAY 26. 1744. § Nº. 65.

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

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

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

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

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

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

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

Middleborough, *April* 9. 1744.

My dear Children,

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

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

I ſubſcribe your loving Father,

PETER THACHER.

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

Extract of a Letter *lately arrived, from the Rev. Mr.* ROBE *of* Kilsyth, *to the Rev. Mr.* PRINCE.

Reverend and very dear Sir,

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

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

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

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

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

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

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

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

Rev. and dear Sir,
Your moſt affectionate Brother and
humble Servant in our deareſt Lord,
JA. ROBE.

Kilſyth, Nov. 3. 1743.

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

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

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

I am your affectionate
humble Servant in our Lord Jesus,
JOHN SYMS.

SOUTH-CAROLINA and GEORGIA.

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

Rev. and dear Sir,

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

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

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

JOSIAH SMITH.

Charlstown So. Carolina,
March 5. 1743,4.

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

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

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

happy

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

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

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

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

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

CORRECTIONS *from No.* 53 *inclusively.*

PAge 2, Title, read *Distresses* and *Joys*.
p. 4. l. 9. r. *Solomon* tells us, *Prov.* 18. 14.
p. 5. l. 17. r. *Psal.* 5. 14, 15, 16.
p. 13. l. 21. r. HARVARD, *a Town of about a* 100 Families *in the County of* Worcester,
p. 28. l. 24, 25. r. *Ceylon* and *Java* in the *East-Indies*.
p. 29. l. 32. r. *Accounts* as follow.---
p. 37. l. 14, 15. r. Mr. *Lorrain*'s Translation, (perused and approved by Dr. *Tillotson*) in the following Terms.
p. 45. l. 5. r. in an *uncommon* Manner.
p. 52. l. 8. r. and all he has is your's
p. 53. l. 3. r. entering into your Souls;
p. 55. l. 18. r. Respecters of Persons
p. 69. l. 9. r. makes this clear
l. 11. r. *Suasiones*
p. 71. l. 5. r. Instruction.
p. 78. l. 9. r. *July* 3. 1706,
p. 80. l. 4 from Bottom,--- r. and suffering bitter
p. 85. l. 19. r. one of his Children
p. 87. l. 14. r. *Sirach*
p. 93. l. 11. from Bottom,--r. with so much Grace,

THE Christian History;

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

Saturday JUNE 7. 1744. § N°. 66.

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

Rev. Sir, LYME *East Parish April* 3. 1744.

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

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

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

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

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

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

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

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

1. Becauſe

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

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

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

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

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

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

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

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

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

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

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

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

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

Sundry

Sundry *Children* ſeemed greatly moved, and ſome hopefully converted, and continue to give hopefulSigns of a realChange.

From the *firſt* of *April* 1741, for ſome Months ſeldom a Sermon was preached here but there was *ſome viſible Effect* of it either in Perſons Crying-out, under a Senſe of Sin and divine Wrath, or overcome with a Senſe of the Love of GOD and CHRIST.

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

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

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

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

And

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

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

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

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

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

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

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

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

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

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

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

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

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

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

warned

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

The said HYMN is as follows,----

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

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

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

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

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

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

(*The Remainder in our next.*)

THE Christian History;

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

Saturday JUNE 9. 1744. § Nº. 67.

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

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

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

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

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

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

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

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

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

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

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

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

George Griswold.

An

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

Lyme *East-Parish* April 9. 1744.

Rev. Sir,

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

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

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

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

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

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

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

Sermon

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

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

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

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

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

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

George Griswold.

Account of the Revival *of* Religion *in the* WEST PARISH *of* LYME *in* CONNECTICUT, *about* 130 *Miles Southwestward of* Boston, *in a Letter from the Rev. Mr.* Parsons, *Pastor of the Church there.*

To the Reverend Mr. PRINCE *of* Boston.

Lyme April 14. 1744.

Rev. Sir,

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

and

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

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

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

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

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

(*To be continued.*)

THE

Chriſtian Hiſtory;

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

Saturday JUNE 16. 1744. § Nº. 68.

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

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

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

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

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

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

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

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

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

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

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

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

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

ſurprizing

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

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

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

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

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

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

Imagination, a ſudden Fright, or bodily Diſeaſe. And this I have ſeen to my Satisfaction formerly, before ever I was a Preacher of the Goſpel, as well as more lately. As them, theſe bodily Seizures may ariſe from, or be occaſion'd by many other Things beſides the Influence of the Holy Spirit upon the Soul, it is not reaſonable to conclude that they do ariſe from that Scource, without ſome further Evidence to convince us of it. Nor,

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

(*To be continued.*)

THE

Christian History;

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

Saturday JUNE 23. 1744. § N°. 69.

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

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

And,

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

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

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

lical

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

† Mr. *Whitefield*'s Letter, p. 22.

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

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

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

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

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

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

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

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

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

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

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

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

(*To be continued.*)

THE

Chriſtian Hiſtory;

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

Saturday JUNE 30. 1744. § Nº. 70.

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

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

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

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

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

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

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

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

I hope, Rev. Sir, you will pardon all my Digreſſions: I chuſe to relate the few Things that I give an Account of, in that Order of Time, in which I obſerved them, and noted them in my Diary. About this Time, the Rev. Meſſieurs *Lord* of *Norwich*, *Owen* of *Groton*, and other Miniſters in the *Eaſtern* Parts of this Government, ſent Letters, inviting me to viſit them, to ſee the Work of the Lord, and help them alſo; (for it was common in that Day for Brethren to ſend for each other to preach.) After ſome Struggles with my ſelf, I conſented to go; and accordingly ſet out on the 8th of *June*, intending to preach ſome few Sermons before I return'd. The ſame Day I preach'd for Mr. *Leavit* of *New-Salem* at his Deſire, and there I obſerv'd a ſolemn Attention; Concern in the Countenances of ſome, & Delight in others. I have had ſome Acquaintance with the People in that Place ſince that Time, and believe that there is a conſiderable Number of Perſons ſavingly converted in the late Seaſon of Grace. From thence I went, the ſame Day at Evening, over to the *North Pariſh* of *New-London*, and *June* the 9th preach'd *two* Sermons for Mr. *Jewett*; under which, but *eſpecially* the *firſt*, there was a great and general Concern *viſible* in the Faces of the People: weeping, ſighing and the like among the *Aged* and the *Youth*, while many of the *Children* of about *ten*, *twelve*, and *fourteen* Years old, cried aloud, and ſpake ſome ſuch Sentences as theſe, viz. What muſt I do? I never honour'd this great King! ‖ Lord Jeſus help me! &c. From thence I haſtned over to *Norwich*, becauſe Mr. *Lord* expected me to preach a Lecture for him that Evening. And when I came there, there was a great Aſſembly gather'd, to which I preach'd from *Pſal.* 119.59,60. they gave very ſolemn Attention; and there was a Concern apparent, by Tears and Sighs, in almoſt every Corner of the Houſe. The next Day I preach'd another Sermon for Mr. *Lord*, the viſible Effects of which were not ſo great as the firſt. I obſerv'd a great flocking of the People, not only to hear the Word, but to their *Paſtor* for Advice. Mr. *Lord*

‖ I was preaching upon the kingly Office of Chriſt.

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

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

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

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

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

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

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

(*To be continued.*)

THE Christian History;

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

Saturday JULY 7. 1744. § Nº. 71.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(*To be continued.*)

THE Christian History;

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

Saturday JULY 14. 1744. § N°. 72.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Works

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

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

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

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

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

(*To be finished in our next.*)

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

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

THE

Christian History;

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

Saturday JULY 21. 1744. § N°. 73.

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

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

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

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

Your affectionate, unworthy Brother,
JONATHAN PARSONS.

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

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

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

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

Rev. Sir,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Alſo

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

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

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

(To be finiſhed in our next.)

THE

Christian History;

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

Saturday JULY 28. 1744. § N°. 74.

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

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

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

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

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

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

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

That

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

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

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

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

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

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

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

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

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

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

David Hall.

Salem, May 28. 1744.

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

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

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

Progress of the Work at KILSYTH.

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

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

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

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

was

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

Chriſtian;

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

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

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

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

THE

Christian History;

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

Saturday AUGUST 4. 1744. § N°. 75.

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

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

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

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

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

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

who

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

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

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

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

Reverend Sir,

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

with

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

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

Craigannat, Sept. 9th, 1743. WILLIAM KNOX.

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

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

DAVID LITTLEJOHN, Elder.
WILLIAM BOW, Elder.
PETER BALL.

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

SIR, Muthell, August 29th, 1743.

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

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

than

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

(To be continued.)

THE

Christian History;

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

Saturday AUGUST 11. 1744. § N°. 76.

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

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

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

both

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

I am Sir your moſt humble,

and obedient Servant,

W. H.

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

Of the Revival at EDINBURGH.

September 10. 1743.

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

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

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

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

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

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

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

Extracts

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

The Progreſs of the Revival at Kilſyth.

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

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

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

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

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

(To be continued.)

THE Christian History;

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

Saturday AUGUST 18. 1744. § N°. 77.

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

The Progress of the Revival at Kilsyth.

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

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

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

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

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

The

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

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

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

Rev. and dear Sir,

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

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

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

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

gives

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

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

Subject

Subjects of this extraordinary Work, 'tis naturally to be expected, that the Evidence we have of their Perseverance, will be widely different, in different Persons, in so much, as to make it extremely difficult, if not impossible, for one to reduce his Observations on these, to a distinct Method: And I shall therefore content my self with a simple Relation of the following Facts: That I, as I believe all my Rev. Brethren, in whose Congregations this Concern appeared, endeavoured in conversing with these distressed People, to enquire with all the Care we could, into the Grounds and Reasons of their Concern; and to distinguish betwixt these who appeared to have distinct and scriptural Views of Sin, in its Nature and Consequences, and those whose Disquiet seemed to arise from no other Cause, than some moving Terrors. It was of the first Sort, I thought we had Warrant to hope well. Of the second Sort, I confess I expected, that so soon as their Imaginations cooled, their Concern would cease, and they be the same, if not worse than formerly. But tho' I do not know one Instance, of any of the first Denomination, of whom I dare say that they are fallen *away*, (whatever Anxiety I may have about some of them) yet Praise to infinite Sovereign Grace, that some of these of the second Sort, from whom I expected nothing, seem to bring forth Fruits meet for Repentance; yea the peaceable Fruits of Righteousness. And even imaginary Ideas, appear to issue in a solid and glorious Work, of the Spirit of the Lord. As this Observation will be best illustrated by Examples, I give you the following, but without condescending on Names. A Man aged about 30 Years, brought up in his Youth, without any Sort of Instruction, or Example of Religion; who, on the contrary, had learned no more of it, than to blaspheme sacred Things, by cursing and swearing, the Sum of whose Character, was a grossly ignorant, sottish, careless, slothful, drunken, prophane Creature, as the Country afforded, about 18 or 19 Months ago he came to dream some frightful Things, as of People he was related to, telling him that they were absolutely assured of the Flames of Hell, and that he was in the same State, if he did not change his Way, &c. This produced in him great Terror, while his Ignorance of the Principles of Religion, put him out of the Way of obtaining Relief, on Scripture Grounds.

(To be continued)

THE

Chriſtian Hiſtory;

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

Saturday AUGUST 25. 1744. § N°. 78.

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

The Progreſs of the Revival at Campſy.

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

ment,

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

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

Methods

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

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

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

which is not only allowed, but even commanded, be admitted in this Case, we must assert the Perseverance of very considerable Numbers. Can we hear rude and illiterate Country People, expressing a lively Grief, because of the Wandrings of their own Hearts, complaining that they cannot conceive enough of the Glory and Excellency of the *great God* and our *Saviour*, nor can they bring their Souls to such Degrees of Esteem, Desire, and Delight in him as they would? Can we hear their Souls mourning over their weak and slow Faith, but strong & prevailing Corruptions? Can we hear them expressing a constant Jealousy over their fairest, and most promising Attainments, never satisfy'd with past Attainments, nor trusting to them, but ever pressing forward after more? Can we hear them express a Zeal & Ardour, after every christian Excellency; Asking how they may *add to their Faith Virtue*, &c. 2 *Peter* i. 2, 3. and shall we after all this pronounce them under Delusion? Or assert that their Profession is hypocritical?--If to these Symptoms, we add such a Practice, as discovers a stated Hatred at Sin, a tender Fear of every Thing which may either wound their own Consciences, or dishonour their Profession (which in some Instances is carried to such a nice Degree, as perhaps some good Men would condemn) an affectionate Regard to the Scriptures and Ordinances of God, both publick and private; and a humble, modest, active, industrious, temperate, meek, forgiving, and charitable Course of Life; the Evidence then, appears to be as complete, as the Nature of the Thing can admit of: And blessed be God, that these appear in a considerable Number of our People, and are to be found in some, with a Beauty and Simplicity, scarce to be described. But alas, this cannot be said of all! Yet we may hope that the same Principles, the same Affections and Dispositions, do subsist with many, who have not given us the same Evidence of it, or where we have not had such Opportunity for making particular Enquiry, tho' it should be in a far lower Degree; yet if these Principles, and suitable Exercise remain in any Measure, there is still Ground for Thankfulness. A Spark tho' covered with Embers, is as real a Fire, as that which discovers it self, by it's vehement Heat and dazzling Lustre; tho' it be not so observable, and produce but small Effects. The Principles of Grace in the Soul, may for a Season lie concealed, from the Knowledge, even of those who possess it, and much more from the Observation

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

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

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

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

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

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

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

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

Reverend and dear Sir,

Your most affectionate Brother, and

obedient Son and Servant

JOHN WARDEN.

Campsy *Manse*,
Decem. 16th
1743.

ADVERTISEMENT.

This Day is Published

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

THE Christian History;

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

Saturday SEPTEMBER 1. 1744. § N°. 79.

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

Short ADVICES.

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

29*th October* 1743. *O. S.*

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

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

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

Advices from Ross.

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

" be

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

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

State of Religion at Muthel, Crief, Monyvard, *and* Auchterarder.

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

" and in *Auchterarder* six. None were in any of these Pa-
" rishes till of late. Glory to our gracious God, who in
" many Places, is seeing our Ways, and healing them."

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

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

EDINBURGH.

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

him

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

Glasgow.

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

Irvine.

Irvine.

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

Coldingham.

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

Muthel.

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

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

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

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

Rev. and dear Sir,

Glaſgow March 30. 1744.

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

From

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

Glasgow, April 6. 1744.

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

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

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

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

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

Mr. *Robe* has lately got refreshing Accounts of the Revival far North in *Ross-shire*; which began in a secret Way several Years ago, but was not heard of here, that I know of, till after the Revival in our Neighbourhood. An eminently worthy Minister in these Parts, one Mr. *Ballfour*, tells of his own Parish, that for several Years the civil Magistrate has had no Crime to punish there, that every Family except about three or four worship God, and that the Session (or Consistory) have little else to do at their Meetings but concert Measures for promoting the Interest of Piety."

THE

Chriſtian Hiſtory;

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

Saturday SEPTEMBER 8. 1744. § N°. 80.

The Remainder of the Extract from the Reverend Mr. Mc Laurin's *Letter.*

"THE much longed-for ATTESTATION to the Revival has excited, as I have good Ground to think, the Thankſgivings of many; as it contains not only ſo ſatisfying Proofs, but likewiſe ſo edifying Deſcriptions of it, removing Miſrepreſentations of the Sentiments and Conduct of the Promoters and Subjects of it, and tending thro' divine Grace, to promote and ſpread ſuch bleſſed Things as it relates. It ſeems evidently ſubſervient to theſe good Ends, not only that ſuch Numbers of the Aſſertors of the Revival attended the Aſſembly, but alſo that ſeveral of the ſame Sentiments, and furniſhed with like Materials, were abſent, as this has occaſioned a Number of very edifying particular Narratives, of ſuch Value, that it would have been a great Pity if the Publick had wanted them. And it has been juſtly obſerved here that the *whole*, with other late Compoſures, affords Matter of Praiſe to Him, (who has received Gifts for Men) for favouring *New-England* with ſuch a Number of ſhining and burning Lights."

Extract of a Letter from the Reverend Mr. Williſon *of* Dundee, *to the Reverend Mr.* Prince.

Dundee, March 17. 1744.

"I Hope that excellent TESTIMONY of the venerable Aſſembly at *Boſton*, the 7th of *July* laſt, with the concurring ATTESTATIONS, from other Miniſters not then preſent, will contribute, thro' the Bleſſing of God, to revive,

vive, support and confirm the Hearts of many of the Lord's People, and stop the Mouths of Gainsayers.

The worthy Mr. *Edwards* of *Northampton*, in his late Book, as well as in his former Writings, hath done eminent Service to the Church of God this Way. O may the Lord spare him long, and strengthen him for further Service of this Kind!

In the *West* of *Scotland*, in several Parishes, there hath been a Work of the same Nature with your's, and hitherto (blessed be God) without the Errors and Disorders, which have been in some Parts of your Country; but the Extent and Spread of the Work hath been yet small in Respect of what it hath been with you. But we have great Ground of Thankfulness, that the Fruits and Effects of the Work in *Scotland*, still appear to be very desireable in the most Part, who have been Subjects of it. Tho' alas! we have Ground of Sorrow and Regret for the Opposition made thereto by our seceding Brethren; as if it was all Delusion, or the Work of an evil Spirit. They are now turned *so very narrow in their Charity*, that they will not hold Communion with any others, nor allow that the Holy Ghost doth attend the Ministry of any but their own, or those of their Way of thinking, about every Point of Church Management: which hath brought them to join Hands, with those they formerly seemed most averse from, in reproaching the glorious Work of God's sovereign free Grace, both in *Scotland* and *America*.

O that we were helped to carry them to the Throne of Grace, and there wrestle with the Lord, to open their Eyes, change their Minds and Tongues, and of his Mercy begin the blessed Work (which they despise) among their own Followers! Whose Concern and Zeal at present seem to be more for *Externals* than *Essentials*.

Extract of a Letter from two eminent Booksellers *in the City of* Edinburgh *to the Reverend Mr.* Moorhead.

Edinburg, Febr. 10. 1743,4.

"AS for the present State of Religion in *Scotland*, you will readily understand something of it, by the Reverend Mr. *Robe's* Monthly Christian History. However, we thought fit in this Way to inform you, that Religion is thriving

thriving among the young People in this City, and the Country round about; many of whom have of late set up Societies for Prayer and religious Conference: And as some more ancient Christians do frequently visit those Meetings, they give from Time to Time very comfortable Accounts, as to the Knowledge and Fervency which prevails among them, and the beautiful Order with which their Societies are conducted.

But besides this, we had last Week very comfortable News from the North: In *Rosi-shire*, *Sutherland*, *Caithnes*, and other Places thereabout, the same good Work is beginning among the young Ones; and even sundry old Sinners have of late been touched. There is one Parish in the remote Highlands, remarkable for its being of the greatest Bounds of any in *Scotland*, (for the Extent of it including Isles &c. is said to be above 100 Miles in Circumference) we say we are informed that this Parish has been greatly favour'd of late. They have now no Minister; but their School-master, who is a pious Man, has travell'd amongst them, and instructed them to a great Degree; so that from 6 Years of Age to 80, they are (at least great Numbers of them) thirsting after the Knowledge of God, and the Way of Salvation by Jesus Christ. They have formed Societies in sundry Places; according as their Contiguity does best Answer for their Meeting. There they pray, sing Psalms, and instruct one another. Their School-master goes round them; so that through the Year, he is not a Sabbath of ten at his own House. His Presbytery (because the Parish has no Minister at present) allows him to explain the Scriptures he reads, which has been a great Benefit to the formerly poor ignorant Creatures; whom he calls also to give their own Thoughts on sundry Passages of Scripture: By this Means Light is conveyed in a familiar Way from one Person to another.

The Name of this extended Parish is *Lochbroom*, and the Name of the School-master is Mr. *Hugh Cameron*, whom one of us is well acquainted with, and know him to be vastly useful in another Part of the Highland Country, where he formerly relided.

Tho. Lumisden
Jo. Robertson.

A REGULAR ZEAL *in Matters of Religion justified, and vindicated from the Charge of Enthusiasm, Madness, Dissimulation, and placing the whole of Religion in such Fervours, and of aiming at ill Ends. An Extract from a* Discourse, *of the Reverend Mr.* JOHN WILSON, *concerning* internal Illumination, and other Operations of the Holy Spirit &c. *being an Appendix to his* Scriptures genuine Interpreter asserted.

SECT. I.

I Come now to speak something of the Prejudices taken at those *Fervours* that appear in some in the Exercises of Religion, breaking forth in earnest and pathetical Expressions, whether in bewailing of Sin, or petitioning for Mercy, Thanksgiving for Blessings received, or dispensing the Word of Reconciliation to the People. This is sharply censured by *Lud. Wolzogen*, as savouring of Enthusiasm, or bordering upon Frenzy, and *cunningly designed for the driving on of some ambitious Ends.*

To this I reply, We are commanded to be *fervent in Spirit, serving the Lord:* * and that *whatsoever our Hand findeth to do, we should do it with our Might.*‖ The Psalmist says, *I cried with my whole Heart.*‡ And even that heathen Prince, to whose royal City the Prophet *Jonah* was sent with a threatning Message, requires his Subjects to *cry mightily unto God.*† The Apostle says, *It is good to be zealously affected always in a good Thing.** And is there any thing so good, as that it can better challenge the heighth and heat of our Affections and Endeavours than Religion, in the Services whereof we have so immediately to do with God, who calls for the Heart, and hath declared his abhorring of a dull, luke-warm Temper? ‖ I grant, that it is too possible for Zeal to have its Excesses and Irregularities: And among the rest, there is an indiscreet Zeal sometimes appearing in some well-meaning Persons, that wants the Conduct of a well-order'd Judgment: which as I take to be much more pardonable than a careless or prophane Indifferency; so I conceive it may have ministred some Occasion to those vile Reproaches that are cast upon all that are seriously and heartily religious.

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* Rom. 12. 11. ‖ Eccl. 9. 10. ‡ Psal. 119. 145. † Jon. 3. 8. * Gal. 4. 18. ‖ Rev. 3. 15,16.

But

But that fervor of Spirit that I undertake for, and assert to be not only *justifiable*, but *commendable* in the Duties of Religion, is *that which is raised by a right apprehension of the Object about which it is conversant, guided by a composed Understanding, and attended with an humble awful Reverence becoming sinful Dust in its appearance before the great and holy God.*

Should not Sinners in their Addresses to the most High, have their Hearts deeply touch'd with Sorrow for the Sins that they apprehend themselves, or others for whom they are concern'd, to be guilty of, or liable to? Doth it become an Offender, that is to beg his Pardon, to do it in a stupid Manner, as if he had no more Sense of his Fault than a Stone or a Brute? And what Incongruity is it for us in our Petitions for Mercy, to have our Desires raised to the highest Pitch that we can reach? Is the pardoning and purifying Grace of Christ of so little Worth or Use to us, as they need be but coldly or carelesly askt, as if our Words freezed between our Lips, or as if we did not greatly care whether we were heard or no? Or can we expect that God should hear those Petitions, which we our selves scarce feel when they go from us? Did ever any Malefactor plead at the Bar for his Life, or an hunger-starv'd Beggar crave an Alms at the Door, after this dull and sleepy Rate? And when we are blessing God for his Benefits, should we not with the Psalmist, call upon all our Powers to praise him? ‡ And should not those, whose Work it is to dispense the Word of Life, deliver their Message in such a Manner, as that their Hearers may discern that they are in good earnest, and that the Word spoken to them is that whereon their eternal Life or Death depends? Is it not requisite that the Servants of Christ should, in this Work, be (as is recorded for the Honour of *Apollos*) *fervent in Spirit*; ‖ especially considering the quality of most Hearers, who are so hardly raised to a due Point of Zeal and Fervency, that (as Mr. *George Herbert* speaks) *they need a Mountain of Fire to kindle them.* The said worthy Author adviseth Preachers to make choice of *moving and ravishing Texts: and to dip and season all their Words and Sentences in their Hearts before they come into their Mouths,*

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‡ Psal. 103. ‖ Act. 18. 2.

truly affecting, and cordially expressing all that they say, so that the Auditors may plainly perceive that every Word is Heart-deep: with other Passages of like Import. In short, what Cause of Blame is it for any in the Exercise of Devotion, whether publick or private, to endeavour what they can to have their own and others Hearts affected in some Measure suitable to the Work in Hand, and to have their Expressions in some due Proportion answerable to the Affections of their Hearts? This is all I plead for; and the utmost (as far as I know) that can be charged upon the *generality* of the Persons accus'd. What some particular here and there may be guilty of, I am not concern'd to vindicate. That there are many Follies and Extravagancies in some of all Perswasions, he must be a great Stranger in the World that knows not; and miserably enslaved to the Interest of a Party, that confesseth not. But the Lord knows we have all more Cause to blame our selves for our coldness and remissness, than others can have to blame us for too much Fervor. I heartily wish, that both they and we were all more thoroughly baptized with this Fire.

SECT. II.

But let us a little examine the Pretensions of our Accusers. As for the Charge of *Enthusiasm*, which some make use of to asperse what they dislike in Religion: *The Word* (saith a late learned Author †) *is of it self good, but fallen into Discredit by the Vice of Men; for there is an holy Enthusiasm; when the Soul is wholly irradiated or inlightened of God.* But taking it in the worst Sense, as it is by these Objectors, I may say of it, as Mr. *Hales* of *Eaton* once said of the Words *Schism* and *Heresy*, that it is made a *theological Scare-Crow*. For it being inconsistent with some Mens Principles to acknowledge any efficacious supernatural Operations of the Spirit of Grace upon the Heart of Man, and as contrary to their Disposition and Practice to be seriously fervent in Religion, it becomes their Interest, to brand whatsoever lies out of their Road with the opprobrious Name of Enthusiasm; that is (as they sometimes explain it) a Pretence of being acted by the holy Spirit, or a false conceit of Inspiration.

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† *M. Martinius* in Lexic. Philol.

What

What the Sect of Enthusiasts was, appears sufficiently by the Testimony of those learned Men who have written against them both in former and later Times. From whom we have this Account; "That those who were censured "and condemned by the Church of Christ under that Notion, "were such as slighted, if not rejected, the Scriptures as "a dead Letter, a lame and imperfect Guide, insufficient "to be the Rule of Faith or Practice; in Room whereof "they profess to be acted by immediate Revelations, which "they call'd the internal and spiritual Word, teaching them "higher Wisdom than any contain'd in the Scriptures. And "whatsoever was strongly suggested to them, or made any "vehement Impression upon their Minds, as that which they "thought they should believe or do, they embraced it as a "divine Inspiration, and magisterially imposed it upon o-"thers, were it never so inconsistent with, or opposite to "the Doctrine of the holy Scriptures, or the Dictates of "sound and sober Reason. And being by this Means laid "open to satanical Delusions, they were easily drawn to "believe the grossest Absurdities, and some of them to "practice the vilest Wickednesses, contrary to common "Honesty and the publick Peace, justifying all by their pre-"tended Revelations.

This is the Character we have of Enthusiasts, both Ancient and Modern, from Authors of unquestionable Credit. And if there be any where in this World any of the Remainders of that Sect, (as it's probable enough there are) that entertain such wild and frantick Conceptions, let them bear their Sin and Shame. But of this I am sure, that the Persons thus charged by *Wolzogen* and his Complices, can safely appeal to all unprejudiced Persons that know them, and to the most wise and holy God, who is greater than all, that they are as clear from any compliance with that *infatuated Generation*, as the best of their Accusers. For,

1. They heartily own and submit to the holy Scriptures, as the only sure and sufficient Rule of Faith and Life. Accordingly whatsoever Conceptions may rise within them, or be suggested to them in Matters of Religion, they bring them to the *Bar* of Scripture, to stand or fall according to its Judgment, not imposing their Sentiments upon the Scripture, but receiving the Sense of Scripture from the Scripture it self.

2. In Matters difficult and obscure, that are more darkly laid down in Scripture, (especially in the prophetical Parts

of

of it) they forbear to determine peremptorily, chusing rather to satisfy themselves with a modest Hesitancy, and abhorring to make their Judgments the Measure of another's Faith, or superciliously to censure or despise any for their different Apprehensions.

3. They plead for no other Spirit of Revelation, than what the Apostle prays for in Behalf of the *Ephesians*, Chap. 1. Ver. 17, 18, 19. which Revelation consists not in discovering any *new Object* to be received, unreveal'd in Scripture: but only in qualifying the *Subject* by curing the native and acquired blindness and carnality of our Minds, that we may rightly understand and embrace the Truths which the Scripture propounds.

4. They solemnly profess and declare to all the World, that whatsoever they are taught by the holy Spirit, as it is by and from the Scripture, so it is in the regular Exercise of their rational Faculties; and such as they are ready at all Times to give an Account of from Scripture-Grounds to any sober intelligent Person that shall demand it. They therefore disown and reject the absurd Principles and arrogant Presumptions of the falsly call'd *Mystical Theology*, (set on Foot anciently, and revived in later Years) that pretends to *ecstatick Raptures* and *Deifications* of the Soul, *by an utter cessation of all intellectual Operations*. The original of which phantastick Theology, Dr. *Meric Casaubon* derives from the Heathen Philosophers; ‡ intimating withal, the great Affinity between this and the *new Method* so much cried up of late: Which those whom it concerns, may consider of at their Leisure.

(To be continued.)

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‡ *Treatise concerning Enthusiasm*, Chap. 3.

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THE

Christian History;

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

Saturday SEPTEMBER 15. 1744. § N°. 81.

Extract from the Rev. Mr. Wilson *continued.*

IN the mean Time I take that for granted, which hath been (agreeably to plain and evident Scripture) the *acknowledged Doctrine of the Catholick Church*, however denied and derided by some late Innovators; *viz.* That the Holy Spirit of God is (according to Christ's ownPromise) given to dwell in the Hearts of Christians, to beget and preserve spiritual Life in them, to conduct them in their Way, to strengthen them with Might in the inner Man, to shed abroad the Love of God in their Hearts, and witness their Adoption, to assist them in holy Services, and gradually to perfect the Work of Sanctification in them. ‡ To spend many Words in proving this, which is already so clear to all unbyass'd Judgments, were to light a Candle before the Sun. As for that ridiculous Sense that some have endeavour'd to fasten upon these, or some of these Scriptures, as if they were to be understood only of the Spirit as given to the Church in common, and not to particular Christians, it is so utterly inconsistent with the scope of those respective Places, and runs so contrary to the whole stream of *Scripture* and *all Antiquity*, that I think it needless to waste Time in refuting it. He that will but considerately read over the several Places,

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‡ Joh. 14. 20. Ch. 15. 26. 1 Joh. 3. last. Rom. 8. 9, 14. Psal. 143. 10. Eph. 3. 16. Rom. 8. 15. & V. 26, 27. Chap. 5.5. 2 Cor. 3. 18. Eph. 5. 18, 19, 20. Ezek. 36. 26, 27.

and faithfully examine the Context, may eaſily ſee the Vanity of it. That of the learned *Grotius* is clear, and full, *Not only the whole collective Body of the Faithful, but alſo particular Believers are rightly call'd the Temple* [of the Holy Ghoſt] *becauſe the Spirit of God dwelleth in their Minds.* ‖ And if thoſe who are careful (according to the Apoſtles Counſel) not to quench the Spirit, but to ſtir up the Grace of God in them, have their Hearts more warm'd and enlarged in holy Duties, than others, who either want that Meaſure of Gifts, or are defective in improving them, I cannot conjecture why this ſhould be made a Matter of Reproach, but that ſome Men are angry at every Thing that is not juſt of their own *Size*, or not ſuitable to their *Guſt*; and therefore are reſolved to revile and calumniate it, though by thoſe Wounds the Heart and Life of Religion be found to lie a bleeding.

But let us hear what is further objected, to juſtify theſe Mens Prejudices.

Secondly, It is ſaid by ſome, "These Heats are but the "frantick Freaks of a crazed Brain, and the product of a re-"ligious Frenzy.

I anſwer, 1. We need not be much moved with this ſenſleſs Charge, when we find the Pen-men of ſacred Writ to have little better Meaſure made them by the ſame Hand. For of them we are told, that *they wrote many Times they knew not what, and gave forth Oracles, when they were beſide themſelves*:* (his Word is *alienata mente*:) which was one of the vile Poſitions of the *Montaniſts* and *Cataphrygians*, ‡ rejected and condemned both by antient and modern Divines. And yet to juſtify this Aſſertion, our Author † gravely cites *Cicero de Divinatione*, calling the Raptures of their Pagan Vates by the Name of *Furor*; and *Virgil* calling *Sibylla* a *mad Propheteſs*: and *Juſtin* the Hiſtorian, *Lib.* 24. where ſpeaking of the much-fam'd Oracle at *Delphos*, he tells us of a very deep Cave in the Mount *Parnaſſus*, near *Apollo*'s Temple, out of which proceeded a cool Air, which being driven upward by a certain Wind, did turn the Minds of the Prophets into Madneſs;

‖ Grot. Annot. ad Eph. 2. 22. * *Lud. Volz. de Script. Int.* p. 126. ‡ *V. Riveti Iſagog. ad S. Scr. c.* 2. *Sect.* 5. *ubi ſuper hac re citat. Hieronym. pro in Eſaiam.* † *Cenſura Cenſuræ*, p. 131, 132.

who

who being thus inspired, were forced to give Responses to those who came to consult with the Oracle.

Wolzogen is much briefer in citing this of *Justin*, for he says no more out of him but this, *That the Minds of the Prophets were turned into madness, when they were filled with God.* But I have related it something more largely, out of the Author himself, that the Reader may the better understand the Historians meaning. And is it not a goodly Piece of Service, and greatly for the honour of Religion, that a christian Writer should compare the temper of the Lord's Prophets, speaking by Inspiration from Heaven, to the fanatick Fury of those diabolical Prophets, that were evidently acted by a blast from Hell? He that hath so little Reverence for those Worthies, who were infallibly assisted in what they preach'd and wrote, as to speak thus reproachfully of them, no wonder if he trample upon the Servants of the same Lord now. But what do I speak of the Dishonour done to the Servants of God by a Man, that speaks so irreverently of God himself and his holy Word in many Passages throughout his Book? as is obvious enough to the View of every unbyass'd Reader.

2. Let it be consider'd, what Colour there can be for this Imputation, when the Persons thus charged are known to be sober and considerate, and in all their Discourses & Affairs as rational as other Men, and as composed every Way as any of those who thus traduce them. As therefore when some said blasphemously of our blessed Saviour, *He hath a Devil, and is mad, why hear ye him?* † Others made answer, *These are not the Words of him that hath a Devil.* As if they had said, *Men possest or mad do not speak after this Rate, or carry themselves after this Manner.* So may I say of those who are now reproach'd for Mad-men by a Generation of the same profane Temper; examine the Behaviour of those who are thus calumniated, observe their grave Deportment, their serious Discourse, their circumspect Carriage, their prudent Conduct of Affairs; and let sober Reason judge whether these be the Effects of Madness.

" But, may some say, this is nothing. Men may have a " partial or particular Madness, that takes them in some " Things, while they remain sober in others. They may

† Joh. 10. 20, 21.

" be very ſedate and compoſed in their other Affairs, and " yet in Matters of Religion they may be quite beſide " themſelves.

For a Reply to this: 1. Be it ſo; then perhaps the Objectors may be as much concern'd in this as any others, and the Charge may be retorted upon themſelves; though they ſpeak and act like Men of Reaſon in other Things, yet it ſeems in Matters of Religion they may be mad. Let themſelves look to it.

But, 2. We will not let it go thus. The Perſons we are ſpeaking of, and pleading for, are ſuch as can and do give as intelligent an Account (whenſoever required) as any other, of what they profeſs and practiſe in Matters of Religion, from the unerring Word of Truth. This they plead for; to this they appeal; by the Precepts of this they live; and in the Hopes of what is there promiſed, through the Grace of Chriſt, they reſolve to die. And if this be the Cogniſance and Character of Mad-men, then let us henceforth look for ſober Perſons no where but in Taverns, Play-Houſes, and Bedlams, and reckon all other for mad.

3. Many Inſtances might be given of thoſe, who while, in the *Days* of their Vanity, they were Strangers to the Power and Life of Godlineſs, had the ſame contemptible Apprehenſions of theſe Things, and have, with a Kind of Diſdain, wonder'd what thoſe Perſons ail'd, whom they perceived to be zealouſly affected in Matters of Religion above the common Rate. But after they came to feel the perſwaſive Efficacy of that regenerating Grace, which ſome are bold to deride, changing their Hearts, they have ſeen Things with other Eyes, and with Indignation wonder'd at themſelves, that they ſhould be ſo ſlight and ſtupid in Matters of ſo infinite Concernment. I doubt not but St. *Paul*, while he was a perſecuting Phariſee, wonder'd at the Chriſtians, as a Company of Mad-men, for what they profeſs'd and did: But afterward, when his Eyes were open'd to ſee his Error, he counted himſelf no better than Mad for what he had formerly done againſt them. †

4. To which I may add, in the laſt Place, That many of thoſe, who, in the Days of their Health and Jollity, have

† Act. 26. 11.

deride

derided the Perſons we ſpeak of, for a Company of filly, diſtracted Fools; when a Death Bed hath awaken'd their Conſciences, and brought them to a more ſober Uſe of their Reaſon, & a more ſerious View of Eternity, have then changed their Minds, and heartily wiſh'd themſelves of the Number of thoſe whom they have formerly reproach'd, & would be glad to have ſome of their Oil to put into their own dying Lamps, before they were to engage in their laſt Conflict, & paſs from hence into another World. But however, the Time is haſtening, when theſe Calumniators will be ſufficiently convinced of their Folly, and take their own Reproaches home to themſelves; when that ſhall be fulfil'd that the Author of the Book of Wiſdom tells us; [1] "That the righteous Man ſhall ſtand with great Boldneſs "before the Face of ſuch as have afflicted him, and made no "Account of his Labours. When they ſee it, they ſhall be "troubled with terrible Fear, and ſhall be amazed at the "ſtrangeneſs of his Salvation, ſo far beyond all that they "looked for. And they relenting and groaning for anguiſh "of Spirit, ſhall ſay within themſelves, *This was he whom "we had ſometime in Deriſion, and a Proverb of Reproach. "We Fools counted his Life madneſs, and his End to be without "Honour. How is he numbred with the Children of God, "and his Lot is among the Saints!*

SECT. IV.

"But, may ſome ſay, there have been many Pretenders "to the Spirit, both in former and latter Ages, who have "abuſed the World.

1. Very true; and what will you conclude from thence? There likewiſe hath been, and are, many Pretenders to Learning and Honeſty, who, by their cunning Slights and Artifices have deceived many. Is this any Prejudice to Learning and Honeſty where they indeed are? Or muſt we reſolve that theſe are no where to be found, becauſe of ſuch falſe Pretenders? Is this to argue like Men of Reaſon?

2. The Apoſtle tells us, That the Devil transforms himſelf into an Angel of Light, and teaches his Miniſters the like Art of Impoſture. It is one of his grand Methods of Deceit, to imitate in and by his Servants, the Operations of the Holy Spirit of Chriſt, that he may thereby cheat the World, and bring the true Workings

[1] Wiſd. 5. 1, to 6.

of

of the Spirit of God into Suſpicion and Diſgrace: As in former Times he made uſe of *Apollonius Thyaneus*, and others, to do ſtrange Wonders, the better to diſcredit the true Miracles of Chriſt and his Apoſtles.

But, 3. Without further Debate, let Mens Fruits evidence by what Spirit they are acted. If Men be proud, boaſters, ſelf-admirers, ſcoffers at Holineſs, fierce, unpeaceable, implacable, haters of thoſe that are Good, greedy Proſecutors of this preſent World, &c. Theſe, and ſuch like, we are ſure, are not led by the Spirit of Chriſt, but captivated by that unclean Spirit, that works effectually in the Children of Diſobedience. But if I ſee in any the evident Fruits of the Spirit of God in Humility, Love, Meekneſs, Self-denial, Crucifixion to the World, and an heavenly Converſation; I ſhould be as loth to charge ſuch with falſe Pretences, as I would be to fall under their Condemnation, who call Good Evil, and Evil Good.

" But perhaps it will be further ſaid, That Mens Fervency " and Fluency in Exerciſes of Devotion, are made the " *Heights of Godlineſs*, and mightily cried up as if they were " the *whole of Religion*.

I anſwer; It is paſt all Doubt that there are, among Perſons of all Perſwaſions, ſome ſelf-deceived Hypocrites, who place the *All* of Religion in Externals. Thus many among the Papiſts place their Religion in ſaying over ſo many Prayers, (though in a Language that they underſtand not) in going on Pilgrimage to the Image of this or that Saint, in uſing certain Rites preſcribed them by their Guides, and performing the Penances injoined them, and other ſuch like outward Obſervances. And I doubt not but among Proteſtants there are too many (of ſeveral Perſwaſions) that place their Religion in Being for this or that particular Way of Worſhip, different from others, and in the Practice of thoſe Things, which are (at the beſt) but ſubſervient Means, inſtrumentally conducing to expreſs or excite the inward Devotion of the Heart, wherein the Life of Religion conſiſts. But as they who thus do are in a miſerable Miſtake; ſo who they are that do ſo, falls not under the Cogniſance of any Mortal, unleſs they diſcover their Hypocriſy by their open Wickedneſs. Indeed whoever they be that take-up with any (though the moſt plauſible, coſtly, and laborious) Services of Religion, while they indulge themſelves in their Sin, and walk in contrariety

to

to Christ's Gospel; *By the Grace whereof we are trained up to deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present World.* ‡ (as I fear Multitudes do) such are self-condemned Hypocrites. But where there evidently appears a serious Care to credit the Truth profess'd by a suitable Conversation, by labouring to walk in all good Conscience towards God and towards Men; to censure such (whatsoever Perswasion they be of) for making any outward Exercises of Devotion, the all, or the chief of their Religion, is such a Piece of Uncharitableness, as is enough to nullify any Man's Religion in the World who so judgeth. Would Men be perswaded to dwell more at Home, and be better acquainted with searching their own Hearts, they would not be so ready to step into God's Throne, and take upon them to censure the Hearts of others, which none can have the immediate Inspection of, but that omniscient Spirit to whom all Secrets are open.

SECT. V.

And the like Reply might serve to the last and bitterest Part of the Charge, *viz.* "That these Fervours and fluent "Expressions in the Services of Religion, are made use of "to drive on some ambitious Design, to get a Name in the "World, that being cried up for Men divinely inspired, "they may have the Advantage to get Power into their "Hands, and rule all, and to fill the World with Schisms "and Sections. ‖

Anf. We are now come to the Bottom of the Vessel, where we have the Dregs of the Adversaries Passion. It seems he would parallel those he thus bitterly calumniates with those *Demagogues* of old, who, by their bewitching Oratory charm'd the Hearts of the Vulgar, and thereby accomplish'd their own Ends upon them. For Answer to this, I shall say in the general, (as once one said in another Case,) *This is indeed a grievous Crime, if true; and as grievous a Calumny, if false.* More particularly, I shall reply these few Things.

1. The *best Actions in the World are capable of being black'd and blemish'd by a malevolent Spirit*, tainting the vilest Ends upon them. Holy *Job*, as upright as he was, (God himself bearing Witness thereto) yet was slander'd by the Devil, as

‡ Tit. 2. 11, 12. ‖ *Whitby. in. loc.*

aiming

aiming at baſe unworthy Ends in all the Service he did for God. *Does Job ſerve God for nought.* And the like hath been the Lot of God's moſt faithful Servants in all Ages. When their Enemies knew not what Fault to find with their known and declared Actions, they would either feign ſome horrid Crime to accuſe them of, or (more plauſibly) make uſe of this malicious Artifice of the great Accuſer of the Brethren, to blemiſh their moſt innocent Practices, as intended for a cunning Engine to carry on ſome baſe Deſign; by which Means they have endeavoured to raiſe Suſpicions of them in the Minds of their jealous Governors, and enrage the Rulers of the World againſt them. Thus, when the Jews, after their return from Captivity, ‡ were buſy in rebuilding the City *Jeruſalem*, in the Days of *Ezra* and *Nehemiah*, their Adverſaries calumniate them for it, • as if they intended to rebel againſt the ſovereign Powers that were over them. Our bleſſed Saviour and his Apoſtles were charged with Sedition for preaching the Goſpel. And thus were the primitive Chriſtians after them, accuſed by their pagan Perſecutors for their religious Aſſemblies, as deſigned to practiſe Sedition, and hatch Miſchief. Many ſuch Inſtances might be given: But all Experience doth abundantly witneſs it, that the *wiſeſt, holieſt*, and *moſt commendable Works that ever were wro't by Men, are liable to be thus perverted by the cunning Malice of an imbittered Enemy.*

The Calumny that we are to encounter, is ſo groſly ſenſleſs and irrational, that to any conſiderate and impartial Eye it overthrows it ſelf. For whoſoever he be that deſigns to inſinuate himſelf into the Minds of Men for his own Advancement to rule over them, muſt uſe ſuch Means for the Attainment of his Ends, as ſhall beſt comply with the Humour of the Multitude, and gratify them in what they beſt like. But this is evident, that the greateſt Part of Men every where are at Enmity with all ſerioufneſs and fervency in Religion, and cry it down, as not ſuiting with their careleſs worldly Temper.

(To be finiſhed in our next.)

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‡ Ezra 4. 7,10 17. • Neh. 2. 19. ch. 6. 5, 6, 7.

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Saturday SEPTEMBER 22. 1744. § N°. 82.

Extract from the Rev. Mr. Wilson *finished.*

THEY best relish such a kind of outside, heartless Devotion, as may stand with the quiet Enjoyment of their Lusts, and not disturb their dead and sleepy Consciences: And therefore the less Life and Vigour there is in those Exercises of Religion, wherein they think good to bear a Part, the more pleasing they are to them: they dread all other as much as a Child doth the sound of a Trumpet, or the terrible crack of Thunder, as that which amazes and affrights them, and breaks them of their beloved Ease. Who is there that looks abroad in the World, and sees not this? And therefore whenever any have harden'd themselves into the Confidence of casting Reproaches upon such as are observed to be most hearty and fervent in the Worship of God, they usually have the *Vogue of the profane Multitude* to side with them; and are by that Advantage emboldened more freely to pour out their Venom, tho' sometimes they run so far beyond all Bounds of Candour, Modesty and Truth, that they give the deepest Wounds to their own Reputation in the Esteem of those who are sober and ingenuous.

3. Did the Persons thus accused take to themselves the Honour of what Good they have or do, or did they endeavour to attempt to gain or exercise any Dominion over the Faith or Consciences of their Brethren, there might be some better Colour for this Imputation. But it is evident to all, that they disown all such self-admiring and self-exalting Conceits, making themselves Servants to all, in order to the Furtherance of their Master's Honour, to whom they desire to sacrifice all they have, not seeking their own Emolument

or Advancement, but the Profit of many, that they may be saved.

But 'tis usual with those, whose worldly Interest is the *Summa Rerum*, to measure others by themselves, and to fancy that at the Doors of those whom they disaffect, which they are conscious of in their own Hearts, and which every one can discern to be too conspicuous in their Lives. I shall conclude this with the Words of the Apostle, *I Cor. 4. Judge nothing before the Time, till the Lord come, who both will bring to light the hidden Things of Darkness, and will make manifest the Counsels of the Hearts, and then shall every Man have praise of God.*

To the preceding Essay, in Vindication of a regular Zeal, we shall add, The Advice of the judicious Mr Dod. Dickson (Professor of Divinity in the University of Edinburgh) to those that have permitted their Zeal to transgress its proper Bounds: It is extracted from the Therapeutica Sacra, printed 1697.

IT is no uncommon Thing for those that love God in Sincerity, thro' an Impatience with the bold Injustices of wicked Men, to transgress the Limits of a *regular Zeal*. And when this Impatience betrays them into Mistakes, for which they meet with too severe Treatment either from their Friends or from Men in Power, instead of correcting only the irregular Sallies of their Zeal, they are apt to suppress the most regular and laudable Expressions of it, and become lukewarm and indifferent. Mistrusting, that their Zeal was nothing better than wild rigidity, or rashness, or carnal Hatred, or some such evil Temper might occasion. Add to this, a consciousness of that Corruption and Infirmity, which cleaves to the human Nature in its present State; and the Temptations of the common Enemy of Souls, who is ever active to extinguish the truest and most commendable religious Fervours.

Here therefore is the Danger---lest these commendable Fervours should be suffered to languish: Lest in such a Circumstance a Man should be tempted to slacken the Reins of his Activity in the *regular Pursuit* of Goodness. And so, by suffering his Zeal for God to abate in Vigour, be deterred from

him; and fall into a lukewarm Temper, which is most offensive and hateful to him.

And further, in such a State and Frame it is highly probable he will grow more and more easy, and indeed be more and more confirm'd, in Proportion as he observes the Sentiments of his Friends and the World concerning his Prudence alter in his favour.

Now to remedy this Mischief: I think it can admit of no just Dispute, whether the same may not happen to a true Zeal, which is incident to all other Virtues here. Where none are so perfectly possess'd by any Man as to be free from some Deficiency or Excess. And as it would be unreasonable for any to leave the Paths and Pursuits of Virtue, discouraged by their Infirmities and Imperfections; so it would be equally absurd, to take Occasion from the irregular Motions of Zeal, to become indifferent and lukewarm: and the more so, since such an Action in the Eyes and Esteem of Christ, as his own self has declared, would appear no better than a less agreeable self Love to him, and for which he has threatned to spue us out of his Mouth.

Wherefore, if any be in such a Circumstance, it is their Duty to examine themselves, and compare their Actions to the Rules of the Scripture, that they may know exactly how far they are conformable to that divine Standard. They should also distinguish between the Matter of an Action and the Manner of it. For there may be some Imperfections in the Manner of doing an Action of a most laudable Kind. They should consider whether any thing unbecoming has attended either their Words or their Behaviour, from whence a Suspicion, that their Zeal was carnal, might possibly arise, and if upon Search any Thing can be discovered, they should candidly confess it both to God and to Man, as far as may serve any useful Purpose; and defend at the same Time the good Action, tho' not so well done as it should have been, and take Comfort in God, and confirm themselves in their Resolutions and Endeavours to please him, and not continue in the grounds of the Action with the imperfect Manner of it.

And further, it is the Duty too of such themselves with greater Caution and Circumspection for the future, and in such a Manner as to retain and govern the Impetuosities of Zeal by Reason and Judgment, as to order every Thing, which it may prompt them to, with Prudence and Discretion.

For this Purpose they should cherish with the greatest Care those inseperable Companions of a true Zeal, --- a Fear and Reverence of the supreme Being, a hearty Love to all about them, and an unaffected Humility. For the *Fear of God* will restrain them from departing from his Laws; *Humility* will render them modest in their Behaviour; and the *Love they bear to their Neighbour* will make them mild and sweet in the Exercise of their Duty to him. This is a Temperature of Zeal which God requires: This is a Zeal with Wisdom.

At the repeated Desire of several Subscribers to this Paper we shall now insert, The CONFESSION and Retractation of the Rev. Mr. DAVENPORT *late of* Long Island *with the Rev. Mr.* WILLIAMS's *Letter inclosing them, viz.*

To the Reverend Mr. *Prince* of *Boston.*

Reverend Sir,

THE enclos'd which comes open, you will see is a CONFESSION and RETRACTATION, of the Rev. Mr. JAMES DAVENPORT; which he left with me *Yesterday*, and desir'd me to inclose in a Letter to you: praying that you would see that it is *according to his Desire forthwith publish'd*, and *made known in the most open Manner.* He desir'd me to assure you that the *whole of the Paper, and every Interline, was made and written with his own Hand.* And *he is full, and free in it*, and seems to be *deeply sensible of his Miscarriages, and Misconduct* in those Particulars, and *very desirous to do all he possibly can to retrieve the Dishonour which he has done to Religion*, and *the Injustice to many Ministers* of the Gospel; and in this as well as any other Way to promote the Service of Religion, and prevent any further Prejudices against the Work of God which he may have been the Occasion of raising or increasing. I must needs say for my own Part I desire to bless God for *that humble, and Christian-like Temper* he appears to be in, and can't but hope that God designs to use him as an Instrument of greater Service to the Honour of Christ, and the good of his Church.

I am, Sir, with great Respect your unworthy Brother, and humble Servant,

SOLOMON WILLIAMS.

Lebanon, August 2d. 1744.

The

The Rev. Mr. DAVENPORT's *Retractations, &c.*

ALTHO' I don't queſtion at all, but there is great Reaſon to bleſs God for a *glorious and wonderfull Work of his Power and Grace* in the *Edification* of his Children, and the *Converſion* and *Converſion* of Numbers in *New-England*, in the *neighbouring Governments & ſeveral other Parts*, within a few Years paſt; and believe that the Lord hath favoured me, tho' moſt unworthy, with ſeveral others of his Servants, in granting ſpecial Aſſiſtance and Succeſs; the Glory of all which be given to JEHOVAH, to whom alone it belongs:

Yet after frequent Meditation and Deſires that I might be enabled to apprehend Things juſtly, and, I hope I may ſay, mature Conſideration; I am now fully convinced and perſwaded that *ſeveral Appendages* to *this glorious Work* are no eſſential Parts thereof, but of a *different* and *contrary* Nature and Tendency; *which Appendages* I have been in the Time of the Work very inſtrumental in and inſtrumental of promoting, by a miſguided Zeal being further much influenced in the Affair by the *falſe Spirit*; which, unobſerved by me, did (as I have been brought to ſee ſince) prompt me to *raiſh Apprehenſions* and *Miſconduct* in *ſeveral Inſtances*, which have been great Blemiſhes to the Work of God, very grievous to ſome of God's Children, no leſs inſnaring and corrupting to others of them, a ſad Means of many Perſons queſtioning the Work of God, concluding and appearing againſt it, and of the hardening of Multitudes in their Sins, and an awful Occaſion of the Enemy's blaſpheming the right Ways of the Lord; and withal very offenſive to that God, before whom I would lie in the Duſt, proſtrate in deep Humility and Repentance on this Account, imploring Pardon for the Mediator's Sake, and thankfully accepting the Tokens thereof.

The *Inſtances*, which I eſpecially refer to, and would in the moſt public Manner *retract*, and *warn others againſt*, are theſe which follow, viz.

1. The Method I uſed for a conſiderable Time, with Reſpect to ſome, yea many *Miniſters* in ſeveral Parts, in openly *cenſuring ſuch as I feared or thought unconverted, in publick Prayer or otherwiſe* herein making my private Judgment, (in which alſo I much ſuſpect I was miſtaken in ſeveral Inſtances, and I believe alſo that my Judgment concerning ſeveral, was formed raſhly and upon very ſlender Grounds.) I ſay, making my

private

private Judgment; the Ground of publick Actions or Conduct; offending, as I apprehend (altho' in the Time of it ignorantly) against the *Ninth Commandment*, and such other Passages of Scripture, as are similar; yea, I may say, offending against the Laws both of Justice and Charity: Which Laws were further broken,

II. By my *advising and urging to such Separations* from *those Ministers*, whom I treated as above, as I believe may be justly called rash, unwarrantable, and of sad and awful Tendency and Consequence. And here I would ask the Forgiveness of those Ministers, whom I have injured in both these Articles.

III. I confess I have been much led astray by *following Impulses* or Impressions as a Rule of Conduct, whether they came with or without a Text of Scripture; and my neglecting also duly to observe the Analogy of Scripture: I am perswaded this was a great Means of corrupting my Experiences and carrying me off from the Word of God, and a great Handle, which the *false Spirit* has made use of with Respect to a Number, and me especially.

IV. I believe further that I have done much Hurt to Religion by *encouraging private Persons to a ministerial and authoritative Kind or Method of exhorting*; which is particularly observable in many such being much puft up and *falling into the Snare of the Devil*, whilst many others are thus directly prejudic'd against the Work.

V. I have Reason to be deeply humbled that I have not been duly careful to endeavour to remove or prevent Prejudice, (where I now believe I might then have done it consistently with Duty) which appear'd remarkable in the Method I practis'd, of *singing with others in the Streets* in Societies frequently.

I would also penitently confess and bewail my *great Stiffness* in retaining these *aforesaid Errors* a great while, and unwillingness to examine into them with any Jealousy of their being Errors, notwithstanding the friendly Counsels and Cautions of real Friends, especially in the Ministry.

Here may properly be added a Paragraph or two, taken out of a *Letter from me* to Mr. *Barber* at *Georgia*; a *true Copy* of which I gave Consent should be publish'd lately at *Philadelphia* "... I would add to what Brother T... hath "written on the awful Affair of Books and Cloaths at *New* "*London*, which affords Grounds of deep and lasting Humi-

"miliation,

" millation; I was to my Shame be it spoken, the Ring-
" leader in *that horrid Action*; I was, my dear Brother, un-
" der the powerful Influence of the *false Spirit* almost one
" whole Day together, and Part of several Days. The Lord
" shewed me afterwards that the Spirit I was then acted by
" was in it's Operations void of true inward Peace, laying
" the greatest Stress on Externals, neglecting the Heart, full
" of Impatience, Pride and Arrogance; altho' I thought in
" the Time of it, that 'twas the Spirit of God in an high
" Degree; awful indeed! my Body especially my Leg much
" disorder'd at the same Time, § which Satan and my evil
" Heart might make some Handle of.---

And now may the holy wise and good God, be pleas'd to guard and secure me against *sin, Errors* for the *future*, and stop the Progress of those, whether Ministers or People, who have been corrupted by my Words or Example in any of the above-mention'd Particulars, and if it be his holy Will, bless *this publick Reanimation* to this Purpose. And Oh! may he grant withal, that such as by Reason of the aforesaid *Errors and Misconduct* have entertained unhappy Prejudices against Christianity in general, or the late glorious Work of God in particular, may by this Account learn to distinguish the *Appendage* from the *Substance* or *Essence*, that which is *vile* and *alien* from that which is *precious, glorious* and *divine*, and thus be entirely and happily freed from all those Prejudices refer'd to, and thus in infinite Mercy through Jesus Christ: and to these Requests may all God's Children, whether Ministers or others say, *Amen.*

July 25. 1744.

James Davenport.

P. S. In as much as a Number, who have fallen in with and promoted the *aforesaid Errors* and *Misconduct*, and are not alter'd in their Minds, may be prejudic'd against this *Reanimation*, by a Supposition or Belief, that I came into it by Reason of Desertion or Dulness and Dead-

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§ I had the *long Fever* on me and the cankry Humour raging at once.

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ness in Religion: It seems needful therefore to signify, what I hope I may say without boasting, and what I am able thro' pure rich Grace to speak with Truth and Freedom; that for *some Months* in the Time of my coming to the *aforesaid Conclusions* and *Retractations*, and since I have come through Grace to them; I have been favoured a great Part of the Time, with a sweet *Calm and Serenity of Soul and Rest in God*, and sometimes with special and remarkable Refreshments of Soul, and these more free from corrupt Mixtures than formerly: *Glory to God alone.*

J. D.

ADVERTISEMENTS.

In a few Days will be Published, and Sold by Kneeland *and* Green *in Queenstreet.*

TWO *Letters from the Rev.* Mr. WILLIAMS & WHEELOCK *of* Lebanon, *to the Rev.* Mr. JAMES DAVENPORT; *reasoning with him about some Parts of his former Conduct, which were a principal Means of his late Conviction & Retractation: Printed at his Desire for general Benefit.*

Speedily will be Publish'd,

THE Doctrines of glorious Grace unfolded, defended, and practically improved. Wherein the Fall of Mankind in the *first Adam*, and the Methods of divine Sovereignty in the effectual Recovery of a chosen Remnant by Christ the *second Adam*, are declared, and set in a scriptural Light. With an Answer to the principal and most popular *Objections*. And in the whole many *Scriptures* plainly opened, and their seeming *Contradictions* reconciled. With an *Appendix*, containing some *Remarks* on the Works of Mr. *James Fuller*. In which the absurd and dangerous Nature of *Socinianism* is laid open: the important Doctrine of our blessed SAVIOUR's proper *Divinity* and *Satisfaction* defended against *his* Exceptions; and divers other useful Points considered; particularly the Controversy concerning *Mysteries in Religion*, and the Use of *Reason* in Matters of *Faith*.

By *ISAAC CHANLER.*

Minister of the Gospel upon *Ashley* River in *South-Carolina.*

The Work will contain about sixty Sheets in Quarto.

And Sold by *S. Kneeland* and *T. Green* in Queenstreet.

THE

Christian History;

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

Saturday SEPTEMBER 20. 1744. § N°. 8.

The Rev. Mr. DAVENPORT's Explanation *of some* Paſſages *in his late* Confeſſion; *in a Letter of his to the Rev. Mr.* Williams *of* Lebanon; *which came not to our Hands 'till Yeſterday.*

Weathersfield, Aug. 30. 1744.

Rev. and dear Brother,

YOU will please (if you think it fit) to send what is underwritten to the Rev. Mr. *Prince* of *Boston*, that if it my *Retractation* be printed again, they may be *corrected* accordingly. And if it is thought proper, my Deſire of *this Correction* intimated in the Margin.

Yours in the dear Lord,

James Davenport.

UPON the Rev. Dr. Colman's obſerving, that the Uſe of a *Word* in the *firſt Edition* of theſe *Retractations* is liable to be underſtood in a Senſe different from what I intended in the Uſe of it, I deſire, if they be printed again, that inſtead of what is now in the 3d Page *between theſe Words, *I am not fully convinced and perſuaded that*; And the Words, *much influenced in the Affair by the falſe Spirit*: The following Words may be inſerted, viz. *Several Things, which in the Time of the Work I was very much deceived and undiſcerning in promoting by a miſtaken Zeal, tending to Evil in ſome Part of it, but of a*

* Chriſtian Hiſtory, Page 238. † Chriſtian Hiſtory: Page

Revival of Religion at New-Londonderry *in the Province of* PENNSYLVANIA, *about* four Hundred *Miles* South-Westward *of* Boston: *In a Letter from the Rev. Mr.* SAMUEL BLAIR, *Minister of the Gospel in that Place, to the Rev. Mr.* PRINCE.

New-Londonderry in Pennsylvania, Aug. 6. 1744.

Rev. Sir,

I Do most gladly comply with your Desire in sending you some Account of the glorious Appearances of GOD in a Way of special Grace for us in *this Congregation*, and *other Parts of this Country*. And am of the same Judgment with you and other pious and judicious People, that the *collecting* and *publishing* of such Accounts may greatly tend to the Glory of our REDEEMER, and the Increase of his Triumphs. I much rejoice in the Publication of such a Collection as *Christian History*, so far as it is already carry'd on: I think it may serve to many excellent Purposes, and be an happy Mean of advancing the dear Interests of our glorious REDEEMER's Kingdom, both in the present Age and the Ages to come. And I cannot but look upon myself as called of God in Duty, being thus invited to it, by you, Rev. Sir, to put to a Hand, among many others of my Rev. Fathers and Brethren on both Sides the *Atlantick*, to the carrying on of the *Design* of said *History*, containing Accounts of the *Revival* and *Propagation* of *Religion* in *this Remarkable Day of Grace*. I cannot indeed give near so full and particular a Relation of the Revival of Religion here as I might have done, had I had such a Thing in View at the Time when God was most eminently carrying on his Work among us. I entirely neglected then to note down any Particulars in writing, for which I have been often sorry since; so that this Account must be very imperfect to what it might otherwise have been.

That it may the more clearly appear that the LORD has indeed carried on a Work of true *real Religion* among us of late Years, I conceive it will be useful to give a brief general View of the *State of Religion* in these Parts *before* this remarkable Season. I doubt not then, but there were some sincerely religious People up & down; and there were, I believe, a considerable Number in the several Congregations pretty exact, according to their Education, in the observance of the external Forms of Religion, not only as to Attendance upon *public*

publick Ordinances on the *Sabbaths*, but alſo, as to the practiſe of *Family Worſhip*, and perhaps, ſecret Prayer too: But with theſe Things the moſt Part ſeem'd to all Appearance to reſt contented; and to ſatisfy their Conſciences juſt with a *dead Formality* in Religion. If they performed theſe Duties pretty punctually in their Seaſons, and as they thought with a good meaning, out of Conſcience, and not juſt to obtain a Name for Religion among Men; then they were ready to conclude that they were truly and ſincerely religious. A very lamentable Ignorance of the main Eſſentials of true practical Religion, and the Doctrines nextly relating thereunto very generally prevailed. The *Nature* and *Neceſſity* of the *New Birth* was but little known or thought of. The *Neceſſity* of a *Conviction* of Sin and Miſery, by the HOLY SPIRIT opening and applying the Law to the Conſcience, in order to a *ſaving Cloſure* with CHRIST, was hardly known at all to the moſt. It was thought that if there was any Need of all heart-diſtreſſing Sight of the Soul's Danger, and Fear of divine Wrath; it was only needful for the groſſer Sort of Sinners: and for any others to be deeply exerciſ'd this Way (as there might ſometimes be before ſome rare Inſtances obſervable) this was generally look'd upon to be a great Evil and Temptation that had befallen thoſe Perſons. The *common Names* for *this Soul-Concern* were, *Melancholy*, *Trouble of Mind*, or *Diſtreſs*. Theſe Terms were in common ſo far as I have been acquainted, indifferently uſed as Synonimous; and *Trouble of Mind* was look'd upon as a great Evil, which all Perſons that made any ſober Profeſſion and Practice of Religion ought carefully to avoid. There was ſcarcely any Suſpicion at all, in general, of any Danger of depending upon *Self-Righteouſneſs*, and not upon the *Righteouſneſs* of CHRIST alone for Salvation. *Papiſts* and *Quakers* would be readily acknowledged guilty of this Crime; but hardly any profeſs'd *Preſbyterian*. The *Neceſſity* of being *join'd* in CHRIST by a *vital Union*, and in a *juſtified State* before our religious Services can be *real pleaſing* and acceptable to GOD, was very little underſtood or thought of: But the common Notion ſeem'd to be, that People were always to be in the way of Duty as well as they could, as they imagined, there was no Reaſon to be more afraid.

According to theſe Principles, and this Ignorance of the moſt ſoul-concerning Truths of the Goſpel, Peo-

were very generally thro' the Land careleſs at Heart, & ſtupidly indifferent about the great Concerns of Eternity. There was very little Appearance of any *hearty Engagedneſs* in Religion: and indeed the *wiſe*, for the moſt Part, were in a great Degree aſleep with the *fooliſh*. 'Twas ſad to ſee with what a careleſs Behaviour the publick Ordinances were attended, and how People were given to unſuitable worldly Diſcourſe on the LORD's *holy Day*. In *publick Companies*, eſpecially at *Weddings*, a vain and frothy Lightneſs was apparent in the Deportment of many Profeſſors: and in ſome Places very extravagant Follies, as *Horſe-running*, *Fiddling* and *Dancing*, pretty much obtain'd on thoſe Occations.

Thus *Religion* lay as it were a *dying*, and ready to expire its laſt Breath of Life in *this Part* of the *viſible Church*: and it was in the *Spring*, An. 1740, when the GOD *of Salvation* was pleas'd to viſit us with the bleſſed Effuſions of his HOLY SPIRIT in an eminent Manner. The firſt very open and publick Appearance of this gracious Viſitation in theſe Parts, was in the *Congregation* which God has committed to *my Charge*. This Congregation has not been erected above 14 or 15 Years from this Time: The Place is a new Settlement, generally ſettled with People from *Ireland* (as all our Congregations in *Penſylvania*, except *two* or *three*, chiefly are made up of People from that Kingdom.) * I am the *firſt Miniſter* they have ever had ſettled in the Place; having been regularly liberated from my former Charge in *Eaſt-Jerſey*, above an hundred Miles North-Eaſtward from hence (the Rev. Preſbytery of *New-Brunſwick* (of which I had the Comfort of being a Member) judging it to be my Duty, for ſundry Reaſons,

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* It may be convenient here, to obſerve; That in IRELAND are *Three* different Sorts of *People* deriving from *three* ſeveral *Nations*; (1) Thoſe who deſcend from the *ancient Iriſh*; and theſe are generally *Roman Catholicks*. (2) Thoſe who deſcend from Anceſtors who came from *England*; and theſe are generally *Church of England-Men*. (3) Thoſe who deſcend from Anceſtors who came from *Scotland* ſince the Reformation: and theſe are generally *Preſbyterians*; who chiefly inhabit the *northerly* Parts of *Ireland*: And theſe are the People who have of late Years in great Numbers removed thence into theſe *American* Regions.

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to remove from the ce.) At the earnest Invitation of the People here, I came to them in the Beginning of *November* 1739; accepted of a Call from them that Winter, and was formally install'd and settled among them as their Minister in *April* following. There were some hopefully pious People here at my first coming, which was a great Encouragement and Comfort to me.

I had some View and Sense of the deplorable Condition of the Land in general; and accordingly the Scope of my preaching thro' that first Winter after I came here, was mainly calculated for Persons in a natural unregenerate State. I endeavour'd, as the Lord enabled me to open up and prove from his Word, the Truths which I judged most necessary for such as were in that State to know and believe in order to their Conviction and Conversion. I endeavour'd to deal searchingly and solemnly with them: and thro' the concurring Blessing of God, I had Knowledge of *four* or *five* brought under deep Convictions that Winter.

In the Beginning of *March* I took a Journey into *East-Jersey*; and was abroad for two or three Sabbaths: A neighbouring Minister, who seemed to be earnest for the Awakening and Conversion of secure Sinners, and whom I had obtain'd to preach a Sabbath to my People in my Absence, preach'd to them, I think, on the first Sabbath after I left Home: His Subject was the dangerous and awful Case of such as continue unregenerate and untruitful under the Means of Grace. The Text was Luk. 13. 7. *Then said he to the Dresser of his Vineyard; Behold, these three Years I come seeking Fruit on this Fig-tree, & find none; cut it down, why cumbreth it the Ground?* Under that Sermon there was a visible Appearance of *much Soul-concern* among the Hearers; so that some burst out with an audible Noise into bitter Crying (a Thing not known in these Parts before) After I had come Home, there came a *young Man* to my House under deep Trouble about the State of his Soul, whom I had look'd upon as a pretty light merry sort of a Youth: He told me that he was not any thing concern'd about himself in the Time of hearing the above-mention'd Sermon, nor afterwards, till the next Day that he went to his Labour, which was grubbing in order to clear some new Ground: The first Grub he set about was a pretty large one with a high Top, and when he had cut the Roots, as it fell down these Words came instantly to his Remembrance, and

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as a Spear to his Heart, *Cut it down, why cumbreth it the Ground?* So, tho't he, must I be cut down by the Justice of God for the Burning of Hell, unless I get into another State than I am now in.' He thus came into very great and abiding Distress, which, to all Appearance, has had a happy Issue; his Conversation being to this Day as becomes the Gospel of Christ.

The News of this very publick Appearance of deep Soul-concern among my People met me an *hundred Miles* from Home: I was very joyful to hear of it, in hopes that God was about to carry on an extensive Work of converting Grace amongst them. And the *first Sermon* I preached after my return to them, was from Matth. 6. 33. *Seek ye first the Kingdom of* God, *and his Righteousness*. After opening up and explaining the Parts of the Text, when, in the Improvement, I came to press the Injunction in the Text upon the unconverted and ungodly, and offer'd this as one Reason among others, why they should now henceforth first of all seek the Kingdom and Righteousness of God, viz. That they had neglected too too long to do so already: This Consideration seem'd to come and cut like a Sword upon several in the Congregation; so that while I was speaking upon it, they could no longer contain, but burst out in the most bitter mourning. I desir'd them as much as possible, to restrain themselves from making any Noise, that would hinder themselves or others from hearing what was spoken: and often afterwards I had Occasion to repeat the same Counsel I still advis'd People to endeavour to moderate and bound their Passions, *but not so as to resist or stifle their Convictions*. The Number of the *awaken'd* increas'd very fast: frequently under Sermons there were some newly convicted, and brought into deep Distress of Soul about their perishing Estate. Our Sabbath Assemblies soon became vastly large: Many People from almost all Parts around inclining very much to come where there was such Appearance of the divine Power and Presence. I think there was scarcely a Sermon or Lecture preach'd here thro' that *whole Summer*, but there were manifest Evidences of Impressions on the Hearers: and many Times the Impressions were very great and general: several wou'd be overcome and fainting; others deeply sobbing, hardly able to contain: others crying in a most dolorous Manner; many others more silently weeping: and a solemn Concern appearing in the Countenances of many others. At some

some time

ſometimes the Soul-Exerciſes of ſome (tho' comparatively but very few) would ſo far affect their Bodies as to occaſion ſome ſtrange unuſual bodily Motions. I had Opportunities of ſpeaking particularly with a great many of thoſe, who afforded ſuch outward Tokens of inward Soul-concern in the Time of publick Worſhip and hearing of the Word: Indeed many came to me of themſelves in their Diſtreſs, for private Inſtruction and Counſel; and I found, ſo far as I can remember, that with by far the greater Part their apparent Concern in Publick was not juſt a tranſient Qualm of Conſcience, or meerly a floating Commotion of the Affections; but a *rational fix'd Conviction* of their dangerous periſhing Eſtate. They could generally offer as a convictive Evidence of their being in an unconverted miſerable Eſtate, that they were utter Strangers to thoſe Diſpoſitions, Exerciſes, and Experiences of Soul in Religion, which they heard laid down from God's *Word*, as the inſeperable Characters of the truly *regenerate* People of God; even ſuch as before had ſomething of the *Form of Religion*; and, I think the greater Number were of this Sort; and ſeveral had been pretty exact and punctual in the performance of *outward Duties*; they ſaw they had been contenting themſelves with the *Form* without the *Life* and *Power* of *Godlineſs*; and that they had been taking Peace to their Conſciences from, and depending upon *their own Righteouſneſs*, and not the *Righteouſneſs* of JESUS CHRIST.

In a Word, they ſaw that true practical Religion was quite another Thing than they had conceived it to be, or had any true Experience of. There were likewiſe many up & down *the Land* bro't under deep diſtreſſing *Convictions* that *Summer* who had lived very looſe Lives, regardleſs of the very Externals of Religion. In this Congregation I believe there were very few that were not fired up to ſome ſolemn Thoughtfulneſs and Concern more than uſual about their Souls. The general Carriage and Behaviour of People was ſoon very viſibly altered. Thoſe awaken'd were much given to Reading in the HOLY SCRIPTURES and *other good Books*. Excellent Books that had lain by much neglected, were then much peruſ'd, and lent from one to another: and it was a peculiar Satisfaction to People to find how exactly the Doctrines they heard daily preach'd, harmoniz'd with the Doctrines contained and taught by great and godly Men in other Parts and former Times. The Subjects of Diſcourſe almoſt always when any of them were together, were the Matters of Religion and

great

great Concerns of their Souls. All unsuitable, worldly, vain Discourse on the *Lord's Day* seemed to be laid aside among them: Indeed for any Thing that appeared, there seem'd to be almost a universal Reformation in this Respect in our public Assemblies on the *Lord's-Day*.

There was an earnest Desire in People after Opportunities for public Worship and hearing the Word. I appointed in the *Spring* to preach every *Friday* through the *Summer* when I was at Home, and those Meetings were well attended; and at several of them the Power of the LORD was remarkably with us. The main Scope of my Preaching thro' that *Summer* was, laying open the Deplorable State of Man by Nature since the Fall, our ruined exposed Case by the Breach of the *first Covenant*, and the awful Condition of such as were not in CHRIST, giving the Marks and Characters of such as were in that Condition: And moreover, laying open the Way of Recovery in the *new Covenant* thro' a MEDIATOR, with the Nature and Necessity of *Faith* in CHRIST the *Mediator*, &c. I laboured much on the last mentioned Heads; that the People might have right Apprehensions of the Gospel-Method of Life and Salvation. I treated much on the Way of Sinners closing with CHRIST by *Faith* and obtaining a right Peace to an awaken'd wounded Conscience: shewing that Persons were not to take Peace to themselves on Account of their Repentings, Sorrows, Prayers, and Reformations; nor to make these Things the Grounds of their adventuring themselves upon CHRIST and his Righteousness, and of their Expectations of Life by him: And that neither were they to obtain or seek Peace in extraordinary Ways, by Visions, Dreams, or immediate Inspirations: But, by an understanding View, and believing Persuasion of the Way of Life, as reveal'd in the Gospel, thro' the Suretiship-Obedience and Sufferings of JESUS CHRIST; with a View of the Suitableness & Sufficiency of that mediatory Righteousness of CHRIST for the Justification & Life of Law-condemn'd Sinners; and thereupon, freely accepting him for their Saviour, heartily consenting to, and being well pleased with the Way of Salvation, and venturing their All upon his Mediation, from the Warrant & Encouragement afforded of God thereunto in his Word, by his free Offer, authoritative Command, and sure Promise to those that so believe. I endeavoured to shew the *Fruits* and *Evidences* of a true *Faith*, &c.

(*To be continued.*)

THE Christian History;

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

Saturday OCTOBER 6. 1744. § N°. 84.

The Rev. Mr. Blair's *Account of the Revival of Religion at* New-Londonderry *in* Pennsylvania, *continu'd.*

IN some Time many of the *convinced* and *distressed* afforded very hopeful satisfying Evidence that the LORD had brought them to a true Closure with JESUS CHRIST; and that their Distresses and Fears had been in a great Measure removed in a right Gospel-Way, by believing in the SON of GOD. Several of them had very remarkable and sweet Deliverances this Way. It was very agreable to hear their Accounts how that when they were in the deepest Perplexity and Darkness, Distress and Difficulty, seeking God as poor condemned Hell-deserving Sinners, the Scene of Recovering Grace thro' a *Redeemer* has been opened to their Understandings with a surprizing Beauty and Glory, so that they were enabled to believe in CHRIST with Joy unspeakable and full of Glory. It appeared that *most generally* the Holy Spirit improved for this Purpose, and made use of some one *particular Passage* or other of the *Holy Scripture* that came to their Remembrance in their Distress: some *Gospel-Offer* or *Promise*, or some *Declaration* of GOD directly referring to the Recovery and Salvation of undone Sinners by the *New-Covenant*. But with some it was otherwise: they had not any one particular Place of Scripture more than another in their View at the Time. Those who met with such a remarkable Relief; as their Account of it was *rational* and *scriptural*, so, they appear'd to have had at the Time, the *Attendants* and *Fruits* of a true *Faith*; particularly, *Humility*, *Love*, and an *affectionate Regard* to the *Will* and *Honour* of GOD: Much of their Exercise was in self-abasing and self-loathing; and admiring the

 astonishing

aſtoniſhing Condeſcention and Grace of God towards ſuch vile and deſpicable Creatures, that had been ſo full of Enmity and Diſ-affection to him: they freely and ſweetly with all their Hearts choſe the Way of his Commandments; their enflamed Deſire was to live to him for ever according to his Will; and to the Glory of his Name.

There were others that had not had ſuch remarkable Relief and Comfort, who yet I cou'd not but think were ſavingly renewed, and brought truly to accept of and reſt upon JESUSCHRIST, tho' not with ſuch a Degree of Livelineſs and Liberty, Strength and Joy: and ſome of thoſe continued for a conſiderable Time after, for the moſt Part, under a very diſtreſſing Suſpicion and Jealouſy of their Caſe. I was all along very cautious of expreſſing to People my Judgment of the Goodneſs of their States, excepting where I had pretty clear Evidences from them of their being ſavingly changed; and yet they continued in deep Diſtreſs, caſting off all their Evidences: ſometimes in ſuch Caſes, I have thought it needful to uſe greater Freedom that Way than ordinary; but otherwiſe, I judged that it cou'd be of little Uſe, & might eaſily be hurtful.

Beſide thoſe above ſpoke of, whoſe Experience of a Work of Grace was in a good Degree clear and ſatisfying, there were *ſome others* (tho' but *very few* in *this Congregation* that I knew of) who, having very little Knowledge or Capacity, had a very obſcure and improper Way of repreſenting their Caſe in relating how they had been exerciſed: they would chiefly ſpeak of ſuch Things as were only the *Effects* of their *Soul Exerciſe* upon their *Bodies* from Time to Time, and ſome Things that were purely imaginary: which obliged me to be at much Pains in my Enquiries before I could get any juſt Ideas of their Caſe. I would aſk them, What were the Thoughts, the Views and Apprehenſions of their Minds, and Exerciſe of their Affections, (at ſuch Times when they felt, perhaps, a Quivering come over them, as they had been ſaying, or a Faintneſs, or tho't they ſaw their Hearts full of ſome nauſeous Filthineſs; or when they felt a heavy Weight or Load at their Hearts, or felt the Weight again taken off and a pleaſant Warmneſs riſing from their Hearts, as they would probably expreſs themſelves,) which might be the Occaſions or Cauſes of theſe Things they ſpoke of: and then, when with ſome Difficulty I could get them to underſtand me, ſome of them wou'd give a *pretty rational Account* of *ſolemn* and *ſpiritual Exerciſes*: and

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a thorough careful Examination this Way, I could not but conceive good Hopes of ſome ſuch Perſons.

But there were moreover *ſeveral others*, who ſeem'd to think concerning themſelves that they were under ſome good Work, of whom, yet, I could have no reaſonable Ground to think that they were under any hopeful Work of the Spirit of God. As near as I cou'd judge of their Caſe from all my Acquaintance and Converſation with them, it was much to this Purpoſe: They believed there was a good Work going on; that People were convinced, and bro't into a converted State; and they deſired to be converted too: They ſaw others weeping and fainting, and heard People mourning and lamenting, and they thought if they could be like theſe it would be very hopeful with them; hence, they endeavoured juſt to get themſelves affected by Sermons, and if they could come to Weeping, or get their Paſſions ſo raiſed as to incline them to vent themſelves by Cries, now they hoped they were got under Convictions, and were in a very hopeful Way; and afterwards, they would ſpeak of their being in Trouble, and aim at complaining of themſelves, but ſeem'd as if they knew not well how to do it, nor what to ſay againſt themſelves; and then they would be looking and expecting to get ſome Texts of Scripture applyed to them for their Comfort; and when any Scripture Text which they tho't was ſuitable for that Purpoſe came to their Minds, they were in Hopes it was brought to them by the Spirit of God that they might take Comfort from it. And thus, much in ſuch a Way as this, ſome appear'd to be pleaſing themſelves juſt with an *imaginary Converſion* of their own Making. I endeavoured to correct and guard againſt all *ſuch Miſtakes* ſo far as I diſcovered them, in the Courſe of my Miniſtry; and to open up the *Nature* of a true *Converſion* by the Spirit of God, and of a ſaving *Converſion*.

Thus I have given a very brief Accou[illegible] of the State and *Progreſs* of Religion here through *that firſt Summer* after the remarkable Revival of it amo[illegible]g us. Towards the *End* of *that Summer* there ſeem'd to be a Stop put to the farther Progreſs of the Work as to the *Converſion* and *Awakening* of Sinners, and ever ſince there have been very few Inſtances of Perſons *convinced*. It remains then, that I ſpeak ſomething of the *abiding Effects* and *after Fruits* of thoſe Awakenings and other religious Exerciſes which People were under during the aforementioned Period. Such as were only under ſome *ſlight Im-*

preſſions and ſuperficial Awakenings, ſeem in general to have loſt them all again without any abiding hopeful Alteration upon them: they ſeem to have fallen back again into their former Careleſneſs and Stupidity and ſome that were under *pretty great Awakenings*, and conſiderably deep Convictions their miſerable State, ſeem alſo to have got Peace again to their Conſciences without getting it by a true *Faith* in the Lord Jeſus; affording no ſatisfying Evidence of their being ſavingly renewed. But, through the infinite rich Grace of God (and bleſſed be his glorious Name!) there is a conſiderable Number who afford all the Evidence that can be reaſonably expected and requir'd for our Satisfaction in the Caſe, of their having been the Subjects of a thorough *ſaving Change*: (Except in ſome ſingular Inſtances of Behaviour, alas for them, which proceed from, and ſhew the ſad Remains of original Corruption even in the regenerate Children of God while in this imperfect State:) *Their Walk* is *habitually tender and conſcientious*, their *Carriage* towards their *Neighbours juſt and kind*, and they appear to have an agreable *peculiar Love* one for another; and for all in whom appears the Image of God. Their *Diſcourſes* of *Religion*, their *Engagedneſs* and Diſpoſitions of Soul in the *Practice* of the immediate *Duties* and *Ordinances* of *Religion*, all appear quite otherwiſe than formerly. Indeed, the Livelineſs of their Affections in the Ways of Religion is much abated in general, and they are in ſome Meaſure humbly ſenſible of this, and grieved for it, and are carefully endeavouring ſtill to live unto God; much grieved with their Imperfections and the Plagues they find in their own Hearts; and frequently they meet with ſome delightful Enlivenings of Soul; and particularly our *ſacramental Solemnities* for communicating in the *Lord's Supper* have generally been very bleſſed Seaſons of Enlivening and Enlargement to the People of GOD. There is a *very evident* and *great Increaſe* of *Chriſtian Knowledge* with many of them. We enjoy in this Congregation the Happineſs of a great Degree of Harmony and Concord; ſcarcely any have appear'd with open Oppoſition and Bitterneſs againſt *the Work* of God among us and elſe where up and down the Land: tho' there are a pretty many ſuch in ſeveral other Places thro' the Country: ſome indeed, in this Congregation, but very few, have ſeparated from us and joined with the Miniſters who have unhappily oppoſed this bleſſed Work.

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It would have been a great Advantage to this Account had I been careful in Time to have written down the Experiences of particular Perſons; but this I neglected in the proper Seaſon. However, I have more lately noted down an Account of ſome of the Soul Exerciſes and Experiences of one Perſon, which I think may be proper to make public on this Occaſion. The Perſon is a ſingle *young Woman*, but I judge it proper to conceal her Name becauſe ſhe is yet living. I was very careful to be exact in the Affair, both in my converſing with her, and writing the Account ſhe gave me of herſelf, immediately after. And tho' I don't pretend to give her very Words for the moſt Part, yet I am well ſatisfied I don't miſrepreſent what ſhe related. The Account then is thus; ſhe was firſt brought to ſome ſolemn Thoughtfulneſs and Concern about her Soul's Caſe, by ſeeing others ſo much concern'd about their Souls: when ſhe ſaw People in deep Diſtreſs about the State of their Souls, ſhe tho't with herſelf, how unconcern'd ſhe was about her own. And tho' ſhe tho't that ſhe had not been very guilty of great Sins, yet ſhe fear'd ſhe was too little concern'd about her eternal Well-being: and then the Sermons ſhe heard made her ſtill uneaſy about her Caſe; ſo that ſhe wou'd go home on the Sabbath-Evenings pretty much troubled and caſt down; which Concern us'd to abide with her for a few Days after, but ſtill towards the End of the Week ſhe would become pretty eaſy; and then, by hearing the Word on the Sabbath Days, her Uneaſineſs was always renewed for a few Days again. And thus it fared with her 'till one Day as ſhe was hearing a Sermon preach'd from Heb. 3. 15. *To Day if you will hear his Voice, harden not your Hearts*; the Miniſter in the Sermon ſpoke to this Effect, "How many of you have been hearing "the Goſpel for a long Time, and yet your Hearts remain "always hard, without being made better by it: The Goſ-"pel is the *Voice of GOD*, but you have heard it only as the "*Voice of Man* and not the *Voice of God*, and ſo have not "been benefited by it." Theſe Words came with Power to her Heart. She ſaw that this was her very Caſe; and ſhe had an awful Senſe of the Sin of her Miſ-improvement of the Goſpel, of her Stupidity, Hardneſs and Unprofitableneſs under hearing of the Word of God: ſhe ſaw that ſhe was hereby expoſed to the Sin-puniſhing Juſtice of God, and ſo was fill'd with very great Fear and Terror: but ſhe ſaid

there

there was no other Sin at that Time applied to her Conscience, neither did she see herself as altogether without CHRIST.

This deep Concern on the fore-mentioned Account stuck pretty Close by her afterwards. There was a *Society* of private Christians to meet in the Neighbourhood some Day after in the same Week, for Reading, Prayer and religious Conference: she had not been at a Society of that Kind before, but she long'd very much for the Time of their Meeting then, that she might go there: and while she was there she got an awful View of *her Sin and Corruption*, and saw that she was without CHRIST and without *Grace*; and her Exercise and *Distress* of Soul was such that it made her for a while both Deaf and Blind; but she said she had the ordinary Use of her Understanding, and begg'd that CHRIST might not leave her to perish; for she saw she was undone without him. After this she liv'd in Bitterness of Soul: and at another Time she had such a View of *her Sinfulness*, of the *Holiness* and *Justice* of GOD, and the *Danger* she was in of eternal Misery, as fill'd her with extreme Anguish; so that had it not been that she was supported by an Apprehension of GOD's *All-sufficiency*, she told me she was perswaded she should have fallen immediately into Despair. She continued for *some Weeks* in great Distress of Spirit, seeking and pleading for Mercy without any Comfort; until one *Sabbath-Evening*, in a House where she was lodged during the Time of a Sacramental Solemnity, while the Family were singing the 84*th Psalm*, her Soul conceiv'd strong Hopes of Reconciliation with GOD thro' JESUS CHRIST, and she had such Apprehensions of the Happiness of the heavenly State, that her Heart was fill'd with Joy unspeakable and full of Glory; she sung with such Elevation of Soul, as if she had sung out of her self, as she express'd it; she tho't at the Time, it was as if the LORD had put by the Veil and shewed her the open Glory of Heaven: she had very enlarged Views of the *Sufficiency* of CHRIST to save: she was clearly perswaded to the fullest Satisfaction, that there was *merit* enough in him to answer for the Sins of the most guilty Sinner; and she saw that GOD could well be reconcil'd to all elect Sinners in HIS SON; which was a most ravishing delightful Scene of Contemplation to her.

But while she was in this Frame, after some Time she tho't with her self, that notwithstanding all this, yet she could not with the full Assurance of Faith lay Claim to the

LORD

LORD JESUS as her *own Saviour in particular*; ſhe could not ſay with ſuch full Satisfaction and Certainty as ſhe deſired, that he would be a Saviour in particular to her; and hence, for want of thoro'ly underſtanding wherein the very *Eſſence* of a *ſaving Faith* conſiſts, ſhe had ſome jealous Fear that ſhe was not yet brought truly to believe in CHRIST. However, ſhe was pretty free from her former Terrors after this ſweet Interview. But after ſome Time, ſhe grew more diſconſolate, and more ſenſibly afraid of her State on the forementioned Account: ſhe heard that Sinners in cloſing with CHRIST by Faith received him for their Saviour, which ſhe tho't included in it a Perſwaſion that he was their's in particular, and ſhe could not clearly ſay that this had ever been her Caſe; and ſo ſhe came awfully to ſuſpect herſelf to be as yet an Unbeliever; and tho' ſhe came in Time to that ſweet Plerophory and full Aſſurance of Faith; yet ſhe has ſince ſeen her Miſtake in that Matter about the Nature of a true and ſaving Faith. She continued very much under thoſe grievous Dejections for about *two Years*, and yet enjoyed conſiderable Sweetneſs and Comfort at Times: ſhe often came to hear Sermons with a Deſire to get clearly convinced of her being yet in a Chriſtleſs State, and with a formed Reſolution to take and apply to her ſelf what might be ſaid in the Sermon to the Unconverted; but moſt commonly ſhe return'd very agreably diſappointed; ſhe would generally hear ſome *Mark* of Grace, ſome Evidence of a real Chriſtian laid down, which ſhe cou'd lay claim to, and cou'd not deny; and thus ſhe was ſupported and comforted from Time to Time. During that *two Years* Space it was ſtill with much Fear and Perplexity that ſhe adventured to communicate in the *Lord's Supper*; but ſhe could not omit it; and ſhe always found ſome Refreſhing and Sweetneſs by that Ordinance.

After ſhe had been ſo long under an almoſt alternate Succeſſion of Troubles and Supports, the *Sun of Righteouſneſs* at laſt broke out upon her to the clear Satisfaction and unſpeakable Raviſhment of her Soul, at a *Communion Table*. There her Mind was let into the glorious Myſteries of Redemption with great Enlargement; while ſhe meditated on the *Sufferings* of the LORD JESUS, ſhe tho't with her ſelf he was not juſt a Man who ſuffered ſo for Sinners, but infinitely more than a Man, even the moſt high GOD, the eternal SON equal with the FATHER: and ſhe ſaw his being

GOD

GOD put an infinite Luſtre and Value upon his Sufferings as Man; her Heart was fill'd with a moſt unutterable Admiration of his *Perſon*, his *Merit*, and his *Love*: ſhe was enabled to believe in him with a ſtrong ſelf-evidencing Faith; ſhe believ'd that he had ſuffered for her Sins; that the was the very Perſon who by her Sins had occaſioned his Sufferings, and brought Agony and Pain upon him: The Conſideration of this fill'd her with the deepeſt Abhorrence of her Sins, and moſt bitter Grief for them; ſhe ſaid ſhe could have deſir'd with all her Heart to have melted and diſſolv'd her Body quite away in that very Place, in Lamentation and Mourning over her Sins. After this Enjoyment her Soul was generally delighting in GOD, and ſhe had much of the Light of his Countenance with her: And O, her great Concern ſtill was, *how ſhe might live to* THE LORD, *how ſhe might do any Thing for him, and give Honour to him*: TheLORD condeſcended to be much with her by his enliven-ing and comforting Preſence, and eſpecially *Sacramental Seaſons* were bleſſed and precious Seaſons to her. At one of thoſe Occaſions, ſhe was in a ſweet Frame meditating on the *Blood* and *Water* that iſſued from the Wound made by the Spear in her SAVIOUR's Side: ſhe tho't, as *Water* is of a purifying cleanſing Nature, ſo there was ſanctifying Virtue as well as juſtifying Merit in the LORD JESUS; and that ſhe could no more be without the *Water*, his ſanctifying Grace, to cleanſe her very polluted Soul, than ſhe could be without his *Blood* to do away her Guilt: and her Heart was much taken up with the *Beauty* and *Excellency* of *Sanctification*. At another Time, a *Communion Solemnity* likewiſe, ſhe was very full of Delight and Wonder with the Thot's of *electing Love*; how that GOD had provided and determin'd ſo great Things for her before ever ſhe had a Being. And a very memorable Enjoyment ſhe had at another Time, on *Monday after a Communion Sabbath*, when theſe Words came to her Mind, *The Spirit and the Bride ſay come, and let him that is athirſt come, and whoſoever will let him take the Water of Life freely*. The Glory and Delight let in upon her Soul by theſe Words was ſo great, that it quite overcame her bodily Frame: ſhe ſaid it ſeem'd to her that ſhe was almoſt all Spirit, and that the Body was quite laid by; and ſhe was ſometimes in Hopes that the Union would actually break, and the Soul get quite away. She ſaw much at that Time into the meaning of her LORD in thoſe Words, *Becauſe I live ye ſhall live alſo*.

(To be finiſhed in our next.)

THE

Chriſtian Hiſtory;

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

Saturday OCTOBER 13. 1744. § Nº. 85.

The Rev. Mr. Blair's *Account of the Revival of Religion at* New-Londonderry *in* Pennſylvania, *finiſh'd.*

ABOUT a Time of *Sickneſs* ſhe had had, concerning which I had enquired of her, ſhe told me, ſhe expected pretty much to die then, and was very joyful at the near Proſpect of her Change; and ſenſibly griev'd to find herſelf recover again, chiefly becauſe that while ſhe liv'd here ſhe was ſo frail and ſinful, and cou'd do ſo little for the Lord's Honour. I was with her in the Time of that Sickneſs, and indeed, I ſcarcely ever ſaw one appearing to be ſo fully and ſweetly ſatisfy'd under the afflicting Hand of GOD; ſhe manifeſtly appear'd to lie under it with a peaceful Serenity and divine Sweetneſs in her whole Soul. In a Word, her whole Deportment in the World beſpeaks much Humility and Heavenlineſs of Spirit.

One of our Chriſtian Friends, a *Man* about *fifty Years* of *Age*, was remov'd from us by Death in the *Begenning of May laſt*; of whom I can give ſome broken imperfect Account, which perhaps may be of ſome Uſe. His Name was *Hanſe Kirkpatrick*: he was a Man of a pretty good Underſtanding, and had been, I believe, a ſober Profeſſor for many Years, tho' he had not been very long in *America*. After the Work of Religion begun ſo powerfully amongſt us, I found in Converſation with him, that he believ'd it to be a good Work, but ſeem'd very unwilling to give up his good Opinion of his own Caſe: He told me of ſome *Concern* and *Trouble* he had been in about his Soul in his *younger Years*; but yet the Caſe look'd ſuſpicious that he had got *Eaſe* in a *legal Way*, upon an *outward Form of Religion*. At another Time being at his Houſe,

and taking up a little Book that lay by me on the Table, which I found to be Mr. MATHER's *Dead Faith anatomiz'd*, and *Self-justiciary convicted*, he said to me, that was indeed a strange Book as ever he saw, and that according to that Author it was a great Thing indeed to have a *right Faith* that was true and saving, another Thing than it was generally suppos'd to be, or to this Purpose. He seem'd to me at that Time to be under more Fears about his own Case than I had observ'd in him before. Not long after this, as he was hearing a Sermon one Day, the Word was apply'd with irresistible Evidence and Power to his Heart, so that he saw himself as yet in a *perishing undone Case*: Whereupon the Distress and Exercise of his Soul was so great, that he fell off the Seat on which he was sitting, and wept and cry'd very bitterly. A little after this, he went to *Philadelphia*, at the Time of the Meeting of the *Synod*, in Hopes that perhaps he might meet with some Benefit to his Soul, by hearing the Ministers preach there, or by conversing with some of them. He told me afterwards, that while he was there, and as he walk'd the Streets, he was unspeakably distress'd with the View of his miserable Condition; so that he could hardly keep his Distress from being publickly discern'd upon him: and, that he seem'd sometimes to be even in a Manner afraid that the Streets would open and swallow up such a wretched Creature. He told me of his *Trouble*, and his very sweet *Relief* out of it, in a most moving Manner, under a very fresh Sense and Impression of both; but the Particulars of his Relief I have quite forgot.

He was afterwards chosen and set apart for a *ruling Elder* in the Congregation. He *dy'd* of an *Impostbume*, and gradually wasted away for a long Time before his Death, and was for about *two Months* intirely confin'd to his Bed. He told me, that for some Time before he was laid Bed-fast, he had been full of very distressing Fears and Jealousies about his Soul's State, and was altogether unsatisfied about his Interest in CHRIST; but that soon after he was confin'd to his Bed, the LORD afforded him his comforting Presence, clear'd up his Interest, and remov'd his Fears. After this he continu'd still clear and peaceful in his Soul, and sweetly and wholly resign'd to the LORD's Will until Death. While he had Strength to speak much he was free and forward to discourse of GOD and divine Things. One Time as *two other* of our

Elders

Elders were with him, he exhorted them to continue ſtedfaſt and faithful to GOD's Truths and Cauſe; for he ſaid, if he had a Thouſand Souls, he could freely venture them all upon the Doctrines which had been taught them in this Congregation. One Time when I took Leave of him, he burſt out into Tears ſaying, 'I had been the Meſſenger of the LORD of Hoſts to him, that the Lord had ſent to call him out of the broad Way of Deſtruction.' For ſome Days before his Deceaſe he could ſpeak very little, but to all Appearance, with a great Deal of Serenity and Sweetneſs of Soul he fell aſleep in JESUS.

There have been very comfortable Inſtances of *little Children* among us. *Two Siſters*, the one being about *ſeven*, the other about *nine* Years of Age, were hopefully converted *that Summer*, when Religion was ſo much reviv'd here. I diſcours'd with them both very lately, and both from their own Account, and the Account of their Parents, there appears to have been a laſting and thorough Change wrought in them. They ſpeak of their Soul-Experiences with a very becoming Gravity, and apparent Impreſſion of the Things they ſpeak of.

The *youngeſt* was awaken'd by hearing the Word preach'd: ſhe told me ſhe heard in Sermons that except Perſons were *convinc'd* and *converted* they wou'd ſurely go to *Hell*; and ſhe knew ſhe was not converted: This ſet her to praying with great Earneſtneſs, with Tears and Cries; yet her Fears and *Diſtreſs* continued for ſeveral Days, 'till one Time as ſhe was praying, her Heart ſhe ſaid was drawn out in great Love to GOD; and as ſhe tho't of Heaven and being with GOD, ſhe was fill'd with Sweetneſs and Delight: I cou'd not find by her that ſhe had at that Time any explicit particular Tho'ts about CHRIST as a *Redeemer*, but ſhe ſaid ſhe knew then that CHRIST had dy'd for Sinners. She told me, ſhe often found ſuch Delight and Love to GOD ſince as ſhe did then, and at ſuch Times ſhe was very willing to *die* that ſhe might be with GOD: but ſhe ſaid, ſhe was ſometimes afraid yet of going to Hell. I aſk'd her, 'If ſhe was troubled at any Time when ſhe was not afraid of going to Hell?' She ſaid, 'Yes.' I aſk'd her, 'What ſhe was troubled for then?' ſhe ſaid, 'Becauſe ſhe had done *ill* to GOD;' meaning, that ſhe had done *Evil* and *Sin* againſt God. Sometime after, ſhe found *Comfort*; one Night when her *Father* and all the reſt of

the Family, but her *Mother* and herſelf, were gone to a *private Society*, ſhe ſaid to her *Mother*, 'That the People were ſinging and praying where her *Father* was gone,' and deſir'd her *Mother* to do the ſame with her: And after they were gone to Bed, 'She deſir'd her *Mother* to ſing ſome *Pſalms* which ſhe had by Heart, for ſhe ſaid ſhe did not want to go to Sleep.'

Her *Siſter* was bro't into *Trouble* about her Soul that *ſame Summer*, by Sickneſs: It continued with her ſome Time after her Recovery; 'till one Day, coming Home from Meeting, as ſhe heard ſome People ſpeaking about CHRIST and Heaven, her Heart was enflam'd with Love to CHRIST. She ſays, that 'when ſhe has CHRIST's Preſence with her ſhe does not know what to do to get away and be with GOD.'

Their Parents told me that for a long Time they ſeem'd to be almoſt wholly taken up in Religion; that no Weather thro' the Extremity of *Winter* wou'd hinder them from going out daily to By-places for ſecret Prayer; and if any Thing came in the Way that they could not get out for Prayer at ſuch Times as they inclin'd and tho't moſt proper, they wou'd weep and cry. Their Parents ſay, they are very *obedient Children*, and *ſtrict Obſervers of the Sabbath*.

There are likewiſe *other young Ones* in the Place, of whom I know nothing to the contrary, but what they continue hopeful and religious to this Day.

Revival of Religion in other Parts *of* Pennſylvania *and the* neighbouring Countries.

This bleſſed Shower of divine Influences ſpread very much thro' THIS PROVINCE *that Summer*: And was likewiſe conſiderable in ſome *other Places bordering* upon it. The Accounts of *ſome Miniſters* being ſomething diſtinguiſh'd by their *ſearching* awakening Doctrine, and ſolemn pathetic Manner of Addreſs, and the News of the Effects of their Preaching upon their Hearers, ſeem'd in ſome Meaſure to awaken People thro' the Country to conſider their careleſs and formal Way of going on in Religion; and very much excited their Deſires to hear thoſe Miniſters. There were ſeveral *vacant Congregations* without any ſettled Paſtors, which earneſtly beg'd for their Viſits: and ſeveral Miniſters who did not appear heartily to put their Shoulder to help in carrying on the ſame Work,

Work, yet then yielded to the preſſing Importunities of their People in inviting thoſe Brethren to preach in their Pulpits: ſo that they were very much call'd abroad, and employ'd in inceſſant Labours, and the LORD wrought with them mightily. *Very great Aſſemblies* would ordinari'y meet to hear them, on *any Day of the Week*; and oftentimes a ſurprizing Power accompanying their Preaching was viſible among the Multitudes of their Hearers. It was a very comfortable enenlivening Time to GOD's People; and great Numbers of ſecure careleſs Profeſſors, and many looſe irreligious Perſons thro' the Land, were deeply convinc'd of their miſerable periſhing Eſtates; and there is abundant Reaſon to believe and be ſatisfied, that many of them were in theIſſue ſavingly converted to GOD. I myſelf have had Occaſion to converſe with a great many up and down, who have given a moſt agreable Account of very precious and clear Experiences of the Grace of GOD. Several even in *Baltimore*, a *County* in the *Province* of MARYLAND, who were bro't up almoſt in a State of Heatheniſm, without almoſt any Knowledge of the true Doctrines of Chriſtianity, afford very ſatisfying Evidences of being brought to a ſaving Acquaintance with GOD in CHRIST JESUS.

Thus, *Sir*, I have endeavour'd to give a *brief Account* of the *Revival* of *Religion* among us, *in theſe Parts*; in which I have endeavour'd, all along, to be conſcientiouſly exact, in relating Things according to the naked Truth: knowing, that I muſt not ſpeak wickedly, even for GOD; nor talk deceitfully for HIM.

And upon the whole I muſt ſay, It is beyond all Diſpute with me, and I think 'tis beyond all reaſonable Contradiction, *that GOD has carried on a great and glorious Work of his Grace among us.*

I am, Rev. Sir,
Your very reſpectful Son and Servant,
Samuel Blair.

Rev. Sir,

HAving an Opportunity of obtaining theſe Atteſtations before ſending myLetter to you, I ſend them alſo along, if you pleaſe they may be inſerted in the *Chriſtian Hiſtory* at the End of my Account.

S. B.

New-

New-Londonderry, August 7. 1744.

WE the under Subscribers, Ruling Elders in the Congregation of *New-Londonderry*, do give our Testimony and Attestation to the above Account of the Revival of Religion in this Congregation and other Parts of this Country, so far as the said Account relates to Things that were open to publick Observation, and such Things as we have had Opportunity of being acquainted with. Particularly, we testify that there has been a great and very general Awakening among People, whereby they have been stirred up to an earnest uncommon Concern and Diligence about their eternal Salvation, according to the above Account of it: And, that many give very comfortable Evidence by their Knowledge, Declaration of Experience, and conscientious Practice, of their being savingly changed and turned to God.

James Cochran
John Ramsay
John Love
John Smith
John Simson
Wm. Boyd.

We doubt not but our pious Readers will be entertained with the following History *of the* Revival *of* Religion *in* Germany *in the* last Century: *as contained in the Preface of a famous Book entitled* PIETAS HALLENSIS, or, An *Historical* Narration of the *Orphan House* and other charitable Institutions at *Glaucha* near *Hall* in *Saxony*: By *Augustus Hermannus Franck*, Professor of Divinity in the *Frederician University* of *Hall*, Pastor of *Glaucha* and Director of the pious Foundation there; with a short *History* of *Pietism*: *Printed in London* 1705.

§. 19. NOW forasmuch as that *publick Work* of God, which has broke out so eminently of late Years in and about the Royal University of *Hall*, as from it's chief *Center*, dispersing it self far and near, lay for some Time before hidden as it were in *Embrio*, and that there manifestly appears to have been a Seed of purer Christianity

Chriſtianity *gradually* quickening and ſpringing up in the midſt of the Lutheran Reformation: And moreover foraſmuch as the greateſt Part of Engliſh Readers are not much acquainted with what relates either to the Riſe or Progreſs of theſe Matters, how conſiderable ſoever in themſelves they are; and ſeveral have deſired ſome juſt Account hereof, which they might rely on: It has been thought expedient to Anſwer here, in brief, the Deſires and Solicitations of ſuch, by giving a faithful and ſimple View of this whole Affair, not only in this, but alſo in ſeveral other Provinces and Circles of *Germany*, and pointing out the principal Perſons and Springs, that have been ſet on Work in the propagating Chriſtian Piety, and promoting a *ſolid Reformation of Manners*, among all Orders both of the Clergy and Laity.

§. 20. It hath been remarked by ſome curious Obſervers, that for ſome Ages paſt, about the beginning of each Century, there has happened ſome conſiderable Change in the State of Religion, as the Motions in *Germany* firſt, (and ſucceſſively in other Parts) by Means of Dr. *Luther*'s Reformation ſoon after the Beginning of the ſixteenth Century after Chriſt, as juſt an Hundred Years before thoſe in *Bohemia*, by Means of *Huſs*; and another Hundred backward, thoſe in *England*, by Means of *Wickliff*: So in like Manner juſt about an Hundred Years after *Luther*, there aroſe near the ſame Place, and upon the ſame Stock, another Reformation; but which did not reſpect ſo much Opinion as Practice. This was firſt promoted by the moſt eminent and pious Dr. *Gerhard*, Divinity Profeſſor at *Jena*, whoſe great Candour as well as Zeal is ſufficiently conſpicuous both in his Works and Life: But chiefly by the excellent *John Arndt*, General Superintendent by the Churches under the Princes of *Lunenbourgh*. Theſe two, laying deeply to Heart the *Decay of Chriſtian Piety*, were wholly taken up with the Thoughts of reviving the Spirit and Life of Chriſtianity among thoſe of the *Auguſtan Confeſſion* in particular, as among all profeſſed Chriſtians in general. The latter of theſe by his moſt celebrated Piece of *True Chriſtianity* publiſhed in ſeveral Languages, and by that of his *Garden of Paradiſe* (in Confirmation of which laſt ſome Things are credibly reported hardly inferior to Miracles) was an Inſtrument of the divine Bleſſing in the Converſion of many Souls into the true and interior Chriſtianity; however it happened to him, as it generally happens to all,

that

that are engaged in great and good Designs: He was misunderstood, misrepresented, opposed and vilified by many; and even by some, who from their Education and Profession should have better understood him; and whose truest Interest it certainly was, laying aside needless Disputations, to have concur'd, according to all Obligations general and special, in the promoting together with himPurity and Spirituality of Religion. The learned *Lucas Osiander* a Divine of *Tubingen*, was among these much taken Notice of, by Reason of aBook of his written against him in a most satyrical Style, called: His *Theological Cogitations*: And whereof he is said to have seriously repented, when he came to die. It was not long before he was most solidly answered by *Varenius* a judicious Divine, in a Piece entitled, *A Vindication of true Christianity*. Nor were there wanting also some others of the more pious and candid Lutheran Divines, who by their publick Writings and Testimonies, about the same Time, defended the Cause of trueReligion and of this holyPerson: Such were *Egardus* an Holsteiner, *Dilgerus* a Danzicker, one *M. B. T. B.* and *Dorscheus* a Professor of *Strasbourgh*, who wrote an Epigram under his Picture. He was an early Trumpet, about the Time (which is not a little observable) when *Germany* was embroiled in an intestine War, for thirty Years together, and the Protestant Cause seemed to lie at Stake: But God then in the midst of his Indignation remembred his Mercy, and raised several eminent Instruments of the Truth, amongst which this was the most conspicuous: Even as in the present Judgments of War and Desolation he has also remembred his Covenant, and excited many Persons, both in *Germany* and in other Countries, to bear a living and powerful Testimony to the Truth of Christianity, as originally delivered by its blessed Founder. He was a Man truly of deep fundamental Piety, Knowledge, and Religion, and almost continually exercised in the blessed Cross of our dear Saviour. He had imbibed chiefly his Doctrine and Living-Way of Practice from *Thauler* and *Kempis*: And all what he wrote was in a scriptural Style, and adapted to all, even the Infants of Christ.

(To be continued.)

THE Christian History;

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

Saturday OCTOBER 20. 1744. § N°. 86.

Revival of Religion in Germany *continued.*

AND within a few Years after him Dr. *Balthasar Mussner*, Professor at *Wittenberg*, who was deeply sensible of the great neglect of practical Christianity, through the multiplying of Disputes, and particularly of the Stirs and Motions raised against the aforesaid Book of *True Christianity*, of whom it appears, that he had laid a Design of opening a *Practical College* for the Students of that University, or *Collegium Pietatis*, in which he had determined to treat concerning the Way and Manner of removing and correcting such Things either in Church or State, as do really need the same. This is to be seen from his *Funeral Programma*, as also from his *Pia Desideria*, or pious Breathings, and wishes for Reformation, published some time after his Death.

§. 21. Next to him we may place *Conradus Horneius*, a Man of singular Piety and Zeal for God, who insisting in the same Steps, and seriously labouring to promote real and practical Christianity, became suspected of not being orthodox in the Article of *Justification*: And so falling into the Odium of the more rigid Lutherans, underwent by that Means many severe Oppositions and Hardships. As also, not to insist here too long, did Dr. *Andreas Hyper* Superintendent at *Coburg*, suffering much for his reproving the publick Abuses and Vices: Together with Dr. *Arnoldus Mengeringius* Superintendent of *Hall*; Dr. *John Matthew Hoyer*, Professor and Pastor of *Erfurt*, who witnessing against the corrupt State of the *Universities*, drew upon himself thereby the hatred of many of the learned Men; Dr. *John Schmidius* a Professor at *Strasburgh*, noted for his great Moderation and

Piety; Dr. *Juſtus Geſenius* of *Hanover*, Superintendent General, invidiouſly accuſed of *Arminianiſm*; *Solomon Glaſſius* of *Sax-Gotha*, whoſe Verſes upon Dr. *Gerhard* made ſome ſuſpect him as a Favourer of *Fanaticiſm*, and put him to the trouble of Apologizing; the moſt candid *Saubertus*, whoſe Moderation, when he could be tax'd for nothing elſe, got him the Character among the litigious of a *Syncretiſt*, his Diſciple *Dilherus*, who by treading in his Maſter's Steps, could not avoid the ſame Cenſure; and *John Valentine Andreæ* a Divine of *Wurtenberg*, who had a very high Veneration for the aforeſaid *Saubertus*, and printed a Book, which he calls *His Ghoſt*, giving therein a Character of the true Chriſtian Spirit, and of a faithful evangelical Paſtor. This *Andreæ* being a Perſon of a very piercing Wit and Underſtanding, of Solidity of Judgment and Prudence, and well exerciſed from his Youth in all the Affairs of Religion, had ſuch an inſight into the State of the Lutheran Church in particular, as very few of his Age had: But while having diſcovered the *Diſeaſe*, he ſtudied how to apply a *Remedy*, he could expect to fare no better than all others, that went before him. Of whom it is to be noted, that one of the greateſt Lights that ever was in that Church, within a few Years paſt, publickly declared ſuch a Value for him and for his Writings, as to ſay, 'that if he were to wiſh for any one to riſe again from the Dead, for the putting Matters to right amongſt them, and for the well ſettling the Church, he ſhould be along while in deliberating, whether he could find one to perfer before him. Beſides theſe there might alſo be mentioned D. *Paulus Tarnovius*, that eminent Divine of *Roſtock*, who printed a Diſſertation againſt the *new Goſpel*; and *Theophilus Groſgebauer* a Deacon of the ſame Church of *Roſtock*, who in the Year MDCLXI, left the Church a Legacy at his Death, which with the Approbation of the Faculty of Divines of that Univerſity and their Preface to it, was then printed not without a great Bleſſing; 'tis called, *The Watchman's Voice*, being written in High Dutch, and contains a Diſcovery of the Cauſes of the Decay of Chriſtian Piety, and of the Unſucceſsfulneſs of the Word of God, and of the Sacraments in the evangelical Churches for the promoting a real Converſion in Souls.

§. 22. This is that Book, which by God's Bleſſing upon it became the Means of firſt opening the Eyes of Dr. *Spener*, and which made him to look more into what is ſolid and Interior,

terior, who thereupon the next Year frequently confer'd with Dr. *Raith*, he being a very good Divine, they living then both at *Tubing*, so that they had Opportunities of freely discussing the Subject of it, and of examining into the Causes of the Abuses in the Administration of the Word and Sacraments, and consequently of the little Edification of the Laity; together with the Remedies fit to be applied. This was in the Year MDCLXII: From whence some therefore have dated the *Rise* of this whole Affair, which has made such a Noise in *Germany* for some Years past. And about the same Time at *Rostock* there were Dr. *Muller*, Dr. *Lutkeman*, and Dr. *Quistorp* Junior, who both by their Writing and Preaching, laboured very much to prepare a Way for a better State of the Church, and for the Advancement of solid Piety in itsMembers. The first of these suffered a great deal of Contradiction by some of the more rigid *Lutherans*, on Account of some Expression which he us'd in a Sermon on 1 Cor. 12. v. 2. and was this, viz. *Our modern Christians and superficial Pretenders to Religion, have four dumb Idols which they Worship, and these are* (1) *The Pulpit.* (2) *The Font.* (3) *The Altar, and* (4) *The Stool of Confession*; which put him to the Trouble to apologize, and to apply himself to some of the most eminent Divines to have their *Determination*; who then gave it in his Favour, and approved of this his Expression, as whereby he only rejected the *Opus operatum* People too much dote on. He died in the Year 1676, chusing for his Funeral Text, *Jer.* 51. v. 9. The like did Dr. *Kortholt* under the Name of *Theophilus Sincerus*, Dr. *Hartman* Superintendent of *Rotenburg*, *Reiserus* and several others. But as for Dr. *Spener* he became as it were the very *Soul* in this Cause: And having a deep Inspection into the decayed lapsed State of Christendom, he wrote and published aBook, long before the Name of *Pietism* was brought into Use, as being deeply affected with the Sense thereof, called *PIA DESIDERIA*, wherein he shews evidently the *Apostacy* of the Spouse of Christ from her first Love, with theAbuses and Corruptions consequent hereof, and then proposes such *Methods*, by which the same might be in some Manner redressed. Among which one was this, that he caused to appear again such *mystical* and spiritaul Books of the best note, as had lain quite buried hitherto, and which could not but be true *leading Stars* to the hidden Path of Life, and blessed Imitation

of Chriſt. Wherefore he publiſhed *Tauler*'s Poſtill with a Preface, The *German Theology*, *Arndt*'s True Chriſtianity, and *T. A Kempis*, and failed not of his Ends therein, in that both before the Motion of *Pietiſm*, as alſo afterwards, many were diſpoſed and induced by theſe to embrace the Practice of true ſolid Chriſtianity and the Power of Godlineſs. And ſince he was choſen of God for a *peculiar Inſtrument* of a more practical Reformation, he was accordingly by divine Providence put into ſuch Places, where the Lord in this dark Night of Apoſtacy could beſt make uſe of him according to his Pleaſure: Hence it will be worthy of our Obſervation to ſee, what his main and principal Work was in the *three* great Places, where he has been intruſted with the Paſtoral Care of the Lord's Flock, *Francfurt*, *Dreſden* and *Berlin*, where he was living ſince this *Narrative* was in the Preſs, and is newly departed hence, his Works following him into Eternity.

§. 23. In *Francfurt*, whether he was called in the Year MDCLXVI, he kept *Collegia Pietatis*, or Exerciſes of Piety in his own Houſe twice a Week, where he gave firſt his own Expoſition on ſome Chapter of the ſacred Scriptures, with ſuitable Exhortations tending much to Edification. Afterwards he allow'd alſo others, whoſe Mind and Senſes were exerciſed in the Word of God, tho' not Divines by Profeſſion, to bring forth any Experience or ſpiritual Meditation, that was upon their Spirits. (*a*) Which being done under his Directorſhip, was accompanied with a great heavenly Bleſſing: So that he left there a Seed of many pious and well diſpoſed People. When firſt this private College or Meeting came to be open'd, it was ſoon noiſed about, ſome praiſing and more blaming it, but Dr. *Spener* well knowing, that a Servant of God, ought not to ſtick to go through *evil* Report and good Report, (which apoſtolical Expreſſion he was often heard to cite, when acquainted with the Cenſures of others) was little hereat concern'd. Abundance of People coming to *Francfurt* flocked to this Meeting intended for private Devotion, to hear what the meaning of this *religious Novelty* (as they ſtiled it) was: And although the moſt Part went on no better Principle or Motive than that of meer Curioſity,

(*a*) Vid. omnino *Speneri* Coſil. Theol. Tom. 3. Pag. 103. 111 Seqq.

may

nay or even on an ill Design, nevertheless it has been observed, that the Lord has made this an Hour of *Visitation* to many a Soul, upon hearing the convincing Discourses both of the Doctor and of some other good Christians there assembled. Nay even those, who endeavoured to suppress it, blew up more and more the Fame thereof, so that occationally 'twas frequented by Professors, Superintendents, nay, by Imperial, Royal, Electoral, &c. Ministers, and now and then by Persons of the best Quality happening to come to Town. (*b*) Nay further the whole Faculty of Divines at *Kiel* in *Holsatia* approved of it, and by a particular Responsum or *Determination* spoke in the Favour of Dr. *Spener*, which prov'd no small Discouragement to those, who in what they act and judge are rather moved by *Accademical* Determinations, than the very Oracles of divine Scripture.

§. 24. In his publick Sermons he preached here *A.* 1676, and Part of 1677, a whole Year upon the *Necessity* as also *Possibility* of Practical Religion; shewing hereby the great Obstacles that are pretended, to be altogether unable to hinder the Advances of a willing Mind. Now his peculiar Character being *Candor* and *Humility*, with Condescention even to the meanest of the Houshold of God, whom he endeavoured, as well as the high and great Ones, to bring to a Sense of Piety; this made him to go up and down to their Houses, to instruct them in what is necessary to Salvation. And because his Moderation was so greatly eminent, he was there not only loved and esteemed by the *Lutherans*, but also by many of the *Calvinists*, of whom many came to frequent his Church. But among what happened with him, whilst he was at *Francfurt*, must not be omitted a Passage worthy of our Observation in this Place, which is, that his tender Care and Love for the Poor had then already so taken up his Heart and Head, that he was most busy in labouring and contriving, how to set up an Hospital to maintain them. In which Enterprise he met at first with a great Opposition from the Magistracy, who upon his Application to them, answered, they were incapable of maintaining such a Number of Poor. But he not discouraged or beaten down

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(*b*) Vid. *Speneri* Respons. Theol. Tom. 3. Pag. 223. et 548. Seqq.

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by their denial, prevailed notwithſtanding and carried their Conſent by thisArgument,that if they had been able hitherto to maintain the Poor in a confuſed and irregular Way thro' their going up and down in the Streets, (ſince none had yet ſtarved for want of Bread) how much more would they be able to do the ſame, in a Way more orderly and regular; which gain'd ſo much on them, that the good Doctor's Deſire and Travail of his Soul was anſwered. And this happy Succeſs in ſo laudable aCauſe, made him afterwards, when Profeſſor *Frank* was about erecting his Hoſpital, ſo chearful and ready in aſſiſting him therein, as alſo in forwarding and promoting the ſame to his utmoſt Capacity. In order to which he cauſed a Sermon on the *Duties of the Poor* to be printed, which was dedicated to all the Poor in *Germany*, and ſubjoined to the firſt Edition of this Profeſſor's Account of the Orphan Houſe.

§. 25. Now further ſeeing that Dr. *Spener*'s Work, which the Lord had cut out for him to do, was not to terminate in *Francfurt*, and ſeeing alſo, that a new Period of a more univerſal Reformation in the Church of God in general, as well as in theLutheran in particular was atHand,wherein he could further promoote the Cauſe of God, and be a true Labourer in his Harveſt, He was called to *Dreſden* to be the Elector of *Saxony*'s firſt Chaplain, tho' he was unwilling to leave his *beloved Francfurt* (as he calls it.) God ordering it ſo in his holy Providence, that upon the breaking out of *Pietiſm* (which happened not long after hisSettlement in thisFunction) the Inſtruments by whom God was pleaſed to raiſe it firſt, they being yet but young Beginners in the *practical Part* of Religion, and either but Students of Divinity or Maſters of Arts, might have ſome Aſſiſtance and Support from a grave and experienced Divine (which they had indeed occaſion for) who by being accuſtomed to the Oppoſition and Difficulties, which the Enemy uſes to lay in the Way, might in likeManner carry them through the ſame; and ſo be a conſiderable Help and Promoter of *Piety*, for which he was alſo by the Adverſaries in Way of Deriſion called, *The Patriarch of the Pietiſt*. This he knew nothing of in the Beginning, when he was ſent for from *Francfurt*, which was in the Year MDCLXXXVI, that he might ſucceed Dr. *Lucius* in the Court of *Dreſden*. In the mean Time the Elector *John George* the Third, was no Admirer at all of his public *Ser-*

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mons, which were ſeaſoned with the Salt of the divine Wiſdom, and were moſt quick and piercing to the very Heart; and much leſs ſtill could he bear with his *private Viſits*, wherein he would hold him in an unpleaſing Conference and Intercourſe about his future State, dealing plainly and roundly with him as an Embaſſador of God and Chriſt, and manifeſting the only Way to true Happineſs both here and hereafter. For the Houſe of *Saxony* which had been heretofore the Support and Prop of the Reformation, was then in a viſible Declenſion as to Matters of Religion. But notwithſtanding this indifferent Reception at the ſaid Court, leſt the Grace of God, and the Call for which he was ſent hither, ſhould prove fruitleſs, he begins here at *Dreſden*, to ſet up in his own Houſe the *catechizing of little Children*: Which ſucceeded ſo well, that he was quickly crouded with their Numbers. Whence followed Reflections upon him from the Univerſity-Profeſſors, who thought it unbecoming, that ſuch a Man both of great Parts and Learning, and withal in ſuch an eminent Station, ſhould ſtoop to ſo mean and vile an Employ in their Eye, as the teaching and catechizing of Children. But the Doctor little regarding this, ſaw well enough, that the Baſis and Ground-work of Reformation was to be laid in little Children; old People being grown for the moſt Part inflexible, and unwilling to forſake the Darling of their accuſtomed Formalities or Opinions: And therefore he accounted it rather to be the true Character of a real Divine, to feed both the *Sheep* and the *Lambs* of Chriſt. During his ſtay at *Dreſden* he publiſhed one of his moſt excellent Pieces of practical Divinity, wherein he did ſet forth the *diſcriminating Marks*, whereby to diſcern the workings of *Nature* and *Grace* from each other; which being a Point of moſt needful Obſervation to all ghoſtly Paſtors and Teachers, and of great Uſe to them on the Account of their Hearers, that ſo a juſt Application may be made to their ſeveral States, he dedicated it to the *Clergy of Saxony*, in a ſort of *paſtoral Letter* to their whole Body, exhorting them to a faithful Diſcharge of their Duty in looking to the Flocks committed to them. He publiſhed here alſo a Set of Sunday-Sermons, called, *Evangelical Duties*; In which he endeavours to ſhew the Difference betwixt the Graces and Virtues that are truly *Evangelical*,

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and do proceed from a Principle of divine Charity in the Soul, and those that are meerly *External* or but *Moral*. Which he dedicated to his present Majesty King *Frederick* of *Prussia*, then Elector of *Brandenburgh*: Who had sent him a *Vocation* and Commission, that he might accept of a Prepositure or Superintendency of some Part of the Lutheran Churches in his Dominions, with which, as seeing the Hand of God in it, he readily complied; especially also since the *Elector* of *Saxony*, being not over-fond of his awakening Sermons, was soon prevail'd on to part with him. This Set of Sermons was printed in the Year 1692. in 4to.

§. 26. In this new ministerial Function he was scarce settled, when it pleased God to increase and enlarge the new Reformation of *Pietism*, even in the large Dominions of the then Elector of *Brandenburgh*, and therefore it fell out about the same Time, that the new University at *Hall* in *Saxony* belonging to *Brandenburgh*, was projecting and in a solemn Manner Inaugurated. Here now our Dr. *Spener* was made again beneficial and useful, not only bringing some of the principal Authors of *Pietism*, that were little favoured and persecuted in other Dominions, into *Brandenburgh*, where they were gladly received in the New-founded University of *Hall*; but also having proved ever since no small Promoter and Supporter, both to the Professors of Divinity there, by the World called *Pietists*, as also to all the pious Foundations erected there and elsewhere within the Territories of that Prince, yea also much beyond them, and indeed to the whole Protestant Reformation in general, and the Churches of the Dispersion, till about the Beginning of *February* in this present Year MDCCV, he received his *Quietus* by the Will of God, being sweetly translated hence as in the Chariot of divine Love and Peace, and leaving his Name as a most fragrant Perfume to Posterity.

(To be finished in our next.)

THE Chriſtian Hiſtory;

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

Saturday OCTOBER 27. 1744. § Nº. 87.

Revival of Religion in Germany *continued.*

§. 27. TO this bleſſed Man, whom God wonderfully conducted thro' all the Stages of his Life, richly adorning him with the manifold Graces of his Spirit, making him an Inſtrument of Bleſſing to Nations, and a Father to many Thouſands; we owe under God that hopeful *Reformation* in the firſt Place, which ſpreads it ſelf at preſent ſo victorioufly not only in the Territories of the King of *Pruſſia*, but in many other Parts of *Germany* alſo, under the Name of *Pietiſm*; and therewith conſequently all thoſe good Fruits which have flowed thence, whereof certainly both the Univerſity of *Hall* and the Hoſpital of *Glaucha* are not the leaſt inconſiderable. It may truly be ſaid of him, that he was a *burning* and *ſhining* Light in his Generation. And as God in his infinite Wiſdom, was pleaſed to ſet up his Light as it were in *three Candleſticks* ſucceſſively; ſo in each of theſe there was a peculiar Diſpenſation and Work, which was paſſed through; and without ever growing dim, it burnt ſtill brighter and brighter, the Light being greater in the *ſecond*, than in the *firſt*; and in the *third*, than in the *ſecond*. In the *firſt*, what is called *Pietiſm*, was but an *Embryo*: In the *ſecond*, it was *born* into the World, and received its Name: And in the *third*, it hath been *nouriſh'd*, having had a King for its nurſing Father (which may God long preſerve to be a *Shield* of his People, and a *Pattern* for Princes) under whom it now grows in Stature, as it doth in Favour both with God and Man. In the ſecond it is ſaid, it was *born*, and received its *Name*: And after what Manner this was, the Reader ſhall now ſee in ſhort; for to be very particular herein, might fill up of it ſelf a large Hiſtory.

§ 28. Some Masters of Art in the University of *Lipsyck* had set up a *private College* or Conference among themselves for the better Understanding of the Scriptures, and for the regulating both of their Studies, and Conversation accordingly. This was called *Collegium Philobiblicum*, and after the Example of such like other Exercises in the University, of which there were many Kinds in all the Arts and Sciences, there were also certain Rules agreed on for the sake of Order and Method. They met together once a Week: And in the Beginning they had more a Regard to Learning than to the advancing of sincere Piety. Their Method generally was for one of the Society to read a select Portion out of the old Testament in the Hebrew, or out of the New in Greek, or first one, and then the other: And after he had explain'd the same, for the rest to add their Observations likewise. The first Part of the Exercise was altogether *critical*, for the finding out the literal Meaning of the Text, and this was their chief Labour: The other Part consisted in the deducing of Propositions and Uses from it. This was kept up for some Time with good Success in a private Chamber, after the Evening Service was ended on Sundays. But as the Number of Students frequenting the same grew greater, and their Zeal was more inflam'd to the divine Word, this could not continue as it was: And therefore, seeing that this their Institution, contrary to their first Intention, was become almost as good as Publick, they desired, for the better Convenience, to have now a Director out of the Order and Faculty of Divines, that might preside in these their Meetings, and regulate the same in the best Manner. So upon Application to him for this End, Dr. *Valentine Alberti*, Professor extraordinary of Divinity in the said University, readily accepts the Charge offered him, and the Meetings are thereupon kept in his House, at which he himself is often present, assisting in these Exercises, and adding his own Observations both practical and theoretical. There is a great Concourse presently of the Students, and even among the Professors themselves, some openly encourage the same, and honour now and then with their Presence this *Philobiblical Society*, as do also several Travellers visiting the University. Which whole Matter being early communicated to Dr. *Spener* a little before he remov'd into *Saxony*, and he being very much pleased with the Design, a *confirmatory Letter* was written by him hereupon to the Masters, that were concerned

in it, in which he not only fortify'd and encourag'd them in their good Reſolution, but gave them alſo certain Advices, by means whereof all Things might be better directed for Chriſtian Edification, and the Advancement of ſolid Piety. By this Means in many was excited a vehement Love for the ſtudy of the holy Scripture, an earneſt Deſire to ſearch into the Depths of it, and a fervent Breathing after the Life of Chriſt, with ſincere Endeavours to promote the Ends of his holy Religion. To which the Method did very much conduce, that was here obſerv'd. All was now begun and ended with Prayer: After the Lecture, both *explicatory* and *applicatory* of the Text, it was a Cuſtom for the Director to add his Monitions and Counſels, the reſt of the Members to confer their Obſervations, and even the Students and Auditors ſometimes to propoſe theirs too. All this for a good while paſſed on very well, without raiſing any Suſpicion, but being generally rather commended and applauded as a moſt uſeful Deſign. And from this ſprung ſeveral other private Exerciſes of the ſame Nature among the Students, by which the Scripture Learning was exceedingly cultivated. Mr. *Frank*, who had been one of the firſt Authors of this Exerciſe, but had been abſent from the Univerſity for a Year or two, in which Time he viſited *Lunenburg* and *Hamburg*, diligently inſiſting in both theſe Places on the ſame ſacred Study, while what was here begun took ſtill deeper and deeper Rooting; after having ſpent ſome of the firſt Months of the Year 1689 at *Dreſden*, in the Houſe of Dr. *Spener*, who in all Matters ſufficiently inſtructed him, returned again to *Lipſick*; and there is not only joined a ſecond Time to the College and Society aforeſaid, for the propagating the Knowledge of the holy Scriptures; but he himſelf opens a freſh *Biblical School*, as he had done before juſt upon his taking his Maſter's Degree. He began with the Epiſtle of St. *Paul* to the *Philippians*, in which he ſucceeded even beyond Hope, the divine Bleſſing accompanying his Labours. Wherein his principal Aim was the Reformation of his academical Auditors. And powerfully to perſuade as many as were content to take him as their Tutor or Maſter, that they ſhould not take up only with the Knowledge and Learning, that is needful to accompliſh a good Divine, but that ſetting before themſelves the primitive Pattern, they ſhould in all Things ſtudy to behave themſelves accordingly, as Perſons more peculiarly dedicated and conſecra-

ted to the Service of the bleſſed JESUS. Being thus encouraged he proceeded to read upon the Epiſtle to the *Epheſians*, and after that upon the latter Epiſtle to the *Corinthians*; whence he took Occaſion to ſet forth both the Obſtacles and the Helps to the Study of Divinity, and this with ſo much Applauſe, and ſo great a Concourſe of Students, that neither his own Chamber, nor the School of the Electoral Scholars, which he had obtained for this End, from the Rector of the Univerſity, was able to hold the Number of them. In the middle of the Summer Dr. *Mæbius*, Dean of the Faculty of Divines, appointed him to read in his Stead the public Theological Lectures for that Seaſon, according to Cuſtom, in the Divinity School: At which Lectures (called *Cocales*) he reading upon the ſecond Epiſtle to *Timothy*, was flock'd to in a moſt unuſual Manner, he having ordinarily about three Hundred Auditors. Moreover the Maſters, who were Members of the Philobiblical Society, being hereby mightily encouraged and excited, were ſteadily confirm'd in their Reſolution for the uniting with the Reſearch of Scripture the *Study of Piety*, and conſulted all proper Ways and Methods to be taken for the ſame, under the Conduct of the divine Grace, according to what in theſe Lectures had been moſt lively repreſented. Hereupon ſome of them met together privately in the Fear of the Lord. Mr. *Frank*'s Study was the Place pitched on for this Purpoſe as moſt convenient, and here they gave themſelves up diligently to ſacred Reading and Meditation, with Prayer, following the Method of St. *Paul* in his Epiſtle to *Titus*, which was for the Uſe of the Candidates of Divinity expounded at this private Exerciſe. But it was not permitted them to enjoy long this Exerciſe alone; for many of the Students, ſo ſoon as they heard of it, began to flock to it as much as to any other of the Academical Exerciſes.

§. 29. At or about the ſame Time, Mr. *John Caſpar Schade*, of the County of *Henneberg*, as a faithful Fellow-Labourer in the Word, was inſtant both publickly and privately in promoting this holy Deſign: Wherefore he read upon the firſt Epiſtles of St. *John* and St. *Peter*, to the no ſmall Excitement and Edification of his Auditors, which were as many as the Straitneſs of the Place could bear, and not much leſs numerous than what followed Mr. *Frank*. In the Year 1691, he was made Deacon of St. *Nicholas* Church at *Berlin*, the Rector whereof was Dr. *Spener*. He had notwithſtand-

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ing his Youth a deep Insight into the great Decay of the Church, and spent his Time much in catechizing of Youth, for which he had a particular Gift. He published a small Treatise at *Berlin*, call'd, *A Memorial for Berlin*, upon the Words, *Luk.* 19. *v.* 42. Wherein he exhorts them to prevent, by true Repentance, the approaching Judgments. In his two last Sermons he *foretold* his Death, commending to God the small Flock of the Pious as in a most serious and compassionate *Farewel*, and exhorting 'em with a great Deal of Fervency to remain faithful. After he had preach'd his last Sermon, a malignant Fever seized him, with which his Head being distemper'd, he nevertheless, instead of talking in his Delirium, as is usual, a deal of idle and nonsensical Stuff, spent his Hours with praising of God, in praying to him, and in incessantly repeating some devout Ejaculation or other. Thus he repeated some Hundred Times the following Expressions. *My Lord Jesu! Jesu! I live unto thee; I die unto thee; I belong to thee; I serve thee, my Jesu; I am thine.* And all this he cried from out of all the Strength of his Life, and with so loud a Voice, as that in the neighbouting Houses it was heard, and People flocked together at his House, not knowing what to make hereof. Being told of this, and caution'd that he might not tire himself with crying so loud, he said: *It doth not tire me; I must cry and preach Repentance while there is yet a Gasp of Breath in me. Oh! if I had but cried louder, when I was in the Pulpit, than I might now forbear it.* At the Beginning of his Sickness he went through a vehement *inward Combat* to his greater Purification, but soon after he cried out: *Victory! Victory! I have fought with the Devils, and conquer'd them: Oh! let us sing eternal Hallelujah!* He was so fervent in catechizing, and took such a Pleasure in it, that in the midst of his Sickness, he caused the Flock of little Children to come before his Bed. And having sung and prayed with them, he dismiss'd them with Blessing. Once also when he observed, that some of those that attended him were asleep, he said: *See how securely they sleep, being a lively Emblem both of the ecclesiastical, political, and economical State, who are all fallen asleep; but the Lord is risen up to awaken them with a strong Voice.* A little before his Death he prayed most fervently for the Elector, the City, and his own Congregation; but especially *for his Successor in that Place,*

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wishing that the same might reap, what had been sown by him. He died in the Lord 1698, in the 32d Year of his Age.

§. 30. But to return to the Affairs of *Lipsick*, while Mr. *Schade* and Mr. *Frank* were so usefully employed in reading upon the apostolical Epistles, many were enflam'd with an holy Zeal hereby: And just then in the very Warmth of these Tranlactions there comes unexpected, and is added to them, as by a singular Providence of God, Mr. *Paul Anthony*, being newly return'd from his Travels, he having accompanied in the Quality of Chaplain Duke *Augustus* (now Elector of *Saxony* and King of *Poland*) in his Tour through *France*, *Spain*, *Portugal*, and *Italy*. Who had been a Companion of Mr. *Frank* a few Years before, and had assisted in laying the Foundation of the *Philobibical* College; and therefore now with all Chearfulness unites himself with Mr. *Schade* and him in this Undertaking, (to whom also soon after join'd Mr. *Achilles*.) He then being much affected with the Zeal and ardent Love of the Scholars for the Study of the Scriptures, took in Hand St. *John's* Gospel, and in the Princes College (of which he was Fellow) expounded the same, with a mighty Concourse also of the Students, equal if not superior to any of the Rest. After which he in like Manner expounded St. *Paul's* first Epistle to *Timothy* with the same Applause and Satisfaction of his Auditors. He was after this called to several Preferments in the Lutheran Church: But is at present an Ornament of the University of *Hall*, and of the Faculty of Divines there.

§. 31. Now upon the opening of these *Biblical Schools* or Exercises, the Students of Divinity, who had been wont before to frequent none but either the *philosophical*, or the *homiletical* Shools, gave themselves so up to the Study of the Bible, as these were little followed. The latter of these were a sort of Exercises; in which the Art of Preaching was chiefly taught, and of which at one Time, there were no less than thirty at *Lipsick*; the great Abuses whereof were taken Notice of, and sharply reprehended by some eminent Divines, as an Impediment to solid Theological Learning. For the Candidates of Divinity being herein bred up to a superficial smattering in divine Matters, and to an empty and fallacious Oratory, made little or no Progress in true and genuine Theology, or would take much Pains in searching the Originals where it lows. But now instead of thinking it enough to ill Ears

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ſomely a Pulpit, and to act thence the Orator, ſo as to draw into Admiration a vulgar Auditory by the Help of ſome cramp, theological or metaphyſical Terms, with a little vain Rhetorick, and ginglingMuſick of Words; moſt of the Students of Divinity, were convinc'd of theNeceſſity of applying themſelves to the original Books themſelves, where are the Springs of all ſacred and ſolid Learning, with much more Diligence than hitherto had been cuſtomany in the Univerſity. Nay, ſeveral would hardly read any otherBooks beſides: And theſe were ſo bought up in the original, as the Bookſellers Shops were hardly able to ſupply what was called for; eſpecially the *Greek* Editions of theNew-Teſtament. AnotherConſequence was this, that it was complain'd of hereupon earneſtly by ſome, that the *Logical*, *Metaphiſical* and *Homiletical* Schools were no longer frequented as before: Which could not poſſibly be, ſince ſo great a Part of the Students did daily employ ſeveral Hours in theſe ſorts of Exerciſes on the holy Bible. It fell out alſo by the Means hereof, that ſeveral young Students, who tho' they profeſſed the Study of Divinity, did nevertheleſs walk after the Manner of the World, being now awaken'd and convinc'd by the Power of the divine Word, which they met with in thoſe Lectures and Exercile, began henceforward to lead a ſerious and ſober Life with all Diligence, and carefully to direct their Studies to God's greater Glory, and to the Good and Welfare of the Church in a more eminent Manner. Now from ſome that frequented theſe pious Exerciſes out of a vain Curioſity, being unregenerate in their Lives, and not able to bear theAdmonitions given them, firſt the Maſters, that were Members of the Philobibilical Society, then the Hearers of Mr. *Frank*, and laſtly, as many as conſtantly frequented any of theſe Schools or Exerciſes, and entred upon another Courſe of Life more ſuitable to the Principles and Spirit of Chriſtianity, were in Deriſion call'd PIETISTS.

§. 32. This *new Name* being coin'd, there was no more to do for the Adverſaries, but ſtrait to ſearch out ſome *heretical* Opinions to affix on them; which is no hard Matter to do at any Time. To ſpeak of Abuſes crept in, was preſently interpreted a *Contempt* of the holy Inſtitutions themſelves: To inculcate Holineſs of Life was look'd as an aſſerting *our Salvation by Works*: And to preſs after a vital Knowledge of God, as diſtinct from a dead one, was repreſented as altogether,

ther *fanatical*. Now upon the many Suggeſtions and Calumnies, that were confidently reported up and down, Mr. *Frank* made his Application to the Dean of the Faculty, requeſting that he might have Leave to be heard and examined in the firſt Place, in Caſe of any further Accuſations of Heterodoxy againſt him and the reſt. But this not being then granted, the Clamours grew more violent and hot, through the Intereſt mainly of ſome of the Profeſſors, who ſeeing their Schools but little frequented, were much exaſperated hereat, and eſpecially at the Slight caſt upon them by ſome of the junior Students. So the *Theological Faculty*, by their Dean, ſummons Mr. *Franck* to give an Account of his Proceedings, and to anſwer to the Charges againſt his new ſort of Lectures or Colleges ſet up. Which he did ſo much to Satisfaction, as the ſaid Dean ſeeming well contented, promiſed to acquaint his Brethren of the Faculty with his Anſwer, who from that Time deſiſted from any further proſecuting the Enquiry they had begun. This was all in the Summer of the Year 1689; but the Motions ſtill increaſed. For the Pulpits began to ring with this *new Sect*, and from the Conſiſtory of the Clergy, awaken'd to this by a Multitude of Rumours, comes forth a *Mandate* to the Univerſity of *Lipſick*, bearing date *Auguſt* the 30th, in the ſame Year, requiring them to make a ſtrict Inquiſition into the *Matter of Fact*, whence the Name of *Pietiſts* was deriv'd, and what their Manners, Doctrines and Studies were. On the other Hand the Theological College of *Lipſick* preſents the Conſiſtory a *Memorial* of what had paſs'd with reſpect to Mr. *Franck* and the other Students of Divinity, therewith declaring, how ſome Opinions were broach'd by them, that might have dangerous Conſequences, & what they would further do to examine into the Matter thoroughly, for which End, they had reſolved to interdict theſe Lectures, which were accordingly interdicted. And another *Mandate* ſoon follow'd for bringing the Cauſe to *Dreſden*, by which Means this whole Matter came to the better examin'd into, and taken Notice of. The Electoral Court, and whole Province of *Saxony* is filled with the Rumours of it, and in a little while after all *Germany*. Books are written on both ſides, *Apologies* and *Anti-Apologies* come forth thick, the new Name of *Pietiſm* is by the Heretick-Mongers inſerted into their black Liſt, and the firſt Inſtruments of *Pietiſm* were baniſh'd from *Lipſick*.

(To be concluded in our next.)

THE

Chriſtian Hiſtory;

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

Saturday NOVEMBER 3. 1744. § N°. 88.

Revival of Religion in Germany *finiſhed.*

§. 33. BUT ſince God purpoſed, that this new Reformation ſhould ſpread further, he order'd it ſo, that Mr. *Franck* was gladly received by Dr. *Breithaupt* then Profeſſor of Divinity, and Superintendent at *Erfurt* in *Thuringia*, who being a Perſon not only addicted to ſolid Piety from his Youth upwards, but alſo of great Experience, Learning and Knowledge in ſpiritual Things, wanted but an Opportunity of being ſupported and aſſiſted, the better to puſh on a more practical Reformation. And therefore ſeeing the wonderful Hand of God in all that had been tranſacted hitherto with Mr. *Franck* and his Fellow Labourers at *Lipſick*, he promoted him to the Paſtorate of *St.* Auſtins in *Erfurt*. Where now by Union of theſe two divine Inſtruments, a marvellous Revolution and Change was wrought in the ſaid great City of *Erfurt*, both by the powerful Word of their preaching, and by Mr. *Francks* catechizing of little Children, (who being crowded with great Multitudes of them ſucceeded therein to Admiration) as alſo by the Miniſtry of thoſe Students, that upon their being firſt awakened at *Lipſick*, flocked hither in great Numbers, and were taken by the Lutheran Citizens of *Erfurt* into their Houſes, in order to tutor their Children, and educate them in true fundamental Piety and the fear of the Lord. So that at laſt the Roman Catholick Magiſtrate being jealous of this unuſual Applauſe, Revolution and Motion; and apprehenſive, leaſt a new Sect ſhould encroach and creep in there, referred the whole Cauſe of the Pietiſts to the Elector of *Mentz*. And carried their Fears, Suſpicions and Accuſations ſo far, that by a *Mandate* from

the ſaid Elector of *Mentz* (to whom the City of *Erfurt* belongs) all ſpiritual Exercites were ſtopt and interdicted. And after ſome little while, both Dr. *Breithaupt* and Mr. *Franck*, were obliged to leave their City and Territories. After this in the Year 1691, by Dr. *Spener*'s Removal to *Berlin* the Face of Affairs began much to change, and the perſecuted to breathe a little freely, in that Dr. *Breithaupt* was called by the Court of *Berlin* to the Profeſſorſhip in Divinity at the Univerſity of *Hall*, which was then but newly founded, and Mr. *Franck* receiving likewiſe a Call thither, was choſen to be Profeſſor of the oriental Languages, and Paſtor at *Glaucha* near *Hall*. And as it was in the Time of the Reformation of *Luther*, that as ſoon as he appeared at the Head of the Reformation, many begun to be raiſed and awakened both in *Switzerland* and *France*; ſo likewiſe here after the firſt Motion at *Lipſick*, ſome were in like Manner ſtirred up at *Lunenburgh*, *Halberſtad*, *Wolfenbuttel*, *Gotha*, and in other Places; who unanimouſly labour'd in their reſpective Places for a *practical Reformation*, and more then ſuperficial Piety and Spirituality: But received at the two firſt Places a very ſorry Treatment, which ended at laſt in an utter Baniſhment of all *Pietiſm* thence.

§. 34. But it muſt not be forgotten here, that as in the aforeſaid Reformation begun by *Luther*, ſo alſo in this, amidſt the Variety of Subjects that entertain'd it, not being alike prepared, certain Exceſſes and Abuſes did inſinuate themſelves, and Tares were ſown among the good Wheat. All which was preſently charged on the firſt Inſtruments of this new Reformation, who have ſoberly and ſolidly vindicated themſelves on this Head. And thus the Evil, which the Malice of the Adverſary hereby deſign'd, has been made to work for an abundant Good. Dr. *Antonius* in his Programma to the Students for *Whitſontide* two Years ſince, as Pro-Rector then of the Univerſity at *Hall*, taking Notice then of this Artifice of the Enemy, to hinder the Progreſs of the Work of God, very warmly expoſtulates the Injuſtice and Unreaſonableneſs of ſuch a Proceeding. *Quam vero Iniquum hoc eſt* (ſays he) *atq; Impium. Quis niſi inſanus, Judæ delictum Chriſto exprobraverit? Quis Apoſtolis, aut Epheſinæ Eccleſiæ Preſbyteris culpam adſignat, quod teſte Paulo NB. EXILLIS IPSIS ſurrexerint viri, qui locuti ſunt perverſa, quo diſcipulos ad ſe ſequendos abſtraherent? &c.* "But how unjuſt is

" this

" this, and how impious! For who but a mad Man would
" charge Christ with the Guilt of *Judas*? Or would blame
" the Apostles and the godly Prelbyters of the Church at
" *Ephesus*, for that *out of their own selves* there did Men arise
" speaking preverse Things, and did thereby, as the Apostle
" had before testified, draw away Disciples after them."
And afterward he makes his most solemn Appeal to the whole Body of the Students, that they might be Witnesses both of what they heard and saw, and judge what Manner of Credit was to be given to the several Particulars (as about *Justification by Faith*; *the Life of the Sacraments*, &c.) vulgarly charg'd against the Promoters of Christian Learning and Piety in that University, which is indeed worthy of being transcribed here whole, for the Neatness as well as Solidness of it: But this would be too far to transgress the Bounds here set us. And this may serve at present by Way of Introduction to the following *Narrative*, to give an Idea of what is called *Pietism*, and to let the Reader into an Account of the Manner of its Rise: For to write an History of it, would be at least to fill a Volumn as large as this.

§. 35. However it must not be omitted, that the Cause of the Persecutions on this Account, both in *Saxony*, and in some other Parts of *Germany*, was principally this, *viz.* When the first Instruments of Pietism (so called) came to be sensible where the Root of the Apostacy did lie, and that the Decay of Christian Piety, and Corruption both in *Rites* and *Doctrines* did generally spring for the most Part from them that make a Gain of Godliness in the worst Sense; and who climb into the Sheepfold of Christ not by the true Door; but either by the Way of mere scholastick Learning and unsanctified Reason; or by Application to worldly Patrons, and other unlawful and sinister Means; they could not but declare what they found and knew to be true. They saw raw, unexperienced, unexercised Students in the Cross of Christ entrusted with the *Pastoral Care* of Souls, while they themselves were often stupidly ignorant of the State of their own Souls, and destitute of all the requisite Qualifications of a true Christian Pastor. By witnessing against which they drew presently to themselves the Odium of the Guilty, which produced several Persecutions, not only what was done at the Courts of *Saxony* and *Lunenbourg* in order to suppress this growing Sect (as they called it) of *Pietism*, are more than sufficient Evidences of

this Matter. But beſides there are numerous other Inſtances alſo which might for Confirmation of this be bro't, both from other Courts of *Germany*, as alſo (not to mention the *Suiſſers*) that of *Sweden* it ſelf. And no wonder it is, if in the midſt of ſo much Duſt as was raiſed, ſeveral even of the more ſober and religious Part, were at firſt afraid of them, and were carried away with a Multitude to think and ſpeak Evil of them. The Refugees, that fled from other Provinces of *Germany* for Shelter into the Marches of *Brandenburgh*, were alſo attack'd again as they had been before by the Violence of many of the Clergy ſtrongly prejudiced againſt them. But when the Slanderings and Accuſations from the Pulpit grew daily hotter and hotter, and the Rumour thereof was ſpread, even to the Electoral Court of *Berlin*, ſeveral Commiſſions were iſſued out for examining into the Truth of the Matters charged againſt them; which all turned to the Diſadvantage of their Adverſaries, and the Juſtification of the Truth. But chiefly the laſt Commiſſion of all, to which a certain *Sermon* of Profeſſor *Frank* gave Birth, which he preach'd and printed againſt the *Falſe Prophets*: For when he ſpoke out plainly, that the general Degeneracy of Chriſtianity was owing *principally* to the Lukewarmneſs and Deadneſs of the Clergy, they were ſo offended at it, as by aggravating hence their Gravamina and Complaints very much at the Royal Court of *Pruſſia* to neceſſitate the King to appoint a public Commiſſion for inquiring into the Reports and Grounds of all their Accuſations. but which fell out ſo favourable on the Parts of the *Pietiſts*, contrary to their Expectations, as the Accuſers were ſilenced and confounded. And whereas the *Pietiſts* were chiefly accus'd and charg'd by the *Anti-Pietiſts* with Heterodoxy, theſe Delegates and Commiſſioners did ſearch into and examine moſt ſtrictly and impartially their Doctrine: Whereby they found what was taught by them, to be perfectly conformable to the ſymbolical Books, and the *Auguſtan Confeſſion* of Faith. And ſince that Time they have been, and are ſtill protected, countenanced and favoured by his *Pruſſian* Majeſty, who has confirmed the Foundations at *Hall* with many Priviledges, as from this Book, and the Appendix, is made to appear.

A Letter from the Rev. Mr. GILBERT TENNENT, *late of* New-Brunſwick *in the Province of* NEW-JERSEY, *now of* Philadelphia *in the Province of* PENSYLVANIA, *relating chiefly to the late glorious Revival of Religion in thoſe Parts of* America.

To the Reverend Mr. PRINCE *of* Boſton.

Philadelphia, Aug. 24. 1744.

Rev. and dear Brother,

I Sympathize with you in lamenting the Loſs of ſo valuable a Relative as the Reverend and pious Mr. *Thacher of Middleborough*; who ſeem'd to have as much at Heart the Intereſts of vital Religion as any I have ever met with, and whoſe diſtinguiſh'd exemplary Seriouſneſs in Religion was adorn'd with uncommon Attainments in Humility. The Removal of ſuch a faithful and affectionate Watchman is a publick Loſs, which both deſerves and demands our ſincere but ſubmiſſive Sorrows.

I am glad that it pleaſed the ſovereign God to make my poor Labours of any Service among you; I deſire ever to bleſs his Name for that undeſerved Mercy. I am thankful for the *Chriſtian Hiſtory*, and well pleas'd with the Deſign and Management of that Work; I hope it will be a Mean in God's Hand of conveying with Honour to Poſterity a *Memorial* of the late bleſſed *Revival of Religion*, which has been ſo virulently oppos'd, and unjuſtly aſpers'd by many.

As to my drawing up any particular Account of memorable Things that have been *this Way* of a religious Nature, my Neglect of taking Notes thereof in the proper Time, together with the brokenneſs of my Memory, and many Incumbrances forbid the Attempt. I ſhall therefore in the Room thereof ſend you a *prefatory Atteſtation*, which I drew up and prefix'd to the *ſecond Edition* of Mr. DICKINSON's *Diſplay of ſpecial Grace &c.* which was ſigned by *ſeveral Miniſters* this Way, and is as follows:

'We whoſe Names are underwritten, with Pleaſure embrace
'the preſent Occaſion, to give a *joint & publick Teſtimony to the*
'*Reality & Truth of the late Revival of Religion in this Land*;
'which is call'd generally & juſtly *the Work of* GOD. If any
'ſhould inquire what we mean by *the Work of* GOD, we think
'the *judicious Author* of the *following Dialogue* has given a
'plain

' plain and pertinent *Anſwer* to this Inquiry, which we de-
' clare our *high Approbation* of.

' A Work of *Conviction* and *Converſion* ſpread not long
' ſince in *many Places* of *theſe Provinces*, with ſuch Power
' andProgreſs,as even ſilenced for a Time the moſt malignant
' Oppoſers : they were then either afraid or aſham'd openly
' tocontradict ſuch aſtoniſhing Diſplays of the divineAlmigh-
' tineſs, in alarming Multitudes of ſecure Sinners out of
' their fatal Stupor, and exciting in them the utmoſt Solici-
' tude about the everlaſting Concerns of their Souls ; many
' of whom gave us a *rational* and *ſcriptural* Account of their
' *Diſtreſs*, and afterwards of their *Deliverance* from it, a-
' greeable to the Method of the Goſpel of CHRIST. Their
' *Comforts* as well as *Sorrows* appear'd by all the Evidences
' we can have of ſuch Things to be agreable to *Scripture*
' and *Reaſon*.

' It affects us to think, how poor Souls flock'd to the
' dear IMMANUEL, the bleſſed LORD JESUS *as Doves to*
' *their Windows* : What *Multitudes* in our religious Aſſem-
' blies, trembled like the *Jailor*, under the Apprehenſions
' of God's dreadful Vengeance : and how many melted into
' the ſofteſt Contrition, or were tranſported into Joy and
' Praiſe, while they beheld the amiable Glories of redeem-
' ing Grace and Love ! And theſe Senſations have been
' followed in many by a *Goſpel Converſation*. What paſſio-
' nate Affections have in many been excited to the KING *of*
' *Saints !* What tender Concern have they expreſs'd for
' the Honour of God's Name, and the Good of his King-
' dom ? What Bowels of Pity have they had over the
' periſhing Souls of others, and what Tenderneſs and Cir-
' cumſpection has appeared in the Courſe of their Behavi-
' our ! In ſhort we are fully perſuaded that we have had all
' that *Evidence* of the Reality of a *Work of* GOD among us,
' which can be reaſonably expected in the preſent State of
' Things, ſince Miracles have ceaſed. What if there were
' ſome Things exceptionable in the Conduct of ſome of the
' *Inſtruments* and *Subjects* of this Work ? Is this ſo ſtrange an
' Incident in a State of Imperfection, as to give us Ground
' of Surprize or Prejudice againſt the whole Work ?

' But here we muſt obſerve, that divers *falſe Reports* have
' been invented and ſpread induſtriouſly both by Word and
' Writing, in order to blacken the Characters of ſeveral

' *Miniſters*

' *Miniſters* whom GOD has been pleas'd of his pure Goodneſs to honour with Succeſs; & other Charges againſt their Conduct have been invidiouſly aggravated beyond their proper Foundation and ſet in a falſe Light, and ſome of the *Subjects* of this Work have been doubtleſs treated in the ſame Manner.

' It is ſhocking to think that any ſhould dare to oppoſe a Work attended with ſuch commanding Evidence as has been among us! We wou'd beſeech all ſuch to conſider ſolemnly the following Paragraph of the Reverend Mr. *Robe* Miniſter of the Goſpel in *Kilſyth* in *Scotland*, in his *Preface* to *his Narrative*, which is as follows, viz. "*Laſtly*, "I ſeriouſly beg of any who are prejudiced againſt this Diſ-"penſation of GOD's extraordinary Grace, and look upon "it as a Deluſion; that they'l ſhew themſelves ſo charita-"ble and good, as to direct me and other Miniſters, what "we ſhall *anſwer* diſtreſſed Perſons of all Ages, who come "to us crying bitterly that *they are loſt and undone, becauſe "of Unbelief and other Sins, what ſhall we do to be ſaved?* "And as a *young Girl* about *twelve*, who had been in Diſtreſs "for ſome Time, call'd for me to a ſeperate Place in a "Houſe where I was, and aſk'd me with great Sedateneſs, "*What ſhall I do to get* CHRIST? Shall we tell them, they are "not Chriſtleſs and Unconverted, when we evidently ſee "many of them to be ſuch: ſhall we tell them that their "Fears of the Wrath of GOD is all but Deluſion, and "that it is no ſuch dreadful Thing as they need to be much "afraid of it! Shall we tell Perſons lamenting their *Cur-"ſing* and *Swearing*, *Sabbath-breaking* and *other Immoralities*, "that it is the Devil that makes them now ſee theſe Evils to "be offenſive to GOD and deſtructive to their Souls? "Shall we tell them, who under the greateſt Uneaſineſs, "inquire at us, *What they ſhall do to get an Intereſt and "Faith in* JESUS CHRIST, that *Satan* is deluding them "when they have or ſhew any Concern this Way? In "fine, ſhall we pray, and recommend it to them to pray (to God) to deliver them from ſuch Deluſions? It would be worſe than Deviliſh to treat the LORD's ſighing and "groaning Priſoners at this Rate; and yet ſuch Treatment "is a natural Conſequence of reckoning this the Work of "the *Devil* and a Deluſion."

' We

'We think that our Reverend and ingenious Brother Mr. '*Jonathan Dickinson* of *Elizabeth Town* in *New-Jersey*, who 'is the *Author* of the *following Dialogues*, has with much 'Judgment and solid Reasoning therein, baffled the com-'mon Cavils of Opposers against the *Work of* God, and 'answered the Objections of the Scrupulous: we cannot 'but highly approve of his *Description* of the *Nature* and '*Necessity* of *Conviction*, and establishing it upon the impreg-'nable Basis of *Scripture* and *Reason*: His Account of *Re-'generation Faith* and *Consolation*, is likewise exactly agrea-'ble to our Sentiments.

(*To be continued.*)

BY some Passengers in Capt. *Darling* from *London* to *Pistata-qua*, who came hither on *Monday*, we were inform'd that the Rev. Mr. *Whitefield* was with them, and on the *Thursday* before being at some Distance from Land, they met a fishing Schooner going to *Portsmouth*, into which Mr. *Whitefield* and some others went, in Hopes of getting sooner ashore: But by Stress of Weather were kept *all Night* on the Sea, and the *next Day* were forced into *York*, where they landed: that Mr. *Whitefield* was indispos'd when he went into the Schooner, the *next Day* grew dangerously Ill, & so continued to *Saturday Noon* when our Informer left him: That he lost his only Child about *four Months* before his leaving *England*: That he was freely permitted to Travel and Preach wherever he was asked in all Parts of the Kingdom: that he was mightily assisted, engaged in no Parties, and his Ministry has been wonderfully blessed to the Revival of Religion in great Numbers: That he came away to the Regret of Multitudes earnestly intreating his Continuance and Preaching: That he is full of the Spirit of Love, Meekness and Sweetness: That his Intention was to pass on to *Georgia*; and as he goes on, to meddle with no Controversies, but only to preach up the Parts of vital Piety and the pure Truths of the Gospel to all that are willing to hear him: and the *Family* he bro't with him are only his *Consort*, with a *Man* and a *Girl* for the *Orphan House*. And *Yesterday* we heard that his Illness was somewhat abated.

THE Christian History;

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

Saturday NOVEMBER 10. 1744. § N°. 89.

The Rev. Mr. G. TENNENT's *Account of the Revival of Religion in* Pennsylvania *&c. continued.*

'WE likewise concur with our Reverend Author, in 'his seasonable Effort against *Antinomian Errors* 'express'd in his *second Dialogue*; and declare to 'the World that we believe and maintain that *Sanctification is* 'the *Evidence of our Justification*, ‖ and that *Assurance is not* 'essential to *Faith*, but only a seperable Fruit of it: Yet we 'agree with the Reverend and very judicious Mr. *Flavel*, in 'his *Sacramental Meditations* on *Ephes.* 1. 13. who speaketh 'thus, viz. "That tho' all Believers are not seal'd at one 'and the same Time, yet there are *few if any* Believers but 'do meet with one Season or another in this Life, wherein 'the LORD doth seal them." By which *sealing* he tells us "(before) in the same Discourse he understands the SPIRIT's "giving a sure and certain *Testimony* to the Reality of that "Work of Grace he hath wrought in our Souls, and to "our Interest in CHRIST, thereby satisfying our Fears and "Doubts about our Estate and Condition:" And we apprehend the *Author* of the aforesaid *Dialogue* with *Libertines*, 'is consistent herewith, in what he says about *Manifestation*, '*Persuasion*, *Assurance*, which he uses as *synonimous* Terms.

'We

‖ *Agreable to this united Judgment of these* great Friends *and* Instruments *of the Revival of Religion in* North-America, *writes the Rev. Mr.* Whitefield *in Sermon* VI. *of his third Volume of Sermons in the Terms following*:

'It is not going back to a Covenant of Work to look

'We do therefore recommend the following *succinct, nervous* and *judicious Compositure* to the impartial Consideration of Mankind: and cannot but judge that there is sufficient Light and Argument in it, to convince all (that are not under the Power of a corrupt Bias and unreasonable Prejudice) of the Truth and Certainty of the Matters contained therein.

'O may the God of Truth and Holiness arise and plead his own Cause, and grant his successful Smiles to this Performance, and others of the like Nature and Tendency; that notwithstanding the present Gloom of unjust Reproach, Contempt and Opposition cast upon and made against the *Work* and *Servants* of God, it may be reviv'd in the midst of the Years among us and elsewhere.

'And here we cannot but declare our great Satisfaction with the concurring Suffrage of *those reverend and worthy Gentlemen*, of a superiour and distinguish'd Character, (whose *Names* are mention'd in the *preceeding Preface*) to the blessed *Work of* God in *this Land*.

'We rejoyce, and give Glory to God, that in this Day of Blasphemy, Rebuke, and Insult, he is pleas'd to raise up

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'into our Hearts, and seeing that they are changed and renewed, from thence form a comfortable and well-grounded Assurance of the Safety of our States.--- No, this is what we are directed to in Scripture. --- By our bringing forth the Fruits, we are to know whether or no we ever did truly partake of the Spirit of God.---*We know* says St. John, *that we are passed from Death to Life because we Love the Brethren*.--- And however we may talk of Christ's Righteousness, and exclaim against legal Preachers; if we are not holy in Heart and Life we are Self-deceivers, we are only formal Hypocrites.'

And in Vol. II. Sermon 2. after speaking of the Fruits of the Spirit, such as *Joy, Peace, Long-suffering, Meekness* &c. as Marks of the new Birth, he adds, 'for my own Part I had rather see these divine Graces, these heavenly Tempers stamped upon my Soul, than to hear an Angel from Heaven saying unto me, *Be of good Cheer, thy Sins are forgiven thee*."

'up *Witnesses* in diverse Parts of the World to appear for 'his Cause by *publick Attestations* and *Defences*; amongst 'whom we would mention with due Honour and Respect the 'Rev. Mr. *Edwards* of *Northampton* in *New England* in his Ser-'mon upon the *distinguishing Marks of the Work of the* SPIRIT, 'and in his late Book Intitled, *Some Thoughts concerning the 'Revival of Religion in* NEW ENGLAND, *and the Way how it 'ought to be acknowledg'd and promoted*, in five Parts: Like-'wise the Reverend Mr. *Robe* in the aforesaid *Preface* and '*Narrative*; and the Reverend Mr. *Alexander Webster* of '*Edinburgh* in his Book Intitled, *Divine Influence the true 'Spring of the extraordinary Work at* Cambuslang, *and* other 'Parts *of the* West of SCOTLAND.

'Before we conclude, we think it necessary to advertise 'the Reader of this Particular; namely, that tho' the Re-'verend *Author* of the ensuing *Dialogues*, did not think it 'proper to prefix his Name to the *first Edition* of them; yet 'being now ask'd, he allows *his Name* to be mention'd in 'this *second Edition*. But we must not longer detain the Rea-'der from the Performance it self: We therefore conclude 'and remain his Friends and Servants in JESUS CHRIST.

Gilbert Tennent
William Tennent
Samuel Blair
Richard Treat
Samuel Finley
John Blair.

Philadelphia
June 1. 1743.

I may add that *both our Presbyterys*, viz. of NEW-BRUNS-WICK and NEW-CASTLE, have in their late *Declaration* of *May* 26. 1743. printed at *Philadelphia*, manifested their cordial Concurrence with the *Protestation* of the *Presbytery* of NEW-YORK, in which are these Words, viz.

'We protest against *all those Passages* in any of the Pamph-'lets which have been published in these Parts, which seem 'to reflect upon the *Work of divine Power and Grace* which 'has been carrying on in so wonderful a Manner in *many of 'our Congregations*; and declare to all the World, that we 'look upon it to be the indispensible Duty of all our Mini-'sters to encourage *that glorious Work* with their most faith-'ful and diligent Endeavours.'

This PROTEST was ſigned *May* the 29th 1742, by the following Members of the *Preſbytery* of NEW-YORK, viz.

Jonathan Dickinſon
Ebenezer Pemberton
Daniel Elmore
Silas Leonard } Miniſters.
John Pierſon
Simon Horton
Azariah Horton

Nathanael Hazard
Timothy Whitehead } Elders.
David Whitehead.

Now the Concurrence of the *Preſbytery* of *New-Brunſwick* and *New-Caſtle*, with the aforeſaid *Proteſt*, is expreſs'd in the following Words, in the 5th Page of their DECLARATION. '*With this Proteſtation of theſe our Reverend and other Brethren we heartily agree*'. And in the 13th Page they declare 'that they could not come into a State of ſettled conſtant Communion with ſuch as had proteſted againſt them until they received competent Satisfaction, eſpecially concerning their Oppoſitions to and Reflections upon the Work of GOD's Grace and Succeſs of the Goſpel in the Land.'

I truſt I may ſay to the Glory of GOD's Grace, that it pleas'd the moſt high GOD to let me ſee conſiderable Succeſs in the *Places where I laboured ſtatedly many Years* before I came *hither*.

New-Brunſwick *in the Province of* NEW-JERSEY, *and* Staten-Iſland *in the Province of* NEW-YORK.

The Labours of the Reverend Mr. *Freliughuſa* a Dutch Calviniſt Miniſter, were much bleſs'd to the People of *New-Brunſwick* and *Places adjacent*, eſpecially about the Time of his coming among them, which was about *twenty-four Years ago*.

When I came *there* which was about *ſeven Years after*, I had the Pleaſure of ſeeing much of the Fruits of his Miniſtry: divers of his Hearers with whom I had Opportunity of converſing, appear'd to be converted Perſons, by their Soundneſs

neſs in Principle, Chriſtian Experience, and pious Practice: and theſe Perſons declared that the Miniſtrations of the aforeſaid Gentleman, were the Means thereof. This together with a kind *Letter* which he ſent me reſpecting the Neceſſity of dividing the Word aright, and giving to every Man his Portion in due Seaſon, thro' the divine Bleſſing, excited me to greater Earneſtneſs in miniſterial Labours. I began to be very much diſtreſs'd about my want of Succeſs; for I knew not for *half a Year* or more after I came to *New-Braſwick*, that any one was converted by my Labours, altho' ſeveral Perſons were at Times affected tranſiently.

It pleaſed God to afflict me about that Time with *Sickneſs*, by which I had affecting Views of Eternity. I was then exceedingly grieved that I had done ſo little for God, and was very deſirous to live one *half Year* more if it was his Will, that I might ſtand upon the Stage of the World as it were, and plead more faithfully for his Cauſe, and take more earneſt Pains for the *Converſion of Souls*. The future State of the World appeared to me in a very affecting Light; and one Thing among others preſſed me ſore; *viz.* that I had ſpent much Time in converſing about Trifles, which might have been ſpent in examining People's States towards God, and perſwading them to turn unto him: I therefore prayed to God that he would be pleaſed to give me one *half Year* more, and I was determined to endeavour to promote his Kingdom with all my Might at all Adventures. The Petition God was pleaſed to grant manifold, and to enable me to keep my Reſolution in ſome Meaſure.

After I was rais'd up to Health, I examined many about the Grounds of their Hope of Salvation, which I found in moſt to be nothing but as the Sand: with ſuch I was enabled to deal faithfully and earneſtly, in warning them of their Danger, and urging them to ſeek converting Grace. By this Method many were awaken'd out of their Security; and of thoſe diverſe were to all Appearance effectually converted: and ſome that I ſpoke plainly to were prejudiced. And here I would have it obſerved, that as ſoon as an *effectual Door was opened*, I found *many Adverſaries*, and my Character was cover'd with unjuſt Reproaches, which thro' divine Goodneſs did not diſcourage me in my Work. I did then preach much upon *Original Sin*, *Repentance*, the Nature

and

and Neceſſity of *Converſion*, in a cloſe examinatory and diſtinguiſhing Way; labouring in the mean Time to ſound the Trumpet of GOD's Judgments, and alarm the Secure by the *Terrors* of the LORD, as well as to affect them with other Topicks of Perſwaſion; which Method was ſeal'd by the HOLY SPIRIT in the *Conviction* and *Converſion* of a conſiderable Number of Perſons, at various Times, and in different Places, in that Part of the Country; as appeared by their Acquaintance with experimental Religion, and good Converſation.

I may further obſerve, that frequently at *Sacramental Seaſons* in *New-Brunſwick*, there have been ſignal Diſplays of the divine Power and Preſence: divers have been *convinced* of Sin by the Sermons then preached, ſome *converted*, and many much affected with the *Love* of GOD in JESUS CHRIST. O the ſweet Meltings that I have often ſeen on ſuch Occaſions among many! *New Brunſwick* did then look like a *Field the* LORD *had bleſſed*: It was like a little *Jeruſalem*, to which the ſcattered Tribes with eager haſte repaired at Sacramental Solemnities; and there they fed on the *Fatneſs of God's Houſe*, and drunk of the *River of his Pleaſures*. But alas! the Scene is now alter'd!

While I lived in the *Place aforeſaid*, I don't remember that there was any great Ingathering of Souls at any one Time; but thro' Mercy there were pretty frequently Gleanings of a few here and there, which in the whole were a conſiderable Number. But having never taken a written Account of them, I cannot offer any preciſe Conjecture at their *Number*, and ſhall therefore leave it to be determined at the Judgment-Day. But at *Staten Iſland* one of the Places where I ſtatedly laboured, there was about *fifteen* or *ſixteen Years ago*, a more *general Concern* about the Affairs of Salvation, which hopefully iſſued in the *Converſion* of a pretty many. Once in the Time of a Sermon upon *Amos* 6. 1. (before which the People were generally ſecure, the SPIRIT of GOD was ſuddenly poured down upon the Aſſembly; the People were generally affected about the State of their Souls; and ſome to that Degree, that they fell upon their Knees in the Time of the Sermon, in order to pray to GOD for pardoning Mercy: Many went weeping Home from that Sermon; and then the general Inquiry was, *What ſhall I do to be ſaved?*

I may farther obſerve that ſome few of thoſe that I truſt were converted in the *Places aforeſaid* long ſince, were compel'd to *cry out* in the publick Aſſembly, both under the Impreſſions of *Terror* and *Love*.

During the late Revival of Religion, *New-Brunſwick* felt ſome Drops of the ſpreading Rain, but no general Shower.

Philadelphia *and* other Places *in the Province of* Pennsylvania.

As to the City of Philadelphia, where *now* by the Providence of God I labour ſtatedly; many have been hopefully converted here, during the late Diſplay of God's Grace in this Land. The Reverend Mr. *Whitefield* was the Inſtrument that God was pleas'd to improve principally, in the *Awakening* and *Converſion* of Sinners here: yet the Labours of *others* have been alſo attended with ſome Succeſs. This Town by all that I can learn, was in a deep Security generally, before Mr. *Whitefield* came among them; but his Preaching was ſo bleſs'd, that a great Number were bro't under a religious Concern about the Salvation of their Souls; Multitudes were *inquiring the Way to Zion with their Faces thitherward, weeping as they went.* Some Years ſince, there were ſo many under Soul-ſickneſs in this Place, that my Feet were pain'd with walking from Place to Place to ſee them; and there was *then* ſuch an eagerneſs to hear religious Diſcourſe, that when they ſaw me going to *a Houſe* they would flock to it; and under what was ſpoken, they were ſometimes generally and to all Appearance deeply affected: and thus it was in more *publick Aſſemblies*, there were ſometimes general Meltings.

And altho' ſeveral Perſons have loſt their religious Impreſſions, and *return'd with the Dog to his Vomit*, and ſome others have fallen into *erroneous Sentiments*; yet God has preſerved many from thoſe Evils, who give a rational and ſcriptural Account of their *Converſion*, and crown the ſame by their Practice. Neither is it ſtrange that ſome ſhould be carry'd away here, by the fair Speeches and cunning Craftineſs of thoſe that lie in wait to deceive; ſeeing that the greater Part of this Place have never had the Benefit of a ſtrict religious Education, and therefore were never well fixed in the thorough Knowledge of a *conſiſtent Syſtem of Principles.*

None

None that I know of in this Town, who were well acquainted with the Doctrines of Religion in their Connection, and eſtabliſh'd in them, have been turned aſide by the Tempeſts and Tricks of Erroriſts.

The *laſt Sabbath* in *May laſt*, I gave the *Sacrament* of the *Lord's Supper* the *firſt Time* that ever it was diſpens'd to the Society to which I belong, (conſidered as a Society:) The Number of *Communicants* was *above one Hundred and forty*. Theſe Perſons I *examined* about their *gracious State*, as well as *doctrinal Knowlege*; and upon trial almoſt all of them gave a ſcriptural and ſatisfactory Account of the Grounds of their Hope. Now the chief Part of theſe according to their own Account, have been bro't to CHRIST during the late Revival of Religion.

And there are *divers other Perſons* in *this City*, who in a Judgment of ſcriptural Charity, have got ſaving Benefit during the late marvellous Manifeſtation of GOD's Grace, who do *not join in Communion with us*.

Tho' there is in many a conſiderable Decay as to their livelineſs and affectionateneſs in Religion; yet thro' divine Goodneſs they grow more humble and merciful, and it is evident by their Converſation that the general Bent of their Hearts is for GOD.

Since I have come *here*, my Labours ſeem to be chiefly ſerviceable to inſtruct and eſtabliſh in the great Truths of Religion, and to comfort pious People: there have been but a few Inſtances of Conviction and Converſion of late in *this Town* that I know of.

(To be finiſhed in our next.)

WE are further informed, That the Rev. Mr. *Whitefield* ſo ſurprizingly revived, as to Preach both Parts of the laſt *Lord's Day* to the Rev. Mr. *Moody's* Congregation at *York*, with great Life and Power: That he preached *every Evening* on board the *Maſt Ship* in which he came, throughout the Voyage; that all but three, as Buſineſs would permit, attended with great Sericuſneſs; & that his Preaching, Conduct and Converſation on board were ſo moving, winning and ſucceſsful as to effect a wonderous Reformation: That the laſt *Tueſday Evening*, he preach'd in the Rev. Mr. *Fitch's* Church at *Portſmouth*; the next Morning at the Rev. Mr. *Shurtleff's*. And that there was no Diſturbance nor Contention.

THE

Christian History;

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

Saturday NOVEMBER 17. 1744. § N°. 90.

The Rev. Mr. G. TENNENT's *Account of the Revival of Religion in* Pennsylvania *&c. finished.*

IN *some Places* of *this Province* some Years ago, particularly in *Nottingham, Fogs-Manor, Whitelecreek, Neshaminy*, and *elsewhere*, there have been such general Lamentations in the Time of Preaching, that the Speaker's Voice has been almost drowned with the *Cries* of the *Distressed*, even after they have been entreated again and again to restrain themselves; yea and sometimes when the Speaker discours'd in a *Gospel Strain*, divers Persons in *some Places* in *this Province* have fallen down to the Ground, in the Time of Sermon, as tho' they were stabb'd with a Sword: and what tho' some have lost their Impressions, and relapsed into their sordid Impieties; this is no more than what the Scriptures inform us did happen in the *Apostolick Times*: yet it is well known that many of them (so far as we are capable of judging by Mens Speech & Practice) have been brought to a sound Conversion.

I think it needless here to offer a Reply to the *Cavils* of *Opposers*, which are as numerous as invidious and impertinent: but this I must say, that mine Eyes and Ears have seen and heard so much of the Appearances and Fruits of the late Revival of Religion, that I must reject Religion altogether and turn Infidel, if I should dispute and oppose the same. May it please the gracious GOD to pardon those unhappy Men, who have set themselves in Opposition to the Work of the most high GOD, and painted it in black & odious Colours, and let them see their Sin and Danger before it be too late.

Dear Sir, I did not think, when I began to write, to offer any more than our *prefatory Attestation*; but being urged to mention something of what I had seen and heard, and finding a Pleasure in the Subject, I have added (with the strictest Regard to *Truth* and *Soberness*) these few hasty Hints concerning some *Matters of Fact* which I know to be true; and shall leave to your own Discretion to do with them as you shall see meet.

I am, Sir, Your's &c.
Gilbert Tennent.

An Account of the Revival of Religion at Freehold *and other Places in the Province of* New-Jersey, *in a Letter from the Rev Mr.* William Tennent, *Minister of the Gospel, to the Reverend Mr.* Prince.

Freehold, Octob. 11th 1744.

Reverend and dear Sir,

I Desire to notice thankfully, the late rich Display of our glorious Emanuel's Grace, in subduing by his Word and Spirit Multitudes of Sinners to himself, both in *this* and *other* Lands. O may he go on conquering and to conquer, until he has subdued all Things unto himself!

Neither can I think but that the writing of a *History* of the great Things our Lord has done among us, has a Tendency to, and will by the blessing of God upon it, excite Generations yet unborn to praise his glorious Name, and thereby his Honour will be advanced, and his Triumphs increased!

Most gladly therefore do I comply with your Request, and herewith send such an Account as I can, of what the Lord has done among us.

But herein as I must be very general, having never made any Memorandums in Writing of the Lord's Work here; so I trust I shall be strictly true, for the Lord hates a false Witness.

This Place lies *Southwest* from *New-York*, and is distant from it about *fifty Miles*. It was the *first* in the East-Jersey, on the *West* Side of *Raritan River*, which was settled with a Gospel Ministry. This was owing under God to the

the Agency of some *Scots* People, that came to it: among whom there was none so painful in this blessed Undertaking as one *Walter Ker*; who in the Year 1685, for his faithful and conscientious Adherence to God and his Truth, as professed by the *Church* of *Scotland*, was *there* apprehended, and sent into *this Country*, under a Sentence of perpetual *Banishment*. By which it appears that the Devil and his Instruments, lost their Aim in sending him from Home; where its unlikely he could ever have been so serviceable to Christ's Kingdom, as he has been here. He is yet alive; and blessed be God, he is flourishing in his old Age, being in his 88th Year.

But to return; the publick Means of Grace dispensed here, were at first for a Season, too much like a miscarrying Womb and dry Breasts; so that the major Part of the Congregation could not be said to have so much as a Name to live. *Family Prayer* was unpractis'd by all, a very few excepted; Ignorance so overshadowed their Minds, that the Doctrine of the *new Birth* when clearly explained, and powerfully press'd upon them, as absolutely necessary to Salvation, (by that faithful Preacher of God's Word Mr. *Theodorus Jacobus Frelinghousa*, a *Low Dutch* Minister, and *some other English* Ministers who were occationally here,) was made a common Game of; so that not only the *Preachers* but *Professors* of that Truth were called in Derision *New Born*, and look'd upon as holders forth of some *new* and *false Doctrine*. And indeed their *Practice* was as bad as their *Principles*, Vile Loose and Prophane.

In the Year 1729 their Minister removed from them, and they were so grievously divided among themselves, that it appeared improbable, they would ever agree in the Settlement of another. In this miserable helpless and almost hopeless Condition they lay; and few among them had either Eyes to see, or Hearts to bewail their woful wretched Circumstances. Thus they seem'd to be cast out as the Prophet *Ezekiel* represents it, in the 16th *Chap.* of his Book and the 5th *Verse*. But the Lord who is rich in Mercy, of his unexpected and unmerited *Love passed by them* lying *in their Blood*, and said unto many of them since that Day, *Live*; and I see they shall to all Eternity.

About this Time my dear Brother *Yates* (who is now with Jesus) was licens'd as a Candidate for the sacred Ministry:

a Youth whom the AUTHOR of every goodGift had uncommonly furnished for that important Trust. To him Application was made by some of the Congregation, intreating that he would supply them for a Time: To which (with the Leave of the *Presbytery*) he consented. But ere he went, he often told me, that he was heartily sorry he had engaged to go among them; for it seemed to him that they were a People whom GOD had given up for their Abuse of the Gospel. But the LORD's Thoughts are not our Thoughts, nor his Ways our Ways: For when he had preached *four* or *five Sabbaths* in the Place, (which was the whole Time he tarried among them at first) the LORD so blessed his Labours, ingaging People to attend to the Things which were spoken, and in stirring them up to *search the Scriptures*, whether these Things were so or not, and withall enabling him to preach to them with such uncommon Freedom and Earnestness; that he told me he was fully persuaded, CHRIST JESUS had a large Havest to bring home there; so that tho' they were a poor broken People, yet if they call'd him he would settle among them, albeit he should be put to beg his Bread by so doing. *April* the 15th. 1730. the Congregation unanimously call'd him; which he accepting of, was ordained the 19th of *November* following, and continued with them until *April* 23d. 1732, and was then translated to Glory.

During his short Time, his Labours were greatly blessed; so that the Place of public Worship was usually crouded with People of all Ranks and Orders, as well as Professions that obtain'd in that Part of the Country, and they seem'd to hear generally as for their Lives: yea, such as were won't to go to those Places for their Diversion, *viz.* To hear News or speak to their Trades-Men, *&c.* even on the *Lord's-Day*, as they themselves have since confess'd, were taken in the Gospel Net: a solemn Awe of GOD's Majesty possessed many, so that they behav'd themselves as at his Bar while in his House. Many Tears were usually shed, when he preached, and sometimes the Body of the Congregation was mov'd or affected. I can say, and let the LORD alone have the Glory of it, that I have seen both *Minister* and *People* wet with their Tears as with a bedewing Rain. It was no uncommon Thing to see Persons in the Time of Hearing, *sobbing* as if their Hearts would break, but without any public Out-cry; and some have been *carry'd out* of the Assembly (being overcome) as if they had been dead.---

Religion

Religion was then the general Subject of Discourse, tho' they did not all approve of the Power of it: the *holy Bible* was searched by People on both Sides of the Question, and Knowledge surprizingly increased! The Terror of GOD fell generally upon the Inhabitants of *this Place*; so that Wickedness as ashamed in a great Measure hid it self; Frolicking, Dancing, Horse-racing, with other profane Meetings were broken up.

Some of the jolly Companions of both Sexes, were constrained by their Consciences to meet together, the Men by themselves, and the Women by themselves, to confess privately their Abominations before GOD, and beg the Pardon of them.

Before my Brother's Death, by Reason of his bodily Weakness, and Inability on that Account to officiate publickly, I *preached here* about *six Months*. In which Time, many came enquiring *what they should do to be saved*, and some to tell *what* the LORD *had done for their Souls*. But the Blessing on his Labours to the Conviction and Conversion of Souls, was more discernible *some Months after his Death*, than any Time in his Life; almost in every Neighbourhood, I cannot say in every House, there were Sin sick Souls, longing for and seeking after the dear Physician JESUS CHRIST: several of whom I no Ways doubt have since that Time sincerely closed with him, and are healed: Glory, Glory to his holy Name be given for ever and ever, *Amen!*

Sometime after my Brother's Decease, the Congregation *called me* to labour among them statedly: which I accepted and was *ordained*, *October* the 25th. 1733. Thus my LORD sent me to reap that on which I had bestowed but little Labour: May this Consideration be blessed to make me thankful and humble while I live.

I must further declare to the Honour of GOD, that he has not yet left us, altho' awfully provok'd by our crying Crimes; but *ever since* that more remarkable Out-pouring of his SPIRIT has continued to bless his own Ordinances, to the Conviction, Conversion and Consolation of precious Souls: so that *every Year*, some, more or less, have been in a Judgment of Charity added (savingly) to his mystical Body: To his holy Name be all the Glory. 'In the mean Time, I would have it observ'd, that *two* or *three Years last* past, have afforded fewer Instances of this kind than formerly.' However thro' Grace

some

ſome have been *lately* awakened who are even now ſeeking JESUS ſorrowing.

What the *Number* is of thoſe who have taſted the ſweet Fruits of the REDEEMER's Purchaſe in a ſaving Manner, in this Congregation, I cannot tell: It is my Comfort that the LORD will reckon them; for he knows who are his: and indeed none but the omniſcient GOD is equal to the difficult Province of determining certainly concerning the internal States of Men. Yet I may be bold to ſay, that to all Appearance, both Old and Young, Males and Females, have been renewed; tho' none ſo young as I have heard of in ſome other Places. Some *Negroes* I truſt are made free in CHRIST; and more ſeem to be unfeignedly ſeeking after it.

But after all that the LORD has been pleaſed to do among us, I am perſuaded that the *greater Number* by far, are yet *in the Gall of Bitterneſs and Bond of Iniquity*. This makes me ſometimes ready to wiſh, that I had in the Wilderneſs the Lodging-Place of a Wayfaring-Man, that I might leave my People and go from them; or rather that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for them!

Such as have been converted were every of them prepared for it by a ſharp *Law-Work* of *Conviction*, diſcovering to them in a Heart-affecting Manner, their *Sinfulneſs* both by Nature and Practiſe, as well as their Liableneſs to Damnation for their *original* and *actual* Tranſgreſſions. Neither could they ſee any Way in themſelves by which they could eſcape the divine Vengeance; for that their whole Life paſt was not only a continued Act of Rebellion againſt GOD, but their preſent Endeavours to better it, ſuch as Prayers, &c. were ſo imperfect, that *they* could not endure them, and much leſs they concluded would a holy GOD. They all confeſs'd the *Juſtice* of GOD in their eternal Perdition; and thus have been ſhut up to the bleſſed Neceſſity of ſeeking Relief by Faith in CHRIST alone.

It wou'd be endleſs to mention the *Evils* they *complained* of; viz. *Ignorance*, *Unbelief*, *Hardneſs* of Heart, *Hatred* againſt GOD, his Laws, and People, *Wordlineſs*, *Wandrings* of Heart in Duty, *Pride*, *Senſuality*, *Sloth*, &c.

With what Grief, Shame and Self-loathing have I heard them bewail their *Loſs of Time* and *Neglect* of the *great* Goſpel *Salvation*.

Thoſe

Thoſe that were *Communicants* before their Awakening, have with Trembling declar'd that their *unworthy Partaking* grieved them more then any Thing ever they did; for hereby they had as it were murdered the LORD.

It's almoſt incredible to relate, the *Indignation* that ſuch awakned Sinners expreſs'd againſt *themſelves*, on the Account of their Sinfulneſs. They look'd upon themſelves to be meer *Monſters* of Nature, and that none were worſe if any ſo bad. Others ſignified that they could not find their Pictures out of Hell, and that they were juſt fit Companions for the Damned, and none elſe.

Let it be here noted, that ſome who have expreſs'd themſelves in the Manner I have mentioned, were before *taken for Believers* both by themſelves and others, being ſober and regular in their Walk.

The *Sorrows* of the convinced, were not all alike, either in *Degree* or *Continuance*.

Some have not tho't it poſſible, for them to be ſaved, it GOD would vindicate the Honour of his Juſtice: But theſe Tho'ts continued not long at a Time, bleſſed be GOD.

Others tho't it was poſſible, but not very probable, becauſe of their Vileneſs.

The *greateſt Degree* of *Hope* which any had, under a Conviction that iſſued well, was a *may be*; '*Peraduenture*, or '*may be GOD will have Mercy on me*,' ſaid the Sinner.

Some in coming to JESUS have been much rent with *blaſphemous* and other *horrible Temptations*, which have turn'd their Moiſture into the Drought of Summer; who now thro' pure Grace ſerve GOD, without ſuch Diſtractions, in Gladneſs and Singleneſs of Heart.

The *Conviction* of *ſome* has been *Inſtantaneous*; by the HOLY SPIRIT's applying the Law to the Conſcience, and diſcovering to the Eye of the Underſtanding, as it were all their *Heart-Deceits* very ſpeedily; by which they have been ſtabbed as with a Sword.

But the *Conviction* of *others*, has been in a *more progreſſive* Way. They have had diſcovered to them one Abomination after another in *Life*; and from thence were led to behold the *Fountain* of all Corruption in the *Heart*; and thus they were conſtrain'd to deſpair of *Life* by the *Law*, and conſequently to flee to JESUS as the only Door of Hope, and ſo reſt intirely on *his Merit* for Salvation.

After

After the aforesaid sorrowful Exercises, such as were reconciled to GOD, have been blessed with *the* SPIRIT *of Adoption, enabling them to cry,* ABBA FATHER. But some have had *greater Degrees* of *Consolation* than others, in Proportion to the *Clearness* of the *Evidences* of their *Sonship.*

The LORD has drawn some out of the horrible Pit of Distress and Darkness, and brought them into the *Light of his Countenance.* He has fill'd their Hearts with Joy, and their Mouths with Praises; yea, given them the *full Assurance of Faith.*

Others have been bro't to *Peace in believing*; but have not had so great a Plerophory of Joy: Yet they go on in a religious Course, trusting in the LORD.

The *Way* they *have been comforted* is either by the Application of some particular *Promise* of *Holy Scripture,* or by a Soul-affecting *View* of the *Way of Salvation* by CHRIST, as free without Money and without Price: They were enabled to behold the valuable Mercies of the Covenant of Grace, freely tendered to the vilest Transgressors, that were poor in their own Eyes, sin-sick, weary, and wounded, together with the Ability and Willingness of the LORD JESUS to relieve them from all the Evils, they either feard or felt. With this Way of Salvation their Souls were well pleased, and thereupon have ventured their Case into his Hands, expecting Help from him only; who has given them both Peace and Rest, yea filled some of them with Joy unspeakable and full of Glory. I remember not of any that receiv'd their first Comforts otherwise. Some few have retained their Confidence in GOD ever since, without any considerable Questionings of their State, altho' they have not always tasted the Comforts of it.

(To be finish'd in our next.)

N.B. In the last Paper, Line last but one, instead of next Morning, *read* next Evening. Soon after which, as we are since inform'd, Mr. *Whitefield* fell dangerously ill a second Time, and so continued 'till Saturday Night, when he began to revive and is now in a hopeful Way of Recovery.

THE Christian History;

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

Saturday NOVEMBER 24. 1744. § Nº. 91.

The Rev. Mr. W. TENNENT's *Account of the Revival of Religion in* Freehold, *&c. finished.*

BUT the most by far have questioned all, and doubted it was a Delusion. This I suppose is generally owing to the Remains of Corruption, which blot the Evidences of Grace in good Men, so that they can hardly read them: and particularly to the awful Sin of *Unbelief*; together with the prevalence of a *legal Spirit*, which presses them to perfect Holiness on Pain of Death, and because they cannot obtain that, they conclude they are unsanctified, and have no Right to CHRIST. I might add the *Ignorance* of *Mortification*: they seem to think that in the Justify'd Sin is kill'd in its Being, as well as governing Power; and therefore because they feel their old Sins sometimes stirring in them, they conclude that all is wrong: nay, altho' they hate the Doctrine of Perfection *as held by some*, yet because they are not perfect they think they have no Grace. But however distressing it is to them to feel their Imperfections, it helps to perswade me that they are regenerate; else it would not be so; Sin would not be their chief Burden in a general Way.

However our LORD who comforts those that are cast down, even the wonderful Counsellor reaches them, that he not only saves those who have been Sinners before Conversion, but even such as after it, find a Law in their Members warring against the Law of their Minds, which too too often causes them to do the Things they would not; and enables them to reflect upon what they have and do daily experience, and compare it with the Evidences of Grace in the *Word* of

God. The bleſſed God does likewiſe give them renewed Taſtes of his Love, even after Miſteps; and thus they are ſtabliſh'd in Faith and Hope, ſo that they have a prevailing Perſwaſion of their Intereſt in CHRIST; except it be in Times of Deſertion and Temptation, with which ſome are more exerciſed than others, for Reaſons beſt known to a ſovereign God.

Doubtleſs, Sir, you will deſire to know, what *Effects* this Work produces on the Minds and Manners of its Subjects? I anſwer, They are not only made to *know*, but heartily to *approve* of the *great Doctrines* of the *Goſpel*, which they were before either ignorant of or averſe to, (at leaſt ſome of them;) ſo that they do harmonize ſweetly in exalting free ſpecial and ſovereign Grace thro' the Redeemer JESUS CHRIST; being willing to glory only in the LORD, who has loved them and given himſelf for them, an Offering and a Sacrifice of a ſweet ſmelling Savour!

I cannot expreſs with what Satisfaction I have heard ſome ſpeak of the *New Covenant Method* of *Salvation*. They have ſpoken with ſuch Affection and Clearneſs, as I have thought was ſufficient to convince an *Atheiſt*, that the LORD was their Teacher. The Alteration in ſome from almoſt groſs Ignorance, to ſuch clear Goſpel Light, and in others from ſuch corrupt Principles, as the *Papiſts* and *Quakers* held, to the believing Acknowlegement of the Truth, none but he that made the Underſtanding could effect.

They approve of the *Law* of GOD after the inward Man, as holy, juſt and good, and prize it above Gold, yea much fine Gold. They judge it their Duty as well as Priviledge to wait on GOD in *all the Ordinances* of his own Inſtitution, altho' they expect to merit nothing thereby. A *Reverence* for GOD's commanding Authority, and *Gratitude* for his Love, conſpire to incite and conſtrain them, to a willing, unfeigned, univerſal and unfainting *Obedience* to his Laws: yet they declare that in every Thing they come ſadly ſhort of what they ought to do, and bitterly bewail their Defects. But bleſſed be GOD, are not diſcouraged in their Endeavours to reach forward, if by any Means they may apprehend that for which they are apprehended of GOD: and in all Things they acknowledge that they ought to look to JESUS as the Author and finiſher of Faith, whoſe alone it is to work all good in them, and for them, to whom be Glory for ever.

They

They are not unmolested in their Way by *Enemies*, both from within and from without. Yet they profess that the *Comforts* which they receive do more then compensate all their Labour, were there no Good to be expected hereafter: and surely as the *Psalmist* observes, *In keeping* God's *Commands there is a great Reward.* But to proceed;

They have not all made alike Proficiency in the Christian Course; neither are they all equal in religious Endeavours; nor any at all Times alike lively.

They are sometimes obstructed in their religious Progress by Coldness and Deadness; but this the blessed JESUS removes at Times, by the Influence of his HOLY SPIRIT; Then, O then their Hearts are enlarged, & they run the sweet Way of God's Commandments with Alacrity and Delight!

They *love* all such, as they have Reason to think from their Principles, Experience, and Practice are truly *godly* tho' they differ from them in Sentiment in lesser Things, and look on them to be *the Excellent of the Earth.*

They rejoice in *Zion's* Prosperity; glorifying God on that Account, and feel a Sympathy in her Sorrows.

They do prefer one another before themselves in Love; except under Temptation, which they are ready to confess and bewail when they are themselves; generally acknowledging that they are the meanest of the Family of God, and unworthy of the Blessing, yea the most so of any living, all Things considered.

In a Word, the lapsed Formalist is become spiritual in his Conversation; the proud and haughty are made humble and affable; the wanton and vile, sober and temperate; the Swearer honours that venerable Name he was wont to prophane, and blesses instead of cursing; the Sabbath-Breaker is brought to be a strict Observer of holy Time; the Worldling now seek Treasures in the Heavens; the Extortioner now deals justly; and the formerly malicious forgive Injuries; the prayerless are earnest and incessant in Acts of Devotion; and the careless making Self-seeker endeavours the Advancement of God's Glory and the Salvation of immortal Souls.

Thro' God's Mercy we have been *quite free from Enthusiasm*; our People have followed *the holy Law* of God *and the sure Word of Prophesy*, and not the Impulses of their own Minds. There have not been, that I know of among us, any Visions except such as are by Faith, namely clear and

affecting Views of the new and living Way to the FATHER, through his dear Son JESUS CHRIST: Nor any Revelations but what have been long ſince written in *the ſacred Volume*: Nor any Trances but ſuch as all Men now living ſhall meet with, for it is appointed for all Men once to die.

It may not be amiſs to inform you, that many who have been awakened, and ſeem'd for a Time to ſet out for *Zion*, are turned back.

Yea, of thoſe who have been eſteemed Converts, *ſome have made Shipwreck of Faith and a good Conſcience*; though (May to GOD) there have not been many ſuch; yet ſome of them who have thus awfully apoſtatiz'd, were highly eſteemed in the Church. By this our good and gracious GOD has given Check, to too high an Eſteem of our own Judgment concerning the ſpiritual States of other, (an Evil which is too common among young Converts) and awfully *warn'd all that ſtand to take Heed leaſt they fall.*

Many I have Cauſe to fear have been hardened in their Impieties, and unreaſonable Prejudices againſt vital Religion, by the Backſlidings of ſome Profeſſors. *Woe to the World, becauſe of Offences!*

But in the mean Time, bleſſed be GOD, *Wiſdom is*, and will be *juſtified of her Children.*

This *Sir*, is as particular an Account as I can at preſent give of the LORD's *Work* in *this Place*. If my LORD will accept it as a *Teſtimony* for him, it will be a greater Honour than ever I deſerved. I need your Prayers, and earneſtly deſire them: O beg of GOD, that I may be *faithful to the Death*, and *wiſe to win Souls*. I am with all due Reſpects, your's in the deareſt JESUS,

Freehold, Oct. 9th. 1744. *Wm. Tennent.*

ATTESTATION *to the preceeding Account by the* Ruling-Elders *and* Deacons *of the Congregation of* Freehold.

WE the Subſcribers, Ruling Elders *and* Deacons *of the* Preſbyterian Congregation *of* FREEHOLD, *having had perfect Knowledge of the Circumſtance of this Place, ſome of us from the firſt Settling of it, and others of a long Time*; *do give our* Teſtimony *to the* Truth *in general of the above* Letter *of our* Rev. PASTOR. *May the* LORD *make the ſame, of Uſe for the carrying*

carrying on his glorious Work *begun in theſe Lands, and make the Name of the deareſt* JESUS *glorious from the riſing to the ſetting Sun.*

Freehold, *in*
NEW-JERSEY,
October 11*th*.
1744.

Walter Ker.
Robert Cumming.
David Rhe.
John Henderſon.
William Ker.
Samuel Ker.

P O S T S C R I P T.

Relating to Maidenhead *&* Hopewell *in* NEW JERSEY *&c.*

S I R,

ABOUT *four Weeks ſince*, at the Invitation of the People, and Deſire of our Preſbytery I gather'd a *Church*, and celebrated the *Lord's Supper* at a new erected Congregation in the Towns of *Maidenhead* and *Hopewell*, about *thirty Miles north-weſterly* from hence. In examining ſuch as offered themſelves to the holy Ordinance, as to their Chriſtian Experience, I was agreeably ſurprized to find ſo many on whom (in the Judgment of Charity) the bleſſed SPIRIT had wrought a ſaving Change, in this late glorious Day of Grace.

Their Account of the LORD's Dealing with them was *ſcriptural*, free from Enthuſiaſm. It was Soul-refreſhing to behold the beautiful Variety, and yet ſweet Harmony, that was in their Relations: Eſpecially, becauſe all their Exerciſes which they ſpoke of, directly tended to abaſe themſelves, and exalt the LORD; to break them off from the corrupt Root of *Adam*, and ingraft them into the ever glorious STEM of *Jeſſe*.

GOD's Method of working with them to bring them to Himſelf was much the ſame as in this Place: only that ſome of them, when under Conviction, were ſo violently exerciſed as that they cried out publickly; which Circumſtance ſome there have endeavoured to abuſe to the Diſparagement of the whole Work. The Perſon that the LORD ſaw Cauſe chiefly to uſe in this Work as his Meſſenger to the People, was his truly faithful Servant the Rev. Mr. *John Rowland*, who for his

his painful Labours and plain Dealing was counted by many as an Enemy, and treated as such; so that at length he was forced to remove into PENNSYLVANIA. May the LORD forgive them for CHRIST's Sake.

The *Sacramental Season* was blessed to the refreshing of the LORD's dear People there, as well as to others of them which came from other Places. So that some who had been much distressed with Doubts about their State, received Soul-satisfying Sealings of GOD's everlasting Love: Others were supported and quickned, so that they returned Home rejoicing and glorifying GOD. To whom, with his Son JESUS CHRIST and the HOLY SPIRIT, one GOD, be immortal Praises, *Amen.*

NEW-YORK, NEW-JERSEY, *and* PENNSYLVANIA.

I can freely declare that I have seen GOD's SPIRIT accompanying his preached Word in *many Places* belonging to *these three Provinces*, of NEW-YORK, NEW-JERSEY and PENNSYLVANIA; by which precious Souls have been subdued to himself: Which I apprehend is only an Earnest of much greater Blessings to his Church: For he has said, that he will make *the Knowledge of Himself so cover the Earth as the Waters do the Sea.* ZION shall yet *look forth* (out of all the Clouds of Contempt cast on her) *as the Morning, fair as the Moon, clear as the Sun, and terrible* (to her incorrigible Enemies) *as an Army with Banners.* I doubt not but *the Light of the Gospel-Sun shall yet increase as the Light of seven Days*; for the Mouth of the LORD hath spoken it. Even so come LORD JESUS, come quickly.

Grace and Peace be multiplied unto you.

Yours, as above,

WM. TENNENT.

Octo. 11th. 1744.

An ATTESTATION *to the late remarkable Revival of* Religion, *by an* Aſſociation *of* Miniſters *in the County of* Fairfield *in the Colony of* Connecticut.

To the Publiſher of the CHRISTIAN HISTORY.

Sir,

AS ſome of us, the aſſociated Miniſters of the Eaſtern Diſtrict of the County of *Fairfield* in CONNECTICUT, have, with ſenſible Pleaſure, read the joint Teſtimony of ſo large a Number of our Rev. Brethren, to the glorious Work of the bleſſed Spirit of Grace and Truth, in the late wonderful Revival of real Religion in the Land; ſo all of Us would now jointly, tho' briefly, declare that We look upon ourſelves, and all the Miniſters and People of GOD throughout the Land, laid under infinite Obligations for ever to admire and adore rich, free and ſovereign Grace, ſo amazingly diſplayed in viſiting a profeſſing People, in a Day of ſuch general Security, Indolence and Formality; cauſing ſo great an Awakening of all Sorts of Perſons, convincing ſo many of Sin, Righteouſneſs and Judgment, and bringing ſuch Numbers, of different Ages, hopefully to cloſe ſavingly with the dear JESUS, on the ſelf-denying Terms of the Goſpel, ſo as that it hath far exceeded even any Hopes and Expectations of ours, as well as any Thing of this Nature, We ever ſaw in our Day.

We cannot but be ſenſibly touched with Sorrow to ſee, that there are many, who (not duly diſtinguiſhing betwixt this bleſſed Work, and ſome Evils that have attended it, by the Miſ-conduct both of ſome of the Inſtruments and Subjects) ſtumble and are in Hazard of falling: As well as to find Reaſon to fear, that in ſome Places the Work itſelf is oppoſed. But it moſt of all affects our Souls with Grief, to find, that GOD has ſo awfully withdrawn the Influences of his HOLY SPIRIT from the Means of Grace. O that GOD in his infinite Mercy wou'd remove the preſent dreadful ſpiritual Judgments, that in infinite Juſtice are fallen upon us an ungrateful and gainſaying People; that in the midſt of Wrath he would remember Mercy, and yet return in Loving-kindneſs and tender Mercy, and give us a latter Harveſt more plentiful than the former; would go on to accompliſh the glorious

Things

Things ſpoken of the City of our God, until he make *Jeruſalem* the Joy of the whole Earth!

To conclude, We cannot omit giving in our public Teſtimony, from our own happy Experience and Obſervation, that the frequent Interchange of miniſterial Labours has been remarkably owned and bleſſed of GOD to the hopeful Awakening of many Souls; and could heartily wiſh that miniſterial Communion, and an hearty Reception as well as joyful Improvement of each other's miniſterial Gifts and occaſional Labours, might ſtill be encouraged and maintained amongſt Goſpel-Miniſters throughout the Land, as that which would give an hopeful Proſpect of the LORD's Return, and ſo of the Revival of Religion from its preſent ſad declining State.

Anthony Stoddard, of *Woodbury*, firſt Society.
Samuel Cook, of *Stratfield*.
John Graham, of *Woodbury*, ſecond Society.
Hezekiah Gold, of *Stratford*, firſt Society.
Jedidiah Mills, of *Ripton*, in *Stratford*.
Eliſha Kent, of *Philippi*, in the Province of NEW-YORK.
Ebenezer White, of *Danbury*.
Benajah Caſe, of *New-Fairfield*.
Joſeph Beliamy, of *Woodbury*, third Society.
David Judſon, of *Newtown*.
Reuben Judd, of *Woodbury*, fourth Society.

Dated in *Woodbury*, *Octob.* 5th. 1743.

N.B. *A* Copy *of the preceeding* Atteſtation *was ſent to the Rev.* Clerk *of the ſaid* Aſſociation *laſt Winter But the Bearer ſaw Cauſe to leave it on the Road And the Publiſher of this Paper accidentally bearing this Summer of ſaid* Atteſtation, *wrote to the* Clerk *for* another Copy; *which came lately to our Hands and this is the Reaſon of its not being publiſh'd before.*

THE

Christian History;

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

Saturday DECEMBER 1. 1744. № 92.

A brief Account of the late Revival of Religion in PLYMOUTH; *the first settled Town in* NEW ENGLAND, *about forty Miles distant from* BOSTON, *South Eastward; in a Letter from the Rev. Mr.* LEONARD, *Pastor of the first Church to the Rev. Mr.* PRINCE.

Rev. Sir,

IT pleased GOD to cast my Lot (who am the least of all Saints) in the *first Church* and *Town* in the *Country* above *twenty Years* ago. Religion was then under a great Decay, most People seem'd to be taken up principally about the World and the Lusts of this Life; tho' there appeared some serious Christians among us that had the Things of GOD at Heart, who greatly bewailed the Growth of *Impiety*, *Profaneness*, *Sabbath-breaking*, *Gaming*, *Tavern-haunting*, *Intemperance*, and other Evils, which threatned to bear down all that is Good and Sacred before them. We were sensible of an *awful Degeneracy*, and kept *Days* of *Fasting* and *Prayer Year after Year* that GOD *would pour out his* SPIRIT *upon us*; especially on the *rising Generation*: At these Times we invited the *Ministers* of the *Count*; to join with us, who readily gave their Assistance. The *Authority* of this Town endeavoured to put a Stop to the growing Intemperance, by clearing the Taverns at nine o'Clock in the Evening, and punishing both the disorderly Persons that frequented them. But all the Methods used one Way and the other, proved of little Effect. Iniquity prevailed, and we were in Danger of losing the very Form of Godliness.

The Rev. Mr. *Whitefield* coming into the Land, and the News we presently had of his Preaching and Converſation at *Boſton* and elſewhere, rouſed us a little, and we *ſent* to him to come & preach to us. We expected him in *October* 1740, but were diſappointed.

In *March* following the Rev. Mr. *Tennent* came hither and preached *eight Sermons* to general Acceptance, which by the Bleſſing of GOD greatly awakened this People, and many have dated ſuch religious Impreſſions from that Time, as we have Reaſon to believe iſſued in a real Converſion to GOD. After him, ſeveral Miniſters of the County and others viſited us, and preached with us; and we *often ſpent whole Days* in Prayer, Singing and Preaching, and had frequently *three* Exerciſes in them. I often preached *three Times* on the *Lord's Day* my ſelf, and ſometimes *three* or *four Times in the Week* beſides. Altho' before this thro' bodily Indiſpoſition, and Heavineſs of Spirit, I was not able to carry on the uſual ſtated Exerciſes, and my People had for ſome Years provided me an Aſſiſtant.

The Subjects chiefly inſiſted on were theſe following, *viz.* The *Sin and Apoſtacy* of Mankind in *Adam*; the *Blindneſs* of the *natural Man* in the Things of GOD; the *Enmity of the carnal Mind*; the *Evil of Sin*; the *Deſert* of it, and the *utter Inability* of the *fallen Creature* to *relieve* itſelf: The *Sovereignty* of GOD; his *Righteouſneſs*, *Holineſs*, *Truth*, *Power*, *Eternity*, alſo his *Grace* and *Mercy* in CHRIST JESUS: The *Way* of *Redemption* by CHRIST; *Juſtification*, thro' *his imputed Righteouſneſs*, received by *Faith*; this *Faith* the *Gift* of GOD, and a *living Principle* that worketh by Love; *legal* and *evangelical Repentance*: the *Nature* and *Neceſſity* of *Regeneration*; and that *without Holineſs no Man can ſee* GOD. All Perſons were put upon *examining* themſelves, *warned* againſt *truſting* in *their own Righteouſneſs*, and *reſting* in the *Form of Godlineſs*, without the *Power*, *&c.* Theſe Things, together with pathetical Invitations to Sinners to *come* and *embrace* the LORD JESUS CHRIST as offered in the Goſpel; made a wonderful Impreſſion on the Minds of all Sorts of People at the firſt. And *Men*, *Women* and *Children* were much awakened, and the outward Face of Thing began exceedingly to alter.

In *February* 1741,2, the Rev. Mr. *Croſwel* came hither, and continued in the Town about a *Fortnight*, preaching ſometimes in *this*, and ſometimes in *the other Pariſh*. At this

this Time, I think, I may fay as the Apoſtle does to the *Theſſalonians*: *The Goſpel came unto us, not in Word only, but alſo in Power, and in the* Holy Ghost, *and in much Aſſurance.* † And we *received the Word not as the Word of Man, but as it is in Truth, the Word of God, which wrought effectually in them that believed.* * *Hundreds* of Souls were at one Time in the Meeting-Houſe, *Saturday Feb.* 13th. crying out in the utmoſt Concern, *What they ſhould do to be ſaved!* And *many others rejoycing in the Lord*, in the ſweet Senſe of his redeeming Love and Grace in Christ Jesus, as they declared. *This Day* and at *ſome other Times*, *Converſions* were ſo open and publick that we ſeemed to ſee Souls dead in Treſpaſſes and Sins, revive and ſtand up Monuments of divine Grace, (I don't mean that we had an Intuition of their Hearts and knew infallibly the State of their Souls which is God's Prerogative) but the Appearance of Converſion from one State to the other, and the Alteration in the Frame and Temper of their Minds, which they diſcovered in Words and Behaviour was admirable. *This Day* appeared to me in the Time of it, and hath done ſo ever ſince, a *Day of great Grace*, for which my Soul giveth thanks to God.

After this for *ſome Months* together you ſhould ſcarcely ſee any Body at the *Taverns*, unleſs they were Strangers, Travellers, or ſome come there upon neceſſary Buſineſs. The *Children* forſook their Plays in the Streets, and Perſons of all Denominations, except a few, gave themſelves to *reading* the *Word* of God, and *other Books of Devotion*, to *Meditation*, *Prayer*, *Conference*, and other religious Exerciſes, and *refrain'd* from their *cuſtomary Vices*. And many that lived at a Diſtance, (being acquainted with this Town in its former State coming hither) beheld us now with Admiration, ſaying, *Surely the Fear of* God *is in this Place.*

Furthermore, as this preſent Life is a State of Imperfection; ſo there were *ſome Circumſtances* that attended this Work, which if they had not been, might have prevented ſome Prejudice and Offence againſt it.

A violent Oppoſition preſently aroſe, and prevailed ſo far, that a Number of this Congregation went out from us into a *diſtinct Society*, and *nine* of the Brethren *aſked a Diſmiſſion*

† 1 Epiſt. 1. 5. * 2 Ch. 13.

from us to embody into a Church by themſelves. *We readily granted* their Requeſt, and they have lately had a Miniſter ſet over them. MyPrayer for Him and Them is, "That God would pour out his SPIRIT abundantly upon them, greatly enrich them with heavenly Bleſſings, and fill them with all the Fulneſs of GOD."

As for the *Subjects* of this Work; it hath been here as in other Places. Some that were a while under Awakenings at length got rid of them, and are now returned as the Dog to his Vomit. Some that we thought at firſt ſavingly changed, have ſince given Reaſon to fear that they deceived themſelves as well as others. Bet the far greater Part of them that were added to the *Church* behave with ſuch *Meekneſs*, *Humility*, *Sobriety* and other Chriſtian Vertues; that I muſt ſay of them as *David* did of the godly of his Day, *They are the Excellent of the Earth, in whom is my Delight.* But I would not be underſtood to confine my good Opinion to thoſe only that have paſt under a remarkable Change within *three or four Years paſt.* No, I am perſwaded there are a Number of truly godly Perſons among us that experienced the *New-Birth* before theſe Days, and even before my Settlement in this Town, for whom I have an equal Regard. There is great Cauſe of Gratitude to GOD that in this Place in the Days of its greateſt Degeneracy and Lukewarmneſs in Religion, GOD reſerved to himſelf a Remnant piouſly diſpoſed, and of the ſame Spirit of our *religious Anceſtors*, who followed GOD into this waſte and howling Wilderneſs, and were the *firſt Settlers* of *this Town* and of *this Land*, for whom my *Veneration* within theſe few Years is much increaſed. O that GOD would more and more revive *that Religion* which was the Glory of our Fathers; a Religion which had the *Power* as well as *Form* of *Godlineſs*, conſiſting in *Righteouſneſs* and *Peace*, and *Joy* in the HOLY GHOST, and *fruitful* in *every good Work.*

As to the preſent State of Religion, the Town is much reformed from what it was before theſe Days. But Chriſtians are not ſo lively as they have been; the convincing SPIRIT ſeems in a great Meaſure withdrawn; Impiety begins to grow more bold of late; and I am afraid a Day of ſore Declenſion is coming upon the Place. O that GOD would again viſit this Vine which his right Hand hath planted, and hath hitherto preſerved! O that he would water it every Moment! Nothing but a Stream of Grace from

that

that Fountain where all Fulneſs dwells, can maintain and carry on a Work of Reformation againſt the Devices of the *Devil*, the Snares of the World, and the Oppoſition of Mens Hearts.

I have not been Particular either in deſcribing the *Work* with us, or in giving *Examples of Converſion*; which I ſhould have done were it not that *the Work with us is the ſame in Subſtance, which is ſo often deſcribed in theſe Papers.* And the *Converſions with us* (thoſe we think genuine) *agreeing with the Accounts from other Places.* But thus much I tho't neceſſary to ſay, leaſt I ſhould be guilty of criminal Silence, being called to Praiſe GOD for his wonderful Works and his Loving-kindneſs towards us. My Soul mourns in ſecret for them that oppoſe or make a Deriſion of the glorious Work begun in the Land.

As for my ſelf, I deſire for ever to adore the great JEHOVAH, FATHER, SON, and HOLY GHOST, for the Share he hath granted me, of his meer Mercy, in the Grace ſhed abroad by the HOLY SPIRIT, in theſe Days upon the Churches. I earneſtly deſire the Prayers of all Chriſtians, that GOD would ſtrengthen me in Soul and Body, and make me ſtedfaſt, unmoveable, and enable me to abound in the Work of the LORD. Of my ſelf I am nothing but Weakneſs, Sin and Rebellion againſt GOD, but thro' free and undeſerved Grace, the LORD JESUS is Wiſdom, Righteouſneſs, Sanctification and Redemption to me. The LORD is my Strength and my Shield, my Heart truſted in him and I am helped; therefore my Heart greatly rejoyceth, and with my Song will I praiſe him.

I am ſo confirmed in it that this Work is of GOD, that in my moſt calm and ſedate Seaſons my Prayer is, not only that GOD would lead me and guide me in his Way, but enable me to endure all Manner of ill Uſage in the World rather than give up this Cauſe, which I am fully perſwaded is his, to whom be Glory and Praiſe for ever and ever. *Amen.*

From your Friend and Servant in the LORD,

Nathanael Leonard.

November 23. 1744.

Remarkable Paſſages, in the Life of Mr. Richard Rothwell, *a famous Puritan Miniſter in Queen* Elizabeth's *Reign, extracted from* Clark's *Lives of eminent Men.*

HIS Education was in the Schools and afterwards at *Cambridge*: in the *one* he attained an exact Knowledge of the *Tongues*, eſpecially the Greek and Hebrew, and in the *other* of the *Arts*; ſo that he became a ſkilful Linguiſt, a ſubtle Diſputant, a copious Orator, and of a deep inſight into any Kind of Knowledge.

In this firſt Courſe of his Studies appeared preſently to his Obſervers the Bloſſoms of that Fame, to which afterwards he attain'd; for he had a prompt Wit, a quick Apprehenſion, a clear Underſtanding, a ſound Judgment, a ready Speech, and a ſtrong Memory: which were improved by diligent Study; in which he continued to his laſt without Wearineſs. I have heard many others ſay, what I muſt, that I never came to him but I went the learneder from him.

After many Years ſpent at the Univerſity, he betook himſelf to the Miniſtry, and was ordained *Preſbyter* by Dr. *Whitgift* then Arch-Biſhop of *Canterbury*.

But all theſe intellectual Habits were but as ſo many Weapons in the Hands of a Madman; for he remained ſome Years without any Change of Heart, or ſenſible Work of Grace upon his Soul; but preach'd learnedly and lived vainly.

At length God was pleaſed *to reveal his Son in him*; which, becauſe it was famous, and he himſelf afterwards proved the Means of the Converſion of ſo many, I ſhall ſet down as I have heard him ſpeak it.

He was playing at *Bowles* on a *Saturday*, with ſome *Papiſts* and vain Gentlemen, when there came into the Green one Mr. *Midgly*, a grave and godly Miniſter, whoſe Praiſe is great in the Goſpel, tho' inferiour to Mr. *Rothwell* in Parts and Learning. He took him aſide, and told him what a Pity it was, that ſuch a Man as he, ſhould be a Companion of *Papiſts*, and that upon a *Saturday*, when he ſhould be preparing for the *Sabbath*. Mr. *Rothwell* ſlighted his Words, and check'd his medling. The good old Man left him, went home, and praved for him. Mr. *Rothwell*, when he was retir'd from that Company, could not reſt: Mr. *Midgly*'s Word's ſtruck ſo deep in his Thoughts. The next Day he went to hear Mr. *Midgly*. After Sermon he came to him, thank'd him for his Reproof, and beſought his Direction and

Prayer

Prayer ; for that he was in a miserable Condition of Nature. And under a *Spirit of Bondage* he lay for a Time, 'till afterwards, and by Mr. *Midgly*'s Hands also, he received the *Spirit of Adoption* ; wherewith he was so Sealed, that he never lost his *Assurance* to his dying. Tho' he was a Man subject to many Temptations, the Devil assaulting him very much, yet God was mightily with him ; that, out of his own Experience, he was able to comfort many. Thus did the Lord, by Mr. *Midgly*'s plain Teaching, put forth the Evidence of his SPIRIT, upon this *mighty* and *learned Rabbi*.

'He now becomes another Man, forsakes all his wonted Courses and Companions, preaches in another Manner than formerly, opens the Depths of Satan and Deceitfulness of the Heart ; so that he was called the *rough Hewer*.

He had the *Power* of GOD that went with his Ministry, when he preached the *Law*, to make Men *tremble*, yea, sometimes to *cry out* in the Church.

The honourable the Lady *Bowes*, who was at the Expence of a *Thousand Pounds* per Annum, for the Maintenance of Preachers where there were none ; upon Mr. *Dikes* Representation of the State of the People in the North, [of *England*] destitute of a Minister, and recommending Mr. *Rothwell*, sent for him, and offer'd him the Employment. His Answer was,--' He would go, and if the People called him, he would accept of her Motion' At his first Day's Labour, they all desired him. He returned to the Lady, and told her, ' He would go.' She reply'd, ' She was afraid to send him, understanding they were of a fierce Disposition, and having never heard the Gospel, might deal unkindly with him.' He answer'd Madam, ' If I thought I shou'd not meet the Devil there, I wou'd never come there ; he and I have been at odds at other Places, I hope we shall not agree there'.

I was eight Years his Bed-fellow, and *Eye-witness* of the great Success of his Ministry *there* and *over all the Country*, where he was worthily called, *the Apostle of the North*.

At his first Entrance he had great Oppolition, and sometimes was Way-laid to take away his Life. But he overcame all, by his Patience & Courage. And there were *few Sermons* but, it was believed, *he gain'd some Souls*, and within *four Years* had so many *judicious & experimental Christians*, that they came from *London, York, Richmond. Newcastle*, & many other Places to see the Order of his Congregation. And many low'd Gentlemen came ten or twelve Miles to hear him, to carp and get somewhat to accuse him ; many of which did soon build on, & they returned some *convinced* & some *converted*. He d. 27. Feb. 1664.

Extract of a Letter from the Reverend Mr. Shurtleff *of* Portſmouth PISCATAQUA, *to a Miniſter in* Boſton.

Portſmouth, Novem. 23. 1744.

Rev. Sir,

I Was favour'd with your's the Poſt before laſt; and as to Mr. *Whitefield's Reception* among us, of which you ſay you wou'd be gladly inform'd; the Time will allow me only to give you this *ſhort Account* of it at preſent.

He came hither from *York* on the 6th *Inſtant* in the *Afternoon*. Upon his croſſing the Ferry Mr. *Fitch*, and I, with ſome others, met him, and congratulated him upon his late Arrival among us. A conſiderable Number being convened expecting to hear him, Mr. *Fitch* aſked him, *that Evening*, to preach in *his Meeting Houſe*; who readily comply'd with his Requeſt. He was to have preached the *next Morning* in *ours*, but was ſo much indiſpos'd as not to be able to do it, 'till the *Afternoon*. He preached both Times to a large, an attentive, and affected Audience. In the *Evening* after he preach'd with us, he had a Return of the Malady, he was viſited with on his firſt landing at *York*; which aroſe to that Degree as to give his Phyſicians and others ſome Apprehenſion of Danger. But (thro' Mercy) he is now in a great Meaſure recover'd, and was ſo well as to preach again *Yeſterday*.

The *Prejudices* of moſt that ſet themſelves againſt him before his Coming, ſeem to be in a great Meaſure *abated*, and in ſome to be wholly *remov'd*; and there is no open Oppoſition made to him.---I have frequent Opportunities of being with him, and there always appears in him ſuch a *Concern* for the Advancement of the REDEEMER'S Kingdom, and the good of Souls; ſuch a *Care* to employ his whole Time to theſe Purpoſes; ſuch a *Sweetneſs* of Diſpoſition, *and ſo much of the Temper* of his great LORD and MASTER; that every Time I ſee him, I find my Heart further drawn out towards him. I hope in GOD that his Labours will be bleſs'd *here*, and *with you*; for I that wherefoever he ſhall call him, *a great Door and an effectual will be open'd to him.*

Your affectionate Friend,

William Shurtleff.

THE

Christian History;

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

Saturday DECEMBER 8. 1744. § N°. 93.

An Account of the late Revival of Religion at Taunton, *in the County of* Briſtol, *about forty Miles Southward of* Boſton; *in a Letter from the Rev. Mr.* Crocker, *Paſtor of the Church there, to the Rev. Mr.* Prince.

Taunton, Nov. 24. 1744.

Rev. and very dear Sir,

ACcording as you deſired me ſome Time ſince, I here preſent you with *ſome Account* of the *late remarkable Viſit* which the LORD GOD of Hoſts hath made *this Vine* which his own right Hand hath planted, by a marvellous *Effuſion* of the Spirit of Grace, in his *awakening, convincing, humbling, converting, ſanctifying*, and *comforting Influences*.

Whatever any may ſay or think, I freely declare my firm Belief that the great JEHOVAH has been remarkably preſent with his People and Ordinances in *Taunton*; in a Way of *common* and *ſpecial Grace*, in reforming his People and in reviving and carrying on the Life and Power of Religion among them: as is plain and evident to any, who have been and are acquainted with Things of a religious Nature here; unleſs their Minds are blinded by Infidelity and Enmity, or awful and unjuſtifiable Prejudices againſt the Goſpel and Doctrines of Grace; the ſovereign and free SPIRIT of Grace, and his Works of Grace upon the Hearts of his People. GOD has been with them of a Truth: many have felt his Power, and a Number have ſeen his Glory; the Goings of our GOD and King have been glorious in the Aſſemblies of his People in this Part of his Vineyard. And indeed I can never be enough thankful to our dear REDEEMER, I can never enough adore and magnify his holy Name for the

late Diſplay of his almighty Grace in the midſt of this dear People!

If the Reformation of *one Perſon* is Matter of great Joy among all the real Friends of Religion; what then is the Reformation of the *generality* of a *Town?* If the effectual Converſion of *one Sinner* to GOD is Matter of exceeding great Joy among the *Angels* in Heaven and among the *Bridegroom's Friends* here upon Earth; Oh then what Matter of Joy is there in Heaven and Earth, when Numbers are effectually converted *even* in *one ſingle Town?*

Wherefore for my own Part, I deſire with Humility, Delight and Gratitude, to acknowlege to the Praiſe and Glory of free, ſovereign and irreſiſtible Grace, that whilſt the LORD has been watering one Part and another of his Vineyard by the precious Influences of his SPIRIT, in the late remarkable Day of his People's Viſitation; he has not altogether paſs'd us over, or left us dry like *Gideon's* Fleece; but has ſhowred down the Rain of Righteouſneſs upon us; he has wro't marvellous Things in the midſt of us; his right Hand and his holy Arm have gotten him the Victory, in a Judgment of Charity, over a Number of Souls among us.

Being diverted by one Means and another, I have for ſome Time delay'd writing to you, and giving you ſome Account of the late gracious Revival of Religion among this People, as it has fallen under my Knowledge and Obſervation: But (as I think) Duty and Gratitude to the bleſſed GOD, and our dear LORD JESUS, and likewiſe common Juſtice, which we all owe to the World, and to the Cauſe of CHRIST and Intereſt of *vital Godlineſs* in the late happy Revival thereof (which has ſuffered ſo much by theſe among other Things, viz. the repeated Miſrepreſentations which by ſome ſeem to have been deviſ'd and induſtriouſly ſpread, and by others unwarily received and publiſh'd abroad concerning it, as if the whole or moſt thereof was nothing but a *wild Scene of Enthuſiaſm, Diſorder* &c. whereby even ſome good People, who either have not had, or have neglected to improve Opportunities, impartially to examine and ſearch into the Nature and Evidences thereof, may either have been prejudiced againſt, or ſtumbled at it; whilſt others thereby may have been confirm'd in their Infidelity and Security, and in their natural Enmity againſt the *Power* of Godlineſs, and to take up with

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a *Form* or *Nothing* in the Room thereof; being frightned at and carefully avoiding the leaſt Appearance of it, leſt they ſhould turn Enthuſiaſts, diſtracted, or catch what may be look'd upon by ſome too much the prevailing Diſtemper of the Country &c.) I ſay theſe Things oblige me to declare and publiſh the Conqueſts and Triumphs of the Almighty REDEEMER, in the midſt of the dear People of my Charge.

It is indeed exceeding difficult to give a juſt, faithful and impartial Account of what the LORD has wrought among this People in the late Day of his great Grace, ſo as not to wrong the Cauſe and Intereſt of pure and undefiled Religion, and the Methods which a ſovereign GOD has been pleaſed to take in reviving and propagating it among them, either on the one Hand or on the other, either by attributing that to it which belongs not unto it, but is rather of a contrary Nature and Tendency, or by taking that from it which belongs unto it, and is Part of its real Beauty and Glory, or at *leaſt* circumſtantially attending it; either by telling too much or too little. But relying upon the LORD for his gracious Aſſiſtance, I ſhall endeavour to give a juſt, faithful and impartial Account of the *Riſe* and *Progreſs*, *Nature* and *Effects*, together with ſome *Circumſtances* which have attended this Work of God's Grace among them; as in the Sight and Fear of GOD, before whom I expect quickly to appear and give up my Account, and receive of him according to the Deeds done in the Body, whether they be good or whether they be evil.

That I may therefore give you a clearer & juſter Repreſentation of the late ſurpriſing Viſit of the SPIRIT of Grace, it will be proper to give a brief Account of the *State* of *Religion* among them *before* the late happy Revival thereof.

The Number of *Families* belonging to this Congregation is about *two Hundred and ſeventy* or *eighty*. And the *ſtate* of *Religion* among them *before* the late happy Revival thereof (as far as I have learned) appear'd to be very dark and awful. The Church was but ſmall conſidering the Number of Inhabitants; and *Deadneſs*, *Dulneſs*, *Formality*, *Security* &c. too awfully abounded among them. Any who were *wiſe Virgins* (as I truſt there were a few) appeared to be ſlumbering and ſleeping together with the *fooliſh*, and Sinners appeared to be at Eaſe in *Sion*. In a Word, it is to be feared that there was but a little of the Life and Power of Godlineſs among them, and Irreligion and Immorality of one Kind

and another appeared awfully to increase. *Tavern-haunt-ings*, Divisions and Animosities, Contentions, and to allude to that of the Apostle, *every evil Work*, *Merry-Meetings* and *Frolickings* (vulgarly so called) were much pursued and attended: Yea to that height of Wickedness had they arrived, that (as I have been informed) they would even contrive them on the *Lord's Days*; and Things of that Nature were much the Subject of their Conversation upon holy Time. Indeed vital and experimental Godliness seemed to be almost banished from among both old and young. The *holy Sabbaths* were awfully misspent by the Town in general; and their Conversation chiefly turned upon worldly and vain Topicks, and much Irreverence appeared in the House of GOD. From whence it is something easy to form a Judgment how the *Remainder* of the *Week* was spent; in as much as the general and prevailing Bent and Temper of the Minds and Conversation of a Person or People is more or less religious and spiritual, according as they are more or less strict and conscientious in their Sanctification of the holy *Sabbath*.

As to *Doctrines*, I would only observe; that as far as I have learned, *Arminianism* or Doctrines verging that Way awfully prevailed among them. Tho' perhaps it did not so openly appear what were the religious Principles of many of them in the Time of their Security, 'till they came to be moved and roused by the powerful Influences of the HOLY GHOST which have accompanied the plain Preaching of a crucified JESUS. For Persons may profess to believe and esteem the self-denying Doctrines taught us in the Gospel of CHRIST, as they are contained in our *Catechisms*, *Confessions* of *Faith*, and consented to by our orthodox Divines &c. yea they may think themselves that they really believe and esteem them, until by the powerful Influences of the HOLY SPIRIT accompanying them, they are awakened and are led into some Measure of an experimental Acquaintance with their own Hearts; and then will they find their natural unbelief of, and enmity against them; they will find their carnal Hearts rising up against, and cavelling at them; yea and come really and openly to appear against them, if the Grace of God, prevent not. Many may be able to bear with those *self-denying Doctrines* of the Gospel in the *Theory*; who can't endure the *Power* of them, who can't endure to see them exemplified in *Practice* &c. as is too evident in this Day. But as I said,

ſaid, the *other Doctrines* prevailed : Doctrines exceedingly agreable to the natural Blindneſs, Pride & Haughtineſs of humane Nature in this it's lapſed and depraved Eſtate; Doctrines in their Nature & Tendency, contrary to the Tenor and Spirit of the Goſpel, and deſtructive to the Souls of Men.

This appeared to be the *State* of Things of a religious Nature among this People *before* the late happy Revival: a melancholly and awful State indeed !

Thus had this People degenerated from the primitive Piety of their *Anceſtors !* Thus had they almoſt ſunk into the very Dregs of *Formality*, *Irreligion* &c. and ſeemed, according to an humane View, to be almoſt ripe for the actual & ſignal Execution of divine Vengeance upon them ! But GOD (*whoſe Thoughts are not our Thoughts, neither are his Ways our Ways : For as the Heavens are higher than the Earth, ſo are his Ways higher than our Ways, and his Thoughts than our Thoughts*) was pleaſed to take this Time wherein marvellouſly to diſplay the unſearchable Riches and adorable Sovereignty of divine Grace among this People ! As GOD will be known by the *Judgments* which he executes, ſo much more will he be known by the aſtoniſhing Acts of his *Grace* among the apoſtate Sons of Men ! Oh how glorious did the Riches and Sovereignty of divine Grace appear in viſiting this backſliding and rebellious People by a plentiful Effuſion of the HOLY SPIRIT, in viſiting them juſt at ſuch a Time when they had arrived at ſuch a Degree of Wickedneſs, and in triumphing over all their Sins and Vileneſſes ! Verily Grace thus manifeſted and diſplayed eminently appears to be the Grace of GOD, boundleſs like Himſelf, infinitely ſurpaſſing the Underſtandings of Men and Angels ! Surely GOD is ſelf-moved when he ſhews Mercy to any Perſon or People ! He loves them from Himſelf ; he loves them becauſe he will love them ; and he has Compaſſion on them, becauſe he will have Compaſſion on them : *ſo that it is neither of him that willeth nor of him that runneth, but of God that ſheweth Mercy !* GOD gives not his Grace to us either becauſe we are Good, or have done any Good ! No, Verily. But he gives us his Grace that we may be Good and do Good ! GOD's Grace is not in the leaſt dependent upon, or influenced by, any foreſeen good Diſpoſition of *Mind*, and happy Turn or Pliableneſs of *Will* in Man. No ! But whenſoever there is any good Diſpoſition of *Mind*, or happy Turn and Pliableneſs of

Will

Will in Man, it is all from infinitely free, self-moving, and sovereign Grace! When God comes to shew Mercy to any *Person* or *People*, he *finds them in their Blood, cast out into the open Field to the loathing of their Persons*; and *when he passes by them, he finds them lying polluted in their Blood, and says unto them live*: He justifies and sanctifies them, and *the Time is a Time of Love*, Ezek. 16. Begin.

But to return---

The People began to be somewhat reformed by the Blessing of God upon the Preaching of the Reverend Mr. *Guild* (who is since settled in the Ministry in the *Jerseys*) and *others*; and before he left them there appeared to be somewhat more of a Reconciliation among them in general.

Now in the Time of his Preaching among them, the Rev. Mr. *Tennent* in his Journey from *Boston* to *New-Port*, in *March* 1740,1. visited and preached to them from *Matth.* 11. 28. He had a considerable Number of Hearers considering the Shortness of the Warning and the Difficulties of the Season. The *Effects* of his Preaching were not deep and lasting upon the Minds of many of the People, as I have understood. Some were filled with *Wonder* as if they had heard strange Things to Day, and some were bro't under *Concern* of Soul: But I have not found that it was deep and abiding, excepting upon *one* or *two*.

Now from about *this Time* religious *Conversation* increased more and more among some of the People, by the Blessing of God upon the Means of Grace, some, at least, appeared to be more tho'tful, and to consider their Ways: *Publick Exercises* were attended with more apparent Diligence, and Seriousness &c.

About *this Time* (I think their *Frolicks* were abandoned, (*a*) and a Number of young Persons formed themselves into a *Society for religious Exercises*; which Societies had been neglected for a long Time since. Thus there appeared to be some external Reformation among many. Sometime also

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(*a*) Here observe, that as soon as the great Truths of our most holy Religion, & the great Concern of our Souls & another World are seriously tho't of and laid to Heart; these cursed *Frolicks* and *merry Meetings*, those Nurseries of Impieties and Debaucheries are abandoned by us.

It

this Summer, as I remember, *one* was *awakened* by a special Dispensation of Providence which the Person passed under; whose Awakenings, I hope, issued in effectual *Conversion*.

In the Beginning of *August* 1741. they sent for me to come and preach with them a few Sabbaths upon Probation; and I accordingly engaged with them for two or three. I went and preached *my first Sermons* to them upon *August* 16th. I found that the People generally attended the public Worship with some Measure of Headfulness and Seriousness. They were much reformed with respect to the Levity & Vanity which appear'd in their publicExercises. Some as I remember were affected in some of the publicExercises. I also heard of some who were under more *Concern* of Mind then they used to be: but I then observ'd but very little Appearance of *vital* & *experimental Religion* among them, tho' indeed my Observation was short and narrow.

One Sabbath Evening I visited, exhorted and prayed with the before-mentioned *Society* of *young Persons*: And they seemed to be seriously *affect* and *concerned*, tho' not under deep and clear spiritual Convictions as I could learn.

Having preached the *three Sabbaths*, I had given them Encouragement to expect, I was invited to tarry and preach longer with them upon Probation: to which I consented.

About this Time, by Rumours of the religious Stir and Commotion abroad, and especially at *Bridgewater*, many of them were probably stirred up to talk more about these Things some for and some against them.

At length the *Church* came to a *Choice* of me for their *Pastor*.

And *about this Time* hearing how Religion flourished in many Places in *Connecticut*. (tho' indeed I was sometimes humbled at some Things which I heard reported from thence concerning some Parts of their Conduct, yet I believed there was a glorious remarkable Work of God's Grace revived and carrying on among the People there, and also in some other Places in the Land, and hope I was in some Measure enabled to rejoice therein) I had some Sense of the awful State of Religion in *Taunton*; and on a particular Time especially was filled with Distress on that Account, together with earnest Desires that God would also visit them with his special Grace, that he would revive and propagate the Power of Godliness among them, and had some Hopes raised in me that he would.

After

After this, ſometime in *October*, the Rev. Mr. *Daniel Rogers*, having been preaching at other Places, came and preach'd a Sermon at *Raynham*, a Town *adjoining to this*. I was there with ſome of this People and heard him. There appeared to me to be a Savour of the HOLY SPIRIT in his Miniſtrations, which made me deſirous that he ſhould preach *here* alſo. Accordingly, I invited him to go home, and preach a Lecture for me the *next Day* in the *Forenoon*, to which he conſented, & Notice thereof was given among the People as generally as might be. People began now to be *more ſwift to hear*, & there was a conſiderable Number attended the *Lecture* with ſome from other *neighbouring Towns*. There were ſome which came from *Middleborough Weſt-Precinct*, who being awakened before, appeared to be under clear and deep ſpiritual *Convictions* of their *Sin* and *Danger*; and in great Diſtreſs and Agony of Soul therefor, whom Mr. *Rogers* obſerving, he ſpake to them as I remember. I alſo ſpake to the People, deſiring them *not to be affrighted or diſturbed in their Attention* by theſe convinced and diſtreſſed Perſons, their Agonies, Groanings. Having obſerved theſe Things to the People (becauſe they had never ſeen the like before) he proceeded.---And he gave us a Sermon, from *Joh.* 5. 40. His Diſcourſe appear'd to be very ſpiritual, and I truſt, was attended by the Power of the HOLY GHOST. In his Diſcourſe he open'd to us and confirmed the State of *legal* and *ſpiritual Death*, wherein all Mankind naturally lye, as is implied in the Text: He moreover ſhew'd us what that *Life* was for which we were to come to CHRIST, as it conſiſts in a Freedom from Condemnation, and in a Conformity to the moral communicable Excellencies of the bleſſed GOD: He alſo mentioned ſome of thoſe Reaſons why Sinners *will not come* to CHRIST, or believe on him that they might live, &c. He apply'd his Diſcourſe; urging upon Sinners the *abſolute Neceſſity* of *Coming* to CHRIST or believing on his Name, that thoſe which were naturally dead in Treſpaſſes and Sins, might live a *Life* of *Juſtification* and *Sanctification*, &c. A ſolemn and awful Seriouſneſs appear'd among the People, and thoſe before-mention'd who came from the *Precinct* appear'd to be in awful Diſtreſs and Anguiſh of Soul &c.

To be continued.

THE

Christian History;

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

Saturday DECEMBER 15. 1744. § N°. 94.

An Account of the late Revival of Religion at Taunton, *continued.*

THE Rev. Mr. *Wheelock* of *Lebanon* having preached at *Norton* (a Town adjoining on the *westerly Side* of *this*) on the same Day, and after Exercise was over being invited by one of our *Deacons*, came to *Taunton*: He appointed to preach a *Lecture* at the Meeting-House the *next Day*.---Before Meeting he sent for me but I being out of Town, at the Time appointed he went to Lecture and preach'd to a considerable Number of People from *Mark* 16. 16. In his Sermon among other Things, as I have been inform'd, he open'd the Nature of *Gospel-Faith*; gave some *Marks* and *Evidences* of it; shew'd the awful *Danger* of a *State* of *Unbelief*, &c. A considerable Number as I was informed were awaken'd & pricked in their Hearts under his Preaching: *Zion*'s KING rode in Triumph upon the Word of Truth; whereby it actually became quick & powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, of the Joynts and Marrow, and was a Discerner of the Tho'ts and Intents of their Hearts. Some were constrain'd to *cry out*, their *Convictions* of *Sin* and of their Exposedness to the immediate and actual Execution of the divine Anger upon them being so sudden and piercing. (*b*) A far greater Number who seem'd to be tho'tful seriously concern'd

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(*b*) The *first* who manifested their Distress by *crying out* this Day, & indeed the first who did so of this People had been much

concern'd and diſtreſs'd did not manifeſt their Diſtreſſes in ſuch a publick Manner, whilſt ſome perhaps were inquir-

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much ſtumbled at & prejudiced againſt the religious Diſtreſſes expreſs'd in Out-cries, &c. which ſhe had heard of from Abroad. The Reports which ſhe had heard, together with what People ſaid to her at Home, tended much to make her ſtumble at, and to prejudice her againſt theſe Things. She ſaid, ſhe was bro't to think that it was an evil Spirit or a Sort of Enchantment which cauſed them. However when ſhe heard that the Rev. Mr. *Wheelock*, was come to *Town*, and was to preach a *Lecture* in the Meeting-Houſe; notwithſtanding the Prejudices which were raiſed in her Mind againſt theſe Things, ſhe was reſolved to go and hear him if ſhe could. Accordingly ſhe went; and as ſhe was going, ſhe ſays, ſhe ſecretly wiſhed that if theſe Things were right, ſhe might partake in them. (Here obſerve that ſhe had for ſome time been under ſome Concern but not under any clear, diſtinct ſpiritual Convictions as I could learn of her.) Accordingly in *Sermon-time* her Eyes were immediately opened to ſee her *Guilt* and *Danger*: and it appeared to be all Blackneſs and Darkneſs unto her; ſo that ſhe knew not which Way to turn that ſhe might eſcape the *Wrath* of God; which ſhe ſaw hanging over her. She ſays that ſhe had a ſort of Knowledge and Belief that Christ was able to ſave her, but dare not believe in him, being ſuch a Sinner. (Here obſerve her ſelf-righteous and legal Diſpoſition and natural Oppoſition to the *New-Covenant Way of Life* by Jesus Christ according to the Goſpel) ſhe was afraid of going to Hell every Moment as ſhe deſerved; but yet had a *ſecret Hope* kept alive in her Soul in all her Diſtreſs, that *it may be* God *would have Mercy on her* &c. On the *Sabbath* after ſhe was very much diſtreſs'd, eſpecially in the Afternoon, trembling under the Word; diſtreſs'd under Conviction of *Sin* and awful Apprehenſions of the *Wrath* of God due to her for *Sin*. After the Exerciſe was over, ſhe came to Mr. *Wheelock*, as he ſtood out of the Doors, inquiring *what ſhe ſhould do* &c.

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inquiring what these Things meant. There was also a Word of Exhortation given by a young Candidate after Mr. *Wheelock* was gone. Upon the whole, I do

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Her Distress and Anguish of Soul because of her *Sin* and *Danger* continued with many awful *Temptations*, as she says, till the *Sabbath sennight*; when being at Meeting in the Forenoon, she tho't she had CHRIST discovered to her by some Passages in the Sermon. (It being an instituted Mean of working Faith in the Hearts of the Elect; *Faith comes by hearing, and hearing by the Word of God* &c.) Upon which Discovery, she says, her Distress was all removed immediately. 'I saw (says she) 'CHRIST was a compleat *Saviour*; just such an One 'as I would have chosen, were I to chuse a thousand 'Times. (See the Nature of a *Gospel Spirit*, Phil. 3.) 'Oh then I tho't I should have lived an Heaven upon 'Earth for the Time to come; a blessed Life indeed! 'My Sins seem'd to be subdued and gone. After this 'I was not angry and fretful under Crosses and Oppo-'sitions as I used to be before.' (Here observe, she says, that before this she was exceeding apt to be fretful and uneasy under Crosses &c. See here also a particular Notice taken of her *own Iniquity*.) But by & by she finds her Corruptions stirring in her; complains of them, says she is burden'd with 'em, hopes she hates Sin, her Heart Sins, & longs after *Purity* in *Heart* & *Life*. She is examining herself & inquiring lest she should be *deceived*;) tho' at the first Illumination she tho't herself sure (as I believe GOD ordinarily or at least often gives Assurance to *young Converts*, who are made to sing in the Days of their Youth) she still has her ebbings and flowings; her light and her dark Hours; sometimes distress'd, at other Times rejoycing &c. she appears to live like a Christian for all that I have heard: GOD alone knows and searches the Heart! One also received Comfort this Day (who had been under more or less Concern of Soul for some Time before) breaking forth in the Language of the enamoured Spouse, *Cant.* 2. 8. She appears to walk answerably, and to have her Conversation as becomes the Gospel; to live near to God &c.

verily believe that this Day was a Day wherein GOD remarkably display'd his Power and Grace in the Assembly of his People here.

Upon my coming home that Evening and hearing what the LORD had done among thisPeople the Day past; my Tho'ts were fix'd upon *Rev.* 3. 20. first Clause, (altho' I had design'd to have preach'd from anotherText which I had wrote from.) Accordingly I minuted down someTho'ts thatEvening, and hope had the gracious Assistance of the HOLY GHOST. The Subject appear'd to me to be seasonable; it being a Time in which the glorious REDEEMER was remarkably knocking at the Doors of Sinners Hearts, in this Town for Admittance and Entertainment.---- I think indeed it is my Duty to study mySermons as well as I am able, and to labour to feel the Power of them upon my own Heart before I deliver them to the People, we shou'd have beaten Oil for the Sanctuary; yet I believe Ministers may sometimes be called in Providence to preach when they have not had Opportunity for such preparatory Studies as might be their Duty at other Times, and then they may humbly look up to the HOLY SPIRIT for; and expect his gracious Assistance answerable to their Necessities. And as Ministers should be Co-Workers with GOD; so, with Humility do I desire to say, that I would always endeavour carefully to observe the particular Frames of my People, the particular Dispensations of Providence they may be called to pass under, Times of any special and remarkable Visitation from the Spirit of Grace; the Truths which thro' Grace I may at any Time find peculiar Light, Liberty, Strength, Sweetness and Refreshment in feeding upon, and adapt my Discourses accordingly.

The next Day (which was the Lord'sDay) I went toMeeting and preach'd to a large, serious and attentive Assembly. I have Reason to believe that some were under spiritual and scriptural Convictions of their Sins and Misery, and under deep and serious Concern of Soul therefor; others (who I believe were under more than usualThoughtfulness andConcern of Mind either from what they had seen or heard, or from both, might perhaps still be enquiring what these Things meant.

In my Sermon; among other Things, I endeavoured to speak to Sinners of the astonishing Grace and Condescention of

of the dear LORD JESUS in knocking at the Door of their Hearts for Admittance and Entertainmen ; of their own particular and great Concernment therein ; that now was the Day of CHRIST's Patience with 'em, which would quickly be over unless they opened to him ; that Sinners Hearts were naturally barred and bolted against the LORD JESUS ; mentioning some of those Bars and Bolts which kept CHRIST out of their Hearts, and which must be removed if ever he came in ; shew'd them what it was to open to CHRIST ; and improv'd the Discourse, giving them some Rules and Marks of Trial, whereby they might examine themselves whether they had open'd to CHRIST yea or nay, and apply'd it as closely and pathetically to Saints and Sinners according to their particular Concernments therein, as I could.

The Word was attended with Power, and some were pricked in their Hearts by it, as I afterwards learned. Tho' indeed I observ'd no visible Manifestations of their Conviction of their Sin, and Distress of Mind therefor in the Time of public Exercise, other than an awful Concern, and Solemnity which was evident in most, or all of their Countenances. I think, I never saw such an Assembly before ; such awful Reverence, such serious Concern of Mind, such diligent Attention, such Engagedness and Fixedness of Mind, under the Word as appear'd among the People. Let all the Praise and Honour be given to the GOD of all Grace, whose Glory fill'd the Temple, and the Power of whose Word most or all felt in a greater or less Degree this Day ! I desire not to speak of these Things, and others of the like Nature which may hereafter be mentioned, that either I or others may have whereof to glory save in the LORD, who was pleased to magnify his Grace and Strength in the Weakness of the Instrument ! Oh may I continually be humbled and broken under the Workings of latent Pride, &c. May I forever be made and kept humble under a spiritual Conviction of my own Nothingness, Vileness and Unworthiness, and be enabled to give the GOD of all Grace (who is jealous for his own Honour and Glory, and will not give his Glory to another, nor his Praise to graven Images) all the Honour and Glory of any Thing he has been pleased, or may still be pleased, to work in me, by me or for me.

It is the plain Preaching of the Gospel of a crucified JESUS, not with Words and Reasonings which Men's Wisdom teach-

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eth, but which the HOLY GHOST teacheth, that GOD has been pleaſed to honour and bleſs in the late remarkable Day of his People's Viſitation in this Town, and in other Places ſo far as I have been acquainted with them.

At *Noon* I went to my uſual Place of Retirement. Some of the People came to the Houſe alſo, and appear'd to be under Concern of Mind. I gave them a Word of Exhortation, and hope it was not in vain. About this Time nothing which was ſaid to People ſeem'd in vain.

In the *Afternoon* at the uſual Time I went to Meeting, and Mr. *Wheelock* preached to a crowded Aſſembly from *Job* 27. 8. In his Sermon, he endeavoured to detect the *Hypocrite*; to ſhew how far a Perſon might go, what he might do, and what he might experience, and nevertheleſs be nought but a very Hypocrite; to repreſent to them the awful Danger and Folly of Hypocriſy &c. to urge it upon them that they would be willing to know themſelves before it was too late; that whatever they might gain by their Hypocriſy in this World, as Credit among Men &c. would be all loſt in that Day, when GOD ſhould take away their Souls, and they be ſtripped and ſtand naked before the inlightned and awful Tribunal of a holy and jealous GOD, to their everlaſting Shame and Contempt &c. His Sermon was cloſe, ſearching, experimental, awful and awakening. The viſible Effects of it upon the People, were an awful Concern and Solemnity which appear'd in their Countenances in general, and *one* or *two* trembled under it. Surely GOD was with him; he appear'd to ſpeak of ſpiritual and divine Things as awful Realities. Many I doubt not, could witneſs to the Truth of his Sermon, by finding their Hearts diſcovered and read to them therein. The Kingdom of Darkneſs trembled, I truſt, before the *Goſpel* of CHRIST, diſpenſed by this his dear Servant!

He appointed to preach *another Sermon* after a ſmall Intermiſſion, and accordingly did. Many of this People tarried to hear him. He preached from *Hoſ.* 13.13. He opened the Connection and the Text itſelf, and then obſerved that inaſmuch as he was about to leave them on the Morrow, and there were a Number under *Convictions*, he would point out ſome Things which were oftentimes Means of hindring Perſons Convictions from iſſuing in *Converſion*, or made them tarry long in the Place of breaking forth of Children. Accordingly

cordingly he mention'd some of them; as the *World*, and *putting off Convictions* till a more convenient Season &c. He gave some Account of the various *Workings* and *Lustings* of the Sinners Heart whilst under Convictions towards forbidden Objects, towards false resting Places. He was delivering his Discourse very *pleasantly* and *moderately*; but Oh an increated Power and Authority accompanied it, a Power and Authority too big, awful and majestick, for any Creature; it was the Voice of GOD which is powerful and full of Majesty! The great COMFORTER, whose Office it is to *convince* the World of *Sin*, of *Righteousness*, and of *Judgment*, to *teach* his Disciples all Things, and bring all Things to their *Remembrance*, accompanied the Word with his almighty and efficacious Grace! Oh it discovered the Secrets of Mens Hearts to them with irresistable Energy, Light and Evidence! Indeed he *spake in the Demonstration of the* SPIRIT *and with Power*, so that one must say, GOD *was with him of a Truth!* By and by some began to cry out both above and below in awful Distress and Anguish of Soul: Upon which he raised his Voice that he might be heard above their Outcries; but the Distress and Out-cry spreading and increasing, his Voice was at length so drowned that he could not be heard. Wherefore not being able to finish his Sermon, with great apparent *Serenity* and *Calmness* of Soul (having mentioned it to me) he called to the Distress'd, and desir'd them to gather themselves together in the Body of Seats below. This he did that he might with more Convenience converse with them, counsel, direct, exhort them, &c.

Oh how were *Sinners* in *Zion* afraid! How did Fearfulness surprize the *Hypocrite!* Whilst they saw their State, and saw no Way open'd to them, how they could dwell with the *devouring Fire*, how they could inhabit with the *everlasting Burnings*! Whilst they saw no Way how they could approach unto the holy and jealous GOD! Oh the Distress and Anguish of their Souls! Oh the Pains that were upon them, like as of a Woman in Travail; whilst they saw their just Deserts at the Hands of the great GOD; whilst they knew not but that, yea were awfully afraid lest, they must eternally dwell with Devils and damned Souls in the Lake which burneth with Fire and Brimstone, and be cut off by Way of GOD, with whom now they saw no [illegible]

Seeing ſomewhat of the Awfulneſs of *Hell*, and that they deſerv'd it; ſeeing alſo that nothing but the mere uncovenanted good Pleaſure of GOD, who was very angry with them, kept them out of *Hell* every Moment: No Wonder that they cry out, they ſhould go to Hell, they were going to Hell, *What ſhall we do to be ſaved?* &c.

(*To be continued.*)

Saturday, November 24. The Rev. Mr. *Whitefield* was ſo far reviv'd as to be able to take Coach, with his *Conſort*, and ſet out from *Portſmouth* to *Boſton*; whether he came in a very feeble State, the *Monday Evening* after: ſince which he has been able to preach in ſeveral of our largeſtHouſes of public Worſhip, particularly theRev. Dr. *Colman*'s, Dr. *Sewall*'s, Mr. *Webb*'s, and Mr. *Gee*'s, to crowded Aſſemblies of People,and to great and growing Acceptance. At Dr. *Colman*'s Deſire,and theConſent of theChu ch, on the *Lord's-Day* after his Arrival, he adminiſtred to them the Holy Communion. And laſt *Lord's-Day* he preach'd for the venerableMr. *Cheever* of *Chelſea*,and adminiſtred the Holy Supper there: The next Day preach'd for the Rev. Mr. *Emerſon* of *Malden*: Yeſterday he ſet out to preach at ſome Towns to the Northward, propoſes to return hither the next Wedneſday Evening, and after a few Days, to comply with the earneſt Invitations of ſeveral Miniſters, to go and preach to their Congregations, in the Southern Parts of the Province.

He comes with the ſame extraordinary Spirit of Meekneſs, Sweetneſs and univerſal Benevolence as before: In Oppoſition to the Spirit of *Separation* and *Biggotry*, is ſtill for holding Communion with all Proteſtant Churches. In Oppoſition to *Enthuſiaſm*, he preaches a cloſe Adherence to the Scriptures, the Neceſſity of trying all Impreſſions by them, and of rejecting whatever is not agreeable to them,asDeluſions. In Oppoſition to *Antinomianiſm*, he preaches up all Kinds of relative and religious Duties, tho' to be perform'd in the Strength of CHRIST,and in ſhort, the Doctrines of theChurch of *England*, & thefirſtFathers of thisCountry. As before,he *firſt* applies himſelf to the*Underſtandings* of his *Hearers*,& then to the *Affections*: And the more he preaches,the more he convinces People of their Miſtakes about him, and increaſes their Satisfaction.

THE

Chriſtian Hiſtory;

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

Saturday DECEMBER 22. 1744. § N°. 95.

An Account of the late Revival of Religion at Taunton, *continued.*

MR. *Wheelock* left the People generally if not univerſally impreſs'd with a ſerious and awful Senſe of inviſible Realities; converſing about the great Truths of our moſt holy Religion, and the important Concerns of their immortal Souls; ſearching into their State towards GOD; fearing, complaining, and inquiring *what they ſhould do*; longing after the *Word* and *Ordinances*. In a Word, their Tho'ts ſeem'd almoſt wholly taken up about the great Things of another World, endeavouring in all appointed Means to ſecure the one Thing needful.--- I found a *few* who had received *Comfort*; and *many others* appeared to have ſuch deep *Convictions* of their ſinful condemned State by Nature, and ſuch awful Apprehenſions of the Anger of GOD due to them for Sin, that they ſeem'd like Perſons who had received a Sentence of Death, and had a Gloominess over-ſpreading all their worldly Enjoyments which they had ſo inordinately placed their Affections upon and eagerly purſued after. They ſeem'd ſtruck with Amazement at their Danger; & the Awfulneſs of a Chriſtleſs State, and their paſt Blindneſs and Stupidity therein, and were ſeeking after JESUS, after Pardon, Acceptance, *&c.*

This Morning I with the Rev. Mr. *Wales* went to *Middle rough* firſt Precinct, to a ſtated Lecture, where there was a Sermon delivered, and Power attended it. -- The Sermon was plain, ſearching, awful, *&c.* It's chief Tendency was to diſcover the Danger of a Chriſtleſs State---to open and explain the Goſpel-Way of Salvation by JESUS CHRIST---to ſhew

them that now was the Day of CHRIST's Patience with them---to give ſome Characters of thoſe who had opened to, or believed in CHRIST--and to invite and beſeech all to open to, or believe in CHRIST that they might be ſaved, &c.

There was a plentiful Shower of divine Grace which fell upon the Aſſembly.---Numbers had theirSins ſet inOrder before their Eyes,having the Sins of their Lives, and the Plague of their Hearts diſcovered to them, fearing, trembling, complaining and enquiring, *What they ſhould do to be ſaved.* They ſeemed, from their natural legal Spirit, ready to catch hold of any Thing that they might be delivered from the Wrath which is to come, and to be oppoſite to ſubmitting to the Righteouſneſs of GOD as all naturalMen are--Numbers, yea even ſome young Perſons had ſuch Diſcoveries of their Sin and Miſery by Nature, as could be given them by none ſave the HOLY GHOST, whoſe Office it is to convince of Sin.---Indeed almoſt the whole Aſſembly appear'd to be impreſs'd with a ſerious Concern for the Salvation of their Souls: but ſome had clearer & deeperConvictions than others,&c.O how feelingly did they ſpeak & complain of theirSins, eſpecially the Sins of theirNature; ſuch asPride,&c. Oh how earneſt & ſolicitous were they in their Inquiries after JESUS CHRIST and an Intereſt in him, &c. How did they fear leſt they ſhould fall ſhort of CHRIST; leſt their Convictions ſhould wear off, &c.---We tarried, after the Exerciſe was over, ſome Time with them in the Meeting-Houſe that we might converſe and pray with them, counſel, exhort them, &c. we left them that Evening and returned home.

The ſpiritual Concern ſtill remained upon the Minds of this People and increaſed if any Thing.

There were preſently *ſeveral Societies* of *young Perſons* formed in Town for *Prayer*, *reading* GOD's *Word* and *good Books*, ſinging GOD's Praiſes: and ſome or all of them agreed to meet *twice* a *Week* ſtatedly, beſides other occaſionalMeetings Lectures public and private. There were alſo in a little Time *one* or *two Family Meetings* ſet up inTown for religious Exerciſes.

I found little if any open Oppoſition as yet among thePeople: Tho' afterwards the religious Concern among ſome of thePeople wearing off or at leaſt abating, they began to ſtumble at and oppoſe more freely and openly theſe Appearances.

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On *Friday* being desired by the *Negroes*, I preach'd to them with *many others* that attended at my Lodgings, from *Rom.* 8. 1. *There is no Condemnation to them that are in* CHRIST JESUS. In my Sermon I endeavour'd to open and confirm the State of Condemnation in which all Mankind naturally lye; to open the Way provided for the Salvation of Sinners by GOD, and exhibited to them in the Gospel, *viz.* thro' the *Righteousness* of CHRIST imputed to them and received by *Faith alone*; to shew them the Safety and Happiness of those that were in CHRIST by Faith, and the Sin and Misery of those who were Unbelievers and in a State of Condemnation &c: to give some *Marks* and Characters of *Believers*, and to urge upon Sinners to give themselves no Rest until they had secured an Interest in the *Righteousness* of CHRIST by a *Faith* of GOD's Operation.

We had a crowded Assembly, and much of the gracious Presence of GOD. The whole Assembly seem'd to be under the Influences of the HOLY SPIRIT. They appear'd to come and hear the Word in some Measure convinced of the great Necessity they were under of securing an Interest in CHRIST. They appear'd not to be careless Hearers, but to hunger after the Word; looking and waiting critically and earnestly for a Word suited to their particular Cases, and waiting for the Power of the HOLY GHOST to accompany and make it effectual for their Salvation.

Some were under *Consolation*, joying and rejoicing, and appear'd to be filled with Love to a precious CHRIST, and to all Men, especially those who they hoped were of the Houshold of Faith, for CHRIST's Sake. Others appear'd to be in deep *Distress* for Sin, and for fear of the Wrath to come, enquiring *What they should do?*

The *next Sabbath* I preach'd to them from Prov. 12. 26. *The Righteous is more excellent than his Neighbour.* From which I endeavoured to shew who this righteous Man was, *viz.* One who was made just or righteous thro' the Righteousness of CHRIST imputed to him and received by Faith alone, and who was moreover inherently righteous and holy; who was a *new Creature*, being sanctified in all the Faculties of his Soul by the supernatural Influences of the HOLY GHOST. I endeavour'd briefly to shew, how the Sinner was brought to CHRIST and *justified* and *sanctified*; and also wherein the righteous Man was more excellent than his

Neighbour, and improved the whole. But Oh what an Awe appeared on the Minds of the Aſſembly! With what Weight and Power did the Word appear to be attended! There were *two* or *three* cried out in the Forenoon, one of which received Comfort.

Now *Sabbaths* were prized and ſeriouſly regarded. More or leſs of the Power of GOD accompanied the public and private Aſſembles of his People. There was often much of the divine Preſence with them in their private Meetings, when they had Preaching, and alſo when they had not. I could and did preach frequently with the People. They appear'd to be ſwift to hear, eſpecially *young People*---They ſeem'd to hear as for their Lives. They were wakeful, ſerious, reverent and attentive in *God's Houſe*; and gladly embrac'd Opportunities of hearing his Word. Oh it is ſweet preaching when People are deſirous of Hearing! ſweet feeding the Flock of CHRIST, when they have ſo good an Appetite! Yea ſweet ſeeing it fed, if one is not permitted to feed it.--- *In thoſe Days* ſurely *the Word of the* LORD *was precious*: Many *like new born Babes deſiring the ſincere Milk of the Word that they might grow thereby.* Their *merry Meetings* were turned into *praying* and *ſinging Aſſemblies*: Their vain fooliſh and frothy Converſation into religious and experimental Diſcourſe. When People occaſionally viſited one another, or providentially met together, their Converſation turned on religious Topicks. When I viſited them, or they me, they wou'd be converſing about Religion, and aſking ſerious and important Queſtions about their Souls; about *doctrinal* and *experimental* Religion. What a wonderful Reformation was there in this Town! It is impoſſible fully to deſcribe it. Moreover, I labour under ſome peculiar Diſadvantages, ſo that I can't give ſo full and particular an Account of Things of a religious Nature, eſpecially in the Time of the greateſt Out-pouring of the HOLY SPIRIT, as otherwiſe I might have done: Being but a *Stranger* among and unacquainted with them, and not committing particular Accounts of Things to Writing in the Time of them; and labouring under many *Perplexities*, particularly awful ſpiritual Darkneſs, Deſertion and Temptation for the moſt of that *Fall* and *Winter*; my Memory alſo being impaired thereby. Indeed it was a Wonder of the Power and Grace of GOD, that I was carried thro' the Service I was called unto.

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Sometime in *November* on the *Sabbath*, I preached to a full Allembly.--There appear'd to be an awful Concern continuing upon the Minds of the People in general ; tho' I fear'd not so great as had been ; and was fearing lest GOD was about to depart from us : But when the *Afternoon* Exercise was over, some were in great Anguish of Soul, groaning, sobbing, &c.--Being obliged to set out on a Journey the next Day, I appointed to preach another Sermon at the Meeting House in the *Evening*. Accordingly at the Time appointed I returned to the Meeting House, and found that many were in great Distress. I preached to a considerably large Assembly, from *Rom.* 8. 1. Many among the Assembly were deeply affected, groaning and sobbing ; tho' not so as to disturb the People in or hinder them from hearing, as I remember.

After the Exercise was concluded, the Distress among the People appeared greater : Many groaning or crying out, complaining of their Sins and Danger, of their Blindness, Hard-Heartedness, &c. There appear'd a great Weeping and Mourning among the People for the Sins and the Miseries to which they were exposed. Indeed the *whole Assembly*, *old* and *young*, seem'd to be *concern'd* in a greater or less Degree ; tho' indeed some were *rejoicing in* CHRIST in Hopes of their Interest in him, and also to see others in Distress for their miserable and sinful State by Nature : not meerly to see their Distress, but because of the Reasons of it, and because they hoped it would issue well.

I pray'd several Times with the People, and exhorted them, we sung, &c. I conversed particularly with many *young* and *old* as they were brought to me. We tarried in the Meeting-House 'till nine of the Clock for what I know, and then retired. It was indeed a wonderful *Evening* of the *Out-pouring* of the SPIRIT, as a SPIRIT of *Grace* and *Supplication* upon his People.

In the Time of my Absence there was a stated monthly *Lecture* among this People, preached by the Rev. Mr. *Tobiy* of *Berkley*. I heard that GOD was graciously present with his People.

Upon my Return the next Week or the Week after, as I remember (having supply'd the Pulpit in my Absence) I found People were *stumbling* at these Things, more openly *cavilling*, &c. I found more *Disputing*, &c. which was a Disservice to the Work of GOD as it grieved the HOLY SPIRIT,

and

and kept People more from converſing with their own Hearts. The ſerious Concern about their Souls was much abated, if it was not wholly loſt in ſome. Yet many or the moſt were ſtill under Convictions, excepting ſome who had found Peace in believing, who continued ſerious and diligent in their Attendance upon the Duties of their Station. Yea and perhaps ſome who appear'd uneaſy at theſe Things might ſtill be under ſome ſpiritual Concern of Mind.

I accepted of their Call to the *Paſtoral Office*, & continued preaching and converſing among them until the *latter End* of *January*.--But Difficulties ariſing and increaſing about my Settlement, and more appearing openly againſt me; being ſent for by a Relation of mine, I went to *Ipſwich* to take his Advice.---Upon my coming to *Ipſwich* and converſing with him, He ſaid he would go to *Taunton* & preach for me a Fortnight or three Weeks, & ſee how Things were circumſtanced there, and I ſhould tarry and ſupply a Winter Pariſh which he had the Charge of. Accordingly I conſented.---But I was detained much longer from *Taunton* than I expected by Reaſon of the Difficulties of the Seaſon: ſo that it was towards the *latter End* of *March* when I returned to *Taunton*.----Here I would juſt obſerve, that in this Time I had Opportunity to ſee much of the glorious Work of God's Grace which he was carrying on at *Ipſwich* and *other Places* at the *Eaſtward*.--And ſurely there was a remarkable and plentiful *Out-pouring* of the Holy Spirit there.---

Upon my Return to *Taunton*; I found the religious Concern upon People not to be ſo great in general as it was when I left them, as I could learn: Tho' the People in general appeared ſtill to be ſerious & thoughtful, to be ſeeking to ſecure the one Thing needful:---The preached Goſpel was fully attended eſpecially on Lord's-Day, and attended with general Seriouſneſs, Concern and a ſeeming Appetite.

Things of a religious Nature remain'd much the ſame 'till *May* 19th, 1742. upon which Day I was ſolemnly *ordained* to the Paſtoral Office over them.--Since that, there have indeed been ſeveral Times of Refreſhing, and ſome *Revival* of God's Work. There have ſince been ſome cryings out under Convictions and Conſolations in public and private Meetngs. Some have had freſh Convictions; others their old ones renewed.

Several

Several *Sacramental Occaſ.* ns have been ſpecial Seaſons of Refreſhment to the People of God: eſpecially the *firſt Sacrament* I adminiſtred, I believe was a ſweet and Soulreviving Feaſt to many Souls; many I believe were bro't into CHRIST's Banqueting-Houſe, his Banner over them was Love.----

Alſo at a *Catechiſing* of the *Children* (after I had catechiſed them) I diſcourſed to them from *Prov.* 8. 17. and in as familiar a Manner as I was capable, taught them theLove of GOD to thoſe who love him, and urged the Neceſſity andAdvantage of early Piety.---Some of them were affected while I was diſcourſing, and in Prayer their Diſtreſs increaſed. After which ſeveral cried out in great Diſtreſs of Mind.---They complained of Fears of Hell, want of Love to GOD; and that tho' CHRIST was willing they were unwilling, &c. I ſpake ſcarce any terrible Words to them, chuſing rather a ſoft and gentle Method of treating them. I ſpake little of Hell and Damnation; but chiefly of the *Love* of GOD, his readineſs to receive *little Children*, the Advantages of loving him, &c. Their Concern appeared not to proceed from an Affrightment but from a *ſcripturalConviction* of *Sin*; of thoſe Sins which fall not under the Notice of a Conſcience unenlightned by the SPIRIT of GOD, tho' it is to be feared that their Convictions have not iſſued ſavingly. And as to ſome perhaps the unkind Neglects, if notDiſcouragements of their Parents, have had an awfulInfluence into their loſing of their Convictions.----

Nevertheleſs in the *general* People have been growing more cold, dull and lifeleſs in Religion.---There have been but few hopeful Converſions ſince myOrdination, the moſt who were brought home, having been brought home in the Fall and Winter. So that generally ſpeaking, there has been an awful Withdraw of the divine Influence both from Saints and Sinners. An Occaſion of which might be the Diſputes about my Ordination, and alſo for and againſt theſe Things; as alſo falſe Reports and Prejudices thereby raiſed in the Minds of People: whereby the HOLY SPIRIT was grieved, and the ſpiritual Concern of many abated.---Some of our private Meetings have come to nothing, tho' others are ſtill attended.---Many who have been under the divine Influences have fallen away, and ſome I fear are more blinded and hardened than ever, cavilling and mocking, &c.---Some ſtill

remain

remain under Convictions.---Some it is to be feared who have reformed and returned, have not returned to the moſt High, but to ſome Refuge of Lies.---Others in a Judgment of Charity, have experienced a ſaving and thoroughWork.---Some few who were Profeſſors, I truſt, have been pluck'd off from their falſe Foundations, and have been ſavingly converted to GOD.--An *Hundred and two* have joined in full Communion with this Church, tho' none lately.----A *few others* of this People in the Time of the Vacancy (who have been wrought upon in this Day of GOD's greatGrace) join'd in full Communion with other Churches. ---- *Three* or *four* have renew'd baptiſmal Covenant. ---- *Three* or *four* more have been baptiz'd.----So that upon the whole *it is evident to the Glory of the GOD of all Grace, that there has been a remarkable Shower of divine Grace among this People* ; the HOLY SPIRIT has been poured out in his *common* and *ſpecial* Influences upon them ; the moſt or all of them have firſt or laſt been under ſerious Concern of Soul and Searchings of Heart. ----Some much reformed, others really converted, *&c.* tho' many are return'd to their former Courſe of Wickedneſs, as the Dog to his Vomit, and the Sow that was waſhed to her wallowing in the Mire.

Thus I have given you ſome *general* and imperfect Account of what the LORD has wrought among this People in the late Day of his *great Grace.* But before I conclude my Account, I beg Leave to ſpeak more particularly to ſome Things, *viz.*

(To be continued.)

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

In a few Days will be Publiſhed,

SOme *Account of the Experience of the Work of* GOD, *and the Revealing of* JESUS CHRIST *in the Heart of* John Edwards *in* London. *Written by Himſelf. And publiſhed that Men may know how gracious the* LORD *is.*

Sold by Kneeland *and* Green *in Queenſtreet.*

THE

Chriſtian Hiſtory;

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

Saturday DECEMBER 29. 1744. § N°. 96.

An Account of the late Revival of Religion at Taunton, *continued.*

BEFORE the Lord wro't in ſuch a marvellous Manner among this People, ſome of them had by Degrees been bro't to be more ſerious and thoughtful, and to conſider their Ways, (as I have before obſerv'd) which *in ſome Sort* prepared them for ſuch a ſurpriſing Viſit from the Spirit of Grace, as they were thereby excited to give the moſt diligent heed to the Things which were ſpoken to them in the Name of the Lord, &c.

The late religious Stir and Commotion among this People, I am fully perſuaded (according to the beſt Judgment I am capable of forming of Things of this Nature both from *Scripture* and *Reaſon*) is the ſame, as to it's *Eſſence* and *Subſtance*, which has been in all Ages in the *Application* of the *purchaſed Redemption* to the Souls of Sinners by the ſupernatural and almighty Operations of the Holy Ghoſt. His *common* and *ſpecial* Work upon the Hearts of this People in this Day have been exactly ſimilar to the Account given us of his common and ſpecial Work in the ſacred *Scriptures*, if Meſſrs. *Shepard*, *Stoddard* &c. knew any Thing about *it*: Tho' it has been attended with ſome *Circumſtances* which have not been ſo common. The Holy Spirit has acted like himſelf with a ſovereign Freedom, as to the *Suddenneſs* of his opening the Eyes of ſecure Sinners and ſetting them into a Knowledge of their *Sin*, *Miſery* and *Danger* by Nature; ſome having their Eyes opened, being led into the Knowledge of their Sin and Miſery and Danger by Nature *more gradually* than others:—As to the *Meaſure* and *Degrees* of their *Convictions* of Sin and

Wrath ; ſome having *clearer* and *more awful* Convictions thereof than others : As to the *Length of Time* he continued them under Convictions of Sin before he convinced them of Righteouſneſs and Judgment ; ſome remaining *longer* under a Spirit of Bondage than others.---And ſo as to the *Degrees* of *Conſolation*, he gave them upon their fleeing for Refuge to Jeſus Chriſt ; ſome having *ſtronger* Conſolation than others, *&c.*

But the great Work of the Holy Spirit has appear'd in convincing of *Sin*, *Righteouſneſs* and *Judgment*.---They ſay they were convinced of their *Sins* original and actual ; had their Sins ſet in order before their Eyes in a clear and convincing Light with particular Application ; were convinced of the Plague of their Hearts, of their Blindneſs, Pride, Self-Righteouſneſs, Enmity, Oppoſition to God's Sovereignty and the Way of Life by JeſusChriſt, Unbelief *&c.* of their being under the *Wrath and Curſe* of almighty God, and being continually expoſed to the immediate and actual Execution thereof upon them in Hell, *&c.* of their utter Inability to deliver themſelves from this wretched Eſtate ; of their loſt and undone Eſtate in and of themſelves, or in and of any Creature ; having wearied them in ſeeking Reſt in or from themſelves, their Duties, Tears, Repentings, *&c.* and being convinced of God's *Righteouſneſs*, tho' he ſhould caſt them off forever for all they had done or could do ; having their Way hedged up and being bro't into the Wilderneſs, they were bro't to ſubmit to God's Sovereignty with an, *Who knows but God may be gracious*, &c. Upon their Submiſſion they felt a Calmneſs in their Souls, having done quarreling and diſputing with the Juſtice of God, *&c.* Upon this they ſay they had a Diſcovery of Chriſt, and the New-Covenant Way of Life in and thro' him ; ſaw his Glory, All-ſufficiency, Suitableneſs and Readineſs to ſave even the chief of Sinners, according to the Goſpel ; (theſe Diſcoveries were generally given them in and with ſome *Texts of Scripture* : Or if they had no Text of Scripture as they remember at firſt, there immediately came many flowing in upon their Minds, *&c.*) had their Hearts ſweetly and freely drawn out to receive Chriſt and reſt upon him and him alone for Salvation according to the Goſpel ; being bro't to renounce all Self or Creature Dependances, accounting their own Righteouſneſs as filthy Rags, *&c.* they were bro't to joy and delight themſelves in Chriſt and in his *whole Salvation*,

vation, found Peace of Conſcience and Joy in the Holy Ghoſt, according to the Meaſure of their Knowledge of and Faith in Chriſt and the new Covenant Way of Life in and thro' him: Had their Mouths filled with Praiſes of Chriſt, glorying in him, commending him to others; had their Love drawn out to God and to *all Mankind*, but eſpecially to thoſe, whom they tho't belonged to the *Houſhold of Faith*; for God's Sake---loving and forgiving their *Enemies*, being fill'd with a Concern for the Salvation of precious and immortal Souls, mourning for and hating *Sin* as againſt God, as diſhonourable to him, &c.

Some, whom we charitably hope are really converted to God, do not give ſo clear and diſtinct an Account of the various Steps of the Holy Spirit in convincing them of *Sin*, *Righteouſneſs* and *Judgment*, as ſome others: ſome paſſing thro' more Temptations and Exerciſes than others; ſome perhaps not ſo diſtinctly obſerving or not remembring the various Steps of the Holy Ghoſt upon their Minds as others, &c. But yet their Accounts agree in the *eſſential Parts*. They were bro't to ſee themſelves Sinners, and loſt in themſelves; to ſee their natural Impotence and Enmity; ſee God's Righteouſneſs tho' he ſhould caſt them off for ever; bro't to ſubmit to God's Sovereignty; had the Way of Salvation opened up to them; bro't to renounce all Confidence in themſelves, and rejoice in Chriſt Jeſus, &c.

Moſt of theſe who have been wrought upon were *young*, and had been *very ignorant*; and therefore they ſcarce knew how to expreſs their Conception of ſpiritual and divine Truths; they knew not with what Words to cloath their Ideas of ſpiritual and divine Truths which they had been taught by the Holy Spirit, ſo as properly to convey their own Senſe of Things to others; ſo that one muſt as it were ſpell out their Meaning, &c. And did one but *captiouſly* converſe with and examine ſome of them (without making due Allowances for their Ignorance, &c. one might gather ſtrange Accounts from them, tho' they might intend honeſtly and orthodoxly.---And *perhaps* ſome of thoſe *frightful Accounts* which are told of abroad concerning ſome of the Subjects of this Work have their *Riſe here*, or are abſolute Falſehoods and Miſrepreſentations, or a magnifying Mole-Hills into Mountains, *not candidly* conſidering that theſe are but *Children* and acting a *new Scene*.

Some give such a clear and distinct Account of the *Work* of th· Holy Spirit upon their Hearts as a Spirit of *Bondage*, and a Spirit of *Adoption* enabling them to cry *Abba-Father*, and of their after Experience, &c. that they even command our Charity: others leave me more in Suspense: and others for all the Account they gave of their Experiences give awful Grounds to conclude that they had but a *common Work*, &c. But God is the Searcher and Judge of Hearts: Yet there is a *Judgment* of *Charity* we may and upon some Occasions ought to form concerning the States of others.---And when I find a Person either grosly heterodox in his Principles, or habitually and visibly sinful in his Life and Conversation, or ignorant of the internal Operations of the Holy Spirit on his Heart; I do not look upon it to be a Breach of Charity to fear or conclude that he is unconverted, and in a proper Manner to tell him so. *By their Fruits you shall know them*, says Christ.---And I believe much of the rash Judging wherewith the Subjects of this Work have been accused and branded about the Country, has been only such a judging as this--Not but that there has been too much rash and unseasonable judging of Persons interior State, arising among other Things from that cursed Principle of Pride, *we would be as Gods*; which Practice I would by no Means justify; nevertheless I think those who condemn such as graceless who may have erred herein, go too far and are inexcusable; for wherein they judge others they condemn themselves; as is too evidently the Case of some who pretend such a conscientious Regard to that Command of *not judging another Man's Servant*. Those whom I charitably hope have experienced a saving Change among this People having been generally very ignorant even of the Doctrines of the Gospel, and being but *Babes* in Christ, having but little Experience in the spiritual and divine Life, in the Warfare between Flesh and Spirit, having their Affections much raised and inflamed with a new glorious and ravishing View of spiritual and divine Things;---No wonder that at first they secretly tho't they should always live so (tho' they were not to expect the contrary) and might, some of them at least, be carried out too rashly and unseasonably to judge the interior State of others who were not in their Frames, or especially if they appear'd luke-warm and indifferent in the present Day or to speak against these Things.---But further Experience teaches them their absolute Inequality

lity for such an important Work as infallibly to judge the interior State of others, and may & does do so more and more.

But indeed I think it a sad Sign of an unconverted State in those who have been conversant with the Subjects of this Work, and yet judge them deluded, &c. who reproach it's Subjects and continually dwell upon their Blemishes and Irregularities as delightful Themes.

But some of their judging was only a judging those who were *visibly irreligious*, or unacquainted with the *internal Operations* of the Holy Spirit---arising from a *Love to their Souls*, tho' they may not always have acted with that Wisdom herein as might be desired.---But do you expect *Children* to act like *Men?*

Most or all of the adult in this Town have been under the divine Influence in this Day, I believe, in a greater or less Degree.---But those whom we hope have been the Subjects of the *special* Influences of the Holy Spirit are chiefly between *ten* and *forty*.

As for the *Character* of those who have been savingly wro't upon in this Day;---some were openly vile and profligate;---others Moralists; and others Formalists.

If you now inquire into the *Reasons & Grounds* of the *Terrors* and *Distresses* of those amongst us;---those I have conversed with say, they had their Eyes opened to see their *Sin* and *Misery*, their *lost* and *undone Estate* by *Nature*, &c. agreable to the *Scriptures*, as far as I am capable of judging.—

If you enquire into the *Grounds* and *Reasons* of the *Joys* of many among us; they say, they were from Discoveries of the *All-Sufficiency*, *Suitableness* and *Readiness* of Christ, to save even the chief of Sinners: They beheld the transcendent Glory and Excellency of Christ, and were constrained to joy and rejoice in him: the *dying Love* of Christ, the Glory, Excellency and Safety of the *Way of Salvation* by Christ: a Gospel-Hope and Perswasion of their Deliverance from *Hell*, from the Guilt and spiritual Defilement of *Sin* thro' JESUS CHRIST, of their living a Life of *Communion* & Fellowship here by Faith with the Father and his Son Jesus Christ, and of the everlasting *Vision* and *Fruition* of God in the coming World, &c. These are some of those Grounds which they give me of their *Joys*, &c. Oh how feelingly and experimentally do they sometimes speak of precious Christ! How do they exalt, admire and adore him! How do they commend him to others, &c.

As

As to *Out-cries*, &c. I would obſerve that they might be occaſioned by one of theſe Things; either by the *Suddenneſs* of the Diſcovery of divine Things; or the *Clearneſs* and *Greatneſs* of the Diſcovery; or their *particular Conſtitutions*; or by theſe ſeveral Things co-operating.---And I verily believe from particular Converſation with many of them, that the Diſtreſſes and Joys of moſt if not all thoſe who cried out, &c. as well as the Diſtreſſes and Joys of others, aroſe from a *ſcriptural Repreſentation* of *Truth* to their *Underſtanding* and the *Application* thereof to their own *Conſciences*.--

Many or moſt whom I hope were converted, &c. did not manifeſt either their Diſtreſs or Conſolation by Out-cries.

But *what Fruit* of all theſe Things?

Why a chooſing and eſteeming God's *Laws* as holy, juſt and good, and delighting in them according to the inward Man: accounting Chriſt's Yoke eaſy and his Burden light: accounting Wiſdom's Ways, Ways of Pleaſantneſs, and all her Paths peaceful: As new born Babes deſiring the ſincere Milk of the Word, that they may grow thereby: ſearching and delighting in the *Scriptures*, and in ſuch Books as are the moſt ſearching and experimental and awakning; as Mr. *Allein's* Alarm, Mr. *Mede's* Almoſt Chriſtian, &c. Longing for and attending upon *Ordinances*, and hungering and thirſting after *Communion* with God in them, delighting in Sabbaths, & endeavouring to ſanctify the Lord God in their Hearts: examining & trying themſelves by the *Scriptures*, and by what the moſt ſearching & experimental Authors have written upon that Subject:---*Reſtitution* made to any they have wronged: Prayerleſs Perſons turned prayerful: the Swearer fearing and reverencing that great and dreadful *Name* the Lord our God: the Thief honeſt: the Merry and Jolly turned grave and ſober: the dull Formaliſts made ſpiritual; and breathing after *Communion* with God in *Ordinances*.

As far as I can learn, they are ſeeking after Knowledge in the Uſe of *all appointed Means*: they are thirſting after a *ſpeculative* and *experimental Knowledge* of ſuch Doctrines as caſt Contempt upon the natural Pride and Haughtineſs of Man and exalt Free-Grace; ſetting the Crown on the Head of the Lord Jeſus Chriſt, where God has placed it: *Doctrines* dear to our *Fore-Fathers*; who loved the Lord Jeſus Chriſt in Sincerity and Truth.

Beſides the brief mention which I have ſeveral Times made in

in my Narrative, of ſome of thoſe Doctrines which have been preached, and have been inſtrumental in God's Hand of the late Revival and Progreſs of vital Godlineſs among us; I ſhall endeavour to give you a further and more particular Account of the *Doctrines* which have been chiefly inſiſted on here, and bleſſed by God to the awakening convincing & converting of Sinners, or the Sanctification, Quickning, Conſolation & Eſtabliſhment of Saints: ſeeing the Knowledge of them may juſtly have a great Influence upon the Minds of Perſons of orthodox Principles, either in removing the Prejudices which any of them may have conceived againſt, or in confirming and eſtabliſhing others of them in the Truth, Reality and Genuineneſs of theſe Things that they are of God.

The *Doctrines* are theſe following, viz. *Original Sin*, that all Men by Nature are dead in Treſpaſſes and Sins, legally and ſpiritually dead: the *natural Impotence* and *Enmity* of Men: their *natural Blindneſs* in ſpiritual Things: the *Covenant* of *Works* and *Grace*, their Nature, &c. the Neceſſity of dying to the *Law* thro' the *Law*, that we may live unto God: *God's* abſolute *Sovereignty* in diſpenſing Grace to whomſoever he will: God's abſolute eternal and unconditional *Election* of a Remnant of Apoſtate Man to eternal Life by Jeſus Chriſt: *particular Redemption*: the Neceſſity of an *imputed* and *inherent Righteouſneſs*: *Juſtification* by the imputed *Righteouſneſs* of Chriſt received by *Faith* alone without the Deeds of the Law: the Neceſſity of ſpiritual *Regeneration*, without which no Man can ſee the Kingdom of God: The Neceſſity of the ſpecial and ſupernatural Influences of the Holy Ghoſt in the *Application* of the purchaſed Redemption to the Souls of the Elect: The Neceſſity of a *holy Life* flowing from Chriſt the Fountain of Grace, by Virtue of *Union* with him by a *Faith* of God's Operation; the *Perſon* is accepted before his *Works*: that there is *neither total nor final Apoſtacy* from Grace: the *Scriptures* the only Rule of Faith and Practice; *to the Law and to the Teſtimony*, &c. real *Goſpel-Sanctification* is an *Evidence* of *Juſtification*: that tho' *Aſſurance* is not ſo of the Eſſence of Goſpel-Faith as that a Believer can't be in the dark or walk in the dark as to his ſpiritual State, or that all who have Goſpel-Faith muſt know that they have it; yet the Perſon in Goſpel-Faith makes particular Application of Chriſt and *his Benefits* to himſelf, &c. and he muſt be conſcious to the Actings of his own Soul therein.

thercin ; nevertheleſs he may not know the *Quality* or *ſpecifical Nature* of thoſe Acts, &c. That it is the Duty of the *Unregenerate* to read, hear, pray, meditate, &c. to wait upon God according to his Appointment for his *ſpecial Grace* ; tho' thereby they lay God under no Obligation to give 'em his ſpecial Grace, but *it may be* he will, &c. tho' not for their Sakes, or for the ſake of their Prayer, yet for his holy Name's ſake : In a Word I *believe* and endeavour to *preach* agreable to the *larger* and *ſhorter Catechiſms*, &c.

Thus I have particularly mention'd ſome of thoſe *Doctrines* which have been chiefly inſiſted on, and been made inſtrumental of the late happy Revival of Religion among us. And as far as I am acquainted with the Principles of thoſe among us whom I hope have been ſavingly wro't on, or who viſibly appear Friends to the late Revival, they are agreeable unto them. It is *not theſe*, but ſome of the others, who are not well affected to the late *Revival*, who find fault with thoſe Doctrines. One indeed I have converſed with who *ſomewhat ſtumbled* at the Doctrine of *Election*, or at leaſt did not know how to explain herſelf, who has been wro't on in this Day ; tho' whether ſavingly or not the Lord alone knows. I know of *none but ſhe* who has been a Subject, and continues friendly, but what adhere to thoſe Doctrines abovementioned, &c.

The *after Complaints* of thoſe whom I hope have experienced a ſaving Work of Grace are many. --- As Deadneſs, remaining Diſtance from God, Blindneſs, Self-Righteouſneſs, Unbelief ; Loſs of their former lively Frames, of their Love to and Delight in God, his Children, his Ordinances, Chriſtian Converſation, &c. inordinate Love to the World : they complain that they are unconcerned becauſe they fear they are not concerned : they appear to exerciſe a holy Jealouſy over themſelves leaſt they ſhould be deceived : they are filled with Fears, eſpecially at ſome Times, leaſt for all the Changes they have experienced they never experienced a ſaving and thoro' Change, leaſt what they have experienced is only a *common Work* ; leſt their Converſation or the Temper of their Minds is inconſiſtent with a predominant & prevailing Love to God, &c. they complain and mourn that there is ſo much Difference between their *preſent* Frames and Temper, &c. and their *former* ; longing that it might be with them as in Times paſt : they mourn under the apparent withdraw of the divine Influence from themſelves and others ; and long and pray for a Revival of God's Work among his People, &c.

(To be concluded. in our next.)

THE

Christian History;

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

Saturday JANUARY 5. 1744. § N°. 97.

An Account of the late Revival of Religion at Taunton, *finished.*

SOmetimes, as before obſerv'd, they are comforted and refreſhed by renewed Diſcoveries of *the Glory of God in the Face of Jeſus*.---Then how do they bleſs his holy Name which is infinitely exalted above all Bleſſing and Praiſe! How feelingly and delightfully do they tell of the Wonders of his Love to ſuch unworthy Creatures as they are! How do they ſpeak of the Glories of Free-Grace, of the Way of Salvation by Chriſt, of the Pleaſures of Religion! How feelingly do they appear to loth and abhor themſelves, repenting in Duſt and Aſhes;---to long to live always thus near to God; to be freed from Sin in Heart and Life; to fear a reſting in their Frames, in themſelves, or any Thing ſhort of Chriſt; and to labour to *grow in Grace and in the Knowledge of our Lord and Saviour.*

Some indeed appear to have more clear and frequent Diſcoveries of the Glory of the Lord, and make ſwifter Advances in the divine Life; living nearer to God, exerciſing more Tenderneſs Watchfulneſs & Circumſpection in their Chriſtian Walk than others; and grow more in a *doctrinal* and *experimental* Acquaintance with God and Chriſt, and the New-Covenant Way of Salvation, and with the Deceitfulneſs and deſperate Wickedneſs of their own Hearts.

But God ſeems to be leading moſt or all of them into the Wilderneſs; to humble and prove them, that they may know more of their Hearts, and may be taught to live more by Faith and leſs by Senſe.

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Tho' indeed as I before intimated, the *wise* Virgins are too much slumbring with the *Foolish*; but some seem to have a greater Sense of it than others, and mourn more under it and after Deliverance from it.

And tho' *many*, as I have said before, who were *awakened*, have *fallen away* to their former *Security*; yet what Wonder is it? Is it any Thing new? Or what might not have been expected? Is this therefore a Reason for concluding, that either *those* were not under scriptural *Convictions*, or that *others* have not been *converted*?

And tho' further, a *few* that received *Joy* and *Comfort*, give awful Proof that they never experienced a saving Change; and even some that made a public Profession of Christ, give awful Grounds to fear lest they are Strangers to him; yet are these Things so strange and unheard of, as to give Warrant to conclude that none of them are any better? There are, and have ever been *Hypocrites*, and Stony-ground Hearers in the Church; and shall we act agreable to Scripture or Reason if we say that therefore none are *sincere*? Indeed there is abundant Reason to bless God, that *so few* of the professed Subjects of this Work appear to *apostatize* in Proportion to the *great Numbers* who give all the Evidences of a supernatural and abiding *Change* that we can reasonably expect.

And tho' *two*, as I remember, for a few Hours whilst under Convictions of Sin and Wrath, were so over-power'd as to lose the free Exercise of Reason; yet is this so anti-scriptural as to warrant us to conclude the Persons were not under the *Convictions* of the *Holy Spirit*, tho' *distracted by divine Terrors*, as *Heman* was?

And tho' I believe, some have been tinctured with *Enthusiasm*, which I believe they are come or coming off from, as they grow more experienced; yet is it at all wonderful that true Christians should be thus tinctured; when we consider the remaining Darkness of their Understandings, the Malice and Subtlety of Satan, with our natural Proneness to run from one Extream to another?

As to what has been reported of the Subjects of this Work, that they *Neglect their secular Business* by going to so many Meetings; --- I would say, it has not been so with us; but they have generally, and I know not but universally, worked as much or more than ever, and with more Cheerfulness and Delight, and I trust some of them from Gospel Principles.

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They have indeed been more conversant in the Duties of Religion; but they have *redeemed their Time* for these Purposes from *Idleness*, *Tavern-haunting*, *Frolicks*, *merry Meetings*, and *vain Conversation*: and where is the Harm of this to the Church or Common-Wealth? Indeed some whilst under *great Convictions* or *strong Consolation* might, & I believe did, in some Measure neglect their Business: But what Wonder of this?

I would observe here, that for all the Cry there may have been about *so many Meetings* of late Years, as if such and such *Places* or *Persons* would be undone; God has been pleased to load us abundantly with his Benefits, to give as great or *greater Plenty* of Provision these few Years past than ever.

As for what is reported about *Divisions* being occasioned by *this Work*; I would say,---It has been I believe the *accidental Cause* thereof, which I think is no just Ground of Prejudice against it. It cannot be expected that the Power of Godliness should flourish in such a Degree as it has done, and not be opposed by the *Devil* and the *Lusts of Men*. But the *Doctrines* insisted on and blessed here in carrying on this Work, have no other than an *accidental Tendency* to create Divisions; as you may see in the Account of them I have given you; and the *Subjects* of the Work and such as appear *friendly* to it are *united* by these Things.

To sum up all in a Word---There are *many Things reported* of the *Subjects* of this Work, about their *Imprudencies*, *Irregularities*, &c. some of which are *false* or *gross Misrepresentations*, or charging those Things upon *all* which *some pretended ones* are guilty of; or may I think be accounted for by considering either that many appear *friendly* to this Work who are *unconverted*, or that those who are *converted*, are in a *State of Imperfection*.

But if Persons will receive none as Christians or as under a divine Influence except such as they can see no Fault in. --- where will they find any Christians in their Esteem then upon Earth.

And now, if after the Account I have endeavoured to give of the Revival and Progress of a Work of God among this People in the late Day of his great Grace, any reject it for a wild Scene of Enthusiasm; give me Leave to ask, 'What 'is *true Religion* is, and where we shall find it? If true Religion is not to be found in *these Things*, where shall we find any Religion save the *Religion of Nature*? I freely confess

for my own Part, that if theſe Things are not true Religion, I know not what it is either in *Theory* or *by Experience*. But who is the *Author* of theſe Things, and what are their *Tendency?* Is it not evident that they are from God and lead directly to God? Who is he that opens the Eyes of blind Sinners to ſee their Sin and Miſery by Nature? Who awakens thoſe who were at eaſe in *Zion*, making them earneſtly ſollicitous to be brought out of the Kingdom of Darkneſs into the Kingdom of God's dear Son? Who diſcovers to Men the *Secrets* of their *Hearts* exactly anſwering to what is written in God's *Word* concerning them; humbles them at the Feet of divine Sovereignty, and brings them to ſubmit to the Righteouſneſs of God; opens their Eyes to ſee the Glory, All-ſufficiency, Suitableneſs and Willingneſs of the dear Redeemer to ſave even the chief of Sinners who come unto God by him; giving them a ſpiritual View of theſe great Truths according to the *Scripture*, effectually perſuading and enabling them to receive him and reſt upon *him* and *him alone* for Salvation according to the Goſpel? Who makes Sinners ſee and feel their ſpiritual Poverty, and mourn under it and vehemently and inſatiably hunger and thirſt after Chriſt and *his Righteouſneſs*, eſteeming him as the chiefeſt among ten Thouſand, as One altogether lovely, *&c.* Who opens the Eyes of Sinners to ſee the odious Nature and Deſerts of *Sin*, and the real Beauty of *Holineſs*, and makes them prize and long and ſeek after Chriſt's *whole Salvation*? Who makes them complain of indwelling Sin as their greateſt Burden, and long for perfect Deliverance therefrom, for Purity of Heart and Life? Who changes their Tempers, ſo that they come to love and reliſh thoſe Things which once they hated and diſreliſhed, and ſo *è contra*? Who makes them leave off their former ſinful Ways, and change their vain *Companions* for the Company of thoſe who are moſt ſerious and ſpiritual; makes them delight in and attend diligently and ſeriouſly upon *Ordinances*, and yet mourn if they only meet with *empty* Ordinances, *&c.* Who is the *Author* of theſe Things? But the eternal, ſovereign and almighty Spirit of Grace? For which forever adored be his holy Name.

And what is the natural *Tendency* of theſe Things but to make Men *holy*, *perfect* and *happy*, according to the Account given us of the Recovery of fallen Man in the Goſpel? If theſe Things are only the Effects of an overheated Imagination,

how

how ſhall I be certain of the Reality of any Thing, that I love any Perſon, or delight in any Thing, &c But I forbear---only I would ſay to thoſe who cavil at or reject theſe Things as the Work of *Satan*, idle Dreams or *Imagination*, &c. *come taſte and ſee:* candidly and impartially examine and let *Scripture* be Judge.---It ſeems if they would do thus, their Minds would be changed.---But perhaps ſome will ſay that theſe Things which you have given us an Account of and call a Work of God are right and ſcriptural.---You have nothing againſt theſe Things.

Well, I have endeavoured to write the Truth.--I have converſed with the Subjects of this Work, and am bound in Charity to believe what they ſay they have been convinced of, &c. upon which their Lives were changed, &c. which Things I have endeavoured to give you an Account of.

My Prayer to God has been that I might do it with Uprightneſs and Sincerity as in his Sight, and I hope I have had in ſome Meaſure his gracious Aſſiſtance. May God accept of it as a Teſtimony for him, and accompany it with his Bleſſing, mercifully forgiving me all my Infirmities which I have been guilty of in writing it, for his Names Sake!

And thus deſiring your Prayers for me that I may make full Proof of my Miniſtry, &c. for my Charge, that God would graciouſly revive and carry on his own Work here more glorouſly.----that he would plead his own Cauſe and Work when Men make void his Law.---I ſubſcribe my ſelf your younger and unworthy Fellow-Labourer in the Goſpel of the deareſt Jeſus,

Joſiah Crocker.

P. S. I have been in ſome Meaſure acquainted with the late Revival of Religion in many other Places, as in *Middleborough* both Pariſhes, in *Plimouth*, ſome of the Pariſhes in *Bridgewater*, *Raynham*, *Berkeley*, *Norton*, *Attleborough*, *Martha's-Vineyard*, and other Places. And as far as I am capable of judging, the divine Influence is the true Spring thereof, and the Revival appears to be the ſame for Subſtance in every of theſe Places.---They appear to have the ſame Grounds of Diſtreſs and Joy, &c. the ſame After-Complaints and Delights, evidencing, that it is the ſame Omnipreſent ſovereign and eternal Spirit of Grace, who is the Author of theſe Things, who gives forth his Influences to what

what Perſon or People, and whenſoever he will and none may ſtay his almighty Hand, or ſay unto him what doſt thou, or why doſt thou thus. The ſame Spirit our Fore-Fathers and we have been praying for, &c. tho' it may be ſome of us knew not what we did.---As the perſonal Coming of the *Meſſias* in the Fleſh, &c. which the *Jews* had been praying and waiting for, was not according to the Expectations of the carnal *Jews*, yea, his own Diſciples laboured under much Ignorance, and had many groſs Apprehenſions of his Perſon Manner of Coming, Kingdom, &c. May we not therefore juſtly expect that Chriſt's coming to his People according to his Promiſe by his Spirit, tho' they have been praying for it, ſhould be miſtaken by many of his profeſſed People. *Jer.* 1.12. We are ſo prone to limit the holy One of *Iſrael*, thro' our natural Ignorance, Pride, &c. that we are for rejecting him when he comes not to us and works not according to that Plan we have laid out in our own Minds for him to work by, &c. O let us judge of God and his Works by Faith, according to the Scriptures.

Yours, &c.

J. Crocker.

As we are about to give the Public ſome Account *of the late extraordinary* Work of God *in this* Metropolis *of* NEW-ENGLAND; *we think it convenient to inſert previouſly ſome* Accounts *of the Rev. Mr.* Whitefield, *an eminent Inſtrument thereof; as they ſucceſſively arrived before his Appearance here, and which prepar'd the Way for his Entertainment and ſucceſsful Labours among us.*

IT was in the Year 1738, we were firſt ſurpriz'd with the News of Mr. *Whitefield* as a young Miniſter of the *Church* of *England* of flaming Piety, and Zeal for the Power of Godlineſs: Who this Year ſail'd from *London* to *Gibraltar* and *Georgia* †; being appointed Miniſter of *Frederica* in that Province, and after a few Months Stay returned thro' *Ireland* to *England* for Prieſts Orders, ‖ being ordained only a Deacon before.

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† His *two firſt Journals.* ‖ *Letter* to the *Prebendary* of *St. Paul's.*

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The *Year following* we were yet more surpriz'd to hear of his preaching the *Doctrines* of the *Martyrs* and *other Reformers*, which were the same our *Fore-Fathers* brought over hither: Particularly the great Doctrines of *Original Sin*, of *Regeneration by the* DIVINE SPIRIT, *Justification by Faith only*, &c. and this with amazing Assiduity Power and Success: which extraordinary Appearance, especially in the *Church* of *England*, together with the vast Multitudes of People that flock'd to hear him, drew our Attention to every Thing that was published concerning him.

The *latter End* of *this Year* he left *England*, being presented by the Honourable *Trustees* of *Georgia* to the Living at *Savanna*: and arrived at *Philadelphia* the second of *November*, preached there on *Lord's-Day* and *every Day in the Week* after. *November* 8th, began to preach from the Court-House Gallery about *six* at Night to near *six Thousand* People, who stood in awful Silence to hear him; and so *every Night* 'till *Lord's-Day* Evening. *November* 12th, He set out for *New-York*: Where he arrived two Days after, and there also preach'd with great Power and Efficacy.† An *Account* of which, with some more particular Description of his *Person* and *Doctrines*, were drawn up by an ingenious Gentleman, and publish'd in the *New-England Journal* ‖, from which we select the *following Passages*:

THE Rev. Mr. *Whitefield* arrived at the City of *New-York* on Wednesday the 14th Instant, a little before Night. The next Day in the *Afternoon* he preached in the Fields to many *Hundreds* of People.

Among the Hearers, the Person who gives this Account, was one. I fear Curiosity was the Motive that led me and many others into that Assembly. I had read two or three of Mr. *Whitefield*'s Sermons and Part of his Journal, and from thence had obtained a settled Opinion, that he was a good Man. Thus far was I prejudiced in his Favour. But then having heard of much Opposition, and many Clamours against him, I tho't it possible that he might have carried Matters too far.---That some *Enthusiasm* might have mix'd itself with his Piety, and that his Zeal might have exceeded

† Several *New-England Journals*. ‖ No. [illegible]

his Knowledge.----With theſe Prepoſſeſſions I went into the Fields; when I came there, I ſaw a great Number of People, conſiſting of *Chriſtians* of all Denominations, ſome *Jews*, and a few, I believe, that had *no Religion* at all. When Mr. *Whitefield* came to the Place before deſigned, which was a little Eminence on the ſide of a Hill, he ſtood ſtill & beckned with his Hand, and diſpos'd the Multitude upon the Deſcent, before, and on each ſide of him. He then *prayed moſt excellently*, in the ſame Manner (I gueſs) that the firſt Miniſters of the *Chriſtian Church* prayed, before they were ſhackled with Forms. The Aſſembly ſoon appeared to be divided into two Companies, the one of which I conſidered under the Name of *GOD's Church*, and the other the *Devil's Chappel*. The *firſt* were collected round the Miniſter, and were very ſerious and attentive. The *laſt* had placed themſelves in the Skirts of the Aſſembly, and ſpent moſt of their Time in giggling, ſcoffing, talking and laughing. I believe the Miniſter ſaw them, for in his Sermon, obſerving the Cowardice and Shamefacedneſs of *Chriſtians* in Chriſt's Cauſe, he pointed towards *this* Aſſembly, and reproached the *former* with the Boldneſs and Zeal with which the Devil's Vaſſals ſerve him. Towards the laſt Prayer, the whole Aſſembly appeared more united, and all became huſh'd and ſtill; a ſolemn Awe and Reverence appeared in the Faces of moſt, a mighty Energy attended the Word. I heard and felt ſomething aſtoniſhing and ſurpriſing, but, I confeſs, I was not at that Time fully rid of my Scruples. But as I tho't I ſaw a viſible Preſence of GOD with Mr. *Whitefield*, I kept my Doubts to my ſelf.

Under this Frame of Mind, I went to hear him in the *Evening* at the *Preſbyterian Church*, where he expounded to above *two Thouſand* People within & without Doors. I never in my Life, ſaw ſo attentive an Audience: Mr. *Whitefield* ſpake as one having Authority: All he ſaid was *Demonſtration*, *Life* and *Power!* The Peoples Eyes and Ears hung on his Lips. They greedily devour'd every Word. I came Home aſtoniſhed! Every Scruple vaniſhed; I never ſaw nor heard the like; and I ſaid within my ſelf, *Surely God is with this Man of a Truth.* He preach'd and expounded in this Manner *twice every Day* for *four Days*, and his *Evening Aſſemblies* were continually increaſing.

(*To be continued.*)

THE

Christian History;

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

Saturday JANUARY 12. 1744. § N°. 98.

Accounts of the Reverend Mr. Whitefield *continued.*

ON *Sunday Morning* at *eight* o'Clock, his Congregation conſiſted of about *fifteen Hundred* People: But at *Night ſeveral Thouſands* came together to hear him; and the Place being too ſtrait for them, many were forced to go away, and ſome ('tis ſaid) with Tears lamented their Diſappointment. After Sermon he left *New-York* at Ten at Night, to fulfil a Promiſe that he had made to preach at *Elizabeth Town*, at 11 A. M. the next Day.

Mr. *Whitefield* was born at *Gloucester* ('tis ſaid) in the Month of *December*, 1714. He obſerves in his *Journal*, that he was baptized at the Font of one of the Churches in that City, on the 25th Day of that Month. He was bred up in the Boſom of the *Church of England*, and educated at *Oxford*. There he commenced *Batchelor of Arts*. He was ordained *Prieſt*, according to the Orders of the *Church of England*, on the 14th of *January* laſt, which was almoſt as ſoon as it could be, by the Canons of the Church, he being then but little more than *twenty-four Years* old. He is a Man of a middle Stature, of a ſlender Body, of a fair Complexion, and of a comely Appearance. He is of a ſprightly chearful Temper, acts and moves with great Agility and Life. The Endowments of his Mind are very uncommon; his Wit is quick and peircing; his Imagination lively and florid; and as far as I can diſcern, both are under the Direction of an exact and ſolid Judgment. He has a moſt ready Memory, and I think, ſpeaks entirely without Notes. He has a clear and muſical Voice, and a wonderful Command of it. He uſes much Geſture, but with great Propriety: Every *Accent*

of his Voice, every *Motion* of his Body, *speaks*, and both are natural and unaffected. If his Delivery is the Product of Art, 'tis certainly the Perfection of it, for it is entirely concealed. He has a great Mastery of Words, but studies *much Plainness of Speech.*

His *Doctrine* is right STERLING, I mean, perfectly agreeable to the *Articles* of the *Church of England*, to which he frequently appeals for the Truth of it. He loudly proclaims all Men by Nature to be *under Sin* and obnoxious to the Wrath and Curse of God. He maintains the *absolute Necessity* of *supernatural Grace*, to bring Men out of this State. He asserts the *Righteousness of Christ* to be the alone Cause of the Justification of a Sinner; that this is received by *Faith*; that this Faith is the Gift of God; that where Faith is wrought, it brings the Sinner under the deepest Sense of his Guilt and Unworthiness to the Footstool of Sovereign Grace, to accept of Mercy, as the free Gift of God, *only* for Christ's Sake. He denies that *good Works* have any Share in our *Justification*; That indeed they do *justify our Faith*, and *necessarily flow from it*, as Streams from the Fountain; but *Christ's external Righteousness imputed to us*, and his *inherent Righteousness wrought in us*, is the only Cause of Man's Salvation. He asserts the *absolute Necessity* of the *New-Birth*; where a Principle of *new Life* is ingenerated in the Heart of Man, and an entire Change is produced in the Temper and Disposition of the Soul: That this *new Production* is solely the *Work* of God's blessed Spirit. That wherever it is wrought, it is a permanent and abiding Principle, and that the Gates of Hell shall never prevail against it. He asserts, That the *special Influence* and *Indwelling* of the *Spirit*, was not peculiar to the first *Christians*, but that it is the common Priviledge of Believers, in all Ages of the Church. That the *Holy Spirit* is the Author of the Sanctification & Comfort of all God's People. And that *even in these Days*, if any Man hath not the *Spirit* of *Christ*, he is none of his. That to many of his Hearers, he fear'd he spake in an unknown Tongue. He acknowledged that he preached *great Mysteries*, but true Christians knew what he meant, and that all his Hearers must be brought to understand them if ever they are saved. These are some of those Doctrines that have been attended with such mighty Power in this City! This is the Doctrine of the *Church of England!* *This is the Faith*

Faith of it's Martyrs! This they ſealed with their Blood! Notwithſtanding that ſo many in our Days have departed from it.

He ſpeaks much the Language of the New-Teſtament; and has an admirable Faculty in explaining the Scriptures. He ſtrikes out of them ſuch *Lights*, and *unveils* thoſe Excellencies which ſurprize his Hearers, when he expounds them. He expreſſes the higheſt Love and Concern for the Souls of Men; and ſpeaks of Chriſt with the moſt affectionate Appropriation.---My *Maſter!* My *Lord!* He is no Enemy to the innocent Freedoms and Liberties of the Goſpel. Nor affects Singularity in indifferent Things. He ſpends not his Zeal in Trifles: he ſays, the Kingdom of GOD conſiſts not in *Meats* and *Drinks*, but in *Righteouſneſs and Peace, and Joy in the Holy Ghoſt.* He Breathes a moſt Catholick Spirit! He Prays moſt earneſtly, That God would deſtroy all that *Bigotry* and *Party Zeal*, that has divided Chriſtians. He ſuppoſes ſome of Chriſt's Flock are to be found under every Denomination. He upbraids the Uncharitableneſs of thoſe, that confine the Church to their own Communion. He profeſſes a moſt ſincere Love to all them that love our Lord Jeſus Chriſt in Sincerity. He declares, that he has no Deſign to make a Party in Religion. That his whole View in Preaching the Goſpel is to *bring Men to Chriſt*, to deliver them from their *falſe Confidences*, to raiſe them from their *dead Formalities*, to revive primitive Chriſtianity among them; and if he can obtain this End he will leave them to their Liberty, and they may go to what Church, and worſhip God in what Form they like beſt."

This Account of Mr. *Whitefield* excited an earneſt Deſire in many pious People among us, to ſee and hear him. But we were inform'd ſoon after, of his having preach'd eight Times at *New-York*, & at ſeveral Places in his Return to *Philadelphia*, of his arriving there, *Nov.* 23. preaching twice every Day in the Church to crouded Aſſemblies of People: & that, at his Farewell Sermon *Nov.* 28. a Multitude computed at not leſs than *Ten Thouſand*, attended in the Fields, that next Day he left the City to paſs thro' *Maryland*, *Virginia*, *North* and *South Carolina* to *Georgia*.

After this we had a brief Account, of his ‖ travelling and preaching thro' thofe Countries, and beginning the Orphan-Houfe at *Savannah* in *Georgia*.

In

‖ The following hiftorical Paffage relating to the Occafion, &c. of his Itinerancy, extracted from a Letter of his to the Rev. Mr. *Church*, Prebendary of St. *Pauls*, *London*, we think proper to infert here, *viz.*

" I wifh every *Non-refident* Minifter in *England* could give " as good an Account of their *Non-Refidence* as I of my " *Abfence* from *Savannah*.---To fatisfy you *Rev. Sir*, I will " acquaint you with the whole---When I firft went abroad, " I was appointed to be Minifter of *Frederica*---But upon " my Arrival in *Georgia*, finding there was no Minifter at " *Savannah*, and no Place of Worfhip at *Frederica*; by the " Advice of Magiftrates and People, I continued at *Savan-* " *nah* teaching publickly and from Houfe to Houfe, and " catechiting the Children Day by Day, during the whole " Time of my Continuance at *Georgia*; except about a " Fortnight, in which I went to *Frederica*, to vifit the Peo- " ple, and to fee about building a Church, for which I had " given *fifty Pounds* out of fome Money I had collected, and " of which I have given the public an Account. In about " four Months I came over to *England*, to receive Prieft's " Orders, and collect Money for building an Orphan- " Houfe --- At the Requeft of many, the honourable Trufiees " prefented me to the Living of *Savannah*. I accepted it, " but refufed the Stipend of *Fifty Pounds* per Annum, which " they generoufly offered me.---Neither did I put them to " any Expence during my Sta. in *England*, where I thought " it my Duty to abide 'till I had collected a fufficient Sum " wherewith to begin an Orphan-Houfe; tho' I fhould have " left *England* fooner, had I not been prevented by the Em- " bargo. However I was more eafy, becaufe the honourable " Trufiees, I knew had fent over another Minifter foon " after I left the Colony.---Upon my fecond Arrival at " *Georgia*, finding the Cafe of the Orphan-Houfe, and " the Cafe of the Parifh too great a Talk for me, I imme- " diately wrote over to the honourable Trufiees to provide " another Minifter.

" In

In *April* 1740, we had an Account of his Arrival again at *Philadelphia*, of his preaching there and in the neighbouring Places, when theCongregations were greatly affected, of his fetting out for *New-York*, and his intending to return from thence to *Philadelphia*, and thence to *Georgia*, before he came to *Boston*; where he deſigned God willing to be in *July* or *Auguſt*.

An Account of the Fruits of his fervent Miniſtry in theſe Places, we had in a Letter of his to a Friend in *England*, dated at the City of *New-Brunſwick* in *New-Jerſey*: as follows.

' A Fortnight ago, after a ſhort Paſſage of *ten* Days I
' landed at *Pennſylvania*,and have had thePleaſure of ſeeing
' and hearing that my poorEndeavours for promotingChriſt's
' Kingdom when here laſt were not in vain in the Lord.----
' I cannot well tell you how many come to me labouring un-
' der the deepeſt Convictions and ſeemingly truly deſirous
' of finding Reſt in Jeſus Chriſt, ſeveral have received him
' into their Hearts by Faith, and have not only Righteouſ-
' neſs and Peace, but alſo Joy in the Holy Ghoſt.

" In the mean while as moſt of my Pariſhioners were in
" Debt or ready to leave the Colony for Want of being em-
" ployed, and as I believed erecting an Orphan-Houſe,
" would be the beſt Thing I cou'd do for them and their
" Poſterity, I thought it my Duty from Time to Time to
" anſwer the Invitations that were ſent me to preach Chriſt
" Jeſus in ſeveral Parts of *America*, and to raiſe farther Col-
" lection towards carrying on theOrphanHouſe. TheLord
" ſtirred up many to be ready to diſtribute & willing to com-
" municate on this Occaſion. I always came home fur-
" niſhed with Proviſions andMoney, moſt of which was ex-
" pended among the People,and by thisMeans the northern
" Part of theColony almoſt entirely ſubſiſted for a conſider-
" able Time.---This was aſſerted not very long ago before
" the honourable Houſe of Commons.--And now *Sir*, judge
" you, whether my *Non-Reſidence* was any Thing like the
" *Non-Reſidence* of moſt of the *Engliſh*Clergy. When I was
" abſent from my Pariſhioners, I was not loitering or living
" at Eaſe, but preaching Chriſt Jeſus and begging for them
" and theirs &c."

In

' In ſhort, the Word has run and been glorified---I daily
' receive freſh & moſt importunate Invitations to preach in
' all the Countries round about, &c.

Some Weeks before his Arrival here came out a Sermon of the Rev. Mr. *Smith* of *Charleſtown, South-Carolina*, on the Character and Preaching of Mr. *Whitefield* there, with a Preface by the Rev. Dr. *Colman* and Mr. *Cooper* of *Boſton*; from which we ſhall extract ſome Paſſages.

The PREFACE.

" The following Diſcourſe was enclos'd to us by our dear Brother the worthy *Author* of it; and we have read it with high Pleaſure & Satisfaction. The Deſign is ſufficiently intimated in the *Title-Page*. It is indeed a Sermon of an *extraordinary Nature*. To give, from the Pulpit, the perſonal and miniſterial Character of a *living Preacher*, is very unuſual, or, perhaps, altogether *new*. But *ſo is the Occaſion*----And the Diſcourſe muſt be look'd upon to be *Apologetical* rather than *Encomiaſtic*. The manifeſt Deſign is to ſupport the *Cauſe* by vindicating the *Man*; not a private and party Cauſe, but that of *primitive Piety* and *catholic Chriſtianity*; the Cauſe of *Chriſt* and *Truth*, if the peculiar Doctrines of the Goſpel, the aſſerting and clearing whereof was the *Glory of the Reformation*, may be ſo called: A Cauſe *this* in which *Zeal* is certainly a *Virtue!*

As to the Reverend Mr. *Whitefield*, the Perſon refer'd to and nam'd, He is the Wonder of the Age; and no one Man more employs the Pens, and fills up the Converſation of People, than he does at this Day: None more admir'd and applauded by ſome, contemn'd and reproach'd by others: The common Lot of the moſt excellent Men the World has ever had to ſhow!

While ſo many others are ſpeaking and publiſhing their Sentiments concerning him with all Freedom, Mr. *Smith* tho't himſelf not precluded. He has had as much Opportunity as moſt, to inform himſelf concerning Mr. *Whitefield's Doctrine, Manner of Life, Purpoſe, Faith, Charity, Long-ſuffering, Patience, Perſecutions*, and *Afflictions* which have *come unto him*: And *what he has ſeen and heard, that declares he unto us*; and we receive his Teſtimony, becauſe we know him to be a Gentleman of good Senſe and ſtrict Veracity; and alſo free from *enthuſiaſtick Impreſſions*, unleſs ſerious Religion and experimental Piety are ſo call'd, as we have melancholy Occaſion,

ſion to obſerve they often are. There appear to us plain Marks of Sincerity and Impartiality in the following Account. And the ſame Things have been reported to us by other Reverend Brethren, of the like Character, whom we know and correſpend with, in Places which Mr. *Whitefield* has viſited and preached in.

And as to his Thoughts reſpecting *the Views of Providence in raiſing up Men of this Stamp and Spirit in our Day*, he expreſſes them with great Modeſty and Caution, and we can't but apprehend they are countenanced from *Scripture*, *Reaſon*, and *Obſervation*.

When God is about to carry on Salvation Work with any remarkable Succeſs, he will raiſe up ſuitable Inſtruments to work by. He will form and ſpirit Men for great and extraordinary Undertakings, when he has any great and extraordinary Purpoſes to ſerve.

Thus when God's Time for that great and good Work of building the *ſecond Temple* was come, *Joſhua* and others were animated to undertake it; and though they were *Men wondred at*, for the Warmth of their Zeal and the Boldneſs of their Enterprize; that in the Face of ſo many Oppoſers and Difficulties, they ſhould undertake to rebuild the *Holy City* and the *Temple*; yet they were raiſed above all Diſcouragements, and ſtood firm againſt all Oppoſition, being fortified with a ſpecial Promiſe of the *Meſſiah*, in whoſe Strength, and by whoſe Influence, they ſhould be ſucceſsfully carried on in their Work. *Hear now, O Joſhua the High Prieſt, Thou and thy Fellows that ſit before thee; for they are Men wondred at: For I will bring forth my Servant the* BRANCH. *Behold, the Stone that I have laid before* Joſhua: *Upon one Stone ſhall be ſeven Eyes. I will engrave the Engraving thereof, ſaith the Lord of Hoſts; and I will remove the Iniquity of that Land in one Day.**

So when the *Goſpel Church* was to be ſet up in the World, and the *Gentile Nations* to be converted to the Knowledge and Faith of Jeſus, a dozen poor illiterate Fiſhermen, were *endued with Power from on High*, and ſent forth *to open their Eyes, to turn them from Darkneſs to Light, and from the Power of Satan unto God.* And in them was fulfilled that which is written, † *Out of the Mouth of Babes and Sucklings*

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* *Zech.* iii. 8, 9. † Pſal. viii. 2.

laſt

haſt thou ordained Strength, becauſe of thine Enemies; that thou mighteſt ſtill the Enemy and the Avenger.

And when the *Church was overſpread with Popiſh Darkneſs, Superſtition and Idolatry*, and the Romiſh Tyranny was at it's very Heighth*, it pleaſed God to inlighten ſome *Eccleſiaſticks* gradually in theKnowledge of his Truth, and then animate and aſſiſt them to lay open the Errors and Corruptions of Popery, and boldly to aſſert and maintain the pure Truths of the Goſpel. Of this Number were ZUINGLIUS in *Switzerland*, and LUTHER in *Germany*: Names that will be had *in everlaſting Remembrance* in the Records of the Church.

The reſolute Oppoſition that was made againſt them, and the Contempt that was pour'd upon them, inſtead of cooling *inflam'd* their Courage. The further *Search* they made into theDepth of thoſeCorruptions that had overſpread theChurch the more *Light* ſtill broke in upon them. They found its Doctrines poiſon'd with Hereſy, and its Worſhip corrupted with Superſtition and Idolatry; and *Chriſtianity* grown very like to *Paganiſm*. Under this Conviction they loudly call'd upon all that had any Concern for their Souls *to go out of Babylon*, as they would not *be Partakers of her Plagues*. And Multitudes of People were influenced by their Preaching and Writing, to renounce the Roman Doctrines and Superſtitions; and many of the Princes of *Europe* too were inclin'd to favour and fall in with the REFORMATION.

As for LUTHER in particular, he was a wondrous Man, and the almighty Power of God was eminently manifeſted in him. When he firſt appear'd, "What could be expected from a poor *Fryar*, creeping out of a *Cloiſter?* He was adviſ'd by his Friends to get into his *Cell* again, and to ply his Prayers, and not venture upon ſo hazardous an Undertaking as to preach againſt the *Pope*, or attempt ſo impoſſible a Work as the *Reformation.*" But, *not by Might, nor Power, but by my Spirit, ſaith the Lord of Hoſts.* --- This *ſingle inconſiderable Man* was more than a Match for the Powers of *Rome*, and was inſtrumental to produce one of the greateſt Changes the World has ever had to marvel at.

(*The Remainder in our next.*)

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* In the 16th Century.

THE

Chriſtian Hiſtory;

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

Saturday JANUARY 19. 1744. § N°. 99.

Accounts of the Reverend Mr. Whitefield *continued.*

AND when it pleaſes God *to renew the Face of Religion*; when primitive Chriſtianity, and the Power of Godlineſs, ſhall be reviv'd in the *reforming Churches*; when the Profeſſors of the Goſpel ſhall be recover'd from the *falſe Principles* they have embrac'd, rais'd above thoſe *dead Formalities* they have ſo long reſted in, and awaken'd out of that *Lethargy* they are fallen into; when theſe expected *Times of Reformation* ſhall come on, is it not reaſonable to ſuppoſe God will raiſe up thoſe to effect it, whom he will furniſh with a good Meaſure of the *primitive apoſtolick Spirit*; whoſe Hearts ſhall be inflam'd with a burning Zeal for the Honour of the Redeemer, and Love to theSouls of Men; and who ſhall therefore be willing to deny themſelves in thoſe Things which are dear to the moſt; ſhall not ſcruple to go out of the *common Road*, to ſpread the Triumphs of the Goſpel, and fetch in Souls to Jeſus Chriſt, and will not be diſcouraged by any Oppoſition they may meet with? Conſidering the preſent State of Things in the Chriſtian World, how can we expect any great Change for the better, but in a Way that ſhall be extraordinary?

And if there is any Appearance of ſuch a Work at any Time, or in any Places, ſurely we ſhould take Care not to ſlight and undervalue it; much leſs ſhould we reproach and cenſure it, or thoſe who are us'd as Inſtruments in it; but, on the contrary, we ſhould rejoice in it, ſo far as it ſeems to be from Heaven, and further it with our Prayers, as thoſe who are *waiting for the Kingdom of God.*

We would therefore beſpeak the Prayers of *the faithful in Chriſt Jeſus*, into whoſe Hands theſe Papers may come, both for our dear Brother the *Author of this Diſcourſe*; who is with great Zeal contending for ſome important Points of *the Faith once delivered to the Saints*, againſt ſome who openly oppoſe them, and labouring to promote *practical Godlineſs*, in the Place where divine Providence has appointed his preſent Station; that he may be aſſiſted and ſucceeded in all his faithful Services for the Redeemer's Kingdom: And alſo for the Reverend Mr. *Whitefield*, that he may (as he has well expreſs'd himſelf in ſome of his Letters to us) "*be kept humble and dependent* on our dear Lord Jeſus;" be preſerv'd in his Travels, ſtrengthen'd to his uncommon Labours, and fortified againſt all Oppoſition: That *Satan* (who can't but have a peculiar Enmity at thoſe who ſo ſet themſelves againſt his Kingdom) may never *get Advantage of him*, to the Blemiſh or Hindrance of the great and good Work which we hope is begun and going on: That God would *cauſe him always to triumph in Chriſt*, while he *makes manifeſt the Savour of his Knowledge by him in every Place*, and uſes him as an Inſtrument to bring back many wandring *Sheep to the Shepherd and Biſhop of their Souls*: And very particularly that his purpoſed coming to *us*, may be with as *full a Bleſſing of the Goſpel of Chriſt* as other Places have experienc'd, and *much more abundant, by the Will* and Grace *of* our God!

Boſton, N. E. BENJAMIN COLMAN
June 7. 1740. WILLIAM COOPER.

Extracts from Mr. Smith's SERMON *on the Character &c. of Mr.* Whitefield.

Others have freely ſpoken their Sentiments, & I have heard the *Defaming* as well as the *Applauſe* of *many*, *I ſaid therefore I will anſwer alſo for my Part*; *I alſo will ſhew my Opinion.*

1. I ſhall give you my Opinion of the Doctrines he inſiſted on among us; to ſpeak more generally, they were Doctrines I am of Opinion agreable to the Dictates of Reaſon, evidently founded upon Scripture, exactly correſpondent with the Articles of the Eſtabliſhment, of great Uſe and Neceſſity in forming the Chriſtian Life; which I had early imbibed from the beſt Writers and Syſtems.----

To be particular,

One of the Doctrines, which he has hardly paſs'd over in Silence in any ſingle Diſcourſe, is that of ORIGINAL SIN.

By

By which, I mean nothing less then th Imputatic n of *Adam's* first Sin to *all* his Posterity by *ordinary* Generation; which Imputation is the Resultance of his being constituted to act for them in the extensiveCharacter of a *legal Representative*; the Consequence of which is that *inherent Corruption of Nature* and those *sinful Propensions* we are now born with into the World.---

Another Doctrine, we have lately had in the warmest Language impress'd upon us, is that *Pauline* one of JUSTIFICATION BY FAITH ALONE. And here you will remember, how the *Preacher* vindicated himself from all Suspicions of *Antinomian Error*: For while he earnestly contended for our Justification as the *free Gift of God*, by Faith alone, in the Blood of Christ, he took special Care to guard against the Abuse of it, and asserted that good Works were the necessary Fruits and Evidences of true Faith.

REGENERATION was another great Doctrine insisted on: hardly a single Sermon but he mentioned it, sometimes more than twice; and one, and perhaps the best of his Discourses was *ex professo* on this Subject.

Another Doctrine nearly allied to this, was warmly insisted on, *viz.* The IMPRESSIONS, or which was the Preachers own Phrase, *inward Feelings* of the SPIRIT. And here you remember, how he guarded against the invidious Censure of assuming the Character of an *Apostle*. He renounc'd all Pretensions to the extraordinary Powers and Signs of Apostleship. He also allowe l these *Feelings* of the Spirit were not in everyPerson or at allTimes in the *same Degree*, & that tho' a *full Assurance* were *attainable*, yet not of absolute *Necessity* to the *Being* of a Christian--- Only he asserted that we *might feel* the *Spirit* of *God* in his *sanctifying* & living Impressions and witnessing with our Spirits. And what is there in this but what is agreeable to *Reason*! How can we be *led by the Spirit* or have *Joy in the Holy Ghost* without some sensible Perception of it! Can I at any Time *feel* my Soul in sacred Raptures, burning with the Love of God and Christ, and all my best Passions alive: Can I feel a secret Pleasure in the Word, Ordinances and Communion with God: Can I tast the Powers of theWorld to come: Can I feel the Threatnings of God impress'd upon my Conscience: or Promises of Paradise working upon my Hopes: Can I groan under the Burthen of my Corruptions, or exult in

the Liberty of Spirit I may have in a calm and retired Hour, in the meditation of my Pardon and of Heaven and Immortality. And yet this Doctrine of *feeling the Spirit* be ridicul'd in an Age of Infidelity.---This is a Doctrine, I have been acquainted with these many Years--You have heard me preach it Scores of Times, tho' perhaps clothed in other Expressions.--And however derided by some, I hope always to have *Enthusiasm* enough to maintain that the *Spirit* of *God* may be *felt*.

"To conclude, all the *Doctrines* now mention'd are *primitive*, *protestant*, *puritannick* Ones; which our good Fore-Fathers *Conformists* and *Dissenters* fill'd their Writings with, and as Dr. WATTS has well observ'd they fill'd Heaven apace, for God was with them."

Yet all that Reverence with which I heard these Doctrines from the Mouth of our Preacher cou'd not win my Approbation of some few *harsher* Expressions which dropt from his Lips. These in my Opinion may be pronounced *Failings*; but such as often attend a *warm Zeal* for Orthodoxy in Matters of the last Importance, &c. are found interwoven with the brightest Characters.

I shall next give you my Opinion of the MANNER of his Preaching.

He appear'd to me, in all Discourses, very deeply affected and impress'd in his own Heart. How did that burn within him, when he spake of the Things touching *the King!* With what a Flow of Words did he speak to us upon the great Concern of our Souls! In what a flaming Light did he set out *Eternity* before us! How earnestly did he press *Christ* upon us! How close strong and pungent were his *Applications* to the Conscience; mingling *Light* and *Heat*, darting the Arrows of *the Almighty* at the Heart of Sinners, while he pour'd in the Balm on the Wounds of the Contrite! How bold and courageous did he look? He was no Flatterer. *He taught the Way of God in Truth, and regarded not the Persons of Men*, the *politest*, and the most *polite* of our Vices he struck at, the most *fashionable* Entertainments; regardless of every ones Presence but *his* in whose Name he spake.

I shall now shew my Opinion of his personal Character.

While he preaches up Faith alone in our Justification before God, he is careful to maintain good Works. These Things the Grace of God teaches us. And how much of this

this Doctrine has he transcribed into his Life! How rich has he been in all good Works! What an eminent Pattern of Piety towards God! How holy and unblameable in all Conversation & Godliness! How season'd, how much to the Use of edifying all his Discourses! How naturally does he turn them to Religion! How much is he given to Devotion himself, and how does he labour to excite it in others!

'Tis indisputable with me that he affects no *Party* in Religion, nor sets himself at the Head of any. He is not bigotted to the lesser Rites and Forms of Religion, while zealous enough in all its Essentials. He professes Love to *good Men* of *every Denomination*. His Heart seems set upon doing Good. He goes about his great Master's Work with Diligence and Application, and with such Chearfulness as would make one in Love with a Life of Religion. He is Proof against Reproach and Invective. When he is reviled he revileth not again; but prays heartily for all his Enemies.

He renders to all their Due, while zealous for the Things of God is a Friend to *Cæsar*.---And for *Charity* as it consists in *Compassion* and Acts of *Beneficence* we have few Men like minded. Had he been under any criminal Influence of a mercenary Temper; had he collected Monies for *himself* in his Journies, under the Pretext of doing it for the Poor as he was *slanderously* reported, he had certainly a fair Opportunity to enrich himself. But *we have seen*; and plain Fact cannot be denied, that he casts all into the *Treasury*, and serves the Tables of the Poor with it.---*Strolling* and *Vagabond Orphans* without *Father* and without *Mother*, without *Purse* and without *Friend*, he seeks out, picks up, and adopts into his Family. He is now building Accommodations, and laying the best Foundation for their *Support* and *Maintenance*.

I now proceed to give my Opinion what *Views* PROVIDENCE may have in raising up Men of *this Stamp*.

And this I desire to do with all Humility and Modesty.

I pretend to no Spirit of Prophecy, and can only *conjecture*, and offer the Result of *Observation*, *Reason*, and the usual *Tendencies* of Things, corroborated by the great Promises scattered up and down in our Bibles.

Now we are none of us ignorant, how far the primitive Spirit of Christianity has sunk into a meer Form of Godliness: Irreligion has been rushing in like a Flood: The dearest and most obvious Doctrines of the Bible fallen into low Contempt:

Contempt: The Principles and Syſtems of our *pious Fathers* have been more and more exploded. And now God ſeems to have reviv'd the ancient Spirit and Doctrines. He is raiſing up of our young Men with Zeal and Courage to ſtem the Torrent. They have preached with ſuch *Fire, Aſſiduity* and *Succeſs*, ſuch ſolemn Awe have they ſtruck upon their Hearers! Such deep Convictions have their Sermons produced: ſo much have they rous'd and kindled the Zeal of *Miniſters* and *People*: ſo intrepidly do they puſh thro' all Oppoſition: It looks as if ſome happy Period were opening, &c."

By ſuch Accounts as theſe many Miniſters and People were excited to deſire his Aſſiſtance in carrying on that Revival of Religion, which ſome Years before was begun in ſome Parts of our Land, and were prepared to embrace him.

Some Account of the late Revival of Religion in Boſton, *by the Rev. Mr.* Prince, *one of the Paſtors of the* South Church.

To the Publiſher of the CHRISTIAN HISTORY.

IT is I hope for the Glory of GOD and the public Good, that I have drawn up the *following Narrative* of the *late Revival* of Religion *here*, according to the beſt of my Remembrance.

And that the Grace and Power of GOD may appear the more illuſtrious, it ſeems fit to give a brief and *previous Hiſtory* of the general State of Religion here, even from my returning hither in 1717, after above eight Years travelling abroad, to the Time of this Revival at the End of 1740.

On my ſaid Return, there were *five congregational Churches* ſettled with Paſtors in this Town; tho' now they are increaſed to *five* more. The Paſtors were Dr. *Increaſe* and *Cotton Mather* of the *North* Church; Mr. *Wadſworth* with Mr. *Foxcroft* choſen his Colleague of the *Old* Church; Mr. *Coleman* and *Cooper* of the Church in Brattle-Street; Mr. *Sewall* of the *South* Church; and Mr. *Webb* of the *New North*: All moſt happily agreeing in *the Doctrines of Grace*, as laid down in the *ſhorter* and *larger Catechiſms* and *Confeſſion of Faith*, drawn out of SCRIPTURE by the venerable *Aſſembly of Divines* at *Weſtminſter*, as well as the *Confeſſion of Faith* agreed

agreed to by our *New-England Synods*, and almoſt the ſame with the other. And this *Town* and *Country* were in great Tranquility both civil and religious. But tho' there were many bright Examples of Piety in every Seat and Order; yet there was a general Complaint among the *pious* and *elderly* Perſons, of the *great Decay of Godlineſs* in the Lives and Converſations of People both in the Town and Land, from what they had ſeen in the Days of their Fathers. There was ſcarce a *Prayer* made in Public by the *elder* Miniſters without ſome heavy Lamentation of this Decay: In their *Sermons* alſo they frequently mourn'd it: And the *younger* Miniſters commonly follow'd their Example therein.

Soon after my Arrival I was call'd to preach to the *South Church*: And in 1718, ordained their Co-Paſtor with my dear Claſs-Mate the Rev. Mr. *Sewall*, who had been ordain'd to that Office about *five Years* before.

In the *Spring* of 1721, the *eight Miniſters* who carried on the *public Lecture*, taking into Conſideration the lamentable Defect of Piety among our *young* People, agreed to preach a *Courſe of Sermons* at the *Lecture* to them. The Audiences were conſiderably crowded: And while the *Word* of GOD was loudly ſounding, he lifted up his awful *Rod*, by ſending the *Small-Pox* into the Town, which began to ſpread to our general Conſternation: Scarce a *Quarter* of the People being thought to have had it; and none of the numerous Youth under *eighteen Years* of Age, it being ſo many Years ſince that fatal Peſtilence had prevail'd among us. The Sermons were quickly printed, with another added by the venerable Dr. *Increaſe Mather*, for further Benefit. Many of the *younger* People eſpecially were then greatly awakened: And many Hundreds of them quickly after ſwept into Eternity.

In the *Spring* of 1722, the Diſtemper left us: But ſo little reformed were the ſurviving *Youth*, that at the *End* of the *Summer* the Paſtors agreed to move their Churches to keep in each ſucceſſively *a Day of Prayer and Faſting* to *aſk of* GOD *the Effuſion of his* HOLY SPIRIT, *particularly on the riſing Generation*. And the Churches readily receiv'd the Motion.

But tho' a Solemnity appeared on many, yet it pleaſed the holy GOD to humble us and ſparingly to give the Bleſſing.

And tho' in the *Spring* of 1726, in an awakening View of the deplorable Decay of *Family-Religion*, as a principal Source of all other Decays, the *Paſtors* went into a *Courſe of public Lectures* on that important Subject; yet they had the further

Sorrow

Sorrow to ſee thoſe Lectures too thinly attended to expect much Benefit from them. *

(*To be continued.*)

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* The ſeveral Subjects were theſe.
Dr. *C. Mather.* Job 8. 6. on Houſhold Piety in general.
Mr. *Colman.* 2 Sam. 6. 20. on Family-*Worſhip.*
Mr. *Thacher.* Gen. 18. 19. on Family-*Inſtruction.*
Mr. *Sewall.* 1 Sam. 3. 13. on Family-*Government.*
Mr. *Prince.* Lev. 23. 3. on Family-*Sabbatizing.*
Mr. *Webb.* Pſal. 101. 2. on Family-*Example.*
Mr. *Cooper.* Ezek. 16. 20. on improving the *Covenant* relating to Children.
Mr. *Foxcroft.* Col. 3. 18, 19. on *Conjugal* Duties.
Mr. *Checkley.* Col. 3. 20, 22--24. on the Duties of *Children* and *Servants.*
Mr. *Waldron.* Prov. 14. 11. the *Character* and *Doom* of wicked Houſes.
Mr. *Gee.* Eccl. 7. 14. Family *Providences*, eſpecially *afflictive* improved.

AS ſome People are diſpleas'd with the following Paſſage in the Account we gave of Mr. *Whitefield*, in Pag. 336. *viz.* " At Dr. *Colman's* Deſire and the Conſent of the Church on the Lord's-Day after his Arrival he adminiſtered to them the holy Communion," we ſhall briefly recite the Facts upon which this Account was founded. The Dr. having ſuch an Opinion of the Catholick Spirit of his Church, like his own, had deſir'd Mr. *Whitefield* to adminiſter for him: and conformable to a common Practice of getting other Miniſters to join in the Adminiſtration, he thought it unneceſſary in a *formal* Manner to aſk the Conſent of the Church, & having plainly intimated his Intention in his Prayer after Sermon, on their coming to the Communion Table, only addreſs'd them in ſuch Terms as theſe--- *The Rev. Mr.* Whitefield *being providentially with us, I have aſk'd him to adminiſter the Ordinance.* And the Dr. ſays, that by the Countenances of the People, it ſeem'd to him to be univerſally agreeable to them. And no Objection being made, it was conſtructed by our Informers that the Church conſented to it; and which we think was conſtructed juſtly. However, we leave to every Reader's Judgment.

THE

Christian History;

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

Saturday JANUARY 26. 1744,5 .§ N°. 100.

Accounts of the Revival of Religion in Boston; *continued.*

BUT after all our Endeavours, both our Security and Degeneracy seem'd in general to grow, 'till the *Night after* the *Lord's-Day October.* 29. 1727; when the glorious GOD arose and fearfully shook the Earth through all these Countries. By terrible Things in Righteousness he began to answer us, as the GOD of our Salvation.

On the *next Morning* a very full Assembly met at the *North Church* for the proper Exercises on so extraordinary an Occasion. At *Five* in the *Evening* a crowded Concourse assembled at the *Old Church*: And Multitudes unable to get in, immediately flow'd to the *South*, and in a few Minutes fill'd that also. At Lieutenant-Governor *Dummer's* Motion, who was then our Commander in Chief, the *Thursday* of the same Week was kept as a Day of *extraordinary Fasting and Prayer* in all the Churches in *Boston*; not meerly to intreat for sparing Mercy, but also to implore the Grace and Spirit of GOD to come down and help us to a sincere Repentance and returning to him. And as the Houses of public Worship were greatly crowded, the People were very attentive.

The *Ministers* endeavoured to set in with this extraordinary and awakening *Work* of GOD in Nature, and to preach his *Word* in the most awakening Manner; to show the People the vast Difference between *Conviction* and *Conversion*, between a forced Reformation either in Acts of Piety, Justice, Charity; or Sobriety, by the meer Power of Fear, and a genuine Change of the very Frame and Relish of the Heart by the supernatural Efficacy of the HOLY SPIRIT; to lead them

them on to true Converſion and unfeined Faith in CHRIST, and to guard them againſt deceiving themſelves.

In all our Congregations, many ſeem'd to be awakened and reformed: And profeſſing Repentance of their Sins and Faith in Chriſt, enter'd into ſolemn Covenant with God, and came into full Communion with our ſeveral Churches. In ours, within *eight Months* after, were about *Eighty* added to our *Communicants*. But then comparatively few of theſe applied to me to diſcourſe about their Souls 'till they came to offer themſelves to the Communion, or afterwards: The moſt of thoſe who came to me ſeem'd to have paſſed through their Convictions before their coming to converſe with me about approaching to the *Lord's Table*: tho' I doubt not but conſiderable Numbers were at that Time ſavingly converted.

However the Goodneſs of many ſeem'd as the Morning Cloud and early Dew which quickly paſſes away. A ſpiritual Slumber ſeem'd ſoon to ſeize the Generality; even the wiſe as well as fooliſh Virgins. And tho' in 1729, the *Small Pox* came into Town and prevail'd again; yet in a few Months left us, both unawakened, ungrateful, unreformed. The HOLY SPIRIT awfully withheld his Influence in convincing and converting Sinners, and enlivening others. In *three* or *four Years* we rather grew to a greater Declenſion than ever: And ſo alarm'd were the *Paſtors* of the Town with the diſmal View, that in the *Summer* of 1734, they agreed to propoſe another *Courſe* of *Days of Prayer & Faſting* among our ſeveral Congregations; *To humble ourſelves before* GOD *for our Unfruitfulneſs under the Means of Grace, and to aſk the Effuſion of his* SPIRIT *to revive the Power of Godlineſs among us*: which our People readily complied with and obſerved.

And tho' the ſovereign GOD was pleaſed to give us now and then a Sprinkling, for which his Name be praiſed; yet the parching Drought continued, and he made us wait for a larger Effuſion.

In *this Year* the terrible *Threat-Diſtemper* broke out and ſpread among the *Youth* in the *eaſterly Parts* of this Country, and deſtroyed Multitudes. In ſome Towns it cut off almoſt all the *Children*. The *next Year* came into *Boſton*, and began to deſtroy & ſtrike us with a general Awe: but gently treated us, and the next Year left us; to melt our Hearts into a grateful

grateful Repentance. And yet we generally seem'd to grow more stupid and hard than ever.

About *this Time* indeed, *viz.* 1735, there was a most remarkable *Revival of Religion* in the *westerly Parts* of the Country: Not only at *Northampton*, but also in about *twelve* other Congregations in the *County* of *Hampshire*, and in about *fourteen* others in the neighbouring *Colony* of *Connecticut*. And the solemn Rumour of that surprizing Work of God resounding through the Country, was a special Means of exciting great Thoughtfulness of Heart in many irreligious People; and great Joy in others, both in the View of what the mighty Power and Grace of God had wrought, and in the hopeful Prospect that this blessed Work begun would go on and spread throughout the Land. And as this excited the *extraordinary Prayers* of many; so it seem'd to *prepare the Way* in divers Places for that *more extensive Revival* of Religion which in *five Years* after followed. But in the mean while the general Decay of Piety seem'd to increase among us in *Boston*. And for the Congregation I preach to; tho' for *several Years* some few offer'd themselves to our Communion, yet but few came to me in Concern about their Souls before. And so I perceive it was in others: And I remember some of the Ministers were wont to express themselves as greatly discouraged with the growing Declension both in Principle and Practice, especially among the *young Generation*.

From the Year 1738, we had receiv'd Accounts of the Rev. Mr. *Whitefield*, as a very pious young Minister of the *Church* of *England*, rising up in the Spirit of the *Reformers*, and preaching *their Doctrines* both in *England* and then in *America*, with surprizing Power and Success which rais'd Desires in great Numbers among us to see and hear him. And having receiv'd Invitations to come hither; he from *Georgia* and *South-Carolina* arrived at *Rhode-Island* on Lord's-Day, *Sept.* 14. 1740, and the Thursday Evening after came to *Boston*.

Next Day in the Afternoon Dr. *Sewall* & I made him a Visit: found several Ministers and other Gentlemen of the Town with him, and that Dr. *Colman* and Mr. *Cooper* had engag'd him to preach this Afternoon in their House of public Worship: and in about an Hour we went to the Place which quickly crowded with two or three Thousand People. He began with a short and fervent Prayer: and after singing, took his Text from *Luke* xvii. 2 Gave us a plain, weighty

regular Discourse: representing that all our Learning and Morality will never save us; and without an experimental Knowledge of God in CHRIST we must perish in Hell for ever.--- He spake as became the Oracles of GOD in Demonstration of the Spirit and of Power. And especially when he came to his Application, he address'd himself to the Audience in such a tender, earnest and moving Manner, exciting us to come and be acquainted with the dear REDEEMER, as melted the Assembly into Tears.

Next Morning, at Dr. *Sewall*'s & my Desire, he preach'd at the *South Church*, to further Acceptance.

He spake with a mighty Sense of GOD, Eternity, the Immortality and Preciousness of the Souls of his Hearers, of their originial Corruption, and of the extream Danger the unregenerate are in; with the Nature and absolute Necessity of Regeneration by the HOLY GHOST; and of believing in CHRIST, in order to our Pardon, Justification, yeilding an acceptable Obedience and obtaining Salvation from Hell and an Entrance into Heaven. His Doctrine was plainly that of the *Reformers*: Declaring against putting our *good Works* or *Morality* in the Room of *Christ's Righteousness*, or their having any Hand in our Justification, or being indeed pleasing to GOD while we are totally unsanctified, acting from corrupt Principles, and unreconciled Enemies to him: Which occasion'd some to Mistake him as if he oppos'd *Morality*. But he insisted on it, that the *Tree* of the *Heart* is by original Sin exceedingly corrupted, and must be made good by *Regeneration*, that so the *Fruits* proceeding from it may be good likewise: that where the *Heart* is renewed, it ought and will be careful to maintain *good Works*; that if any be not habitually so careful, who think themselves renewed, they deceive their own Souls: and even the most improv'd in Holiness, as well as others, must intirely depend on the *Righteousness of Christ* for the Acceptance of their Persons and Services. And tho' now and then he dropped some Expressions that were not so accurate and guarded as we shou'd expect from aged and long studied Ministers; yet I had the Satisfaction to observe his Readiness with great Modesty and Thankfulness to receive Correction as soon as offered.

In short, he was a most importunate Wooer of Souls to come to CHRIST for the Enjoyment of him, and all his

Benefits.

Benefits. He diſtinctly applied his Exhortations to the *elderly* People, the *Middle-aged*, the *Young*, the *Indians* and *Negroes*; and had a moſt winning Way of addreſſing them. He affectionately pray'd for our Magiſtrates, Miniſters, Colleges Candidates for the Miniſtry, and Churches as well People in general: and before he left us he in a public & moving Manner obſerv'd to the People, how ſorry he was to hear that the religious Aſſemblies, eſpecially on *Lectures*, had been ſo thin, exhorted them earneſtly to a more general Attendance on our publick Miniſtrations for the Time to come, & told them how glad he ſhould be to hear of the ſame.

Multitudes were greatly affected and many awakened with his lively Miniſtry. Tho' he preached *every Day* the Houſes were exceedingly crowded: but when he preached in the Common, a vaſter Number attended: And almoſt every Evening the Houſe where he lodg'd was thronged, to hear his Prayers and Counſels.

Upon Invitation he alſo preached in ſeveral neighbouring Towns; travelled and preached as far as *York*, above *ſeventy Miles* northeaſt of *Boſton*; returned hither; gave us his farewel affectionate Sermon Lord's-Day Evening *Octob.* 12. *Next Morning* left us; travelled Weſtward to *Northampton*; thence thro' *Connecticut*, *New-York* and *New-Jerſey* to *Philadelphia*, and thence ſailed to *South-Carolina*. And as far as I could then ſee or learn, he parted in the general Eſteem and Love both of Miniſters and People: And this ſeem'd to continue 'till the *Journal* of his Travels in *New-England* came abroad, wherein ſome Paſſages offended many, & occaſioned their Reflections on him.

But upon Mr. *Whitefield*'s leaving us, great Numbers in this Town were ſo happily concerned about their Souls, as we had never ſeen any Thing like it before, except at the Time of the general Earthquake: * And their Deſires excited

* Tho' People were *then* generally frighted and many awakened to ſuch a Senſe of their Duty as to offer themſelves to our *Communion*; yet very few came to me *then* under deep Convictions of their *unconverted* and *loſt* Condition, in Compariſon of what came *now*. Nor did thoſe who came to me *then*, come ſo much with the Enquiry, *What ſhall we do to be ſaved*, as to ſignify they had ſuch a Senſe of their Duty to come to the *Lord's Table* that they dare not ſtay away any longer.

cited to hear their Miniſters more than ever: So that our Aſſemblies both on *Lectures* and *Sabbaths* were ſurprizingly increaſed, and now the People wanted to hear us oftener. In Conſideration of which a *public Lecture* was propoſed to be ſet up at Dr. *Colman*'s Church, near the midſt of the Town, on *every Tueſday Evening*.

Lord's-Day Afternoon *Oct.* 19, public Notice was there given of the propoſed *Lecture* to be on the *Tueſday-Evening* following: which the religious People in general receiv'd with ſo much Joy, that when the Evening came, the Houſe ſeem'd to be crowded as much as if Mr. *Whitefield* was there. It was the firſt ſtated Evening Lecture in theſe Parts of the World: And the venerable Dr. *Colman* began it with a moſt ſuitable and moving Sermon; forthwith printed. The Title whereof is this:

'Souls flying to JESUS CHRIST pleaſant and admirable
'to behold: A Sermon preach'd at the opening an *Evening*
'*Lecture* in *Brattle-Street Boſton*, *Tueſday October* 21. 1740.
'By Dr. *Colman*: To a very crowded Audience: And
'printed at the Deſire of many.'

And thus the Dr. began the Sermon ---

Iſai. LX. 8. *Who are theſe that fly as a Cloud, and as the Doves to their Windows?*

'It is a pleaſant and wondrous Thing, to ſee Souls flying
'to JESUS CHRIST, to the Means of Grace and Salvation
'which he has ordained and ſanctified, and into his Church.
'If this were not the proper and natural Senſe of the *Pro-*
'*phet*'s Words, I would not have choſe them for the Open-
'ing the preſent *Lecture*.

'Our *dear People*, Your *Miniſters* have with Pleaſure
'ſeen you in the Weeks paſt, Old and Young, Parents and
'Children, Maſters and Servants, High and Low, Rich and
'Poor together, gathering and paſſing as *Clouds* in our
'Streets, and as *Doves* on the Wing in Flocks flying to the
'Doors and Windows of our Places of Worſhip; and ho-
'vering about the ſame, thoſe that could not get in.

'The *Fame* of a ſingular fervent and *holy Youth*, and ex-
'traordinary Servant and Miniſter of JESUS CHRIST,
'(who makes his *Angels Spirit*, and his *Miniſters a Flame of*
'*Fire*) had prepar'd you for his *Viſit*; and with raiſed Ex-
'pectations we receiv'd him, even as an *Angel of* GOD for

JESUS

' JESUS sake; as the Apostle St. *Paul* was received by the
' Churches in *Galatia*.

' God gave him a wonderful *Manner of Entrance* among
' us, just as in other Places before us, among the *Brethren*
' of our Denomination; and we were sometimes *melted* to-
' gether in Tears, Ministers and People, Parents and Chil-
' dren, under the commanding *Addresses of Love* to his
' *Saviour* and our *Souls*. We led you with a visible Pleasure
' in our Faces to the solemn and great *Assemblies*, and look'd
' on You there with great Satisfaction, in your uncommon
' Regards to the beloved *Servant of* CHRIST, for the
' *Truth's sake that dwelleth* in him, and the *Love of the Spirit*
' filling him, and reigning in his Ministrations to us.

' And now our beloved *Brethren and Sisters*, You and
' your *Children*, we are going to *prove*, confirm and increase,
' by the Will of GOD, the seeming good Dispositions begun
' or revived in You, toward CHRIST and his *Word*, in a
' just and reasonable pious Care and *Solicitude* for your
' Salvation.

' Mr. *Whitefield* once and again in his *Admonitions* to
' You, and also in his *fervent*, righteous and *effectual Pray-*
' *ers* for you (by the Will of GOD) led you into *this Trial*
' and Proof of your selves; --- " Whether when he was
' gone from us, you won'd *better attend* on the Ministry of
' your *own Pastors*, both on *Sabbaths* and *Lectures*? For
' he had *heard* (and it was but too *true*) that there had been
' a very great *Defect* in this Point among you before he
' came.--Some of your *Ministers* therefore now make a new
' *Tender* of themselves to you, in the Fear and Love of GOD,
' in this *new Lecture*, for the Service of your Souls, if you
' will encourage them by something of a *like Attendance*
' on it, as we have lately seen you give to the Word preach'd.
' ---We preach the same CHRIST, the same *Doctrines of*
' *Grace*, and *according to Godliness*, with the same Gospel
' *Motives* and Arguments, Applications to Conscience, and
' Supplications to GOD for You.---We would look on the
' *Fields*, and behold them *white* for the *Harvest*, and desire
' to *enter* into it; if by the Help of GOD we may *cherish* the
' Impressions made on any of your Souls, and carry them
' on, clinching the *Nails* driven by the *Hammer of Awakenings*
' that has been sent among us.---For though we are *Elder*
' *Ministers*, and have been many Years [illegible] in the
' Service

' Service of Souls, and *He* like *David* going against *Goliah*;
' in the Sight of the *Armies of Israel*, has been seen to be but
' a *Youth & Stripling*; yet are we not unwilling or ashamed
' to come and serve *after Him*, in the *Battles* of our LORD,
' and in the *Victories* of his Grace.--- You have seen, as it
' were, a young *Elias*, or the *Baptist* risen again, a *burning*
' *and a shining Light*, and you were *willing for the Season to*
' *rejoyce in his Light and Heat*: May *we* now *preach* and *you*
' *hear* for the *future* with more Life & Spirit, Diligence and
' Constancy; and by the Will of GOD with new *Success*.---
' But we mean not, *Brethren*, at *this Lecture* only, but on
' *every* Sabbath and *every* Lecture in the Town; and more
' particularly on the public *Thursday Lecture*; which has
' been shamefully neglected by the *Town*.

' To come then to my *Text*, which I acknowledge the
' late *Concourse* to the Word among us, has led me to chuse.
' I wou'd now look round on the *present Assembly*, and look
' back on our *past* Assemblies; and say to You,----

" *Who are these that fly as a Cloud, and as the Doves to*
" *their Windows?*

The *Tuesday Evening* after, the Rev. Dr. *Sewall* preach'd the *Lecture* in the same Place; and the House was then also greatly crowded with attentive Hearers: and so it continued to be on these Lectures for many Months after.

Upon the Rev. Mr. *Gilbert Tennent*'s coming and preaching here, the People appear'd to be yet much more awaken'd about their Souls than before. He came, I think, on Saturday *Dec.* 13, this Year: Preach'd at the *New-North* on both the Parts of the following Day; as also on *Monday* in the Afternoon, when I first heard him, and there was a great Assembly.

He did not indeed at first come up to my Expectation; but afterwards exceeded it. In private Converse with him, I found him to be a Man of considerable Parts and Learning; free, gentle, condescending: and from his own various Experience, reading the most noted Writers on experimental Divinity, as well as the Scriptures, and conversing with many who had been awakened by his Ministry in *New-Jersey*, where he then lived; He seem'd to have as deep an Acquaintance with the experimental Part of Religion as any I have convers'd with; And his Preaching was as *searching* and *rousing* as ever I heard.

(To be continued.)

THE

Christian History;

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

Saturday FEBRUARY 2. 1744,5. § Nº. 101.

Accounts of the Revival of Religion in Boston, *continued.*

HE seem'd to have no Regard to please the Eyes of his Hearers with agreeable Gesture, nor their Ears with Delivery, nor their Fancy with Language; but to aim directly at their *Hearts* and *Consciences*, to lay open their ruinous Delusions, shew them their numerous, secret, hypocritical Shifts in Religion, and drive them out of every deceitful Refuge wherein they made themselves easy, with the Form of Godliness without the Power. And many who were pleased in a good Conceit of themselves before, now found, to their great Distress, they were only self-deceived Hypocrites. And tho' while the Discovery was making, some at first raged, as they have owned to me and others; yet in the Progress of the Discovery many were forced to submit; and then the Power of GOD so broke and humbled them, that they wanted a further and even a thorough Discovery; they went to hear him, that the secret Corruptions and Delusions of their Hearts might be more discovered; and the more *searching* the Sermon, the more acceptable it was to their anxious Minds.

From the terrible and deep Convictions he had passed thro' in his own Soul, he seem'd to have such a lively View of the divine Majesty, the Spirituality, Purity, Extensiveness, and Strictness of his Law; with his glorious Holiness, and Displeasure at Sin, his Justice, Truth and Power in punishing the Damned; that the very Terrors of GOD seem'd to rise in his Mind afresh, when he display'd and brandish'd them in the Eyes of unreconciled Sinners. And tho' some could not bear the Representation, and avoided his Preaching; yet

the *Arrows* of *Conviction*, by his Miniſtry, ſeem'd ſo deeply to pierce the Hearts of others, and even ſome of the moſt ſtubborn Sinners, as to make them fall down at the Feet of CHRIST, and yield a lowly Submiſſion to him.

And here I cannot but obſerve, that thoſe who call theſe *Convictions* by the Name of religious *Frights* or *Fears*, and then aſcribe them to the meer *natural* or *mechanical Influence* of *terrible Words*, *Sounds* and *Geſtures*, *moving Tones*, or *boiſterous Ways* of *ſpeaking*, appear to me to be not ſufficiently acquainted with the Subjects of this Work, as carried on in the Town in general, or with the Nature of their Convictions; or at leaſt as carried on among the People I have converſed with. For I have had awakened People of every Aſſembly of the congregational and preſbyterian Way in Town, in conſiderable Numbers repairing to me from Time to Time; and from their various and repeated Narratives ſhall ſhow the Difference.

I don't remember any *crying out*, or *falling down*, or *fainting*, either under Mr. *Whitefield*'s or Mr. *Tennent*'s Miniſtry all the while they were here; tho' many, both Women and Men, both thoſe who had been vicious, and thoſe who had been moral, yea, ſome Religious and Learned, as well as Unlearned, were in great Concern of Soul. But as Dr. *Colman* well expreſs'd it in his Letter of *November* 23. 1741.

'We have ſeen little of thoſe Extreams or ſuppoſed Blemiſhes of this Work in *Boſton*, but much of the bleſſed Fruits of it have fallen to our Share. GOD has ſpoken to us in a more ſoft and calm Wind; and we have neither had thoſe *Outcries* and *Faintings* in our *Aſſemblies*, which have diſturbed the Worſhip in many Places; nor yet thoſe Manifeſtations of *Joy inexpreſſible*, which now fill ſome of our *Eaſtern Parts*.' ‡

As to Mr. *Whitefield*'s Preaching --- It was, in the *Manner*, moving, earneſt, winning, melting: But the mechanical Influence of this, according to the uſual Operations of mechanical Powers, in two or three Days expired, with many in two or three Hours; and I believe with the moſt

‡ His Letter at the End of Mr. *Edwards*'s Sermon, of *the diſtinguiſhing Marks of a Work of the* SPIRIT of GOD, printed at *London* in 1742.

as

as ſoon as the Sound was over, or they got out of the Houſe, or in the firſt Converſation they fell into. But with the *Manner* of his Preaching, wherein he appear'd to be in earneſt, he deliver'd *thoſe vital Truths* which animated all our Martyrs, made them triumph in Flames, and led his Hearers into the View of that *vital, inward, active Piety* which is the meer Effect of the mighty and ſupernatural Operation of a divine Power on the Souls of Men; which only will ſupport and carry through the ſharpeſt Trials, and make meet for the Inheritance of the Saints in Light. His chief and earneſt Deſires and Labours appeared to be the ſame with the Apoſtle *Paul* for the viſible Saints at *Epheſus*; viz. that they *might know* (i. e. by Experience) *what is the exceeding Greatneſs of his Power* (i. e. the Power of GOD) *to us-ward who believe, according to the working of his mighty Power which he wrought in* CHRIST *when he raiſed him from the Dead.* Eph. 1. And they were theſe Things, and this Sort of Preaching with ſurprizing Fervency that the HOLY SPIRIT was pleaſed to uſe as Means to make many ſenſible they knew nothing of theſe mighty Operations, nor of theſe vital Principles within them; but that with *Simon Magus*, who was a viſible Believer and Profeſſor of CHRIST and his Religion, they were *in the Gall of Bitterneſs, and in the Bond of Iniquity*; i. e. in the State, Pollution, Guilt and Power of Sin, which is inexpreſſibly more diſagreable to the holy GOD than the moſt bitter Gall to Men, and will be Bitterneſs to them, without a mighty Change, in the latter End.

It was by ſuch Means as theſe, that the HOLY SPIRIT ſeized and awakened the Conſciences of many; and when the mechanical Influence on the animal Paſſions ceaſed, ſtill continued theſe Convictions, not only for many *Days*, but *Weeks* and *Months* after the Sound was over; yea, *to this very Day* with ſome; while they excited *others* to an earneſt and perſevering Application to JESUS for his SPIRIT to quicken them, till they came to an hopeful Perception of his quickening Influence in them; and while in *others* the ſovereign and offended SPIRIT leaving off to ſtrive, theſe Convictions in their Conſciences, the Effects thereof, have either ſooner or later died away.

As to Mr. *Tennent*'s Preaching --- It was frequently both *terrible* and *ſearching*. It was often for *Matter* juſtly *terrible*, as he according to the inſpired Oracles exhibited the

dreadful Holineſs, Juſtice, Law, Threatnings, Truth, Power, Majeſty of God; and his Anger with rebellious, impenitent, unbelieving and chriſtleſs Sinners; the awful Danger they were every Moment in of being ſtruck down to Hell, and being damned for ever; with the amazing Miſeries of that Place of Torment. But his Exhibitions both for *Matter* and *Manner* fell inconceivably below the Reality: And tho' this terrible Preaching may ſtrongly work on the animal Paſſions and frighten the Hearers, rouze the Soul, and prepare the Way for terrible Convictions; yet thoſe meer animal *Terrors*, and theſe *Convictions* are quite different Things.

Nothing is more obvious than for People to be greatly *terrified* with the Apprehenſions of GOD, Eternity and Hell, and yet have *no Convictions*.

As in *Old England* & *New* I have been a conſtant Preacher and Obſerver of the religious State of thoſe who heard me, for above *thirty Years*; they have paſſed under many Scores of moſt dreadful *Tempeſts* of *Thunder* and *Lightening*: wherein, as the *Pſalmiſt* repreſents, 'the Voice of the LORD was 'upon the Waters, the GOD of Glory thundered, the Voice 'of the LORD was powerful, the Voice of the LORD was 'full of Majeſty; the Voice of the LORD broke the Cedars, 'divided the Flames of Fire, ſhook the Wilderneſs, & (in the 'darkeſt Night) diſcovered the Foreſts'. Yea, even ſince the Revival, *viz.* On *Friday* Night *July* 30. 1742. at the *Lecture* in the *South Church*, near nine o'Clock, being very dark, there came on a very terrible Storm of *Thunder* and *Lightening*: And juſt as the Bleſſing was given, an amazing Clap broke over the Church with piercing Repetitions, which ſet many a ſhrieking, and the whole Aſſembly into great Conſternation: GOD then appeared 'terrible out of his high 'Places; they heard attentively the Noiſe of his Voice, and 'the Sound that went out of his Mouth; he directed it un-'der the whole Heaven, and his Lightening to the Ends of 'the Earth; after it a Voice roared, he thundered marve-'louſly with his Voice: and at this the Hearts of many (as '*Elihu*'s) trembled, and were moved out of their Places' for near two Hours together. And yet in all theſe Diſplays of the Majeſty of GOD, and terrifying Apprehenſions of Danger of ſudden Deſtruction, neither in *this* ſurprizing Night, nor in all the Courſe of *thirty Years* have I ſcarce known any by ſuch Kinds of Terrors brought under genu-

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ine Convictions. And what *Minister* has a Voice like God, and who can thunder like Him?

So on Lord's-Day *June* 3d last, in our Time of publick Worship in the Forenoon, when we had been about a Quarter of an Hour in Prayer, the mighty Power of God came on with a surprizing Roar and Earthquake; which made the House with all the Galleries to rock and tremble, with such a grating Noise as if the Bricks were moving out of their Places to come down and bury us: which exceedingly disturb'd the Congregation, excited the Shricks of many, put many on flying out, and the Generality in Motion. But tho' many were greatly terrified, yet in a *Day* or *two* their *Terrors* seem'd to vanish, and I know of but two or three seized by *Convictions* on this awful Occasion.

No! *Conviction* is quite another Sort of a Thing. It is the Work of the Spirit of God, a sovereign, free and almighty Agent; wherein he gives the sinful Soul such a clear and lively View of the Glory of the divine Sovereignty, Omnipresence, Holiness, Justice, Truth and Power; the Extensiveness, Spirituality and Strictness of his *Law*, the binding Nature, Efficacy and Dreadfulness of his *Curses*; the Multitude and Heinousness of its *Sins* both of Commission and Omission; the horrible Vileness, Wickedness, Perverseness and Hypocrisy of the *Heart*, with its utter *Impotence* either rightly to repent, or believe in Christ, or change itself: so that it sees itself in a lost, *undone* and perishing State; without the least Degree of *Worthiness* to recommend it to the holy and righteous God, and the least Degree of *Strength* to help itself out of this Condition. These Discoveries are made by Means of some *revealed Truths*, either in the *Reading*, *Hearing* or *Remembrance*: when in the *Hearing*, sometimes by Words of Terror, and sometimes by Words of Tenderness: And the Holy Spirit with such internal Evidence and Power so applies them to the Conscience, that they become as *sharp Arrows* piercing into the *Heart*, wounding, paining and sticking in it, when all the mechanical Impressions of frightful Sounds are over, sometimes for *many Days*, *Weeks* and *Months*, if not *Years* together; until this divine Agent, by these and other Convictions, agreeable to his inspired *Word*, intirely subdues the Soul to Christ; or being ungratefully treated, withdraws his convincing Influence,

fluence, and leaves the Heart and Conscience to greater and more dangerous Hardness and Stupidity than ever.

Such were the *Convictions* wrought in *many Hundreds* in this Town by Mr. *Tennent's searching* Ministry: And such was the Case of those *many Scores* of several other Congregations as well as mine, who came to me and others for Direction under them. ‡ And indeed by all their Converse I found, it was not so much the *Terror* as the *searching* Nature of his Ministry, that was the principal Means of their *Conviction*. It was not meerly, nor so much his laying open the *Terrors* of the Law and Wrath of God, or Damnation of Hell; (for this they could pretty well bear, as long as they hoped these belonged not to them, or they could easily avoid them;) as his laying open their many vain and secret *Shifts* and *Refuges*, *counterfeit Resemblances* of Grace, *delusive* and *damning Hopes*, their utter *Impotence*, and impending Danger of Destruction: whereby they found all their Hopes and Refuges of Lies to fail them, and themselves exposed to eternal Ruin, unable to help themselves, and in a lost Condition. This *searching* Preaching was both the *suitable* and principal *Means* of their *Conviction*: Tho' 'tis most evident, the *most proper Means* are utterly *insufficient*; and wholly depend on the *sovereign Will* of God, to put forth his *Power* and apply them by this or that Instrument, on this or that Person, at this or that Season, in this or that Way or Manner; with these or those permitted Circumstances, Infirmities, Corruptions, Errors, Agencies, Oppositions; and to what Degree, Duration and Event he pleases.

A remarkable Instance of *Conviction* also, has been sometimes under the Ministry of the Rev. Mr. *Edwards* of *Northampton*: A Preacher of a low and moderate Voice, a natural Way of Delivery; and without any Agitation of Body, or any Thing else in the Manner to excite Attention; except his habitual and great *Solemnity*, looking and

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‡ The same Kind of *searching* Preaching by *our own Ministers* and *others*, I also observed was the most successful Means of bringing People into powerful *Convictions*, or clear and awakening Views of their *sinful* and *lost* Condition, and their absolute *Need* of Christ to *find* and *save* them.

speaking

ſpeaking as in the P[redacted] of God, and with a weighty Senſe of the Matter delivered. And on the other Hand, I have known ſeveral very worthy Miniſters of loud and rouzing Voices; and yet to their great Sorrow the Generality of their People, for a long Courſe of Years aſleep in deep Security. It is juſt as the HOLY SPIRIT pleaſes, to hide Occaſions of Pride from Man: And if Mr. *Tennent* was to come here again and preach more rouzingly than ever, it may be, *not one* Soul would come under *Conviction* by him.

On Monday *March* 2. 1740,1. Mr. *Tennent* preach'd his farewel Sermon to the People of *Boſton*, from *Acts* xi. 23. to an Auditory extreamly crowded, very attentive and much affected, in Dr. *Colman*'s Houſe of Worſhip. It was an affectionate Parting, and as great Numbers of all Conditions and Ages appear'd awakened by him, there ſeem'd to be a general Sadneſs at his going away.

Tho' it was natural for 'em to reſort abundantly to *him* by whom it pleas'd the ſovereign God chiefly to awaken them, for Advice in their Soul Concerns; yet while he was here, many repair'd to *their Miniſters* alſo, and many more and oftener when he was gone. Mr. *Tennent*'s Miniſtry, with the various Caſes of thoſe reſorting to us, excited us to treat more largely of the Workings of the SPIRIT of Grace, as a SPIRIT of *Conviction* and *Converſion*, *Conſolation* and *Edification* in the Souls of Men, agreeable to the *Holy Scriptures*, and the common Experiences of true Believers.

And now was ſuch a Time as we never knew. The Rev. Mr. *Cooper* was won't to ſay, that more came to him in *one Week* in deep Concern about their Souls, than in the whole *twenty-four Years* of his preceeding Miniſtry. I can alſo ſay the ſame as to the Numbers who repaired to *me*. By Mr. *Cooper*'s Letter to his Friend in *Scotland*, it appears, he has had about *ſix Hundred* different Perſons in *three Months* Time: And Mr. *Webb* informs me, he has had in the ſame Space above a *Thouſand*.

Agreeable to the numerous *Bills* of the Awakened put up in publick, ſometimes riſing to the Number of *Sixty* at once, there repaired to us both *Boys* and *Girls*, *young Men* and *Women*, *Indians* and *Negroes*, *Heads of Families*, *aged* Perſons; thoſe who had been in *full Communion* and going on in a Courſe of Religion *many Years*. And that *Light* repreſented were; a blind Mind, a vile and hard Heart, and ſome

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under a deep Senſe thereof; ſome under great Temptations; ſome in great Concern for their Souls; ſome in great Diſtreſs of Mind for Fear of being unconverted; others for Fear they had been all along building on a Righteouſneſs of their own, and were ſtill in the Gall of Bitterneſs and Bond of Iniquity. Some under ſlighty, others under ſtrong *Convictions* of their Sins and Sinfulneſs, Guilt and Condemnation, the Wrath and Curſe of God upon them, their Impotence and Miſery; ſome for a long Time, even for *ſeveral Months* under theſe Convictions: ſome fearing leaſt the HOLY SPIRIT ſhould withdraw; others having quenched his Operations, were in great Diſtreſs leaſt he ſhould leave them for ever: Perſons *far advanced in Years* afraid of being left behind, while others were haſtening to the great REDEEMER.

Nor were the ſame Perſons ſatisfied with coming *once* or *twice*, as formerly, but again and again, I know not how often; complaining of their evil and curſed Hearts; of their paſt and preſent Unbelief, Pride, Hypocriſy, Perfidiouſneſs, Contempt of Chriſt and God, and Alienation from them, their Love and Captivity to Sin, and utter Impotence to help themſelves, or even to believe on Chriſt, &c. renouncing every Degree of Worthineſs in and to ely condemning themſelves; greatly afraid of deceiving their own Souls; and earneſtly deſirous of being ſearch'd, diſcover'd and ſhown the true Way of Salvation.

Both *People* and *Miniſters* ſeem'd under a divine Influence to quicken each other. The People ſeem'd to have a renewed Taſte for thoſe *old* pious and experimental Writers, Mr. *Hooker*, *Shepard*, *Gurnal*, *William Guthrie*, *Joſeph Alein*, *Iſaac Ambroſe*, Dr. *Owen*, & others; as well as *later*-- ſuch as Mr. *Mead*, *Flavel*, *Shaw*, *Willard*, *Stoddard*, Dr. *Increaſe* and *Cotton Mather*, Mr. *Mather* of *Windſor*, Mr. *Beſſon*, &c. The *evangelical* Writings of theſe *deceaſed Authors*, as well as of *others alive*, both in *England*, *Scotland* and *New-England*, were now read with ſingular Pleaſure; ſome of them reprinted and in great Numbers quickly bought and ſtudied. And the more *Experimental* our Preaching was, like their's, the more 'twas reliſhed.

(*To be continued.*)

THE

Christian History;

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

Saturday FEBRUARY 9. 1744,5. § N°. 102.

Accounts of the Revival of Religion in Boston, *continued.*

THE People seem'd to love to hear us more than ever: The *Weekly Tuesday Evening Lectures* at the Church in *Brattle-Street* were much crowded and not sufficient: *April* 17. 1741, another *Lecture* was therefore opened every *Friday Evening* at the *South Church*; when a seasonable Discourse was given by the Rev. Dr. *Sewall* from *Job.* xvi. 8: And soon after, another *Lecture* every *Tuesday* and *Friday Evening* was opened at the *New-North*: three of the most capacious Houses of public Worship in Town; the least of which I suppose will hold *three Thousand* People. Besides the *ancient Lecture* every *Thursday Noon* at the Old *Church*; and other *Lectures* in other Churches.

Dr. *Sewall*'s Discourse, with three other excellent Sermons on the *same Text* were soon after published. In the *first* of which he says, Page 20. 'As more lately, we 'have receiv'd *good News* of this Kind from more distant 'Places upon thisContinent; so I can't but hope thatGod's 'sending *one* and *another* of his Servants among us who had 'been personally acquainted with these later wonderful 'Works of Grace, together with their very laborious and 'fervent Preaching, and the Ministry of others his Servants; 'has been bless'd to convince many of their Sins, & awaken 'them to a serious Concern about their Souls. Yea, it is 'hopeful that there are a Number converted, and brought

'Home to Christ. Let us give the Praise to the GOD of 'all Grace.' In the *second* he says, p. 66. 'To conclude, 'Let us with humble Thankfulness behold that *remarkable* '*Work of Grace* which I trust GOD is carrying on in this 'Town and other Places; and be encouraged to seek the 'Lord more earnestly, that his Kingdom may come with 'Power, by the more plentiful Effusions of his holy Spirit; 'and that the Lord would rebuke Satan in all his Attempts 'to *hinder* or *reproach* this Work, and *bruise him under our* '*Feet*. Let us bless GOD for his Spirit and Grace mani-'fested in and with *his Servants* that have preached the Gos-'pel among us, and for the great Success which has attended 'their painful Labours.' In the *fourth* he says, pag. last, 'And let such as are under good Impressions from the Spi-'rit, take Heed to themselves, and beware of Apostacy. O 'ponder those awful Words! *If any Man draw back, my* '*Soul shall have no Pleasure in him*, Heb. 10. 38. But if 'there should come *a falling away* respecting *some* that have 'promised fair, let us not be shaken in Mind as if *the main* '*Work* was not of GOD; nor take up an *evil Report* against 'it. Scripture and Experience warn us to fear and prepare 'for such a Trial.'

And in the *Preface* he says, 'It hath pleased the sovereign 'and gracious God, *in whose Hand our Times are*, to ordain 'that we should live under some peculiar Advantages for 'our precious Souls. For to the *ordinary Means*, we have 'super-added the Manifestation of the Spirit, in *extraordi-*'*nary Works* of Grace. We have lately heard glad Tidings 'from one Place and another, that many are enquiring the 'Way to *Zion*, with their Faces thitherward; and some 'are declaring what God hath done for their Souls. Yea, 'God hath brought this Work Home to our own Doors, 'and we hear *many* crying out, *What must we do to be saved!* 'And there are *a Number* hopefully rejoicing in God's Sal-'vation. Of such a Season as this it may well be said, *I* '*have heard thee in a Time accepted, and in the Day of Salva-*'*tion have I succoured thee: Behold, Now is the accepted Time;* '*Behold, Now is the Day of Salvation.* I hope God's Peo-'ple are reaping the Fruit of their Prayers, particularly on 'extraordinary Days of Fasting observ'd with an especial 'View to this great Blessing, the plentiful Effusion of the

'holy

'holy Spirit. O there's great Reason to fear that another
'like Season will never, never return upon you. O Sleeper!
'Awake, and hearken, there's a Noise, and a Shaking
'among the dry Bones. Some it may be of your own Ac-
'quaintance, secure like you a little while ago, are now in
'deep Concern, and can no longer relish those carnal Plea-
'sures in which you were Companions. Now, Destruction
'from God is a Terror to them, and they are fleeing from
'the Wrath to come. What a Reproof doth God give to
'your Stupidity in the Awakenings of others? And here,
'among you with whom the Spirit is striving at this Day,
'we behold *many* of our *young People*. O our Children!
'God is drawing nigh to you in a distinguishing Manner &c.'

Nor were the People satisfied with all these Lectures: But, as *private Societies* for *religious Exercises*, both of *younger* and *elder* Persons, both of *Males* and *Females* by themselves, in several Parts of the Town, now increased to a much greater Number than ever, *viz.* to *near* the Number of *Thirty*, meeting on *Lord's-Day*, *Monday*, *Wednesday* and *Thursday Evenings*; so the People were constantly employing the Ministers to pray and preach at those Societies, as also at many *private Houses* where no form'd Society met: And such Numbers flocked to hear us as greatly crowded them, as well as more than usually fill'd our Houses of publick Worship both on *Lord's-Days* and *Lectures*, especially Evening Lectures, for about a *Twelvemonth* after.

Some of our Ministers, to oblige the People, have sometimes preached in publick and private, at one House or another, even *every Evening*, except after Saturday, for *a Week together*: And the more we pray'd and preach'd, the more enlarged were our Hearts, and the more delightful the Employment. And O how many, how serious and attentive were our Hearers! How many *awakened* and *hopefully converted* by their Ministers! And how many of such added soon to our Churches, as we hope will be saved eternally? Scarce a Sermon seem'd to be preached without some good Impressions.

As to *the Church* to which I belong --- Within *six Months* from the End of *Jan.* 1740,1. were *Threescore* join'd to our *Communicants*: the greater Part of whom gave a more exact Account of the *Work* of the SPIRIT of GOD on their Souls in *Effectual Calling*, as described in the *Westminster Assembly's*

ſhorter Catechiſm, than I was wont to meet with before: Beſides *many others* I could not but have Charity for, who refrained from coming to the *Table* of CHRIST for want of a ſatisfying View of the Work of *Renovation* in them. Mr. *Tennent* being ſo exceeding ſtrict in cautioning People from running into *Churches*, taking the ſacred Covenant, and receiving the Lord's Supper the Seal thereof, 'till they had *ſaving Grace*; that diverſe brought to very hopeful Diſpoſitions, yea, ſome I doubt not, to embrace the SAVIOUR in all his Offices, were through Fear and Darkneſs kept from coming into full Communion. Or otherwiſe, many more I believe, would have enter'd; who had they the like Experiences *a Year before*, I doubt not would have readily offered themſelves, and we ſhould have as readily receiv'd them, and would *now*, as ſome of the moſt hopeful Chriſtians. So far did Mr. *Tennent*'s awakening Miniſtry ſhake their Hopes and hinder them, that thoſe whom I apprehended to be *thirſty*, and thought my ſelf obliged to encourage, I found the Impreſſions of his Preaching had diſcouraged.

Yea, ſome who had been in *full Communion* were made ſo ſuſpicious of themſelves, as to refrain partaking; and I had no ſmall Pains to remove their Scruples. For as to my own Opinion --- It ſeems to me, that *where there is a* Thirſt *for* CHRIST *and his* ſpiritual Benefits, *that* Thirſt *is raiſed by the* SPIRIT *of* CHRIST: *And in raiſing ſuch a* Thirſt, *he qualifies for them, ſhows his Readineſs to ſatiate it, invites, requires, and gives ſufficient Grounds for coming to him at theſe Pipes of living Waters; tho' we mayn't be ſure whether this* Thirſt *ariſes from a renewed Heart or no: And thither therefore ſhould we come with a humble Senſe of our Emptineſs and Unworthineſs, and with our thirſty Souls reaching forth to* HIM, *to receive from his open, offered and overflowing Fulneſs.* If I am miſtaken, I deſire to ſee it.

However, in many of theſe People, their *Convictions* in a Judgment of Charity, appeared by the ſame SPIRIT to be carried further than an awakening View of their Sins, their Sinfulneſs and Miſery; even to what the *Aſſembly's Catechiſm* agreeable to *Scripture*, calls an *enlightening their Minds in the Knowledge of* CHRIST, or clear, lively and attractive Views of his perfect Suitableneſs, All-ſufficiency and Willingneſs as the SON of GOD incarnate and *Mediator*, to receive them, and by his Merits, Interceſſion, Grace and Spirit to recon-

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cile them to the holy GOD, and ſave and make them compleatly and eternally holy and happy, tho' now the Chief of Sinners; And in ſuch Views as theſe he melted their frozen Hearts, *renewed their Wills*, overcome them with *Affection* to Him, and *perſwaded and enabled them to embrace Him* in his Perſon and all his Offices and Benefits *as offered in the Goſpel.*

By Dr. *Colman*'s Letter of *June* 8. 1741. it appears 'that in 1741, in *April*, there were *Nine* or *Ten*, and in 'May were *Nineteen* added to his Church: Among whom '(ſays the Doctor) were many of the rich and polite of our 'Sons and Daughters.' †

And the Rev. Mr. *Webb*, ſenior Paſtor of the *New North*, juſt now informs me, with Reſpect to his Church & People, in the following Words --- 'Admiſſions to *full Communion* of 'thoſe hopefully wrought upon in the late Day of Grace 'about *one Hundred and ſixty*: Of which *one Hundred and 'two* from *January* 1740,1 to 1741,2. Of the above-men-'tioned, *by far the greater Part* have ſince given hopeful 'Signs of ſaving Converſion. And *many more* give good 'Evidences of Grace; but for the Reaſons in your Account '[above] cannot be prevailed upon to come to the *Table* of 'the LORD.

In this Year 1741, the very Face of the *Town* ſeem'd to be ſtrangely altered. Some who had not been here ſince the *Fall before*, have told me their great Surprize at the Change in the general Look and Carriage of People, as ſoon as they landed. Even the *Negroes* & *Boys* in the Streets ſurprizingly left their uſual Rudeneſs: I knew many of theſe had been greatly affected, and now were form'd into *religious Societies.* And one of our worthy Gentlemen expreſſing his Wonder at the remarkable Change, inform'd me, that whereas he uſed with others on *Saturday Evenings* to viſit the *Taverns*, in order to clear them of Town Inhabitants, they were wont to find many there, and meet with Trouble to get them away; but *now* having gone at thoſe Seaſons again, he found them empty of all but Lodgers.

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† Preface to his Sermon of *Souls flying to* CHRIST. Printed at *London* in 1742.

Of

Of that Time the Rev. Dr. *Colman* justly writes to the Rev. Dr. *Watts* on *Sept.* 15. 1741, in the following Terms, ‡ 'Thanks be to GOD, in our Province the Impressions of 'Religion grow and increase in a happy, wise, sedate Man-'ner, such as gives a joyous Prospect relating to the next 'Generation, that our *young Ones* will be wise, grave, de-'vout Parents to their Children. I know not how to ad-'mire the pleasant, gracious *Work* of GOD: Our *Lectures* 'flourish, our *Sabbaths* are joyous, our *Churches* increase, 'our *Ministers* have new Life and Spirit in their Work.'

Of the same Time the Rev. Mr. *Cooper* also writes on *Nov.* 20. 1741, in his *noble Preface* to Mr. *Edwards's most excellent, solid, judicious and scriptural Performance*, as the venerable Mr. *Willison* of *Scotland* rightly stiles them --- in the following Manner --- 'I verily believe, in this our *Metropo-'lis*, there were the *last Winter* some *Thousands* under such 'religious Impressions as they never felt before. --- And as 'to the *Fruits* of this Work, (which we have been bid so 'often to wait for) blessed be GOD! so far as there has 'been Time for Observation they appear to be *abiding*. I 'don't mean, that none have lost their Impressions, or that 'there are no Instances of Hypocrisy and Apostacy. *Scrip-'ture* and *Experience* lead us to expect these at such a Season. 'It is to me Matter of Surprize and Thankfulness, that as 'yet there have been *no more*. But I mean, That a *great* 'Number of those who have been *awakened* are still seeking 'and striving to enter in at the strait Gate. *The most* of 'those who have been *thought to be converted*, continue to 'give Evidences of their being new Creatures, and seem to 'cleave to the LORD with full Purpose of Heart. To be 'sure *a new Face of Things continues* in *this Town*; tho' ma-'ny Circumstances concur to render such a Work not so 'observable here, as in smaller and distant Places. Many 'Things not becoming the *Profession of the Gospel* are in a 'Measure reformed. *Taverns*, *Dancing-Schools*, and such 'Meetings as have been call'd *Assemblies*, which have always 'prov'd unfriendly to serious Godliness, are much less fre-'quented. Many have reduc'd their *Dress* and *Apparel*, so

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‡ His *Letter* at the End of Mr. *Edwards's* aforesaid *Sermon*, printed at *London* in 1742.

'as to make them look more like the Followers of the hum-
'ble JESUS. And it has been both surprizing and pleasant
'to see how some younger People, and of that Sex too which
'is most fond of such Vanities, have put off the *Bravery of*
'*their Ornaments*, as the Effect and Indication of their seek-
'ing the inward Glories of *the King's Daughter*. Religion
'is now much more the Subject of Conversation at Friends
'Houses, than ever I knew it. The *Doctrines of Grace* are
'espous'd and relish'd. *Private religious Meetings* are greatly
'multiplied. --- The *publick Assemblies* (especially *Lectures*)
'are much better attended: And our *Auditories* were never
'so attentive and serious. There is indeed an extraordinary
'Appetite after *the sincere Milk of the Word*. It is more than
'a Twelvemonth since an *Evening-Lecture* was set up in
'this Town; there are now several; two constantly on
'*Tuesday* and *Friday-Evenings*; when some of our *most ca-*
'*pacious Houses* are well fill'd, with Hearers who by their
'Looks and Deportment seem to come to hear that their
'Souls might live. An Evening in GOD's Courts is now
'esteem'd better than many elsewhere. There is also great
'Resort to *Ministers* in *private*. Our Hands continue *full*
'*of Work*: And many Times we have more than we can
'discourse with distinctly and seperately---.'

Jan. 11. 1741,2. most of the *associate Pastors* of *this Town* agreed on a Course of *Days of Prayer* in their *several Churches*; as the Rev. Dr. *Sewall* well expresses it, in his *Sermon* on that Occasion preach'd in the *South Church*, *Feb.* 26. 1741,2.
'to bless the Name of GOD for spiritual Blessings already
'received in the *remarkable Revival* of *his Work* among *us*
'and in *many other Places*; to seek of GOD the more plentiful
'Effusion of his HOLY SPIRIT; that the LORD would pre-
'serve us and his People from every Thing that hath a Ten-
'dency to quench his SPIRIT and obstruct the Progress and
'Success of *his good Work*; and that it may go on and pros-
'per, 'till the whole Land shall be filled with the blessed
'Fruits of the SPIRIT.' And in his Sermon he says, 'We
'ought to praise the LORD that he has not left us without a
'Witness of his divine Power and Grace in the *wonderful*
'*Operations* of HIS SPIRIT in *our Times*. --- Let the *Success*
'which GOD hath of late given to the Ministers of the Word
'*above what we have known in Times past*, and animate us to
'labour more abundantly. --- And let not any pervert what

'has

'has been said, to prejudice themselves or others against *that* '*wonderful Work of Grace*, which I verily believe, GOD has 'wrought in *this Town* and *other Places*.'

In some, this further Work of *Conviction* and *effectual Calling* was clearer, in others more obscure, in others less or more doubtful. And so various likewise were the *Joys* and *Consolations* rising from the various Changes or Exercises in them, or their various Applications to CHRIST for Mercy. But herein *their Pastors* laboured to preserve them from Mistakes, to discover their Dangers on every Side, to lead them to a *thorough Conviction* and *Humiliation*, and thro' these to right Views of CHRIST and closing with him in a saving Manner; that they might not be deceiv'd with Joys or Consolations which belonged not to them.

Of those *who came not into full Communion* with our Churches --- some who were under strong *Convictions* and in a hopeful Way, have since sadly lost them; the SPIRIT of GOD has ceased striving, and they are more blind and hard than ever: And, some of these like those under his ineffectual Influence in the Apostles Days; *After they have escaped the Pollution of the World through the Knowledge of the Lord and Saviour Jesus Christ, are again entangled therein and overcome; their latter End is worse with them than the Beginning*; and *it has happened to them according to the true Proverb,* 'the Dog 'is turned to his own Vomit again, *and the Sow that was washed* '*to her wallowing in the Mire.*' 2 Pet. ii. 20,--22. And some who had *fair Resemblances* both of saving *Grace* and holy *Joy*, whereby they for a Time deceived both themselves and others; after high Appearances have fallen away: as some who first followed CHRIST himself, yet after left him; and as he has represented the various Events of Impressions made by his own and his Successors Preaching, in the *Parable* of the *Sower*, *Mat.* xiii. *Mark* iv. and *Luke* viii.

(*To be finish'd in our next.*)

Sold by *D. Henchman* in *Cornhil*, the following Treatises.

Hooker's poor doubting Christian drawn to CHRIST.
Shepard's sincere Convert; and found Believer.
Willard's Sacramental Meditations.
Stoddard's Safety of appearing in the Righteousness of CHRIST; and Guide to CHRIST.
Life and Death of Mrs. *Bury*: with her Elegy by Dr. *Watts*.
CHRIST the King & Witness of *Truth*: By Mr. *Nehemiah Williams*.

THE

Christian History;

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

Saturday FEBRUARY 16. 1744,5. §Nº. 103.

Accounts of the Revival of Religion in Boston, *continued*

BUT tho' their faithful *Ministers*, both in private and publick, both in Preaching and Print, fairly warn'd and from the *Word* of God foretold of these Apostacie; yet they gave Occasion to the prejudic'd against the Work, to cast a Slur on the rest in general, to multiply and magnify the Instances, and pronounce them all Impostors. So I remember, when *thirty Years* since I liv'd and preach'd in *England*, especially in the latter End of Queen *Anne*'s Reign; if *but one* of our Congregation, and much more one of our Communion, fell into any Scandal, all the Country round would ring and echo with it, and the looser People in the *Church* of *England* would take Occasion to triumph with their Reproaches; crying out,--- 'We were all alike, 'and tho' we were so precise we would not curse or swear, 'yet we wou'd lye and cheat, and steal, and commit any 'private Wickedness;' and the Profane wou'd damn us all as a *Pack of Hypocrites*.

And indeed in *every Party*, where there is an *Enmity* or *Prejudice* against any other *Person* or *Party*, there is always more or less of Blindness & Partiality, & a powerful Bent, on all Occasions, to misconstrue, cavil, misrepresent, defame & vilify. So were the ancient *Puritans* with the pious *Fathers* of *this Country*, treated in the Reigns of K. *James* the I. and *Charles* the I, 'till they came over hither between 1620 and 1640: And so were the pious *Nonconformists* in the Reign of K. *Charles* the II. I believe there scarce ever was a Set of Men more reproach'd & stigmatiz'd than those pious *Puritans* & *Nonconformists*: And this not only by looser People, but even by

learned Clergymen of Note & Figure, as their Writings to this Day ſhow. And any Man who knows them, may ſee the ſame aſperſing & revilingSpirit& Way of Writing in the preſent Day againſt the Inſtruments & Subjects of this Work in general. So the *Papiſts* have traduced the *Proteſtants* in general, eſpecially *Luther*, *Calvin*, *Beza*, *Knox*, &c; For by blackening thoſe great *Reformers* they thought to blacken the *Reformation* advanced by them: Yea to this very Day the moſt learned in the Chriſtian World cry out of nothing but Contention and Confuſion in that happy Work, and deny there has been any Reformation at all; yea aſſert, that thoſe who embrac'd the pretended reform'dReligion, grew *inſolent*, *cenſorious*, *turbulent*, & *worſe* in *Morals*. So I have heard an *Egyptian* Traveller who once ſailed with me, moſt zealouſly repreſent the *Chriſtians*, from the numerous Inſtances he knew, as the vileſt Sect on Earth. And ſo was their glorious LEADER counted a *Deceiver*; and his *Apoſtles* were *deſpiſed*, *buffeted*, *reviled*, *perſecuted*, *defamed*, *made as the Filth of the World*, *and the Off-ſcouring of all Things*. 1 Cor. iv.

Some, after all, have no Doubt deceived both themſelves and others in the *Extent* of their Conviction, Humiliation, applying to CHRIST, and in the Spring and Nature of their Comforts. Some I was afraid of at the Time; as not being duly convinced, humbled, broken-hearted, ſelf-condemned, devoted to GOD, concerned for his Glory, or having a due Reverence of Him: And ſome few have given too much Occaſion for our Fears ſince. Tho' from my extenſive View of the many Infirmities and Corruptions in the beſt of Saints on Earth, I am not apt to be narrow or cenſorious in theſeMatters: For tillPerſons who ſeemed to be converted,fall into aCourſe of ſomeSin or other againſt the commonLight of Conſcience,I am not willing to loſe my *Charity*.

But the *Generality* of thoſe whom I judg'd to have *paſſed through* a right *Conviction* & *Humiliation* to *Faith* inCHRIST, ſeem'd to come to *Conſolation* in Him, in a Way agreable to *Scripture*, the very Nature and Reaſon of Things, and common Experience of thoſe who are *thoroughly ſubdued* toChriſt, ſavingly *inlightened*, are *ſatisfied* in Him, *reſt* on Him, and *feel* themſelves in a *new State*, happily *changed* and brought into the glorious *Liberty* of the Sons of GOD: as I apprehend thoſe were: And one or other of *theſe* are common Springs of *Joy* or *Conſolation*, eſpecially at the firſt Converſion.

The

The *Conſolations* of ſome were weaker, of others ſtronger: In ſome they roſe to *Joys*; in ſome few to *Joy unſpeakable and full of Glory*, as the Apoſtle ſpeaks; tho' I never ſaw *one* either in Town or Country, in what ſome wrongly call a *Viſion*, *Trance* or *Revelation*. And where thoſe *few Inſtances* have happened in ſome Places, appeared but a little while and vaniſhed; † By what I have heard I apprehend that where they were unfeigned, they were only *natural Effects* of an extraordinary intenſe *Exerciſe* of Soul; tho' a *divine Influence* might be the Original of the Exerciſe. Nor do I apprehend *ſuch Effects* a *Sign* either of the Perſon's being *unſanctified* or *ſanctified*: Sanctification being to be judg'd of by the Frame of the whole Soul and Nature of its Exerciſes while fully awake, and not by ſuch dreaming Ideas: Yea tho' it were poſſible they ſhould be Inſpirations, they would be no more Signs *in themſelves* of Sanctification than the genuine Viſions of *Balaam* or *Belſhazzar*. And I know of none but is of the ſame Opinion with me.

But as for ſpiritual *Joys* and *Conſolations*; whoever has a large Experience in his own Heart or a large Acquaintance with the various Experiences of others, has found theſe *Joys* ariſe from ſuch like *various Cauſes* as theſe that follow.

1. Some in the *Progreſs* of their Conviction towards the Depths of Humiliation; while their Souls were *quarrelling* with the Holineſs, Juſtice, Law, Wrath, Curſes, Truth and Sovereignty of God, ſo as to throw them into the utmoſt Tumult; they have been at length, and ſometimes ſuddenly ſubdued, ſo as to yield, ſubmit and reſign into the ſovereign Hands of CHRIST: Upon which their Quarrels and Tumults ceaſing, a divine and wondrous *Calm* and *Pleaſure* have immediately and genuinely ſucceeded.

2. Some from a lively View of the exceeding *Number* and *Heinouſneſs* of their *Sins* and *Vileneſs* of their *Hearts*, whereby they thought themſelves the worſt of Sinners; and ſeeing the All-ſufficiency of CHRIST in every Thing but *Willingneſs* to ſave ſuch horrid Wretches, were in great

† I never heard of above *one* or *two* in *this Town*; and I don't remember I have heard of *one* in *this Province* to the *Southward* of us, tho' there has been a *remarkable Revival* in *ſeveral Places* in that Part of the Land.

Diſtreſs; but upon ſeeing his *Willingneſs* to ſave even them in particular, have been overcome with *Joy* at the View, and with ſuch *joyful Views* fled into his Arms.

3. Some finding themſelves under the *Love* and *Power* of *Sin*, in wretched Bondage to their *Luſts*, to horrible *Suggeſtions*, *Temptations*, *Oppoſitions*, and utter *Impotence* to free themſelves and ſerve the LORD with Pleaſure; being unexpectedly delivered and brought into the *glorious Liberties of the Sons of* GOD; they have been like thoſe in *Pſal.* cxxvi. *When the* LORD *turned again the Captivity of Zion, we were like them that dream: Then was our Mouth filled with Laughter and our Tongue with Singing: The* LORD *hath done great Things for us*, whereof *we are glad.*

4. Some labouring under ſuch *Blindneſs* of *Mind*, that they could ſee nothing of the *perſonal* and *perfect Lovelineſs* of CHRIST, have been exceedingly troubled; when they came eſpecially on a ſudden to ſee his *perfect* and *tranſcendent Lovelineſs*, it has raiſed them into a *Tranſport.*

5. Some who have found their *Hearts* as *hard* as a Rock, that they could not mourn in the leaſt as they could perceive for their horrid Sins and Sinfulneſs, and were in the Way of Deſpair; upon their *Hearts diſſolving* with godly Sorrow for their piercing CHRIST, and even the *ſmalleſt Sins* and *Heart-Impurities*, have been greatly affected with *Pleaſure* and *Gladneſs.*

6. Some after all their genuine Changes, their Exerciſe of Faith in CHRIST, of Love unto Him, Repentance, and other Graces, have *not yet been able to ſee* whether theſe have been any other than *ſuperficial Changes* and *common Graces*, and been in great Perplexity; 'till the SPIRIT of CHRIST has ſhone ſo clearly on them as to give them *joyful Satisfaction.*

7. Some having all the *likely Marks* of *Converſion*, and even *ſome of their Graces in ſome Exerciſe*, tho' very faint and low, and their Hearts exceeding cold, flat and deadned, have been greatly diſcouraged; but *ere they were aware*, their Souls have been made *as the Chariots of Amminadib*, to their *great Rejoicing.*

8. Some have been ſo greatly troubled with their lamentable *Diſtance* and *Eſtrangement* from the bleſſed JESUS, as they could enjoy no Reſt; 'till he has *taken them into his banqueting Houſe*, exalted them to *ſit in heavenly Places with Him*,

Him, and so shown his Glories and Love unto them (his *Banner over them was Love*) as have most powerfully drawn out their Hearts to an holy and transporting Intimacy with Him; that in the believing Views of CHRIST and *Sensation of this Communion*, they have *rejoiced with Joy unspeakable and full of Glory*. I here write what many holy Souls who have had Communion with CHRIST, by their Experience well understand: And by *Sensation* I mean in the like *spiritual Sense* as when CHRIST speaks of his *supping* with Believers and they with Him. *Rev.* iii. 20.

As for *spiritual Pride* and *rash Judging* --- some lately wrought upon, especially in *Hours of Temptation*, have grievously exceeded; yea some whom we judged to be *effectually called*, as well as many more who had been under very powerful and far advanced, but *ineffectual Operations*; and who ought not to be blended with, as is the Way of the Prejudic'd, but distinguished from the other. Yet some of the *hopefully renewed* are freer than others from those *Excesses*: and I never knew the *most grown, humble*, and *prudent Saint* on Earth wholly without them; for if I had, I should hold Perfection in the present State: much less can we expect the *new-born Convert* to be so humble & wise as those who have been growing in Grace & Knowlege for several Years. Alas! every Soul *renewed* has *Remains* of the *same Corruptions* (tho' not reigning) *as before*; they mix with all our Graces; Unbelief with Faith, Pride with Humility, precipitant Zeal or Passion with Wisdom, rash Judging of others with condemning ourselves: And he seems to be little acquainted with his own Heart who sees not in himself a Bent to be *proud* even of his own *Humility*; and who feels not the Risings of *Pride*, especially while Grace is young, even in his highest Enlargements and Enjoyments, as well as in his best Performances and the Applauses of those about him. Even the Apostle *Paul* himself, tho' one of the greatest Mortification and improved Sanctity; yet by being favour'd of GOD with *abundant Revelations*, found himself so strongly inclin'd to be *above Measure exalted*, that if there had not been given him *a Thorn in the Flesh, the Messenger of Satan to buffet him*, He would have been carried away by the natural Bias. 2 *Cor* xii. And what Wonder is it at first to see some *undue Elations* mix with the *Joys* of *young* and *little experienc'd Christians*, before they have much Time to grow in the sad, surprizing & abating

Views

Views of their *remaining Corruptions*; which at the first Sense of their Change, their first joyful Views of the Love & Glory of CHRIST, and first Elevations of their Faith & Affections to him, they could scarce perceive, & were therefore ready to think by his *Blood* & SPIRIT to be almost intirely purged away.

But with the common Mixture of their remaining Infirmities and Corruptions, I have generally seen attending their *Joys*, high, humble and affectionate Admirations of the wonderful Grace of GOD, and astonishing Pity & Condescention of the SON of his Love, in becoming incarnate, dying to save them, bearing so long with them while they have been spitting and trampling on him; and after all their Abuses, sending them his Embassadors and Tenders of Grace, employing his SPIRIT, overcoming their Hearts, and opening his Arms to receive them: And with these *Joys* I have also seen all the proper Expressions of their lively Gratitude, Love, Praise, Devotion to GOD their Saviour, Zeal for his Glory; Love to his Word, Truths, Ordinances, and those in whom the meek, humble and holy Image of CHRIST appears, and Concern for others. And as they soon found the Activity of their Love subsiding, the *Fountain of Corruption* in them rising, and their spiritual Impotence in a sad Degree returning; the HOLY SPIRIT has given them further Views of their *remaining Vileness*; and they have generally grown more humble & jealous of themselves, more sensible of their depending on CHRIST continually, and more meek and tender in their Carriage to others.

And thus successfully did *this Divine Work* as above described go on in *Town*, without any Lisp, as I remember, of a *Separation* either in *this Town* or *Province*, for above a *Year and half* after Mr. *Whitefield* left us, *viz.* the *End* of *June* 1742; when the Rev. Mr. *Davenport* of *Long-Island* came to *Boston*. And then thro' the awful Providence of the sovereign GOD, the Wisdom of whose Ways are past finding out, we unexpectedly came to an unhappy Period, which it exceedingly grieves me now to write of, tho' with all convenient Brevity.

Friday Evening June 25, He came to *Charlestown*. *Lord's Day Forenoon*, he attended the public Worship, and at the Lord's Table there: but the *Afternoon* stay'd at his Lodgings from an Apprehension of the Minister's being unconverted, which greatly alarm'd us. *Monday Afternoon* he came over the Ferry to *Boston*: which the *associate Pastors* in *this Town* and *Charlestown*, then at their stated Course of

meeting

meeting hearing of, ſent to ſignify, that we ſhould be glad to ſee him; whereupon he preſently came, and we had long and friendly Conferences with him about his Conduct, on *this* and the *following Day*.

On *Thurſday July* 1. we thought ourſelves oblig'd to publiſh a *Declaration* of our Judgment concerning him: wherein we *own'd*, 'That he appear'd to us to be *truly pious*, and 'we hoped that GOD had uſed him as an *Inſtrument of Good* 'to *many Souls*; yet we judged it our Duty to bear our 'Teſtimony againſt' the following Particulars, (1) His being 'acted much by ſudden *Impulſes*. (2) His *judging* ſome '*Miniſters* in *Long-Iſland* and *New-England* to be *unconverted*; and his thinking himſelf call'd of GOD to *demand* of '*his Brethren* from Place to Place an Account of their rege-'nerate State, when or in what Manner the HOLY SPIRIT 'wrought upon and renew'd them. (3) His going with 'his Friends *ſinging* thro' the *Streets* and *Highways*, to and 'from the Houſes of Worſhip on Lord's Days and other 'Days. (4) His encouraging *private Brethren* [i. e. who 'are not Probationers for the Miniſtry] to pray and exhort '[i. e. like Miniſters] in Aſſemblies gather'd for that Pur-'poſe.--- We judg'd it therefore *our preſent Duty* not to in-'vite him into our Places of public Worſhip, as otherwiſe 'we might have readily done' And we concluded thus --- 'And we take this Opportunity to repeat our *Teſtimony* to '*the great and glorious Work of* GOD, which of his free 'Grace he has begun and is carrying on in many Parts of 'this and the neighbouring Provinces; beſeeching him to 'preſerve, defend, maintain and propagate it, in Spite of 'all the Devices of Satan againſt it of one Kind or other; 'that however it may ſuffer by the Imprudence of its Friends, 'or by the virulent Oppoſition of it's Enemies, yet it may 'ſtand as on the Rock, and the Gates of Hell may never 'prevail againſt it.'

Boſton, July 1. 1742.

William Welſteed	*Benjamin Colman*
Joſhua Gee	*Joſeph Sewall*
Hull Abbot ‖	*Thomas Prince*
Mather Byles	*John Webb*
Thomas Prentice ‖	*William Cooper*
Ellis Gray	*Thomas Foxcroft*
Andrew Eliot.	*Samuel Checkley*

‖ Mr. *Abbot* & *Prentice* of *Charlestown*, the Reſt of *Boſton*.

Upon *publishing* this *Declaration* on *Friday*, many were offended: And some Days after Mr. *Davenport* thought himself oblig'd to begin in his public Exercises to *declare* against *Us* also; naming *some* as *unconverted*, representing *the rest* as *Jehoshaphat* in *Ahab's* Army, and *exhorting* the People to *separate* from us: which so diverted the Minds of many from being concern'd about *their own* Conversion, to think and dispute about the Case of *others*; as not only seem'd to put an awful Stop to their Awakenings, but also on *all Sides* to roil our Passions and provoke the HOLY SPIRIT in a gradual and dreadful Measure to withdraw his Influence.

Now a *disputatious Spirit* most grievously prevail'd among us: and what almost ever attends it, much *Censoriousness* and *Reflection*; which had a further Tendency to enflame and alienate, and whereof *many of every Party* were sadly guilty. --- It was indeed a lamentable Time; wherein we seem'd to fall into such a Case as the Christian Church of *Corinth* in the Apostle's Days: which had shar'd such a large Effusion of the HOLY SPIRIT, that the *Apostle* calls them *sanctified in* CHRIST; *and thanked his* GOD *always in their Behalf for the* Grace *of* GOD *which was given them by* JESUS CHRIST, *that in every Thing they were enriched by him in all Utterance and all Knowledge, even as the Testimony of* CHRIST *was confirmed in them, so that they came behind in no Gift*: And yet he complains there were risen among them *Contentions, Envying, Strife, Divisions, one saying, I am of* PAUL, *another I am of* APOLLOS---And they were *carnal, and walk'd as Men* &c. 1 Cor. I. & III.

And now a *small Number* from some of our Churches and Congregations, † (some had been Communicants formerly, and some added lately) withdrew and met in a *distinct Society*: whereof four *Males* and two or three *Females* were of *our Communion*.

(*The Rest must be reserv'd to our* next, *which will conclude* the Year.)

† *N. B.* There were *ten* Congregational Churches in *Town*, *two* Presbyterian, and *one* Baptist.

THE

Christian History;

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

Saturday FEBRUARY 23. 1744-5. N°. 104.

Accounts of the Revival of Religion in Boston, *finished.*

IN the *following Month* came out of the Press in *Boston*, a Book composed by the Rev. Mr. *Dickinson* of *Elizabeth Town, New-Jersey*, intitled, 'A *Display of* GOD'S *special* GRACE: In a familiar Dialogue between a *Minister and a Gentleman of his Congregation*, about the WORK of GOD, in the *Conviction* and *Conversion* of Sinners, so remarkably of late begun and going on in these *American* Parts: Wherein the OBJECTIONS against some *uncommon Appearances* among us are distinctly consider'd, MISTAKES rectify'd, and the WORK itself particularly prov'd to be from the HOLY SPIRIT: With an ADDITION, in a second Conference, relating to sundry *Antinomian* Principles, beginning to obtain in some Places: *To which is prefixed an* ATTESTATION, *by several Ministers of* Boston.'

And the principal Paragraphs of the ATTESTATION are as follow, 'He must be *a Stranger in Israel*, who has not heard of the uncommon religious Appearances in the several Parts of this Land, among Persons of all Ages & Characters. This is an Affair which has in some Degree drawn every One's Attention, and been the Subject of much Debate both in Conversation and Writing. And the grand Question is, --- *Whether it be a Work of* GOD, *and how far it is so?* The most serious and judicious, both Ministers and Christians, have look'd upon it to be, *in the main*, a genuine Work of GOD, and the Effect of that Effusion of the SPIRIT of *Grace*, which the Faithful have been praying, hoping, longing and waiting for; while

'while at the same Time they have look'd upon some Circumstances attending it, to be from natural Temper, human Weakness, or the Subtilty and Malice of Satan permitted to counter act this divine Operation. But here rightly to *distinguish* is a Matter of no small Difficulty; and requires both a scriptural Knowledge of, and an experimental Acquaintance with *the Things of the Spirit of GOD*. Mr. *Edwards*'s Discourse concerning *the distinguishing Marks of a Work of the* SPIRIT *of* GOD, has met with deserv'd Acceptance, and been of great Use.--- The following Performance, by another dear and reverend Brother in a different Part of the Country, is also, in our Opinion, exceeding well adapted to serve the same Design, *viz.* to help People to judge of the present Work, *whether*, and *how far* it is of GOD; and to remove those *Prejudices*, which may keep them from owning it to the Honour of GOD, and from coming under the Power of it to their own Salvation. Here the Reader will see the ordinary Work of the Spirit of Grace, in applying the Redemption purchased by CHRIST to particular Souls, judiciously described, in several distinct Parts of it, *Conviction*, *Conversion*, and *Consolation*: The Necessity of *Regeneration* and *Faith* in order to final Salvation, and the Necessity of *Conviction* and *Humiliation* in order to *these*, clearly evinced, from the Reason and Nature of the Thing, as well as the Method GOD has established in his Word: *Mistakes*, which might prove fatal and undoing, carefully guarded against: And very safe and suitable *Directions* given to one who is awakened to that Enquiry, *What must I do to be saved?*--- Whoever *takes up this Book and reads*, has as it were in his Hands *a Glass*, in which he may *behold what Manner of Person he is*; whether a natural or renewed Man, a Hypocrite or a sound Believer. And in recommending this Book to the World, we would be understood as *owning*, and *bearing a publick Testimony to*, what is call'd *the present Work of GOD in this Land*, as it is here *stated* and *distinguish'd* (separate from those *Disorders*, *Errors*, and *Delusions*, which are only the unhappy *Accidents* sometimes accompanying of it) to be such *a glorious Display* of the *divine Power and Grace*, as may well raise our Wonder, excite our Praises, and engage our Prayers for the Preservation and Progress of it. May the Children of

'GOD

' GOD then unite in that Prayer, *Let thy Work appear* more
' and more *unto thy Servants, and thy Glory unto their Chil-*
' *dren; And the Beauty of the LORD our GOD be up-*
' *on us!*

' *Benjamin Colman,*
' *Joseph Sewall,*
' *Thomas Prince,*
' *John Webb,*
' *William Cooper,*
' *Thomas Foxcroft,*
' *Joshua Gee.*

' *Boston*, Aug.
' 10. 1742.

In *December* was printed Here, a Treatise of the Rev. Mr. *Gilbert Tennent* against the *Moravian Errors*: Which Treatise was introduced with a *Preface* by *several Ministers* of *this Town*, and the final Paragraph thereof is this----

" When this our dear BROTHER, whose *Praise* is in our
' *Churches* thro' the *Provinces*, visited us at *Boston* two Years
' ago, and in theSpirit of the Reverend Mr. WHITEFIELD
' *entred into his Labours* here; it pleased GOD in a wonder-
' ful Manner to crown his abundantServices with *Success*, in
' the *Conviction* and (we trust) *Conversion* of many Souls: As
' therefore the Name of Mr. *Tennent* is greatly endeared to
' *us*, so we beseech our ascended SAVIOUR, the HEAD of
' the Church, long to continue Him for a *burning Light* and
' extensive Blessing to our *Provinces*; and in particular to
' use *this* faithful, judicious and seasonable Endeavour of his
' *Servant*, for a Guard and Defence about his own sacred
' *Truths* and his *glorious Work* in the Midst of us, which too
' many are ready to speak Evil of and oppose.

Boston, Dec. 22. 1742.

Benjamin Colman
Thomas Prince
John Webb
William Cooper
Thomas Foxcroft
Joshua Gee.

Some Time after, a *Man* of the *separate Society* became a *Saturday-Baptist*: who being dip'd in theCountry, and having *Hands laid on him*, thought himself a *Minister*, drew *five Women* after him & proceeded to dip them: yet they all have since deserted him. But *six* Males of the said *Society* with *one* of *Brookline*, a Town about five Miles off, went on to allo-

ciate as a Church, owning the *Assembly's Confession of Faith*, and professing themselves *Congregational* according to our *New-England Platform*: And have not yet returned to the several Churches whence they went; tho' the Rev. Mr. *Davenport* has happily seen and most ingenuously confessed his abovesaid Errors and Misconduct, and published his *Retractations*. See *Christian History* N°. 82, 83.

Besides the aforesaid four *Males* and two or three *Females* of the *South Church*, I know not any who have left our *Communion*. But the rest of our said numerous and former Additions continue with us; and as far as I know, their Conversation is as becomes the Gospel. Nor do I hear of more than *one* of those who have left *our Church* that has fallen into other censurable Evil, nor in the *other Churches* in Town, except a few of the *New North*.

July 7. 1743, there met in *Boston* one of the largest *Assembly* of *Ministers* that ever convened *Here*, to bear their *Testimony* to this remarkable Revival in the Land: when *Ten Ministers* of *this Town*, joined with many others in giving their *publick Testimony* to this happy Work: An Account of which is printed in the *Christian History*, N°. 20, &c.

On *Dec.* 13. following, this Town and Land received a great Loss in the Death of the Rev. Mr. *Cooper*. An Account of which, with his deserved Character, is in N°. 43. To which I would add the further *Account* of the Rev. Dr. *Colman* in his Funeral Sermon the Lord's-Day after, since published, in the following Terms,--- 'Mr. *Cooper* was 'as fix'd and *firm* against the *Spirit of Separation* from the 'Churches of *New-England*, which he judg'd to be strongly 'settled on the *Platform of Scripture*; as any *Rock* on our 'Coasts is *unshaken* by the furious *Waves* that only break 'themselves into *Foam* by dashing against it: And had he 'liv'd he would have been a most strenuous *Opposer* of this 'Defection: But at the same Time he was immoveably *de-* 'termined, as we all know, that there *has been a remarkable* '*Work of* God going on among us, by what he had *seen* 'with his *Eyes*, *had look'd upon*, *and* as it were *handled*, in 'the *Resort* to him (and some other *Ministers* of the Town) 'of a *Multitude* of Persons, younger and older, under strong 'Convictions, Humiliation, Illuminations, godly Fear, with 'strong Crying and Tears; Faith, Hope, Fruit, Joy, with 'strong *Reliance* on the *Righteousness of* Christ for Justi-

'fication

' fication and on the AMIABLY SPIRIT of Grace in
' *Sovereign Manner to enable* them unto all the *Duties* of a
' ſober righteous and godly Life; to *work* in 'em both to
' *will* and to *do*, to *begin and carry on* his good Work in their
' Souls; and to *keep* them by his mighty Power thro' Faith
' to Salvation.:--- And among theſe there were *Numbers* over-
' flowing with the *Joys and Comforts* of Religion, in the ut-
' moſt *Abhorrence* of themſelves and repenting as in *Duſt and*
' *Aſhes*; while the *Love of God* ſeem'd to be *ſhed abroad* in
' their Hearts, in their fervent *Deſires* after, and *Pleaſure* in
' the Converſions and Converſion of others:--- The numer-
' ous *Inſtances* of this Nature, with whom he daily converſed,
' gave him abundant *Satisfaction* of the Preſence and Power
' of the SANCTIFIER and COMFORTER in, and with many
' of them. I think *my ſelf alſo now called* by the Provi-
' dence of GOD to *add*,---that as I was my ſelf ſtruck with,
' *Wonder* at what of *this* Nature occur'd to me two Years
' ago among the *young People of this Flock*, ſo the good *Fruits*
' of their abiding Profeſſion unto this Day, in a diſcreet,
' meek, virtuous, *pious Converſation*, give me Satisfaction
' and Pleaſure in them from Day to Day; while their ex-
' emplary Face of grave *Devotion*, and diligent *Attention* to
' the Word of GOD, on *Lord's-Days* and *Lectures*, are alſo
' *adorning to the Doctrine of* GOD *their* SAVIOUR.'

Of all who reſorted to me from *all the Congregations* in Town, I remember no more than *three* or *four* who talked of their *Impulſes*: and but *one* or *two* of theſe a Subject of the late Revival; the other *two* had been Communicants in *two* of our Churches, and uſed to ſpeak of thoſe Things before. Nor in all the *Preaching* of *the Inſtruments* of this Work in Town, did I ever hear any teach to follow *Impulſes* or any religious *Impreſſions* but of the WORD of GOD upon our Minds, Affections, Wills and Conſciences; and which agreable to the HOLY SCRIPTURE, the moſt famous *Reformers* and *Puritan Miniſters* both in *England*, *Scotland*, and *New-England*, have in their Writings taught us.

As to the *doctrinal Principles* of thoſe who continue in our Congregations and have been *the Subjects of the late Revival*; they are the ſame as they have been all along inſtructed in, from the *Weſtminſter Aſſembly's ſhorter Catechiſm*: which has been generally receiv'd and taught in the Churches of *New-England* from its firſt Publication for theſe *hundred Years* to

this

this Day; and which is therefore the Syſtem of Doctrine moſt generally and clearly *declarative* of the *Faith* of the *New-England* Churches.

And tho' ſome have repreſented *many* of the *Subjects of this Work* as holding ſome or other of the *following miſchievous Errors*; viz. '(1) That ſanctifying Grace in a Miniſter is neceſſary 'to render the Adminiſtrations of Goſpel Ordinances valid: '(2) That unconverted Miniſters are uncapable to be In-'ſtruments of converting People: (3) That Sanctification '[as deſcribed in the Aſſembly's ſhorter Catechiſm] is no 'Evidence of Juſtification: (4) That an unregenerate Man 'ought not to pray: And (5) That Aſſurance is eſſential 'to ſaving Faith, ſo as whoever believes is ſure he believes 'in a ſaving Manner, and is not in Doubt or Darkneſs 'about it:' --- Upon a *careful* Enquiry I cannot *find* nor *hear* of any of *the Subjects of this Work* remaining in *our ſeveral Congregations* in *Town*; no, nor even in *that* which has *drawn off from us*, who hold theſe or any other *Familiſtical* or *Antinomian* Errors.

However, the ſovereign SPIRIT in his *awakening* Influence in the unconverted, and his *inlivening* Efficacy in the hopefully renewed, in this *Town*, has ſeem'd theſe *two laſt Years* in a gradual and awful Manner to withdraw. For a *Twelvemonth* I have rarely heard the Cry of any new Ones--- *What ſhall I do to be ſaved?* --- But *few* are now added to our Churches, and the *heavenly Shower* in *Boſton* ſeems to be over. Of thoſe who were in the late Effuſion wrought on, diverſe are ſometimes repairing to me, with *ſad Complaints* of their ſpiritual Dulneſs, Darkneſs and Decays; but I hope are working out their Salvation with Fear and Trembling: while ſome have now and then a *freſh Revival* of Grace and Comfort.

Thus have I endeavoured a *brief* and *plain Account* of the late *Revival* in *this Town*; eſpecially among the *People* who *reſorted to me*, and more particularly thoſe of the *Aſſembly I belong to*, according to my Obſervation and Intelligence: relating only thoſe Facts which ſeem'd to me, as I went along to be moſt material; avoiding perſonal Reflections, and writing, as I always deſire, with Candor and Moderation. I leave it as a grateful publick *Teſtimony* of the memorable *Work* of the *divine Power and Grace* among us in my Day, which my Eyes have ſeen and my Ears have heard with Plea-

ſure;

ſure; that GOD the FATHER, SON and SPIRIT may have the more extenſive Praiſe, to whoſe *Bleſſing* I conſign it; and that *others* may *thereby* receive eternal Benefit.

Boſton, Nov. 26. 1744. *Thomas Prince.*

N. B.

Page	For	Read
387, 388.	*Animal* Paſſions----	*Natural* Paſſions
388	*Animal* Terrors----	*Natural* Terrors

To the marginal Note Page 408, *add*--- : beſides *Three* Epiſcopal Congregations.

P. S. The former Part of this Narrative I drew up near a Year ago; the latter lately. And I have made ſeveral *Obſervations* on what I have ſeen & heard; but for want of Room muſt here omit them.

To the Publiſher of the CHRISTIAN HISTORY.

SIR,

Pleaſe to give the following Lines a Place in your weekly Paper, and you'l oblige, your Friend and Servant,

David Hall.

WHEREAS *ſome Paſſages* in my *Letter* concerning the late happy Revival of Religion here in *Sutton*, placed in the *firſt Page* of your *Chriſtian Hiſtory* of *July* 28. 1744. (altho' I apprehended every candid Reader might eaſily have perceived my true Meaning in them) yet have by ſome been groſly miſunderſtood: I now freely declare (as doubtleſs I have a Right to explain my ſelf) that I am far from deſigning by thoſe Sentences, to reflect Contempt upon the proper Uſefulneſs of *human Learning*; or to diſcourage hard Study, cloſe argumentative Preaching, and ſuitably imbelliſh'd with acceptable Words: which are uſeful in their Place; altho' after our higheſt Encomiums upon *external Means*, they are not to have ſuch Vertue aſcribed to them, as tho' ſufficient to beget Men to CHRIST. In Reference to this, I may without Diſparagement to *human Reaſon* and *Learning*, ſay with the Apoſtle *Paul*, 1 Cor. 1. 20. *Where is the wiſe? where is the Scribe? where is the Diſputer of this World? Hath not* GOD *made fooliſh the Wiſdom of this World?*

GOD is not obliged to follow thoſe Means which to Men appear beſt, with the moſt Succeſs. He is ſovereign in all the Diſpenſations of his Grace; *ſo then, it is not of him that willeth, nor of him that runneth*, or reaſoneth, *but of* GOD *that ſheweth Mercy.*

I can uprightly speak it, that my *sole Design* in *those Passages* was this; that I might ascribe all the Glory of the late blessed Work of divine Grace among us, to the Influences of the SPIRIT of GOD. And I cannot by any Means discover, how a full Ascription of Success to GOD should be any Way prejudicial to human Industry.

As for a rambling indigested Way of Preaching, I do freely testify against it: But yet I can by no Means think it the Duty of Ministers to confine themselves invariably to their Notes, or particular studied Sentences, so as at no Time to alter, add to, or diminish from, what has been before pen'd down by them; especially when in delivering GOD's sacred Truths to Men, their *Hearts* and *Lips* are, as sometimes, *touched as with a Coal from his Altar.*

Moreover, I am perswaded GOD hath often own'd and bless'd some new and present Thoughts which have occur'd in delivering a Sermon: And provided they have been safely express'd, and are no other than plain, solid, and scriptural Truths; I cannot discern, with what Reason in the World, any Man should find Fault.

There is *another Passage* in the *Page following* the forementioned, allow me to explain. The Words are these, (*That I do venture my Salvation upon it that this is* GOD's *blessed Work*) understand me thus, That I do resign my self to GOD, in Hope of *Salvation*, thro' the *blessed Influences* of the *same Grace*, that hath been thro' JESUS CHRIST so abundantly in these Years shed abroad among us.

Sutton, January 28. 1744,5. *David Hall.*

THUS, *according to the Design of this Paper and from the best and most authentick Materials we could obtain, we have given the Reader a* SPECIMEN *of that wondrous Work of* GOD *which has been in the midst of these Years revived in many Parts of* Great Britain *and* America: *And as the present Paper concludes the* Year *and therewith the* Christian History, *and there are some* remarkable Narratives *yet* unprinted *and others daily* expected; *it is propos'd to publish them in* intire Pieces *of about* three Sheets *once a* Quarter *at* 12*d* New Tenor; *and those who would encourage their Publication are desired to send their Names to* Kneeland *&* Green *in* Queen-street.

The Title Page *and* Index *to* this Volume *will be speedily sent to the* Subscribers, *when it is expected they will send in their Dues.*