

Some Thoughts Concerning The Present Revival Of Religion In New England

And The
Way In Which It Ought To Be Acknowledged And Promoted, Humbly Offered To The Public In A
Treatise On That Subject

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Isaiah 40:3
Prepare ye the way of the Lord, make straight
in the desert a high way for our God.

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The Preface

In the ensuing treatise, I condemn ministers assuming, or taking too much upon them, and appearing as though they supposed that they were the persons to whom it especially belonged to dictate, direct, and determine; but perhaps shall be thought to be very guilty of it myself. And some, when they read this treatise, may be ready to say, that while I condemn this in others, I have the monopoly of it. — I confess that I have taken a great deal of liberty freely to express my thoughts concerning almost every thing appertaining to the wonderful work of God that has of late been carried on in the land, and to declare what has appeared to me to be the mind of God concerning the duty and obligation of all sorts of persons, and even those that are my superiors and fathers, ministers of the gospel, and civil rulers. But yet I hope the liberty I have taken is not greater than can be justified. In a free nation, such liberty of the press is allowed, that every author takes leave, without offense, freely to speak his opinion concerning the management of public affairs, and the duty of the legislature, and those that are at the head of the administration, though vastly his superiors. As at this day, private subjects offer their sentiments to the public, from the press, concerning the management of the war with Spain; freely declaring what they think to be the duty of the parliament, and the principal ministers of state, etc. We in New England are now engaged in a more important war. And I am sure, if we consider the sad jangling and confusion that has attended it, we shall confess that it is highly requisite somebody should speak his mind, concerning the way in which it ought to be managed. Not only a few of the many particulars, which are the matter of strife, should be debated, on the one side and the other, in pamphlets (as has of late been done with heat and fierceness enough) — which do not tend to bring the contention in general to an end, but rather to inflame it, and increase the uproar — but something should be published to bring the affair in general, and the many things that attend it, which are the subjects of debate, under a particular consideration. And certainly it is high time that this was done. If private persons may speak their minds without arrogance; much more may a minister of the kingdom of Christ speak freely about things of this nature, which do so nearly concern the interest of the kingdom of his Lord and Master, at so important a juncture. If some elder minister had undertaken this, I acknowledge it would have been more proper; but I have heard of no such thing like to be done. I hope therefore I shall be excused for undertaking such a work. I think that nothing I have said can justly be interpreted, as though I would impose my thoughts upon any, or did not suppose that others have equal right to think for themselves. We are not accountable one to another for our thoughts; but we must all give an account to Him who searches our hearts, and has doubtless his eye especially upon us at such an extraordinary season as this. If I have well confirmed my opinion concerning this work, and the way in which it should be acknowledged and promoted, with Scripture and reason, I hope those who read it will receive it as a manifestation of the mind and will of God. If others would hold forth further light to me in any of these particulars, I hope I should thankfully receive it. I think I have been made in some measure sensible, and much more of late than formerly, of my need of more wisdom than I have. I make it my rule to lay hold of light and embrace it, wherever I see it, though held forth by a child or an enemy. If I have assumed too much in the following discourse, and have spoken in a manner that savors of a spirit of pride, no wonder that others can better discern it than I myself. If it be so I ask pardon, and beg the prayers of every Christian reader, that I may have more light, humility, and zeal. And that I may be favored with such measures of the divine Spirit, as a minister of the gospel stands in need of, at such an extraordinary season.

Part I Showing That The Extraordinary Work Which As Of Late Been Going On In This Land, Is A Glorious Work Of God

The error of those who have had ill thoughts of the great religious operation on the minds of men, which has been carried on of late in *New England* (so far as the ground of such an error has been in the understanding and not in the disposition, seems fundamentally to lie in three things: *First*, in judging of this work *a priori*. *Secondly*, in not taking the Holy Scriptures as a whole rule whereby to judge of such operations. *Thirdly*, in not justly separating and distinguishing the good from the bad.

Section I We should not judge of this work by the supposed causes, but by the effects.

They have greatly erred in the way in which they have gone about to try this work, whether it be a work of the Spirit of God or no, *viz.* in judging of it *a priori*; from the way that it began, the instruments that have been employed, the means that have been used, and the methods that have been taken and succeeded, in carrying it on. Whereas, if we duly consider the matter, it will evidently appear that such a work is not to be judged of *a priori*, but *a posteriori*. We are to observe the *effect* wrought; and if, upon examination of that, it be found to be agreeable to the Word of God, we are bound to rest in it as God's work; and shall be like to be rebuked for our arrogance, if we refuse so to do till God shall explain to us how he has brought this effect to pass, or why he has made use of such and such means in doing it. These texts are enough to cause us, with trembling, to forbear such a way of proceeding in judging of a work of God's Spirit, Isa. 40:13, 14, "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." We hear the sound, we perceive the effect, and from thence we judge that the wind does indeed blow: without waiting, before we pass this judgment, first to be satisfied what should be the cause of the wind's blowing from such a part of the heavens, and how it should come to pass that it should blow in such a manner in such a time. To judge *a priori*, is a wrong way of judging of any of the works of God. We are not to resolve that we will first be satisfied how God brought this or the other effect to pass, and why he has made it thus, or why it has pleased him to take such a course, and to use such and such means, before we will acknowledge his work, and give him the glory of it. This is too much for the clay to take upon it with respect to the potter. "God gives no account of his matters: His judgments are a great deep: He hath his way in the sea, and his path in the great waters, and his footsteps are not known; and who shall teach God knowledge, or enjoin him his way, or say unto him, What dost thou? We know not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even so we know not the work of God who maketh all." No wonder therefore if those that go this forbidden way to work, in judging of the present wonderful operation, are perplexed and confounded. We ought to take heed that we do not expose ourselves to the calamity of those who pried into the ark of God; when God mercifully returned it to Israel after it had departed from them.

Indeed God has not taken that course, nor made use of those means, to begin and carry on this great work; which men in their wisdom would have thought most advisable, if he had asked their counsel; but quite the contrary. But it appears to me that the great God has wrought like himself, in the manner of his carrying on this work; so as very much to show his own glory, exalt his own sovereignty, power, and all-

sufficiency. He has poured contempt on all that human strength, wisdom, prudence, and sufficiency, which men have been wont to trust, and to glory in. So as greatly to cross, rebuke, and chastise the pride and other corruptions of men; Isa. 2:17, “And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.” God doth thus in intermingling in his providence so many stumbling-blocks with this work: in suffering so much of human weakness and infirmity to appear. In ordering so many things that are mysterious to men’s wisdom: in pouring out his Spirit chiefly on the common people, and bestowing his greatest and highest favors upon them, admitting them nearer to himself than the great, the honorable, the rich, and the learned; agreeable to that prophecy, Zec. 12:7, “The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.” Those who dwelt in the tents of *Judah* were the common people, dwelt in the country, and were of inferior rank. The inhabitants of *Jerusalem* were their citizens, their men of wealth and figure; and *Jerusalem* also was the chief place of the habitation or resort of their priests and Levites, and their officers and judges; there sat the great *Sanhedrin*. The house of *David* was the highest rank of all, the royal family, and the great men about the king. — It is evident by the context, that this prophecy has respect to something further than saving the people out of the *Babylonish* captivity.

God in this work has begun at the lower end. He has made use of the weak and foolish things of the world to carry it on. Some of the ministers chiefly employed have been mere babes in age and standing. Some of them not so high in reputation among their brethren as many others; and God has suffered their infirmities to appear in the sight of others. So as much to displease them and at the same time it has pleased God greatly to succeed them. While he has not so succeeded others who are generally reputed vastly their superiors. Yea, there is reason to think that it has pleased God to make use of the infirmities of some, particularly their imprudent zeal, and censorious spirit, to chastise the deadness, negligence, earthly-mindedness, and vanity found among ministers in the late times of declension and deadness; wherein wise virgins and foolish ministers and people, have sunk into a deep sleep. These things in ministers of the gospel, that go forth as the ambassadors of Christ and have the care of immortal souls, are extremely abominable to God. Vastly more hateful in his sight than all the imprudence and intemperate heats, wildness and distraction (as some call it) of these zealous preachers. A supine carelessness, and a vain, carnal, worldly spirit in a minister of the gospel, is the worst madness and distraction in the sight of God. God may also make use at this day of the unchristian censoriousness of some preachers, the more to humble and purify some of his own children and true servants that have been wrongfully censured, to fit them for more eminent service and future honor.

Part I

Section II We should judge by the rule of Scripture.

Another foundation error of those who do not acknowledge the divinity of this work is, not taking the Holy Scriptures as *whole*, in itself a sufficient rule to judge of such things by. They who have one certain consistent rule to judge by, are like to come to some clear determination; but they who have half a dozen different rules, instead of justly and clearly determining, do but perplex and darken themselves and others. They who would learn the true measure of any thing, and will have many different measures to try it by have a task that they will not accomplish. — Those of whom I am speaking will indeed make some use of Scripture, so far as they think it serves their turn; but do not make use of it *alone* as a rule sufficient by itself, but make as much and a great deal more use of other things, diverse and wide from it, by which to judge of this work. For,

I. Some make *philosophy* instead of the Holy Scriptures their rule of judging of this work;

particularly the philosophical notions they entertain of the nature of the soul, its faculties and affections. Some are ready to say, "There is but little sober solid religion in this work; it is little else but flash and noise. Religion now all runs out into transports and high flights of the passions and affections." In their philosophy the affections of the soul are something diverse from the will, and not appertaining to the noblest part of the soul. They are ranked among the meanest principles that belong to men as partaking of animal nature; and what he has in common with the brute creation, rather than any thing whereby he is conformed to angels and pure spirits. And though they acknowledge that a good use may be made of the affections in religion, yet they suppose that the substantial part of religion does not consist in them but that they are something adventitious and accidental in Christianity.

But these gentlemen, I cannot but think, labor under great mistakes, both in their philosophy and divinity. It is true, distinction must be made in the affections or passions. There is a great deal of difference in high and raised affections which must be distinguished by the skill of the observer. Some are much more solid than others. There are many exercises of the affections that are very flashy, and little to be depended on; and oftentimes a great deal appertains to them or rather is the effect of them, that has its seat in animal nature and is very much owing to the constitution and frame of the body; and that which sometimes more especially obtains the name of passion, is nothing solid or substantial. But it is false philosophy to suppose this to be the case with all exercises of affection in the soul, or with all great and high affections. [And] false divinity to suppose that religious affections do not appertain to the substance and essence of Christianity. On the contrary, it seems to me that the very life and soul of all true religion consists in them.

I humbly conceive that the affections of the soul are not properly distinguished from the will, as though there were two faculties. All acts of the affections are in some sense acts of the will, and all the acts of the will are acts of the affections. All exercises of the will are, in some degree or other, exercises of the soul's appetite or aversion; or, which is the same thing, of its love or hatred. The soul wills one thing rather than another, or chooses one thing rather than another. [No] otherwise than as it loves one thing more than another; but love and hatred are affections of the soul. Therefore all acts of the will are truly acts of the affections; though the exercises of the will do not obtain the name of passions. Unless the will either in its aversion or opposition be exercised in a high degree, or in a vigorous and lively manner. All will allow that true virtue or holiness has its seat chiefly in the heart, rather than in the head. It therefore follows from what has been said already, that it consists chiefly in holy *affections*. The things of religion take place in men's hearts, no further than they are *affected* with them. The informing of the understanding is all vain, any farther than it affects the heart, or, which is the same thing, has influence on the *affections*.

Those gentlemen, who make light of these raised affections in religion, will doubtless allow that true religion and holiness, as it has its seat in the heart, is capable of very high degrees and high exercises in the soul. For instance; they will probably allow, that the holiness of the heart or will is capable of being raised to a hundred times as great a degree of strength as it is in the most eminent saint on earth. Or to be exerted in a hundred times so vigorous exercises of the heart and yet be true religion or holiness still. Now therefore I would ask them, by what name they will call these high and vigorous exercises of the will or heart? Are they not high affections? What can they consist in, but in high acts of love; strong and vigorous exercises of benevolence and complacence; high, exalting, and admiring thoughts of God and his perfections; strong desires after God, etc.? — And now, what are we come to but high and raised affections? yea, those very affections that before they objected against, as worthy of little regard?

All will allow that there is nothing but solid religion in heaven; but there, holiness is raised to an exceeding great height; to strong, high, exalted exercises of heart. Now, what other strong and high exercises of the heart, or of holiness as it has its seat in their hearts, can we devise for them, but holy

affections, high degrees of actings of love to God, rejoicing in God, admiration of God, etc.? — Therefore these things in the saints and angels in heaven are not to be despised and cashiered by the name of great heats and transports of the passions. — And it will doubtless be yet further allowed, that the more eminent the saints are on earth, the stronger their grace, and the higher its exercises are, the more they are like the saints in heaven, *i.e.* (by what has been just now observed), the more they have of high or raised affections in religion.

Though there are false affections in religion, and in some respects raised high; yet undoubtedly there are also true, holy and solid affections; and the higher these are raised the better. And when they are raised to an exceeding great height they are not to be suspected merely because of their degree, but on the contrary to be esteemed. Charity, or divine love, is in Scripture represented as the sum of all the religion of the heart; but this is only a holy affection. And therefore, in proportion as this is firmly fixed in the soul, and raised to a great height, the more eminent a person is in holiness. Divine love or charity is represented as the sum of all the religion of heaven, and that wherein mainly the religion of the church in its more perfect state on earth shall consist, when knowledge, and tongues, and prophecy shall cease; and therefore the higher this holy affection is raised in the church of God, or in a gracious soul, the more excellent and perfect is the state of the church, or a particular soul.

If we take the Scriptures for our rule, then the greater and higher our exercises of love to God, delight and complacency in him, desires and longings after him, delight in his children, love to mankind, brokenness of heart, abhorrence of sin, and self-abhorrence for it. The more we have of the peace of God which passeth all understanding, and joy in the Holy Ghost, unspeakable and full of glory: the higher our admiring thoughts of God, exulting and glorying in him. So much the higher is Christ's religion, or that virtue which he and his apostles taught, raised in the soul.

It is a stumbling to some, that religious affections should seem to be so powerful, or that they should be so violent (as they express it), in some persons. They are therefore ready to doubt whether it can be the Spirit of God; or, whether this vehemence be not rather a sign of the operation of an evil spirit. But why should such a doubt arise? What is represented in Scripture as more powerful in its effects than the Spirit of God? which is therefore called "the power of the Highest," Luke 1:35, and its saving effect in the soul is called "the power of godliness." So we read of the "demonstration of the Spirit and of power," 1 Cor. 2:4. And it is said to operate in the minds of men with the "exceeding greatness of divine power," and "according to the working of God's mighty power," Eph. 1:19. So we read of "the effectual working of his power," Eph. 3:7, "the power that worketh in Christians," Eph. 3:20, the *glorious power* of God in the operations of the Spirit, Col. 1:11, and *the work of faith, wrought with power*, 2 Thes. 1:11. In 2 Tim. 1:7, the Spirit of God is called "the Spirit of power, and of love, and of a sound mind." — So the Spirit is represented by a mighty wind, and by fire, things most powerful in their operation.

II. Many are guilty of not taking the Holy Scriptures as a sufficient and whole rule, whereby to judge of this work.

— They judge by those things which the Scripture does not give as any signs or marks whereby to judge one way or the other, *viz.* the effects that religious exercises and affections of mind have upon the body. Scripture rules respect the state of the mind, moral conduct, and voluntary behavior; and not the physical state of the body. The design of the Scripture is to teach us divinity, and not physic and anatomy. Ministers are made the watchmen of men's souls, and not their bodies; and therefore the great rule which God has committed into their hands, is to make them divines, and not physicians. — Christ knew what instructions and rules his church would stand in need of, better than we do. If he had seen it needful in order to the church's safety, he doubtless would have given to ministers rules for judging of bodily effects. He would have told them how the pulse should beat under such and such religious exercises of mind; when men should look pale, and when they should shed tears; when they should tremble, and whether or no they should ever be faint or cry out; or whether the body should ever be put into

convulsions. He probably would have put some book into their hands, that should have tended to make them excellent anatomists and physicians. But he has not done it, because he did not see it to be needful. — He judged that if ministers thoroughly did their duty as watchmen and overseers of the state and framers of men's souls, and of their voluntary conduct, according to the rules he had given, his church would be well provided for as to its safety in these matters. And therefore those ministers of Christ, and overseers of souls, who are full of concern about the involuntary motions of the fluids and solids of men's bodies, and who from thence are full of doubts and suspicions of the cause — when nothing appears but that the state and frame of their minds and their voluntary behavior is good, and agreeable to God's Word — go out of the place that Christ has set them in, and leave their proper business, as much as if they should undertake to tell who are under the influence of the Spirit by their looks or their gait. I cannot see which way we are in danger, or how the devil is like to get any notable advantage against us, if we do but thoroughly do our duty with respect to those two things, *viz.* the state of persons' *minds*, and their moral *conduct*; seeing to it that they be maintained in an agreeableness to the rules that Christ has given us. If things are but kept right in these respects, our fears and suspicions arising from extraordinary bodily effects seem wholly groundless.

The most specious thing alleged against these extraordinary effects on the body is that the body is impaired. It is hard to think that God, in the merciful influences of his Spirit on men, would wound their bodies and impair their health. But if it were in multiplied instances (which I do not suppose it is) that persons received a lasting wound to their health by extraordinary religious impressions made upon their minds; yet it is too much for us to determine that God shall never bring an outward calamity, in bestowing a vastly greater spiritual and eternal good. Jacob in doing his duty in wrestling with God for the blessing, and even at the same time that he received the blessing from God, suffered a great outward calamity from his hand. God gave him the blessing, but sent him away halting on his thigh, and he went lame all his life after. And yet this is not mentioned as if it were any diminution of the great mercy of God to him, when God blessed him, and he received his name *Israel*, because as a prince he had power with God and had prevailed.

But, say some, the operations of the Spirit of God are of a benign nature. Nothing is of a more kind influence on human nature than the merciful breathings of God's own Spirit. But it has been generally supposed and allowed in the church of God, till now, that there is such a thing as being sick of love to Christ; or having the bodily strength weakened by strong and vigorous exercises of love to him. And however kind to human nature the influences of the Spirit of God are, yet nobody doubts but that divine and eternal things, as they may be discovered, would overpower the nature of man in its present weak state. Therefore the body, in its present weakness, is not fitted for the views, and pleasures, and employments of heaven. Were God to discover but a little of that which is seen by saints and angels in heaven, our frail natures would sink under it. Let us rationally consider what we profess to believe of the infinite greatness of divine wrath; divine glory; the divine infinite love; grace in Jesus Christ, and the infinite importance of eternal things. Then how reasonable it is to suppose that if God a little withdrew the veil to let light into the soul — and give a view of the great things of another world in their transcendent and infinite greatness — that human nature which is as the grass; a shaking leaf; [and] a weak withering flower, should totter under such a discovery! Such a bubble is too weak to bear a weight so vast. Alas! what is man that he should support himself under a view of the awful wrath or infinite glory and love of JEHOVAH! No wonder therefore that it is said, "No man can see me and live;" and, "Flesh and blood cannot inherit the kingdom of God." That external glory and majesty of Christ which Daniel saw when "there remained no strength in him, and his comeliness was turned in him into corruption," Dan. 10:6-8, and which the apostle John saw when he fell at his feet as dead; was but a shadow of that spiritual majesty of Christ which will be manifested in the souls of the saints in another world. Which is sometimes, in a degree, manifested to the soul in this world. And if beholding the image of this glory did so overpower human nature, is it unreasonable to suppose that a sight of the spiritual glory itself should have as powerful an effect? The prophet Habakkuk, speaking of the awful manifestations God made of his

majesty and wrath at the Red sea; in the wilderness, and at mount Sinai, where he gave the law; and of the merciful influence and strong impression God caused it to have upon him, to the end that he might be saved from that wrath, and rest in the day of trouble. Hab. 3:16, "When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, I trembled in myself, that I might rest in the day of trouble." This is an effect similar to what the discovery of the same majesty and wrath has had upon many in these days; and to the same purposes, *viz.* to give them rest in the day of trouble, and save them from that wrath. The psalmist also speaks of such an effect as I have often seen on persons under religious affections of late, Psa. 119:131.

God is pleased sometimes in dealing forth spiritual blessings to his people, in some respects to exceed the capacity of the vessel in its present scantiness. So that he not only fills it, but makes their *cup to run over*; Psa. 23:5 and pours out a blessing, sometimes in such manner and measure that there is not room enough to receive it, Mal. 3:10. He gives them riches more than they can carry away; as he did to Jehoshaphat and his people in a time of great favor.[As] by the word of his prophet Jahaziel in answer to earnest prayer, when the people blessed the Lord in the valley of Berachah, 2 Chr. 20:25, 26. It has been with the disciples of Christ for a long season, a time of great emptiness on spiritual accounts. They have gone hungry, and having been toiling in vain, during a dark night with the church of God. As it was with the disciples of old when they had toiled all night for something to eat, and caught nothing, Luke 5:5 and John 21:3. But now the morning being come; Jesus appears to his disciples, takes a compassionate notice of their wants, and says to them, *Children, have ye any meat?* and gives some of them such abundance of food, that they are not able to draw their net. Yea, so that their net breaks and their vessel is overloaded, and begins to sink; as it was with the disciples of old, Luke 5:6, 7 and John 21:6.

We cannot determine that God never shall give any person so much of a discovery of himself, not only as to weaken their bodies, but to take away their lives. It is supposed by very learned and judicious divines, that Moses's life was taken away after this manner; and this has also been supposed to be the case with some other saints. Yea, I do not see any solid sure grounds any have to determine that God shall never make such strong impressions on the mind by his Spirit; that shall be an occasion of so impairing the frame of the body, that persons shall be deprived of the use of reason. As I said before, it is too much for us to determine that God will not bring an outward calamity in bestowing spiritual and eternal blessings. So it is too much for us to determine how great an outward calamity he will bring. If God gives a great increase of discoveries of himself and of love to him, the benefit is infinitely greater than the calamity. Though the life should presently after be taken away; yea, though the soul should lie for years in a deep sleep, and then be taken to heaven: or, which is much the same thing, if it be deprived of the use of its faculties and be as inactive and unserviceable as if it lay in a deep sleep for some years, and then should pass into glory. We cannot determine how great a calamity distraction is, considered with all its consequences; and all that might have been consequent if the distraction had not happened. Nor indeed whether thus considered, it be any calamity at all, or whether it be not a mercy by preventing some great sin, etc. It is a great fault in us to limit a sovereign all-wise God whose judgments are a great deep, and his ways past finding out, where he has not limited himself, and in things concerning which he has not told us what his way shall be. It is remarkable considering in what multitudes of instances, and to how great a degree, the frame of the body has been overpowered of late; that persons' lives have, notwithstanding, been preserved. The instances of those who have been deprived of reason, have been very few, and those, perhaps all of them, persons under the peculiar disadvantage of a weak, vaporous habit of body. A merciful and careful divine hand is very manifest in it, that the ship, though in so many instances it has begun to sink, yet has been upheld, and has not totally sunk. The instances of such as have been deprived of reason are so few, that certainly they are not enough to cause alarm; as though this work was like to be of baneful influence; unless we are disposed to gather up all that we can to darken it, and set it forth in frightful colors.

There is one particular kind of exercise by which many have been overpowered, that has been especially stumbling to some; and that is their deep distress for the souls of others. I am sorry that any put us to the trouble of defending such a thing as this. It seems like mere trifling in so plain a case; to enter into a particular debate in order to determine whether there be any thing in the greatness and importance of the case that will bear a proportion to the greatness of the concern manifested. Men may be allowed, from no higher a principle than common humanity, to be very deeply concerned and greatly exercised in mind, at seeing others in great danger of, or being burnt up in a house on fire. And it will be allowed to be equally reasonable, if they saw them in danger of a calamity ten times greater, to be still much more concerned; and so much more still, if the calamity was still vastly greater. Why then should it be thought unreasonable, and looked on with a suspicious eye, as if it must come from some bad cause, when persons are extremely concerned at seeing others in a very great danger of suffering the fierceness and wrath of almighty God to all eternity? Besides, it will doubtless be allowed that those who have great degrees of the Spirit of God, which is a Spirit of love, may well be supposed to have vastly more love and compassion to their fellow-creatures, than those who are influenced only by common humanity. Why should it be thought strange that those who are full of the Spirit of Christ, should be proportionably in their love to souls, like to Christ? He had so strong a love and concern for them as to be willing to drink the dregs of the cup of God's fury. And at the same time that he offered up his blood for souls he offered up also, as their high priest, strong crying and tears, with an extreme agony, wherein the soul of Christ was as it were in travail for the souls of the elect. And therefore in saving them, he is said to see of the *travail* of his soul. As such a spirit of love and concern for souls was the spirit of Christ, so it is that of the church. Therefore the church, in desiring and seeking that Christ might be brought forth in the souls of men, is represented, Rev. 12, as a "woman crying, travailing in birth, and pained to be delivered." The spirit of those who have been in distress for the souls of others, so far as I can discern, seems not to be different from that of the apostle, who travailed for souls, and was ready to *wish himself accursed from Christ*, for others. And that of the psalmist, Psa. 119:53, "Horror hath taken hold upon me, because of the wicked that forsake thy law." And Psa. 119:136, "Rivers of waters run down mine eyes, because they keep not thy law." And that of the prophet *Jeremiah*, Jer. 4:19, "My bowels! my bowels! I am pained at my very heart! my heart maketh a noise in me! I cannot hold my peace! because thou hast heard, O my soul, the sound of the trumpet, the alarm of war!" And so Jer. 9:1, and 13:17; 14:17, and Isa. 17:4. We read of *Mordecai*, when he saw his people in danger of being destroyed with a temporal destruction, Est. 4:1, that "he rent his clothes, and put on sackcloth with ashes, and went out in the midst of the city, and cried with a loud and bitter cry." And why then should persons be thought to be distracted, when they cannot forbear crying out, at the consideration of the misery of those who are going to eternal destruction.

III. Another thing that some make their rule to judge of this work by, instead of the Holy Scriptures, is *history*, or former observation. Herein they err two ways:

***First*, if there be any thing extraordinary in the circumstances of this work, which was not observed in former times, theirs is a rule to reject this work which God has not given them, and they limit God, where he has not limited himself.**

And this is especially unreasonable in this case: for whosoever has well weighted the wonderful and mysterious methods of divine wisdom in carrying on the work of new creation — or in the progress of the work of redemption, from the first promise of the seed of the woman to this time — may easily observe that it has all along been God's manner to open new scenes, and to bring forth to view things new and wonderful — such as eye had not seen, nor ear heard, nor entered into the heart of man or angels — to the

astonishment of heaven and earth, not only in the revelations he makes of his mind and will, but also in the works of his hands. As the old creation was carried on through six days, and appeared all complete, settled in a state of rest, on the seventh; so the new creation, which is immensely the greatest and most glorious work, is carried on in a gradual progress, from the fall of man, to the consummation of all things. And as in the progress of the old creation, there were still new things accomplished; new wonders every day in the sight of the angels, the spectators of that work — while those morning-stars sang together, new scenes were opened, till the whole was finished — so it is in the progress of the new creation. So that that promise, Isa. 64:4, “For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him” Though it had a glorious fulfillment in the days of Christ and his apostles, as the words are applied, 1 Cor. 2:9, yet it always remains to be fulfilled, in things that are yet behind, till the new creation is finished, at Christ’s delivering up the kingdom to the Father. And we live in those latter days, wherein we may be especially warranted to expect that things will be accomplished, concerning which it will be said, *Who hath heard such a thing? who hath seen such things?*

Besides, those things in this work, which have been chiefly complained of as new, are not so new as has been generally imagined. Though they have been much more frequent lately, in proportion to the uncommon degree, extent, and swiftness, and other extraordinary circumstances, of the work, yet they are not *new* in their kind; but are of the same nature as have been found, and well approved of, in the church of God before, from time to time. — We have a remarkable instance in Mr. *Bolton*, that noted minister of the church of *England*, who after being awakened by the preaching of the famous Mr. *Perkins*, minister of Christ in the university of *Cambridge*, was the subject of such terrors as threw him to the ground, and caused him to roar with anguish. The pangs of the new birth in him were such, that he lay pale and without sense, like one dead; as we have an account in the *Fulfillment of the Scripture*, the 5th edition, p. 103, 104. We have an account in the same page of another, whose comforts under the sun-shine of God’s presence were so great, that he could not forbear crying out in a transport, and expressing in exclamations the great sense he had of forgiving mercy and his assurance of God’s love. And we have a remarkable instance, in the life of Mr. *George Trosse*, written by himself (who, of a notoriously vicious profligate liver, became an eminent saint and minister of the gospel), of terrors occasioned by awakenings of conscience, so overpowering the body, as to deprive him, for some time, of the use of reason.

Yea, such extraordinary external effects of inward impressions have not been found merely in here and there a single person, but there have been times wherein many have been thus affected, in some particular parts of the church of God; and such effects have appeared in congregations, in many at once. So it was in the year 1625, in the west of *Scotland*, on a time of great outpouring of the Spirit of God. It was then a frequent thing for many to be so extraordinarily seized with terror in hearing the word, by the Spirit of God convincing them of sin, that they fell down, and were carried out of the church, and they afterwards proved most solid and lively Christians; as the author of the *Fulfilling of the Scripture* informs us, p. 185. The same author, in the preceding page, informs of many in *France* that were so wonderfully affected with the preaching of the gospel, in the time of those famous divines *Farrel* and *Viret*, that for a time they could not follow their secular business: and, p. 186, of many in *Ireland*, in a time of great outpouring of the Spirit there, in the year 1628, that were so filled with divine comforts, and a sense of God, that they made but little use of either meat, drink, or sleep; and professed that they did not feel the need thereof. The same author gives a similar account of Mrs. *Katharine Brettergh*, of *Lancashire*, in *England* (p. 391, 392). After great distress which very much affected her body, God did so break in upon her mind with light and discoveries of himself. She was forced with light and discoveries of himself, that she was forced to burst out, crying, “O the joys, the joys, the joys that I feel in my soul! O they be wonderful, they be wonderful! The place where I now am is sweet and pleasant! How comfortable is the sweetness I feel, that delights my soul! The taste is precious; do you not feel it? Oh so sweet as it is!” And at other times, “O my sweet Saviour, shall I be one with thee, as thou art one with the Father? And dost thou so love me that am but dust, to make me partaker of glory with Christ? O how wonderful is thy love! And O that my

tongue and heart were able to sound forth thy praises as I ought!” At another time she burst forth thus; “yea, lord, I feel thy mercy, and I am assured of thy love! And so certain am I thereof, as thou art that God of truth; even so certainly do I know myself to be thine, O Lord my God; and this my soul knoweth right well!” Which last words she again doubled. To a grave minister, one Mr. *Harrison*, then with her, she said, “My soul hath been compassed with the terrors of death, the sorrows of hell were upon me, and a wilderness of woe was in me; but blessed, blessed, blessed be the Lord my God! he hath brought me to a place of rest, even to the sweet running waters of life. The way I now go in is a sweet and easy way, strewn with flowers; he hath brought me into a place more sweet than the garden of *Eden*, O the joy, the joy, the delights and joy that I feel! O how wonderful!”

Great outcries under awakenings were more frequently heard of in former times in the country than they have been of late, as some aged persons now living do testify: particularly I think fit here to insert a testimony of my honored father, of what he remembers formerly to have heard. — “I well remember that one Mr. *Alexander Allen*, a *Scots* gentleman of good credit, that dwelt formerly in this town, showed me a letter that came from *Scotland*, that gave an account of a sermon preached in the city of *Edinburgh* (as I remember) in the time of the sitting of the general assembly of divines in that kingdom, that so affected the people, that there was a great and loud cry made throughout the assembly. I have also been credibly informed, and how often I cannot now say, that it was a common thing, when the famous Mr. *John Rogers* of *Dedham*, in *England*, was preaching, for some of his hearers to cry out; and, by what I have heard, I conclude that it was usual for many that heard that very awakening and rousing preacher of God’s word, to make a great cry in the congregation.”

(Signed) Timothy Edwards.
Windsor, May 5, 1742

Mr. *Flavel* gives a remarkable instance of a man whom he knew, that was wonderfully overcome with divine comforts; which it is supposed he knew, as the apostle *Paul* knew the man that was caught up to the third heaven. He relates, that “As the person was travelling alone, with his thoughts closely fixed on the great and astonishing things of another world, his thoughts began to swell higher and higher, like the water in *Ezekiel’s* vision, till at last they became an overflowing flood. Such was the intenseness of his mind, such the ravishing tastes of heavenly joys, and such his full assurance of his interest therein, that he utterly lost all sight and sense of this world, and the concerns thereof; and for some hours knew not where he was, nor what he was about; but, having lost a great quantity of blood at the nose, he found himself so faint, that it brought him a little more to himself. And after he had washed himself at a spring, and drank of the water for his refreshment, he continued to the end of his journey, which was thirty miles; and all this while was scarce sensible: and says, he had several trances of considerable continuance. The same blessed frame was preserved all that night, and, in a lower degree, great part of the next day; the night passed without one wink of sleep; and yet he declares he never had a sweeter night’s rest in all his life. Still, *adds the story*, the joy of the Lord overflowed him, and he seemed to be an inhabitant of another world. And he used for many years after to call that day one of the days of heaven; and professed that he understood more of the life of heaven by it, than by all the books he ever read, or discourses he ever entertained about it.”

There have been instances before now, of persons crying out in transports of divine joy in *New England*. We have an instance in Capt. *Clap’s* memoirs (published by the Rev. Mr. *Prince*), not of a silly woman or child, but a man of solid understanding, that, in a high transport of spiritual joy, was made to cry out aloud on his bed. His words, p. 9, are, “God’s Holy Spirit did witness (I do believe) together with my spirit, that I was a child of God; and did fill my heart and soul with such full assurance that Christ was mine, that it did so transport me, as to make me cry out upon my bed, with a loud voice, *He is come, he is come!*”

There has, before now, been both crying out and falling, even in this town, under awakenings of conscience, and in the pangs of the new birth. Also in one of the neighboring towns, more than seven years ago, a great number together cried out and fell down under conviction; and in most of whom there was an abiding good issue. And the Rev. Mr. *Williams* of Deerfield gave me an account of an aged man in that town, many years before that, who being awakened by his preaching, cried out aloud in the congregation. There have been many instances, before now, of persons in this town fainting with joyful discoveries made to their souls, and once several together. And there have been several instances here of persons waxing cold and benumbed, with their hands clinched, yea, and their bodies in convulsions, being overpowered with a strong sense of the astonishingly great and excellent things of God and the eternal world.

Secondly, another way that some err in making history and former observation their rule instead of the Holy Scripture, is in comparing some external, accidental circumstances of this work, with what has appeared sometimes in enthusiasts.

They find an agreement in some such things, and so they reject the whole work; or at least the substance of it, concluding it to be enthusiasm. Great use has been made to this purpose of many things that are found amongst the *Quakers*; however totally and essentially different in its nature this work is, and the principles upon which it is built, from the whole religion of the *Quakers*. To the same purpose, some external appearances that were found amongst the *French prophets*, and other enthusiasts in former times, have been of late trumped up with great assurance and triumph.

IV. I would propose it to be considered, whether or no some, instead of making the Scriptures their only rule to judge of this work, do not make their own *experience* the rule, and reject such and such things as are now professed and experienced, because they themselves never felt them.

Are there not many, who, chiefly on this ground, have entertained and vented suspicions, if not peremptory condemnations, of those extreme terrors, and those great, sudden, and extraordinary discoveries of the glorious perfections of God, and of the beauty and love of Christ? Have they not condemned such vehement affections, such high transports of love and joy, such pity and distress for the souls of others, and exercises of mind that have such great effects, merely, or chiefly, because they knew nothing about them by experience? Persons are very ready to be suspicious of what they have not felt themselves. It is to be feared that many good men have been guilty of this error; which however does not make it the less unreasonable. And perhaps there are some who upon this ground do not only reject these extraordinary things, but all such conviction of sin, discoveries of the glory of God, excellency of Christ, and inward conviction of the truth of the gospel, by the immediate influence of the Spirit of God, now supposed to be necessary to salvation. — These persons who thus made their own experiences their rule of judgment, instead of bowing to the wisdom of God, and yielding to this word as an infallible rule, are guilty of casting a great reflection upon the understanding of the Most High.

Part I

Section III We should distinguish the good from the bad, and not judge of the whole by a part.

Another foundation error of those who reject this work, is their not duly distinguishing the good from the bad, and very unjustly judging of the whole by a part; and so rejecting the work in general, or in the main substance of it, for the sake of some accidental evil in it. They look for more in men, because subject to the operations of a good spirit, than is justly to be expected from them for that reason in this imperfect state, where so much blindness and corruption remains in the best. When any profess to have received light and comforts from heaven, and to have had sensible communion with God. Many are ready to expect that now they appear like angels, and not still like poor, feeble, blind, and sinful worms of the dust. There being so much corruption left in the hearts of God's own children, and its prevailing as it sometimes does, is indeed a mysterious thing, and always was a stumbling block to the world; but will not be so much wondered at by those who are well versed in, and duly mindful of, two things, *viz.* First, The Word of God, which teaches the state of true Christians in this world. Secondly, their own hearts, at least if they have any grace, and have experience of its conflicts with corruption. True saints are the most inexcusable in making a great difficulty of much blindness and many sinful errors in those who profess godliness. If all our conduct, both open and secret should be known, and our hearts laid open to the world; how should we be even ready to flee from the light of the sun, and hide ourselves from the view of mankind! And what great allowances would we need that others should make for us? Perhaps much greater than we are willing to make for others.

The great weakness of the greater part of mankind, in any affair that is new and uncommon, appears in not distinguishing, but either approving or condemning all in the lump. They who highly approve of the affair in general, cannot bear to have anything at all found fault with. On the other hand, those who fasten their eyes upon some things in the affair that are amiss, and appear very disagreeable to them, at once reject the whole. Both which errors oftentimes arise from the want of persons having a due acquaintance with themselves. It is rash and unjust when we proceed thus in judging either of a particular person or a people. Many if they see anything very ill in a particular person, a minister or private professor, will at once brand him as a hypocrite. And if there be two or three of a people or society that behave themselves very irregularly the whole must bear the blame of it. And if there be a few, though it may not be above one in a hundred that professed, and had a show of being the happy partakers of what are called the saving benefits of this work. But afterwards give the world just grounds to suspect them the whole work must be rejected on this account; and those in general, that make the like profession, must be condemned for their sakes.

So careful are some persons lest this work should be defended, that now they will hardly allow that the influences of the Spirit of God on the heart can so much as indirectly, and accidentally, be the occasion of the exercise of corruption and the commission of sin. Thus far it is true that the influence of the Spirit of God, in his saving operations, will not be an occasion of increasing the corruption of the heart in general. But on the contrary of weakening it, but yet there is nothing unreasonable in supposing that at the same time that it weakens corruption in general it may be an occasion of turning what is left into a new channel. There may be more of some kinds of the exercise of corruption than before; as that which tends to stop the course of a stream, if it do it not wholly, may give a new course to so much of the water as gets by the obstacle. The influences of the Spirit for instance, may be an occasion of new ways of the exercise of pride, as has been acknowledged by orthodox divines in general. That spiritual discoveries and comforts may, through the corruption of the heart, be an occasion of the exercise of spiritual pride; was not used to be doubted, till now it is found to be needful to maintain the war against this work.

They who will hardly allow that a work of the Spirit of God can be a remote occasion of any sinful behavior or unchristian conduct, I suppose, will allow that the truly gracious influences of the Spirit of God, yea, and a high degree of love to God, is consistent with these two things; *viz.* a considerable degree of remaining corruption, and also many errors in judgment in matters of religion. And this is all that need to be allowed, in order to its being most demonstratively evident; that a high degree of love to God may *accidentally* move a person to that which is very contrary to the mind and will of God. For a high degree

of love to God will strongly move a person to do that which he believes to be agreeable to God's will. Therefore, if he be mistaken, and be persuaded that that is agreeable to the will of God, which indeed is very contrary to it, then his love will accidentally, but strongly, incline him to that which is indeed very contrary to the will of God. — They who are studied in logic have learned that the nature of the cause is not to be judged by the nature of the effect, nor the nature of the effect from the nature of the cause. When the cause is only *causa sine qua non*, or an occasional cause; yea, that in such a case, oftentimes the nature of the effect is quite contrary to the nature of the cause.

True disciples of Christ may have a great deal of false zeal, such as the disciples had of old, when they would have fire called for from heaven to come down on the *Samaritans*, because they did not receive them. And even so eminently holy, and great, and divine a saint as *Moses* — who conversed with God as a man speaks with his friend, and concerning whom God gives his testimony; that he *was very meek, above any man upon the face of the earth* — may be rash and sinful in his zeal, when his spirit is stirred by the hard-heartedness and opposition of others. He may speak very unadvisedly with his lips, and greatly offend God, and shut himself out from the possession of the good things that God is about to accomplish for his church on earth; as *Moses* was excluded Canaan, though he had brought the people out of Egypt, Psa. 106:32, 33. And men, even in those very things wherein they are influenced by a truly pious principle, may, through error and want of due consideration and caution, be very rash with their zeal. It was a truly good spirit which animated that excellent generation of Israel in *Joshua's* time; Jos. 22. Yet they were rash and heady with their zeal, to gather all Israel together to go so furiously to war with their brethren of the two tribes and half, about their building the altar *Ed*, without first inquiring into the matter, or so much as sending a messenger to be informed. So the Christians of the circumcision, with warmth and contention condemned Peter for receiving *Cornelius*, Acts 11. This their heat and censure was unjust, and Peter was wronged in it; but there is every appearance in the story, that they acted from a real zeal and concern for the will and honour of God. So the primitive Christians, from their zeal for and against unclean meats, censured and condemned one another. This was a bad effect, and yet the apostle bears them witness, or at least expresses his charity towards them, that both sides acted from a good principle, and true respect to the Lord, Rom. 14:6. The zeal of the Corinthians with respect to the incestuous man, though the apostle highly commends it; yet he at the same time saw that they needed a caution, lest they should carry it too far, to an undue severity, so as to fail of Christian meekness and forgiveness, 2 Cor. 2:6-11; 7:11, to the end. — Luther, that great reformer, had a great deal of bitterness with his zeal.

It surely cannot be wondered at by considerate persons, when multitudes all over the land have their affections greatly moved, that great numbers should run into many errors and mistakes with respect to their duty; and consequently, into many practices that are imprudent and irregular. I question whether there be a man in *New England* of the strongest reason and greatest learning; but what would be put to it to keep master of himself, thoroughly to weigh his words, and to consider all the consequences of his behavior, so as to conduct himself in all respects prudently, if he were so strongly impressed with a sense of divine and eternal things, and his affections so exceedingly moved, as has been frequent of late among the common people. How little do they consider human nature, who look upon it so insuperable a stumbling-block. When such multitudes of all kinds of capacities, natural tempers, educations, customs, and manners of life, are so greatly and variously affected, that imprudences and irregularities of conduct should abound; especially in a state of things so uncommon, and when the degree, extent, swiftness, and power of the operation is so very extraordinary, and so new, that there has not been time and experience enough to give birth to rules for people's conduct. The writings of divines do not afford rules to direct us in such a state of things.

A great deal of noise and tumult, confusion and uproar, darkness mixed with light, and evil with good, is always to be expected in the beginning of something very glorious in the state of things in human society, or the church of God. After nature has long been shut up in a cold dead state, when the sun returns in the

spring, there is, together with the increase of the light and heat of the sun, very tempestuous weather, before all is settled calm and serene, and all nature rejoices in its bloom and beauty. It is in the new creation as it was in the old: the Spirit of God first moved upon the face of the waters, which was an occasion of great uproar and tumult. Things were then gradually brought to a settled state, till at length all stood forth in that beautiful peaceful order, when the heavens and the earth were finished, and God saw everything that he had made, and behold it was very good. When God is about to bring to pass something great and glorious in the world, nature is in a ferment and struggle, and the world as it were in travail. When God was about to introduce the Messiah into the world, and a new, glorious dispensation, he *shook the heavens and the earth*, and he *shook all nations*. There is nothing that the church of God is in Scripture more frequently represented by than vegetables; as a tree, a vine, corn, etc. which gradually bring forth their fruit, and are first green before they are ripe. A great revival of religion is expressly compared to this gradual production of vegetables, Isa. 61:11, “As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” The church is in a special manner compared to a palm-tree (Song 7:7, 8; Exo. 15:27; 1 Kin. 6:29; Psa. 92:12) of which it is observed, That the fruit of it, though very sweet and good when ripe, has, while unripe, a mixture of poison.

The weakness of human nature has always appeared in times of great revival of religion, by a disposition to run to extremes, and get into confusion; and especially in these three things, enthusiasm, superstition, and intemperate zeal. So it appeared in the time of the reformation very remarkably, and even in the days of the apostles. Many were exceedingly disposed to lay weight on those things that were very chimerical, giving heed to fables (1 Tim. 1:4, and 4:7; 2 Tim. 2:16 and verse 23, and Titus 1:14, and 3:9). Many, as ecclesiastical history informs us, fell off into the most wild enthusiasm, and extravagant notions of spirituality, and extraordinary illumination from heaven beyond others; and many were prone to superstition, will-worship, and a voluntary humility, giving heed to the commandments of men, being fond of an unprofitable bodily exercise, as appears by many passages in the apostles’ writings. And what a proneness then appeared among professors to swerve from the path of duty, and the spirit of the gospel, in the exercises of a rash indiscreet zeal, censuring and condemning ministers and people; one saying, I am of *Paul*; another, I am of *Apollos*; another, I am of *Cephas*. — They judged one another for differences of opinion about smaller matters, unclean meats, holy days and holy places, and their different opinions and practices respecting civil intercourse and communication with their heathen neighbors. And how much did vain jangling, disputing, and confusion prevail, through undue heat of spirit, under the name of a religious zeal! (1 Tim. 6:4, 5; 2 Tim. 2:16, and Titus 3:9) and what a task had the apostles to keep them within bounds, and maintain good order in the churches! How often do they mention their irregularities! The prevailing of such like disorders seems to have been the special occasion of writing many of their epistles. The church in that great effusion of the Spirit, and under strong impressions, had the care of infallible guides, that watched over them day and night; but yet, so prone were they, through the weakness and corruption of human nature, to get out of the way, that irregularity and confusion arose in some churches, where there was an extraordinary outpouring of the Spirit, to a very great height, even in the apostles’ lifetime, and under their eye. And though some of the apostles lived long to settle the state of things, yet, presently after their death the Christian church ran into many superstitions and childish notions and practices, and in some respects into a great severity in their zeal. And let any wise person, that has not in the midst of the disputes of the present day got beyond the calmness of consideration, impartially consider, to what lengths we may reasonably suppose many of the primitive Christians, in their heat of zeal, and under their extraordinary impressions, would soon have gone, if they had not had inspired guides. Is it not probable, that the church of *Corinth* in particular, by an increase of their irregularities and contentions, would in a little time have been broken to pieces, and dissolved in a state of the utmost confusion? And yet this would have been no evidence that there had not been a most glorious and remarkable outpouring of the Spirit in that city. But as for us, we have no infallible apostle to guide and direct us, to rectify disorders, and reclaim us when we are wandering; but every one does what is right

in his own eyes; and they that err in judgment, and are got into a wrong path, continue to wander, till experience of the mischievous issue convinces them of their error.

If we look over this affair, and seriously weigh it in its circumstances, it will appear a matter of no great difficulty to account for the errors that have been gone into, supposing the work in general to be from a very great outpouring of the Spirit of God. It may easily be accounted for, that many have run into just such errors as they have. It is known, that some who have been great instruments to promote this work were very young. They were newly awaked out of sleep, and brought out of that state of darkness, insensibility, and spiritual death, in which they had been ever since they were born. A new and wonderful scene opens to them; and they have in view the reality, the vastness, the infinite importance and nearness of spiritual and eternal things; and at the same time are surprised to see the world asleep about them. They have not the advantage of age and experience, and have had but little opportunity to study divinity, or to converse with aged experienced Christians and divines. How natural is it then for such to fall into many errors with respect to the state of mankind, with which they are so surprised, and with respect to the means and methods of their relief? Is it any wonder, that they have not at once learned how to make allowances, and that they do not at once find out that method of dealing with the world, which is adapted to the mysterious state and nature of mankind? Is it any wonder that they cannot at once foresee the consequences of things, what evils are to be guarded against, and what difficulties are like to arise?

We have been long in a strange stupor; the influences of the Spirit of God upon the heart have been but little felt, and the nature of them but little taught; so that they are in many respects new to great numbers of those who have lately fallen under them. And is it any wonder that they who never before had experience of the supernatural influence of the divine Spirit upon their souls, and never were instructed in the nature of these influences, do not so well know how to distinguish one extraordinary new impression from another, and so (to themselves insensibly) run into enthusiasm, taking every strong impulse or impression to be divine? How natural is it to suppose, that among the multitudes of illiterate people who find themselves so wonderfully changed, and brought into such new circumstances, many should pass wrong and very strange judgments of both persons and things about them? — Now they behold them in a new light, and in their surprise they go further from the judgment that they were wont to make of them than they ought, and in their great change of sentiments, pass from one extreme to another. And why should it be thought strange, that those who scarce ever heard of any such thing as an outpouring of the Spirit of God before; or if they did, had no notion of it; do not know how to behave themselves in such a new and strange state of things? And is it any wonder that they are ready to hearken to those who have instructed them, who have been the means of delivering them from such a state of death and misery as they were in before, or have a name for being the happy instruments of promoting the same work among others? Is it unaccountable that persons in these circumstances are ready to receive everything they say, and to drink down error as well as truth from them? And why should there be all indignation, and no compassion, towards those who are thus misled?

These persons are extraordinarily affected with a new sense and recent discovery of the greatness and excellency of the Divine Being, the certainty and infinite importance of eternal things, the preciousness of souls, and the dreadful danger and madness of mankind, together with a great sense of God's distinguishing kindness and love to them. Is it any wonder that now they think they must exert themselves, and do something extraordinary for the honor of God and the good of souls? They know not how to sit still and forbear speaking and acting with uncommon earnestness and vigor. And in these circumstances, if they be not persons of more than common steadiness and discretion, or have not some person of wisdom to direct them, it is a wonder if they do not proceed without due caution, and do things that are irregular, and that will, in the issue, do much more hurt than good.

Censuring others is the worst disease with which this affair has been attended. But this is indeed a time of great temptation to this sinful error. When there has been a long-continued deadness, and many are brought out of a state of nature in so extraordinary a manner, and filled with such uncommon degrees of

light, it is natural for such to form their notions of a state of grace wholly from what they experience. Many of them know no other way; for they never have been taught much about a state of grace; the different degrees of grace, and the degrees of darkness and corruption with which grace is compatible; nor concerning the manner of the influences of the Spirit in converting a soul, and the variety of the manner of his operations. They therefore forming their idea of a state of grace only by their own experience, no wonder that it appears an insuperable difficulty to them to reconcile such a state, of which they have this idea, with what they observe in professors about them. It is indeed in itself a very great mystery, that grace should be compatible with so much and such kind of corruption as sometimes prevails in the truly godly; and no wonder that it especially appears so to uninstructed new converts, who have been converted in an extraordinary manner.

Though censoriousness is very sinful, and is most commonly found in hypocrites and persons of a pharisaical spirit, yet it is not so inconsistent with true godliness as some imagine. We have remarkable instances of it in those holy men of whom we have an account in the book of Job. Not only were Job's three friends, who seem to have been eminently holy men, guilty of it, in very unreasonably censuring the best man on earth — very positively determining that he was an unconverted man. — But Job himself, who was not only a man of true piety, but excelled all men in piety, and particularly excelled in an humble, meek, and patient spirit; was guilty of bitterly censuring his three friends, as wicked, vile hypocrites, Job 16:9-11, "He teareth me in his wrath who hateth me, he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me: they have gaped upon me with their mouth. — God hath delivered me to the ungodly, and turned me over into the hands of the wicked." He is very positive that they are hypocrites, and shall be miserably destroyed as such, Job 17:2-4, "Are there not mockers with me? and doth not mine eye continue in their provocation? Lay down now, put me in surety with thee; who is he that will strike hands with me? For thou hast hid their heart from understanding, therefore shalt thou not exalt them." And again, Job 17:8-10, "Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite; the righteous also shall hold on his way, and he that has clean hands shall be stronger and stronger. But as for you all, do you return and come now, for I cannot find one wise man (*i.e.* one good man) among you."

Thus, I think, the errors and irregularities that attend this work may be accounted for, from the consideration of the infirmity and common corruption of mankind, together with the circumstances of the work, though we should suppose it to be the work of God. And it would not be a just objection in any to say, if these powerful impressions and great affections are from the Spirit of God, why does not the same Spirit give strength of understanding and capacity in proportion to those persons who are the subjects of them; so that strong affections may not, through their error, drive them to an irregular and sinful conduct? I do not know that God has anywhere obliged himself to do it. The end of the influences of God's Spirit is, to make men spiritually wise to salvation, which is the most excellent wisdom; and he has also appointed means for our gaining such degrees of other knowledge as we need, to conduct ourselves regularly, which means should be carefully used. But the end of the influence of the Spirit of God is not to increase men's natural capacities, nor has God obliged himself immediately to increase civil prudence in proportion to the degrees of spiritual light.

If we consider the errors that attend this work, not only as from man and his infirmity, but also as from God and by his permission and disposal, they are not strange upon the supposition of its being, as to the substance of it, a work of God. If God intends this great revival of religion to be the dawning of a happy state of his church on earth, it may be an instance of the divine wisdom in the beginning of it, to suffer so many irregularities and errors in conduct. Which he knew men in their present weak state were most exposed under great religious affections and when animated with great zeal. For it is very likely to be of excellent benefit to his church in the continuance and progress of the work afterwards. Their experience, in the first setting out, of the mischievous consequences of these errors, and smarting for them in the beginning, may be a happy defense to them afterwards; for many generations, from these errors, which

otherwise they might continually be exposed to. As when David and all Israel went about to bring back the ark into the midst of the land after it had been long absent; first in the land of the Philistines, and then in Kirjath-jearim, in the utmost borders of the land. They at first sought not the Lord after the due order, and they smarted for their error: but this put them upon studying the law, and more thoroughly acquainting themselves with the mind and will of God and seeking and serving him with greater circumspection. The consequence was glorious, viz. their seeking God in such a manner as was accepted of him. The ark of God ascended into the heights of Zion, with great and extraordinary rejoicings of the king and all the people, without any frown or rebuke from God intermixed; and God dwelt thenceforward in the midst of the people for those glorious purposes expressed in the 68th Psalm.

It is very analogous to the manner of God's dealing with his people to permit a great deal of error and suffer the infirmity of his people to appear, in the beginning of a glorious work of his grace; for their felicity, to teach them what they are, to humble them, and fit them for that glorious prosperity to which he is about to advance them, and the more to secure to himself the honour of such a glorious work. For, by man's exceeding weakness appearing in the beginning of it, it is evident that God does not lay the foundation of it in man's strength or wisdom. — And as we need not wonder at the errors that attend this work, if we look at the hand of men who are guilty of them, and the hand of God in permitting them; so neither shall we see cause to wonder if we consider them with regard to the hand that Satan has in them. For, as the work is much greater than any other that ever has been in New England; so, no wonder that the devil is more alarmed and enraged, that he exerts himself more vigorously against it, and more powerfully endeavors to tempt and mislead the subjects and promoters of it.

Part I

Section IV The nature of the work in general.

Whatever imprudences there have been, and whatever sinful irregularities; whatever vehemence of the passions, and heats of the imagination, transports and ecstasies; whatever error in judgment, and indiscreet zeal; and whatever outcries, faintings and agitations of body; yet, it is manifest and notorious, that there has been of late a very uncommon influence upon the minds of a very great part of the inhabitants of New England, attended with the best effects. There has been a great increase of seriousness, and sober consideration of eternal things; a disposition to hearken to what is said of such things, with attention and affection; a disposition to treat matters of religion with solemnity, and as of great importance; to make these things the subject of conversation; to hear the Word of God preached, and to take all opportunities in order to it; to attend on the public worship of God, and all external duties of religion, in a more solemn and decent manner; so that there is a remarkable and general alteration in the face of New England in these respects. Multitudes in all parts of the land, of vain, thoughtless, regardless persons, are quite changed, and become serious and considerate. There is a vast increase of concern for the salvation of the precious soul, and of that inquiry, "What shall I do to be saved?" The hearts of multitudes have been greatly taken off from the things of the world, its profits, pleasures, and honors. Multitudes in all parts have had their consciences awakened, and have been made sensible of the pernicious nature and consequences of sin, and what a dreadful thing it is to be under guilt and the displeasure of God, and to live without peace and reconciliation with him. They have also been awakened to a sense of the shortness and uncertainty of life, and the reality of another world and future judgment, and of the necessity of an interest in Christ. They are more afraid of sin, more careful and inquisitive that they may know what is contrary to the mind and will of God, that they may avoid it, and what he requires of them, that they may do it, more careful to guard against temptations, more watchful over their own hearts, earnestly desirous of knowing, and of being diligent in the use of the means that God has

appointed in his Word, in order to salvation. Many very stupid, senseless sinners and persons of a vain mind, have been greatly awakened.

There is a strange alteration almost all over New England amongst young people: by a powerful invisible influence on their minds, they have been brought to forsake, in a general way as it were at once, those things of which they were extremely fond, and in which they seemed to place the happiness of their lives, and which nothing before could induce them to forsake. As their frolicking, vain company keeping, night walking, their mirth and jollity, their impure language, and lewd songs. In vain did ministers preach against those things before, in vain were laws made to restrain them, and in vain was all the vigilance of magistrates and civil officers; but now they have almost everywhere dropped them as it were of themselves. And there is great alteration amongst old and young as to drinking, tavern-haunting, profane speaking, and extravagance in apparel. Many notoriously vicious persons have been reformed, and become externally quite new creatures. — Some that are wealthy, and of a fashionable gay education; some great beaux and fine ladies, that seemed to have their minds swallowed up with nothing but the vain shows and pleasures of the world, have been wonderfully altered, have relinquished these vanities, and are become serious, mortified, and humble in their conversation. It is astonishing to see the alteration there is in some towns, where before there was but little appearance of religion, or anything but vice and vanity. And now they are transformed into another sort of people; their former vain, worldly, and vicious conversation and dispositions seem to be forsaken, and they are, as it were, gone over to a new world. Their thoughts, their talk, and their concern, affections and inquiries, are now about the favor of God, an interest in Christ, a renewed sanctified heart, and a spiritual blessedness, acceptance, and happiness in a future world.

Now, through the greater part of New England, the Holy Bible is in much greater esteem and use than before. The great things contained in it are much more regarded as things of the greatest consequence, and are much more the subjects of meditation and conversation; and other books of piety that have long been of established reputation; as the most excellent and most tending to promote true godliness, have been abundantly more in use. The Lord's day is more religiously and strictly observed. And much has been lately done at making up differences, confessing faults one to another, and making restitution: probably more within two years, than was done in thirty years before. It has been undoubtedly so in many places. And surprising has been the power of this spirit in many instances, to destroy old grudges, to make up long continued breaches, and to bring those who seemed to be in a confirmed irreconcilable alienation, to embrace each other in a sincere and entire amity. Great numbers under this influence have been brought to a deep sense of their own sinfulness and vileness; the sinfulness of their lives, the heinousness of their disregard of the authority of the great God, and of their living in contempt of a Savior. They have lamented their former negligence of their souls, and their neglecting and losing precious time. The sins of their life have been extraordinarily set before them; and they have had a great sense of their hardness of heart, their enmity against that which is good and proneness to all evil; and also of the worthlessness of their own religious performances, how unworthy of God's regard were their prayers, praises, and all that they did in religion. It has been a common thing that persons have had such a sense of their own sinfulness, that they have thought themselves to be the worst of all, and that none ever was so vile as they. And many seem to have been greatly convinced that they were utterly unworthy of any mercy at the hands of God, however miserable they were, and though they stood in extreme necessity of mercy; and that they deserved nothing but eternal burnings. They have been sensible that God would be altogether just and righteous in inflicting endless damnation upon them, at the same time that they have had an exceedingly affecting sense of the dreadfulness of such endless torments, and apprehended themselves to be greatly in danger of it. And many have been deeply affected with a sense of their own ignorance and blindness, and exceeding helplessness, and so of their extreme need of the divine pity and help.

Multitudes in New England have lately been brought to a new and great conviction of the truth and certainty of the things of the gospel; to a firm persuasion that Christ Jesus is the Son of God, and the great

and only Savior of the world; and that the great doctrines of the gospel touching reconciliation by his blood, and acceptance in his righteousness, and eternal life and salvation through him, are matters of undoubted truth. They have had a most affecting sense of the excellency and sufficiency of this Savior, and the glorious wisdom and grace of God shining in this way of salvation; and of the wonders of Christ's dying love, and the sincerity of Christ in the invitations of the gospel. They have experienced a consequent affiance and sweet rest of soul in Christ, as a glorious Savior, a strong rock and high tower; accompanied with an admiring and exalted apprehension of the glory of the divine perfections, God's majesty, holiness, sovereign grace, etc. — With a sensible, strong and sweet love to God, and delight in him, far surpassing all temporal delights, or earthly pleasures; and a rest of soul in him, as a portion and the fountain of all good. And this has been attended with an abhorrence of sin, and self-loathing for it, and earnest longings of soul after more holiness and conformity to God, with a sense of the great need of God's help in order to holiness of life: together they have had a most dear love to all that are supposed to be the children of God, and a love to mankind in general, and a most sensible and tender compassion for the souls of sinners, and earnest desires of the advancement of Christ's kingdom in the world. And these things have appeared with an abiding concern to live a holy life, and great complaints of remaining corruption, and a longing to be more free from the body of sin and death. And not only do these effects appear in new converts, but great numbers of those who were formerly esteemed the most sober and pious people, have, under the influence of this work, been greatly quickened, and their hearts renewed with greater degrees of light, renewed repentance and humiliation, and more lively exercises of faith, love and joy in the Lord. Many have been remarkably engaged to watch, and strive, and fight against sin; to cast out every idol, sell all for Christ, give up themselves entirely to God, and make a sacrifice of every worldly and carnal thing to the welfare and prosperity of their souls. And there has of late appeared in some places an unusual disposition to bind themselves to it in a solemn covenant with God. And now, instead of meetings at taverns and drinking houses, and of young people in frolics and vain company, the country is full of meetings of all sorts and ages of persons — young and old, men, women and little children — to read and pray, and sing praises, and to converse of the things of God and another world. In very many places the main of the conversation in all companies turns on religion, and things of a spiritual nature. Instead of vain mirth among young people, there is now either mourning under a sense of the guilt of sin, or holy rejoicing in Christ Jesus: and, instead of their lewd songs, there are now to be heard from them songs of praise to God, and the Lamb that was slain to redeem them by his blood. And there has been this alteration abiding on multitudes all over the land, for a year and a half, without any appearance of a disposition to return to former vice and vanity.

And, under the influences of this work, there have been many of the remains of those wretched people and dregs of mankind, the poor Indians, that seemed to be next to a state of brutality, and with whom, till now, it seemed to be to little more purpose to use endeavors for their instruction and awakening, than with the beasts. Their minds have now been strangely opened to receive instruction, and been deeply affected with the concerns of their precious souls; they have reformed their lives, and forsaken their former stupid, barbarous and brutish way of living; and particularly that sin to which they have been so exceedingly addicted, their drunkenness. Many of them to appearance brought truly and greatly to delight in the things of God, and to have their souls very much engaged and entertained with the great things of the gospel. And many of the poor Negroes also have been in like manner wrought upon and changed. Very many little children have been remarkably enlightened, and their hearts wonderfully affected and enlarged, and their mouths opened, expressing themselves in a manner far beyond their years, and to the just astonishment of those who have heard them. Some of them for many months, have been greatly and delightfully affected with the glory of divine things, and the excellency and love of the Redeemer, with their hearts greatly filled with love to and joy in him; and they have continued to be serious and pious in their behavior.

The divine power of this work has marvelously appeared in some instances I have been acquainted with. In supporting and fortifying the heart under great trials such as the death of children, and extreme pain of

body; and in wonderfully maintaining the serenity, calmness and joy of the soul, in an immovable rest in God and sweet resignation to him. And some under the blessed influences of this work have in a calm, bright, and joyful frame of mind been carried through the valley of the shadow of death.

And now let us consider: — Is it not strange that in a Christian country, and such a land of light as this is, there are many at a loss to conclude whose work this is, whether the work of God or the work of the devil? Is it not a shame to New England that such a work should be much doubted of here? Need we look over the histories of all past times, to see if there be not some circumstances and external appearances that attend this work, which have been formerly found amongst enthusiasts? Whether the Montanists had not great transports of joy, and whether the French Prophets had not agitations of body? Blessed be God! he does not put us to the toil of such inquiries. We need not say, Who shall ascend into heaven, to bring us down something whereby to judge of this work? Nor does God send us beyond the seas, nor into past ages, to obtain a rule that shall determine and satisfy us; but we have a rule near at hand, a sacred book that God himself has put into our hands, with clear and infallible marks, sufficient to resolve us in things of this nature; which book I think we must reject, not only in some particular passages, but in the substance of it, if we reject such a work as has now been described, as not being the work of God. The whole tenor of the gospel proves it; all the notion of religion that the Scripture gives us confirms it.

I suppose there is scarcely a minister in this land, but from sabbath to sabbath is used to pray that God would pour out his Spirit, and work a reformation and revival of religion in the country, and turn us from our intemperance, profaneness, uncleanness, worldliness, and other sins; and we have kept from year to year, days of public fasting and prayer to God, to acknowledge our backslidings, and humble ourselves for our sins, and to seek of God forgiveness and reformation. Now when so great and extensive a reformation is so suddenly and wonderfully accomplished, in those very things that we have sought to God for, shall we not acknowledge it? or, do it with great coldness, caution, and reserve, and scarcely take any notice of it in our public prayers and praises, or mention it but slightly and cursorily, and in such a manner as carries an appearance as though we would contrive to say as little of it as ever we could, and were glad to pass from it? And that because the work is attended with a mixture of error, imprudences, darkness and sin; because some persons are carried away with impressions, and are indiscreet, and too censorious with their zeal; and because there are high transports of religious affections; and some effects on their bodies of which we do not understand the reason.

Part I

Section V The nature of the work in a particular instance.

I have been particularly acquainted with many persons who have been the subjects of the high and extraordinary transports of the present day. But in the highest transports I have been acquainted with, and where the affections of admiration, love, and joy, so far as another could judge, have been raised to the highest pitch, the following things have been united, *viz.* A very frequent dwelling for some considerable time together, in views of the glory of the divine perfections and Christ's excellencies. So that the soul has been as it were perfectly overwhelmed and swallowed up with light and love, a sweet solace, and a rest and joy of soul altogether unspeakable. The person has more than once continued for five or six hours together without interruption in a clear and lively view or sense of the infinite beauty and amiableness of Christ's person, and the heavenly sweetness of his transcendent love. So that (to use the person's own expressions) the soul remained in a kind of heavenly elysium, and did as it were swim in the rays of Christ's love, like a little mote swimming in the beams of the sun that come in at a window. The heart was swallowed up in a kind of glow of Christ's love coming down as a constant stream of sweet light, at the same time the soul all flowing out in love to him; so that there seemed to be a constant flowing and

reflowing from heart to heart. The soul dwelt on high, was lost in God, and seemed almost to leave the body. The mind dwelt in a pure delight that fed and satisfied it; enjoying pleasure without the least sting or any interruption. And (so far as the judgment and word of a person of discretion may be taken, speaking upon the most deliberate consideration), what was enjoyed in a single minute of the whole space, which was many hours, was worth more than all the outward comfort and pleasure of the whole life put together; and this without being in any trance, or at all deprived of the exercise of the bodily senses. And this heavenly delight has been enjoyed for years together; though not frequently so long together to such a height. Extraordinary views of divine things and the religious affections, were frequently attended with very great effects on the body. Nature often sunk under the weight of divine discoveries, and the strength of the body was taken away. The person was deprived of all ability to stand or speak. Sometimes the hands were clinched, and the flesh cold, but the senses remaining. Animal nature was often in a great emotion and agitation, and the soul so overcome with admiration, and a kind of omnipotent joy, as to cause the person, unavoidably, to leap with all the might, with joy and mighty exultation. The soul at the same time was so strongly drawn towards God and Christ in heaven, that it seemed to the person as though soul and body would, as it were of themselves, of necessity mount up, leave the earth, and ascend thither.

These effects on the body were not owing to the influence of example, but began about seven years ago, when there was no such enthusiastical season as many account this; but it was a very dead time through the land. They arose from no distemper caught from Mr. Whitefield, or Mr. Tennant, because they began before either of them came into the country. — Near three years ago, they greatly increased, upon an extraordinary self-dedication, renunciation of the world, and resignation of all to God; which were made, in a great view of God's excellency, in high exercise of love to him, and rest and joy in him. Since that time they have been very frequent; and began in a yet higher degree, and greater frequency, about a year and a half ago, upon another new resignation of all to God, with a yet greater fervency and delight of soul; the body often fainting with the love of Christ. — These effects appeared in a higher degree still the last winter, upon another resignation to and acceptance of God, as the only portion and happiness of the soul. Wherein the whole world, with the dearest enjoyments in it, were renounced as dirt and dung. All that is pleasant and glorious, and all that is terrible in this world, seemed perfectly to vanish into nothing, and nothing to be left but God, in whom the soul was perfectly swallowed up as in an infinite ocean of blessedness. — Since this time there have often been great agitations of body, and an unavoidable leaping for joy; and the soul as it were dwelling, almost without interruption, in a kind of paradise; and very often, in high transports, disposed to speak to others concerning the great and glorious things of God, and Christ, and the eternal world, in a most earnest manner, and with a loud voice; so that it is next to impossible to avoid it. These effects on the body did not arise from any bodily distemper or weakness, because the greatest of all have been in a good state of health.

This great rejoicing has been with trembling, *i.e.* attended with a deep and lively sense of the greatness and majesty of God, and the person's own exceeding littleness and vileness. Spiritual joys in this person never were attended with the least appearance of laughter, or lightness, either of countenance or manner of speaking; but with a peculiar abhorrence of such appearances in spiritual rejoicings. These high transports, when past, have had abiding effects in the increase of sweetness, rest, and humility which they have left upon the soul; and a new engagedness of heart to live to God's honour, and watch and fight against sin. And these things took place not in the giddy age of youth, nor in a new convert, or unexperienced Christian, but in one that was converted above twenty-seven years ago; and neither converted nor educated in that enthusiastical town of Northampton (as some may be ready to call it), but in a town and family which none, that I know of, suspected of enthusiasm. And these effects were found in a Christian that has been long in an uncommon manner, growing in grace; and rising, by very sensible degrees, to higher love to God; weanedness from the world; mastery over sin and temptation through great trials and conflicts; long-continued strugglings and fighting with sin; earnest and constant prayer and labor in religion; and engagedness of mind in the use of all means, attended with a great exactness of

life. — Which growth has been attended, not only with a great increase of religious affections, but with a wonderful alteration of outward behavior in many things, visible to those who are most intimately acquainted; so as lately to have become as it were a new person; and particularly in living so much more above the world, and in a greater degree of stedfastness and strength in the way of duty and self-denial; maintaining the Christian conflict against temptations, and conquering from time to time under great trials; persisting in an unmoved, untouched calm and rest, under the changes and accidents of time. The person had formerly, in lower degrees of grace, been subject to unsteadiness, and many ups and downs, in the frame of mind, being under great disadvantages, through a vaporous habit of body, and often subject to melancholy, and at times almost over-borne with it, it having been so even from early youth; but strength of grace and divine light has of a long time wholly conquered these disadvantages, and carried the mind, in a constant manner, quite above all such effects. — Since that resignation spoken of before, made near three years ago, everything of that nature seems to be overcome and crushed by the power of faith and trust in God, and resignation to him; the person has remained in a constant uninterrupted rest, humble joy in God, and assurance of his favor, without one hour's melancholy or darkness, from that day to this; vapors have had great effects on the body, such as they used to have before, but the soul has been always out of their reach. And this stedfastness and constancy has remained through great outward changes and trials; such as times of the most extreme pain, and apparent hazard of immediate death.

These transporting views and rapturous affections are not attended with any enthusiastic disposition to follow impulses or any supposed prophetic revelations. Nor have they been observed to be attended with any appearance of spiritual pride, but very much of a contrary disposition; an increase of humility and meekness, and a disposition in honour to prefer others. And it is worthy to be remarked, that when these discoveries and holy affections were evidently at the greatest height — which began early in the morning of the holy Sabbath, and lasted for days together; melting all down in the deepest humility and poverty of spirit, reverence and resignation, and the sweetest meekness, and universal benevolence — these two things were felt in a remarkable manner, *viz.* *First*, a peculiar aversion to judging other professing Christians of good standing in the visible church, with respect to their conversion or degrees of grace; or at all intermeddling with that matter so much as to determine against and condemn others in the thoughts of the heart. Such want of candor appeared hateful, as not agreeing with that lamb-like humility, meekness, gentleness, and charity; which the soul then, above other times, saw to be beautiful. The disposition then felt was, on the contrary, to prefer others to self, and to hope that they saw more of God and loved him better; though before, under smaller discoveries, and feebler exercises of divine affection, there had been a disposition to censure and condemn others. *Secondly*, another thing that was felt at that time, was a very great sense of the importance of moral social duties, and how great a part of religion lay in them. There was such a new sense and conviction of this, beyond what had been before, that it seemed to be as it were a clear discovery then made to the soul. But, in general, there has been a very great increase of a sense of these two things, as divine views and divine love have increased.

The things already mentioned have been attended also with the following things, *viz.* An extraordinary sense of the awful majesty, greatness, and holiness of God, so as sometimes to overwhelm soul and body; a sense of the piercing all-seeing eye of God, so as sometimes to take away the bodily strength; and an extraordinary view of the infinite terribleness of the wrath of God; together with a sense of the ineffable misery of sinners who are exposed to this wrath. Sometimes the exceeding pollution of the person's own heart, as a sink of all manner of abomination, and the dreadfulness of an eternal hell of God's wrath, opened to view both together. There was a clear view of a desert of that misery and that by the pollution of the best duties; yea, only by the irreverence, and want of humility, that attended once speaking of the holy name of God, when done in the best manner that ever it was done. The strength of the body was very often taken away with a deep mourning for sin, as committed against so holy and good a God; sometimes with an affecting sense of actual sin, sometimes especially indwelling sin, and sometimes the consideration of the sin of the heart as appearing in a particular thing. As for instance, in that there was no greater forwardness and readiness to self-denial for God and Christ, who had so denied himself for us.

Yea, sometimes the consideration of sin that was in only speaking one word concerning the infinitely great and holy God, has been so affecting as to overcome the strength of nature. There has been a very great sense of the certain truth of the great things revealed in the gospel; an overwhelming sense of the glory of the work of redemption, and the way of salvation by Jesus Christ [And] of the glorious harmony of the divine attributes appearing therein, as that wherein mercy and truth are met together, and righteousness and peace have kissed each other. A sight of the fullness and glorious sufficiency of Christ, has been so affecting as to overcome the body. A constant immovable trust in God through Christ, with a great sense of his strength and faithfulness, the sureness of his covenant and the immutability of his promises, made the everlasting mountains and perpetual hills to appear as mere shadows to these things.

Sometimes the sufficiency and faithfulness of God, as the covenant God of his people, appeared in these words, I AM THAT I AM, in so affecting a manner as to overcome the body. A sense of the glorious, unsearchable, unerring wisdom of God in his works, both of creation and providence, was such as to swallow up the soul, and overcome the strength of the body. There was a sweet rejoicing of soul at the thoughts of God being infinitely and unchangeable happy, and an exulting gladness of heart that God is self-sufficient, and infinitely above all dependence and reigns over all; and does his will with absolute and uncontrollable power and sovereignty. A sense of the glory of the Holy Spirit as the great Comforter, was such as to overwhelm both soul and body; only mentioning the word the comforter has immediately taken away all strength. That word, as the person expressed it, seemed great enough to fill heaven and earth. There was a most vehement and passionate desire of the honour and glory of God's name. A sensible, clear, and constant preference of it, not only to the person's own temporal interest, but to his spiritual comfort in this world. There was a willingness to suffer the hidings of God's face, and to live and die in darkness and horror, if God's honour should require it, and to have no other reward for it but that God's name should be glorified, although so much of the sweetness of the light of God's countenance had been experienced. A great lamenting of ingratitude and the defect of love to God, took away bodily strength; and there were very often vehement longings and faintings after more love to Christ, and greater conformity to him; especially longing after these two things, *viz.* to be more perfect in *humility* and *adoration*. The flesh and heart seem often to cry out for lying low before God, and adoring him with greater love and humility. The thoughts of the perfect humility with which the saints in heaven worship God, and fall down before his throne, have often overcome the body, and set it into a great agitation. The person felt a great delight in singing praises to God and Jesus Christ, and longing that this present life may be, as it were, one continued song of praise to God. There was a longing, as the person expressed it, to sit and sing this life away; and an overcoming pleasure in the thoughts of spending an eternity in that exercise. Together with living by faith to a great degree, there was a constant and extraordinary distrust of our own strength and wisdom; a great dependence on God for his help in order to the performance of anything to God's acceptance, and being restrained from the most horrid sins.

A sense of the black ingratitude of true saints, as to coldness and deadness in religion, and their setting their hearts on the things of this world, has overcome the bodily frame. There was an experience of great longing that all the children of God might be lively in religion, fervent in their love, and active in the service of God. When there have been appearances of it in others, rejoicing so in beholding the pleasant sight, that the joy of soul has been too great for the body. — The person took pleasure in the thoughts of watching and striving against sin, fighting through the way to heaven, and filling up this life with hard labor, and bearing the cross for Christ, as an opportunity to give God honour; not desiring to rest from labors till arrived in heaven, but abhorring the thoughts of it, and seeming astonished that God's own children should be backward to strive and deny themselves for God. There were earnest longings that all God's people might be clothed with humility and meekness, like the Lamb of God, and feel nothing in their hearts but love and compassion to all mankind; and great grief when anything to the contrary appeared in any of the children of God, as bitterness, fierceness of zeal, censoriousness, or reflecting uncharitably on others, or disputing with any appearance of heat of spirit: a deep concern for the good of others' souls; a melting compassion to those that looked on themselves as in a state of nature, and to

saints under darkness, so as to cause the body to faint. There was found an universal benevolence to mankind, with a longing as it were to embrace the whole world in the arms of pity and love. Ideas of suffering from enemies the utmost conceivable rage and cruelty, with a disposition felt to fervent love and pity in such a case, so far as it could be realized in thought. Sometimes a disposition was felt to a life given up to mourning alone in a wilderness over a lost and miserable world; compassion towards them being often to that degree, that would allow of no support or rest, but in going to God, and pouring out the soul in prayer for them. Earnest desires were felt that the work of God, now in the land, may be carried on; and that with greater purity, and freedom from all bitter zeal, censoriousness, spiritual pride, hot disputes, etc. and a vehement and constant desire for the setting up on Christ's kingdom through the earth; as a kingdom of holiness, purity, love, peace, and happiness to mankind.

The soul often entertained, with unspeakable delight, the thoughts of heaven as a world of love. Where love shall be the saints' eternal food; where they shall dwell in the light; and swim in an ocean of love; and where the very air and breath will be nothing but love. Love to the people of God, or God's true saints, as having the image of Christ; and as those who will in a very little time shine in his perfect image. The strength was very often taken away with longings that others might love God more, and serve God better, and have more of his comfortable presence; than the person that was the subject of these longings; desiring to follow the whole world to heaven, or that every one should go before, and be higher in grace and happiness, not by this person's diminution, but by others' increase. This experience included a delight in conversing on religious subjects, and in seeing Christians together, talking of the most spiritual and heavenly things in religion, in a lively and feeling manner; and very frequently the person was overcome with the pleasure of such conversation. A great sense was often expressed, of the importance of the duty of charity to the poor, and how much the generality of Christians come short in the practice of it. There was also a great sense of the need ministers have of much of the Spirit of God, at this day especially; and there were most earnest longings and wrestlings with God for them, so as to take away the bodily strength. It also included the greatest, fullest, longest continued, and most constant assurance of the favor of God and of a title to future glory, that ever I saw any appearance of in any person, enjoying, especially of late (to use the person's own expression), *the riches of full assurance*. Formerly there was a longing to die with something of impatience. But lately, since that resignation forementioned about three years ago, an uninterrupted entire resignation to God with respect to life or death; sickness or health; ease or pain, which has remained unchanged and unshaken, when actually under extreme and violent pains, and in times of threatenings of immediate death. But notwithstanding this patience and submission, the thoughts of death and the day of judgment are always exceeding sweet to the soul. This resignation is also attended with a constant resignation of the lives of dearest earthly friends. Sometimes when some of their lives have been imminently threatened; the person often expressing the sweetness of the liberty of having wholly left the world, and renounced all for God, and having nothing but God, in whom is an infinite fullness. These things have been attended with a constant sweet peace and calm, and serenity of soul, without any cloud to interrupt it. A continual rejoicing in all the works of God's hands, the works of nature, and God's daily works of providence, all appearing with a sweet smile upon them; a wonderful access to God by prayer, as it were seeing him, and immediately conversing with him. As much oftentimes (to use the person's own expressions) as if Christ were here on earth, sitting on a visible throne, to be approached to and conversed with.

There have been frequent, plain, sensible, and immediate answers of prayer, all tears wiped away, all former troubles and sorrows of life forgotten, and all sorrow and sighing fled away — excepting grief for past sins, and for remaining corruption, and that Christ is loved no more, and that God is no more honored in the world. A compassionate grief towards fellow creatures — a daily sensible doing and suffering everything for God, for a long time past, eating, working, sleeping, and bearing pain and trouble for God, and doing all as the service of love. With a continual uninterrupted cheerfulness, peace, and joy. Oh how good, said the person once, is it to work for God in the daytime, and at night to lie down under his smiles! High experiences and religious affections in this person have not been attended with any disposition at all

to neglect the necessary business of a secular calling, to spend the time in reading and prayer, and other exercises of devotion; but worldly business has been attended with great alacrity, as part of the service of God. The person declaring that, it being done thus, it was found to be as good as prayer. These things have been accompanied with exceeding concern and zeal for moral duties, and that all professors may with them adorn the doctrine of God their Savior; and an uncommon care to perform relative and social duties, and a noted eminence in them; a great inoffensiveness of life and conversation in the sight of others; a great meekness, gentleness, and benevolence of spirit and behavior; and a great alteration in those things that formerly used to be the person's failings; seeming to be much overcome and swallowed up by the late great increase of grace, to the observation of those who are most conversant and most intimately acquainted.

In times of the brightest light and highest flights of love and joy, there was found no disposition to the opinion of being now perfectly free from sin (according to the notion of the Wesleys and their followers, and some other high pretenders to spirituality in these days), but exceedingly the contrary. At such times especially, it was seen how loathsome and polluted the soul is, soul and body. And every act and word, appearing like rottenness and corruption in that pure and holy light of God's glory. The person did not slight instruction or means of grace any more for having had great discoveries; on the contrary, never was more sensible of the need of instruction than now. And one thing more may be added, *viz.* That these things have been attended with a particular dislike of placing religion much in dress, and spending much zeal about those things that in themselves are matters of indifference, or an affecting to show humility and devotion by a mean habit, or a demure and melancholy countenance, or anything singular and superstitious.

Part I

Section VI This work is very glorious.

Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that happy distemper! If this be distraction, I pray God that the world of mankind may be all seized with this benign, meek, beneficent, beatifical, glorious distraction! If agitations of body were found in the French prophets, and ten thousand prophets more, it is little to their purpose who bring it as an objection against such a work as this, unless their purpose be to disprove the whole of the Christian religion. The great affections and high transports, that others have lately been under, are in general of the same kind with those in the instance that has been given, though not to so high a degree, and many of them not so pure and unmixed, and so well regulated. I have had opportunity to observe many instances here and elsewhere; and though there are some instances of great affections in which there has been a great mixture of nature with grace, and, in some, a sad degenerating of religious affections. Yet there is that uniformity observable which makes it easy to be seen, that in general it is the same spirit from whence the work in all parts of the land has originated. And what notions have they of religion, that reject what has been described, as not true religion! What shall we find to answer those expressions in Scripture, "The peace of God that passeth all understanding; rejoicing with joy unspeakable and full of glory, in believing in and loving an unseen Saviour; — All joy and peace in believing; God's shining into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. With open face, beholding as in a glass the glory of the Lord, and being changed into the same image, from glory to glory, even as by the Spirit of the Lord; — Having the love of God shed abroad in our hearts, by the Holy Ghost given to us; — Having the Spirit of God and of glory rest upon us; — A being called out of darkness into marvellous light; and having the day-star arise in our hearts:" — I say, if those things which have been mentioned, do not answer these expressions, what else can we find out that does answer them? Those that do not think such things as these to be the fruits of the true Spirit, would do well to consider what kind of

spirit they are waiting and praying for, and what sort of fruits they expect he should produce when he comes. I suppose it will generally be allowed, that there is such a thing as a glorious outpouring of the Spirit of God to be expected, to introduce very joyful and glorious times upon religious accounts. Times wherein holy love and joy will be raised to a great height in true Christians: but, if those things be rejected, what is left that we can find wherewith to patch up a notion, or form an idea, of the high, blessed, joyful religion of these times? What is there sweet, excellent, and joyful, of a religious nature, that is entirely of a different nature from these things?

Those who are waiting for the fruits, in order to determine whether this be the work of God or no, would do well to consider; what they are waiting for: whether it be not to have this wonderful religious influence subside, and then to see how they will behave themselves? That is, to have grace subside, and the actings of it in a great measure to cease, and to have persons grow cold and dead. Then to see whether, after that, they will behave themselves with that exactness and brightness of conversation, that is to be expected of lively Christians, or those that are in the vigorous exercises of grace. There are many that will not be satisfied with any exactness or laboriousness in religion now, while persons have their minds much moved, and their affections are high. For they lay it to their flash of affection, and heat of zeal, as they call it; they are waiting to see whether they will carry themselves as well when these affections are over; that is, they are waiting to have persons sicken and lose their strength, that they may see whether they will then behave themselves like healthy strong men. I would desire that they would also consider, whether they be not waiting for more than is reasonably to be expected, supposing this to be really a great work of God, and much more than has been found in former great outpourings of the Spirit of God, that have been universally acknowledged in the Christian church? Do not they expect fewer instances of apostasy and evidences of hypocrisy in professors, than were after that great outpouring of the Spirit in the apostles' days, or that which was in the time of the reformation? And do not they stand prepared to make a mighty argument of it against this work, if there should be *half* so many? And, they would do well to consider how *long* they will wait to see the good fruit of this work, before they will determine in favor of it. Is not their waiting unlimited? The visible fruit that is to be expected of a pouring out of the Spirit of God on a country, is a visible reformation in that country. What reformation has lately been brought to pass in New England, by this work, has been before observed. And has it not continued long enough already, to give reasonable satisfaction? If God cannot work on the hearts of a people after such a manner, as reasonably to expect it should be acknowledged in a year and a half, or two years' time; yet surely it is unreasonable that our expectations and demands should be unlimited, and our waiting without any bounds.

As there is the clearest evidence, from what has been observed, that this is the work of God; so it is evident that it is a very great and wonderful and exceeding glorious work. — This is certain, that it is a great and wonderful event; a strange revolution; an unexpected, surprising overturning of things, suddenly brought to pass; such as never has been seen in New England, and scarce ever has been heard of in any land. Who that saw the state of things in New England a few years ago, would have thought that in so short a time there would be such a change? This is undoubtedly either a very great work of God, or a great work of the devil, as to the main substance of it. For though, undoubtedly, God and the devil may work together at the same time, and in the same land; and Satan will do his utmost endeavor to intrude, and, by intermingling his work, to darken and hinder God's work. Yet God and the devil do not work together in producing the same event, and in effecting the same change in the hearts and lives of men. But it is apparent that as to some things wherein the main substance of this work consists, there is a likeness and agreement everywhere: now this is either a wonderful work of God, or a mighty work of the devil: and so is either a most happy event, greatly to be admired and rejoiced in, or a most awful calamity. Therefore, if what has been said before be sufficient to determine it to be, as to the main, the work of God, then it must be acknowledged to be a very wonderful and glorious work of God.

Such a work is, in its nature and kind, the most glorious of any work of God whatsoever, and is always so spoken of in Scripture. It is the work of redemption (the great end of all the other works of God, and of

which the work of creation was but a shadow) in the event, success, and end of it: it is the work of new creation, which is infinitely more glorious than the old. I am bold to say, that the work of God in the conversion of one soul, considered together with the source, foundation, and purchase of it, and also the benefit, end, and eternal issue of it, is a more glorious work of God than the creation of the whole material universe. It is the most glorious of God's works, as it above all others manifests the glory of God; it is spoken of in Scripture, as that which shows *the exceeding greatness of God's power, and the glory and riches of divine grace*, and wherein Christ has the most glorious triumph over his enemies, and wherein God is mightily exalted. And it is a work above all others glorious, as it concerns the happiness of mankind; more happiness, and a greater benefit to man, is the fruit of each single drop of such a shower, than all the temporal good of the most happy revolution, or all that a people could gain by the conquest of the world.

This work is very glorious both in its *nature*, and in its *degree* and *circumstances*. It will appear very glorious, if we consider the unworthiness of the people who are the subjects of it; what obligations God has laid us under by the special privileges we have enjoyed for our souls' good, and the great things God did for us at our first settlement in the land. How he has followed us with his goodness to this day, and how we have abused his goodness; how long we have been revolting more and more (as all confess), and how very corrupt we were become at last; in how great a degree we had forsaken the fountain of living waters; how obstinate we have been under all manner of means that God has used to reclaim us; how often we have mocked God with hypocritical pretenses of humiliation, as in our annual days of public fasting, and other things. While instead of reforming, we only grew worse and worse; and how dead a time it was everywhere before this work began. If we consider these things, we shall be most stupidly ungrateful, if we do not acknowledge God's visiting us as he has done, as an instance of the glorious triumph of free and sovereign grace.

The work is very glorious, if we consider the *extent* of it; being in this respect vastly beyond any that ever was known in New England. There has formerly sometimes been a remarkable awakening and success of the means of grace, in some particular congregations. This used to be much noticed, and acknowledged to be glorious, though the towns and congregations round about continued dead. But now God has brought to pass a new thing, he has wrought a great work, which has extended from one end of the land to the other, besides what has been wrought in other British colonies in America.

The work is very glorious in the great *numbers* that have, to appearance, been turned from sin to God, and so, delivered from a wretched captivity to sin and Satan, saved from everlasting burnings, and made heirs of eternal glory. How high an honour and great a reward of their labors have some eminent persons of note in the church of God signified that they should esteem it, if they should be made the instruments of the conversion and eternal salvation of but *one* soul! And no greater event than that, is thought worthy of great name in heaven among the hosts of glorious angels, who rejoice and sing on such an occasion. Now, when there are many thousands of souls thus converted and saved, shall it be esteemed worth but little notice, and be mentioned with coldness and indifference here on earth, by those among who such a work is wrought

The work has been very glorious and wonderful in many *circumstances* and events of it, wherein God has in an uncommon manner made his hand visible and his power conspicuous; as in the extraordinary degrees of awakening, and the suddenness of conversions in innumerable instances. How common a thing has it been for a great part of a congregation to be at once moved by a mighty invisible power! and for six, eight, or ten souls to be converted to God (to all appearance) in an exercise, in whom the visible change still continues! How great an alteration has been made in some towns, yea, some populous towns, the change still abiding! And how many very vicious persons have been wrought upon, so as to become visibly new creatures! God has also made his hand very visible, and his work glorious, in the multitudes of little children that have been wrought upon. I suppose there have been some hundreds of instances of this nature of late, any one of which formerly would have been looked upon so remarkable, as to be

worthy to be recorded, and published through the land. The work is very glorious in its influences and effects on many who have been very ignorant and barbarous, as I before observed of the *Indians and Negroes*.

The work is also exceeding glorious in the high attainments of Christians, in the extraordinary degrees of light, love, and spiritual joy, that God has bestowed upon great multitudes. In this respect also, the land in all parts has abounded with such instances, any one of which, if they had happened formerly, would have been thought worthy to be noticed by God's people throughout the British dominions. The New Jerusalem in this respect has begun to come down from heaven, and perhaps never were more of the prelibations of heaven's glory given upon earth.

There being a great many errors and sinful irregularities mixed with this work of God, arising from our weakness, darkness, and corruption, does not hinder this work of God's power and grace from being very glorious. Our follies and sins in some respects manifest the glory of it. The glory of divine power and grace is set off with the greater luster, by what appears at the same time of the weakness of the earthen vessel. It is God's pleasure to manifest the weakness and unworthiness of the subject, at the same time that he displays the excellency of his power and the riches of his grace. And I doubt not but some of these things which make some of us here on earth to be out of humor, and to look on this work with a sour displeased countenance, heighten the songs of the angels, when they praise God and the lamb for what they see of the glory of God's all-sufficiency, and the efficacy of Christ's redemption. And how unreasonable is it that we should be backward to acknowledge the glory of what God has done, because the devil, and we in hearkening to him, have done a great deal of mischief!

Part II Showing The Obligations That All Are Under To Acknowledge, Rejoice In, And Promote This Work, And The Great Danger Of The Contrary

Section I The danger of lying still, and keeping long silence, respecting any remarkable work of God.

There are many things in the Word of God, showing that when God remarkably appears in any great work for his church, and against his enemies, it is a most dangerous thing, and highly provoking to God, to be slow and backward to acknowledge and honour God in the work. Christ's people are in Scripture represented as his army; he is the Lord of hosts, the Captain of the host of the Lord, as he called himself when he appeared to *Joshua*, with a sword drawn in his hand, Jos. 5:13-15, the Captain of his people's salvation. Therefore it may well be highly resented if they do not resort to him when he orders his banner to be displayed; or if they refuse to follow him when he blows the trumpet, and gloriously appears going forth against his enemies. God expects that every living soul should have his attention roused on such an occasion, and should most cheerfully yield to the call, and heedfully and diligently obey it. Isa. 18:3, "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth the trumpet, hear ye." Especially should all Israel be gathered after their Captain, as we read they were after Ehud, when he blew the trumpet in Mount Ephraim, when he had slain Eglon, king of Moab, Jdg. 3:27, 28. How severe is the martial law in such a case, when any of the army refuses to obey the sound of the trumpet, and follow his general to the battle! God at such a time appears in peculiar manifestations of his glory; and therefore, not to be affected and animated, and to lie still, and refuse to follow God, will be resented as a high contempt of him. Suppose a subject should stand

by, and be a spectator of the solemnity of his prince's coronation, and should appear silent and sullen, when all the multitude were testifying their loyalty and joy with loud acclamations; how greatly would he expose himself to be treated as a rebel, and quickly to perish by the authority of the prince that he refuses to honour!

At a time when God manifests himself in such a great work for his church, there is no such thing as being neutrals. There is a necessity of being either for or against the king that then gloriously appears. When a king is crowned, and there are public manifestations of joy on that occasion, there is no such thing as standing by as an indifferent spectator. All must appear as loyal subjects and express their joy on that occasion, or be accounted enemies. So when God, in any great dispensation of his providence, remarkably sets his King on his holy hill of Zion, Christ in an extraordinary manner comes down from heaven to the earth, and appears in his visible church in a great work of salvation for his people. When Christ came down from heaven in his incarnation, and appeared on earth in his human presence, there was no such thing as being neutrals, neither on his side nor against him. Those who sat still and said nothing, and did not declare for him, and come and join with him, after he, by his Word and works, had given sufficient evidence who he was, were justly looked upon as his enemies. Mat. 12:30, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." So it is when Christ comes to carry on the work of redemption in the application of it, as well as in its revelation and purchase. If a king should come into one of his provinces, which had been oppressed by its foes, where some of his subjects had fallen off to the enemy, and joined with them against their lawful sovereign and his loyal subjects; I say, if the royal sovereign himself should come into the province, and should ride forth there against his enemies, and should call upon all who were on his side to come and gather themselves to him; there would be no such thing, in such a case, as standing neuter. They who lay still and staid at a distance would undoubtedly be looked upon and treated as rebels. So in the day of battle, when two armies join, there is no such thing for any present as being of neither party, all must be on one side or the other. They who are not found with the conqueror in such a case, must expect to have his weapons turned against them, and to fall with the rest of his enemies.

When God manifests himself with such glorious power in a work of this nature, he appears especially determined to put honour upon his Son, and to fulfill his oath that he has sworn to him, that he would make every knee to bow, and every tongue to confess to him. God has had it much on his heart, from all eternity, to glorify his dear and only-begotten Son; and there are some special seasons that he appoints to that end, wherein he comes forth with omnipotent power to fulfill his promise and oath to him. Now these are times of remarkable pouring out of his Spirit, to advance his kingdom; such is a day of his power, wherein his people shall be made willing, and he shall rule in the midst of his enemies. These especially are the times wherein God declares his firm decree that his Son shall reign on his holy hill of *Zion*. And therefore those who at such a time do not kiss the Son, as he then manifests himself, and appears in the glory of his majesty and grace, expose themselves to *perish from the way*, and to be *dashed in pieces with a rod of iron*.

As such is a time wherein God eminently *sets his King on his holy hill of Zion*, so it is a time wherein he remarkably fulfills that in Isa. 28:16, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." Which the two apostles *Peter* and *Paul*, 1 Pet. 2:6-8, and Rom. 9:33, join with that prophecy, Isa. 8:14, 15, "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken. As signifying that both are fulfilled together. Yea, both are joined together by the prophet *Isaiah* himself; as you may see in the context of that forementioned place, Isa. 28:16. In verse 13 preceding, it is said, "But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken." And accordingly, when Christ is in a peculiar and eminent manner

manifested and magnified, by a glorious work of God in his church, as a foundation and a sanctuary for some, he is remarkably a stone of stumbling and a rock of offense, a gin and a snare, to others. They who continue long to stumble and to be offended and ensnared in their minds, at such a great and glorious work of Christ, in God's account, stumble at Christ, and are offended in him; for the work is that by which he makes Christ manifest, and shows his glory, and by which he makes *the stone that the builders refused, to become the head of the corner*. This shows how dangerous it is to continue always stumbling at such a work, forever doubting of it, and forbearing fully to acknowledge it, and give God the glory of it. Such persons are in danger to *go, and fall backward, and be broken, and snared, and taken*, and to have Christ *a stone of stumbling* to them, that shall be an occasion of their ruin; while he is to others *a sanctuary, and a sure foundation*.

The prophet Isaiah, Isa. 29:14, speaks of God's proceeding to do a marvelous work and a wonder, which should stumble and confound the wisdom of the wise and prudent; which the apostle in Acts 13:41, applies to the glorious work of salvation wrought in those days by the redemption of Christ, and that glorious outpouring of the Spirit to apply it which followed. The prophet in the context of that place in Isa. 29 speaking of the same thing, and of the prophets and rulers and seers, those wise and prudent whose eyes God had closed, says to them, verse 9, "Stay yourselves and wonder." In the original it is, "Be ye slow and wonder." I leave it to others to consider whether it be not natural to interpret it thus, "Wonder at this *marvellous work*; let it be a strange thing, a great mystery that you know not what to make of, and that you are very slow and backward to acknowledge, long delaying to come to a determination concerning it." And what persons are in danger, and are thus slow to acknowledge God in such a work, we learn from the apostle in that forementioned place, Acts 13:41, "Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in nowise believe, though a man declare it unto you."

The church of Christ is called upon greatly to rejoice, when at any time Christ remarkably appears, coming to his church, to carry on the work of salvation, to enlarge his own kingdom, and to deliver poor souls out of the pit wherein there is no water. Zec. 9:9, 10, 11, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation: — His dominion shall be from sea to sea. — As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Christ was pleased to give a notable typical or symbolical representation of such a great event as is spoken of in that prophecy, in his solemn entry into the literal Jerusalem, which was a type of the church or daughter of Zion. Probably intending it as a figure and prelude of that great actual fulfillment of this prophecy, that was to be after his ascension, by the pouring out of the Spirit in the days of the apostles, and that more full accomplishment that should be in the latter ages of the Christian church. We have an account, that when Christ made this his solemn entry into Jerusalem, and the whole multitude of the disciples were rejoicing and praising God, with loud voices, for all the mighty works that they had seen, the Pharisees from among the multitude said to Christ, *Master, rebuke thy disciples*; but we are told, Luke 19:39, 40. Christ "answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out." Signifying, that if Christ's professing disciples should be unaffected on such an occasion, and should not appear openly to acknowledge and rejoice in the glory of God therein appearing, it would manifest such fearful hardness of heart that the very stones would condemn them. Should not this make those consider, who have held their peace so long since Christ has come to our Zion having salvation, and so wonderfully manifested his glory in this mighty work of his Spirit, and so many of his disciples have been *rejoicing and praising God with loud voices*?

It must be acknowledged, that so great and wonderful a work of God's Spirit, is a work wherein God's hand is remarkably *lifted up*, and wherein he displays his *majesty*, and shows great *favor* and mercy to sinners, in the glorious opportunity he gives them, and by which he makes our land to become much more a *land of uprightness*. Therefore that place, Isa. 26:10, 11, shows the great danger of not seeing God's

hand, and acknowledging his glory and majesty, in such a work; “Let favour be showed to the wicked, yet will he not learn righteousness: In the land of uprightness he will deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.”

Part II

Section II The latter-day glory is probably to begin in America.

It is not unlikely that this work of God’s Spirit, so extraordinary and wonderful, is the dawning, or at least a prelude of that glorious work of God, so often foretold in Scripture, which, in the progress and issue of it, shall renew the world of mankind. If we consider how long since the things foretold as what should precede this great event, have been accomplished; and how long this event has been expected by the church of God, and thought to be nigh by the most eminent men of God, in the church; and withal consider what the state of things now is, and has for a considerable time been, in the church of God, and the world of mankind; we cannot reasonably think otherwise, than that the beginning of this great work of God must be near. And there are many things that make it probable that this work will begin in America. — It is signified that it shall begin in some very remote part of the world, with which other parts have no communication but by navigation, in Isa. 60:9, “Surely the, isles shall wait for me, and the ships of Tarshish first, to bring my sons from far.” It is exceeding manifest that this chapter is a prophecy of the prosperity of the church, in its most glorious state on earth, in the latter days. I cannot think that anything else can be here intended but America by the isles that are far off, from whence the firstborn sons of that glorious day shall be brought. Indeed, by *the isles*, in prophecies of gospel times, is very often meant Europe. It is so in prophecies of that great spreading of the gospel that should be soon after Christ’s time, because it was far separated from that part of the world where the church of God had till then been, by the sea. But this prophecy cannot have respect to the conversion of Europe, in the time of that great work of God, in the primitive ages of the Christian church; for it was not fulfilled then. The isles and ships of Tarshish, thus understood, did not wait for God first; that glorious work did not begin in Europe, but in Jerusalem, and had for a considerable time been very wonderfully carried on in Asia, before it reached Europe. And as it is not *that* work of God which is chiefly intended in this chapter, but some more glorious work that should be in the latter ages of the Christian church; therefore, some other part of the world is here intended by the isles, that should be, as Europe then was, far separated from that part of the world where the church had before been, and with which it can have no communication but by the ships of Tarshish. And what is chiefly intended is not the British isles, nor any isles near the other continent; they are spoken of as at a great distance from that part of the world where the church had till then been. This prophecy therefore seems plainly to point out America, as the first fruits of that glorious day.

God has made as it were two worlds here below, two great habitable continents, far separated one from the other: The latter is as it were now but newly created; it has been, till of late, wholly the possession of Satan, the church of God having never been in it, as it has been in the other continent, from the beginning of the world. This new world is probably now discovered, that the new and most glorious state of God’s church on earth might commence there; that God might in it begin a new world in a spiritual respect, when he creates the *new heavens* and *new earth*.

God has already put that honor upon the other continent, that Christ was born there literally, and there made the *purchase of redemption*. So, as Providence observes a kind of equal distribution of things, it is not unlikely that the great spiritual birth of Christ, and the most glorious *application of redemption*, is to begin in this. The elder sister brought forth Judah, of whom Christ came, and so she was the mother of

Christ; but the younger sister, after long barrenness, brought forth *Joseph* and *Benjamin*, the beloved children. Joseph who had the most glorious apparel, the coat of many colors; who was separated from his brethren, and was exalted to great glory out of a dark dungeon — who fed and saved the world when ready to perish with famine, and was as a fruitful bough by a well, whose branches ran over the wall, and was blessed with all manner of blessings and precious things of heaven and earth, through the goodwill of him that dwelt in the bush — was, as by the horns of an unicorn, to push the people together, to the ends of the earth, *i.e.* conquer the world. See Gen. 49:22, etc. and Deu. 33:13, etc. And Benjamin whose mess was five times so great as that of any of his brethren, and to whom Joseph, that type of Christ, gave wealth and raiment far beyond all the rest, Gen. 45:22.

The other continent has slain Christ, and has from age to age shed the blood of the saints and martyrs of Jesus, and has often been as it were deluged with the church's blood. God has therefore probably reserved the honor of building the glorious temple to the daughter that has not shed so much blood, when those times of the peace, prosperity, and glory of the church, typified by the reign of Solomon, shall commence.

The *Gentiles* first received the true religion from the *Jews*: God's church of ancient times had been among them, and Christ was of them. But, that there may be a kind of equality in the dispositions of providence, God has so ordered it, that when the Jews come to be admitted to the benefits of the evangelical dispensation, and to receive their highest privileges of all, they should receive the gospel from the Gentiles. Though Christ was of them, yet they have been guilty of crucifying him; it is therefore the will of God, that the Jews should not have the honor of communicating the blessings of the kingdom of God in its most glorious state to the Gentiles. But on the contrary, they shall receive the gospel in the beginning of that glorious day from the Gentiles. In some analogy to this, I apprehend, God's dealings will be with the two continents. America has received the true religion of the old continent; the church of ancient times has been there, and Christ is from thence. But that there may be an equality, and inasmuch as that continent has crucified Christ, they shall not have the honor of communicating religion in its most glorious state to us, but we to them.

The old continent has been the source and original of mankind, in several respects. The first parents of mankind dwelt there; and there dwelt *Noah* and his sons; there the second *Adam* was born, and crucified and raised again. 'Tis probable that in some measure to balance these things, the most glorious renovation of the world shall originate from the new continent, and the church of God in that respect be from hence. And so it is probable that will come to pass in spirituals, which has taken place in temporals, with respect to America. Whereas, till of late, the world was supplied with its silver, and gold, and earthly treasures from the old continent, now it is supplied chiefly from the new; so the course of things in spiritual respects will be in like manner turned. — And it is worthy to be noted, that America was discovered about the time of the reformation, or but little before: which reformation was the first thing that God did towards the glorious renovation of the world, after it had sunk into the depths of darkness and ruin, under the great antichristian apostasy. So that, as soon as this new world stands forth in view, God presently goes about doing some great thing in order to make way for the introduction of the church's latter-day glory — which is to have its first seat in, and is to take its rise from, that new world.

It is agreeable to God's manner, when he accomplishes any glorious work in the world, in order to introduce a new and more excellent state of his church, to begin where no foundation had been already laid, that the power of God might be the more conspicuous; that the work might appear to be entirely God's, and be more manifestly a creation out of nothing; agreeable to Hos. 1:10, "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, ye are the sons of the living God." When God is about to turn the earth into a paradise, he does not begin his work where there is some good growth already, but in the wilderness, where nothing grows, and nothing is to be seen but dry sand and barren rocks; that the light may shine out of darkness, the world be replenished from emptiness, and the earth watered by springs from a drougthy desert; agreeable to many prophecies of Scripture, as Isa. 32:15, "Until the Spirit be poured from on high, and the wilderness

become a fruitful field.” And Isa. 41:18, 19, “I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and oil-tree: I will set in the desert the fir-tree, and the pine, and the box-tree together.” And Isa. 43:20, “I will give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.” And many other parallel scriptures might be mentioned. Now as, when God is about to do some great work for his church, his manner is to begin at the lower end. So, when he is about to renew the whole habitable earth, it is probable that he will begin in this utmost, meanest, youngest, and weakest part of it, where the church of God has been planted last of all. So the first shall be last, and the last first; and that will be fulfilled in an eminent manner in Isa. 24:16, “From the uttermost part of the earth have we heard songs, even glory to the righteous.”

There are several things that seem to me to argue, that the Sun of righteousness, the Sun of the new heavens and new earth, when he rises — and *comes forth as the bridegroom of his church, rejoicing as a strong man to run his race, having his going forth from the end of heaven, and his circuit to the end of it, that nothing may be hid from the light and heat of it,* ^{*1*} — shall rise in the west, contrary to the course of things in the old heavens and earth. The movements of Providence shall in that day be so wonderfully altered in many respects, that God will as it were change the course of nature, in answer to the prayers of his church; as he caused the sun to go from the west to the east, when he promised to do such great things for his church; a deliverance out of the hand of the king of *Assyria*, is often used by the prophet *Isaiah*, as a type of the glorious deliverance of the church from her enemies in the latter days. The resurrection as it were of *Hezekiah*, the king and captain of the church (as he is called, 2 Kin. 20:5) is given as an earnest of the church’s resurrection and salvation (Isa. 38:6), and is a type of the resurrection of Christ. At the same time there is a resurrection of the sun, or coming back and rising again from the west, whither it had gone down; which is also a type of the Sun of righteousness. The sun was brought back ten degrees; which probably brought it to the meridian. The Sun of righteousness has long been going down from east to west; and probably when the time comes of the church’s deliverance from her enemies, so often typified by the *Assyrians*, the light will rise in the west, till it shines through the world like the sun in its meridian brightness.

The same seems also to be represented by the course of the waters of the sanctuary, Eze. 47, which was from west to east; which waters undoubtedly represented the Holy Spirit, in the progress of his saving influences, in the latter ages of the world. It is manifest that the whole of those last chapters of *Ezekiel* treat concerning the glorious state of the church at that time. And if we may suppose that this glorious work of God shall begin in any part of America, I think, if we consider the circumstances of the settlement of New England. It must needs appear the most likely, of all American colonies, to be the place whence this work shall principally take its rise. And, if these things be so, it gives us more abundant reason to hope that what is now seen in America, and especially in New England, may prove the dawn of that glorious day; and the very uncommon and wonderful circumstances and events of this work, seem to me strongly to argue that God intends it as the beginning or forerunner of something vastly great.

Part II

Section III The danger of not acknowledging and encouraging, and especially of deriding, this work.

I have thus long insisted on this point because, if these things are so, it greatly manifests how much it behoves us to encourage and promote this work, and how dangerous it will be to forbear so doing. It is very dangerous for God’s professing people to lie still, and not to come to the help of the Lord, whenever

he remarkably pours out his Spirit, to carry on the work of redemption in the application of it; but above all, when he comes forth, to introduce that happy day of God's power and salvation, so often spoken of. That is especially the appointed season of the application of redemption. The appointed time of Christ's reign. The reign of Satan as god of this world lasts till then; but afterwards will be the proper time of actual redemption, or new creation, as is evident by Isa. 65:17, 18, etc.; 66:12, and Rev. 21:1. All the outpourings of the Spirit of God before this, are as it were by way of anticipation. There was indeed a glorious season of the application of redemption in the first ages of the Christian church, which began at Jerusalem, on the day of Pentecost; but that was not the proper time of ingathering. It was only as it were the feast of first-fruits; the ingathering is at the end of the year, or in the last ages of the Christian church, as is represented, Rev. 14:14-16. And will probably as much exceed what was in the first ages of the Christian church, though that filled the Roman empire, as that exceeded all that had been before, under the Old Testament, confined only to the land of Judea.

The great danger of not appearing openly to acknowledge, rejoice in, and promote that great work of God, in bringing in that glorious harvest, is represented in Zec. 14:16-19, "And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of *Egypt* go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of *Egypt*, and the punishment of all nations that come not up to keep the feast of tabernacles." It is evident by all the context, that the glorious day of the church of God in the latter ages of the world, is the time spoken of. The *feast of tabernacles* here seems to signify that glorious spiritual feast which God shall then make for his church, the same that is spoken of, Isa. 25:6, and the great spiritual rejoicings of God's people at that time. There were three great feasts in Israel at which all the males were appointed to go up to *Jerusalem*; the feast of the *passover*; and the feast of the *first-fruits*, or the feast of *Pentecost*; and the feast of *ingathering*, at the end of the year, or the feast of *tabernacles*. In the first of these, *viz. the feast of the passover*, was represented the *purchase* of redemption by Jesus Christ; for the paschal lamb was slain at the time of that feast. The other two that followed it were to represent the two great seasons of the *application* of the purchased redemption. In the former of them, *viz. the feast of the first-fruits*, which was called the feast of *Pentecost*, was represented that time of the outpouring of the Spirit in the first ages of the Christian church, for the bringing in the *first-fruits* of Christ's redemption, which began at Jerusalem on the day of *Pentecost*. The other, which was the feast of *ingathering*, at the end of the year — which the children of Israel were appointed to keep on occasion of their gathering in their corn and their wine, and all the fruit of their land, and was called the *feast of tabernacles* — represented the other more joyful and glorious season of the application of Christ's redemption, which is to be in the latter days. Then will be the great day of ingathering of the elect, the proper and appointed time of gathering in God's fruits. When the angel of the covenant shall thrust in his sickle, and gather the harvest of the earth; and the clusters of the vine of the earth shall also be gathered. This was upon many accounts the greatest feast of the three. There were much greater tokens of rejoicings in this feast than any other. The people then dwelt in booths of green boughs, and were commanded to take boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and to rejoice before the Lord their God. This represents the flourishing, beautiful, pleasant state of the church, rejoicing in God's grace and love, and triumphing over all her enemies. The tabernacle of God was first set up among the children of *Israel*, at the time of the *feast of tabernacles*; but, in that glorious time of the Christian church, God will above all other times set up his tabernacle amongst men, Rev. 21:3, "And I heard a great voice out of heaven, saying, The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The world is supposed to have been created about the time of year wherein the *feast of tabernacles* was appointed; so, in that glorious time God will create a new heaven and a new earth. The temple of *Solomon* was dedicated at the time of the *feast of tabernacles*, when God descended in a pillar of cloud, and dwelt in the temple. So, at this happy time, the temple of God shall be gloriously built up in the world, and God shall in a wonderful manner come down from heaven to dwell with his church. Christ is supposed to have been born at the feast of tabernacles; so, at the commencement of that glorious day, Christ shall be born. Then, above all other times, shall “the woman clothed with the sun, with the moon under her feet, that is in travail, and pained to be delivered, bring forth her son, to rule all nations,” Rev. 12. The *feast of tabernacles* was the last feast that *Israel* had in the whole year, before the face of the earth was destroyed by the winter. Presently after the rejoicings of that feast were past, a tempestuous season began, Acts 27:9, “Sailing was now dangerous, because the feast was now already past.” So this great feast of the Christian church will be the last feast she shall have on earth; soon after it is past, this lower world will be destroyed. At the *feast of tabernacles*, *Israel* left their houses to dwell in booths or green tents; which signifies the great weanedness of God’s people from the world, as pilgrims and strangers on the earth, and their great joy therein. *Israel* was prepared for the *feast of tabernacles* by the *feast of trumpets*, and the day of atonement, both in the same month; so [a] way shall be made for the joy of the church of God, in its glorious state on earth, by the extraordinary preaching of the gospel, deep repentance and humiliation for past sins, and for the great and long-continued deadness and carnality of the visible church. Christ, at the great *feast of tabernacles*, stood in *Jerusalem*, and “cried, saying, if any man thirst, let him come unto me and drink: he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters:” signifying the extraordinary freedom and riches of divine grace towards sinners at that day, and the extraordinary measures of the Holy Spirit that shall be then given; agreeable to Rev. 21:6, and 22:17.

It is threatened, Zec. 14, that those who at that time shall not come to keep this feast, *i.e.* that shall not acknowledge God’s glorious works, praise his name, and rejoice with his people — but who should stand at a distance, as unbelieving and disaffected — *upon them shall be no rain*. They shall have no share in the shower of divine blessing that shall then descend on the earth, the spiritual rain spoken of, Isa. 44:3, but God would give them over to hardness of heart and blindness of mind. The curse is denounced against such, in a manner still more awful, Zec. 14:12, “And this shall be the plague wherewith the Lord shall smite all the people that have fought against *Jerusalem*: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” Here also, in all probability, is intended a spiritual judgment, or a plague and curse from God upon the soul, rather than upon the body; that such persons, who at that time shall oppose God’s people in his work, shall in an extraordinary manner be given over to a state of spiritual death and ruin, that they shall remarkably appear dead while alive, and shall be as walking rotten corpses while they go about amongst men. The great danger of not joining with God’s people at that glorious day is also represented, Isa. 60:12, “For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.”

Most of the great temporal deliverances wrought for *Israel* of old, were typical of the great spiritual works of God for the salvation of souls, and the deliverance and prosperity of his church, in gospel days. And especially they represented that greatest of all deliverances of God’s church in the latter days; which is above all others the proper season of actual redemption of men’s souls. But it may be observed, that if any appeared to oppose God’s work in those great temporal deliverances; or if there were any of his professing people, who on such occasions lay still, stood at a distance, or did not arise and acknowledge God in his work, and appear to promote it; it was what in a remarkable manner incensed God’s anger, and brought his curse upon such persons. — When God wrought that great work of bringing the children of *Israel* out of *Egypt* (which was a type of God’s delivering his church out of the spiritual *Egypt* at the time of the fall of *Antichrist*, as is evident by Rev. 11:8, and 15:3) how highly did he resent it, when the *Amalekites* appeared as opposers in that affair! and how dreadfully did he curse them for it! Exo. 17:14, 15, 16, “And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of

Joshua; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi. For he said, Because the Lord will have war with Amalek from generation to generation.” And accordingly we find that God remembered it a long time after, 1 Sam. 15:3. And how highly did God resent it in the *Moabites* and *Ammonites*, that they did not lend a helping hand, and encourage and promote the affair! Deu. 23:3, 4, “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation, shall they not enter into the congregation of the Lord for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt.” And how were the children of *Reuben*, and the children of *Gad*, and the half-tribe of *Manasseh* threatened, if they did not go and help their brethren in their wars against the *Canaanites*! Num. 32:20-23, “And Moses said unto them, if ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord; then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out.”

That was a glorious work which God wrought for Israel, when he delivered them from the *Canaanites*, by the hand of *Deborah* and *Barak*. Almost everything about it showed a remarkable hand of God. It was a prophetess, one immediately inspired by God, that called the people to the battle, and conducted them in the whole affair. The people seem to have been miraculously animated and encouraged in the matter, when they willingly offered themselves, and gathered together to the battle; they jeopardized their lives in the high places of the field, without being pressed or hired, when one would have thought they should have but little courage for such an undertaking. For what could a number of poor, weak, defenseless slaves do, without *a shield or spear to be seen among forty thousand of them*, to go against a great prince, with his mighty host, and nine hundred chariots of iron? And the success wonderfully showed the hand of God; which makes *Deborah* exultingly to say, Jdg. 5:21, “O my soul, thou hast trodden down strength!” Christ with his heavenly host was engaged in that battle; and therefore it is said, Jdg. 5:20, “They fought from heaven, the stars in their courses fought against Sisera.” The work of God therefore, in this victory and deliverance which Christ and his host wrought for *Israel*, was a type of what he will accomplish for his church in that great last conflict of the church with her open enemies, that shall introduce the church’s latter-day glory; as appears by Rev. 16:16. (speaking of that great battle), “And he gathered them together into a place, called in the Hebrew tongue, *Armageddon*,” *i.e.* the mountain of *Megiddo*; alluding, as is supposed by expositors, to the place where the battle was fought with the host of Sisera, Jdg. 5:19, “The kings came and fought, the kings of Canaan, in Taanach, by the waters of Megiddo.” Which can signify nothing else than that this battle, which Christ and his church shall have with their enemies, is the antitype of the battle that was fought there. But what a dreadful curse from Christ did some of God’s professing people Israel bring upon themselves, by lying still at that time, and not putting to a helping hand! Jdg. 5:23, “Curse ye *Meroz*, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty.” The angel of the Lord was the captain of the host; he that had led *Israel*, and fought for them in that battle, who is very often called *the angel of the Lord*, in Scripture; the same that appeared to *Joshua* with a sword drawn in his hand, and told him that he was *come as the captain of the host of the Lord*: and the same glorious captain who is represented as leading forth his hosts to that battle, of which this was the type, Rev. 19:11, etc. It seems the inhabitants of *Meroz* were unbelieving concerning this great work; they would not hearken to *Deborah*’s pretenses, nor did it enter into them that such a poor defenseless company should ever prevail against those that were so mighty. They did not acknowledge the hand of God, and therefore stood at a distance, and did nothing to promote the work; but what a bitter curse from God did they bring upon themselves by it! — It is very probable that one great reason why the inhabitants of *Meroz* were so unbelieving concerning this work, was, that they argued *a priori*; they did not like the beginning of it, it being a woman that first led the way, and had the chief conduct in the affair; nor could they believe that

such despicable instruments, as a company of unarmed slaves, were ever like to effect so great a thing; and pride and unbelief wrought together, in not being willing to follow Deborah to the battle.

It was another glorious work of God that he wrought for Israel, in the victory that was obtained by *Gideon* over the *Midianites* and *Amalekites*, and the children of the east, when they came up against *Israel* like grasshoppers, a multitude that could not be numbered. This also was a remarkable type of the victory of Christ and his church over his enemies, by the pouring out of the Spirit with the preached gospel; as is evident by the manner in which Gideon was immediately directed of God, which was not by human sword or bow, but by blowing of trumpets, and by lights in earthen vessels. We read that, on this occasion, Gideon called the people together to help in this great affair; and that accordingly great numbers resorted to him, and came to the help of the Lord, Jdg. 7:23, 24. But the inhabitants of *Succoth* and *Penuel* were unbelieving, and would not acknowledge the hand of God in that work, though it was so great and wonderful, nor would they join to promote it. Gideon desired their help, when he was pursuing after *Zeba* and *Zalmunna*; but they despised his pretenses, and his confidence of the Lord being on his side, to deliver those two great princes into the hands of such a despicable company as he and his three hundred men, and would not own the work of God, nor afford Gideon any assistance. God proceeded in this work in a way that was exceeding cross to their pride. And they also refused to own the work, because they argued *a priori*; they could not believe that God would do such great things by such a despicable instrument, one of such a poor, mean family in Manasseh, and he the least in his father's house. The company that was with him appeared very wretched, being but three hundred men, and they weak and faint. But we see how they suffered for their folly, in not acknowledging and appearing to promote this work of God. Gideon, when he returned from the victory, *took them, and taught them with the briers and thorns of the wilderness, and beat down the tower of Penuel* (he brought down their pride and their false confidence), *and slew the men of the city*, Jdg. 8. This in all probability Gideon did, as moved and directed by the angel of the Lord, that is Christ, who first called him, and sent him forth in this battle, and instructed and directed him in the whole affair.

The return of the ark of God to dwell in Zion, in the midst of the land of Israel, after it had been long absent — first in the land of the Philistines, and then in Kirjath-jearim, in the utmost borders of the land — strikingly represented the return of God to a professing people, in the spiritual tokens of his presence, after long absence from them. The ark ascending up into a mountain, typified Christ's ascension into heaven. It is evident by the psalms that were penned on that occasion, especially the 68th Psalm, that the exceeding rejoicings of Israel on that occasion represented the joy of the church of Christ on his returning to it, after it has been in a low and dark state, to revive his work. Bringing his people *back*, as it were, *from Bashan, and from the depth of the sea*; scattering their spiritual enemies, and causing that *though they had lien among the pots, yet they should be as the winds of a dove, covered with silver, and her feathers with yellow gold*; and giving the blessed tokens of his presence in his house, that his people may *see the goings of God their King in the sanctuary*. The gifts of which *David*, with such royal bounty, distributed amongst the people on that occasion, 2 Sam. 6:18, 19 and 1 Chr. 16:2, 3, represent spiritual blessings that Christ liberally sends down on his church, by the outpourings of the Spirit. See Psa. 68:1, 3, 13, 18-24. And we have an account how that all the people, from *Shihor of Egypt*, even unto the entering in of *Hemath*, gathered together, and appeared to join and assist in that great affair; and that all Israel “brought up the ark of the covenant of the Lord, with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps,” 1 Chr. 13:2, 5 and 15:28. And not only the men, but the women of Israel, the daughters of Zion appeared, as publicly joining in the praises and rejoicings on that occasion, 2 Sam. 6:19. But we read of one of David's wives, even Michal, Saul's daughter, whose heart was not engaged in the affair, and did not appear with others to rejoice and praise God on this occasion, but kept away, and stood at a distance; as disaffected, and disliking the management. She despised and ridiculed the transports and extraordinary manifestations of joy; and the curse that she brought upon herself by it was that of being barren to the day of her death. Let this be a warning to us: let us take heed, in this day of the bringing up of the ark of God; that while we are in

visibility and profession the spouse of the spiritual *David*, we do not show ourselves to be indeed the children of false-hearted and rebellious *Saul*. By our standing aloof, and our not joining in the joy and praises of the day, disliking and despising the joys and affections of God's people because they are so high in degree, and so bring the curse of perpetual barrenness upon our souls.

Let us take heed that we be not like the son of the bond-woman, born after the flesh, that persecuted him that was born after the Spirit, and mocked at the feasting and rejoicings that were made for Isaac when he was weaned. [Lest] we should be cast out of the family of Abraham, as he was, Gen. 21:8, 9. That affair contained spiritual mysteries, and was typical of things that come to pass in these days of the gospel; as is evident by the apostle's testimony, Gal. 4:22, etc. And particularly it seems to have been typical of two things;

First, the weaning of the church from its milk of carnal ordinances, ceremonies, shadows, and beggarly elements upon the coming of Christ, and pouring out of the Spirit in the days of the apostles. The church of Christ, in the times of the Old Testament, was in its minority, even as a babe; and the apostle tells us that babes must be fed with milk, and not with strong meat. But when God weaned his church from these carnal ordinances, on the ceasing of the legal dispensation, a glorious gospel-feast was provided for souls, and God fed his people with spiritual dainties, filled them with the Spirit, and gave them joy in the Holy Ghost. *Ishmael* in mocking at the time of *Isaac's* feast, by the apostle's testimony, represented the carnal Jews, the children of the literal Jerusalem, who, when they beheld the rejoicings of Christians in their spiritual and evangelical privileges, were filled with envy, deriding, contradicting, and blaspheming, Acts 2:13; 13:45, and 18:6, and therefore were cast out of the family of Abraham, and out of the land of Canaan, to wander through the earth.

Secondly, this weaning of Isaac seems also to represent the conversion of sinners, which is several times represented in Scripture by the weaning of a child; as in Psa. 131 and Isa. 28:9. Because in conversion the soul is weaned from the enjoyments of the world which are, as it were, the breast of our mother earth; and is also weaned from the covenant of our first parents, which we as naturally hang upon, as a child on its mother's breast. And the great feast that Abraham made on that occasion represents the spiritual feast, the heavenly privileges, and holy joys and comforts, which God gives to souls at their conversion. Now is a time when God in a remarkable manner is bestowing the blessings of such a feast. Let every one take heed that he do not now show himself to be the son of the bond-woman, and born after the flesh, by standing and deriding, with mocking *Ishmael*. Lest they be cast out as he was, and it be said concerning them, "These sons of the bond-woman shall not be heirs with the sons of the free-woman." Do not let us stumble at these things, because they are so great and extraordinary; for *if* we "have run with the footmen, and they have wearied us, how shall we contend with horses?" There is doubtless a time coming when God will accomplish things vastly greater and more extraordinary than these.

And that we may be warned not to continue doubting and unbelieving concerning this work, because of the extraordinary degree of it, and the suddenness and swiftness of the accomplishment of the great things that pertain to it. Let us consider the example of the unbelieving lord in Samaria, who could not believe so extraordinary a work of God to be accomplished so suddenly as was declared to him. The prophet *Elisha* foretold that the great famine in Samaria should very suddenly, even in one day, be turned into an extraordinary plenty. But the work was too great and too sudden for him to believe; says he, "If the Lord should make windows in heaven, might this thing be?" And the curse that he brought upon himself by it was, that he saw it with his eyes, and did not eat thereof, but miserably perished, and was trodden down as the mire of the streets, when others were feasting and rejoicing, 2 Kin. 7.

When God redeemed his people from their *Babylonish* captivity, and they rebuilt *Jerusalem*, it was, as is universally owned, a remarkable type of the spiritual redemption of God's church. [It was] particularly of the great deliverance of the Christian church from spiritual *Babylon*, and their rebuilding the spiritual *Jerusalem*, in the latter days; and therefore they are often spoken of as one by the prophets. And this

probably was the main reason that it was so ordered in Providence, and particularly noted in Scripture, that the children of *Israel*, on that occasion, kept the greatest *feast of tabernacles* that ever had been kept in *Israel* since the days of *Joshua*, when the people were first settled in *Canaan*, Neh. 8:16, 17. For at that time happened that restoration of *Israel*, which had the greatest resemblance of that great restoration of the church of God, of which the *feast of tabernacles* was the type, of any that had been since *Joshua* first brought the people out of the wilderness, and settled them in the good land. But we read of some that opposed the *Jews* in that affair, weakened their hands, ridiculed God's people, the instruments employed in that work, despised their hopes, and made as though their confidence was little more than a shadow, and would utterly fail them: "What do these feeble *Jews*? (say they), will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt? Even that which they build, if a fox go up, he shall even break down their stone wall." Let not us be in any measure like them, lest it be said to us, as *Nehemiah* said to them, Neh. 2:20, "We his servants will arise and build; but you have no portion, nor right, nor memorial in *Jerusalem*." And lest we bring *Nehemiah's* imprecations upon us, chap. 4:5, "Cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders."

As persons will greatly expose themselves to the curse of God by opposing, or standing at a distance, and keeping silence at such a time as this. So for persons to arise, and readily to acknowledge God, and honour him in such a work, and cheerfully and vigorously to exert themselves to promote it, will be to put themselves much in the way of the divine blessing. What a mark of honour does God put upon those in *Israel*, that willingly offered themselves, and came to the help of the Lord against the mighty, when the angel of the Lord led forth his armies, and they fought from heaven against *Sisera*! Jdg. 5:2, 9, 14-18. And what a great blessing is pronounced on *Jael*, the wife of Heber the Kenite, for her appearing on the Lord's side, and for what she did to promote that work! "Blessed above women shall *Jael* the wife of Heber the Kenite be, blessed shall she be above women in the tent." And what a blessing is pronounced on those which shall have any hand in the destruction of Babylon, which was the head city of the kingdom of Satan, and of the enemies of the church of God! *Psa.* 137:9, "Happy shall he be that taketh and dasheth thy little ones against the stones." What a particular and honorable notice is taken, in the records of God's work, of those that arose and appeared as *David's* helpers, to introduce him into the kingdom of *Israel*! *1 Chr.* 12. The host of those who thus came to the help of the Lord, in that glorious revolution in *Israel*, by which the kingdom of that great type of the Messiah was set up in *Israel*, is compared to the host of God, *1 Chr.* 12:22, "At that time, day by day, there came to David to help him, until it was a great host, like the host of God." And doubtless it was intended to be a type of the host that shall appear with the spiritual David, as his helpers, when he shall come to set up his kingdom in the world; the same host that we read of, *Rev.* 14:14. The Spirit of God then pronounced a special blessing on David's helpers, as co-works with God, *1 Chr.* 12:18, "Then the Spirit came upon *Amasai*, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: Peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." So we may conclude, that God will much more give his blessing to such as come to the help of the Lord, when he sets his own dear Son as King on his holy hill of *Zion*. They shall be received by Christ, and he will put peculiar honour upon them, as David did on those his helpers; as we have an account in the following words, *1 Chr.* 12:18, "Then David received them, and made them captains of the band." It is particularly noted of those that came to David to Hebron, ready armed to the war, to turn the kingdom of *Saul* to him, according to the word of the Lord, that "they were men that had understanding of the times, to know what *Israel* ought to do," *1 Chr.* 12:23, 32. Wherein they differed from the *Pharisees* and other *Jews*, who did not come to the help of the Lord, at the time that the great Son of David appeared to set up his kingdom in the world. These Christ condemns, because they had not "understanding of those times," *Luke* 12:56, "Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern these times;" so it will always be, when Christ remarkably appears on earth, on a design of setting up his kingdom here. Many will not understand the times, nor what *Israel* ought to do, and so will not come to turn about the kingdom to David.

The favorable notice that God will take of such as appear to promote the work of God, at such a time as this, may also be argued from such a very particular notice being taken in the sacred records, of those that helped in rebuilding the wall of Jerusalem, upon the return from the Babylonish captivity, Nehemiah 3.

Part III Showing, In Many Instances, Wherein The Subjects, Or Zealous Promoters, Of This Work, Have Been Injuriouly Blamed.

This work, which has lately been carried on in the land, is the work of God, and not the work of man. Its beginning has not been of man's power or device, and its being carried on depends not on our strength or wisdom. But yet God expects of all that they should use their utmost endeavors to promote it, and that the hearts of all should be greatly engaged in this affair. We should improve our utmost strength in it, however vain human strength is without the power of God. So he no less requires that we should improve our utmost care, wisdom, and prudence, though human wisdom, of itself, be as vain as human strength. Though God is wont to carry on such a work, in such a manner as many ways to show the weakness and vanity of means and human endeavors in themselves. Yet, at the same time, he carries it on in such a manner as to encourage diligence and vigilance in the use of proper means and endeavors, and to punish the neglect of them. Therefore, in our endeavors to promote this great work, we ought to use the utmost caution, vigilance, and skill, in the measures we take in order to it. A great affair should be managed with great prudence. This is the most important affair that ever New England was called to be concerned in. When a people are engaged in war with a powerful and crafty nation, it concerns them to manage an affair of such consequence with the utmost discretion. Of what vast importance then must it be, that we should be vigilant and prudent in the management of this great war with so great a host of subtle and cruel enemies. We must either conquer or be conquered. The consequence of the victory on one side, will be our eternal destruction in both soul and body in hell. On the other side, our obtaining the kingdom of heaven, and reigning in it in eternal glory! We had need always to stand on our watch, and to be well versed in the art of war, and not be ignorant of the devices of our enemies, and to take heed lest by any means we be beguiled through their subtlety.

Though the devil be strong, yet, in such a war as this, he depends more on his craft than his strength. The course he has chiefly taken, from time to time; to clog, hinder, and overthrow revivals of religion in the church of God, has been by his subtle, deceitful management, to beguile and mislead those that have been engaged therein. In such a course God has been pleased, in his holy and sovereign providence, to suffer him to succeed. Oftentimes, in a great measure, to overthrow that which in its beginning appeared most hopeful and glorious. The work now begun, as I have shown, is eminently glorious, and, if it should go on and prevail, it would make *New England* a kind of heaven upon earth. Is it not therefore a thousand pities that it should be overthrown, through wrong and improper management, which we are led into by our subtle adversary, in our endeavors to promote it? — My present design is to take notice of some things at which offense has been taken beyond just bounds.

I. One thing that has been complained of is: ministers addressing themselves rather to the *affections* of their hearers than to their understandings,

and striving to raise their passions to the utmost height, rather by a very affectionate manner of speaking, and a great appearance of earnestness in voice and gesture, than by clear reasoning, and informing their judgment: by which means it is objected that the affections are moved, without a proportionable enlightening of the understanding.

To which I would say, I am far from thinking that it is not very profitable for ministers, in their preaching, to endeavor clearly and distinctly to explain the doctrines of religion, and unravel the difficulties that attend them, and to confirm them with strength of reason and argumentation. And also to observe some easy and clear method in their discourses, for the help of the understanding and memory; and it is very probable that these things have been of late too much neglected by many ministers. Yet I believe that the objection made, of affections raised without enlightening the understanding, is in a great measure built on a mistake, and confused notions that some have about the nature and cause of the affections, and the manner in which they depend on the understanding. All affections are raised either by light *in the understanding*, or by some error and delusion in the understanding: for all affections do certainly arise from some apprehension in the understanding. That apprehension must either be agreeable to truth, or else be some mistake or delusion; if it be an apprehension or notion that is agreeable to truth, then it is light in the understanding. Therefore the thing to be inquired into is whether the apprehensions or notions of divine and eternal things, that are raised in people's minds by these affectionate preachers, whence their affections are excited, be apprehensions agreeable to truth, or whether they are mistakes. If the former, then the affections are raised the way they should be, *viz.* by informing the mind, or conveying light to the understanding. They go away with a wrong notion, who think that those preachers cannot affect their hearers by enlightening their understandings, except by such a distinct and learned handling of the doctrinal points of religion, as depends on human discipline, or the strength of natural reason, and tends to enlarge their hearers' learning, and speculative knowledge in divinity. The manner of preaching without this, may be such as shall tend very much to set divine and eternal things in a right view, and give the hearers such ideas and apprehensions of them as are agreeable to truth, and such impressions on their hearts as are answerable to the real nature of things. And beside the words that are spoken, the manner of speaking has a great tendency to this. I think an exceeding affectionate way of preaching about the great things of religion, has in itself no tendency to beget false apprehensions of them. But on the contrary, a much greater tendency to beget true apprehensions of them, than a moderate, dull, indifferent way of speaking of them. An appearance of affection and earnestness in the manner of delivery, though very great indeed, if it be agreeable to the nature of the subject — and be not beyond a proportion to its importance, and worthiness of affection. If there be no appearance of its being feigned or forced — has so much the greater tendency to beget true ideas or apprehensions in the minds of the hearers concerning the subject spoken of, and so to enlighten the understanding. For this reason, that such a way or manner of speaking of these things does, in fact, more truly represent them, than a more cold and indifferent way of speaking of them. If the subject be in its own nature worthy of very great affection, then speaking of it with very great affection is most agreeable to the nature of that subject, or is the truest representation of it, and therefore has most of a tendency to beget true ideas of it in the minds of those to whom the representation is made. And I do not think ministers are to be blamed for raising the affections of their hearers too high, if that which they are affected with be only that which is worthy of affection, and their affections are not raised beyond a proportion to their importance, or worthiness of affection. I should think myself in the way of my duty, to raise the affections of my hearers as high as possibly I can, provided that they are affected with nothing but truth, and with affections that are not disagreeable to the nature of the subject. I know it has long been fashionable to despise a very earnest and pathetic way of preaching; and they only have been valued as preachers, who have shown the greatest extent of learning, strength of reason, and correctness of method and language. But I humbly conceive it has been for want of understanding or duly considering human nature, that such preaching has been thought to have the greatest tendency to answer the ends of preaching; and the experience of the present and past ages abundantly confirms the same. Though, as I said before, clearness of distinction and illustration, and strength of reason, and a good method, in the doctrinal handling of the truths of religion, is many ways needful and profitable, and not to be neglected. Yet an increase in speculative knowledge in divinity is not what is so much needed by our people as something else. Men may abound in this sort of light, and have no heat. How much has there been of this sort of knowledge, in the Christian world, in this age! Was there ever an age, wherein strength and penetration of reason, extent of learning, exactness of distinction,

correctness of style, and clearness of expression, did so abound? And yet, was there ever an age, wherein there has been so little sense of evil of sin, so little love to God, heavenly-mindedness, and holiness of life, among the professors of the true religion? Our people do not so much need to have their heads stored, as to have their hearts touched; and they stand in the greatest need of that sort of preaching, which has the greatest tendency to do this.

Those texts, Isa. 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." And, Eze. 6:11, "Thus saith the Lord God, Smite with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel!" I say, these texts (however the use that some have made of them has been laughed at) will fully justify a great degree of *pathos*, and manifestation of zeal and fervency in preaching the Word of God. They may indeed be abused, so as to countenance that which would be odd and unnatural amongst us, not making due allowance for difference of manners and customs in different ages and nations. But, let us interpret them how we will, they at least imply, that a most affectionate and earnest manner of delivery, in many cases, becomes a preacher of God's Word.

Preaching of the Word of God is commonly spoken of in Scripture, in such expressions as seem to import a loud and earnest speaking; as in Isa. 40:2, "Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned." And 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord," — Isa. 40:6, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field." Jer. 2:2, "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord," etc. Jonah 1:2, "Arise, go the Nineveh, that great city, and cry against it." Isa. 61:1, 2, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek — to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Isa. 62:11, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh," etc. Rom. 10:18, "Their sound went into all the earth, and their words to the end of the world." Jer. 11:6, "Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them." So, Jer. 19:2; 7:2; Pro. 8:1, "Doth not wisdom cry, and understanding put forth her voice?" Pro. 8:3, 4, "She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call, and my voice is to the sons of men. Pro. 1:20, "Wisdom crieth without, she uttereth her voice in the streets." Pro. 9:3, "She hath sent forth her maidens, she crieth upon the high places of the city." John 7:37, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."

It seems to be foretold that the gospel should be especially preached in a loud and earnest manner, at the introduction of the prosperous state of religion in the latter days. Isa. 40:9, "O Zion, that bringest good tidings, get thee up into the high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength! Lift it up, and be not afraid! Say unto the cities of Judah, Behold your God!" Isa. 52:7, 8, "How beautiful upon the mountains are the feet of him that bringeth good tidings! — Thy watchmen shall lift up the voice." Isa. 27:13, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish." — And this will be one way by which the church of God will cry at that time like a travailing woman, when Christ mystical is going to be brought forth; as Rev. 12, at the beginning. It will be by ministers, as her mouth, that Christ will then cry like a travailing woman, as in Isa. 42:14, "I have long time holden my peace, I have been still and refrained myself: now will I cry like a travailing woman." Christ cries by his ministers, and the church cries by her officers. And it is worthy to be noted, that the word commonly used in the New Testament which we translate *preach*, properly signifies to *proclaim aloud like a crier*.

II. Another thing that some ministers have been greatly blamed for and I think unjustly, is speaking *terror* to them who are already under great terrors, instead of comforting them.

Indeed, if ministers in such a case go about to terrify persons with that which is not true, or to affright them by representing their case worse than it is, or in any respect otherwise than it is, they are to be condemned. But if they terrify them only by still holding forth more light to them, and giving them to understand more of the truth of their case, they are altogether to be justified. When consciences are greatly awakened by the Spirit of God, it is by light imparted, enabling men to see their case in some measure, as it is, and if more light be let in, it will terrify them still more. But ministers are not therefore to be blamed, that they endeavor to hold forth more light to the conscience, and do not rather alleviate the pain they are under, by intercepting and obstructing the light that shines already. To say anything to those who have never believed in the Lord Jesus Christ, to represent their case any otherwise than exceeding terrible, is not to preach the Word of God to them; for the Word of God reveals nothing but truth, but this is to delude them. Why should we be afraid to let persons who are in an infinitely miserable condition, know the truth or bring them into the light, for fear it should terrify them? It is light that must convert them, if ever they are converted. The more we bring sinners into the light, while they are miserable, and the light is terrible to them, the more likely it is that afterward the light will be joyful to them. The ease, peace and comfort which natural men enjoy have their foundation in darkness and blindness; therefore as that darkness vanishes and light comes in, their peace vanishes, and they are terrified. But that is no good argument why we should endeavor to hold their darkness, that we may uphold their comfort. The truth is, that as long as men reject Christ, and do not savingly believe in him, however they may be awakened, and however strict, and conscientious, and laborious they may be in religion, they have the wrath of God abiding on them, they are his enemies, and the children of the devil (as the Scripture calls all who are not savingly converted, Mat. 13:38; 1 John 3:10); and it is uncertain whether they shall ever obtain mercy. God is under no obligation to show them mercy, nor will he, if they fast and pray, and cry never so much; and they are then especially provoking God, under those terrors, that they stand it out against Christ, and will not accept of an offered Savior, though they see so much need of him. And seeing this is the truth, they should be told so, that they may be sensible what their case indeed is.

To blame a minister for thus declaring the truth to those who are under awakenings, and not immediately administering comfort to them is like blaming a surgeon. Because when he has begun to thrust in his lance, whereby he has already put his patient to great pain, and he shrinks and cries out with anguish, he is so cruel that he will not stay his hand, but goes on to thrust it in further, till he comes to the core of the wound. Such a compassionate physician, who as soon as his patient began to flinch, should withdraw his hand, and go about immediately to apply a plaster, to skin over the wound, and leave the core untouched, would heal the hurt slightly, crying, *Peace, peace, when there is no peace.*

Indeed something besides terror is to be preached to them whose consciences are awakened. They are to be told that there is a Savior provided, who is excellent and glorious; who has shed his precious blood for sinners, and is every way sufficient to save them; who stands ready to receive them, if they will heartily embrace him; for this is also the truth, as well as that they now are in an infinitely dreadful condition. This is the Word of God. Sinners, at the same time that they are told how miserable their case is, should be earnestly invited to come and accept of a Savior, and yield their hearts unto him, with all the winning, encouraging arguments, that the gospel affords. But this is to induce them to escape from the misery of their condition, not to make them think their present condition to be less miserable than it is, or to abate their uneasiness and distress, while they are in it. That would be the way to quiet them, and fasten them there, and not to excite them to flee from it. Comfort in one sense, is to be held forth to sinners under awakenings of conscience, i.e. comfort is to be offered to them in Christ, on their fleeing from their present miserable state to him. But comfort is not to be administered to them in their present state, or while out of Christ. No comfort is to be administered to them, from anything in them, any of their

qualifications, prayers or other performances, past, present, or future. But ministers should in such cases, strive to their utmost to take all such comforts from them, though it greatly increases their terror. A person who sees himself ready to sink into hell, is prone to strive, some way or other, to lay God under some obligation to him. But he is to be beat off from everything of that nature, though it greatly increases his terror, to see himself entirely destitute of any refuge or anything of his own to lay hold of. As a man that sees himself in danger of drowning, is in terror, and endeavors to catch hold on every twig within his reach, and he that pulls away those twigs from him increases his terror. Yet if they are insufficient to save him, and by being in his way prevents his looking to that which will save him, to pull away them is necessary to save his life.

If sinners are in distress from any error they embrace, or mistake they are under, that is to be removed. For instance, if they are in terror, from an apprehension that they have committed the unpardonable sin, or that those things have happened to them which are certain signs of reprobation, or any other delusion, such terrors have no tendency to do them any good; for these terrors are from temptation, and not from conviction. But the terror which arises from conviction, or a sight of truth, is to be increased; for those who are most awakened, have great remaining stupidity. It is from remaining blindness and darkness that they see no more, and that remaining blindness is a disease which we should endeavor to remove. I am not afraid to tell sinners who are most sensible of their misery that their case is indeed as miserable as they think it to be, and a thousand times more so; for this is the truth. Some may be ready to say, That though it be the truth, yet the truth is not to be spoken at all times, and seems not to be seasonable then. But it seems to me, such truth is never more seasonable than at such a time, when Christ is beginning to open the eyes of conscience. Ministers ought to act as coworkers with him: to take that opportunity, and to the utmost to improve that advantage, and strike while the iron is hot. When the light has begun to shine, then they should remove all obstacles, and use all proper means, that it may come in more fully. And experience abundantly shows, that to take this course is not of a hurtful tendency, but very much the contrary. I have seen, in very many instances, the happy effects of it, and oftentimes a very speedy happy issue; and never knew any ill consequences, in case of real conviction, and when distress has been only from thence.

I know of but one case, wherein the truth ought to be withheld from sinners in distress of conscience, and that is the case of melancholy. And it is not to be withheld from them, as if the truth tends to do them hurt; but because, if we speak the truth to them, sometimes they will be deceived, and led into error by it, through that strange disposition there is in them to take things wrong. So that, though what is spoken is truth, yet as it is heard, received, and applied by them, it is falsehood; as it will be, unless the truth be spoken with abundance of caution and prudence, and consideration of their disposition and circumstances. But the most awful truths of God's Word ought not to be withheld from public congregations, because it may happen that some such melancholic persons may be in them. Any more than the Bible is to be withheld from the Christian world, because it is manifest that there are a great many melancholic persons in Christendom that exceedingly abuse the awful things contained in the Scripture, to their own wounding. Nor do I think that to be of weight, which is made use of by some, as a great and dreadful objection against the terrifying preaching that has of late been in New England, *viz.* That there have been some instances of melancholic persons who have so abused it, that the issue has been the murder of themselves. The objection from hence is no stronger against awakening preaching, than it is against the Bible itself. There are hundreds and probably thousands of instances, of persons who have murdered themselves under religious melancholy. These murders probably never would have been, if the world had remained in a state of heathenish darkness. The Bible has not only been the occasion of these sad effects, but of thousands, and I suppose millions, of other cruel murders committed in the persecutions that have been raised, which never would have been if it had not been for the Bible. Many whole countries have been as it were deluged with innocent blood, which would not have been if the gospel never had been preached in the world. It is not a good objection against any kind of preaching, that some men abuse it greatly to their hurt. It has been acknowledged by all divines, as a thing common in all ages, and all

Christian countries, that a very great part of those who sit under the gospel abuse it. It proves an occasion of their far more aggravated damnation, and so of eternally murdering their souls; which is an effect infinitely more terrible than the murder of their bodies. It is as unjust to lay the blame of these self-murders to those ministers who have declared the awful truths of God's Word in the most lively and affecting manner, as it would be to lay the blame of hardening men's hearts, and blinding their eyes, and their more dreadful eternal damnation, to the prophet Isaiah or Jesus Christ, because this was the consequence of their preaching with respect to many of their hearers; Isa. 6:10; John 9:39; Mat. 13:14. Though a few have abused the awakening preaching to their own temporal death; yet it may be to one such instance, there have been hundreds, yea thousands, who have been saved, by this means, from eternal death.

What has more especially given offense to many, and raised a loud cry against some preachers, as though their conduct were intolerable, is their frightening poor innocent children with talk of hell fire, and eternal damnation. But if those who complain so loudly of this, really believe what is the general profession of the country, *viz.* That all are by nature the children of wrath, and heirs of hell — and that every one that has not been born again, whether he be young or old, is exposed every moment to eternal destruction — then such a complaint and cry as this betrays a great deal of weakness and inconsideration. Innocent as children seem to us, yet if they are out of Christ, they are not so in the sight of God; but are in a most miserable condition, as well as grown persons: and they are naturally very senseless and stupid, being *born as the wild ass's colt*, and need much to awaken them. Why should we conceal the truth from them? Will those children who have been dealt tenderly with in this respect, and lived and died insensible of their misery till they come to feel it in hell, ever thank parents and others for their tenderness, in not letting them know their danger? If parents' love towards their children were not blind, it would affect them much more to see their children every day exposed to eternal burnings, and yet senseless, than to see them suffer the distress of that awakening which is necessary in order to their escape, and that tends to their being eternally happy as the children of God. A child that has a dangerous wound may need the painful lance, as well as grown persons; and that would be a foolish pity, in such a case, that should hold back the lance, and throw away the life. — I have seen the happy effects of dealing plainly and thoroughly with children in the concerns of their souls, without sparing them at all, in many instances; and never knew any ill consequence of it, in any one instance.

III. Another thing, against which a great deal has been said, is having so frequent *religious meetings*, and spending so much time in religion.

Indeed there are none of the externals of religion but what are capable of excess; and I believe it is true, that there has not been a due proportion observed of late. We have placed religion too much in the external duties of the first table; we have abounded in religious meetings, in praying, reading, hearing, singing, and religious conference. There has not been a proportionable increase of zeal for deeds of charity, and other duties of the second table; though it must be acknowledged that they are also much increased. But yet it appears to me, that this objection has been in the general groundless. Though worldly business must be done, and persons ought not to neglect that of their particular callings; yet it is to the honor of God, that a people should be so much in outward acts of religion, as to carry in it a visible, public appearance of a great engagedness of mind, especially at such an extraordinary time. When God appears unusually present with a people in wonderful works of power and mercy, they should spend more time than usual in religious exercises, to put honor upon that God who is then extraordinarily present, and to seek his face. Thus it was with the Christian church in Jerusalem, on occasion of that extraordinary pouring out of the Spirit, soon after Christ's ascension, Acts 2:46, "And they continued daily with one accord in the temple, and breaking bread from house to house;" and at Ephesus, where the Christians attend public religious exercises, every day, for two years together. Acts 19:8, 9, 10, "And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things

concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.” And as to the grand objection of “six days shalt thou labor;” all that can be understood by it, and all that the very objectors themselves understood by it, is that we *may* follow our secular labors in those six days that are not the sabbath, and *ought* to be diligent in them. Not but that sometimes we may turn from them, even within those six days, to keep a day of fasting or thanksgiving, or to attend a lecture; and that more frequently or rarely, as God’s providence and the state of things shall call us, according to the best of our discretion.

Though secular business, as I said before, ought not to be neglected; yet I cannot see how it can be maintained, that religion ought not to be attended, lest it should injure our temporal affairs, on any other principle than that of infidelity. None object against injuring one temporal affair for the sake of another of much greater importance; And therefore, if eternal things are as real as temporal things, and are indeed of infinitely greater importance; then why may we not voluntarily suffer, in some measure, in our temporal concerns, while we are seeking eternal riches, and immortal glory? It is looked upon as no way improper, for a whole nation to spend a considerable time, and much of their outward substance, on some extraordinary temporal occasion, for the sake only of the ceremonies of a public rejoicing. It would be thought dishonorable to be very exact about what we spend, or careful lest we injure our estates, on such an occasion. And why should we be exact only with Almighty God, so that it should be a crime to be otherwise than scrupulously careful lest we injure ourselves in our temporal interest, to put honor upon him, and seek our own eternal happiness? We should take heed that none of us be in any wise like Judas, who greatly complained of needless expense, and waste of outward substance, to put honor upon Christ, when Mary broke her box, and poured the precious ointment on his head. He *had indignation* within himself on that account, and cried out, “Why was this waste of ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor.” Mark 14:3, etc., John 12:4-6, etc.

Besides, if the matter be justly examined, I believe it will be found, that the country has lost no time from their temporal affairs by the late revival of religion, but have rather gained. That more time has been saved from frolicking and tavern-haunting, idleness and unprofitable visits; vain talk, fruitless pastimes, and needless diversions, than has lately been spent in extraordinary religion; and probably five times as much has been saved in various ways, as has been spent by religious meetings. The great complaint made against so much time being spent in religion, cannot be in general from a real concern that God may be honored, and his will done, and the best good of men promoted; as is very manifest from this, that now there is a much more earnest and zealous outcry made in the country against this extraordinary religion, than was before against so much time spent in tavern-haunting, vain company keeping, night walking, and other things, which wasted both our time and substance, and injured our moral virtue.

The frequent preaching that has lately obtained, has in a particular manner been objected against as unprofitable and prejudicial. It is objected that, when sermons are heard so very often, one sermon tends to thrust out another; so that persons lose the benefit of all. They say, two or three sermons in a week is as much as they can remember and digest. — Such objections against frequent preaching, if they be not from an enmity against religion, are for want of duly considering the way that sermons usually profit an auditory. The main benefit obtained by preaching is by impression made upon the mind at the time, and not by an effect that arises afterwards by a remembrance of what was delivered. And though an after-remembrance of what was heard in a sermon is oftentimes very profitable; yet, for the most part, that remembrance is from an impression the words made on the heart at the time; and the memory profits, as it renews and increases that impression. A frequent inculcating the more important things of religion in preaching, has no tendency to rase out such impressions, but to increase them, and fix them deeper and deeper in the mind, as is found by experience. It never used to be objected against that persons upon the

Sabbath, after they have heard two sermons on that day, should go home, and spend the remaining part of the Sabbath in reading the Scriptures, and printed sermons; which, in proportion as it has a tendency to affect the mind at all, tends as much to drive out what they have heard, as if they heard another sermon preached. It seems to have been the practice of the apostles to preach every day, in places where they went; yea, though sometimes they continued long in one place, Acts 2:42, 46, and Acts 19:8, 9, 10. They did not avoid preaching one day, for fear they should thrust out of the minds of their hearers what they had delivered the day before; nor did Christians avoid going every day to hear, for fear of any such bad effect; Acts 2:42, 46.

There are some things in Scripture that seem to signify that there should be preaching in an extraordinary frequency, at the time when God should introduce the flourishing state of religion in the latter days; as Isa. 62:1, 2, “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.” And Isa. 62:5, 6, “For as a young man marrieth a virgin, so shall thy sons marry thee: And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.: The destruction of the city of Jericho is evidently, in all its circumstances, intended by God as a great type of the overflow of Satan’s kingdom. The priests blowing with trumpets, represents ministers preaching the gospel. The people compassed the city seven days, the priests blowing the trumpets. But, when the day was come that the walls of the city were to fall, the priests were more frequent and abundant in blowing their trumpets; there was as much done in one day then, as had been done in seven days before. They compassed the city seven times that day, blowing their trumpets, till at length it came to one long and perpetual blast, and then the walls of the city fell down flat. The extraordinary preaching that shall be at the beginning of that glorious jubilee of the church, is represented by the extraordinary sounding of trumpets, throughout the land of Canaan, at the beginning of the year of jubilee. And the reading of the law before all Israel, in the year of release, at the feast of tabernacles. The crowing of the cock at break of day, which brought Peter to repentance; seems to me to be intended to signify the awakening of God’s church out of their lethargy, wherein they had denied their Lord, by the extraordinary preaching of the gospel that shall be at the dawning of the day of the church’s light and glory. And there seems at this day to be an uncommon hand of Divine Providence, in animating, enabling, and upholding some ministers in such abundant labors.

IV. Another thing, wherein I think some ministers have been injured, as in being very much blamed for making so much of outcries, faintings, and other bodily effects.

Speaking of them as tokens of the presence of God, and arguments of the success of preaching; seeming to strive to their utmost to bring a congregation to that pass, and seeming to rejoice in it, yea, even blessing God for it when they see these effects.

Concerning this I would observe, in the *first* place, that there are many things with respect to cryings out, falling down, etc. charged on ministers, that they are not guilty of. Some would have it, that they speak of these things as certain evidences of a work of the Spirit of God on the hearts of their hearers, or that they esteem these bodily effects themselves to be the work of God, as though the Spirit of God took hold of and agitated the bodies of men. Some are charged with making these things essential, and supposing that persons cannot be converted without them; whereas I never yet could see the person that held either of these things.

But for speaking of such effects as probable tokens of God’s presence, and arguments of the success of preaching, it seems to me that they are not to be blamed; because I think they are so indeed. And therefore when I see them excited by preaching the important truths of God’s Word, urged and enforced by proper arguments and motives, or as consequent on other means that are good, I do not scruple to speak of them,

and to rejoice in them, and bless God for them as such. For this reason, *viz.* that from time to time, upon proper inquiry and examination, and observation of the consequences and fruits, I have found that these are all evidences of the persons in whom these effects appear, being under the influences of God's Spirit, in such cases. Crying out, in such a manner, and with such circumstances, as I have seen them from time to time, is as much an evidence to me, of the general cause it proceeds from, as language. I have learned the meaning of it the same way that persons learn the meaning of language, *viz.* by use and experience. I confess that when I see a great crying out in a congregation, in the manner that I have seen it when those things are held forth to them which are worthy of their being greatly affected by them, I rejoice in it, much more than merely in an appearance of solemn attention, and a show of affection by weeping; and that because when there have been those outcries, I have found from time to time a much greater and more excellent effect. To rejoice that the work of God is carried on calmly, without much ado, is in effect to rejoice that it is carried on with less power, or that there is not so much of the influence of God's Spirit. — For though the degree of the influence of the Spirit of God, on *particular persons*, is by no means to be judged of by the degree of external appearances, because of the different constitutions, tempers and circumstances of men. Yet, if there be a very powerful influence of the Spirit of God on a mixed multitude, it will cause some way or other a great visible commotion.

And as to ministers aiming at such effects, and striving by all means to bring a congregation to that pass that there should be such an uproar among them; I suppose none aim at it any otherwise, than as they strive to raise the affections of their hearers to such a height as very often appears in these effects. And if those affections are commonly good, and it be found by experience that such a degree of them commonly has a good effect, I think they are to be justified in so doing.

V. Again, some ministers have been blamed for keeping persons together, that have been under great affections, which have appeared in such extraordinary outward manifestations.

— Many think this promotes confusion; that persons in such circumstances do but discompose each other's minds, and disturb the minds of others. That therefore it is best they should be dispersed; and that when any in a congregation are strongly seized, that they cannot forbear outward manifestations of it, they should be removed, that others' mind may not be diverted.

I cannot but think that those who thus object go upon quite wrong notions of things. For though persons ought to take heed that they do not make an ado without necessity; for this will be the way in time to have such appearances lose all their effect; yet the unavoidable manifestations of strong religious affections tend to a happy in-influence on the minds of bystanders, and are found by experience to have an excellent and durable effect. And so to contrive and order things, that others may have opportunity and advantage to observe them, has been found to be blessed, as a great means to promote the work of God. To prevent their being in the way of observation, is to prevent the effect of that which God makes use of as a principal means of carrying on his work at such an extraordinary time, *viz.* example; which is often spoken of in Scripture, as one of the chief means by which God would carry on his work in the prosperity of religion in the latter days. — I have mentioned some texts already to this purpose, in what I published before, of *the marks of a work of the true Spirit*; but would here mention some others. In Zec. 9:15, 16, those that in the latter days should be filled in an extraordinary manner with the Holy Spirit, so as to appear in outward manifestations, and making a noise, are spoken of as those that God, in these uncommon circumstances, will set up to the view of others, as a prize or ensign, by their example and the excellency of their attainments, to animate and draw others; as men gather about an ensign, and run for a prize, a crown and precious jewels, set up in their view. The words are; “And they shall drink and make a noise as through wine, and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land.” (I shall have occasion to say something more of this scripture

afterwards). Those that make the objection I am upon, instead of suffering this ensign to be in public view, are for having it removed, and hid in some corner. To the like purpose is that, Isa. 62:3, “Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” Here it is observable, that it is not said, thou shalt be a crown *upon the head*, but *in the hand*, of the Lord; i.e. held forth, in thy beauty and thy excellency, as a prize, to be bestowed upon others that shall behold thee, and be animated by the brightness and luster which God shall endow thee with. The great influence of the example of God’s people, in their bright and excellent attainments, to propagate religion in those days, is further signified in Isa. 60:3, “And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.” With verse 22, “A little one shall become a thousand, and a small one a strong nation.” And Zec. 10:8, 9, “And they shall increase, as they have increased: and I will sow them among the people.” And Hos. 2:23, “And I will sow her unto me in the earth.” So Jer. 31:27.

VI. Another thing that gives great disgust to many, is the disposition that persons show, under great affections,

to speak so much; and, with such earnestness and vehemence, to be setting forth the greatness, and wonderfulness, and importance of divine and eternal things; and to be so passionately warning, inviting, and entreating others.

Concerning which I would say, that I am far from thinking that such a disposition should be wholly without any limits or regulation (as I shall more particularly show afterwards); and I believe some have erred, in setting no bounds, and indulging and encouraging this disposition without any kind of restraint or direction. But yet it seems to me, that such a disposition in general is what both reason and Scripture will justify. Those who are offended at such things, as though they were unreasonable, are not just. Upon examination it will probably be found, that they have one rule of reasoning about temporal things, and another about spiritual things. They do not at all wonder, if a person on some very great and affecting occasion, an occasion of extraordinary danger or great joy, that eminently and immediately concerns him and others — is disposed to speak much, and with great earnestness, especially to those with whom he is united in the bonds of dear affection, and great concern for their good. And therefore, if they were just, why would not they allow it in spiritual things? and much *more* in them, agreeably to the vastly greater importance and more affecting nature of spiritual things, and the concern which true religion causes in men’s minds for the good of others, and the disposition it gives and excites to speak God’s praises, to show forth his infinite glory, and talk of all his glorious perfections and works?

That a very great and proper sense of the importance of religion, and the danger sinners are in, should sometimes cause an almost insuperable disposition to speak and warn others, is agreeable to Jer. 6:10, 11, “To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: Behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of the young men together; for even the husband with the wife shall be taken, the aged, with him that is full of days.” And that true Christians, when they come to be as it were waked out of sleep, and to be filled with a sweet and joyful sense of the excellent things of religion, by the preaching of the gospel, or by other means of grace, should be disposed to be much in speaking of divine things, though before they were dumb, is agreeable to what Christ says to his church, Song 7:9, “And the roof of thy mouth is like the best wine, for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.” The roof of the church’s mouth is the officers in the church, that preach the gospel; their word is to Christ’s beloved like the best wine, that goes down sweetly; extraordinarily refreshing and enlivening the saints, causing them to speak, though before they were mute and asleep. It is said by some, that the subjects of this work, when they get together, talking loud and earnestly in their pretended great joys, several in a room talking at the same time, make a noise just like a company of drunken persons. On which I would observe, that it is foretold that God’s people should do so, in that

forementioned place, Zec. 9:15-17, of which I shall now take more particular notice. The words are as follows; “The Lord of hosts shall defend them, and they shall devour and subdue with sling stones, and they shall drink and make a noise as through wine, and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids.” The words are very remarkable: Here it is foretold, that at the time when Christ shall set up an universal kingdom upon earth, Zec. 9:15, the children of Zion shall drink, till they are filled like the vessels of the sanctuary. And, if we would know with what they shall be thus filled, the prophecy does in effect explain itself; they shall be filled as the vessels of the sanctuary that contained the drink-offering, which was wine. And yet the words imply, that it shall not literally be wine that they shall drink and be filled with, because it is said, They shall drink, and make a noise, *as through wine*, as if they had drunk wine; which implies that they had not literally done it. And therefore we must understand the words, that they shall drink into that, and be filled with that, which the wine of the drink-offering typically represented, which is the Holy Spirit, as well as the blood of Christ, that new wine that is drunk in our heavenly Father’s kingdom. They shall be filled with Spirit, which the Apostle sets in opposition to a being drunk with wine, Eph. 5:18, This is the new wine spoken of, verse 17. It is the same with that *best wine*, spoken of in *Canticles* (Song 7:9), “that goes down sweetly, causing the lips of those that are asleep to speak.” It is here foretold that the children of Zion, in the latter days, should be filled with that which should make them cheerful, and cause them to make a noise as through wine, and by which these joyful happy persons shall be as the stones of a crown lifted up as an ensign upon God’s land, being made joyful in the extraordinary manifestations of the beauty and love of Christ; as it follows, “How great is his goodness! and how great is his beauty!” And it is further remarkable that, as is here foretold, it should be thus especially amongst young people; “Corn shall make the young men cheerful, and new wine the maids.” It would be ridiculous to understand this of literal bread and wine. Without doubt, the same spiritual blessings are signified by bread and wine here, which were represented by *Melchizedek’s* bread and wine, and are signified by the bread and wine in the Lord’s supper. One of the marginal readings is, “shall make the young men to speak;” which is agreeable to that in *Canticles*, of the “best wines causing the lips of those that are asleep to speak.”

We ought not to be, in any measure, like the unbelieving *Jews* in Christ’s time, who were disgusted both with crying out with distress, and with joy. When the poor blind man cried out before all the multitude, “Jesus, thou Son of David, have mercy on me!” and continued instantly thus doing, the multitude rebuked him, and charged him that he should hold his tongue, Mark 10:46-48, and Luke 18:38, 39. They looked upon it to be a very indecent noise that he made; a thing very ill becoming him, to cause his voice to be heard so much, and so loud, among the multitude. And when Christ made his solemn and triumphant entry into Jerusalem (which, I have before observed, was a type of the glory and triumph of the latter days), the whole multitude of the disciples, especially young people, began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, saying, “Blessed be the King that cometh in the name of the Lord! peace in heaven, and glory in the highest!” The *Pharisees* said to Christ, “Master, rebuke thy disciples.” They did not understand such great transports of joy; it seemed to them a very unsuitable and indecent noise and clamor that they made, a confused uproar, many crying out together, as though they were out of their wits; they wondered that Christ would tolerate it. But what says Christ? “I tell you, that if these should hold their peace, the stones would immediately cry out.” The words seem to intimate, that there was cause enough to constrain those whose hearts were not harder than the very stones, to cry out, and make a noise; which is something like that other expression, of “causing the lips of those that are asleep to speak.”

When many, under great religious affections, are earnestly speaking together of divine wonders, in various parts of a company, to those who are next them; some attending to one, and others to another; there is something very beautiful in it, provided they do not speak so as to drown each other’s voices, that none can hear what any say. There is a greater and more affecting appearance of a joint engagedness of

heart, in the love and praises of God. I had rather see it, than to see one speaking alone, and all attending to what he says; it has more of the appearance of conversation. When a multitude meets on any occasion of temporal rejoicing, freely and cheerfully to converse together, they are not wont to observe the ceremony of but one speaking at a time, while all the rest in a formal manner set themselves to attend to what he says. That would spoil all conversation, and turn it into the formality of set speeches. It is better for lay persons, speaking one to another of the things of God, when they meet together, to speak after the manner of Christian conversation, than to observe the formality of but one speaking at a time, the whole multitude silently and solemnly attending to what he says; which would carry in it too much of the air of the authority and solemnity of preaching. The apostle says, 1 Cor. 14:29, 30, 31, "Let the prophets speak, two or three, and let the others judge: If any thing be revealed to another that sitteth by, let the first hold his peace: For ye may all prophecy, one by one, that all may learn, and all may be comforted:" but this does not reach the present case, because what the apostle is speaking of is the solemnity of their religious exercises in public worship, and persons speaking in the church by immediate inspiration, and in the use of the gift of prophecy, or some gift of inspiration, in the exercise of which they acted as extraordinary ministers of Christ.

VII. Another thing, that some have found fault with, is abounding so much in singing in religious meetings.

Objection against such a thing as this, seems to arise from a suspicion already established of this work. They doubt of the pretended extraordinary love and joys that attend this work, and so find fault with the manifestations of them. If they thought persons were truly the subjects of an extraordinary degree of divine love, and heavenly rejoicing in God, I suppose they would not wonder at their having a disposition to be much in praise. They object not against the saints and angels in heaven singing praises and hallelujahs to God, without ceasing day or night Therefore doubtless will allow that the more the saints on earth are like them in their dispositions, the more they will be disposed to do like them. They will readily own that the generality of Christians have great reason to be ashamed that they have so little thankfulness, and are no more in praising God, whom they have such infinite cause to praise. And why therefore should Christians be found fault with, for showing a disposition, to be much in praising God, and manifesting a delight in that heavenly exercise? To complain of this, is to be too much like the Pharisees, who were disgusted when the multitude of the disciples began to rejoice, and with loud voices to praise God, and cry, Hosanna, when Christ was entering into Jerusalem.

There are many things in Scripture, that seem to intimate that praising God, both in speeches and songs, will be what the church of God will very much abound in, in the approaching glorious day. So on the seventh day of compassing the walls of Jericho, when the priests blew with the trumpets in an extraordinary manner, the people shouted with a great shout, and the wall of the city fell down flat. So the ark was brought back from its banishment, with extraordinary shouting and singing of the whole congregation of Israel. And the places in the prophecies of Scripture, signifying that the church of God, in the glorious Jubilee that is foretold, shall greatly abound in singing and shouting forth the praises of God, are too many to be mentioned. And there will be cause enough for it: I believe it will be a time wherein both heaven and earth will be much more full of joy and praise than ever they were before.

But what is more especially found fault with, in the singing that is now practiced, is making use of hymns of human composure. I am far from thinking that the book of Psalms should be thrown by in our public worship, but that it should always be used in the Christian church to the end of the world. But I know of no obligation we are under to *confine* ourselves to it. I can find no command or rule of God's Word, that does any more confine us to the words of the Scripture in our singing, than it does in our praying; we speak to God in both. And I can see no reason why we should limit ourselves to such particular forms of words, that we find in the Bible, in speaking to him by way of praise in metre, and with music, than when we speak to him in prose, by way of prayer and supplication. And it is really *needful* that we should have

some other songs besides the Psalms of David. It is unreasonable to suppose that the Christian church should forever, and even in times of her greatest light, in her praises of God and the Lamb, be confined only to the words of the Old Testament, wherein all the greatest and most glorious things of the gospel, that are infinitely the greatest subjects of her praise, are spoken of under a veil, and not so much as the name of our glorious Redeemer ever mentioned, but in some dark figure, or as hid under the name of some type. And as to our making use of the words of others, and not those that are conceived by ourselves, it is no more than we do in all our public prayers; the whole worshipping assembly, excepting one only, makes use of the words that are conceived by him who speaks for the rest.

VIII. Another thing that many have disliked, is the religious meetings of children to read and pray together, and perform religious exercises by themselves. What is objected is children's want of that knowledge and discretion which is requisite in order to a decent and profitable management of religious exercises. But it appears to me the objection is not sufficient. Children, as they have the nature of men, are inclined to society; and those of them who are capable of society one with another, are capable of the influence of the Spirit of God in its active fruits. And if they are inclined by a religious disposition, which they have from the Spirit of God, in order to improve their society one with another, in a religious manner, and to religious purposes, who should forbid them? If they have not discretion to observe method in their religious performances, or to speak sense in all that they say in prayer, they may notwithstanding have a good meaning, and God understands them, and it does not spoil or interrupt their devotion one with another. We who are adults have defects in our prayers, that are a thousand times worse in the sight of God, and are a greater confusion, and more absurd nonsense in his eyes, than their childish indiscretions. There is not so much difference before God, between children and grown persons, as we are ready to imagine. We are all poor, ignorant, foolish babes, in his sight. Our adult age does bring us so much nearer to God as we are apt to think. God in this work has shown a remarkable regard to little children; never was there such a glorious work amongst persons in their childhood, as has been of late, in New England. He has been pleased in a wonderful manner to perfect praise out of the mouths of babes and sucklings. Many of them have more of that knowledge and wisdom that pleases him, and renders their religious worship acceptable, than many of the great and learned men of the world. It is they, in the sight of God, who are the ignorant and foolish children; these are grown men, and an hundred years old, in comparison with them. It is to be hoped that the days are coming, prophesied of, Isa. 65:20, when "the child shall die an hundred years old."

I have seen many happy effects of children's religious meetings. God has seemed often remarkably to own them in their meetings, and really descended from heaven to be amongst them. I have known several probable instances of children being converted at such meetings. I should therefore think, that if children appear to be really moved to it by a religious disposition, and not merely from a childish affectation of imitating grown persons, they ought by no means to be discouraged or discountenanced. But yet it is fit that care should be taken of them by their parents and pastors, to instruct and direct them, and to correct imprudent conduct and irregularities if they are perceived, or anything by which the devil may pervert and destroy the design of their meetings. — All should take heed that they do not find fault with and despise the religion of children, from an evil principle, lest they should be like the chief priests and scribes, who were sore displeased at the religious worship and praises of little children, and the honor they gave Christ in the temple. We have an account of it, and of what Christ said upon it, in Mat. 21:15, 16, "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosannah to the son of David, they were sore displeased, and said unto him, Hearst thou what those say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"

Part IV Showing What Things Are To Be Corrected Or Avoided, In Promoting This Work, Or In Our Behaviour Under It.

Having thus observed, in some instances, wherein the conduct of those that have appeared to be the subjects of this work, or have been zealous to promote it, has been objected against or complained of without or beyond just cause; I proceed now to show what things ought to be corrected or avoided.

Many, who are zealous for this glorious work of God, are heartily sick of the great noise there is in the country about *imprudences* and *disorders*. They have heard it so often from the mouths of opposers that they are prejudiced against the sound. And they look upon it, that what is called being *prudent* and *regular*, so much insisted on, is no other than being asleep, or cold and dead, in religion; and that the great imprudence, so much blamed, is only being alive and engaged in the things of God. They are therefore rather confirmed in any practice, than brought off from it, by the clamor they hear against it, as imprudent and irregular. And, to tell the truth, the cry of irregularity and imprudence has been much more in the mouths of those who have been enemies to the main of the work than others. They have watched for the halting of the zealous, and eagerly caught at anything that has been wrong, and have greatly insisted on it, made the most of it, and magnified it. Especially have they watched for errors in zealous preachers, who are much in reprovng and condemning the wickedness of the times. They would therefore do well to consider that scripture, Isa. 29:20, 21, “The scorner is consumed, and all that watch for iniquity are cut off, that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.” They have not only too much insisted on the magnified real errors, but have very injuriously charged them as guilty in things wherein they have been innocent, and have done their duty. This has so prejudiced the minds of some, that they have been ready to think that all that which has been said about errors and imprudences was injurious and from an ill spirit. It has confirmed them that there is no such thing as any prevailing imprudences; and it has made them less cautious and suspicious of themselves, lest they should err. — Herein the devil has had an advantage put into his hands and has taken it; and, doubtless, has been too subtle for some of the true friends of religion. That would be strange indeed, if in so great a commotion and revolution, and such a new state of things, wherein so many have been engaged, none have been guilty of any imprudence. It would be such a revival of religion as never was, if among so many men, not guided by infallible inspiration, there had not been many notable errors in judgment and conduct; our young preachers, and young converts, must in general vastly exceed *Luther*, the head of the reformation, who was guilty of a great many excesses in that great affair in which God made him the chief instrument.

If we look back into the history of the church of God in past ages, we may observe that it has been a common device of the devil, to upset a revival of religion. When he finds he can keep men quiet and secure no longer, then he drives them to excesses and extravagances. He holds them back as long as he can; but when he can do it no longer, then he will push them on and, if possible, run them upon their heads. And it has been by this means chiefly that he has been successful, in several instances, to overthrow most hopeful and promising beginnings. Yea, the principal means by which the devil was successful by degrees, to upset the grand religious revival of the world, in the primitive ages of Christianity, and in a manner to overthrow the Christian church through the earth, and to make way for the great Antichristian apostasy, that masterpiece of all the devil’s works, was to improve the indiscreet zeal of Christians, to drive them into those three extremes of *enthusiasm*, *superstition*, and *severity towards opposers*; which should be enough for an everlasting warning to the Christian church.

Though the devil will do his diligence to stir up the open enemies of religion, yet he knows what is for his interest so well that in a time of revival of religion his main strength shall be tried with the friends of it, and he will chiefly exert himself in his attempts to mislead them. One truly zealous person in the time of

such an event that seems to have a great hand in the affair and draws the eyes of many upon him may do more (through Satan's being too subtle for him) to hinder the work than a hundred great and strong and open opposers. In the time of the great *work* of Christ, his hands with which he *works* are often wounded in the house of his friends and his work hindered chiefly by them: so that if any one inquires, as in Zec. 13:6, "What are those wounds in thine hands?" he may answer, "Those with which I was wounded in the house of my friends."

The errors of the friends of the work of God, and especially of the great promoters of it, give vast advantage to the enemies of such a work. Indeed there are many things which are no errors but are only duties faithfully and thoroughly done that wound the minds of such persons more than real errors: but yet one real error gives opposers as much advantage and hinders and clogs the work as much as ten that are only supposed ones. Real errors do not fret and gall the enemies of religion so much as those things that are strictly right; but they encourage them more, they give them liberty, and open a gap for them so that some who before kept their enmity burning in their own breasts and durst not show themselves will on such an occasion take courage and give themselves vent, and their rage will be like that of an enemy let loose. Those who lay still before, having nothing to say but what they would be ashamed of (agreeable to Tit. 2:8), when they have such a weapon put into their hands will fight with all violence. And indeed the enemies of religion would not know what to do for weapons to fight with were it not for the errors of its friends and so must soon fall before them. Besides, in real errors, things that are truly disagreeable to the rule of God's Word, we cannot expect the divine protection and that God will appear on our side as if our errors were only supposed ones.

Since therefore the errors of the friends and promoters of such a glorious work of God are of such dreadful consequence and seeing the devil being sensible of this is so assiduous, watchful, and subtle in his attempts with them and has thereby been so successful to overthrow religion heretofore; certainly such persons ought to be exceeding circumspect and vigilant, diffident and jealous of themselves and humbly dependent on the guidance of the good Shepherd. 1 Pet. 4:7, "Be sober, and watch unto prayer." And 1 Pet. 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about." For persons to go on resolutely in a kind of heat and vehemence despising admonition and correction, being confident that they must be in the right because they are full of the Spirit, is directly contrary to the import of these words, be *sober*, be *vigilant*.

It is a mistake I have observed in some, by which they have been greatly exposed to their wounding, that they think they are in no danger of going astray or being misled by the devil because they are near to God and so have no jealous eye upon themselves and neglect vigilance and circumspection as needless in their case. They say they do not think that God will leave them to dishonor him and wound religion as long as they keep near to him. And I believe so too, as long as they keep near to God so as to maintain an universal and diligent watch and care to do their duty, avoid sin and snares with diffidence in themselves and humble dependence and prayerfulness. But not merely because they are receiving blessed communications from God in refreshing views of him. If at the same time they let down their watch and are not jealous over their own hearts by reason of its remaining blindness and corruption and a subtle adversary. — It is a grand error for persons to think they are out of danger from the devil and a corrupt, deceitful heart even in their highest flights and most raised frames of spiritual joy. For persons in such a confidence to cease to be jealous of themselves and to neglect watchfulness and care is a presumption by which I have known many woefully ensnared. However highly we may be favored with divine discoveries and comforts yet, as long as we are in the world, we are in the enemies country and therefore that direction of Christ to his disciples is never out of date in this world, Luke 21:36, "Watch and pray always, that you may be accounted worthy to escape all these things, and to stand before the Son of man." It was not out of date with the disciples to whom it was given after they came to be full of the Holy Ghost and *out of their bellies flowed rivers of living water* by that great effusion upon them that began on the day of Pentecost. And though God stands ready to protect his people, especially those that are near to him; yet he

expects of all great care and labor and that we should put on the whole armor of God that we may stand in the evil day. To whatever spiritual privileges we are raised, we have no warrant to expect protection in any other way. For God has appointed this whole life to be all as a race or a battle. The state of rest wherein we shall be so out of danger as to have no need of watching and fighting is reserved for another world. I have known it in abundance of instances that the devil has come in very remarkably, even in the midst of the most excellent frames. It may seem a great mystery that it should be so, but it is no greater mystery than that Christ should be taken captive by the devil and carried into the wilderness immediately after the heavens had been opened to him, and the Holy Ghost descended like a dove upon him, and when he heard that comfortable, joyful voice from the Father, saying, "This is my beloved Son, in whom I am well pleased." In like manner Christ in the heart of a Christian is oftentimes as it were taken and carried captive into a wilderness, presently after heaven has been as it were opened to the soul, and the Holy Ghost has descended upon it like a dove, and when God has been sweetly owning the believer and testifying his favor to him as his beloved child.

It is therefore a great error and sin in some persons at this day that they are fixed in some things which others account errors and will not hearken to admonition and counsel but are confident that they are in the right because God is much with them. There were some such in the apostles' days. The apostle Paul writing to the Corinthians was sensible that some of them would not be easily convinced that they had been in any error because they looked upon themselves as spiritual or full of the Spirit of God, 1 Cor. 14:37, 38, "If any man think himself to be a prophet, or *spiritual*, let him acknowledge that the things that I write unto you are the commandment of the Lord; but if any man be ignorant, let him be ignorant."

And although those who are spiritual amongst us have no infallible apostle to admonish them, yet let me entreat them by the love of Christ, calmly and impartially to weigh what may be said to them by one who is their hearty and fervent friend (though an inferior worm) in giving his humble opinion concerning the errors that have been committed by the zealous friends or promoters of this great work of God. In speaking of past errors and those we are in danger of, I would in the

First place, take notice of the causes whence the errors that attend a great revival of religion usually arise and, as I go along, take notice of some particular errors that arise from each of those causes.

Secondly, observe some errors that have been owing to the influence of several of those causes conjunctly.

The errors that attend a great revival of religion usually arise from these three things; 1. Undiscerned spiritual pride; 2. Wrong principles; and 3. Ignorance of Satan's advantages and devices.

Part IV

Section I One cause of errors attending a great revival of religion, is undiscerned spiritual pride.

The first and the worst cause of errors that prevail in such a state of things is *spiritual pride*. This is the main door by which the devil comes into the hearts of those who are zealous for the advancement of religion. It is the chief inlet of smoke from the bottomless pit to darken the mind and mislead the judgment. This is the main handle by which the devil has hold of religious persons and the chief source of all the mischief that he introduces to clog and hinder a work of God. — This cause of error is the main spring, or at least the main support, of all the rest. Till this disease is cured, medicines are in vain applied to heal other diseases. It is by this that the mind defends itself in other errors and guards itself against light by which it might be corrected and reclaimed. The spiritually proud man is full of light already. He does

not need instruction and is ready to despise the offer of it. But, if this disease be healed, other things are easily rectified. The humble person is like a little child, he easily receives instruction. He is jealous over himself, sensible how liable he is to go astray, and therefore, if it be suggested to him that he does so, he is ready most narrowly and impartially to inquire. Nothing sets a person so much out of the devil's reach as humility, and so prepares the mind for true divine light without darkness, and so clears the eye to look on things as they truly are; Psa. 25:9, "The meek will he guide in judgment. And the meek will he teach his way." Therefore we should fight, neither with small nor with great, but with the king of Israel. Our first care should be to rectify the heart and pull the beam out of our eye, and then we shall see clearly.

I know that a great many things at this day are very injuriously laid to the pride of those that are zealous in the cause of God. When any person appears, in any respect, remarkably distinguished in religion from others; if he professes those spiritual comforts and joys that are greater than ordinary or appears distinguishingly zealous in religion; if he exerts himself more than others in the cause of religion or seems to be distinguished with success; ten to one but it will immediately awaken the jealousy of those about him. They will suspect (whether they have cause or no) that he is very proud of his goodness and affects to have it thought that nobody is so good as he; and all his talk is heard, and all his behavior beheld, with this prejudice. Those who are themselves cold and dead, and especially such as never had any experience of the power of godliness on their own hearts, are ready to entertain such thoughts of the best Christians which arises from a secret enmity against vital and fervent piety. But zealous Christians should take heed lest this prove a snare to them and the devil take advantage from it to blind their eyes from beholding what there is indeed of this nature in their hearts and make them think because they are charged with pride wrongfully and from an ill spirit, in many things, that therefore it is so in everything. Alas, how much pride have the best of us in our hearts! It is the worst part of the body of sin and death. The first sin that ever entered into the universe, and the last that is rooted out. It is God's most stubborn enemy!

The corruption of nature may all be resolved into two things, *pride* and *worldly-mindedness*, the *devil* and the *beast*, or *self* and the *world*. These are the two pillars of *Dagon's* temple on which the whole house leans. But the former of these is every way the worst part of the corruption of nature. It is the first-born son of the devil and his image in the heart of man chiefly consists in it. It is the last thing in a sinner that is overborne by conviction in order to conversion and here is the saint's hardest conflict, the last thing over which he obtains a good degree of conquest, that which most directly militates against God and is most contrary to the Spirit of the Lamb of God. It is most like the devil its father in a serpentine deceitfulness and secrecy. It lies deepest, is most active, and is most ready secretly to mix itself with everything.

And of all kinds of pride, spiritual pride is upon many accounts the most hateful. It is most like the devil, most like the sin he committed in a heaven of light and glory where he was exalted high in divine knowledge, honour, beauty, and happiness. Pride is much more difficult to be discerned than any other corruption because its nature very much consists in a person's having too high a thought of himself. No wonder that he who has too high a thought of himself does not know it for he necessarily thinks that the opinion he has of himself has just grounds and therefore is not too high. If he thought such an opinion of himself was without just grounds, he would therein cease to have it. Those that are spiritually proud have a high conceit of these two things, *viz.* their *light* and their *humility*; both which are a strong prejudice against a discovery of their pride. Being proud of their light that makes them not jealous of themselves. He who thinks a clear light shines around him is not suspicious of an enemy lurking near him unseen. And then, being proud of their humility, that makes them least of all jealous of themselves in that particular, *viz.* as being under the prevalence of pride. There are many sins of the heart that are very secret in their nature and difficultly discerned. The psalmist says, Psa. 19:12, "Who can understand his errors,? cleanse thou me from secret faults." But spiritual pride is the most secret of all sins. The heart is deceitful and unsearchable in nothing so much as in this matter; and there is no sin in the world that men are so confident in. The very nature of it is to work self-confidence and drive away jealousy of any evil of that

kind. There is no sin so much like the devil as this for secrecy and subtlety and appearing in a great many shapes undiscerned and unsuspected. It appears as an angel of light [and] takes occasion to arise from everything. It perverts and abuses everything, and even the exercises of real grace and real humility, as an occasion to exert itself: it is a sin that has, as it were, many lives. If you kill it, it will live still. If you mortify and suppress it in one shape, it rises in another. If you think it is all gone, yet it is there still. There are a great many kinds of it that lie in different forms and shapes, one under another, and encompass the heart like the coats of an onion. If you pull off one, there is another underneath. We had need therefore to have the greatest watch imaginable over our hearts with respect to this matter and to cry most earnestly to the great searcher of hearts for his help. He that trusts his own heart is a fool.

God's own people should be the more jealous of themselves with respect to this particular at this day because the temptations that many have to this sin are exceeding great. The great and distinguishing privileges to which God admits many of his saints and the high honors he puts on some ministers are great trials of persons in this respect. It is true that great degrees of the spiritual presence of God tends greatly to mortify pride and corruption. But yet, though in the experience of such favors there be much to restrain pride one way, there is much to tempt and provoke it another, and we shall be in great danger thereby without great watchfulness and prayerfulness. The angels that fell, while in heaven had great honors and high privileges in beholding the face of God and viewing his infinite glory to cause in them exercises of humility and to keep them from pride; yet, through want of watchfulness in them, their great honour and heavenly privilege proved to be to them an undoing temptation to pride, though they had no principle of pride in their hearts to expose them. Let no saint therefore, however eminent and however near to God, think himself out of danger. He that thinks himself most out of danger is indeed most in danger. The apostle Paul, who doubtless was as eminent a saint as any now, was not out of danger, even just after he was admitted to see God in the third heavens, 2 Cor. 12, and yet doubtless, what he saw in heaven of the ineffable glory of the Divine Being had a direct tendency to make him appear exceeding little and vile in his own eyes.

Spiritual pride in its own nature is so secret that it is not so well discerned by immediate intuition on the thing itself as by the effects and fruits of it; some of which I would mention together with the contrary fruits of pure Christian humility. Spiritual pride disposes to speak of other person's sins, their enmity against God and his people, the miserable delusion of hypocrites, and their enmity against vital piety, and the deadness of some saints with bitterness or with laughter and levity and an air of contempt; whereas pure Christian humility rather disposes either to be silent about them or to speak of them with grief and pity. Spiritual pride is very apt to suspect others, whereas an humble saint is most jealous of himself. He is so suspicious of nothing in the world as he is of his own heart. The spiritually proud person is apt to find fault with other saints, that they are low in grace and to be much in observing how cold and dead they are and being quick to discern and take notice of their deficiencies. But the eminently humble Christian has so much to do at home and sees so much evil in his own heart and is so concerned about it, that he is not apt to be very busy with other hearts. He complains most of himself and complains of his own coldness and lowness in grace. He is apt to esteem others better than himself and is ready to hope that there is nobody but what has more love and thankfulness to God than he and cannot bear to think that others should bring forth no more fruit to God's honour than he. Some who have spiritual pride mixed with high discoveries and great transports of joy, disposing them in an earnest manner to talk to others, are apt in such frames to be calling upon other Christians about them and sharply reproving them for their being so cold and lifeless. There are others who in their raptures are overwhelmed with a sense of their own vileness and, when they have extraordinary discoveries of God's glory, are all taken up about their own sinfulness; and though they also are disposed to speak much and very earnestly, yet it is very much in blaming themselves and exhorting fellow-Christians but in a charitable and humble manner. Pure Christian humility disposes a person to take notice of everything that is good in others and to make the best of it and to diminish their failings; but to give his eye chiefly on those things that are bad in himself and to take much notice of everything that aggravates them.

In a contrariety to this, it has been the manner in some places, or at least the manner of some persons, to speak of almost everything that they see amiss in others in the most harsh, severe, and terrible language. It is frequent with them to say of others' opinions or conduct or advice — or of their coldness, their silence, their caution, their moderation, their prudence, etc. — that they are from the devil or from hell. That such a thing is devilish or hellish or cursed and that such persons are serving the devil or the devil is in them, that they are soul-murderers and the like; so that the words *devil* and *hell* are almost continually in their mouths. And such kind of language they will commonly use, not only towards wicked men but towards them whom they themselves allow to be the true children of God and also towards ministers of the gospel and others who are very much their superiors. And they look upon it as a virtue and high attainment thus to behave themselves. "Oh," say they, "we must be plain-hearted and bold for Christ, we must declare war against sin wherever we see it, we must not mince the matter in the cause of God and when speaking for Christ." And to make any distinction in persons or to speak the more tenderly because that which is amiss is seen in a superior, they look upon as very mean for a follower of Christ when speaking in the cause of his Master. What a strange device of the devil is here to overthrow all Christian meekness and gentleness and even all show and appearance of it and to defile the mouths of the children of God and to introduce the language of common sailors among the followers of Christ under a cloak of high sanctity and zeal and boldness for Christ! And it is a remarkable instance of the weakness of the human mind and how much too cunning the devil is for us!

The grand defense of this way of talking is, That they say no more than what is true. They only speak the truth without mincing the matter and that true Christians who have a great sight of the evil of sin and acquaintance with their own hearts know it to be true, and therefore will not be offended to hear such harsh expressions concerning them and their sins. It is only (say they) hypocrites or cold and dead Christians that are provoked and feel their enmity rise on such an occasion. But it is a grand mistake to think that we may commonly use all such language as represents the worst of each other, according to strict truth. It is really true that every kind of sin and every degree of it is devilish and from hell and is cursed, hellish, and condemned or damned. And if persons had a full sight of their hearts, they would think no terms too bad for them. They would look like beasts, like serpents, and like devils to themselves. They would be at a loss for language to express what they see in themselves. The worst terms they could think of would seem as it were faint to represent what they see in themselves. But shall a child therefore, from time to time, use such language concerning an excellent and eminently holy father or mother as That the devil is in them; that they have such and such devilish, cursed dispositions; that they commit every day hundreds of hellish, damned acts; and that they are cursed dogs, hell-hounds, and devils? And shall the meanest of the people be justified in commonly using such language concerning the most excellent magistrates or the most eminent ministers? I hope nobody has gone to this height. But the same pretenses of boldness, plain-heartedness, and declared war against sin will as well justify these things as the others. If we proceed in such a manner on such principles as these, what a face will be introduced upon the church of Christ, the little beloved flock of that gentle Shepherd the Lamb of God! What a sound shall we bring into the house of God, into the family of his dear little children! How far off shall we soon banish that lovely appearance of humility, sweetness, gentleness, mutual honour, benevolence, complacency, and an esteem of others above themselves which ought to clothe the children of God all over! Not but that Christians should watch over one another and in any wise reprove one another and do it plainly and faithfully. But it does not thence follow that dear brethren in the family of God, in rebuking one another, should use worse language than Michael the archangel durst use when rebuking the devil himself.

Christians who are but fellow-worms ought at least to treat one another with as much humility and gentleness as Christ, who is infinitely above them, treats them. But how did Christ treat his disciples when they were so cold towards him and so regardless of him at the time when his soul was exceeding sorrowful even unto death — and he in a dismal agony was crying and sweating blood for them — and they would not watch with him and allow him the comfort of their company one hour in his great distress, though he once and again desired it of them? One would think that then was a proper time, if ever, to have

reproved them for a devilish, hellish, cursed, and damned slothfulness and deadness. But after what manner does Christ reprove them? Behold his astonishing gentleness! Says he, “What, could ye not watch with me one hour? The spirit indeed is willing, but the flesh is weak.” And how did he treat Peter when he was ashamed of his Master while he was made a mocking stock and a spitting stock for him? Why, he looked upon him with a look of love and melted his heart. And though we read that Christ once turned and said unto Peter on a certain occasion, “Get thee behind me, Satan;” and this may seem like an instance of harshness and severity in reproofing Peter. Yet I humbly conceive that this is by many taken wrong and that this is indeed no instance of Christ’s severity in his treatment of Peter, but on the contrary, of his wonderful gentleness and grace distinguishing between Peter and the devil in him, not laying the blame of what Peter had then said or imputing it to him but to the devil that influenced him. Christ saw the devil then present, secretly influencing Peter to do the part of a tempter to his Master; and therefore Christ turned him about to Peter, in whom the devil then was, and spake to the devil and rebuked him. Thus the grace of Christ does not behold iniquity in his people, imputes not what is amiss in them to them, but to sin that dwells in them and to Satan that influences them.

Spiritual pride often disposes persons to singularity in external appearance to affect a singular way of speaking, to use a different sort of dialect from others, or to be singular in voice, countenance, or behavior. But he that is an eminently humble Christian, though he will be firm to his duty, however singular — going in the way that leads to heaven alone, though all the world forsake him — yet he delights not in singularity for singularity’s sake. He does not affect to set up himself to be viewed and observed as one distinguished as desiring to be accounted better than others — despising their company or conformity to them — but on the contrary is disposed to become all things to all men, to yield to others, and conform to them and please them in everything but sin. Spiritual pride commonly occasions a certain stiffness and inflexibility in persons in their own judgment and their own ways; whereas the eminently humble person, though he be inflexible in his duty and in those things wherein God’s honour is concerned; and with regard to temptation to those things he apprehends to be sinful, though in never so small a degree, he is not at all of a yielding spirit but is like a brazen wall; yet in other things he is of a pliable disposition, not disposed to set up his own opinion or his own will; he is ready to pay deference to others’ opinions, loves to comply with their inclinations, and has a heart that is tender and flexible like a little child. Spiritual pride disposes persons to affect separation, to stand at a distance from others as being better than they and loves the show and appearance of the distinction. But, on the contrary, the eminently humble Christian is ready to look upon himself as not worthy that others should be united to him — to think himself more brutish than any man and worthy to be cast out of human society — and especially unworthy of the society of God’s children. — And though he will not be a companion with one that is visibly Christ’s enemy — but delights most in the company of lively Christians, choosing such for his companions and will be most intimate with them, not delighting to spend much time in the company of those who seem to relish no conversation but about worldly things — yet he does not love the appearance of an open separation from visible Christians as being a kind of distinct company from them who are one visible company with him by Christ’s appointment; and will as much as possible shun all appearances of a superiority or distinguishing himself as better than others. His universal benevolence delights in the appearance of union with his fellow creatures and will maintain it as much as he possibly can without giving open countenance to iniquity or wounding his own soul. And herein he follows the example of his meek and lowly Redeemer who did not keep up such a separation and distance as the Pharisees but freely ate with publicans and sinners that he might win them.

continue Section I: Spiritual Pride

The eminently humble Christian is as it were clothed with lowliness, mildness, meekness, gentleness of spirit and behavior, and with a soft, sweet, condescending, winning air and deportment. These things are just like garments to him, he is clothed all over with them. 1 Pet. 5:5, “And be clothed with humility.” Col. 3:12, “Put on therefore,

as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.” Pure Christian humility has no such thing as roughness or contempt or fierceness or bitterness in its nature. It makes a person like a little child, harmless and innocent, that none need to be afraid of; or like a lamb, destitute of all bitterness, wrath, anger, and clamor; agreeable to Eph. 4:31. With such a spirit as this ought especially zealous ministers of the gospel to be clothed and those that God is pleased to employ as instruments in his hands of promoting his work. They ought indeed to be thorough in preaching the Word of God without mincing the matter at all; in handling the sword of the Spirit, as the ministers of the Lord of hosts, they ought not to be mild and gentle. They are not to be gentle and moderate in searching and awakening the conscience but should be sons of thunder. The Word of God, which is in itself sharper than any two-edged sword, ought not to be sheathed by its ministers but so used that its sharp edges may have their full effect, even to the dividing asunder soul and spirit, joints and marrow. Yet they should do it without judging particular persons, leaving it to conscience and the Spirit of God to make the particular application. But all their conversation should savor of nothing but lowliness and good-will, love and pity to all mankind; so that such a spirit should be like a sweet odor diffused around them wherever they go. They should be like lions to guilty consciences but like lambs to men’s persons. This would have no tendency to prevent the awakening of men’s consciences, but on the contrary would have a very great tendency to awaken them. It would make way for the sharp sword to enter. It would remove the obstacles and make a naked breast for the arrow. — Yea, the amiable Christ-like conversation of such ministers in itself would terrify the consciences of men as well as their terrible preaching; both would cooperate to subdue the hard and bring down the proud heart. If there had been constantly and universally observable such a behavior as this in itinerant preachers, it would have terrified the consciences of sinners ten times as much as all the invectives and the censorious talk there has been concerning particular persons for their opposition, hypocrisy, delusion, pharisaism, etc. These things in general have rather stupified sinners consciences. They take them up and make use of them as a shield wherewith to defend themselves from the sharp arrows of the word that are shot by these preachers. The enemies of the present work have been glad of these things with all their hearts. — Many of the most bitter of them are probably such as in the beginning of this work had their consciences something galled and terrified with it. But these errors of awakening preachers are the things they chiefly make use of as plasters to heal the sore that was made in their consciences.

Spiritual pride takes great notice of opposition and injuries that are received and is apt to be often speaking of them and to be much in taking notice of their aggravations either with an air of bitterness or contempt. Whereas pure and unmixed Christian humility disposes a person rather to be like his blessed Lord when reviled, dumb, not opening his mouth, but committing himself in silence to him that judgeth righteously. The eminently humble Christian, the more clamorous and furious the world is against him, the more silent and still will he be; unless it be in his closet, and there he will not be still. — Our blessed Lord Jesus seems never to have been so silent as when the world compassed him round reproaching, buffeting, and spitting on him, with loud and virulent outcries, and horrid cruelties. There has been a great deal too much talk of late among many of the true and zealous friends of religion about opposition and persecution. It becomes the followers of the Lamb of God, when the world is in an uproar about them and full of clamor against them, not to raise another noise to answer it but to be still and quiet. It is not beautiful, at such time, to have pulpits and conversation ring with the

sound of *persecution*, *persecution* or with abundant talk about Pharisees, carnal persecutors, and the seed of the serpent. — Meekness and quietness among God’s people when opposed and reviled would be the surest way to have God remarkably to appear for their defense. It is particularly observed of Moses on occasion of Aaron and Miriam envying him and rising up in opposition against him that he “was very meek, above all men upon the face of the earth.” Num. 12:3. Doubtless because he remarkably showed his meekness on that occasion, being wholly silent under the abuse. And how remarkable is the account that follows of God’s being as it were suddenly roused to appear for his vindication! What high honour did he put upon Moses! and how severe were his rebukes of his opposers! The story is very remarkable and worthy every one’s observation. Nothing is so effectual to bring God down from heaven in the defense of his people as their patience and meekness under sufferings. When Christ “girds his sword upon his thigh with his glory and majesty and in his majesty rides prosperously, his right hand teaching him terrible things, it is because of truth, and MEEKNESS, and righteousness,” Psa. 45:3, 4. “God will cause judgment to be heard from heaven; the earth shall fear and be still, and God will arise to judgment, to save all the *meek* of the earth,” Psa. 76:8, 9. “He will lift, up the meek, and cast the wicked down to the ground,” Psa. 147:6. “He will reprove with equity for the meek of the earth, and will smite the earth with the rod of his mouth, and with the breath of his lips will he slay the wicked,” Isa. 11:4. The great commendation that Christ gives the church of Philadelphia is, “Thou hast kept the word of my patience,” Rev. 3:10. And we may see what reward he promises her in the preceding verse, “Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship at thy feet, and to know that I have loved thee.” And thus it is that we might expect to have Christ appear for us if under all the reproaches we are loaded with we behaved ourselves with a lamb-like meekness and gentleness. But if our spirits are raised and we are vehement and noisy with our complaints under color of Christian zeal, this will be to take upon us our own defense, and God will leave it with us to vindicate our cause as well as we can; yea, if we go on in a way of bitterness and high censuring, it will be the way to have him rebuke us and put us to shame before our enemies.

Here some may be ready to say, “It is not in our own cause that we are thus vehement, but it is in the cause of God, and the apostle directed the primitive Christians to *contend earnestly for the faith once delivered to the saints.*” But how was it that the primitive Christians contended earnestly for the faith? They defended the truth with arguments and a holy conversation but yet gave their reasons with meekness and fear. They contended earnestly for the faith by fighting violently against their own unbelief and the corruptions of their hearts: yea, they resisted unto blood striving against sin; but the blood that was shed in this earnest strife was their own blood and not the blood of their enemies. It was *in the cause of God* that Peter was so fierce and drew his sword and began to smite with it; but Christ bids him put up his sword again, telling him that they that take the sword shall perish by the sword; and, while Peter wounds, Christ heals. They contend the most violently and are the greatest conquerors in a time of persecution who bear it with the greatest meekness and patience. Great humility improves even the reflections and reproaches of enemies to put upon serious self-examination whether or no there be not some just cause; whether they have not in some respect given occasion to the enemy to speak reproachfully. Whereas spiritual pride improves such reflections to make them the more bold and confident and to go the greater lengths in that for which they are found fault with. I desire it may be considered whether there has been nothing amiss of late among the true friends of vital piety in this respect; and whether the words

of David, when reviled by Michal, have not been misinterpreted and misapplied to justify them in it when he said, "I will be yet more vile, and will be base in mine own sight." The import of his words is that he would humble himself yet more before God, being sensible that he was far from being sufficiently abased; and he signifies this to Michal, that he longed to be yet lower and had designed already to abase himself more in his behavior. — Not that he would go the greater length to show his regardlessness of her revilings; that would be to exalt himself and not to abase himself as more vile in his own sight.

Another effect of spiritual pride is a certain unsuitable and self-confident boldness before God and men. Thus some, in their great rejoicings before God, have not paid a sufficient regard to that rule in Psa. 2:11. They have not rejoiced with a reverential trembling, in a proper sense of the awful majesty of God and the awful distance between him and them. And there has also been an improper boldness before men that has been encouraged and defended by a misapplication of that scripture, Pro. 29:25, "The fear of man bringeth a snare." As though it became all persons high and low, men, women, and children in all religious conversation wholly to divest themselves of all manner of shamefacedness, modesty, or reverence towards man which is a great error and quite contrary to Scripture. There is a fear of reverence that is due to some men, Rom. 13:7, "Fear to whom fear, honour to whom honour." And there is a fear of modesty and shamefacedness in inferiors towards superiors which is amiable and required by Christian rules, 1 Pet. 3:2, "While they behold your chaste conversation coupled with fear;" and 1 Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety." The apostle means that this virtue shall have place not only in civil communication but also in spiritual communication and in our religious concerns and behavior as is evident by what follows, 1 Tim. 2:11, 12, "Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Not that I would hence infer that women's mouths should be shut up from Christian conversation. But all that I mean from it at this time is that modesty or shamefacedness and reverence towards men ought to have some place even in our religious communication one with another. The same is also evident by 1 Pet. 3:15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." It is well if that very fear and shamefacedness which the apostle recommends have not sometimes been condemned under the name of a cursed fear of man.

It is beautiful for persons, when they are at prayer as the mouth of others, to make God only their fear and their dread and to be wholly forgetful of men present who, let them be great or small, are nothing in the presence of the great God. And it is beautiful for a minister when he speaks in the name of the Lord of hosts to be bold and to put off all fear of men. And it is beautiful in private Christians, though they are women and even children, to be bold in professing the faith of Christ in the practice of all religion and in owning God's hand in the work of his power and grace without any fear of men; though they should be reproached as fools and madmen, frowned upon by great men, and cast off by parents and all the world. But for private Christians, women and others to instruct, rebuke, and exhort with a like sort of boldness as becomes a minister when preaching is not beautiful. Some have been bold in things that have really been errors and have gloried in their boldness in practicing them, though odd and irregular. And those who have gone the greatest lengths in these things have been by some most highly esteemed as appearing bold for the Lord Jesus Christ and fully on his side. While others who have professed to be godly and who have condemned such things have been spoken of as

enemies of the cross of Christ or at least very cold and dead; and thus many that of themselves were not inclined to such practices have by this means been driven on being ashamed to be behind and accounted poor soldiers for Christ.

Another effect of spiritual pride is to make the subject of it assuming. It oftentimes makes it natural to persons so to act and speak as though in a special manner it belonged to them to be taken notice of and much regarded. It is very natural to a person that is much under the influence of spiritual pride to take all the respect that is paid him. If others show a disposition to submit to him and yield him the deference of a preceptor, he is open to it and freely admits it; yea, it is natural for him to expect such treatment and to take much notice if he fails of it and to have an ill opinion of others that do not pay him that which he looks upon as his prerogative. — He is apt to think that it belongs to him to speak and to clothe himself with a judicial and dogmatical air in conversation and to take it upon him, as what belongs to him, to give forth his sentence and to determine and decide. Whereas pure Christian humility *vaunteth not itself, doth not behave itself unseemly* and is apt to *prefer others in honour*. One under the influence of spiritual pride is more apt to instruct others than to inquire for himself and naturally puts on the airs of a master. Whereas one that is full of pure humility naturally has on the air of a disciple. His voice is, “What shall I do? What shall I do that I may live more to God’s honour? What shall I do with this wicked heart?” He is ready to receive instruction from anybody, agreeable to Jam. 1:19, “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak.” The eminently humble Christian thinks he wants help from everybody, whereas he that is spiritually proud thinks that everybody wants his help. Christian humility, under a sense of others’ misery, entreats and beseeches; but spiritual pride affects to command and warn with authority. There ought to be the utmost watchfulness against all such appearances of spiritual pride in all that profess to have been the subjects of this work and especially in the promoters of it, but above all in itinerant preachers. The most eminent gifts and highest tokens of God’s favor and blessing will not excuse them. — Alas! what is man at his best estate! What is the most highly-favored Christian or the most eminent and successful minister that he should now think he is sufficient for something and somebody to be regarded; and that he should go forth and act among his fellow creatures as if he were wise and strong and good!

Ministers who have been the principal instruments of carrying on this glorious revival of religion, and whom God has made use of to bring up his people as it were out of Egypt, should take heed that they do not provoke God as Moses did by assuming too much to themselves and by their intemperate zeal to shut them out from seeing the good things that God is going to do for his church in this world. The fruits of Moses’s unbelief, which provoked God to shut him out of Canaan and not to suffer him to partake of those great things God was about to do for Israel, were chiefly these two things: — *First*, his mingling bitterness with his zeal. He had a great zeal for God, and he could not bear to see the intolerable stiff-neckedness of the people that they did not acknowledge the work of God and were not convinced by all his wonders that they had seen. But human passion was mingled with his zeal, Psa. 106:32, 33, “They angered him also at the waters of strife; so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips.” “Hear now, ye rebels,” says he, with bitterness of language. — *Secondly*, he behaved himself, and spake, with an assuming air. He assumed too much to himself; “Hear now, ye rebels, must we fetch water out of this rock?” Spiritual pride wrought in Moses at that time. His temptations to it were very great; for he had had great discoveries of God and had been privileged with intimate and sweet communion with him and God had made him the instrument of great

good to his church. But though he was so humble a person and, by God's own testimony, meek above all men upon the face of the whole earth, yet his temptations were too strong for him. Which surely should make our young ministers, that have of late been highly favored and have had great success, exceeding careful and distrustful of themselves. Alas! how far are we from having the strength of holy, meek, aged Moses! The temptation at this day is exceeding great to both those errors that Moses was guilty of. There is great temptation to bitterness and corrupt passion with zeal; for there is so much unreasonable opposition made against this glorious work of God and so much stiff-neckedness manifested in multitudes of this generation, notwithstanding all the great and wonderful works in which God has passed before them, that it greatly tends to provoke the spirits of such as have the interest of this work at heart so as to move them to speak unadvisedly with their lips. And there is also great temptation to an assuming behavior in some persons. When a minister is greatly succeeded from time to time and so draws the eyes of the multitude upon him when he sees himself followed, resorted to as an oracle — and people ready to adore him and as it were to offer sacrifice to him as it was with Paul and Barnabas at Lystra — it is almost impossible for a man to avoid taking upon him the airs of a master or some extraordinary person. A man had need to have a great stock of humility and much divine assistance to resist the temptation. But the greater our dangers are, the more ought to be our watchfulness, prayerfulness, and diffidence lest we bring ourselves into mischief. Fishermen who have been very successful, having caught a great many fish, had need to be careful that they do not at length begin to burn incense to their net. And we should take warning by Gideon who, after God had highly favored and exalted him and made him the instrument of working a wonderful deliverance for his people, at length made a god of the spoils of his enemies which became a snare to him and to his house so as to prove the ruin of his family.

All young ministers, in this day of bringing up the ark of God, should take warning by the example of a young Levite in Israel, Uzza the son of Abinadab. He seemed to have a real concern for the ark of God and to be zealous and engaged in his mind on that joyful occasion of bringing it up. God made him an instrument to bring the ark out of its long-continued obscurity in Kirjath-jearim, and he was succeeded to bring it a considerable way towards Mount Zion. But for his want of humility, reverence, and circumspection and assuming or taking too much upon him, God broke forth upon him and smote him for his error so that he never lived to see and partake of the great joy of his church on occasion of the carrying up the ark into mount Zion and the great blessings of heaven upon Israel consequent upon it. Ministers employed to carry on this work have been chiefly of the younger sort who have doubtless (as Uzza had) a real concern for the ark; and it is evident that they are much animated and engaged in their minds (as he was) in this joyful day of bringing up the ark. — They are afraid what will become of the ark under the conduct of its ministers. They see it shakes, and they are afraid these blundering oxen will throw it. Some of them, it is to be feared, have been over-officious on this occasion, have assumed too much to themselves, and have been bold to put forth their hand to take hold of the ark as though they were the only fit and worthy persons to defend it. If young ministers had great humility, without a corrupt mixture, it would dispose them especially to treat aged ministers with respect and reverence as their fathers, notwithstanding that a sovereign God may have given themselves greater assistance and success, 1 Pet. 5:5, "Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another; and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." Lev. 19:32, "Thou shalt rise up

before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord.”

As spiritual pride disposes persons to assume much to themselves, so it also disposes them to treat others with neglect. On the contrary, pure Christian humility disposes persons to honour all men, agreeable to that rule, 1 Pet. 2:17. There has been in some, who I believe are true friends of religion, too great appearance of this fruit of spiritual pride in their treatment of those whom they looked upon to be carnal men; and particularly in refusing to enter into any discourse or reasoning with them. Indeed to spend a great deal of time in jangling and warm debates about religion is not the way to propagate but to hinder it. And some are so dreadfully set against this work that it is a dismal task to dispute with them. All that one can say is utterly in vain. I have found it so by experience. To enter into disputes about religion, at some times, is quite unseasonable; particularly in meetings for religious conference or exercises of worship. But yet we ought to be very careful that we do not refuse to discourse with men with any appearance of a supercilious neglect, as though we counted them not worthy to be regarded; on the contrary, we should condescend to carnal men as Christ has condescended to us to bear with our unteachableness and stupidity. — He still follows us with instructions line upon line and precept upon precept saying, “Come, let us reason together:” setting light before us and using all manner of arguments with us and waiting upon such dull scholars, as it were hoping that we should receive light. We should be ready with meekness and calmness, without hot disputing, to give our reasons why we think this work is the work of God to carnal men when they ask us and not turn them by as not worthy to be talked with; as the apostle directed the primitive Christians to be ready to give a reason of the Christian faith and hope to the enemies of Christianity, 1 Pet. 3:15, “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” And we ought not to condemn all reasoning about things of religion under the name of carnal reason. For my part, I desire no better than that those who oppose this work should fairly submit to have the cause betwixt us tried by strict reasoning.

One qualification that the Scripture speaks of once and again, as requisite in a minister is that he should be (*διδασκαλικος*) *apt to teach*, 1 Tim. 3:2. And the apostle seems to explain what he means by it in 2 Tim. 2:24, 25, or at least there expresses one thing that he intends by it, *viz.* That a minister should be ready, meekly to condescend to and instruct opposers; “And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth.”

Part IV

Section II Another cause of errors in conduct attending a religious revival, is the adoption of wrong principles.

One erroneous principle, than which scarce any has proved more mischievous to the present glorious work of God, is a notion that it is God’s manner in these days to guide his saints, at least some that are more eminent, by inspiration or immediate revelation. They suppose he makes known to them what shall come to pass hereafter, or what it is his will that they should do, by impressions made upon their minds either with or without texts of Scripture, whereby something is made known to them that is not taught in

the Scripture. By such a notion the devil has a great door opened for him; and if once this opinion should come to be fully yielded to and established in the church of God, Satan would have opportunity thereby to set up himself as the guide and oracle of God's people and to have *his Word* regarded as their infallible rule and so to lead them where he would and to introduce what he pleased and soon to bring the Bible into neglect and contempt. — Late experience, in some instances, has shown that the tendency of this notion is to cause persons to esteem the Bible as in a great measure useless.

This error will defend and support errors. As long as a person has a notion that he is guided by immediate direction from heaven, it makes him incorrigible and impregnable in all his misconduct. For what signifies it, for poor blind worms of the dust, to go to argue with a man and endeavor to convince him and correct him that is guided by the immediate counsels and commands of the great JEHOVAH? This great work of God has been exceedingly hindered by this error; and, till we have quite taken this handle out of the devil's hands, the work of God will never go on without great clogs and hindrances. — Satan will always have a vast advantage in his hands against it and as he has improved it hitherto, so he will do still. And it is evident that the devil knows the vast advantage he has by it, that makes him exceeding loth to let go his hold.

It is strange what a disposition there is in many well-disposed and religious persons to fall in with and hold fast this notion. It is enough to astonish one, that such multiplied, plain instances of the failing of such supposed revelations in the event do not open every one's eyes. I have seen so many instances of the failing of such impressions that would almost furnish a history. I have been acquainted with them when made under all kinds of circumstances and have seen them fail in the event when made with such circumstances as have been fairest and brightest and most promising. They have been made upon the minds of apparently eminent saints and with an excellent heavenly frame of spirit yet continued and made with texts of Scripture that seemed exceeding apposite, yea, many texts following one another, extraordinarily and wonderfully brought to the mind, and the impressions repeated over and over. And yet all has most manifestly come to nothing to the full conviction of the persons themselves. God has in so many instances of late, in his providence, covered such things with darkness that one would think it should be enough quite to blank the expectations of those who have been ready to think highly of such things. It seems to be a testimony of God that he has no design of reviving revelations in his church and a rebuke from him to the groundless expectations of it.

It seems to me that Zec. 13:5 is a prophecy concerning ministers of the gospel in the latter and glorious days of the Christian church (which is evidently spoken of in this and the foregoing chapters). The words, I apprehend, are to be interpreted in a spiritual sense. *I am an husbandman*: The work of ministers is very often, in the New Testament, compared to the business of the husbandmen that take care of God's husbandry, to whom he lets out his vineyard and sends them forth to labor in his field where one plants and another waters, one sows and another reaps. So ministers are called laborers in God's harvest. And as it is added, "Men taught me to keep cattle from my youth;" so the work of a minister is very often in Scripture represented by the business of a shepherd or pastor. And whereas it is said, "I am no prophet; but man taught me from my youth;" it is as much as to say, I do not pretend to have received my skill, whereby I am fitted for the business of a pastor or shepherd in the church of God, by immediate inspiration but by education, by being trained up to the business by human learning and instructions received from my youth or childhood by ordinary means.

And why cannot we be contented with the divine oracles, that holy, pure Word of God which we have in such abundance and clearness now since the canon of Scripture is completed? Why should we desire to have anything added to them by impulses from above? Why should we not rest in that standing rule that God has given to his church which, the apostle teaches us, is surer than a voice from heaven? And why should we desire to make the Scripture speak more to us than it does? Or why should any desire a higher kind of intercourse with heaven than by having the Holy Spirit given in his sanctifying influences,

infusing and exciting grace and holiness, love and joy, which is the highest kind of intercourse that the saints and angels in heaven have with God and the chief excellency of the glorified man Christ Jesus?

Some that follow impulses and impressions indulge a notion that they do no other than follow the guidance of God's Word because the impression is made with a text of Scripture that comes to their mind. But they take that text as it is impressed on their minds and improve it as a new revelation to all intents and purposes; while the text, as it is in the Bible, implies no such thing, and they themselves do not suppose that any such revelation was contained in it before. Suppose, for instance, that text should come into a person's mind with strong impression, Acts 9:6, "Arise, and go into the city; and it shall be told thee what thou must do;" and he should interpret it as an immediate signification of the will of God that he should now forthwith go to such a neighboring town and there he should meet with a further discovery of his duty. If such things as these are revealed by the impression of these words, it is to all intents a new revelation not the less because certain words of Scripture are made use of in the case. Here are the propositions or truths entirely new that those words do not contain. These propositions, That it is God's mind and will that such a person by name should arise at such a time and go to such a place and that there he should meet with discoveries, are entirely new propositions, wholly different from those contained in that text of Scripture. They are no more implied in the words themselves, without a new revelation, that it is implied that he should arise and go to any other place or that any other person should arise and go to that place. The propositions supposed to be now revealed are as really different from those contained in that scripture as they are from the propositions contained in that text, Gen. 5:6, "And Seth lived an hundred and five years, and begat Enos." This is quite a different thing from the Spirit's enlightening the mind to understand the words of God and know what is contained and revealed in them and what consequences may justly be drawn from them and to see how they are applicable to our case and circumstances; which is done without any new revelation only by enabling the mind to understand and apply a revelation already made.

Those texts of Scripture that speak of the children of God as *led by the Spirit* have been by some brought to defend such impulses; particularly Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God:" and Gal. 5:18, "But if ye are led by the Spirit, ye are not under the law." But these texts themselves confute them that bring them; for it is evident that the leading of the Spirit which the apostle speaks of is peculiar to the children of God and that natural men cannot have; for he speaks of it as a sure evidence of their being the sons of God and not under the law. But a leading or directing of a person by immediately revealing to him where he should go or what shall hereafter come to pass or what shall be the future consequence of his doing thus or thus, if there be any such thing in these days, is not of the nature of the gracious leading of the Spirit of God peculiar to God's children. It is no more than a common gift. There is nothing in it but what natural men are capable of, and many of them have had in the days of inspiration. A man may have ten thousand such revelations and directions from the Spirit of God and yet not have a jot of grace in his heart. It is no more than the gift of prophecy which immediately reveals what will be or should be hereafter; but this is only a common gift as the apostle expressly shows (1 Cor. 13:2, 8). If a person has anything revealed to him from God or is directed to anything by a voice from heaven or a whisper or words immediately suggested to his mind, there is nothing of the nature of grace merely in this: it is of the nature of a common influence of the Spirit and is but dross in comparison of the excellency for that gracious leading of the Spirit that the saints have. Such a way of being directed where one shall go and what he shall do is no more than what Balaam had from God who from time to time revealed to him what he should do; so that he was in this sense led by the Spirit for a considerable time. There is a more excellent way in which the Spirit leads the sons of God that natural men cannot have; and that is by inclining them to do the will of God and go in the shining path of truth and Christian holiness from a holy, heavenly disposition which the Spirit of God gives them and which inclines and leads them to those things that are excellent and agreeable to God's mind, whereby they "are transformed by the renewing of their minds and prove what is that good, and acceptable and perfect will of God," (Rom. 12:2). And so the Spirit of God does in a gracious manner teach the saints their duty; and he teaches them

in a higher manner than ever Balaam or Saul or Judas were taught. The Spirit of God enlightens them with respect to their duty by making their eye single and pure, whereby the whole body is full of light. The sanctifying influence of the Spirit of God rectifies the taste of the soul, whereby it savors those things that are holy and agreeable to God's mind; and, like one of a distinguishing taste, it chooses those things that are good and wholesome and rejects those that are evil. The sanctified ear tries words, and the sanctified heart tries actions as the mouth tastes meat. And thus the Spirit of God leads and guides the meek in his way, agreeable to his promises. He enables them to understand the commands and counsels of his Word and rightly to apply them. Christ blames the Pharisees that they had not this holy distinguishing taste to discern and distinguish what was right and wrong (Luke 12:57), "Yea, and why even of your own selves judge ye not what is right?"

The leading of the Spirit which God gives his children, and which is peculiar to them, is that teaching them his statutes and causing them to understand the way of his precepts which the psalmist so very often prays for, especially in the 119th Psalm: and not in giving them *new statutes* and *new precepts*. He graciously gives them eyes to see and ears to hear and hearts to understand. He causes them to understand the fear of the Lord and so "brings the blind by a way they knew not, and leads them in paths that they had not known, and makes darkness light before them, and crooked things straight." So the assistance of the Spirit in praying and preaching seems by some to have been greatly misunderstood, and they have sought after a miraculous assistance of inspiration by the immediate suggesting of words to them by such gifts and influences of the Spirit in praying and teaching as the apostle speaks of, 1 Cor. 14:14, 26. (Which many natural men had in those days), instead of a gracious holy assistance of the Spirit of God which is the far more excellent way; (as 1 Cor. 12:31 and 13:1). The gracious and most excellent assistance of the Spirit of God in praying and preaching is not by immediately suggesting words to the apprehension which may be with a cold, dead heart; but by warming the heart and filling it with a great sense of things to be spoken and with holy affections that these may suggest words. Thus indeed the Spirit of God may be said, indirectly and mediately, to suggest words to us, to indite our petitions for us, and to teach the preacher what to say. He fills the heart, and that fills the mouth. We know that when men are greatly affected in any matter and their hearts are very full, it fills them with matter for speech and makes them eloquent upon that subject; and much more have spiritual affections this tendency for many reasons that might be given. When a person is in a holy and lively frame in secret prayer or in Christian conversation, it will wonderfully supply him with matter and with expressions as every true Christian knows; and it has the like tendency to enable a person in public prayer and preaching. And, if he has these holy influences of the Spirit on his heart in a high degree, nothing in the world will have so great a tendency to make both the matter and manner of his public performances excellent and profitable. But, since there is no immediate suggesting of words from the Spirit of God to be expected or desired, they who neglect and despise study and premeditation in order to a preparation for the pulpit, in such an expectation, are guilty of presumption: though doubtless it may be lawful for some persons in some cases (and they may be called to it) to preach with very little study; and the Spirit of God, by the heavenly frame of heart that he gives them, may enable them to do it to excellent purpose. Besides this most excellent way of the Spirit of God assisting ministers in public performances which (considered as the preacher's privilege) far excels inspiration, there is a common assistance which natural men may have in these days and which the godly may have intermingled with a gracious assistance which is also very different from inspiration, and that is his assisting natural principles; as the natural apprehension, reason, memory, conscience, and natural affection.

But, to return to the head of impressions and immediate revelations; many lay themselves open to a delusion by expecting direction from heaven in this way and waiting for it. In such a case it is easy for persons to imagine that they have it. They are perhaps at a loss concerning something, undetermined what they shall do, or what course they shall take in some affair; and they pray to God to direct them and make known to them his mind and will: and then instead of expecting to be directed by being assisted in considering the rules of God's Word, his providence, and their circumstances, to look on things in a true

light and justly to weigh them, they are waiting for some secret immediate influence, unaccountably swaying their minds and turning their thoughts or inclinations that way in which God would have them to go. Hereby they are exposed to two things; *first*, they lay themselves open to the devil and give him a fair opportunity to lead them where he pleases. For they stand ready to follow the first extraordinary impulse that they shall have, groundlessly concluding it is from God. And, *secondly*, they are greatly exposed to be deceived by their own imaginations: for such an expectation awakens and quickens the imagination; and that oftentimes is called an uncommon impression that is no such thing; and they ascribe that to the agency of some invisible being which is owing only to themselves.

Again, another way that many have been deceived is by drawing false conclusions from true premises. Many true and eminent saints have been led into mistakes and snares by arguing that they have prayed in faith. They have indeed been greatly assisted in prayer for such a particular mercy and have had the true spirit of prayer in exercise in their asking it of God: but they have concluded more from these premises than is a just consequence from them. That they have thus prayed is a sure sign that their prayer is accepted and heard and that God will give a gracious answer according to his own wisdom and that the particular thing asked shall be given or that which is equivalent. This is a just consequence from it. — But it is not inferred by any new revelation now made but by the promises made to the prayer of faith in the Holy Scriptures. But that God will answer them in that individual thing they ask if it be not a thing promised in God's Word or they do not certainly know that it is what will be most for the good of God's church and the advancement of Christ's kingdom and glory nor whether it will be best for them is more than can be justly concluded from it. If God remarkably meets with one of his children while he is praying for a particular mercy of great importance for himself or some other person or any society of men and does by the influences of his Spirit greatly humble him and empty him of himself in his prayer and manifests himself remarkably in his excellency, sovereignty, and all-sufficient power and grace in Jesus Christ — and in a remarkable manner enables the person to come to him for that mercy poor in spirit and with humble resignation to God and with a great degree of faith in the divine sufficiency and the sufficiency of Christ's mediation — that person has indeed a great deal the more reason to hope that God will grant that mercy than otherwise he would have. The greater probability is justly inferred, agreeable to the promises of the Holy Scripture, in that such prayer is accepted and heard; and it is much more probable that a prayer that is heard will be returned with a particular mercy that is asked than one that is not so. And there is no reason at all to doubt but that God sometimes especially enables to the exercises of faith when the minds of his saints are engaged in thoughts of and prayer for some particular blessing they greatly desire, *i.e.* God is pleased especially to give them a believing frame, a sense of his fullness, and a spirit of humble dependence on him at such times. When they are thinking of and praying for such mercy he gives them a particular sense of his ability and of the sufficiency of his power to overcome obstacles and the sufficiency of his mercy and of the blood of Christ for the removal of the guilt that is in the way of the bestowment of such a mercy in particular. When this is the case it makes the probability still much greater that God intends to bestow the particular mercy sought in his own time and his own way. But there is nothing of the nature of a revelation in the case but only a drawing rational conclusions from the particular manner and circumstances of the ordinary gracious influences of God's Spirit. And as God is pleased sometimes to give his particular exercises of faith in his sufficiency with regard to particular mercies; so he is sometimes pleased to make use of his Word in order to it and helps the actings of faith with respect to such a mercy. The strengthening of their faith in God's sufficiency in this case is therefore a just improvement of such scriptures. It is no more than what those scriptures, as they stand in the Bible, hold forth. But to take them as new whispers or revelations from heaven is not making a just improvement of them. If persons have thus a spirit of prayer, remarkably given them concerning particular mercy from time to time so as evidently to be assisted to act faith in God, in that particular, in a very distinguishing manner. The argument in some cases may be very strong that God does design to grant that mercy, not from any revelation now made of it but from such a kind and manner of the ordinary influence of his Spirit with respect to that thing.

But here a great deal of caution and circumspection must be used in drawing inferences of this nature. There are many ways by which persons may be misled and deluded. The ground on which some expect that they shall receive the thing they have asked for is rather a strong imagination than any true humble faith in the divine sufficiency. They have a strong persuasion that the thing asked shall be granted (which they can give no reason for) without any remarkable discovery of that glory and fullness of God and Christ that is the ground of faith. And sometimes the confidence that their prayers shall be answered is only a self-righteous confidence and no true faith. They have a high conceit of themselves as eminent saints and special favorites of God and have also a high conceit of the prayers they have made because they were much enlarged and affected in them; and hence they are positive in it that the thing will come to pass. And sometimes, when once they have conceived such a notion, they grow stronger and stronger in it; and this they think is from an immediate divine hand upon their minds to strengthen their confidence; whereas it is only by their dwelling in their minds on their own excellency and high experiences and great assistances, whereby they look brighter and brighter in their own eyes. Hence it is found by observation and experience that nothing in the world exposes so much to enthusiasm as spiritual pride and self-righteousness.

In order to drawing a just inference from the supposed assistance we have had in prayer for a particular mercy and judging of the probability of the bestowment of that individual mercy, many things must be considered. We must consider the importance of the mercy sought and the principle whence we so earnestly desire it; how far it is good and agreeable to the mind and will of God; the degree of love to God that we exercised in our prayer; the degree of discovery that is made of the divine sufficiency, and the degree in which our assistance is manifestly distinguishing with respect to that mercy. — And there is nothing of greater importance in the argument than the degree of humility, poverty of spirit, self-emptiness, and resignation to the holy will of God exercised in seeking that mercy. Praying for a particular mercy with much of these things, I have often seen blessed with a remarkable bestowment of the particular thing asked for. From what has been said, we may see which way God may only by the ordinary gracious influences of his Spirit sometimes give his saints special reason to hope for the bestowment of a particular mercy they prayed for, and which we may suppose he oftentimes gives eminent saints who have great degrees of humility and much communion with God. And here, I humbly conceive, some eminent servants of Jesus Christ that we read of in ecclesiastical story have been led into a mistake; and, through want of distinguishing such things as these from immediate revelations, have thought that God has favored them, in some instances, with the same kind of divine influences that the apostles and prophets had of old.

Another erroneous principle that some have embraced and which has been a source of many errors in their conduct is that persons ought always whatsoever the Spirit of God (though but indirectly) inclines them to. Indeed the Spirit of God is in itself infinitely perfect, and all his immediate actings, simply considered, are perfect and there can be nothing wrong in them; and therefore all that the Spirit of God inclines us to directly and immediately without the intervention of any other cause that shall pervert and misimprove what is from him ought to be done. But there may be many things, disposition to do which may indirectly be from the Spirit of God, that we ought not to do. The disposition in general may be good and from the Spirit of God; but the particular determination of that disposition as to particular actions, objects, and circumstances may be from the intervention or interposition of some infirmity, blindness, inadvertence, deceit, or corruption of ours. So that the disposition in general ought to be allowed and promoted, and all those actings of it that are simply from God's Spirit, yet the particular ill direction or determination of that disposition, which is from some other cause, ought not to be followed.

As for instance, the Spirit of God may cause a person to have a dear love to another and so a great desire of and delight in his comfort, ease, and pleasure. This disposition in general is good and ought to be followed; but yet through the intervention of indiscretion or some other bad cause, it may be ill directed and have a bad determination as to particular acts; and the person indirectly, through that real love he has

to his neighbor, may kill him with kindness. He may do that out of sincere goodwill to him which may tend to ruin him. — A good disposition may, through some inadvertence or delusion, strongly incline a person to that which, if he saw all things as they are, would be most contrary to that disposition. The true loyalty of a general, and his zeal for the honour of his prince, may exceedingly animate him in war; but this good disposition, through indiscretion and mistake, may push him forward to those things that give the enemy great advantage and may expose him and his army to ruin and may tend to the ruin of his master's interest.

The apostle does evidently suppose that the Spirit of God in his extraordinary, immediate, and miraculous influences on men's minds, may in some respect excite inclinations which, if gratified, would tend to confusion and therefore must sometimes be restrained and in their exercise must be under the government of discretion (1 Cor. 14:31-33), "For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all the churches of the saints." Here by *the spirits of the prophets*, according to the known phraseology of the apostle, is meant the Spirit of God acting in the prophets according to those special gifts with which each one was endued: and here it is plainly implied that the Spirit of God, thus operating in them, may be an occasion of their having sometimes an inclination to do that in the exercise of those gifts which it was not proper, decent, or profitable that they should; and that therefore the inclination, though indirectly from the Spirit of God, should be restrained; and that it ought to be subject to the discretion of the prophets as to the particular time and circumstances of its exercise.

I make no doubt but that it is possible for a minister to have by the Spirit of God such a sense of the importance of eternal things and of the misery of mankind — so many of whom are exposed to eternal destruction — together with such a love to souls, that he might find in himself a disposition to spend all his time, day and night, in warning, exhorting and calling upon men; and so that he must be obliged as it were to do violence to himself ever to refrain, so as to give himself any opportunity to eat, drink, or sleep. And so I believe there may be a disposition, in like manner, indirectly excited in lay-persons through the intervention of their infirmity to do what only belongs to ministers; yea, to do those things that would not become either ministers or people. Through the influence of the Spirit of God, together with want of discretion and some remaining corruption, women and children might feel themselves inclined to break forth aloud to great congregations, warning and exhorting the whole multitude; and to scream in the streets or to leave their families and go from house to house earnestly exhorting others; but yet it would by no means follow that it was their duty to do these things or that they would not have a tendency to do ten times as much hurt as good.

Another wrong principle from whence have arisen errors in conduct is that whatsoever is found to be of present and immediate benefit may and ought to be practiced without looking forward to future consequence. Some persons seem to think that it sufficiently justifies anything they say or do that it is found to be for present edification, it assists and promotes their present affection, and therefore they think they should not concern themselves about future consequences but leave them with God. Indeed in things that are in themselves our duty being required by moral rules or absolute positive commands of God, they must be done and future consequences must be left with God. Our discretion takes no place here: but in other things we are to be governed by discretion and must not only look at the present good, but our view must be extensive, and we must look at the consequences of things. It is the duty of ministers especially to exercise this discretion. In things wherein they are not determined by an absolute rule and not enjoined them by a wisdom superior to their own, Christ has left them to their own discretion with that general rule that they should exercise the utmost wisdom they can obtain in pursuing that which, upon the best view of the consequences of things, will tend most to the advancement of his kingdom. This is implied in those words of Christ to his disciples when he sent them forth to preach the gospel, Mat. 10:16, "Be ye wise as serpents."

continue Section II: Wrong Principles

The Scripture always represents the work of a gospel-minister by those employments that especially require a wise foresight of and provision for future events and consequences. So it is compared with the business of a steward which in an eminent manner requires forecast; as, for instance, a wise laying in of provision for the supply of the needs of a family according to its future necessities. So it is compared to the husbandman that almost wholly consists in things done with a view to the future fruits and consequences of his labor. The husbandman's discretion and forecast is eloquently set forth in Isa. 28:24, 25, 26, "Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? For his God doth instruct him to discretion, and doth teach him." So the work of the ministry is compared to that of a wise builder or architect who has a comprehensive view; and for whom it is necessary that when he begins a building, he should have at once a view of the whole frame and all the future parts of the structure, even to the pinnacle, that all may be fitly framed together. So also it is compared to the business of a trader or merchant who is to gain by trading; a business that exceedingly requires forecast and without which it is never like to be followed with success for any long time. So it is represented by the business of a fisherman which depends on peculiar skill; and to that of a soldier which perhaps above any other secular business requires great foresight and a wise provision for future events and consequences.

And particularly, ministers ought not to be careless how much they discompose the minds of natural men or how great an uproar they raise in the carnal world and so lay blocks in the way of the propagation of religion. This certainly is not to follow the example of the zealous apostle Paul who though he would not depart from his duty to please carnal men, yet wherein he might with a good conscience exceedingly laid out himself to please them. He avoided raising in the multitude prejudices, oppositions, and tumults against the gospel; and looked upon it as of great consequence. 1 Cor. 10:32, 33, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Yea, he declares that he laid himself out so much for this that he made himself a kind of a servant to all sorts of men, conforming to their customs and various humors in everything wherein he might, even in the things that were very burdensome to him, that he might not fright men away from Christianity and cause them to stand as it were braced and armed against it, but on the contrary, if possible, might with condescension and friendship win and draw them to it; (1 Cor. 9:19-23). And agreeable hereto are the directions he gives to others, both ministers and people: So he directs the Christian Romans, not to please themselves, but every one please his neighbor, for his good, to edification, Rom. 15:1, 2 and to follow after the things that make for peace, Rom. 14:19. And he expresses it in terms exceeding strong, Rom. 12:18, "If it be possible, as much as lieth in you, live peaceably with all men." And he directs ministers to endeavor, if possible, to gain opposers by a meek, condescending treatment, avoiding all appearance of strife or fierceness, 2 Tim. 2:24-26. To the like purpose, the same apostle directs Christians to walk in wisdom towards them that are without, Eph. 4:5. And to avoid giving offense to others if we can, "that our good may not be evil spoken of," Rom. 14:16. So that it is evident the most zealous and most successful propagator of vital religion that ever was looked upon it to be of great consequence to endeavor, as much as possible, by all the methods of lawful meekness and gentleness to avoid raising the prejudice and opposition of the world against religion. — When we have done our utmost there will be opposition enough to vital religion against which the carnal mind of man has such an enmity. We should not therefore needlessly increase and raise that enmity. The apostle, though he took so much pains to please men, had persecution almost everywhere raised against him. A fisherman is careful not needlessly to ruffle and disturb the water lest he should drive the fish away from his net; but he will rather endeavor if possible to draw them into it. Such a fisherman was the apostle, 2 Cor. 12:15, 16, "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you, nevertheless, being crafty, I caught you with guile."

The necessity of suffering persecution in order to being a true Christian has undoubtedly by some been carried to an extreme, and the doctrine has been abused. It has been looked upon as necessary to uphold a man's credit amongst others as a Christian that he should be persecuted. I have heard it made an objection against the sincerity of particular persons that they were no more hated and reproached. And the manner of glorying in persecution or the cross of Christ has in some been very wrong, bearing to much the appearance of lifting up themselves in it, that they were very much hated and reviled more than most as an evidence of their excelling others in being good soldiers of Jesus Christ. Such an improvement of the doctrine of the enmity between the seed of the woman and the seed of the serpent and of the necessity of persecution, becoming credible and customary, has a direct tendency to cause those that would be accounted true Christians to behave themselves so towards those that are not well-affected to religion as to provoke their hatred or at least to be but little careful to avoid it, and not very studiously and earnestly to strive (after the apostle's example and precepts) to please them to their edification, and by meekness and gentleness to win them, and by all possible means to live peaceably with them.

I believe that saying of our Savior, "I came not to send peace on earth, but division," has been abused; as though when we see great strife arise about religion, violent heats of spirit against the truly pious, and a loud clamor and uproar against the work of God, it was to be rejoiced in because it is that which Christ came to send. It has almost been laid down as a maxim by some, That the more division and strife, the better sign; which naturally leads persons to seek and provoke it or leads them to such a manner of behavior, such a roughness and sharpness, or such an affected neglect, as has a natural tendency to raise prejudice and opposition: instead of striving as the apostle did to his utmost by all meekness, gentleness, and benevolence of behavior to prevent or assuage it. — Christ came to send a sword on earth and to cause division no otherwise than he came to send damnation; For Christ, that is set for the glorious restoration of some, is set for the fall of others and to be a stone of stumbling and rock of offense to them and an occasion of their vastly more aggravated and terrible ruin. And this is always the consequence of a great revival of vital religion. It is the means of the salvation of some and the more aggravated damnation of others. But certainly this is no just argument that men's exposedness to damnation is not to be lamented or that we should not exert ourselves to our utmost in all the methods that we can devise that others might be saved and to avoid all such behavior towards them as tends to lead them down to hell.

I know there is naturally a great enmity in the heart of man against vital religion; and I believe there would have been a great deal of opposition against this glorious work of God in New England if the subjects and promoters of it had behaved themselves never so agreeably to Christian rules; and I believe if this work goes on and spreads much in the world so as to begin to shake kingdoms and nations, it will dreadfully stir up the rage of earth and hell and will put the world into the greatest uproar that ever it was in since it stood. I believe Satan's dying struggles will be the most violent; but yet a great deal might be done to restrain this opposition by a good conformity to that of the apostle, Jam. 3:13, "Who is a wise man, and endued with knowledge? Let him show out of a good conversation his works with meekness of wisdom." And I also believe that if the rules of Christian charity, meekness, gentleness and prudence had been duly observed by the generality of the zealous promoters of this work, it would have made three times the progress that it has; *i.e.* if it had pleased God in such a case to give a blessing to means in proportion as he has done.

Under this head of carelessness about future consequences, it may be proper to say something of introducing things new and strange and that have a tendency by their novelty to shock and surprise people. Nothing can be more evident from the New Testament than that such things ought to be done with great caution and moderation to avoid the offense that may be thereby given and the prejudices that might be raised to clog and hinder the progress of religion. Yea, it ought to be thus in things that are in themselves good and excellent and of great weight, provided they are not things of absolute duty, which though they may appear to be innovations yet cannot be neglected without immorality or disobedience to the commands of God. What great caution and moderation did the apostles use in introducing things that

were new and abolishing things that were old in their day! How gradually were the ceremonial performances of the law of Moses removed and abolished among the Christian Jews! And how long did even the apostle Paul himself conform to those ceremonies which he calls weak and beggarly elements! Yea, even to the rite of circumcision, Acts 16:3, that he might not prejudice the Jews against Christianity! So it seems to have been very gradually that the Jewish sabbath was abolished and the Christian sabbath introduced for the same reason. And the apostles avoided teaching Christians in those earlier days, at least for a great while, some high and excellent divine truths because they could not bear them yet, 1 Cor. 3:1, 2; Heb. 5:11, to the end. Thus strictly did the apostles observe the rule that their blessed Master gave them of not putting new wine into old bottles lest they should burst the bottles and lose the wine. And how did Christ himself, while on earth, forbear so plainly to teach his disciples the great doctrines of Christianity concerning his satisfaction and the nature and manner of a sinner's justification and reconciliation with God and the particular benefits of his death, resurrection, and ascension! Because, in that infant state of the disciples, their minds were not prepared for such instructions; and therefore the more clear and full revelation of these things was reserved for the time when their minds should be further enlightened and strengthened by the outpouring of the Spirit after his ascension; John 16:12, 13, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth." And Mark 4:33, "And with many such parables spake he the word unto them, as they were able to bear it." — These things might be enough to convince any one that does not think himself wiser than Christ and his apostles, that great prudence and caution should be used in introducing things into the church of God that are very uncommon, though in themselves excellent, lest by our rashness and imprudent haste we hinder religion much more than we help it.

Persons influenced by indiscreet zeal are always in too much haste. They are impatient of delays and therefore are for jumping to the uppermost step first before they have taken the preceding steps; whereby they expose themselves to fall and break their bones. They are delighted to see the building rise, and all their endeavor and strength is employed in advancing its height without taking care proportionably of the bottom; whereby the whole is in danger of coming to the ground. Or they are for putting on the cupola and pinnacle before the lower parts of the building are done; which tends at once to put a stop to the building and hinder its ever being a complete structure. Many that are thus imprudent and hasty with their zeal have a real eager appetite for that which is good; but like children are impatient to wait for the fruit and therefore snatch it before it is ripe. Oftentimes in their haste they overshoot their mark and frustrate their own end. They put that which they would obtain further out of reach than it was before and establish and confirm that which they would remove. Things must have time to ripen. The prudent husbandman waits till the harvest is ripe before he reaps. We are now just beginning to recover out of a dreadful disease, but to feed a man recovering from a fever with strong meat at once is the ready way to kill him. The reformation from popery was much hindered by this hasty zeal. Many were for immediately rectifying all disorders by force which was condemned by Luther and was a great trouble to him. See *Sleiden's Hist. of the Reformation*, p. 52, etc. and book 5 throughout. It is a vain prejudice that some have lately imbibed against such rules of prudence and moderation, but they will be forced to come to them at last. They will find themselves unable to maintain their cause without them and if they will not hearken before, experience will convince them at last when it will be too late for them to rectify their mistake.

Another error arising from an erroneous principle is a wrong notion that they have an attestation of divine providence to persons or things. We go too far when we look upon the success that God gives to some persons in making them the instruments of doing much good as a testimony of God's approbation of those persons and all the courses they take. It has been a main argument to defend the conduct of some ministers who have been blamed as imprudent and irregular that God has blessed them and given them great success; and that however men charge them as guilty of wrong things, yet that God is with them and then who can be against them? And probably some of those ministers themselves, by this very means, have had their ears stopped against all that has been said to convince them of their misconduct. But there are innumerable ways by which persons may be misled in forming a judgment of the mind and will of

God from the events of providence. If a person's success be a reward of something in him that God approves, yet it is no argument that he approves of everything in him. Who can tell how far the divine grace may go in greatly rewarding some small good in a person, a good meaning, something good in his disposition; while he at the same time, in sovereign mercy, hides his eyes from a great deal that is bad which it is his pleasure to forgive and not to mark against the person though in itself it be very ill? God has not told us after what manner he will proceed in this matter, and we go upon most uncertain grounds when we undertake to determine. It is an exceeding difficult thing to know how far love or hatred are exercised towards persons or actions by all that is before us. God was pleased in his sovereignty to give such success to Jacob in that which, from beginning to end, was a deceitful, lying contrivance and proceeding of his. In that way he obtained a blessing that was worth infinitely more than the fatness of the earth and the dew of heaven given to Esau in his blessing; yea, worth more than all that the world can afford. God was for a while with Judas, so that by God's power accompanying him he wrought miracles and cast out devils; but this could not justly be interpreted as God's approbation of his person or the thievery in which he lived at the same time.

The dispensations and events of providence, with their reasons, are too little understood by us to be as our rule instead of God's Word; *God has his way in the sea, and his path in the mighty waters, and his footsteps are now known, and he gives us no account of any of his matters.* And therefore we cannot safely take the events of his providence as a revelation of his mind concerning a person's conduct and behavior; we have no warrant so to do. God has never appointed those things to be our rule. We have but one rule to go by, and that is his holy word; and when we join anything else with it, as having the force of a rule, we are guilty of that which is strictly forbidden (Deu. 4:2; Pro. 30:6, and Rev. 22:18). They who make what they imagine is pointed forth to them in providence the rule of behavior do err as well as those that follow impulses and impressions. We should put nothing in the room of the Word of God. It is to be feared that some have been greatly confirmed and emboldened by the great success that God has given them in some things that have really been contrary to the rules of God's holy word. If so, they have been guilty of presumption and abusing God's kindness to them and the great honour he has put upon them. They have seen that God was with them and made them victorious in their preaching; and this, it is to be feared, has been abused by some to a degree of self-confidence. This has much taken off all jealousy of themselves. They have been bold therefore to go great lengths in a presumption that God was with them and would defend them and finally baffle all that found fault with them.

Indeed there is a voice of God in his providence that may be interpreted and well understood by the rule of his Word; and providence may, to our dark minds and weak faith, confirm the Word of God as it fulfills it. But to *improve* divine providence thus is quite a different thing from making a *rule* of providence. Good use may be made of the events of providence, of our own observation and experience and human histories, and the opinion of eminent men; but finally all must be brought to *one rule, viz.* the Word of God, and that must be regarded as our *only rule*.

Nor do I think that they go upon sure ground who conclude they have not been in an error in their conduct because at the time of their doing a thing for which they have been blamed and reproached by others they were favored with special comforts of God's Spirit. God's bestowing special mercies on a person is no sign that he approves of everything he sees in him at that time. David had the presence of God while he lived in polygamy; and *Solomon* had some very high favors and peculiar smiles of Heaven and particularly at the dedication of the temple while he greatly multiplied wives to himself, and horses and silver and gold; all contrary to the most express command of God to the king in the law of Moses, Deu. 17:16, 17. We cannot tell how far God may hide his eyes from beholding iniquity in Jacob and seeing perverseness in Israel. We cannot tell what are the reasons of God's actions any further than he interprets for himself. God sometimes gave some of the primitive Christians the extraordinary influence of his Spirit when they were out of the way of their duty and even while they were abusing it; as is plainly implied, 1 Cor. 14:31, 33. — Suppose a person has done a thing for which he is reproached and that reproach be an

occasion of his feeling sweet exercises of grace in his soul, I do not think that a certain evidence that God approves of the thing he is blamed for; for undoubtedly a mistake may be the occasion of stirring up the exercise of grace. If a person, through a mistake, thinks he has received some particular great mercy, that mistake may be the occasion of stirring up the sweet exercises of love and true thankfulness to God. Suppose one that is full of love to God should hear what he deems credible tidings concerning a remarkable deliverance of a child or a dear friend or of some glorious thing done for the city of God, no wonder if on such an occasion the sweet actings of love to God and delight in God should be excited, though indeed afterwards it should prove a false report that he had heard. So, if one that loves God is much maligned and reproached for doing what he thinks God required and approves, no wonder that it is sweet to such an one to think that God is his friend though men are his enemies; no wonder at all that this is an occasion of his betaking himself to God as his sure friend and find sweet complacency in him; though he be indeed in a mistake concerning that which he thought was agreeable to God's will. As I have before shown that the exercise of a truly good affection may be the occasion of error and may indirectly incline a person to do that which is wrong; so, on the other hand, error or a doing that which is wrong may be an occasion of the exercise of a truly good affection. The reason of it is this, that however all exercises of grace be from the Spirit of God, yet he dwells and acts in the hearts of the saints in some measure after the manner of a vital, natural principle, a principle of new nature in them; whose exercises are excited by means, in some measure, as other natural principles are. Though grace is not in the saints as a mere natural principle but as a sovereign agent, and so its exercises are not tied to means by an immutable law of nature as in mere natural principles; yet God has so constituted that grace should dwell so in the hearts of the saints that its exercises should have some degree of connection with means after the manner of a principle of nature.

Another erroneous principle that has been an occasion of some mischief and confusion is that external order in matters of religion, and use of the means of grace is but little to be regarded. It has been spoken lightly of under the names of ceremonies and dead forms, etc. And is probably the more despised by some because their opposers insist so much upon it, and because they are so continually hearing from them the cry of *disorder and confusion*. — It is objected against the importance of external order that God does not look at the outward form, he looks at the heart. But that is a weak argument against its importance, that true godliness does not consist in it; for it may be equally made use of against all the outward means of grace whatsoever. True godliness does not consist in ink and paper, but yet that would be a foolish objection against the importance of ink and paper in religion when without it we could not have the Word of God. If any external means at all are needful, any outward actions of a public nature, or wherein God's people are jointly concerned in public society, without doubt external order is needful. The management of an external affair that is public or wherein a multitude is concerned, without order, is in everything found impossible. — Without order there can be no general direction of a multitude to any particular designed end, their purposes will cross and hinder one another. A multitude cannot act in union one with another without order; confusion separates and divides them so that there can be no concert or agreement. If a multitude would help one another in any affair, they must unite themselves one to another in a regular subordination of members, in some measure as it is in the natural body; by this means they will be in some capacity to act with united strength. And thus Christ has appointed that it should be in the visible church, as 1 Cor. 12:14, etc. and Rom. 12:4-8. Zeal without order will do but little or at least it will be effectual but a little while. Let a company, however zealous against the enemy, go forth to war without any order, every one rushing forward as his zeal shall drive him, all in confusion. If they gain something at first onset by surprising the enemy, yet how soon do they come to nothing and fall an easy helpless prey to their adversaries! Order is one of the most necessary of all external means of the spiritual goods of God's church; and therefore it is requisite even in heaven itself where there is the least need of any external means of grace. Order is maintained amongst the glorious angels there. And the necessity of it for carrying on any design wherein a multitude are concerned is so great that even the devils in hell are driven to something of it that they may carry on the designs of their kingdom. And it is very observable that

those irrational creatures for whom it is needful that they should act in union and join as a multitude together to carry on any work for their preservation — by a wonderful instinct that God has put into them — observe and maintain a most regular and exact order among themselves; such as bees and some others. And order in the visible church is not only necessary for carrying on the designs of God’s glory and the church’s prosperity, but it is absolutely necessary to its defense; without it, it is like a city without walls and can be in no capacity to defend itself from any kind of mischief. And so, however it be an external thing, yet is not to be despised on that account; for though it be not the food of souls, yet it is in some respect their defense. The people of Holland would be very foolish to despise the dikes that keep out the sea from overwhelming them, under the names of dead stones and vile earth, because the matter of which they are built is not good to eat. It seems to be partly on this foundation that some have seemed to act on that principle, That the power of judging and openly censuring others should not be reserved in the hands of particular persons or consistories appointed thereto but ought to be left at large for anybody that pleases to take it upon them or that think themselves fit for it. But more of this afterwards.

On this foundation also, an orderly attending on the stated worship of God in families has been made too light of; and it has been in some places too much a common and customary thing to be absent from family-worship and to be abroad late in the night at religious meetings or to attend religious conversation. Not but that this may be done on certain extraordinary occasions. I have seen the case to be such in some instances that I have thought did afford sufficient warrant for persons to be absent from family prayer and to be from home till very late in the night. But we should take heed that it do not become a custom or common practice. If so, we shall soon find the consequences to be very ill. It seems to be on the same foundation — the supposed unprofitableness of external order — that it has been thought by some, there is no need of religious services and performances being limited to any certain office in the church; (of which more afterwards; and also, that those officers themselves, particularly that of the gospel-ministry, need not be limited as it used to be to persons of a liberal education; but some of late have been for having others whom they have supposed to be persons of eminent experience, publicly licensed to preach, yea and ordained to the work of the ministry; and some ministers have seemed to favor such a thing. But how little do they seem to look forward and consider the unavoidable consequences of opening such a door! If once it should become a custom or a thing generally approved and allowed of to admit uneducated persons to the work of the ministry because of their remarkable experiences and good understanding, how many lay-persons would soon appear as candidates for the work of the ministry. I doubt not but that I have been acquainted with scores that would have desired it. And how shall we know where to stop? If one is admitted because his experiences are remarkable, another will think his experiences also remarkable; and we perhaps shall not be able to deny but that they are nearly as great. If one is admitted because, besides experiences, he has good natural abilities, another by himself and many of his neighbors may be thought equal to him. It will be found of absolute necessity that there should be some certain, visible limits fixed to avoid bringing odium upon ourselves and breeding uneasiness and strife amongst others; and I know of none better, and indeed no other that can well be fixed, that what the prophet Zechariah fixes, *viz.* That those only should be appointed to be pastors or shepherds in God’s church that “have been taught to keep cattle from their youth,” or that have had an education for that purpose. Those ministers who would break over these limits and make a practice of it would break down that fence which they themselves, after they have been wearied with the ill consequences, would be glad to have somebody else build up for them. Not but that there may probably be some persons in the land who have had no education at college that are in themselves better qualified for the work of the ministry than some others who have taken their degrees and are now ordained. But yet I believe the breaking over those bounds which have hitherto been set in ordaining such persons would in its consequences be a greater calamity than the missing such persons in the work of the ministry. Opening a door for the admission of unlearned men to the work of the ministry, though they should be persons of extraordinary experience, would on some accounts be especially prejudicial at such a day as this; because such persons, for want of extensive knowledge, are oftentimes forward to lead others into those things which a people are in danger of at such

a time, above all others; viz. Impulses, vain imaginations, superstition, indiscreet zeal, and such like extremes.

Another erroneous principle that some have been at least in danger of is that ministers, because they speak as Christ's ambassadors, may assume the same style and speak as with the same authority that the prophets of old did, yea that Jesus Christ himself did in the 23d of Matthew (Mat. 23), "Ye serpents, ye generation of vipers," etc.; and that not only when they are speaking to the people but also to their brethren in the ministry. The principle is absurd because it makes no difference in the degrees and orders of messengers, though God has made a very great difference; for though they all come in some respect in the name of God and with something of his authority, yet certainly there is a vast difference in the *degree* of authority with which God has invested them. Jesus Christ was sent into the world as God's messenger and so was one of his apostles; and so also is an ordinary pastor of a church; but yet it does not follow that because Jesus Christ and an ordinary minister are both messengers of God, that therefore an ordinary minister in his office is vested with an equal degree of authority that Christ was in his. As there is a great difference in their authority and as Christ came as God's messenger in a vastly higher manner, so another style became him, more authoritative than is proper for us worms of the dust though we also are messengers of inferior degree. It would be strange if God when he has made so great a difference in the degree in which he has invested different messengers with his authority should make no difference as to the outward appearance and show of authority. Though God has put great honour upon ministers, and they may speak as his ambassadors, yet he never intended that they should have the same outward appearance of authority and majesty, either in their behavior or speech, as his Son shall have when he comes to judgment at the last day; though both come in the name of the Lord. Alas! Can it enter into the hearts of worms of the dust that it is fit and suitable it should be so?

Part IV

Section III A third cause of errors in conduct is being ignorant or unobservant of some things, by which the devil has special advantage.

And here I would particularly notice some things with respect to the inward experiences of Christians themselves. And something with regard to the external effects of experiences.

I. Inward experiences.

There are three things I would notice with regard to the experiences of Christians by which the devil has many advantages against us.

1. The first thing is the mixture there oftentimes is in the experiences of true Christians;

whereby when they have truly gracious experiences and divine and spiritual discoveries and exercises, they have something else mixed with them besides what is spiritual. There is a mixture of that which is natural and that which is corrupt with that which is divine. The great imperfection of grace, the feebleness and infancy of the new nature, and the great remains of corruption together with our circumstances in this world where we are encompassed with what tends to pollute us expose to this. And indeed it is not to be supposed that Christians ever have any experiences in this world that are wholly pure, entirely spiritual, without any mixture of what is natural and carnal. The beam of light as it comes from the fountain of light

upon our hearts is pure; but, as it is reflected thence, it is mixed. The seed as sent from heaven and planted in the heart is pure; but, as it springs up out of the heart, is impure: yea, there is commonly a much greater mixture than persons for the most part seem to imagine. I have often thought that the experiences of true Christians are very frequently as it is with some sorts of fruits which are enveloped in several coverings of thick shells or pods that are thrown away by him that gathers the fruit, and but a very small part of the whole bulk is the pure kernel that is good to eat.

The things of all which there is frequently some mixture with gracious experiences, yea, with very great and high experiences, are these three; *human or natural affection and passions; impressions on the imagination*; and a degree of *self-righteousness or spiritual pride*. There is very often with that which is spiritual a great mixture of that affection or passion which arises from natural principles; so that nature has a very great hand in those vehement motions and flights of the passions that appear. Hence the same degree of divine communications from heaven shall have vastly different effects, in what outwardly appears, in persons of different natural tempers. The great mixture of that which is natural with that which is spiritual is very manifest in the peculiar effects that divine influences have in some certain families or persons of such a blood in distinguishing the operations of the passions and affections and the manner of their outward expressions. I know some remarkable instances of this. The same is also evident by the different effects of divine communications on the same person at different times and in different circumstances. The novelty of things or the sudden transition from an opposite extreme and many other things that might be mentioned greatly contribute to the raising of the passions. And sometimes there is not only a mixture of that which is common and natural with gracious experience, but even that which is animal, what is in a great measure from the body, and is properly the result of the animal frame. In what true Christians feel of affections towards God, all is not always purely holy and divine; everything that is felt in the affections does not arise from spiritual principles, but common and natural principles have a very great hand; an improper self-love may have a great share in the effect: God is not loved for his own sake or for the excellency and beauty of his own perfections as he ought to be; nor have these things in any wise that proportion in the effect that they ought to have. So, in the love true Christians have to one another, very often there is a great mixture of what arises from common and natural principles with grace. Self-love has a great hand. The children of God are not loved purely for Christ's sake, but there may be a great mixture of that natural love which many sects of heretics have boasted of who have been greatly united one to another because they were of their company, on their side, against the rest of the world; yea, there may be a mixture of natural love to the opposite sex with Christian and divine love. So there may be a great mixture in that sorrow for sin which the godly have, and also in their joys; natural principles may greatly contribute to what is felt a great many ways as might easily be shown. There is nothing that belongs to Christian experience more liable to a corrupt mixture than zeal. Though it be an excellent virtue, a heavenly flame, when it is pure; yet as it is exercised in those who are so little sanctified and so little humbled as we are in the present state, it is very apt to be mixed with human passion, yea, with corrupt, hateful affections, pride and uncharitable bitterness, and other things that are not from heaven but from hell.

Another thing often mixed with what is spiritual in the experiences of Christians is an impression on the imagination; whereby godly persons, together with a spiritual understanding of divine things and conviction of their reality and certainty and a deep sense of their excellency or great importance upon their hearts, have strongly impressed on their minds external ideas or images of things. A degree of imagination in such a case is unavoidable and necessarily arises from human nature as constituted in the present state; and often is of great benefit; but, when it is in too great a degree, it becomes an impure mixture that is prejudicial. This mixture very often arises from the constitution of the body. It commonly greatly contributes to the other kind of mixture mentioned before, *viz.* of natural affections and passions; it helps to raise them to a great height.

Another thing that is often mixed with the experiences of true Christians, which is the worst mixture of all, is a degree of self-righteousness or spiritual pride. This is often mixed with the joys of Christians. Their joy is not purely the joy of faith or a rejoicing in Christ Jesus but is partly a rejoicing in themselves. There is oftentimes in their elevations a looking upon themselves and a viewing their own high attainments; they rejoice partly because they are taken with their own experiences and great discoveries which makes them in their own apprehensions so to excel; and this heightens all their passions and especially those effects that are more external. There is a much greater mixture of these things in the experiences of some Christians than others. In some the mixture is so great, as very much to obscure and hide the beauty of grace in them, like a thick smoke that hinders all the shining of the fire.

These things we ought to be well aware of that we may not take all for gold that glisters, and that we may know what to countenance and encourage and what to discourage; otherwise Satan will have a vast advantage against us for he works in the corrupt mixture. Sometimes, for want of persons distinguishing the ore from the pure metal, those experiences are most admired by the persons themselves and by others that are not the most excellent. The great external effects and vehemence of the passions and violent agitations of the animal spirits is sometimes much owing to the corrupt mixture (as is very apparent in some instances) though it be not always so. I have observed a great difference among those of high affections who seem disposed to be earnestly talking to those about them. Some insist much more in their talk on what they behold in God and Christ, the glory of the divine perfections, Christ's beauty and excellency and wonderful condescension and grace and their own unworthiness and the great and infinite obligations that they themselves and others are under to love and serve God. Others insist almost wholly on their own high privileges, their assurance of God's love and favor, and the weakness and wickedness of opposers and how much they are above their reach. The latter may have much of the presence of God, but their experiences do not appear to be so solid and unmixed as the former. And there is a great deal of difference in persons' earnestness in their talk and behavior. In some it seems to come from the fullness of their hearts and from the great sense they have of truth. They have a deep sense of the certainty and infinite greatness, excellency, and importance of divine and eternal things attended with all appearances of great humility. In others their earnestness seems to arise from a great mixture of human passions and an undue and intemperate agitation of the spirits which appears by their earnestness and vehemence not being proportioned to the nature of the subject they insist on, but they are violent in everything they say as much when they are talking of things of smaller importance as when speaking of things of greater weight. I have seen it thus in an instance or two in which this vehemence at length issued in distraction. And there have been some few instances of a more extraordinary nature still, even of persons finding themselves disposed earnestly to talk and cry out, from an unaccountable kind of bodily pressure without any extraordinary view of anything in their minds or sense of anything upon their hearts; wherein probably there was the immediate hand of the devil.

2. Another thing by which the devil has great advantage is the unheeded *defects* there sometimes are in the experiences of true Christians

connected with those high affections wherein there is much that is truly good. I do not mean that defect or imperfection of degree which is in every holy disposition and exercise in this life in the best of the saints; but I aim at experiences being especially defective in some particular thing that ought to be in them; which, though it be not an essential defect or such as is in the experiences of hypocrites which renders them utterly vain, monstrous, and altogether abominable to God, is such as maims and deforms the experience. The essence of truly Christian experiences is not wanting, but that is wanting which is very needful in order to the proper beauty of the image of Christ in such a person's experiences. Things are very much out of a due proportion. There is indeed much of some things, but at the same time there is so little of some other things that should bear a proportion, that the defect very much deforms the Christian and is truly odious in the sight of God. What I observed before was something too much, something

mixed, not belonging to the Christian as such; what I speak of now is something not enough, something wanting that does belong to the Christian as such. The one deforms the Christian as a monstrous excrescence; by the other the new creature is maimed, some member in a great measure is wanting or so small and withering as to be very much out of due proportion. This is another spiritual calamity that the saints are liable to through the great imperfection of grace in this life. Thus the chicken in the egg, in the beginning of its formation, has indeed the rudiments or lineaments of all the parts; yet some few parts only are plainly seen, when others are hid, so that without a microscope it appears very monstrous. When this deficiency and disproportion is great, as sometimes it is in real saints, it is not only a great deformity in itself but has many ill consequences. It gives the devil great advantage, leaves a door open for corruption, exposes to very deformed and unlovely actions, and issues oftentimes in the great wounding of the soul.

For the better understanding of this matter, we may observe that God, in the revelation that he has made of himself to the world by Jesus Christ, has taken care to give a proportionable manifestation of two kinds of excellencies or perfections of his nature, *viz.* those that especially tend to possess us with awe and reverence and to search and humble us; and those that tend to win, to draw, and encourage us. By the one he appears as an infinitely great, pure, holy, and heart-searching and burning flame; by the other a sweet, refreshing light. These two kinds of attributes are as it were admirably tempered together in the revelation of the gospel. There is a proportionable manifestation of justice and mercy, holiness and grace, majesty and gentleness, authority and condescension. God has thus ordered that his diverse excellencies, as he reveals himself in the face of Jesus Christ, should have a proportionable manifestation, herein providing for our necessities. He knew it to be of great consequence that our apprehensions of these diverse perfections of his nature should be duly proportioned one to another. A defect on the one hand, *viz.* having a discovery of his love and grace without a proportionable discovery of his awful majesty, his holy and searching purity, would tend to spiritual pride, carnal confidence and presumption; and a defect on the other hand, *viz.* having a discovery of his holy majesty without a proportionable discovery of his grace, tends to unbelief, a sinful fearfulness and spirit of bondage. And therefore herein chiefly consists that deficiency of experiences that I am now speaking of. The revelation God has made of himself in his Word and the provision made for our spiritual welfare in the gospel are perfect; but the actual light and communications we have are many ways exceeding imperfect and maimed. And experience plainly shows that Christians may have high manifestations in some respects, and yet their circumstances may be unhappy in this regard, that their discoveries are no more general. There is a great difference among Christians in this respect; some have much more general discoveries than others who are upon many accounts the most amiable Christians. Christians may have experiences that are very high, and yet there may be very much of this deficiency and disproportion. Their high experiences are truly from the Spirit of God, but sin comes in by the defect (as indeed all sin is originally from a defective, privative cause) and in such a case high discoveries, at the same time that they are enjoyed, may be and sometimes are the occasion or *causa sine qua non* of sin. Sin may come in at the back door, the gap that is left open; as spiritual pride often does. And many times the Spirit of God is quenched by this means, and God punishes the pride and presumption that rises by bringing such darkness and suffering such awful consequences and horrid temptations as are enough to make one's hair stand on end to hear them. — Christians therefore should diligently observe their own hearts as to this matter and should pray to God that he would give them experiences in which one thing may bear a proportion to another that God may be honored and their souls edified thereby; and ministers should have an eye to this in their private dealings with the souls of their people.

It is chiefly from such a defect of experiences that some things have arisen which have been pretty common among true Christians of late, though supposed by many to have risen from a good cause; as particularly, talking of divine and heavenly things and expressing divine joys with laughter or light behavior. I believe in many instances such things have arisen from a good cause, as their *causa sine qua non*. High discoveries and gracious joyful affections have been the *occasion* of them; but the proper *cause*

has been sin, even that odious defect in their experience whereby there has been wanting a sense of the awful and holy majesty of God as present with them, and their nothingness and vileness before him, proportionable to the sense they have had of God's grace and the love of Christ. And the same is true in many cases of unsuitable boldness; a disposition to speak with authority, intemperate zeal, and many other things that sometimes appear under great religious affections. And sometimes the vehemence of the motion of the animal spirits, under great affections, is owing in considerable measure to experiences being thus partial. I have known it in several instances that persons have been greatly affected with the dying love of Christ and the consideration of the happiness of the enjoyment of him in heaven and other things of that nature, and their animal spirits at the same time have been in great emotion; but in the midst of it they have had such a deep sense of the awful, holy majesty of God as at once composed them and quieted animal nature without diminishing their comfort, but only has made it of a better and more solid nature. When they have had a sense both of the majesty and grace of God one thing has as it were balanced another and caused a more happy sedateness and composure of body and mind.

From these things we may learn how to judge of experiences and to estimate their goodness. Those are not always the best which are attended with the most violent affections and most vehement motions of the animal spirits or have the greatest effects on the body. Nor are they always the best that most dispose persons to abound in talk to others and to speak in the most vehement manner, though these things often arise from the greatness of spiritual experiences. But those are the most excellent experiences that are qualified as follows: 1. That have the *least mixture* or are the most purely spiritual. 2. That are the *least deficient* and partial, in which the diverse things that appertain to Christian experience are proportionable one to another. And, 3. That are raised to the highest degree. It is no matter how they are raised if they are qualified as before mentioned, the higher the better. Experiences, thus qualified, will be attended with the most amiable behavior, will bring forth the most solid and sweet fruits, will be the most durable, and will have the greatest effect on the abiding temper of the soul.

If God is pleased to carry on this work, and it should prove to be the dawning of a general revival of the Christian church, it may be expected that the time will come before long when the experiences of Christians shall be much more generally thus qualified. We must expect green fruits before we have ripe ones. It is probable that hereafter the discoveries which the saints shall have of divine things will be in a much higher degree than yet have been; but yet shall be so ordered of an infinitely wise and all-sufficient God that they shall not have so great an effect in proportion on the body and will be less oppressive to nature. The outward manifestations will rather be like those that were in Stephen when he was full of the Holy Ghost, when "all that sat in the council, looking steadfastly on him saw his face as it had been the face of an angel." Their inward fullness of the Spirit of God in his divine, amiable and sweet influences shall as it were shine forth in an heavenly aspect and the manner of speech and behavior. — But,

3. There is another thing concerning the experiences of Christians of which it is of yet greater importance that we should be aware than of the preceding, and that is the *degeneration of experiences.*

What I mean is something diverse from the mere decay of experiences or their gradually vanishing by persons losing their sense of things; *viz.* experiences growing by degrees worse and worse in their kind, more and more partial and deficient; in which things are more out of due proportion and also have more and more of a corrupt mixture; the spiritual part decreases, and the other useless and hurtful parts greatly increase. This I have seen in very many instances, and great are the mischiefs that have risen through want of being more aware of it.

There is commonly, as I observed before, in high experiences, besides that which is spiritual, a mixture of three things, *viz.* natural or common affections, workings of the imagination, and a degree of self-righteousness or spiritual pride. Now it often comes to pass that through persons not distinguishing the

wheat from the chaff and for want of watchfulness and humble jealousy of themselves — and by laying great weight on the natural and imaginary part, yielding to it and indulging it, whereby that part grows and increases, and the spiritual part decreases — the devil sets in and works in the corrupt part and cherishes it to his utmost. At length the experiences of some persons, who began well, come to little else but violent motions of carnal affections with great heats of the imagination, a great degree of enthusiasm and swelling of spiritual pride: very much like some fruits which bud, blossom and kernel well, but afterwards are blasted with an excess of moisture; so that though the bulk is monstrously great, yet there is little else in it but what is useless and unwholesome. It appears to me very probable that many of the heresies that have arisen and sects that have appeared in the Christian world in one age and another with wild enthusiastic notions and practices began at first by this means, that it was such a degenerating of experiences which first gave rise to them or at least led the way to them. — Nothing in the world so much exposes to this as an unheeded spiritual pride and self-confidence and persons being conceited of their own stock without an humble, daily, and continual dependence on God. And this very thing seems to be typified of old by the corrupting of the manna. Some of the children of Israel, because they had gathered a store of manna, trusted in it; there being, as they apprehended, sufficient in the store they had gathered and laid up without humbly looking to heaven and stooping to the earth for daily supplies; and the consequence was that their manna bred worms and stank (Exo. 16:20). Pride above all things promotes this degeneracy of experiences because it grieves and quenches the Spirit of the Lamb of God; and so it kills the spiritual part, cherishes the natural part, inflames the carnal affections, and heats the imagination. — The unhappy subject of such a degeneracy, for the most part, is not sensible of his own calamity; but because he finds himself still violently moved, has greater heats of zeal and more vehement motions of his animal spirits, thinks himself fuller of the Spirit of God than ever. But indeed it is with him, as the apostle says of the Galatians (Gal. 3:3), “Having begun in the Spirit, they are made perfect by the flesh.”

By the mixture there is of common affection with love to God, the love of true Christians is liable to degenerate and to be more and more built on a supposition of being his high and peculiar favorites and less and less on an apprehension of the excellency of God’s nature as he is in himself. So the joy of Christians, by reason of the mixture there is with spiritual joy, is liable to degenerate and to become little else but joy in self, joy in a person’s own supposed eminency, and distinction from others in the favor of God. So zeal that at first might be in great part spiritual, yet in a long continuance of opposition and controversy, may degenerate more and more into human and proud passion and may come to bitterness and even a degree of hatred. And so love to the brethren may by degrees come to little else but fondness and zeal for a party; yea, through a mixture of a natural love to the opposite sex, may degenerate more and more, till it issues in that which is criminal and gross. And I leave it with those who are better acquainted with ecclesiastical history to inquire whether such a degeneracy of affections as this might not be the first thing that led the way and gave occasion to the rise of the abominable notions of some sects that have arisen concerning the community of women. However that is, yet certainly the mutual embraces and kisses of persons of different sexes, under the notion of Christian love and holy kisses are utterly to be disallowed and abominated as having the most direct tendency quickly to turn Christian love into unclean and brutish lust which will not be the better but ten times the worse for being christened by the name of *Christian love*. I should also think it advisable that meetings of young people of both sexes in the evening by themselves without a minister or any elder people amongst them for religious exercises should be avoided. For though for the present, while their minds are greatly solemn with lively impressions and a deep sense of divine things, there may appear no ill consequence; yet we must look to the further end of things and guard against future dangers and advantages that Satan might gain against us. As a lively, solemn sense of divine things on the minds of young persons may gradually decay, so there will be danger that an ill improvement of these meetings may gradually prevail; if not in any unsuitable behavior while together in the meeting, yet when they break up to go home, they may naturally consort together in couples for other than religious purposes; and it may at last so terminate that young persons may go to such meetings chiefly for the sake of such an opportunity for company-keeping.

The defect there sometimes is in the experiences of Christians exposes them to degenerate as well as the mixture that they have. Deficient maimed experiences do sometimes become more and more so. The mind being wholly intent upon those things that are in view and those that are most wanting being neglected, there is less and less of them and so the gap for corruption to come in grows wider and wider. And commonly both these causes operate together. — We had need to be jealous over ourselves with a godly jealousy as the apostle was over the Christian Corinthians, *lest by any means, as the serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ*. God indeed will never suffer his true saints totally and finally to fall away, but yet may punish their pride and self-confidence by suffering them to be long led into a dreadful wilderness by the subtle serpent to the great wounding of their own souls and the interest of religion.

Before I dismiss this head of the degenerating of experiences, I would mention one thing more that tends to it; and that is persons aiming in their experience to go beyond the rule of God's Word, i.e. aiming at that which is indeed, in some respect, beyond the rule. Thus some persons have endeavored utterly to root out and abolish all natural affection or any special affection or respect to their near relations, under a notion that no other love ought to be allowed but spiritual love and that all other love is to be abolished as carnal and that it becomes Christians to love none upon the account of anything else but the image of God; and that therefore love should go out to one and another only in that proportion in which the image of God is seen in them. They might as well argue that a man ought utterly to disallow of, and endeavor to abolish, all love or appetite to his daily food under a notion that it is a carnal appetite and that no other appetite should be tolerated but spiritual appetites. Why should the saints strive after that, as a high attainment in holiness, which the apostle in Rom. 1:31 mentions as one instance wherein the heathen had got to the most horrid pass in wickedness, *viz.* being without natural affection? Some have doubted whether they might pray for the conversion and salvation of the souls of their children any more than for the souls of others; because the salvation of the souls of others would be as much to God's glory as the salvation of their children; and they have supposed that to pray most for their own would show a selfish disposition. So they have been afraid to tolerate a compassionate grief and concern for their nearest friends for fear it would be an argument of want of resignation to God. — It is true there is great danger of persons setting their hearts too much upon their earthly friends; our love to earthly friends ought to be under the government of the love of God and should be attended with a spirit of submission and resignation to his will, and everything should be subordinated to his glory. But that is no argument that these affections should be entirely abolished. The Creator of the world has put them in us for the good of mankind and because he saw they would be needful for them, as they must be united in society in the present state and are of great use when kept in their proper place; and to endeavor totally to root them out would be to reproach and oppose the wisdom of the Creator. Nor is the being of these natural inclinations, if well regulated, inconsistent with any part of our duty to God or any argument of a sinful selfishness any more than our natural abhorrence of pain, and the natural inclination to ease that was in the man Christ Jesus himself.

It is the duty of parents to be more concerned and to pray more for the salvation of their children than for the children of their neighbors; as it is the duty of a minister to be more concerned for the salvation of the souls of his flock and to pray more for them than those of other congregations because they are committed to his care. So our near friends are more committed to our care than others, and our near neighbors than those that live at a great distance; and the people of our land nation are more, in some sense, committed to our care than the people of China, and we ought to pray more for them and to be more concerned that the kingdom of Christ should flourish among them than in another country where it would be as much, and no more, for the glory of God. Compassion ought to be especially exercised towards friends, Job 6:14. Christ did not frown upon a special affection and compassion for near friends; but rather countenanced and encouraged it from time to time in those who, in the exercise of such an affection and compassion, applied to him for relief for their friends; as in the instances of the woman of Canaan, Jairus, Mary and Martha, the centurion, the widow of Nain, and many others. The apostle Paul, though as much resigned and

devoted to God and under the power of his love perhaps as any mere man that ever lived, had a peculiar concern for his countrymen the Jews, the rather on that account that they were his *brethren and kinsmen according to the flesh*. He had a very high degree of compassionate grief for them, insomuch that he tells us he had great heaviness and continual sorrow of heart for them and could wish himself accursed from Christ for them. — Many things are proper for the saints in heaven which are not suitable in our state in this world: and for Christians, in these and other instances, to affect to go beyond the present state of mankind and what God has appointed as fit for it, is an instance of that which the wise man calls *being righteous overmuch* and has a tendency to open a door for Satan and to cause religious affections to degenerate into something very unbecoming Christians. — Thus I have, as I proposed, taken notice of some things with regard to the inward experiences of Christians by which Satan has an advantage.

I now proceed,

II. To take notice of something with regard to the *external effects of experiences which also gives*

Satan an advantage. What I refer to is the secret and unaccountable influence that custom has upon persons with respect to the external effects and manifestations of the inward affections of the mind. By custom I mean both a person's being accustomed to a thing in himself, in his own common, allowed, and indulged practice; and also the countenance and approbation of others amongst whom he dwells by their general voice and practice. It is well known and appears sufficiently by what I have said already in this treatise and elsewhere, that I am far from ascribing all the late uncommon effects and outward manifestations of inward experiences to custom and fashion as some do. I know it to be otherwise, if it be possible for me to know anything of this nature by the most critical observation, under all manner of opportunities of observing. But yet this also is exceeding evident by experience that custom has a strange influence in these things. I know it by the different manners and degrees of external effects and manifestations of great affections and high discoveries in different towns according to what persons are gradually led into and to which they are insensibly habituated by example and custom; and also in the same place, at different times, according to their conduct. If some person conducts them that much countenances and encourages such kind of outward manifestations of great affections, they naturally and insensibly prevail and grow by degrees unavoidable; but, when afterwards they come under another kind of conduct, the manner of external appearances will strangely alter. And yet it seems to be without any proper design or contrivance of those in whom there is this alteration. It is not properly affected by them, but the influence of example and custom is secret and insensible to the persons themselves. These things have a vast influence in the manner of persons manifesting their joys, whether with smiles and an air of lightness or whether with more solemnity and reverence; and so they have a great influence as to the dispositions persons have under high affections to abound in talk; and also as to the manner of their speaking, the loudness and vehemence of their speech. It would, however, be exceeding unjust and against all the evidence of fact and experience and the reason of things to ascribe to custom all dispositions to be much in speaking to others and to speak in a very earnest manner. It is manifest that example and custom has some way or other a secret and unsearchable influence on those actions that are involuntary, in different places, and in the same places at different times.

It would be very unreasonable and prejudicial to the interest of religion to frown upon all these extraordinary external effects and manifestations of great religious affections. — A measure of them is natural, necessary, and beautiful and the effect in no wise disproportioned to the spiritual cause and is of great benefit to promote religion. Yet I think they greatly err who suppose that these things should be wholly unlimited and that all should be encouraged in going to the utmost length that they feel themselves inclined to. There ought to be a gentle restraint upon these things, and there should be a prudent care taken of persons in such extraordinary circumstances. They should be moderately advised at proper seasons not to make more ado than there is need of but rather to hold restraint upon their inclinations;

otherwise extraordinary outward effects will grow upon them, they will be more and more natural and unavoidable, and the extraordinary outward show will increase without any increase of the internal cause. Persons will find themselves under a kind of necessity of making a great ado with less and less affection of soul, till at length almost any slight emotion will set them going; and they will be more and more violent and boisterous and will grow louder and louder till their actions and behavior become indeed very absurd. These things experience proves. Thus I have taken notice of the more general causes whence the errors that have attended this great revival of religion have arisen and under each head have observed some particular errors that have flowed from these fountains.

Part IV

Section IV Some particular errors that have risen from several of the preceding causes — Censuring others.

In some cases perhaps they have been chiefly owing to one, and in others to another, and in others to the influence of several or all conjunctly. And here the first thing I would take notice of is censuring professing Christians of good standing in the visible church as unconverted. I need not repeat what I have elsewhere said to show this to be against the plain, frequent, and strict prohibitions of the Word of God. It is the worse disease that has attended this work, most contrary to the spirit and rules of Christianity, and of the worst consequences. — There is a most unhappy tincture that the minds of many, both ministers and people, have received that way. The manner of many has been, when they first enter into conversation with any person that seems to make any pretenses to religion, to fix a judgment of him from his manner of talking of religious things, whether he be converted or experimentally acquainted with vital piety or not; and then to treat him accordingly, and freely to express their thoughts of him to others, especially those of whom they had a good opinion, as true Christians, and accepted as brethren and companions in Christ. Or if they do not declare their minds expressly, yet by their manner of speaking of them, at least to their friends, they will show plainly what their thoughts are. So, when they have heard any minister pray or preach, their first work has been to observe him on a design of discerning him, whether he be a converted man or no; whether he prays like one that feels the saving power of God's Spirit in his heart, and whether he preaches like one that knows what he says. It has been so much the way in some places that many new converts do not know but it is their duty to do so, they know no other way. And when once persons yield to such a notion and give in to such a humor, they will quickly grow very discerning in their own apprehension and think they can easily tell a hypocrite. And when once they have passed their censure, everything seems to confirm it; they see more and more in the person they have censured that seems to them to show plainly that he is an unconverted man. And then, if the person censured be a minister, everything in his public performances seems dead and sapless and to do them no good at all, but on the contrary to be of a deadening influence and poisonous to the soul; yea, it seems worse and worse to them, his preaching grows more and more intolerable. Which is owing to a secret, strong prejudice that steals in more and more upon the mind as experience plainly and certainly shows. When the Spirit of God was wonderfully poured out in this place more than seven years ago and near thirty souls in a week, take one with another, for five or six weeks together were to appearance brought home to Christ, and all the town seemed to be alive and full of God, there was no such notion or humor prevailing here. When ministers preached here as very many did at that time, young and old, our people did not go about to discern whether they were men of experience or not. They did not know that they must. Mr. Stoddard never brought them up in that way. It did not seem natural to them to go about anything of that nature nor did any such thing enter into their hearts; but, when any minister preached, the business of every one was to listen and attend to what he said and apply it to his own heart and make the utmost improvement of it. And it is remarkable that never did there appear such a disposition in the people to relish, approve of, and

admire ministers' preaching as at that time. Such expressions as these were frequent in the mouths of one and another, on occasion of the preaching of strangers here, *viz. That they rejoiced there were so many eminent ministers in the country; and they wondered they never heard the fame of them before. They were thankful that other towns had so good means; and the like.* And scarcely ever did any minister preach here, but his preaching did some remarkable service; as I had good opportunity to know because at that time I had particular acquaintance with most of the persons in the town in their soul-concerns. That it has been so much otherwise of late in many places in the land is another instance of the secret and powerful influence of custom and example.

There has been an unhappy disposition in some ministers toward their brethren in the ministry in this respect which has encouraged and greatly promoted such a spirit among some of their people. A wrong improvement has been made of Christ's scourging the buyers and sellers out of the temple. It has been expected by some that Christ was now about thus to purge his house of unconverted ministers; and this has made it more natural to them to think that they should do Christ service and act as coworkers with him to put to their hand and endeavor by all means to cashier those ministers that they thought to be unconverted. Indeed it appears to me probable that the time is coming when awful judgments will be executed on unfaithful ministers and that no sort of men in the world will be so much exposed to divine judgments. But then we should leave that work to Christ who is the searcher of hearts and to whom vengeance belongs; and not, without warrant, take the scourge out of his hand into our own. There has been too much of a disposition in some, as it were, to give ministers over as reprobates, being looked upon as wolves in sheep's clothing: which has tended to promote and encourage a spirit of bitterness towards them and to make it natural to treat them too much as if they knew God hated them. If God's children knew that others were reprobates it would not be required of them to love them: we may hate those that we know God hates: as it is lawful to hate the devil and as the saints at the day of judgment will hate the wicked. ^{*2*} Some have been too apt to look for fire from heaven upon particular ministers; and this has naturally excited that disposition to call for it which Christ rebuked in his disciples at Samaria. For my part, though I believe no sort of men on earth are so exposed to spiritual judgments as wicked ministers, yet I feel no disposition to treat any minister as if I supposed that he was finally rejected of God; for I cannot but hope that there is coming a day of such great grace, a time so appointed for magnifying the riches and sovereignty of divine mercy beyond what ever was, that a great number of unconverted ministers will obtain mercy. There were no sort of persons in Christ's time that were so guilty and so hardened and towards whom Christ manifested such great indignation as the priests and scribes; and there were no such persecutors of Christ and his disciples as they. And yet in that great outpouring of the Spirit that began on the day of Pentecost, though it began with the common people, yet in the progress of the work after awhile, "a great company of priests in Jerusalem were obedient to the faith," Acts 6:7. And Saul, one of the most violent of all the persecuting Pharisees, became afterwards the greatest promoter of the work of God that ever was. I hope we shall yet see in many instances a fulfillment of that in Isa. 29:24, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Nothing has been gained by this practice. The end that some have aimed at in it has not been obtained nor is ever like to be. Possibly some have openly censured ministers and encouraged their people's uneasiness under them in hopes that the uneasiness would be so general and so great that unconverted ministers in general would be cast off, and then things would go on happily. But there is no likelihood of it. The devil indeed has obtained his end. This practice has bred a great deal of unhappiness among ministers and people, has spoiled Christians enjoyment of Sabbaths and made them their most uneasy, uncomfortable, and unprofitable days, and has stirred up great contention and set all in a flame. In one place and another, where there was a glorious work of God's Spirit begun, it has in a great measure knocked all on the head and their ministers hold their places. Some have aimed at a better end in censuring ministers. They have supposed it to be a likely means to awaken them. Whereas indeed no one thing has had so great a tendency to prevent the awakening of disaffected ministers in general; and no one thing has actually had

such influence to lock up the minds of ministers against any good effect of this great work of God in the land. I have known instances of some who seemed to be much moved by the first appearance of this work but since have seemed to be greatly deadened by what has appeared of this nature. And, if there be one or two instances of ministers who have been awakened by it, there are ten to one on whom it has had a contrary influence. The worst enemies of this work have been inwardly caused by this practice. They have made a shield of it to defend their consciences and have been glad that it has been carried to so great a length; at the same time that they have looked upon it and improved it as a door opened for them to be more bold in opposing the work in general.

There is no such dreadful danger of natural men being undone by our forbearing thus to censure them and carrying it towards them as visible Christians. It will be no bloody hell-peopling charity, as some seem to suppose, when we only allow them to be worthy of a public charity on their profession and good external behavior; any more than Judas was in danger of being deceived by Christ's treating him a long time as a disciple and sending him forth as an apostle. Christ did not then take it upon him to act as the judge and searcher of hearts but only as the head of the visible church. Indeed such a charity as this may be abused by some as everything is and will be that is in its own nature proper and of never so good tendency. I say nothing against dealing thoroughly with conscience by the most convincing and searching dispensation of the Word of God. I do not desire that sword should be sheathed or gently handled by ministers; but let it be used as a two-edged sword to pierce even to the dividing asunder soul and spirit, joints and marrow; let conscience be dealt with without any compliments; let ministers handle it in flaming fire without having any more mercy on it than the furnace has on those metals that are tried in it. But we should let men's persons alone: let the Word of God judge them, but let us not take it upon us till we have a warrant for it.

Some have been ready to censure ministers because they seem, in comparison of some other ministers, to be very cold and lifeless in their ministerial performances. But then it should be considered that, for ought we know, God may hereafter raise up ministers of so much more excellent and heavenly qualifications and so much more spiritual and divine in their performances that there may appear as great a difference between them and those who now seem the most lively as there is now between them and others that are called dead and sapless. And those that are now called lively ministers may appear to their hearers, when they compare them with others who shall excel them, as wretchedly mean and their performances poor, dead, dry things; and many may be ready to be prejudiced against them as accounting them good for nothing, and it may be calling them soul-murderers. What a poor figure may we suppose the most lively of us and those that are most admired by the people make in the eyes of one of the saints of heaven any otherwise than as their deadness, deformity, and rottenness is hid by the veil of Christ's righteousness!

Another thing that has been supposed to be sufficient warrant for openly censuring ministers as unconverted is their opposing this work of God that has lately been carried on in the land. And there can be no doubt with me but that opposition against this work may be such as to render either ministers or people truly scandalous and expose them to public ecclesiastical censure; and that ministers hereby may utterly defeat the design of their ministry (as I observed before) and so give their people just cause of uneasiness. I should not think that any person had power to oblige me constantly to attend the ministry of one who did from time to time plainly pray and preach against this work or speak reproachfully of it frequently in his public performances after all Christian methods had been used for a remedy and to no purpose. — But to determine how far opposing this work is consistent with a state of grace is, as experience shows, a very difficult thing: who can tell how far, and for how long time, some persons of good experience in their own souls may proceed through prejudices they have received from the errors that have been mixed with this work or through some peculiar disadvantages they are under to behold things in a right view by reason of the persons they converse with or their own cold and dead frames? I have seen what abundantly convinces me that the business is too high for me. I am glad that God has not committed such a difficult affair to me. I can joyfully leave it wholly in his hands, who is infinitely fit for it, without meddling at all with it myself. We may represent it as exceeding dangerous to oppose this

work, for this we have good warrant in the Word of God; but I know of no necessity we are under to determine whether it be possible for those that are guilty of it to be in a state of grace or no.

God seems so strictly to have forbidden our judging our brethren in the visible church, not only because he knew that we were infinitely too weak, fallible, and blind to be well capacitated for it, but also because he knew that it was not a work suited to our proud hearts; that it would be setting us vastly too high and making us too much of lords over our fellow creatures. Judging our brethren and passing a condemnatory sentence upon them seems to carry in it an act of authority, especially to sentence them with respect to that state of their hearts on which depends their liableness to eternal damnation. This is evident by such interrogations as the following, to hear which from God's mouth is enough to make us shrink into nothing with shame and confusion under a sense of our own blindness and worthlessness, Rom. 14:4, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." And Jam. 4:12, "There is one lawgiver that is able to save and to destroy; who art thou that judgest another?" Our wise and merciful Shepherd has graciously taken care not to lay in our way such a temptation to pride. He has cut up all such poison out of our pasture; and therefore we should not desire to have it restored. Blessed be his name that he has not laid such a temptation in the way of my pride! I know that, in order to be fit for this business, I must not only be vastly more knowing but more humble than I am. — Though I believe some of God's own children have of late been very guilty in this matter yet, by what is said of it in the Scripture, it appears to me very likely that God will awfully rebuke that practice. May it in sovereign and infinite mercy be prevented by the deep and open humiliation of those that have openly practiced it!

As this practice ought to be avoided, so should all such open, visible marks of distinction and separation that imply it (as particularly distinguishing such as we have judged to be in a converted state with the compellations of *brother* or *sister*) any further than there is a visible ecclesiastical distinction. In those places where it is the manner to receive such, and such only, to the communion of the visible church, as recommend themselves by giving a satisfying account of their inward experiences, there Christians may openly distinguish such persons in their speech and ordinary behavior with a visible separation without being inconsistent with themselves. I do not now pretend to meddle with that controversy, whether such an account of experience be requisite to church fellowship. But certainly, to admit persons to communion with us as brethren in the visible church and then visibly to reject them and to make an open distinction between them and others by different names or appellations is to be inconsistent with ourselves. It is to make a visible church within a visible church and visibly to divide between sheep and goats, setting one on the right hand and the other on the left. — This bitter root of censoriousness must be totally rooted out, as we would prepare the way of the Lord. It has nourished and upheld many other things contrary to the humility, meekness, and love of the gospel. The minds of many have received an unhappy turn with their religion: there is a certain point or sharpness, a disposition to a kind of warmth, that does not savor of that meek, lamb-like, sweet disposition that becomes Christians. Many have now been so long habituated to it that they do not know how to get out of it, but we must get out of it. The point and sharpness must be blunted, and we must learn another way of manifesting our zeal for God.

Some have a way of reflecting on others and censuring them in open prayer; which, though it has a fair show of love, is indeed the boldest way of reproaching others imaginable; because there is implied in it an appeal to the most high God concerning the truth of their censures and reflections. — And some have a way of joining a sort of imprecations with their petitions for others, though but conditional ones, that appear to me wholly needless and improper. They pray that others may either be converted or removed. I never heard or read of any such thing practiced in the church of God till now, unless it be with respect to some of the most visibly and notoriously abandoned enemies of the church of God. This is a sort of cursing men in our prayers, adding a curse with our blessing; whereas the rule is, *Bless, and curse not*. To pray that God would kill another is to curse him as Elisha cursed the children who came out of Bethel. And the case must be very great and extraordinary indeed to warrant it unless we were prophets and did not speak our own words, but words indited by the immediate inspiration of the Spirit of God. It is

pleaded, that if God has no design of converting others, it is best for them and others that they should be immediately taken away and sent to hell before they have contracted more guilt. To which I would say that so it was best for those children who met Elisha, seeing God had no design of converting them, to die immediately as they did; but yet Elisha's imprecating that sudden death upon them was cursing them; and therefore would not have been lawful for one who did not speak in the name of the Lord as a prophet. — And then, if we give way to such things as these, where shall we stop? A child that suspects he has an unconverted father and mother may pray openly that his father and mother may either be converted or taken away and sent to hell now quickly before their guilt is greater. For unconverted parents are as likely to poison the souls of their family in their manner of training them up as unconverted ministers are to poison their people. And so it might come to be a common thing all over the country for children to pray after this manner concerning their parents, brethren and sisters concerning one another, husbands concerning their wives, and wives concerning their husbands; and so for persons to pray concerning all their unconverted friends and neighbours. And not only so, but we may also pray concerning all those saints who are not lively Christians, that they may either be enlivened or taken away; if that be true which is often said by some at this day, that these cold dead saints do more hurt than natural men, and lead more souls to hell, and that it would be well for mankind if they were all dead.

How needless are such petitions or imprecations as these! What benefit is there of them? Is it not sufficient for us to pray that God would provide for his church and the good of souls, take care of his own flock, and give it needful means and advantages for its spiritual prosperity? Does God need to be directed by us in what way he shall do it? What need we ask of God to do it by killing such and such persons if he do not convert them? Unless we delight in the thoughts of God's answering us in such terrible ways and with such awful manifestations of his wrath to our fellow creatures. — And why do not ministers direct sinners to pray for themselves that God would either convert them or kill them, and send them to hell now before their guilt is greater? In this way we should lead persons in the next place to self-murder: for many probably would soon begin to think that what they may pray for they may seek by the use of means.

Some, with whom I have discoursed about this way of praying, have said, That the Spirit of God, as it were, forces out such words from their mouths when otherwise they should not dare to utter them. But such kind of impulse does not look like the influence of the Spirit of God. The Spirit of God indeed sometimes strongly inclines men to utter words; not by putting expressions into the mouth and urging to utter them but by filling the heart with a sense of divine things and holy affections whence the mouth speaks. That other way of being urged to use certain expressions, by an unaccountable force, is very probably from the influence of the devil.

Part IV

Section V Of errors connected with lay-exhorting.

Another thing in the management of which there has been much error and misconduct is lay-exhorting; about which there has been an abundance of disputing, jangling and contention. In the midst of these disputes, I suppose that all are agreed as to these two things, *viz.* 1. That all exhorting one another by laymen is not unlawful or improper; but, on the contrary, that such exhorting is a Christian duty. And, 2. I suppose also, all will allow that there is some kind or way of exhorting and teaching which belongs only to *the office of teachers*. All will allow that God has appointed such an office as that of teachers in the Christian church, and therefore doubtless will allow that something or other is proper and peculiar to that office or some business of teaching that does not belong as much to others as to them. If there be any way of teaching that is peculiar to that office, then for others to take that upon them is to invade the office of a minister; which doubtless is very sinful and is often so represented in Scripture. But the great difficulty is

to settle the bounds and to tell exactly how far laymen may go and when they exceed their limits; which is a matter of so much difficulty that I do not wonder if many in their zeal have transgressed. The two ways of teaching and exhorting, the one of which ought ordinarily to be left to ministers and the other of which may and ought to be practiced by the people, may be expressed by those two names of *preaching* and *exhorting* in a way of Christian conversation. But then a great deal of difficulty and controversy arises to determine what is preaching and what is Christian conversation. However, I will humbly offer my thoughts concerning this subject of lay-exhorting as follows.

I. The common people, in exhorting one another, ought not to clothe themselves with the like authority with that which is proper for ministers.

There is a certain authority that ministers have and should exercise in teaching as well as in governing the flock. Teaching is spoken of in Scripture as an act of authority, 1 Tim. 2:12. In order to a man's preaching, special authority must be committed to him, Rom. 10:15, "How shall they preach, except they be sent?" Ministers in this work of teaching and exhorting are clothed with authority as Christ's messengers, Mal. 2:7, as representing him, and so speaking in his name and in his stead, 2 Cor. 5:18-20. And it seems to be the most honorable thing that belongs to the office of a minister of the gospel that to him is committed the work of reconciliation, and that he has power to preach the gospel as Christ's messenger and speaking in his name. The apostle seems to speak of it as such, 1 Cor. 1:16, 17. Ministers, therefore, in the exercise of this power, may clothe themselves with authority in speaking or may teach others in an authoritative manner, Tit. 2:15, "These things speak and exhort, and rebuke with all authority: Let no man despise thee." But the common people, in exhorting one another, ought not thus to exhort in an authoritative manner. There is a great deal of difference between teaching as a father amongst a company of children and counseling in a brotherly way, as the children may kindly counsel and admonish one another. Those that are mere brethren ought not to assume authority in exhorting though one may be better and have more experience than another. Laymen ought not to exhort as though they were the ambassadors or messengers of Christ as ministers do; nor should they exhort, warn, and charge in his name according to the ordinary import of such an expression when applied to teaching. — Indeed, in one sense, a Christian ought to do everything he does in religion in the name of Christ, *i.e.* he ought to act in a dependence on him as his head and mediator and do all for his glory. But the expression, as it is usually understood when applied to teaching or exhorting, is speaking in Christ's stead and as having a message from him.

Persons may clothe themselves with authority in speaking, either by the authoritative words they make use of or in the manner and authoritative air of their speaking. Though some may think that this latter is a matter of indifference or at least of small importance, yet there is indeed a great deal in it; a person may go much out of his place, and be guilty of a great degree of assuming, in the manner of his speaking those words, which, as they might be spoken, might be proper for him. — The same words spoken in a different manner may express what is very diverse. Doubtless there may be as much hurt in the manner of a person's speaking as there may be in his looks; but the wise man tells us that "a high look is an abomination to the Lord," Pro. 21:4. Again, a man may clothe himself with authority in the circumstances under which he speaks; as for instance, if he sets himself up as a *public teacher*. Here I would have it observed that I do not suppose that a person is guilty of this merely because he speaks in the hearing of many. Persons may speak only in a way of conversation, and yet speak in the hearing of a great number, as they often do in their common conversation about temporal things, at feasts and entertainments, where women as well as others converse freely together, in the hearing it may be of a great number and yet without offense. And if their conversation on such occasions should turn on spiritual things and they should speak as freely and openly, I do not see why it would not be as harmless. Nor do I think, that besides a great number being present, persons speaking with a very earnest and loud voice is for them to set up themselves as public teachers if they do it from no contrivance or premeditated design or as

purposely directing themselves to a congregation or multitude. But persons speaking in conversation or when all freely converse one with another — directing themselves to none but those that are near them and fall in their way — in that earnest and pathetic manner to which the subject naturally leads and, as it were, constrains them; I say, that for persons to do thus though many happen to hear them does not appear to me to be setting themselves up as public teachers. Yea, suppose all this happens to be in a meeting house; I do not think that this much alters the case provided the solemnity of public service and divine ordinances be over; and provided also that they speak in no authoritative way but in an humble manner becoming their degree and station, though they speak very earnestly and pathetically. — Indeed modesty might in ordinary cases restrain some persons (as women and those that are young) from so much as speaking when a great number are present, at least when some of those present are much their superiors, unless they are spoken to. And yet, the case may be so extraordinary as fully to warrant it. If something very extraordinary happens to persons or if they are in extraordinary circumstances; as if a person be struck with lightning in the midst of a great company or if he lies a-dying, it appears to none any violation of modesty for him to speak freely before those that are much his superiors. I have seen some women and children in such circumstances, on religious accounts, that it has appeared to me no more a transgressing the laws of humility and modesty for them to speak freely, let who will be present, than if they were in danger of dying.

But then may a man be said to set up himself as a public teacher when in a set speech, of design, he directs himself to a multitude as looking that they should compose themselves to attend to what he has to say. And much more when this is a contrived and premeditated thing without anything like a constraint by an extraordinary sense or affection; and more still when meetings are appointed on purpose to hear lay persons exhort, and they take it as their business to be speakers while they expect that others should come and compose themselves and attend as hearers. When private Christians take it upon them in private meetings to act as the masters or presidents of the assembly, and accordingly from time to time to teach and exhort the rest, this has the appearance of authoritative teaching.

When private Christians, who are no more than mere brethren, exhort and admonish one another it ought to be in an humble manner, rather by way of entreaty than with authority; and the more, according as the station of persons is lower. Thus it becomes women and those that are young ordinarily to be at a greater distance from any appearance of authority in speaking than others. Thus much at least is evident by 1 Tim. 2:9, 11, 12. That lay persons ought not to exhort one another as clothed with authority is a general rule; but it cannot justly be supposed to extend to heads of families in their own families. Every Christian family is a little church, and the heads of it are its authoritative teachers and governors. Nor can it extend to schoolmasters among their scholars; and some other cases might perhaps be mentioned that ordinary discretion will distinguish where a man's circumstances do properly clothe him with authority and render it fit and suitable for him to counsel and admonish others in an authoritative manner.

II. No man but a minister duly appointed to that sacred calling ought to follow teaching and exhorting as a calling or so as to neglect that which is his proper calling.

Having the office of a teacher in the church of God implies two things: 1. A being invested with the *authority* of a teacher; and, 2. A being called to the *business* of a teacher, to make it the business of his life. Therefore that man who is not a minister, taking either of these upon him, invades the office of a minister. Concerning assuming the authority of a minister I have spoken already. But if a layman does not assume authority in his teaching, yet if he forsakes his proper calling or does so at least in a great measure, and spends his time in going about from house to house to counsel and exhort, he goes beyond his line and violates Christian rules. Those that have the office of teachers or exhorters have it for their calling and should make it their business, as a business proper to their office; and none should make it their business but such, Rom. 12:3-8, "For I say, through the grace given unto me, to every man that is

among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the proportion of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ. He that teacheth, let him wait on teaching; or he that exhorteth, on exhortation.” 1 Cor. 12:29, “Are all apostles? are all prophets? are all teachers?” 1 Cor. 7:20, “Let every man abide in the same calling wherein he was called.” 1 Thes. 4:11, “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.”

It will be a very dangerous thing for laymen, in either of these respects, to invade the office of a minister. If this be common among us, we shall be in danger of having a stop put to the work of God, of the ark turning aside from us before it comes to Mount Zion, and of God making a breach upon us; as of old there was an unhappy stop put to the joy of the congregation of Israel, in bringing up the ark of God, because others carried it besides the Levites. And therefore David, when the error was found out, says 1 Chr. 15:2, “None ought to carry the ark of God, but the Levites only; for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.” And because one presumed to touch the ark who was not of the sons of Aaron, therefore the Lord made a breach upon them and covered their day of rejoicing with a cloud in his anger. — Before I dismiss this head of lay-exhorting, I would take notice of three things relating to it upon which there ought to be a restraint.

1. Speaking in the time of the solemn worship of God; as public prayer, singing, or preaching, or administration of the Sacrament of the Holy Supper, or any duty of social worship.

This should not be allowed. I know it will be said, that in some cases, when persons are exceedingly affected they cannot help it; and I believe so too; but then I also believe and know by experience that there are several things which contribute to that inability besides merely and absolutely the sense of divine things upon their hearts. Custom and example or the thing being allowed have such an influence that they actually help to make it impossible for persons under strong affections to avoid speaking. If it was disallowed and persons, at the time that they were thus disposed to break out, had this apprehension that it would be very unbecoming for them so to do, it would contribute to their ability to avoid it. Their inability arises from their strong and vehement disposition; and, so far as that disposition is from a good principle, it would be weakened by this thought, *viz.* “What I am going to do will be for the dishonor of Christ and religion.” And so the inward vehemence that pushed them forward to speak would fall, and they would be enabled to avoid it. This experience confirms.

2. There ought to be a moderate restraint on the loudness of persons’ talking under high affections;

for if there be not, it will grow natural and unavoidable for persons to be louder and louder without any increase of their inward sense; till it becomes natural to them, at last, to scream and halloo to almost every one they see in the streets when they are much affected. But this is certainly very improper and what has no tendency to promote religion. The man Christ Jesus, when he was upon earth, had doubtless as great a sense of the infinite greatness and importance of eternal things and the worth of souls as any have now; but there is not the least appearance in his history of his taking any such course or manner of exhorting others.

3. There should also be some restraint on the abundance of talk under strong affections;

for, if persons give themselves an unbounded liberty to talk just so much as they feel an inclination to, they will increase and abound more and more in talk beyond the proportion of their sense or affection; till

at length it will become ineffectual on those that hear them and, by the commonness of their abundant talk, they will defeat their own end.

Part IV

Section VI Of errors connected with singing praises to God.

One thing more of which I would take notice before I conclude this part is the mismanagement of singing praises to God. I believe it to have been one fruit of the extraordinary degrees of the sweet and joyful influence of the Spirit of God that there has appeared such a disposition to abound in this divine exercise; not only in appointed solemn meetings but when Christians occasionally meet together at each other's houses. But the mismanagement I have respect to is a way of performing it without almost any appearance of that reverence and solemnity with which all visible, open acts of divine worship ought to be attended. It may be two or three are in a room singing hymns of praise to God, others talking at the same time, others about their work, with little more appearance of regard to what is doing than if only singing a common song for their amusement and diversion. There is danger, if such things are continued, that a mere nothing be made of this duty to the great violation of the third commandment. Let Christians abound as much as they will in this holy, heavenly exercise in God's house and in their own houses, but let it be performed as a holy act wherein they have immediately and visibly to do with God. When any social open act of devotion or solemn worship of God is performed, God should be revered as present. As we would not have the ark of God depart from us nor provoke God to make a breach upon us, we should take heed that we handle the ark with reverence.

With respect to companies singing in the streets, going to or coming from the place of public worship, I would humbly offer my thoughts in the following particulars:

1. The rule of Christ concerning *putting new wine into old bottles* does undoubtedly take place in things of this nature,

supposing the thing in itself is good but not essential and not particularly enjoined or forbidden. For things so very new and uncommon, and of so open and public a nature, to be suddenly introduced and set up and practiced in many parts of the country without the matter being so much as first proposed to any public consideration, or giving any opportunity for the people of God to weigh the matter or to consider any reasons that might be offered to support it, is putting new wine into old bottles with a witness; as if it were with no other design than to burst them directly. Nothing else can be expected to be the consequence of this than uproar and confusion, great offense, and unhappy mischievous disputes, even among the children of God themselves. Not that what is good in itself and is new ought to be forborne till there is nobody that will like it; but it ought to be forborne till the visible church of God is so prepared for it, at least, that there is a probability it will not do more hurt than good or hinder the work of God more than promote it; as is more evident from Christ's rule and the apostles' practice. If it be brought in when the country is so unprepared that the shock and surprise, the contention and prejudice against religion it is like to occasion will do more to hinder religion than the practice is like to promote it, then the fruit is picked before it is ripe. And, indeed, such a hasty endeavor to introduce an innovation, supposing it to be good in itself, is the likeliest way to retard the effectual introduction of it. It will hinder its being extensively introduced much more than it will promote it, and so will defeat its own end. But,

2. As to the thing itself, if a considerable part of a congregation have occasion to go in company together to a

place of public worship and they should join together in singing praises to God as they go,

I confess, that after long consideration — and endeavoring to view the thing every way with the utmost diligence and impartiality I am capable of — I cannot find any valid objection against it. As to the common objection from Mat. 6:5, “And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.” It is strong against a single person singing in the streets, or in the meeting-house by himself, as offering to God personal worship. But as it is brought against a considerable company, their thus publicly worshipping God appears to me to have no weight at all; it is of no more force against a company’s thus praising God in the streets than against their praising him in the synagogues or meeting-houses; for the streets and synagogues are both put together in these words of our Savior as parallel in the case. It is evident that Christ speaks of personal and not public worship. If to sing in the streets be ostentatious, then it must be because it is a public place, and it cannot be done there without being very open; but it is no more public than the synagogue or meeting-house is when full of people. Some worship is in its nature private as that which is proper to particular persons or families or private societies and has respect to their particular concerns: but that which I now speak of is performed under no other notion than a part of God’s public worship without any relation to any private, separate society and in which every visible Christian has equal liberty to join if it be convenient for him and he has a disposition, as in the worship that is performed in the meeting-house. When persons are going to the house of public worship to serve God there with the assembly of his people they are upon no other design than that of putting public honour upon God. That is the business they go from home upon; and even in their walking the streets on this errand they appear in a public act of respect to God; and therefore, if they go in company with public praise, it is not being public when they ought to be private. It is one part of the beauty of public worship that it be *very public*; the more public it is, the more open honour it puts upon God: and especially is it beautiful in *public praise*; for the very notion of publicly praising God is to declare abroad his glory, to publish his praise, to make it known, and proclaim it aloud as is evident by innumerable expressions of Scripture. It is fit that God’s honour should not be concealed but made known in the great congregation and proclaimed before the sun and upon the housetops before kings and all nations, and that his praises should be heard to the utmost ends of the earth.

I suppose none will condemn singing God’s praises merely because it is performed in the open air; and, if it may be performed by a company in the open air, doubtless they may do it moving as well as standing still. So the children of Israel praised God when they went to mount Zion with the ark of God; and the multitude praised Christ when they entered with him into Jerusalem a little before his passion. The children of Israel were wont, from year to year, to go up to Jerusalem in companies from all parts of the land, three times in the year, when they often used to manifest the engagedness of their minds by traveling all night and manifested their joy and gladness by singing praises with great decency and beauty as they went towards God’s holy mountain; as is evident by Isa. 30:29, “Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.” And Psa. 42:4, “When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day.” Psa. 100:4, “Enter into his gates with thanksgiving, and into his courts with praise.” When God’s people are going to his house the occasion is so joyful to a Christian in a lively frame that the duty of singing praises seems to be peculiarly beautiful on such an occasion. So that if the state of the country were ripe for it, and there should be frequent occasions for a considerable part of a congregation to go together to the places of public worship and there was in other respects a proportionable appearance of fervency of devotion, it appears to me that it would be ravishingly beautiful, if such things were practiced all over the land and would have a great tendency to enliven, animate, and rejoice the souls of God’s saints and greatly to propagate vital religion. I believe the time is coming when the world will be full of such things.

3. It seems to me to be requisite that there should be the consent of the governing part of the worshipping societies to which persons have joined themselves,

and of which they own themselves a part, in order to the introduction of things in public worship so new and uncommon and not essential, nor particularly commanded, into the places where those worshipping societies belong. The peace and union of such societies seems to require it. They have voluntarily united themselves to these worshipping societies to the end that they might be one in the affairs of God's public worship, and have obliged themselves in covenant to act as brethren, mutual assistants, and members of one body in those affairs. All are hereby naturally and necessarily led to be concerned with one another in matters of religion and God's worship; and this is a part of the public worship that must be performed from time to time in the view of the whole, being performed at a time when they are meeting together for mutual assistance in worship, and therefore that which all must unavoidably be in some measure concerned in, at least so as to show their approbation and consent or open dislike and separation from them in it. Hence charity and a regard to the union and peace of such societies seems to require a consent of the governing part in order to the introducing anything of this nature. Certainly if we are of the spirit of the apostle Paul, and have his discretion, we shall not set up any practice without it. He, for the sake of peace, conformed in things wherein he was not particularly forbidden, to the Jews when among them; and so, when among those that were without the law, he conformed to them wherein he might. — To be sure, those go much beyond proper limits who, coming from abroad, do immediately of their own heads in a strange place, set up such a new and uncommon practice among a people.

In introducing anything of this nature among a people, their minister especially ought to be consulted and his voice taken, as long as he is owned for their minister. Ministers are pastors of worshipping societies and their heads and guides in the affairs of public worship. They are called in Scripture, "those that rule over them;" and their people are commanded "to obey them, because they watch for their souls, as those that must give account." If it belongs to these shepherds and rulers to direct and guide the flock in anything at all, it belongs to them so to do in the circumstantial of their public worship. — Thus I have taken particular notice of many of those things that have appeared to me to be amiss in the management of our religious concerns relating to the present revival of religion and have taken liberty freely to express my thoughts upon them. Upon the whole it appears manifest to me that things have as yet never been set a-going in their right channel; if they had, and means had been blessed in proportion as they have been now, this work would have so prevailed, as before this time to have carried all before it and have triumphed over New England as its conquest.

The devil, in driving things to these extremes, besides the present hindrance of the work of God, has, I believe, had in view a twofold mischief in the issue of things; one, with respect to those that are cold in religion, to carry things to such an extreme in order that people in general having their eyes opened by the great excess might be tempted entirely to reject the whole work as being all nothing but delusion and distraction. And another, with respect to those of God's children who have been very warm and zealous out of the way, to sink them down in unbelief and darkness. The time is coming, I doubt now, when the greater part of them will be convinced of their errors; and then probably the devil will take advantage to lead them into a dreadful wilderness to puzzle and confound them about their own experiences and the experiences of others; and to make them to doubt of many things that they ought not and even to tempt them with atheistical thoughts. I believe, if all true Christians over the land should now at once have their eyes opened fully to see all their errors, it would seem for the present to damp religion. The dark thoughts that it would at first occasion and the inward doubts, difficulties and conflicts that would rise in their souls would deaden their lively affections and joys and would cause an appearance of a present decay of religion. But yet it would do God's saints great good in their latter end; it would fit them for more spiritual and excellent experiences, more humble and heavenly love and unmixed joys, and would greatly tend to a more powerful, extensive, and durable prevalence of vital piety. I do not know but we shall be in

danger, after our eyes are fully opened to see our errors, to go to contrary extremes. The devil has driven the *pendulum* far beyond its proper point of rest; and when he has carried it to the utmost length that he can and it begins by its own weight to swing back he probably will set in and drive it with the utmost fury the other way; and so give us no rest; and if possible prevent our settling in a proper medium. What a poor, blind, weak, and miserable creature is man at his best estate! We are like poor helpless sheep; the devil is too subtle for us. What is our strength! What is our wisdom! How ready are we to go astray! How easily are we drawn aside into innumerable snares while in the mean time we are bold and confident and doubt not but we are right and safe! We are foolish sheep in the midst of subtle serpents and cruel wolves and do not know it. Oh how unfit are we to be left to ourselves! And how much do we stand in need of the wisdom, the power, the condescension, patience, forgiveness, and gentleness of our good Shepherd!

Part V Showing Positively, What Ought To Be Done To Promote This Work

In considering means and methods for promoting this glorious work of God, I have already observed, in some instances, wherein there has been needless objecting and complaining; and have also taken notice of many things amiss that ought to be amended. I now proceed to show positively what ought to be done or what courses (according to my humble opinion) ought to be taken to promote this work. The obligations that all are under, with one consent, to do their utmost, and the great danger of neglecting it were observed before. — I hope that some, upon reading what was said under that head, will be ready to say, What shall we do? To such readers I would now offer my thoughts in answer to such an inquiry.

Section I We should endeavor to remove stumbling-blocks.

That which I think we ought to set ourselves about, in the first place, is to remove stumbling-blocks. When God is revealed as about to come gloriously to set up his kingdom in the world, this is proclaimed, “Prepare ye the way of the Lord, make straight in the desert a high-way for our God,” Isa. 40:3. And again, Isa. 57:14, “Cast ye up, cast ye up; prepare the way; take up the stumbling-block out of the way of my people.” And, Isa. 62:10, “Go through, go through the gates; prepare you the way of the people; cast up, cast up the highway; gather out the stones.”

And, in order to this, there must be a great deal done at confessing of faults on both sides. For undoubtedly many and great are the faults that have been committed in the jangling and confusions and mixtures of light and darkness that have been of late. There is hardly any duty more contrary to our corrupt dispositions and mortifying to the pride of man, but it must be done. Repentance of faults is, in a peculiar manner, a proper duty when the kingdom of heaven is at hand or when we especially expect or desire that it should come; as appears by John the Baptist’s preaching. And if God does now loudly call upon us to repent, then he also calls upon us to make proper manifestations of our repentance. I am persuaded that those who have openly opposed this work, or have from time to time spoken lightly of it, cannot be excused in the sight of God without openly confessing their fault therein; especially ministers. If they have any way, either directly or indirectly, opposed the work or have so behaved in their public performances or private conversation as to prejudice the minds of their people against the work; if hereafter they shall be convinced of the goodness and divinity of what they have opposed, they ought by no means to palliate the matter or excuse themselves, and pretend that they always thought so and that it was only such and such imprudences that they objected against. But they ought openly to declare their

conviction and condemn themselves for what they have done; for it is Christ that they have spoken against, in speaking lightly of and prejudicing others against this work; yea, it is the Holy Ghost. And though they have done it ignorantly and in unbelief, yet when they find out who it is that they have opposed, undoubtedly God will hold them bound publicly to confess it.

And on the other side, if those who have been zealous to promote the work have in any of the fore-mentioned instances openly gone much out of the way and done that which is contrary to Christian rules, whereby they have openly injured others or greatly violated good order and so done that which has wounded religion, they must publicly confess it and humble themselves; as they would gather out the stones, and prepare the way of God's people. They who have laid great stumbling-blocks in others' way, by their *open transgression*, are bound to remove them by their *open repentance*.

Some probably will be ready to object against this, that the opposers will take advantage by this to behave themselves insolently and to insult both them and religion. And indeed, to the shame of some, they have taken advantage by such things; as of the good spirit that Mr. Whitefield showed in his retractions and some others. But if there are some embittered enemies of religion that stand ready to improve everything to its disadvantage, yet that ought not to hinder doing an enjoined Christian duty; though it be in the manifestation of humility and repentance after a fault openly committed. To stand it out in a visible impenitence of a real fault to avoid such an inconvenience is to do evil in order to prevent evil. Besides, the danger of evil consequence is much greater on the other side: to commit sin and then stand in it is what will give the enemy the greatest advantage. For Christians to act like Christians, in openly humbling themselves when they have openly offended, in the end brings the greatest honour to Christ and religion; and in this way are persons most likely to have God appear for them.

Again, at such a day as this, God especially calls his people to the exercise of extraordinary meekness and mutual forbearance. Christ appears as it were coming in his kingdom, which calls for great moderation in our behavior towards all men; Phil. 4:5, "Let your moderation be known unto all men: The Lord is at hand." The awe of the Divine Majesty that appears present or approaching should dispose us to it and deter us from the contrary. For us to be judging one another and behaving with fierceness and bitterness one towards another when he who is the searcher of all hearts, to whom we must all give an account, appears so remarkably present is exceeding unsuitable. Our business at such a time should be at home, searching and condemning ourselves, and taking heed to our own behavior. If there be glorious prosperity to the church of God approaching, those that are the most meek will have the largest share in it. For, when Christ "rides forth in his glory and his majesty," it is "because of truth, meekness, and righteousness," Psa. 45:3, 4. And when God remarkably "arises to execute judgment," it is "to save all the meek of the earth," Psa. 76:9. And it is "the meek" that "shall increase their joy in the Lord," Isa. 29:19. And, when the time comes that God will give this lower world into the hands of his saints, it is "the meek that shall inherit the earth." Psa. 37:11, and Mat. 5:9, "But with the froward, God will show himself unsavoury."

Those therefore that have been zealous for this work, and have greatly erred and been injurious with their zeal, ought not to be treated with bitterness. There is abundant reason to think that most of them are the dear children of God for whom Christ died; and therefore that they will see their error. As to those things wherein we see them to be in an error, we have reason to say of them as the apostle, Phil. 3:15, "If any are otherwise minded, God shall reveal this unto them." Their errors should not be made use of to excite indignation towards them but should influence all who hope we are the children of God to humble ourselves, and become more entirely dependent on the Lord Jesus Christ when we see those who are God's own people so ready to go astray. And those ministers who have been judged and injuriously dealt with will do the part of Christ's disciples not to judge and revile again but to receive such injuries with meekness and forbearance and making a good improvement of them, more strictly examining their hearts and ways, and committing themselves to God. This will be the way to have God vindicate them in his providence if they belong to him. We have not yet seen the end of things; nor do we know who will be most vindicated and honored of God in the issue. Ecc. 7:8. "Better is the end of a thing, than the

beginning thereof; and the patient in spirit is better than the proud in spirit.” — Contrary to this mutual meekness is each party’s stigmatizing one another with odious names, as is done in many parts of New England; which tends greatly to widen and perpetuate the breach. Such distinguishing names of reproach do as it were divide us into two armies, separated and drawn up in battle-array; which greatly hinders the work of God.

And as such an extraordinary time as this does especially require of us the exercise of great forbearance one towards another; so there is peculiarly requisite in God’s people the exercise of great patience in waiting on God under any special difficulties and disadvantages they may be under as to the means of grace. The beginning of a revival of religion will naturally and necessarily be attended with a great many difficulties of this nature; many parts of the reviving church will, for a while, be under great disadvantages by reason of what remains of the old disease, of a general corruption of the visible church. We cannot expect that, after a long time of degeneracy and depravity in the state of things in the church, all should come to rights at once. It must be a work of time. And for God’s people to be over-hasty and violent in such a case, being resolved to have everything rectified at once or else forcibly to deliver themselves by breaches and separations, is the way to hinder things coming to rights as they otherwise would. It is the way to keep them back and to break all in pieces. Indeed the difficulty may be so intolerable as to allow of no delay, and God’s people cannot continue in the state wherein they were without violations of God’s absolute commands: but otherwise, though the difficulty may be very great, another course should be taken. God’s people should have recourse directly to the throne of grace, to represent their difficulties before the great Shepherd of the sheep, who has the care of all the affairs of his church; and, when they have done, they should wait patiently upon him. If they do so, they may expect that in his time he will appear for their deliverance: but if, instead of that, they are impatient and take the work into their own hands, they will betray their want of faith, will dishonor God, and have reason to fear that he will leave them to manage their affairs for themselves as well as they can. If they had waited on Christ patiently, continuing still instant in prayer, they might have had him appearing for them, much more effectually to deliver them. *He that believeth shall not make haste.* And it is for those that are found patiently waiting on the Lord under difficulties that he will especially appear when he comes to do great things for his church; as is evident by Isa. 30:18, Isa. 40 at the latter end, and Isa. 49:23 and Psa. 37:9, and many other places.

I have somewhere, not long since, met with an exposition of those words of the spouse, several times repeated in the book of Song, *I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, till he please.* It was the only satisfying exposition that ever I met with and was to this purpose, *viz.* That when the church of God is under great difficulties and in distress, and Christ does not appear for her help but seems to neglect her as though he were asleep, God’s people, or the daughters of Jerusalem in such a case, should not show a hasty spirit and, not having patience to wait for Christ to awake for their help till his time comes, take indirect courses for their own deliverance and use violent means for their escape before Christ appears to open the door for them; and so, as it were, *stir up and awake Christ* before his time. When the church is in distress and God seems not to appear for her in his providence he is very often represented in the Scripture as being asleep; as Christ was asleep in the ship when the disciples were tossed by the storm and the ship covered with waves. And God’s appearing for his people’s help is represented as his awaking out of sleep, Psa. 7:6; 35:23; 44:23; Psa. 59:4; 73:20. Christ has an appointed time for his thus awaking out of sleep; and his people ought to wait upon him, and not, in an impatient fit, stir him up before his time. It is worthy to be observed how strict this charge is given to the daughters of Jerusalem. It is repeated three times over in the book of Canticles, Song 2:7; 3:5; 8:4. In the 2nd chapter and six first verses are represented the support Christ gives his church while she is in a suffering state, *as the lily among thorns.* In the 7th verse is represented her patience in waiting for Christ to appear for her deliverance when she charges the daughters of *Jerusalem* not to stir up nor awake her love till he please, *by the roes, and the hinds of the field;* which are creatures of a gentle, harmless nature. They are not beasts of prey, do not devour one another, do not fight with their enemies, but flee from them; and are of a

pleasant loving nature, Pro. 5:19. In the next verse (Song 2:8), we see the church's success, in this way of waiting under sufferings, with meekness and patience; Christ soon awakes, speedily appears, and swiftly comes; "The voice of my beloved! Behold, he cometh, leaping upon the mountains, skipping upon the hills!"

Part V

Section II What must be done more directly to advance this work.

What has been mentioned hitherto has relation to the behavior we are obliged to as we would prevent the hindrances of the work; but, besides these, there are things that must be done more directly to advance it. And here it concerns every one, in the first place, to look into his own heart and see to it that he be a partaker of the benefits of the work himself and that it be prompted in his own soul. Now is a most glorious opportunity for the good of souls. It is manifestly with respect to a time of great revival of religion in the world that we have that gracious, earnest, and moving invitation proclaimed in the 55th of Isaiah (Isa. 55:1), "Ho, every one that thirsteth," etc. as is evident by the foregoing chapter and what follows in the close of this. In Isa. 55:6, it is said, "Seek ye the Lord while he may be found, call upon him while he is near." And it is with special reference to such a time that Christ proclaims as he does, Rev. 21:6, "I will give unto him that is athirst, of the fountain of the water of life freely." And Rev. 22:17, "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come: and whosoever will, let him take the water of life freely." And it seems to be with reference to such a time, which is typified by the *feast of tabernacles*, that Jesus, at that feast, stood and cried as we have an account, John 7:37, 38, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, out of his belly shall flow rivers of living water." And it is with special reference to God's freeness and readiness to bestow grace at such a time that it is said in Isa. 60:11 of the spiritual Jerusalem, "Thy gates shall be open continually, they shall not be shut day nor night."

And though I judge not those who have opposed this work and would not have others judge them, yet, if any such shall happen to read this treatise, I would take the liberty to entreat them to leave off troubling themselves so much about others and to look into their own souls and see to it that they are the subjects of a true, saving work of the Spirit of God. — If they have reason to think they never have been or if it be but a very doubtful hope that they have, then how can they have any heart to be fiercely engaged about the mistakes and the supposed false hopes of others? And I would now beseech those who have hitherto been somewhat inclining to Arminian principles, seriously to weigh the matter with respect to this work and consider whether, if the Scriptures are the Word of God, the work that has been described in the first part of this treatise must not be as to the substance of it the work of God and the flourishing of that religion which is taught by Christ and his apostles. Can any good medium be found where a man can rest with any stability between owning this work and being a deist? If indeed this be the work of God, does it not entirely overthrow their scheme of religion; and does it not infinitely concern them, as they would be partakers of eternal salvation, to relinquish their scheme? Now is a good time for Arminians to change their principles. I would now, as one of the friends of this work, humbly invite them to come and join with us and be on our side; and, if I had the authority of Moses, I would say to them as he did to Hobab, Num. 10:29, "We are journeying unto the place, of which the Lord said, I will give it you; come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

As the benefit and advantage of the good improvement of such a season is very great, so the danger of neglecting and misimproving it is proportionably great. It is abundantly evident by the Scripture that as a time of great outpouring of the Spirit is a time of great favor to those who are partakers of the blessing, so

it is always a time of remarkable vengeance to others. So in Isa. 61:2 what is called the *acceptable year of the Lord* is also called *the day of vengeance of our God*. So it was amongst the Jews in the apostles' days. The apostle in 2 Cor. 6:2 says of that time that it was *the accepted time and day of salvation*; and Christ says of the same time, Luke 21:22, "These are the days of vengeance." While the blessings of the kingdom of heaven were given to some, there was an *axe laid at the root of the trees, that those that did not bear fruit, might be hewn down, and cast into the fire*, Mat. 3:9-11. Then was glorified both the goodness and severity of God in a remarkable manner, Rom. 11:22. The harvest and the vintage go together: at the same time that the earth is reaped, and God's elect are gathered into his garner, "the angel that has power over fire, thrusts in his sickle, and gathers the cluster of the vine of the earth, and casts it into the great wine-press of the wrath of God," Rev. 14. So it is foretold, in reference to the beginning of the glorious times of the Christian church, that as "the hand of the Lord is known towards his servants, so shall his indignation be towards his enemies," Isa. 66:14. So when that glorious morning shall appear wherein "the Sun of righteousness shall arise to the elect with healing in his wings, the day shall burn as an oven to the wicked," Mal. 4:1-3. There is no time like it for the increase of guilt and treasuring up wrath and desperate hardening of the heart if men stand it out; which is the most awful judgment and fruit of divine wrath that can be inflicted on any mortal. So that a time of great grace, and the fruits of divine mercy, is evermore also a time of divine vengeance on those that neglect and misimprove such a season.

The state of the present revival of religion has an awful aspect upon those that are advanced in years. The work has been chiefly amongst the young; and comparatively but few others have been made partakers of it. And indeed it has commonly been so when God has begun any great work for the revival of his church; he has taken the young people and has cast off the old and stiff-necked generation. There was a remarkable outpouring of the Spirit of God on the children of Israel in the wilderness but chiefly on the younger generation, *their little ones, that they said should be a prey*, the generation that entered into Canaan with Joshua. That generation seems to have been the most excellent that ever was in the church of Israel. There is no generation of which there is so much good and so little evil spoken in Scripture as might be shown. In that generation, such as were under twenty years when they went out of Egypt was that *kindness of youth and love of espousals* spoken of, Jer. 2:2, 3. But the old generation were passed by; they remained obstinate and stiff-necked, were always murmuring, and would not be convinced by all God's wondrous works that they beheld. God by his awful judgments executed in the wilderness, and the affliction which the people suffered there, convinced and humbled the younger generation and fitted them for great mercy; as is evident by Deu. 2:16, but he destroyed the old generation. "He swore in his wrath that they should not enter into his rest, and their carcasses fell in the wilderness." When it was a time of great mercy and of God's Spirit on their children it was remarkably a day of vengeance unto them; as appears by the 90th Psalm. Let the old generation in this land take warning from hence, and take heed that they do not refuse to be convinced by all God's wonders that he works before their eyes, and that they do not continue forever objecting, murmuring, and cavilling against the work of God lest, while he is bringing their children into a land flowing with milk and honey, he should swear in his wrath concerning them that their carcasses shall fall in the wilderness.

So when God had a design of great mercy to the Jews in bringing them out of the Babylonish captivity and returning them to their own land, there was a blessed outpouring of the Spirit upon them in Babylon to bring them to deep conviction and repentance and to cry earnestly to God for mercy; which is often spoken of by the prophets. But it was not upon the old generation that were carried captive. The captivity continued just long enough for that perverse generation to waste away and die in their captivity, at least those of them that were adult persons when carried captive. The heads of families were exceeding obstinate and would not hearken to the earnest repeated warnings of the prophet Jeremiah; but he had greater success among the young people; as appears by Jer. 6:10, 11, "To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of

the young men together: for even the husband with the wife (*i.e.* the heads of families, and parents of these children) shall be taken, the aged, with him that is full of days.” Blessed be God! There are some of the elder people that have been made partakers of this work. And those that are most awakened by these warnings of God’s Word and the awful frowns of his providence will be most likely to be made partakers hereafter. It infinitely concerns them to take heed to themselves that they may be partakers of it; for how dreadful will it be to go to hell after having spent so many years in doing nothing but treasuring up wrath!

But above all others does it concern us who are ministers to see to it that we have experience of the saving operations of the same Spirit that is now poured out on the land. How sorrowful and melancholy is the case when it is otherwise! For one to stand at the head of a congregation of God’s people as representing Christ and speaking in his stead; and to act the part of a shepherd and guide to a people in such a state of things when many are under great awakenings, many are converted, and many of God’s saints are filled with divine light, love, and joy: to undertake to instruct and lead them all under these various circumstances; to be put to it continually to play the hypocrite and force the airs of a saint in preaching; and from time to time in private conversation, and particular dealing with souls, to undertake to judge of their circumstances: to try to talk with persons of experience as if he knew how to converse with them and had experience as well as they; to make others believe that he rejoices when others are converted; and to force a pleased and joyful countenance and manner of speech when there is nothing in the heart: what sorrowful work is here! Oh how miserable must such a person feel! What a wretched bondage and slavery is this! What pains and how much art must such a minister use to conceal himself! And how weak are his hands! What infinite provocation of the most high God and displeasure of his Lord and Master he incurs by continuing a secret enemy to him in his heart in such circumstances! I think there is a great deal of reason from the Scripture to conclude that no sort of men in the world will be so low in hell as ungodly ministers. Every thing spoken of in Scripture as that which aggravates guilt and heightens divine wrath meets in them. And what great disadvantages are unconverted ministers under to oppose any irregularities, imprudences, or intemperate zeal which they may see in those who are the children of God when they are conscious to themselves that they have no zeal at all! If enthusiasm and wildness comes in like a flood, what poor, weak instruments are such ministers to withstand it! With what courage can they open their mouths when they look inward and consider how it is with them!

We who are ministers not only have need of some true experience of the saving influence of the Spirit of God upon our heart, but we need a double portion at such a time as this. We need to be as full of light as a glass that is held out in the sun; and, with respect to love and zeal, we need to be like the angels who are a flame of fire. The state of the times extremely requires a fullness of the divine spirit in ministers, and we ought to give ourselves no rest till we have obtained it. And in order to this, I should think ministers, above all persons, ought to be much in prayer and fasting both in secret and one with another. It seems to me that it would become the circumstances of the present day if ministers in a neighborhood would often meet together and spend days in fasting and fervent prayer among themselves, earnestly seeking extraordinary supplies of divine grace from heaven. And how desirable that, on their occasional visits one to another, instead of spending away their time in sitting and smoking, in diverting or worldly, unprofitable conversation — telling news, and making their remarks on this and the other trifling subject — they would spend their time in praying together, singing praises, and religious conference. How much do many of the common people shame many of us who are in the work of the ministry in these respects! Surely we do not behave ourselves so much like Christian ministers and the disciples and ambassadors of Christ as we ought to do. And, while we condemn zealous persons for censuring ministers at this day, it ought not to be without deep reflections upon and great condemnation of ourselves; for indeed we do very much to provoke the censoriousness and lay a great temptation before others to the sin of judging. And if we can prove that those who are guilty of it transgress the scripture-rule, our indignation should be chiefly against ourselves.

Ministers, at this day in a special manner, should act as fellow-helpers in their great work. It should be seen that they are animated and engaged, that they exert themselves with one heart and soul and with united strength to promote the present glorious revival of religion; and to that end should often meet together and act in concert. And if it were a common thing in the country for ministers to join in public exercises and second one another in their preaching, I believe it would be of great service. I mean that ministers having consulted one another as to their subjects before they go to the house of God, should there (two or three of them) in short discourses earnestly enforce each other's warnings and counsels. Such appearance of united zeal in ministers would have a great tendency to awaken attention and to impress and animate the hearers; as has been found by experience in some parts of the country. — Ministers should carefully avoid weakening one another's hands: and therefore everything should be avoided by which their interest with their people might be diminished or their union with them broken. Therefore, if ministers have not forfeited their acceptance in that character in the visible church by their doctrine or behavior, their brethren in the ministry ought studiously to endeavor to heighten the esteem and affection of their people towards them that they may have no temptation to repent their admitting other ministers to preach in their pulpits.

Two things exceeding needful in ministers, as they would do any great matters to advance the kingdom of Christ, are *zeal* and *resolution*. Their influence and power to bring to pass great effects is greater than can well be imagined. A man of but an ordinary capacity will do more with them than one of ten times the parts and learning without them. More may be done with them in a few days, or at least weeks, than can be done without them in many years. Those who are possessed of these qualities commonly carry the day in almost all affairs. Most of the great things that have been done in the world, the great revolutions that have been accomplished in the kingdoms and empires of the earth, have been chiefly owing to them. The very appearance of a thoroughly engaged spirit, together with a fearless courage and unyielding resolution, in any person that has undertaken the managing of any affair amongst mankind goes a great way towards accomplishing the effect aimed at. It is evident that the appearance of these in Alexander did three times as much towards conquering the world as all the blows that he struck. And how much were the great things that Oliver Cromwell did owing to these! And the great things that Mr. Whitefield has done, everywhere, as he has run through the British dominions (so far as they are owing to means), are very much owing to the appearance of these things which he is eminently possessed of. When the people see these in a person, to a great degree, it awes them and has a commanding influence upon their minds. It seems to them that they must yield; they naturally fall before them without standing to contest or dispute the matter. They are conquered as it were by surprise. But while we are cold and heartless and only go on in a dull manner, in an old formal round, we shall never do any great matters. Our attempts, with the appearance of such coldness and irresolution, will not so much as make persons think of yielding. They will hardly be sufficient to put it into their minds; and if it be put into their minds, the appearance of such indifference and cowardice does as it were call for and provoke opposition. — Our misery is want of zeal and courage; for not only through want of them does all fail that we seem to attempt, but it prevents our attempting anything very remarkable for the kingdom of Christ. Hence oftentimes, when anything very considerable is proposed to be done for the advancement of religion or the public good, many difficulties are in the way and a great many objections are started, and it may be it is put off from one to another; but nobody does anything. And after this manner good designs or proposals have often failed and have sunk as soon as proposed. Whereas, if we had but Mr. Whitefield's zeal and courage, what could not we do with such a blessing as we might expect!

Zeal and courage will do much in persons of but an ordinary capacity; but especially would they do great things if joined with great abilities. If some great men who have appeared in our nation had been as eminent in divinity as they were in philosophy and had engaged in the Christian cause with as much zeal and fervor as some others have done and with a proportional blessing of heaven, they would have conquered all Christendom and turned the world upside down. We have many ministers in the land that do not want abilities, they are persons of bright parts and learning. They should consider how much is

expected and will be required of them by their Lord and Master, how much they might do for Christ, and what great honour and glorious a reward they might receive if they had in their hearts a heavenly warmth and divine heat proportionable to their light.

With respect to candidates for the ministry, I will not undertake particularly to determine what kind of examination or trial they should pass under in order to their admission to that sacred work. But I think this is evident from the Scripture that another sort of trial with regard to their virtue and piety is requisite than is required in order to persons being admitted into the visible church. The apostle directs, *that hands be laid suddenly on no man*; but that they should *first be tried*, before they are admitted to the work of the ministry; but it is evident that persons were suddenly admitted by baptism into the visible church on professions of their faith in Christ and without such caution or strictness in their probation. And it seems to me those would act very unadvisedly that should enter on that great and sacred work before they had comfortable satisfaction concerning themselves that they have had a saving work of God on their souls.

And though it may be thought that I go out of my proper sphere to intermeddle in the affairs of the colleges; yet I will take the liberty of an Englishman that speaks his mind freely concerning public affairs, and the liberty of a minister of Christ (who doubtless may speak his mind as freely about things that concern the kingdom of his Lord and Master) to give my opinion, in some things, with respect to those societies. The original and main design of which is to train up persons and fit them for the work of the ministry. And I would say in general that it appears to me care should be taken, some way or other, that those societies should be so regulated that they should, in fact, be nurseries of piety. Otherwise they are fundamentally ruined and undone as to their main design and most essential end. They ought to be so constituted that vice and idleness should have no living there. They are intolerable in societies whose main design is to train up youth in Christian knowledge and eminent piety to fit them to be pastors of the flock of the blessed Jesus. I have heretofore had some acquaintance with the affairs of a college and experience of what belonged to its tuition and government; and I cannot but think that it is practicable enough so to constitute such societies that there should be no residing there without being virtuous, serious, and diligent. It seems to me a reproach to the land that ever it should be so with our colleges that, instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals. It is perfectly intolerable and anything should be done rather than it should be so. If we pretend to have any colleges at all, under any notion of training up youth for the ministry, there should be some way found out that should certainly prevent its being thus. To have societies for bringing persons up to be ambassadors of Jesus Christ and to lead souls to heaven and to have them places of so much infection is the greatest nonsense and absurdity imaginable.

And as thorough and effectual care should be taken that vice and idleness be not tolerated in these societies, so certainly their design requires that extraordinary means should be used in them for training up the students in vital religion and experimental and practical godliness; so that they should be holy societies, the very place should be as it were sacred. They should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning. There ought to be as much and more care thoroughly to educate them in religion and lead them to true and eminent holiness. If the main design of these nurseries is to bring up persons to teach Christ, then it is of the greatest importance that there should be care and pains taken to bring those who are there educated to the knowledge of Christ. It has been common in our public prayers to call these societies *the schools of the prophets*; and if they are schools to train up young men to be prophets, certainly there ought to be extraordinary care taken to train them up to be Christians. — And I cannot see why it is not on all accounts fit and convenient for the governors and instructors of the colleges particularly, singly and frequently to converse with the students about the state of their souls; as is the practice of the Rev. Dr. Doddridge, one of the most noted of the present dissenting ministers in England, who keeps an academy at Northampton, as he himself informs the Rev. Mr. Wadsworth of Hartford in Connecticut in a letter

dated at Northampton, March 6th, 1741. The original of which letter I have seen and have by me an extract of it sent me by Mr. Wadsworth; which is as follows:

“Through the divine goodness, I have every year the pleasure to see some plants taken out of my nursery and set in neighbouring congregations; where they generally settle with an unanimous consent, and that to a very remarkable degree, in some very large and once divided congregations. A circumstance in which I own and adore the hand of a wise and gracious God; and cannot but look upon it as a token for good. I have at present a greater proportion of pious and ingenious youth under my care that I ever before had: so that I hope the church may reasonably expect some considerable relief from hence, if God spare their lives a few years, and continue to them those gracious assistances which he has hitherto mercifully imparted. — I will not, *Sir*, trouble you at present with a large account of my method of academical education: only would observe, that I think it of vast importance to instruct them carefully in the Scriptures; and not only endeavor to establish them in the great truths of Christianity, but to labor to promote their practical influence on their hearts. For which purpose, I frequently converse with each of them alone, and conclude the conversation with prayer. This does indeed take up a great deal of time; but I bless God, it is amply repaired in the pleasure I have in seeing my labor is not in vain in the Lord.”

There are some who are not ministers, nor are concerned immediately in those things that appertain to their office or in the education of persons for it, who are under great advantage to promote such a glorious work as this. Some laymen, though it be not their business publicly to exhort and teach, are in some respects under greater advantage to encourage and forward this work than ministers; as particularly great men or those who are high in honour and influence. How much might such do to encourage religion and open the way for it to have free course and bear down opposition if they were but inclined! There is commonly a certain unhappy shyness in great men with respect to religion, as though they were ashamed of it or at least ashamed to do much at it; whereby they dishonor and doubtless greatly provoke the King of kings and very much wound religion among the common people. They are careful of their honour and seem to be afraid of appearing openly forward and zealous in religion, as though it were what would debase their character and expose them to contempt. — But, in this day of bringing up the ark, they ought to be like *David*, that great king of Israel, who *made himself vile* before the ark; and as he was the highest in honour and dignity among God’s people, so he thought it became him to appear foremost in the zeal and activity manifested on that occasion; thereby animating and encouraging the whole congregation to praise the Lord, and rejoice before him with all their might. And though it diminished him in the eyes of scoffing Michal, yet it did not at all abate the honour and esteem of the congregation of Israel but advanced it; as appears by 2 Sam. 6:22.

Rich men have a talent in their hands, in the disposal and improvement of which they might very much promote such a work as this if they were so disposed. They are far beyond others in advantages to do good and lay up for themselves treasures in heaven. What a thousand pities it is that, for want of a heart, they commonly have no share at all there, but heaven is peopled mostly with the poor of this world! One would think that our rich men who call themselves Christians might devise some notable things to do with their money to advance the kingdom of their professed Redeemer and the prosperity of the souls of men at this time of such extraordinary advantage for it. It seems to me that in this age most of us have but very narrow penurious notions of Christianity as it respects our use and disposal of our temporal goods. The primitive Christians had not such notions. They were trained up by the apostles in another way. — God has greatly distinguished some of the inhabitants of New England from others in the abundance he has given them of the good things of his life. If they could now be persuaded to lay out some considerable part of that which God has given them for his honour and lay it up in heaven instead of spending it for their own honour or laying it up for their posterity, they would not repent of it afterwards. How liberally did the heads of the tribes contribute to their wealth at the setting up the tabernacle though it was in a barren wilderness! These are the days of erecting the tabernacle of God amongst us. We have a particular account how the goldsmiths and the merchants helped to rebuild the wall of Jerusalem (Neh. 3:32). The

days are coming, and I believe not very far off, when the sons of “Zion shall come from far, bringing their silver and their gold with them, unto the name of the Lord their God, and to the holy One of Israel;” when the merchants of the earth shall trade for Christ more than for themselves, and “their merchandise and hire shall be holiness to the Lord, and shall not be treasured or laid up for posterity, but shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing;” when “the ships of *Tarshish* shall bring *the wealth of the distant parts of the earth* to the place of God’s sanctuary, and to make the place of his feet glorious; and the abundance of the sea shall be converted to the use of God’s church, and she shall suck the milk of the Gentiles, and suck the breasts of kings.” The days are coming when the great and the rich men of the word “shall bring their honour and glory into the church,” and shall, as it were, strip themselves in order to spread their garments under Christ’s feet as he enters triumphantly into Jerusalem; and when those that will not do so shall have no glory and their silver and gold shall be cankered and their garments moth-eaten. For the saints shall then inherit the earth, and they shall reign on it; and those that honour God he will honour, and those that despise him shall be lightly esteemed. — If some of our rich men would give one quarter of their estates to promote this work, they would act a little as if they were designed for the kingdom of heaven and as rich men will act by and by who shall be partakers of the spiritual wealth and glories of that kingdom.

Great things might be done for the advancement of the kingdom of Christ at this day by those who have ability by establishing *funds* for the support and propagation of religion; by supporting some who are eminently qualified with gifts and grace in *preaching the gospel* in certain parts of the country which are more destitute of the means of grace; by searching out children of promising abilities, and their hearts full of love to Christ, but of poor families (as doubtless there are such now in the land), and *bringing them up for the ministry*; and by *distributing books* that are remarkably fitted to promote vital religion and have a great tendency to advance this work. — Or if they would only bear the trouble and expense of sending such books into various parts of the land to be *sold*, it might be an occasion that ten times so many of those books should be bought as otherwise would be — by establishing and supporting *schools* in poor towns and villages; which might be done on such a foundation as not only to bring up children in common learning but also might very much tend to their conviction and conversion and being trained up in vital piety. Doubtless something might be done this way in old towns and more populous places that might have a great tendency to the flourishing of religion in the rising generation.

Part V

Section III Of some particulars that concern all in general.

And here, the first thing I shall mention is *fasting and prayer*. It seems to me that the circumstances of the present work loudly call upon God’s people to abound in this; whether they consider their own experience or the riches of God’s grace. God has lately given them an experience of the worth of his presence and of the blessed fruits of the effusions of his Spirit to excite them to pray for the continuance, increase, and greater extent of such blessings; and they have great encouragement to pray for the out-pouring of his Spirit and the carrying on of his work by the great manifestations he has lately made of the freeness and riches of his grace. There is much in what we have seen of the glorious works of God’s power and grace to put us in mind of the yet greater things of this nature that he has spoken of in his Word and to excite our longings and our hopes of their approach. Beside, we should consider the great opposition that Satan makes against this work, the many difficulties with which it is clogged, and the distressing circumstances that some parts of God’s church in this land are under at this day on one account and another.

So is God’s will, through his wonderful grace, that the prayers of his saints should be one great and principal means of carrying on the designs of Christ’s kingdom in the world. When God has something

very great to accomplish for his church it is his will that there should precede it the extraordinary prayers of his people; as is manifest by Eze. 36:37, "I will yet, for this, be inquired of by the house of Israel, to do it for them:" (see the context). And it is revealed that when God is about to accomplish great things for his church, he will begin by remarkably pouring out of the spirit of grace and supplication, Zec. 12:10. If we are not to expect that the devil should go out of a particular person under a bodily possession without extraordinary prayer *or prayer and fasting*, how much less should we expect to have him cast out the land and the world without it!

I am sensible that somewhat considerable has been done in duties of this nature in some places, but I do not think so much as God in the present dispensations of his providence calls for. I should think the people of God in this land, at such a time as this is, would be in the way of their duty while doing three times as much at fasting and prayer as they do; not only, nor principally, for the pouring out of the Spirit on those places to which they belong; but that God would appear for his church and, in mercy to miserable men, carry on his work in the land and in the world and fulfill the things he has spoken of in his Word that his church has been so long wishing and hoping and waiting for. "They that make mention of the Lord" at this day ought not to "keep silence" and should "give God no rest till he establish and till he make Jerusalem a praise in the earth;" agreeable to Isa. 62:6, 7. Before the first great out-pouring of the Spirit of God on the Christian church which began at Jerusalem the disciples gave themselves to incessant prayer, Acts 1:13, 14. There is a time spoken of wherein God will remarkably and wonderfully appear for the deliverance of his church from all her enemies and when he will *avenge his own elect*: and Christ reveals that this will be in answer to their incessant prayers or "crying day and night," Luke 18:7. In Israel *the day of atonement*, which was their great day of fasting and prayer, preceded and made way for the glorious and joyful *feast of tabernacles*. When Christ is mystically born into the world to rule over all nations it is represented in the 12th chap. of Revelation (Rev. 12:1-2) as being in consequence of the church's "crying and travailing in birth and being pained to be delivered." One thing here intended doubtless is her crying and agonizing in prayer.

God seems at this very time to be waiting for this from us. When he is about to bestow some great blessing on his church it is often his manner, in the first place, so to order things in his providence as to show his church their great need of it and to bring them into distress for want of it and so put them upon crying earnestly to him for it. Let us consider God's present dispensations towards his church in this land: a glorious work of his grace has been begun and carried on; and he has of late suffered innumerable difficulties to arise that in a great measure clog and hinder it and bring many of God's dear children into great distress. And yet he does not wholly forsake the work of his hand. There are remarkable tokens of his presence still to be seen here and there; as though he was not forward to forsake us, and (if I may so say) as though he had a mind to carry on his work but only was waiting for something that he expected in us as requisite in order to it. And we have a great deal of reason to think, that one thing at least is, that we should further acknowledge the greatness and necessity of such a mercy and our dependence on God for it in earnest and importunate prayers to him. And by the many errors that have been run into, by the wounds we have thereby given ourselves and the cause that we would promote, and the mischief and confusion we have thereby made, God has hitherto been remarkably showing us our great and universal dependence on him and exceeding need of his help and grace; which should engage our cries to him for it.

There is no way that Christians in a private capacity can do so much to promote the work of God and advance the kingdom of Christ as by prayer. By this even women, children, and servants may have a public influence. Let persons in others respects be never so weak, and never so mean, and under never so poor advantages to do much for Christ and the souls of men; yet, if they have much of the spirit of grace and supplication, in this way they may have power with him who is infinite in power and has the government of the whole world. A poor man in his cottage may have a blessed influence all over the world. God is, if I may so say, at the command of the prayer of faith; and in this respect is, as it were, under the power of his people: *as princes, they have power with God and prevail*. Though they may be

private persons, their prayers are put up in the name of a Mediator who is a public person, being the Head of the whole church and the Lord of the universe. If they have a great sense of the importance of eternal things and a concern for the precious souls of men, they need not regret it that they are not preachers; they may go in their earnestness and agonies of soul and pour out their souls before one who is able to do all things. Before him they may speak as freely as ministers. They have a great High Priest through whom they may come boldly at all times and may vent themselves before a prayer-hearing Father without restraint.

If the people of God at this day, instead of spending time in fruitless disputing in talking about opposers, judging them, and animadverting upon the unreasonableness of their talk and behavior and its inconsistency with true experience, would be more silent in this way and open their mouths much more before God and spend more time in fasting and prayer, they would be more in the way of a blessing. And if some Christians who have been complaining of their ministers and struggling in vain to deliver themselves from the difficulties complained of under their ministry, had said and acted less before men, and had applied themselves with all their might to cry to God for their ministers, had as it were risen and stormed heaven with their humble, fervent, and incessant prayers for them, they would have been much more in the way of success.

God in his providence appearing in the present state of things does especially call on his people in New England to be very much in praying to him for the pouring out of the Spirit upon ministers in the land. For though it is not for us to determine concerning particular ministers how much they have of the Spirit of God; yet in the general it is apparent that there is at this day need of very great degrees of the presence of God with the ministry in New England, much greater degrees of it than have hitherto been granted. They need it for themselves, and the church of God stands in extreme need of it.

On days of fasting and prayer wherein the whole congregation is concerned, if the day, besides what is spent in our families, was not wholly spent in the meeting-house but part of it in particular praying companies or societies, it would have a tendency to animate and engage devotion more than if the whole day were spent in public where the people are no way active themselves in the worship any otherwise than as they join with the minister. The inhabitants of many of our towns are now divided into particular praying societies; most of the people, young and old, have voluntarily associated themselves in distinct companies for mutual assistance in social worship in private houses. What I intend therefore is that days of prayer should be spent partly in these distinct praying companies. Such a method as this has been several times proved, *viz.* In the forenoon, after the duties of the family and closet, as early as might be, all the people of the congregation have gathered in their particular religious societies; companies of men by themselves, and companies of women by themselves; young men by themselves, and young women by themselves; and companies of children in all parts of the town by themselves, as many as were capable of social religious exercises; the boys by themselves, and the girls by themselves: and about the middle of the day, at an appointed hour, all have met together in the house of God to offer up public prayers and to hear a sermon suitable to the occasion; and then they have retired from the house of God again into their private societies and spend the remaining part of the day in praying together there, excepting so much as was requisite for the duties of the family and closet in their own houses. — And it has been found to be of great benefit to assist and engage the minds of the people in the duties of the day.

I have often thought it would be very desirable and very likely to be followed with a great blessing if there could be some contrivance for an agreement of all God's people in America, who are well-affected to this work, to deep a day of fasting and prayer; wherein we should all unite on the same day in humbling ourselves before God for our past long-continued lukewarmness and unprofitableness; not omitting humiliation for the errors that so many of God's people — though zealously affected towards this work — through their infirmity and remaining blindness and corruption have run into: and together with thanksgivings to God for so glorious and wonderful a display of his power and grace in the late outpourings of his Spirit, to address the Father of mercies with prayers and supplications and earnest cries

that he would guide and direct his own people, and that he would continue and still carry on this work and more abundantly and extensively pour out his Spirit and particularly upon ministers; and that he would bow the heavens and come down, and erect his glorious kingdom through the earth. — Some perhaps may think that its being all on the same day is a circumstance of no great consequence; but I cannot be of that mind. Such a circumstance makes the union and agreement of God's people in his worship the more visible and puts the greater honour upon God and would have a great tendency to assist and enliven the devotions of Christians. It seems to me it would mightily encourage and animate God's saints in humbly and earnestly seeking to God for such blessings which concern them all; and that it would be much for the rejoicing of all to think that at the same time such multitudes of God's dear children, far and near, were sending up their cries to the same common Father for the same mercies. Christ speaks of agreement in asking as what contributes to the prevalence of the prayers of his people, Mat. 18:19, "Again I say unto you, that if any two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." If the agreement, or united purpose and appointment, of but two of God's children would contribute much to the prevalence of their prayers; how much more the agreement of so many thousands! Christ delights greatly in the union of his people as appears by his prayer in the 17th of John (John 17); and especially is the appearance of their union in worship lovely and attractive unto him.

I doubt not but such a thing as I have now mentioned is practicable without a great deal of trouble. Some considerable number of ministers might meet together and draw up the proposal wherein a certain day should be fixed at a sufficient distance, endeavoring therein to avoid any other public day that might interfere with the design in any of the provinces, and the business of the day should be particularly mentioned. These proposals should be published and sent abroad into all parts with a desire that many ministers as are disposed to fall in with them would propose the matter to their congregations and, having taken their consent, would subscribe their names together with the places of which they are ministers and send back the proposals thus subscribed to the printer. The hands of many ministers might be to one paper. The printer having received the papers thus subscribed from all the provinces might print the proposals again with all the names; thus they might be sent abroad again with the names, that God's people might know who are united with them in the affair. One of the ministers of Boston might be desired to have the oversight of printing and dispersing the proposals. In such a way, perhaps, might be fulfilled in some measure such a general mourning and supplication of God's people as is spoken of, Zec. 12, at the latter end with which the church's day is to be introduced. — And such a day might be something like the *day of atonement* in *Israel*, before the joyful *feast of tabernacles*.

One thing more I would mention before concerning fasting and prayer, wherein I think there has been a neglect in ministers; and that is, That although they recommend and much insist on the duty of secret prayer in their preaching, so little is said about secret fasting. It is a duty recommended by our Savior to his followers just in like manner as secret prayer is; as may be seen by comparing Mat. 6:5, 6 with verses 16-18. Though I do not suppose secret fasting is to be practiced in a stated manner and steady course like secret prayer; yet it seems to me a duty that all professing Christians should practice and frequently practice. There are many occasions, of both a spiritual and temporal nature, that properly require it; and there are many particular mercies we desire for ourselves or friends that it would be proper in this manner to seek of God.

Another thing I would also mention wherein it appears to me that there has been an omission with respect to the external worship of God. There has been of late a great increase of preaching the word, of social prayer, of singing praises. These external duties of religion are attended much more frequently than they used to be; yet I cannot understand that there is any increase of the administration of the Lord's supper or that God's people do any more frequently commemorate the dying love of their Redeemer in this sacred memorial of it than they used to do. I do not see why an increase of love to Christ should not dispose Christians as much to increase in this as in those other duties; or why it is not as proper that Christ's

disciples should abound in this duty, in this joyful season which is spiritually supper-time, a feast-day with God's saints wherein Christ is so abundantly manifesting his dying love to souls and is dealing forth so liberally of the precious fruits of his death. It seems plain by the Scripture that the primitive Christians were wont to celebrate this memorial of the sufferings of their dear Redeemer every Lord's day; and so I believe it will be again in the church of Christ in days that are approaching. And whether we attend this holy and sweet ordinance so often now or no; yet I cannot but think it would become us, at such a time as this, to attend it much oftener than is commonly done in the land.

But another thing I would mention which it is of much greater importance that we should attend to, and that is the duty incumbent upon God's people at this day to take heed that while they abound in external duties of devotion such as praying, hearing, singing, and attending religious meetings, there be a proportionable care to abound in moral duties such as acts of righteousness, truth, meekness, forgiveness, and love towards our neighbor; which are of much greater importance in the sight of God than all the externals of his worship. Our Savior was particularly careful that men should be well aware of this, Mat. 9:13, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." And Mat. 12:7, "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."

The internal acts and principles of the worship of God, or the worship of the heart, in love and fear, trust in God, and resignation to him, etc. are the most essential and important of all duties of religion whatsoever; for therein consists the essence of all religion. But of this inward religion there are two sorts of external manifestations or expressions. To one sort belong outward acts of worship such as meeting in religious assemblies, attending sacraments and other outward institutions, honoring God with gestures such as bowing or kneeling before him or with words in speaking honorably of him in prayer, praise or religious conference. To the other sort belong expressions of our love to God by obeying his moral commands, self-denial, righteousness, meekness and Christian love in our behavior among men. The latter are of vastly the greatest importance in the Christian life. God makes little account of the former, in comparison of them. They are abundantly more insisted on by the prophets of the Old Testament and Christ and his apostles in the New. When these two kinds of duties are spoken of together the latter are evermore greatly preferred; as in Isa. 1:12-18, and Amos 5:21, etc. And Mic. 6:7, 8, and Isa. 58:5, 6, 7, and Zec. 7:1-10, and Jer. 2:1-7, and Mat. 15:3, etc. Often, when the times were very corrupt in Israel, the people abounded in the former kind of duties but were at such times always notoriously deficient in the latter; as the prophets complain, Isa. 58:1-4; Jer. 6:13 compared with verse 20, hypocrites and self-righteous persons do much more commonly abound in the former kind of duties than the latter; as Christ remarks of the Pharisees (Mat. 23:14, 25-34). When the Scripture directs us to *show our faith by our works* it is principally the latter sort are intended; as appears by Jam. 2, from verse 8 to the end (Jam. 2:8), and 1 John 2:3, 7-11. And we are to be judged at the last day especially by these latter sort of works; as is evident by the account we have of the day of judgment in the 25th of Matthew (Mat. 25). External acts of worship in words and gestures and outward forms are of little use but as signs of something else or as they are a profession of inward worship. They are not so properly showing our religion by our deeds; for they are only showing our religion by words or an outward profession. But he that shows religion in the other sort of duties shows it in something more than a profession of words, he shows it in deeds. And though deeds may be hypocritical as well as words; yet in themselves they are of greater importance for they are much more profitable to ourselves and our neighbor. We cannot express our love to God by doing anything that is profitable to him. God would therefore have us do it in those things that are profitable to our neighbors whom he has constituted his receivers. Our goodness extends not to God but to our fellow Christians. The latter sort of duties put greater honour upon God because there is greater self-denial in them. The external acts of worship consisting in bodily gestures, words, and sounds are the cheapest part of religion and least contrary to our lusts. The difficulty of thorough, external religion does not lie in them. Let wicked men enjoy their covetousness, their pride, their malice, envy and revenge, their sensuality and voluptuousness in their behavior amongst men, and they will be willing to compound the

matter with God and submit to what forms of worship you please and as many as you please. This was manifest in the Jews in the days of the prophets, the Pharisees in Christ's time, and the Papists and Mahometans at this day.

At a time when there is an apparent approach of any glorious revival of God's church, he especially calls his professing people to the practice of moral duties, Isa. 56:1, "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." So when John preached that "the kingdom of heaven was at hand," and cried to the people, "Prepare ye the way of the Lord, make his paths straight," Luke 3:4 the people asked him, "What they should do?" He answers, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." The publicans said, "What shall we do?" He answers, "Exact no more than that which is appointed you." And the soldiers asked him, "What shall we do?" He replies, "Do violence to no man, neither accuse any falsely; and be content with your wages," Luke 3:10-14.

God's people at such time as this ought especially to abound in deeds of charity or alms-giving. We generally, in these days, seem to fall far below the true spirit and practice of Christianity with regard to this duty and seem to have but little notion of it, so far as I can understand the New Testament. — At a time when God is so liberal of spiritual things, we ought not to be strait-handed towards him and sparing of our temporal things. So far as I can judge by the Scripture, there is no external duty whatsoever by which persons will be so much in the way, not only of receiving temporal benefits but also spiritual blessings, the influences of God's Holy Spirit in the heart, in divine discoveries and spiritual consolations. I think it would be unreasonable to understand those promises made to this duty in the 58th chap. of Isaiah in a sense exclusive of spiritual discoveries and comforts; (Isa. 58:7, etc.) — "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee. The glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer. Thou shalt cry, and he shall say Here I am: if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: and if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones: and thou shalt be like a watered garden and like a spring of water whose waters fail not." So that giving to the poor is the way to receive spiritual blessings is manifest by Psa. 112:4, etc. "Unto the upright there ariseth light in the darkness: he is gracious and full of compassion and righteous. A good man showeth favour and lendeth. He will guide his affairs with discretion. Surely he shall not be moved for ever. The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. His heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his horn shall be exalted with honour." That this is one likely means to obtain assurance is evident by 1 John 3:18, 19, "My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."

We have a remarkable instance in Abraham of God rewarding deeds of charity with sweet discoveries of himself. He had been remarkably charitable to his brother Lot and the people redeemed out of captivity with him by exposing his life to rescue them. He had re-taken not only the persons but all the spoil that had been taken by Chedorlaomer and the confederate kings. The king of Sodom offered him that, if he would give him the persons, he might take the goods to himself; but Abraham refused to take anything, even so much as a thread or shoe-latchet, but returned all. — He might have greatly enriched himself if he had taken the spoil to himself for it was the spoil of five wealthy kings and their kingdoms, yet he did not covet it. The king and people of Sodom were now become objects of charity, having been stripped of all by their enemies; therefore Abraham generously bestowed all upon them as we have an account in Gen. 14 and four last verses (Gen. 14:21-24). He was soon rewarded for it by a blessed discovery that God

made of himself to him; as in the next words: "After these things the word of the Lord came unto Abraham in a vision, saying, Fear not, Abraham: I am thy shield, and thy exceeding great reward." "I am thy shield to defend thee in battles, as I have now done: and though thou hast charitably refused to take any reward for exposing thy life to rescue this people, yet fear not, thou shalt not be a loser, thou shalt have a reward; I am thy exceeding great reward."

When Christ was upon earth he was poor and an object of charity; and during the time of his public ministry he was supported by the charity of some of his followers and particularly certain women of whom we read Luke 8:2, 3. And these women were rewarded by being peculiarly favored with gracious manifestations which Christ made of himself to them. He discovered himself first to them after his resurrection before the twelve disciples: they first saw a vision of glorious angels who spake comfortably to them; and then Christ himself appeared to them and spake peace to them, saying, "All hail, be not afraid; and they were admitted to come and hold him by the feet, and worship him," Mat. 28. And though we cannot be charitable in this way to Christ, who in his exalted state is infinitely above the need of our charity; yet we may be charitable to him even now, as well as they then. For though Christ is not here, yet he has left others in his room to be his receivers; and they are the poor. Christ is yet poor in his members; and he that gives to them lends to the Lord: and Christ tells us that he shall look on what is done to them as done to him.

Rebekah, in her marriage with Isaac, was undoubtedly a remarkable type of the church in her espousals to the Lord Jesus. She obtained her husband in doing deeds of charity; agreeable to the prayer of Abraham's servant who desired that this might be the thing to distinguish the virgin who was to be Isaac's wife. So Cornelius was brought to the knowledge of Christ in this way. "He was a devout man, and one that feared God, with all his house: which gave much alms to the people, and prayed to God alway. And an angel appeared to him and said to him, Thy prayers and thine alms are come up for a memorial before God; and now send men to Joppa, and call for one Simon, whose surname is Peter," etc. (Acts 10 at the beginning). And we have an account of the following parts of the chapter how God, by Peter's preaching, revealed Christ to Cornelius and his family, and of the Holy Ghost descending upon them and filling their hearts with joy and their mouths with praises.

Some may possibly object, That for persons to do deeds of charity in hope of obtaining spiritual blessings and comforts in this way would seem to show a self-righteous spirit, as though they would offer something to God to purchase these favors. But, if this be a good objection, it may be made against every duty whatsoever. All external duties of the first table will be excluded by it as well as those of the second. First-table duties have as direct a tendency to raise self-righteous persons' expectations of receiving something from God, on account of them, as second-table duties; and on some accounts more, for those duties are more immediately offered to God, and therefore persons are more ready to expect something from God for them. But no duty is to be neglected for fear of making a righteousness of it. And I have always observed, that those professors who are most partial in their duty — exact and abundant in external duties of the first table and slack as to those of the second — are the most self-righteous.

If God's people in this land were once brought to abound in such deeds of love as much as in praying, hearing, singing and religious meetings and conference, it would be a most blessed omen. Nothing would have a greater tendency to bring the God of love down from heaven to earth; so amiable would be the sight in the eyes of our loving and exalted Redeemer that it would soon as it were fetch him down from his throne in heaven to set up his tabernacle with men on the earth and dwell with them. I do not remember ever to have read of any remarkable outpouring of the Spirit that continued any long time but what was attended with an abounding in this duty. We know it was so with that great effusion of the Spirit which began at Jerusalem in the apostles' days. And so it was in the late remarkable revival of religion in Saxony which began by the labors of the famous professor Franck and has now been carried on for above thirty years and has spread its happy influences into many parts of the world. It was begun and has been carried on by a wonderful practice in this duty. And the remarkable blessing that God has given Mr.

Whitefield, and the great success with which he has crowned him, may well be thought to be very much owing to his laying out himself so abundantly in charitable designs. And it is foretold that God's people shall abound in this duty at the time of the great outpouring of the Spirit that shall be in the latter days, Isa. 32:5, 8, "The vile person shall no more be called liberal, nor the churl said to be bountiful — But the liberal deviseth liberal things, and by liberal things shall he stand."

To promote a reformation, with respect to all sorts of duties among a professing people, one proper means and that which is recommended by frequent Scripture examples is their solemn, public renewing of their covenant with God. — And doubtless it would greatly tend to promote this work in the land if the congregations of God's people could generally be brought to this. Suppose a draught of a covenant be made by their ministers wherein there should be an express mention of those particular duties that the people of the respective congregations have been observed to be most prone to neglect, those particular sins into which they have heretofore especially fallen or of which it may be apprehended they are especially in danger, whereby they may prevent or resist the motions of God's Spirit. Suppose the matter be fully proposed and explained to the people and, after sufficient opportunity for consideration, they be led, all that are capable of understanding, particularly to subscribe the covenant. Suppose also all appear together on a day of prayer and fasting, publicly to own it before God in his house as their vow to the Lord; hereby congregations of Christians would do what would be beautiful in itself, what would put honour upon God and be very profitable to themselves. Such a thing was attended with a very wonderful blessing in Scotland and followed with a great increase of the blessed tokens of the presence of God and remarkable outpourings of his Spirit; as the author of the *Fulfilling of the Scripture* informs, ^{*3*} — A people must be taken when they are in a good mood, when considerable religious impressions prevail among them; otherwise innumerable will be their objections and cavils against it.

One thing more I would mention, which, if God should still carry on this work, would tend much to promote it; and that is, That a history should be published once a month, or once a fortnight, of its progress by one of the ministers of Boston who are near the press and are most conveniently situated to receive accounts from all parts. It has been found by experience that the tidings of remarkable effects of the power and grace of God in any place tend greatly to awaken and engage the minds of persons in other places. It is a great pity, therefore, but that some means should be used for the most speedy, most extensive, and certain information of such things; that the country be not left to the slow, partial, and doubtful information, and false representations of common report.

Thus I have (I hope by the help of God) finished what I proposed. I have taken the more pains in it because it appears to me that now God is giving us the most happy season to attempt a universal reformation that ever was given in New England. And it is a thousand pities that we should fail of that which would be so glorious for want of being sensible of our opportunity of being aware of those things that tend to hinder it, of taking improper courses to obtain it or of not being sensible in what way God expects we should seek it. If it should please God to bless any means for convincing the country of his hand in this work, for bringing them fully and freely to acknowledge his glorious power and grace in it; and for bringing them to engage with one heart and soul, and by due methods, to endeavor to promote it, it would be a dispensation of divine providence that would have a most glorious aspect, happily signifying the approach of great and glorious things to the church of God and justly causing us to hope that Christ would speedily come to set up his kingdom of light, holiness, peace and joy on earth, as is foretold in his Word. *Amen*; even so come, Lord Jesus!