

Rev. SAMUEL BUELL, D.D.

A

FAITHFUL NARRATIVE

OF THE

REMARKABLE REVIVAL OF RELIGION,

IN THE

CONGREGATION OF EASTHAMPTON,

ON LONG-ISLAND,

In the year of our Lord, 1764 ;

WITH SOME REFLECTIONS.

BY SAMUEL BUELL, D. D.

LATE MINISTER OF THE GOSPEL IN THAT PLACE.

TO WHICH ARE ADDED,

*Sketches of the author's life—memoirs of his daughter,
Mrs. Conklin, and his son, Samuel Buell, which were
annexed to the sermons published on the occasion of
their death.*

AND, ALSO,

AN ACCOUNT OF THE REVIVAL OF RELIGION

IN

BRIDGEHAMPTON & EASTHAMPTON,

In the year 1800.

SAG-HARBOR:

PRINTED BY ALDEN SPOONER.

1808.

SKETCHES

OF THE LIFE OF

Dr. Samuel Buell.

* * *

12
DOCTOR *SAMUEL BUELL* was born, of reputable parents, at Coventry, in the State of Connecticut, September 1, 1716. Nothing occurs to us in the course of his life, worthy of particular notice in this place, till the 17th year of his age. About this time he fell under special serious impressions. His conviction of sin, guilt and misery, was clear, distinct and pungent. He was the subject of much legal terror, and experienced a deep work of humiliation. These exercises continued for a number of months, during which time, he was led to the most affecting discoveries of the evil of sin, the plague and total depravity of his heart, the utter insufficiency of his own righteousness, his perishing need of Christ, and absolute dependence upon the free and sovereign grace of God, for an interest in his merits. In this state of mind, it pleased the God of all grace to reveal his son

in him. His spiritual discoveries of the glory of the divine character, perfections, and law of Christ, and the way of salvation through him, and his consequent joy and peace in believing, were proportionate to the pungency and terror of his antecedent convictions.

This change in his views wholly altered the previously concerted plans of his life. His father being a wealthy farmer, and, for a long time, having no other son, he was designed for a life of husbandry; and himself expected to spend his days in agricultural pursuits.— His prospects in this line of life were flattering; but the ardent desires, which he now felt, to promote the salvation of souls, disposed him cheerfully to relinquish these prospects, that he might serve God in the gospel of his son. More than two years being spent in prayer, for direction in duty, observing the subsequent frame and temper of his own heart, advising with friends, &c. it was concluded that he should enter upon a course of public education, in reference to this end.— He began his studies, preparatory to his admission to the University, in the 21st year of his age, and within a year from that time was admitted a member of Yale College.

During the course of his academical education, he enjoyed much of the divine presence. From written memorials, of that period, it appears that, though he was not without interposing seasons of darkness, he was greatly favored with the lively and sensible exercises

of grace, and the elevated comforts of divine life. He often speaks of instances of communion with God, uninterrupted, for weeks and months together. Here he became first acquainted with Mr. David Brainerd, with whom he afterwards maintained the most endearing intimacy till death deprived the church and world of that distinguished servant and eminent minister of Christ. Nothing can be more affectionate than the terms in which Mr. Brainerd is often mentioned in the Doctor's private writings; and he has frequently been heard to say, that there was no other man to whom he ever could so freely open his heart, and with whom he enjoyed such sweet and elevated Christian fellowship.

The proficiency which he made in his collegiate studies evidenced the strength of his mind, and the intenseness of his application. He received the honors of College, and took his first degree, September, 1741.

Upon this, his intention was to have spent a number of years with Mr. Edwards, of Northampton, afterwards President of the College at Princeton, in theological studies, preparatory to the ministry; but from the peculiar state of things, and the special call for zealous preachers, arising from the glorious revival of religion, then taking place, extensively, in the land, he was encouraged and advised to apply *immediately* for licence to

preach the gospel, and, after passing the usual trials, was licensed the following October.

As a preacher he was well received, and his labors were attended with much power and remarkable success. Soon after his licensure he made a journey to Northampton. On his way he preached almost every day, in the different congregations through which he passed; and the divine blessing seemed in a signal manner to attend every sermon. The influence of his labors, at Northampton, may be seen in the following extract of a letter from Mr. Edwards to the Rev. Mr. Prince of Boston, dated Northampton, December, 1742.

“About the beginning of February, 1741-2 Mr. Buell came to this town, I being then absent from home, and continued so till about a fortnight after. Mr. Buell preached, from day to day, almost every day, in the meeting-house, (I having left to him the free liberty of my pulpit, hearing of his designed visit before I went from home) and spent almost the whole time in religious exercises with the people, either in public or private, the people continually thronging him. There were very extraordinary effects of Mr. Buell’s labors; the people were exceedingly moved, crying out, in great numbers, in the meeting-house, and great part of the congregation commonly staying in the house of God for hours after the public service. Many, also, were exceedingly moved in private meetings where

Mr. Buell was ; and almost the whole town seemed to be in a great and continual commotion, day and night : and there was, indeed, a very great revival of religion. When I came home I found the town in very extraordinary circumstances, such, in some respects, as I never saw it in before. Mr. Buell continued here a fortnight or three weeks, after I returned, there being still great appearances attending his labors.”—Some time after this, the Doctor having noted his preaching in a certain place, where there were no visible effects of the word, adds—“The first time I ever preached to an assembly, where tears of affection, under the word, were not to be seen ; and almost the first when the Lord was not manifestly present with the people.”

The remaining part of this year, he journeyed to Boston, and other parts of New-England, abounding in labors, as before, which, in almost every place, were attended with similar effects.

In November, 1743, he was ordained as an itinerant preacher, in which capacity he was indefatigable in labors, and also signally owned of God as the instrument of the awakening and hopeful conversion of multitudes, and of building up saints in their most holy faith.—It may not be improper to observe here, that as he went out under the patronage of ministers of note, and was careful to act according to their prudent advice, and always carried with him clear and ample testimonials, he was

received in many places and admitted to many pulpits, from which others, less delicate, in these respects, were excluded.—Doctor Buell always disapproved of the rashness, and imprudence, of some of the friends of the work of God, as well as the unreasonable opposition of others, who thought less favorably of it.

During this period his health was much impaired, and he was attacked with dangerous symptoms of a consumption. He was particularly exercised, about this time, with a severe fit of sickness, of seven months continuance, which, in a great measure, cut off the hopes of himself and his friends, as to the continuance of his life. It pleased God, by thus shaking him, over the grave, to put his personal religion to the test, and, happily, it stood the trial. He has been heard to speak, with much gratitude and affection, of the triumphant faith he was enabled to exercise under this affliction; the joy and peace which he had in believing, and the cheerfulness with which, had it been the will of God, he could have departed to be with Christ. But it pleased God, who had further service for him in the church, to raise him up, and give him much better health than before. After this the labors of his ministerial course were rarely interrupted by bodily indisposition.

It was a direction of providence, in some respects extraordinary, which brought him first to East-Hampton. That congregation

was now in a broken state, having been disappointed in their attempts to settle several candidates. In respect to the last a council was called to ordain him. Of this council the Rev. Mr. Burr and other ministers from New-Jersey, were members. Upon the meeting of the council the people were found so much divided, that they did not think it prudent to proceed ; and when those who were desirous of the ordination, urged, among other arguments for it, the great pains they had taken, and expense they had been at, to obtain a minister, Mr. Burr and the other ministers from New-Jersey replied, “ that they should be at no further trouble, that they would take it upon them to send them a preacher who would be agreeable.” Soon after this Mr. Buell arrived in New-Jersey, on his way to the southern states, recommended from New-England, and, by the importunity of those ministers, he was prevailed upon to turn his course and visit East-Hampton. His labors proved acceptable. He received a pressing invitation, from the people, to settle with them in the ministry ; and, after suitable time for deliberation and prayer, accepted the call, and was installed, as their Pastor, September 19, 1746.

In this retirement he devoted himself, with great ardor, to his studies. Though Doctor Buell always entertained a high opinion of the special aids of the spirit of God, in preaching and other parts of ministerial duty, yet

he by no means thought lightly of that furniture for the ministry, which is acquired by study. On the contrary he considered it as of great importance, and was not satisfied with ordinary measures of it himself. His present situation, notwithstanding the avocations of parochial duty, compared with the unsettled state he had been in before, afforded many advantages for intellectual improvement.—These advantages were improved with much assiduity, and he early obtained the character of a reputable divine, as well as powerful preacher. As an instance of the uniformity of his application, at the close of a number of the first years of his ministry, it is noted, “This year have written all my sermons, and preached them without notes.” A favorite work, which lay upon his hands for a number of years, was a treatise upon the prophecies, which he intended for the public; but Bishop Newton’s Dissertations, upon that subject, coming out about that time, induced him to relinquish the design, as being, in a great measure, superceded by that celebrated performance.

Still, however, Doctor Buell considered his studies, and the acquirement of knowledge, as a mean, not as an end. It was his desire to know, not merely for the sake of knowing, or being reputed a learned man, but, for the sake of being useful. His favorite maxim was, “Usefulness is life;” hence his studies, however much he loved them, did not prevent his

punctual attention to the claims of active service. Never could he content himself to be shut up in his study whilst immortal souls within his reach, whether in his own congregation or round about, were hungering for the bread of life. He never made any attempts to discover with how little service his people would be contented; on the contrary he encouraged them to expect much, and rejoiced when they were disposed to receive it.

He always entertained a deep sense of the solemn nature and connections of the ministerial office, and the sacred obligations of all who sustain it. His ministrations were usually performed under a weighty sense of invisible and eternal things. As an instance of this, he notes, at a certain time, "This day preached before the Supreme Court, *in the presence of the great God.*" In the various branches of pastoral duty he was diligent and faithful. "He watched for souls, as one who expected to give account." In preaching the word he was abundant. It was common with him, in addition to his stated labors on the Lord's day, to preach once or twice, and in times of special attention much oftener, in the course of the week. The doctrines which he taught, were strictly calvinistic. What are commonly called the doctrines of grace made the substance of his preaching.* His

* The Doctor's religious sentiments, as to all the distinguishing doctrines of the gospel, were the

manner was plain and solemn, warm and pungent. He left not the understandings of his hearers uninformed ; but his principal talent lay in urging home divine truth, on the heart and conscience. He taught not only publicly, but from house to house. The rising generation was not neglected by him : in the earlier parts of his ministry, he was laborious in catechising the children and youth of his charge ; and, more recently, for years together, he lectured to them in the Academy, every week. He was skilful in counselling such as applied to him under spiritual trouble, and in administering consolation to the distressed of every description ; and to such offices he was always ready.

Great and distinguished as were the fidelity, diligence and zeal of Doctor Buell, his success was still more extraordinary. To display his adorable sovereignty, and exclude all glorying in men or means, it pleased God to suspend, in a great measure, the special influences of his Spirit from his people, for a number of the first years of his ministry. His labors, which elsewhere had proved so signally efficacious for the conviction of sinners, and their conversion, seemed here to be without effect. But he was afterwards more signally

same with those of President Edwards and Doctor Bellamy ; whose writings he read with much pleasure and approbation, often observing of the former of these two great divines, that "*he was, under heaven, his oracle.*"

owned as a minister of spiritual good, to his own people, than he had ever been to others.

Under his ministry, there were three particular seasons of the great and remarkable effusion of the spirit of God. The first, which was the most signal, took place in the year 1764. This revival of religion, accompanied with great power, extended through all parts of the congregation. The whole town was deeply impressed, and the attention of all was, in a most solemn manner, arrested to the affairs of their salvation. The word preached abundantly by the Doctor himself, and many other ministers from various parts of the country, was attended with the most surprising effects, and multitudes were hopefully converted. There were added to the Church, at one time, no less than ninety-nine persons, all credibly professing saving grace; besides many who afterwards, and before joined themselves to the Lord. And such were the blessed fruits of this revival that the multitude of them that believed were of one heart, and, as it were, had all things common. The two other seasons were less extraordinary, but still remarkable. The convictions of multitudes were strong and powerful, and many hopeful subjects of salvation were added to the church. These times of refreshing, from the presence of the Lord, took place, the one in 1785, and the other in 1791, and, in both, there was great spiritual joy, through the town. Before and between these remarka-

ble periods, his ministry was not without effect; but, from time to time, sinners were brought home to God, and saints were greatly refreshed, strengthened and animated in the divine life, so that, to a very large proportion of his congregation, he was a spiritual father.

After what has been said, it will be presumed that Doctor Buell was happy in his people. This was indeed the case. He possessed their confidence in a high degree. They were at peace among themselves, and he was among them without fear.

In the revolutionary war, when the Island fell into the hands of the enemy, (1776) and many were flying from it, he thought it his duty to continue with his people; and his prudent and vigorous exertions were highly beneficial, not only to them, but the neighboring towns. He faithfully improved his utmost influence in favor of the distressed, and often with success. By his instrumentality many impossible demands of the enemy were recalled, and many rigorous ones abated. Such was his activity, in these respects, as often subjected him to the resentment of the inferior officers and soldiers, and, more than once, imminently endangered his life.— In no period was he, perhaps, more useful than the present: in temporal as well as spiritual things, he was the father of his people, and the care of all the churches lay upon him, as there was but one minister, within forty

miles of him, able to do service, and he, through the infirmities of age, was confined to his own congregation.

Doctor Buell's attention to the cause of Zion was not confined to his own people. He had a tender concern for the interests of the church at large. He deeply felt the importance of maintaining union among the churches. He was a Presbyterian, and punctual in attending presbyterial meetings, even in his advanced age; and in this, as well as other respects, was highly useful. The mildness of his temper, the strength of his judgment, and his high reputation for uprightness and piety, rendered him of eminent use in accommodating differences in the churches.

He was known and respected abroad.— His publications were fourteen sermons, preached upon particular important subjects and occasions, and a narrative of the work of God, among his own people, in 1764. They are an expression of a strong mind, and ardent piety, and have been read, with pleasure and advantage, by the lovers of experimental religion. As a mark of the public esteem he received, in the year 1791, the degree of Doctor of Divinity, from Dartmouth College.

As to Doctor Buell's more private character, he possessed a very happy natural disposition. His genius was uncommonly sprightly, and he was eminently formed for activity in his day and generation. This appears through his whole life, and constitutes

a prominent feature in his character. "Whatever his hand found to do he did it with his might." These qualities were highly improved, and happily directed, by the laws of Christianity. Of Christian graces and duties he was a pattern to the flock over which the Holy Ghost had made him overseer. His heart being enlarged by divine grace, he was distinguished for public spirit. His ears were open to the cries of the poor, and the demands of the public good in church and state. Of this, as well as his love to science, Clinton Academy, in East-Hampton, is a monument. Of that institution he was the father and patron. He was no less distinguished for Christian moderation, and self-government. His appetites and passions were happily subjected to the laws of reason, and the gospel of Christ. Of his having excelled in this respect, were there no other evidence, the candor, serene cheerfulness and equanimity, which he eminently retained to the last of his days, would be a decided proof. He was much of the gentleman, as well as christian, possessed a large fund of improving and entertaining anecdotes, and his company was instructive and pleasing to persons of every age. In his various relations, as husband, parent, master, friend and neighbor, he was peculiarly affectionate and happy. His house was a mansion of hospitality, and no man received and enjoyed his friends with greater cheerfulness and pleasure.

But in no respect was Doctor Buell more distinguished than for a spirit of devotion.— He always entertained a high opinion of the power and efficacy of prayer. As he was abundant in exciting others to abound in this rational, profitable and delightful exercise, so he abounded in it himself. He entertained a deep habitual sense of his dependence upon God, for every blessing, and was disposed to acknowledge and trust in him under all the changing circumstances of life. Thus, in the manuscript sermon preached upon the death of his first wife, after enumerating the changes in his family, he adds, “I hope your candor will not deem it ostentation for me to say, that my comforts were received with prayer, praise, and the joy of trembling, and have been parted with (however nature might oppose) with prayer, submission, and, at last, praise.” A praying frame he always considered as a very necessary part of preparation for the sanctuary, without which, the exercises of the pulpit, which were commonly his delight and life, were burdensome.

Soon after his settlement at East-Hampton he married Miss Jerusha Meacham, daughter of the Rev. Joseph Meacham, of Coventry, with whom he lived about twelve years. After her death he contracted a second marriage with Miss Mary Mulford, daughter of Mr. Elisha Mulford, of East-Hampton, with whom he lived twenty-two years. And after her death, he still contracted a third marriage

with Miss Mary Miller, daughter of Mr. Jeremiah Miller, of East-Hampton, who survives him.

Doctor Buell was, perhaps, as much distinguished for the manner in which he suffered, as for the manner in which he did the will of God. As the joys, so the sorrows of his life were great and peculiar : he was the subject of many sore bereavements. In addition to the loss of two wives, in both of whom he was very happy, he was called to bury eight children, which, in connexion with four servants, made the deaths in his family no less than fourteen. Under these bereavements, some of which were in the highest degree affecting, he displayed the most exemplary christian fortitude. By faith he eyed the hand of God, and was submissive. His personal sorrows did not interrupt the duties of his public ministry. It appears to have been his practice to preach upon the occasion of the deaths which took place in his family, laboring to improve them for the benefit of his people.—Two of his sermons, on these occasions, he published, in which may be seen the sweet composure of mind and resignation of spirit, which were common with him in such seasons.*

* The one upon the death of his daughter, Mrs. Conkling, a woman of distinguished accomplishments, and eminent piety, who died February, 1782. Some account of her character, life, and death, is annexed to the sermon.—The other upon the death

He was favored with uncommon health of body, and soundness of mind, to the last of his days. To this the strict rules of temperance, which he always observed, without doubt, very much contributed. The day he was eighty years old, he rode fourteen miles, preached, and returned home at evening. It was his prayer that he might not outlive his usefulness, and it was signally answered. He preached the sabbath but one before his death. His last illness was short, and, though severe, left him in the full possession of his reason. This was manifested in the justness and propriety of the exhortations and advices which he administered to those who were about him. In his last labors he was favored with the sensible supports and consolations of that gospel which he had so long, and with such glorious success, preached to others.-- The more particular state of his mind, in this solemn extremity, may be seen in the following extract of the sermon preached upon the occasion of his death.

“ He said that his mind was in perfect peace,

of an only son, named Samuel, who died of the small-pox, February, 1787, aged 16 years. He was a youth of excellent parts and true piety, had made considerable advances in his classical education, and the Doctor justly indulged raised hopes of him, not only as to the support of his name and family, but as his successor in the ministry. Memoirs of his life and death are to be seen at the end of the sermon.

and seemed never to have enjoyed a more triumphant faith. He appeared to have impressions upon his mind concerning the glory of the church, as hastening on, which he wished to communicate, but could not for want of strength. He desired also to speak much to those about him, upon the subject of having an interest in Christ ; the importance of which, as it then appeared to him, he said, was unutterable. He had no desire to recover, but to depart and be with Christ. He viewed himself, he said, as now passing Jordan's flood, and, within a step, as it were, of the promised land, and the thought of returning again into the wilderness was painful to him. When asked, at one time, concerning the state of his mind, he requested his friends, in order to obtain it, to read the 17th chapter of John, repeating several times the 24th ver. "Father I will that they also whom thou hast given me be with me where I am ; that they may behold my glory, which thou hast given me." Toward the last he repeatedly observed that he felt all earthly connexions to be dissolved ; and his soul appeared to be drawn with such strength and pleasure, to the glorious world of light, that he could not bear to be interrupted by the assiduities of his friends, who were seeking to administer to his perishing dust, frequently putting them aside with one hand whilst the other was raised to heaven, where his eyes and his soul were fixed. And in this happy frame he continued till the

progress of his disorder wholly deprived him of the power of speech."

On Thursday, July 19, 1798, he obtained his release from the cares and sorrows of mortality, and entered, as we have the fullest reason to believe, into the joys of his Lord. His funeral was attended, the next day, by the neighboring ministers, his own congregation, and a numerous concourse of people from the adjacent towns, with the most solemn decency and respect.

Thus lived, and thus died, this eminent servant of Christ. May the wide breach made upon Zion, in his removal, be mercifully repaired, others be raised up in his excellent Spirit, and the church, to the latest generation, be blest with a succession of ministers, thus faithful and diligent, powerful and successful.

A
FAITHFUL
NARRATIVE, &c.

WHEN the great Jehovah, for the illustrious display of his adorable attributes, is pleased to come into his church, by a plentiful effusion of his Holy Spirit, by whose powerful influences, his own children are eminently quickened and comforted; and great numbers of careless sinners, are brought to this soul concerning question, "What must we do to be saved?" And many in a judgment of charity, "are translated out of darkness into marvellous light," such an *event* is worthy of more than silent notice, and should be declared abroad, for a *memorial* of divine grace and glory. Many of my reverend *brethren* in the ministry, and some other friends, have requested the favor of a more particular account of the Lord's late marvellous work of grace among *us*, than as yet they have received. Many who are waiting for the coming and kingdom of our Lord Christ, I hear from various parts, welcome the *news* of this blessed

work, with an ardor of gratitude, and with a transport of delight. Some past accounts of this *work*, have been owned of God: which gives ground to hope, that a more particular account may have a happy effect, by the divine blessing, for the revival of religion in other places, and the enlargement of the kingdom of the Divine Redeemer in the world. There have been some misrepresentations of this work, which ought to be corrected. A copious effusion of the Holy Spirit upon a people, is such an event, as tends to confirm the divinity of the glorious gospel of our Lord, and gives honor to the Holy Spirit, manifesting the reality of his office and influence, in the effectual application of redemption. It invites the notice, and bespeaks the praises of the divine lovers of *Zion's* prosperity, and also directly tends to animate their hopes, strengthen their faith, and enliven their prayers. It moreover appears to be the Lord's revealed will, that such an event in the divine œconomy, should be recorded; not only for the present benefit of some, but also for the future good of others. Thus much, I suppose, those words which the Holy Spirit (the great secretary of heaven) hath left upon record, plainly hold forth: "When the Lord shall build up *Zion*, he shall appear in his glory. He will regard the prayer of the destitute, and will not despise their prayer. This shall be written for the generation to come; and the people which

shall be created shall praise the Lord."* To transmit to posterity present marvellous dispensations of God's grace, is a debt due to them, and may be a means of exciting *them* to trust in and praise *him*. For *these* and other reasons I have at length consented to the publication of the following *narrative*; in doing which, I look upon myself under the most solemn obligations to maintain the strictest regard to truth.

Perhaps to a stranger, it may useful previously to observe a few things.

Our remote situation from the continent, I suppose, hath in a measure been a means of preservation from those errors in doctrine; those amusements by controversies; and those corruptions in morals by vicious examples, ordinarily most prevalent in populous places. Yet we have been taught, that mere negative advantages, united with gospel ordinances, will not give interest in positive spiritual blessings without the concurrence of divine influence.

There are about two hundred families belonging to the town of *East-Hampton*. The body of the town is so compact, that several hundred people live within hearing of the

* This shall be known when we are dead,
 And left on long record,
 That ages yet unborn may read,
 And trust and praise the Lord.

Psalm cii. 16, 17, 18.

ringing of the bell, in a season tolerably calm and serene. Living thus compactly hath been of advantage for the more swift propagation of a religious concern in the late day; there are belonging to the town two villages, the one about three miles east, and the other as far west, from the body of the town. I have been informed by the aged among us, that the first inhabitants of the town came from both *Englands*, and that some of them were very pious people.

The Rev. *Thomas James*, was the first settled minister in the town. He continued in the ministry here for a considerable number of years. After a vacancy of some years, Sept. 13th, 1699, the Rev. Mr. *Nathaniel Hunting* was ordained, and continued in the ministry here 47 years. Upon my installment, Sept. 19, 1746, he, being now aged and under growing infirmities, relinquished his pastoral relation to this people.

In the Rev. Mr. *Hunting's* day, now above twenty years since, there was a very plentiful effusion of the Holy Spirit upon the people of this town, the good effects of which abide to this day; and as to numbers, I trust, will abide forever. Some who were brought under soul concern in that day, have received light and comfort between that day and this: and in some instances the concern of that day, hath extended down to the present, now hopefully issuing in a saving change. While I have cause to be deeply humbled for, and to lament

my great deficiencies and barrenness as to *ministerial fruits*, I have reason to bless the Lord, that I have not altogether "run in vain, nor labored in vain." From the first of my ministry here, there have been persons truly awakened and hopefully effectually called, from time to time. About 4 or 5 years after my installment, I had what I have ever since called a small harvest of souls. There have been several seasons in which the Lord hath given us some revival of his work; in which my hopes run high, that it would become very general; but the event was not fully equal to my raised expectations. As in a dry season when the clouds gather and hang over us, as though they were about to pour down a plenty of waters upon the thirsty earth, yet they pass over, and a few drops only fall. Between the time of my installment and the late wonderful day, I received into full communion about eighty persons. The greater part of these were such as first hoped they received a saving change before my installment. Others were such as hoped, since that time, they passed from death to life.

In the beginning of the year 1764, there appeared some hopeful tokens, that the Lord was preparing his own way for a gracious visitation. The absolute necessity and importance of the divine influences, in order to the revival of religion, became more frequently the subject of serious consideration among the godly. Some of the Lord's people became

wrestling *Jacobs* for the divine influences. Our assemblies for divine worship grew larger, and their attention more engaged: and the word preached began now, by the divine blessing, to become powerful to quicken and comfort some of the Lord's people, and to enlighten and awaken some sinners. Thus the Lord seemed to be preparing his way, by gradually granting his returning presence to his people, until the memorable Sabbath, March the 18th. Upon this day our assembly was very large, and more solemnly attentive, than ever I knew it before. While the people heard on one part of the day, what good news was brought them from Heaven, by the gospel, and on the other, what would be good news to be carried from earth to Heaven, by attending angels, they seemed in general upon the point of submitting to the prevailing power of divine truth.* Upon this day the *spirit of prayer* for the divine influences, seemed to be poured forth as in a kind of celestial torrent. Some awakened sinners had their convictions increased, and some others were influenced to attend more seriously than ever before, to their eternal concernments. This *day* which God hath made to be had in remembrance, marvellous as it was, I give the place of a preparatory *day* to March 19th. Upon this day the Lord began to carry on his work with astonishing power and glory. "According

* *Prov.* xxv. 25.

to this time it shall be said," (of East-Hampton) what hath God wrought?*" In the after part of this day, I discoursed with a young person in an agony of distress for sin, and an interest in the Saviour. Near the evening I went to see a young man that had concluded for a time, not to go to church upon the afternoon the day before, fearing he should cry out in public, so as to interrupt the hearing of others: his convictions were so powerful that it seemed to him impossible to avoid it. Before I came to the house, I met some young persons under concern, on their way to visit me. Upon invitation they and some others soon came into the house after me; one following the example of another, till there were about a hundred persons assembled, with whom I spent some hours in prayer and exhortation. The Lord was pleased at this time, to bow the Heavens and come down by an effusion of the Blessed Spirit, in a most plentiful and surprizing manner! The house seemed full of the presence of God; and almost all present appeared somehow awed and influenced thereby. I now heard many sinners making the most mournful declarations of their exceeding sinfulness before God, and of their infinite danger of eternal damnation! Some uttered their cries after the manner of the apostle *Peter's* hearers, "What shall we do?" The intreaties of some were like the poor publican,

* Num. xxiii. 23.

"God be merciful to me a sinner!" Oh! "who among us shall dwell with devouring fire? Who among us, shall dwell with everlasting burnings?" "If I go to *hell*, I don't want company: If I must go, let me go alone to those immortal torments!" The wrath of God now appeared to sit heavy upon the guilty consciences of sinners, and his infinite displeasure against sin, seemed to fill their souls with unutterable anguish and torment, as though their eternal damnation was already begun. It is supposed that 30 or 40 persons went home from this meeting under most powerful conviction of sin and misery, and anxious to the last degree, to know what they should do to be saved. When they came to the respective houses of their abode, they entered them with declarations that they were guilty sinners going to *hell*. Their agonies of distress and moving expressions had a good effect upon the families to which they belonged. This evening and next morning, the tidings of this wonderful meeting spread swiftly through the town, and gave a shock like sevenfold thunder. The very report thereof awakened sinners to soul-concern as it flew, and excited in the Lord's people, solemn joy, lively hope, fervent prayer, holy admiration, and devout praise. Early the next morning after this wonderful meeting, my house was thronged with distressed *law*-condemned, *gospel*-condemned, *conscience*-condemned sinners. Indeed, our houses all over

town, now began to have persons in them of this character. I had now opportunity for particular converse with many of the awakened, and occasion to observe, that although their convictions were so very powerful, yet they were rational and scriptural, and as far as I could judge, evidently the effect of a sight of truth, by the Holy Spirit's illumination and operation as a *convincer*. At the close of the meeting the last evening, I notified a lecture to be attended at two o'clock in the house of God to day. The report of the wonderful effects of the meeting last evening, and of lecture to day, was soon propagated in all parts of the town; so that people from the villages and remote parts of town met for divine worship in the house of God, even an hour before the appointed time, *being swift to hear*. They all appeared serious when I met them in God's house, as though they were looking into the eternal world. While I preached to them, every eye that was not overwhelmed in tears, appeared fixed upon the speaker, and every ear chained to the things spoken. Solemn profound reverence appeared in every countenance, and they heard as creatures made for eternity, and bound over to a judgment to come. After sermon I pronounced the blessing as usual; but the people all kept their places, appearing unwilling to leave the house of God; whereupon I prayed again, and gave a word of exhortation, and suddenly there was a most

marvellous effusion of the Holy Spirit upon people in all parts of the church. People in general continued in the house of God till nine o'clock in the evening. Many sinners were brought under powerful convictions; others had their concern increased; some who had been under concern before, met with light and comfort; many of the Lord's people appeared to have amazing manifestations of divine glory, and answerable fullness of divine joy.

The day following my house was early thronged by great numbers of weary heavy laden sinners. Soon after the middle of the day, people in great numbers were going up to the *temple*, as supposing public worship would probably be attended as upon the day before, although there was no previous appointment of a *lecture*. About two o'clock we all met in solemn assembly, and divine service was attended as on the preceding day. After pronouncing the blessing, the people abode in their seats as upon the day before. I then continued to pray and exhort them for about an hour. There was much solemnity and seriousness upon the face of the assembly; yet the people seemed to be waiting for an increasing sense of divine things, by more plentiful measures of divine influence; whereupon I took occasion to observe, that we were entirely dependant upon a sovereign GOD, for such effusions of the Holy Spirit, as were granted the day before: that God was now teaching of us thus much: that we must look

upon God only. I repeatedly charged the people in the most solemn manner, and beseeched them again and again, to give God the glory, *all* the glory, if he should now condescend to grant a marvellous out-pouring of the *spirit*. Immediately thereupon, as I proceeded to speak, there appeared to be a most surprising effusion of the Holy Spirit upon people in all parts of the house. An Almighty energy seemed to accompany the same words, so as that they became powerful to a multitude in one and the same solemn moment of time. The effects of this out-pouring of the spirit seemed to be exactly parallel to that upon the preceding day. This dispensation was so timed, and so marvellous in various respects, that a person of liberal education and judicious observation, occasionally present at this time, hath since observed to me, that this event was so wonderful and observable in its circumstances and effects, that had an *Atheist* been present and heard and observed all that was said, and beheld what followed, he must necessarily have acknowledged the existence of a God, and the reality of *divine influence*.

The following day (Thursday, March 22) was a day appointed upon the preceding *Sabbath*, to be observed as a day of fasting and prayer, for the out-pouring of the Holy Spirit, upon us in particular, and the churches of Christ in general. The report of what God was doing among us had now spread abroad,

and many people from neighboring congregations came to join with us in the solemn services of this day; so that we had now the largest assembly I ever saw upon this end of our Isle. There was such universal solemnity and profound attention upon the face of the assembly as exceeded all I ever saw before. It was such a *Fast Day* for a powerful sense of the infinite evil of sin, and lamentation therefor, for a spirit of prayer, and for solemn joy and *Thanksgiving*, with great numbers, as exceeded all of this kind I had before known. Toward the close of this day, there were plentiful measures of divine influence given, like as upon foregoing days. The Lord now seemed to be verifying his promise, "And it shall come to pass, before they call, I will answer, and while they are yet speaking, I will hear."*

People assembled for public worship upon Friday and Saturday, as before upon Tuesday and Wednesday, although no lecture was previously appointed: and upon each of these days, there were wonderful effusions of the Holy Spirit. After this week, lectures were ordinarily given out upon the *Sabbath*, except upon the unexpected coming of a minister from a distance. I suppose our attending public worship so often this week, occasioned

* Isaiah lxx. 24. This text my Rev. Brother Mr. *James Brown*, improved in the after part of this memorable day, as now exemplified.

some reports abroad, that people here had wholly thrown by all worldly business, and betook themselves entirely to religious exercises. 'Tis true indeed, that people looked upon the world, as it really is, in point of sufficiency, an empty thing; and in some good measure, esteemed the favor of God, as it will be looked upon at the day of eternal judgment, even as the everlasting *ALL!* An extraordinary day will doubtless justify that conduct, that would not be prudent at other seasons. I suppose *St. Paul* did not continue his sermon till midnight every evening he preached, yet he thought proper to do it upon a particular occasion. My dear people now addressed each other in the language of the prophet, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of *Jacob,*" &c. They were glad to meet me daily in God's house, and I was equally rejoiced to meet them there. I heartily wish every minister of the gospel, in city, town and country like occasion of meeting their people in the Lord's house! for I am persuaded that I and many of my dear people will have those days in joyful and everlasting remembrance.

Upon the fore-mentioned solemn days, when the Holy Ghost thus descended, in the application of himself to his work, he appeared to give his powerful presence and illumination to great numbers at the same time; whereby they had amazingly increased upon them, views of divine things, seeing truth and the

awful and glorious realities of the eternal world in a clear, strong, affecting and practical light. From day to day I now saw many sinners of various ages upon their knees, with hands extended toward Heaven, and in flowing tears, begging and crying for the exercise of sovereign mercy in the name of *Jesus*, with as much earnestness and importunity, to all appearance, as though the Lord Jesus Christ was then coming in flaming fire to the final judgment. They seemed to be pressing into the kingdom of God, as if they would take it by violence. I saw many others under powerful convictions, yet not in such great distress. Many appeared under the abatement of legal terrors, as in a most calm and serene frame of mind, as though resigning up their souls to a sovereign God through the glorious mediator, in hope of eternal life by his mediation. I saw very many just beginning to hope they were favored with some divine manifestations, and seemed wholly to be taken up and captivated with the perfect excellence and glory, the alluring fullness and sufficiency of the Lord Christ; declaring his entire suitableness and infinite worthiness of the choice, trust, love and praise of all; admiring the adorable riches of his free and sovereign grace made known to such infinitely vile, unworthy sinners as they were: and uttering the praises of the all-glorious, altogether lovely Lord Jesus, as though their whole souls glowed with a seraphic love to him. The house of God at

these seasons, seemed to be full of his awful and glorious presence! and I used to visit the distressed in all parts of it, and to converse with and to drop a word of exhortation to great numbers in a short space of time, and the Lord gave the blessing.

From day to day, we now saw both in the house of God, and in our houses, surprising displays of the divine power, love and grace of our EMMANUEL. The awful and endearing glories of the GODHEAD shined forth in this work, as sufficient to fill heaven and earth, angels and saints, with an extacy of joy! With inexpressible wonder we beheld the magnificent triumphs of the victorious arms of Zion's king, over the united powers of darkness, while stout hearted sinners bowed to the sceptre of his grace, and became his willing people in the day of his all-conquering power! The Lord's people in general, seemed to be under the animating power of religion, and mighty in prayer for divine influences, and the salvation of precious souls. Some of them especially appeared like primitive christians full of the Holy Ghost; rejoicing in the Lord; while the comforts of some, and the distresses of others, ran so high and became so great, as set in contrast and standing opposed, we had, as it were, a sort of resemblance of the day of final judgment, and it appeared as if persons were now entering upon their eternal states of heaven and hell. It is indeed beyond me to give a full

description of this wonderful scene. No person can form an adequate idea of such a marvellous dispensation of divine power and grace, but as being a spectator, and sharing largely in the divine influences.

If any should ask why the Lord carried on his work *in such a visible way?* Why was it attended with such unusual symptoms? What valuable ends could be answered thereby? I would reply, I have not directed the spirit of the Lord, nor have I been his counsellor. Who can search out the Almighty to perfection? However, some obvious and probable reasons may be assigned: these extraordinary appearances have answered many valuable purposes.

With respect to the true believers in Christ, their high and strong exercises of all evangelical graces, by which they glorify God, have been in full proportion to those extraordinary measures of the divine influences. Their anxieties for the formation of the image of Christ in the perishing souls of sinners, and their fervent incessant prayers, and activity for that important purpose, have been in full proportion to the copious measures of divine influence enjoyed: and thereby they have answerably seen the glory of the Lord's work and have been disposed and enabled to rejoice therein, and to give him the entire glory thereof: vehemently panting, and ardently aspiring after absolute perfection and a glorious immortality, at the same time; while the

Lord's people have drank so largely of the new wine of everlasting consolation, filled like the vessels of the *Sanctuary*, as the prophet *Zechariah* hath foretold, they have been "as the stones of a crown lifted up, as an ensign upon the land:"* And as the prophet *Isaiah*, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God."† The brightness and lustre of their example and excellence of their attainments in holiness and joy, set up to the view of others, have been as an ensign to gather about, as a prize to run for, and as a crown and glory to strive to obtain; and thereby saints of less experience have been excited to ardent desires after such excellent attainments; some mere *nominal christians* have been convinced they had no grace; and many poor distressed disconsolate sinners, have been ready to say, "thy people shall be my people, and thy God, my God."

With reference to sinners, while the Lord hath carried on his work in this way, as by such powerful illumination and pungent conviction, ordinarily the work of humiliation hath made the swifter progress. Many of them seemed to see and learn more of their exceeding sinfulness, spiritual impotency, unworthiness of God's mercy, and his justice in their eternal damnation, in one day, than some others who have been under conviction

* Zech. ix. 15, 16.

† Isaiah, lxii. 3.

at other seasons, have done in weeks or months. The observable distress and soul agony of some, by the blessing of God, hath been the means both of awakening and increasing the concern of many others. While sinners have been spectators of their fellow sinners under such soul-agony of distress, they have been ready to say, and have said, "*there, there, is one and another, yea many going to be taken, and I am likely to be left!*" These in such distress about their sins and salvation, are not greater sinners than *I am*. They see their sin and danger, and are affected; but I am dreadfully hardened, amazingly stupid, I shall be left! Oh! what shall I do to be concerned for my soul!" It hath been natural for sinners who have beheld others so greatly concerned, to argue thus, viz. "if the infinite displeasure of God against sin, is so terrible in its effects now; if one spark of his wrath produceth such agony of soul now, as if hell torments were begun, oh, how dreadful an evil is *sin*? What, oh! what will it be to have full vials poured out upon the guilty damned! How insupportable, how intolerable, to go down to hell, where the billows of the wrath of Almighty God roll over the damned for one complete *eternity!* oh, of what infinite importance is it, that I flee from *the wrath to come!*" When any have met with light and comfort, who had been the subjects of such great distress of soul, this hath eminently been the means of promoting the Lord's work

among us. It hath given a mighty shock to others, least they should be left, as *marshes and miry places*,* without life and healing, by the flowing waters of the sanctuary. I have known in many instances a work of humiliation powerfully carried on, while the subjects thereof have scarcely thought themselves under such a work, and this in part owing to the great apparent concern of others. The visible and great distress of sinners, hath excited answerable compassion in the Lord's people for them, and more effectually engaged their prayers. I may add, that while the Lord hath thus carried on his work, he hath given a specimen of the terrors of that day, when he will come *in flaming fire*.

Moreover, the report of these doings and mighty acts of the wonder-working JEHOVAH have awakened and engaged the attention of multitudes in other places. The accounts I have received, will justify me in asserting that I have reason to believe thousands to have been brought to think more seriously about the salvation of their souls, and things eternal, by means of these marvellous dispensations of God. Many Godly ministers and pious people, have been excited thereby to give glory to God, and encouraged to pray more earnestly for such effusions of the Blessed Spirit. It seems as though God was pleased thus to carry on his work, that it might be

* Ezek. xlvii. 11.

taken the more notice of in the world, and that it might be regarded and spoken of, that so he might have the more glory. The report of these extraordinary operations, hath induced many to come among us, some of which have hopefully thereby partaken of the dews of the heavenly influence, and given glory to God. These, and such like, I humbly suppose, are some of the obvious reasons, and purposes answered, with reference to the Lord's carrying on his work, in such a powerful, visible and glorious manner, while many more may lie hid in the unfathomable abyss of divine counsels; for how little a portion is heard of him! This knowledge is too wonderful for us!

If any of my readers judge I have dwelt too long upon the effusion of the Holy Spirit upon this week, by way of apology, I would observe, that the precious influences of the divine Spirit are worthy of incomparably more notice than I have taken of them. That by these dispensations, the Lord prepared the way for many future SALVATIONS. I have also dwelt the longer upon these marvellous effusions of the Holy Ghost, because I hope the days are not very far off, when such outpourings of the spirit will become more frequent and general among the Lord's people; and in process of time the world over. The present narration of such surprising effusions of the Holy Spirit, together with the good effects, (if read by any) may serve for con-

firmation of the reality of the Lord's work in such days. No doubt the days are coming, when an immense plenty of the Lord's spiritual waters will be poured upon the dry ground: and it will seem as if the very heavens were rent asunder, and as it were dropt down from above, as at once. The coming of our Lord Christ in his kingdom, among men, will be in a sudden, amazing and irresistible manner, and with clear manifestation, like lightning that cannot be hid, but glares in every one's eyes, and shines from one side of heaven to the other. When at evening time it shall be light, and so perpetual day with *Zion*: For then *Jehovah* will be unto her an everlasting light, and her God her glory. To mention such a day as not very far off, I am quite apprehensive, will be tho't by some, the same as to prophesy. I am no prophet, neither am I a prophet's son; but I profess to believe the prophecies. Although it may not be for us to know the precise time and exact periods, when the *Pope* in the west, and *Mahomet* in the east, with their powers, will be utterly ruined, "so as no place shall be found for them;" yet it may, (I humbly conceive) be made evident from the prophecies themselves, and divine dispensations, that the Lord's people have now ground to hope for some signal and plentiful effusions of the Holy Spirit.* No doubt it will be a work of

* With all humility and modesty, I would take the liberty to suppose, that the western empire *chris-*

time to bring on the millenium or latter day glory in its full meridian splendor and brightness: But then if we view the fulfilment of almost every thing the prophecies speak preceding, we shall find grounds to expect not only a prelude to, but even the very dawnings of that glorious long expected, long wished for, and long prayed for day. If I have gained any knowledge of this kind, by a diligent study of the prophecies, for many years past, I freely profess I am in daily expectation of approaching terrible things in righteousness; amazing changes hastening on the earth; marvellous out-pourings of the Holy Spirit, and following glories. But I must not digress too far upon the agreeable subject.

tian and *anti-christian*, is the one leg and foot of the grand image, and the eastern empire, *christian* and *Mahometan*, is the other leg and foot of the image, according to the prophet *Daniel's* description of the fourth monarchy; therefore the papistical *anti-christian* power in the west, and the *Mahometan anti-christian* power in the east, will be smitten by the stone cut out of the mountain, in order to its filling the whole earth. From thence, may it not be inferred, that as the fifth vial is pouring out upon the *anti-christian* power in the west, the sixth vial will more especially be poured out upon the *Mahometan anti-christian* power in the east; which power, will not fall gradually, like that in the west, but suddenly. "In one day her plagues shall come upon her," as a mill-stone thrown with violence into the sea, sinks and never rises more. Whereupon, the way will be prepared for the grand *eastern kingdoms* to become *christian*; the great river *Euphrates* being dried up, by the pouring out of the sixth phial.

After the fore-mentioned ever memorable week, there were no more such sudden astonishing effusions of the Holy Spirit, (like a mighty rushing wind) except for two or three days, a few weeks afterwards. However, there were such plentiful measures of divine influence continually granted, and such eminent degrees of God's gracious presence accompanying divine institutions, as that his work made glorious progress. All parts of the town seemed to be full of God's presence, and the power of his victorious grace. Souls were now, to all appearance, flocking in numbers to the Lord Jesus Christ, from day to day. Soon after the work begun among us with such great power, very many in a day, day after day, hoped they received divine light and comfort, and for several months, (as I remember) not a week past, but there were some that hoped (and still hope, with others) that they were translated out of darkness into marvellous light. But the time would fail to mention the apparent universal concern of people about the great things of the eternal world, and the spiritual exercises of particular persons; the tokens we enjoyed of God's presence, and how his glorious work made progress from week to week. To do these things in their order and series, would require a volume in folio, instead of a short narrative.

I shall therefore proceed to give some account of the manner in which persons have been wrought upon, with respect to the work

of conviction and humiliation, and of divine manifestations thereupon; and the subsequent effects, exercises and fruits, which the subjects of this work profess to be experimentally acquainted with. As I am well assured, by the accounts they have given me, and from what appears in life and conversation, as to their spiritual exercises and experiences, I have occasion to observe, that in some respects there is great and wonderful variety; in other respects, (especially as to essential points) great and surprising harmony.

The subjects of this work profess to have had clear and powerful conviction of the total pollution of their natures, and actual defilements of their lives. Some when awakened, were first of all convinced of actual sin, and thereby were led by the streams back to the fountain of iniquity. Others were suddenly seized with conviction of the exceeding sinfulness of their hearts, and thereby were brought to the knowledge of their wickedness of life. Some had gradual conviction, till their concern became very great and distressing.—Others were soon taken hold of and seized with powerful convictions, when first awakened. Their attention to the important concerns of their souls appears to be brought on and increased upon them, by a view of themselves in their true and proper character, as given in the word of God. They see the spirituality and strictness of the law of God; thereby they have the knowledge of their ex-

eeding sinfulness before him. When by the law, applied with power by the spirit, they see their sin, guilt and danger of damnation, this view gives them the utmost solicitude to know what they shall do to be saved. When they are first awakened they don't see their absolute inability to help themselves, till by trial they find their strength, weakness. Their awakenings put them upon confession of sinfulness both of heart and life; upon cries for sovereign mercy, as though they would pierce the heavens; upon greatness of endeavors after salvation, as if they would take the kingdom of heaven by violence. When they are first awakened, commonly for a time, they think they find in themselves a willingness to come to Christ for salvation; but as a work of conviction is carried on, they see they have imposed upon themselves, by taking an unwillingness to be forever miserable, to be a real willingness to come to Christ. I have known the poor sinner, upon more thorough acquaintance with his heart, under distressing conviction of the great evil of ever supposing he had such a *willingness*, being now made to see, that all this time he was virtually casting the fault upon Christ that he had not an interest in him, whereas all the fault was justly chargeable upon the sinner himself. The spirit of God in his *legal* strivings with sinners in this day, hath powerfully convinced and taught them, that there is a *cannot* and *will-not*, justly chargeable upon them. They

see their *inability* to believe, is an unwillingness, a vile and wicked temper of heart. That the cause of their not coming to Christ for salvation, is not so much a *can-not*, although they *can-not*, as a *will-not*, a blamable opposition of heart to the crowning of Christ with the honor and glory of their eternal salvation. Now they see themselves justly condemned both by *law* and *gospel*. They sadly complain of the enmity and pride of their hearts, of the stubbornness and obstinacy of their wills, of the gross blindness of their minds: that they cannot see their own badness, nor the justice of God in their eternal condemnation as they think others do, before they come to Christ. Sometimes they think they are wholly stupid and senseless; that the spirit of God has done striving with them, and that they are given up to hardness of heart and blindness of mind, which thought greatly exercises their fear. They often think their case somewhat singular, that their convictions don't work well, that they are not such as the *elect* have before conversion. When they are brought to see their own infinite vileness, they greatly admire the patience of God, that he has kept them out of hell, and wonder he don't send them immediately to everlasting burnings, and own it would be infinitely just if he should. They strive and labor to get an alteration of heart for the better, but complain of growing worse all the while. They think they had as good leave off striving for salva-

tion, as to any power of their own to obtain; and yet eternal salvation appears of such importance, that they persevere in striving. It is very common to have *scripture* truths, which they hear or read, powerfully applied to their hearts for increasing their convictions. As the Holy Spirit continues his illumination, and a work of the law is carried on, they see their exceeding sinfulness, and are brought to confess that God hath made no promises of mercy to them; that after all their persevering endeavors for salvation, he may justly reject them forever. Being thus at length, clearly and powerfully convinced of the strictness of God's law, of their exceeding sinfulness—of their total impotency—of the absolute impossibility of being justified by any manner of virtue, goodness or righteousness of their own, and that it would be infinitely just with God eternally to cast off and destroy them, they now see no hope of salvation remaining, but by an absolute submitting themselves to God as an infinite sovereign. Thus the way hath been prepared for giving the new heart, and for the manifestation of divine glory.

It may be proper here to observe, that persons under the work of the law, previous to submission light and comfort, do not see all these truths in an equally clear degree of light; though all appear to have a powerful sense of the reality of them. The distress of some when first awakened, is even to an

agony; which sometimes continues for an hour or two, and then seems to abate in a measure, but powerful convictions still continue. Some have several such turns of great distress and soul agony, before light and comfort. Some never have a return thereof after their first awakenings, and the work of humiliation is carried on powerfully till they meet with comfort. Many have but little, and some no sleep the night before divine manifestations: spending the night in soul-agonies and cries for sovereign mercy. Many were more gradually awakened, and seemed to have increasing convictions of truth, and prevailing soul-concern, till they obtain satisfaction of a change. There hath been great variety as to the length of time, that persons have been kept under a work of the law. Ordinarily, the more powerful conviction, the sooner persons have met with comfort; but it has not always been so. God in that respect, as well as others, hath eminently displayed adorable sovereignty. Many persons that I have conversed with in this day, who appeared to me to have had a clear work of the law, yet have been continually seeking preparation for Christ, by legal terrors and humiliations: when they have been told they were making a righteousness thereof, to recommend them to Christ, and that they must come to Christ upon the call and warrant of the gospel, renouncing all preparation, self-dependence, and even *non-dependence*, being

thus driven out of the false refuges and subterfuges, they have had not a moment's rest, till brought to a dependence upon the Lord Jesus Christ, for righteousness, grace and eternal life. It is observable, that persons under a work of humiliation often don't think themselves the subjects thereof: "The blind are led in a way they know not." I have frequently known, as appeared to me, persons the subjects of real submission to God, while as yet they knew not what to make of such a frame of mind, as they then found. When the sinner hath retired again and again, and repeatedly made the attempt to pray, at least as the poor *Publican*, "God be merciful to me a sinner," yet a sense and clear conviction of the justice of God in his eternal damnation, have entirely stopped his mouth, though frequently making the attempt to utter such a request. Ordinarily, sinners have the clearest views of their own infinite vileness, of God's justice and sovereignty, just preceding submission and comfort. Ofttimes there is a sort of approbation of, and well-pleas'dness with, God's justice and sovereignty, and a calm frame of mind a little before divine manifestations. This calmness of spirit sometimes continues but for a few minutes, sometimes for a quarter of an hour, and sometimes for hours, before it is followed with any satisfying views of an interest in Christ, and the favor of God. When the terrors of *wind*, *earthquake* and *fire*, have been useful to prepare

the way, to usher in the designed manifestations of the divine glory, the Lord gives a divine calmness of spirit, and comes as in a *still small voice*. I may here observe, as a summary account, that a *law-work* hath been *substantially* the same in all the different subjects of it, though some passed through much greater degrees of distress and terror than others, and this distress lasted much longer with some than others.

The professed subjects of this work, give an account of some divine manifestations in the time of acting faith and receiving comfort thereupon. They see the gospel of our Lord EMMANUEL to be divinely true, and profess to have a spiritual sight and divine illumination of mind, in the knowledge of the glorious objects of faith, in order to believing with the heart unto salvation. They appear to be clearly taught, as by experience, that *they*, and *they only*, who see the *Son*, believe in him; and that the Lord shines into the heart, when his glory is beheld in the face of Christ, and that it is a time of Almighty power when the soul bows to the sceptre of the Lord Christ, and crowns him with the honor of eternal salvation. I know not the person in this day, that makes any pretence to a hope that he is savingly wrought upon, that gives not some account of divine manifestations, as by a special spiritual illumination of mind. In the time they suppose they first acted faith, so as to have comfort more generally, they

profess to have had a manifestation, either of God's sovereign mercy and grace, or of his glorious attributes as they appear in the person and mediation of Jesus Christ; or a view of the divine and mediatorial glory of our Lord EMMANUEL, and his alluring fulness and all-sufficiency; or of his entire suitableness; or of the infinite freeness of his grace, and his perfect willingness to save sinners; or they behold the infinite excellence and eternal safety of the way of salvation by him. When they thus come to know the Lord Christ, they see him to be worthy of their election, trust, love and praise, for what he is in himself, and appear perfectly well pleased with the way of salvation by him: and these views are followed with rest, peace and joy divine. By the calls and invitations of the gospel, they appear to be led to the acceptation of him: and oftentimes their first comfort is in and by the letter of the *Scriptures*, but not always.

There is great variety as to measures and degrees of light and comfort, when persons first have divine manifestations. Some have at first only some small glimpse of the fulness and glory of divine objects, and these often soon overclouded with darkness, till at length divine manifestations become more clear, full and satisfactory; then they perceive they had something of the same kind before, but in a lower degree. Some have a more sensible deliverance from a spirit of bondage; divine light more suddenly and abundantly beams

in upon them, and they at once perceive themselves in a new world of light and comfort. I can't say that persons who have had the most terror and distress under a work of the *law*, have always had the fullest measures of subsequent light and comfort; yet I think in general it hath been so. Ofttimes I have observed, that the oil of joy for mourning, and the garments of praise for a spirit of heaviness, have been in full proportion to antecedent distress. There is great variety in these respects.

When they first behold the glory of divine objects, they seem to be entirely taken up in acts of choice, faith, love, admiration and praise, and in ardent desires after more clear manifestations and fuller measures of enjoyment. Often at this season, persons think little or nothing about conversion, being wholly captivated with the infinite beauty and glory of divine objects; and ordinarily their views of their own vileness, are not so clear at this time, as under divine manifestations afterwards. Now they see that those, and those only, who are drawn by the *Father*, come to the *Son*, and that they could not, and would not come before, and that now they can't but come. They now see there is a consistency between the freedom of the will and efficacious grace in acts of faith. Now they see the grace of God to be infinitely free and sovereign, and long to have others come and see, taste and know, that the Lord is

gracious, and to have every body join with them in his praise. Now they become assured that the holy *Scriptures* are the word of God, and have oftentimes many gospel promises flowing in upon their minds, one after another, with light and comfort; and it seems to them these promises will always appear as they do now, till time affords conviction to the reverse. Their joy and comfort dont seem to result from thoughts that they are in a state of safety, and are likely to escape hell, but appears to be joy and rejoicing in the Lord. It begets a low thought of worldly joys, proves the death of joy in sin, is as oil to the wheels, to make them move on swiftly in the pathway of duty, and is a very solemn joy, often expressed with a flow of tears. They declare they never knew what joy and pleasure were before, nor any thing worthy of the name. They loathe and abhor themselves for all their past abominations, and have a different kind of sorrow for sin, from what they had under a work of the *law*, mourning for it now as against an infinitely holy and gracious God. They admire that when the Lord came by his spirit to awaken them, he did not come sword in hand to destroy them. They are great admirers of free and sovereign grace, and ascribe the sole glory and praise of their salvation to God the *Father, Son and Holy Ghost*. There is an endless variety of divine truths, which persons have their minds fixed upon, and are delighted with. Words seem

to fail as to expressing their ideas and views of the infinite glory of divine objects, and the everlasting importance of things eternal; and while they beheld them in such a clear and strong light, it often appears to them, as though others must, as it were, be powerfully impressed and affected with them. Many see the justice of God in their eternal damnation, and other truths that they had some sight of under convictions, in a more clear point of view, after they have light and comfort, than they did before. At the same time, many express themselves about the things of religion, in many respects, as if they were new to them; as though they never read, nor heard, nor sung before, yet as to the matter thereof, were before acquainted with the same. That sense they have of the weight and importance of divine and eternal things, influences them to exercise a jealousy over themselves, lest they should sadly impose upon themselves with a false hope. 'Tis common for persons after their first light and comfort, to be again plunged in darkness and distress, and to conclude their comfort was false and unscriptural. They are wont then to seek legal terrors again, and sometimes appear in as much distress as before; yet it seems in some sort of another kind, in that they appear secretly to mourn the want of an absent good, before enjoyed. After these exercises for a time, they commonly have some renewed divine manifestations, and be-

gin to think their mountain stands strong, and that henceforth they shall never be moved; yet sometimes darkness and trouble again succeed. Thus light and darkness, hopes and fears are interchanging, and they have great variety of exercises, frames and feelings; and thereby make progress in the experimental knowledge of useful and important truths. Some that had not at first such clear manifestations, by renewed and more clear discoveries, have now obtained comfortable or full assurance of the love of God. Others are still exercised with hopes and fears, finding such remains of sin in their hearts, as seems to them almost inconsistent with the in-being of grace. They in general appear to have increasing acquaintance with their own hearts, and see more and more clearly the need of progressive sanctification. They once saw their hearts to be exceeding bad, but now say, they see them ten times worse than ever they thought they were. They did not imagine there was so much darkness and unsubdued sin in them as now they perceive and groan under, and thereby learn the necessity of the constant use of the *mediator Christ Jesus*, and their need of the sanctifying influences of the Holy Spirit. They appear to be engaged in a warfare with sin, Satan and the world, and to be learning dependence upon the Lord Christ, for victory and eternal triumph. They are pressing after holiness of heart and life, and thereby

in general exhibit evidence, that they have a change of nature. They all appear unwilling to rest in any present attainments, and averse to a bad temper of heart, and resolved to follow on to know more of God and Christ, and to become more rich in experience of divine grace. They profess to give their hearts to the Lord, and to devote their lives to him as their reasonable service. Their hope purifies, and their faith produceth obedience and the fruits of holiness. They practically declare that they look upon the *Scripture* doctrine of salvation by free and sovereign grace, to be a doctrine according to Godliness. They acknowledge *Christ* to be both *Lord* and *Saviour*, and expect salvation from sin, as well as wrath, by him. In general, they walk in the fear of the Lord, and at times in the comforts of the Holy Ghost. In fine, while they behold the glory of God shining in the gospel plan of salvation, and are expecting justification by the imputed righteousness of Christ, they have the clearest and strongest conviction of the obligation of God's unchangeable law upon them, and the deepest sense of the evil of sin in itself, and most awful views of its danger, and the highest sense of the purity and holiness of the divine nature; and having a supreme love to God, under a spiritual sight and sense of his infinite glory and beauty, and gratitude and thankfulness also inducing, they find themselves in the strongest manner possible, under obligation to be en-

tirely and forever devoted to God, his service and glory. And accordingly in some good measure, are shewing forth the virtues and praises of *him*, who hath called them (as they hope) out of darkness into marvellous light. Some other fruits and effects of divine influence in this day, will be occasionally interspersed under some following remarks and reflections.

I was not in haste to have the professed subjects of this work admitted to the *Lord's Supper*, choosing rather there should be some time of trial, searching of heart, and serious consideration preparatory. Lord's day July 15th, ninety-eight persons were added to the church of Christ, at one time, and since that time twenty-four more. I yet expect large accessions, many having conversed with me relative thereto; and there being a large number more, who hope they have experienced a saving change in this day, and there being none at present belonging to our *communion* under fifteen years of age. 'Tis an universal opinion and principle embraced by my people, that no person ought to be a guest at the *Holy Supper*, without the wedding garment of imputed *righteousness* and inherent *holiness*, derived from Christ our Lord Redeemer: therefore, our candidates for communion, have ordinarily great searchings of heart, and exercises of mind, previous to their offering themselves for admission, lest they should come and eat and drink *judgment to themselves*.

The Lord's people through the whole summer, seemed to have a remarkable spirit of prayer, and we had numerous instances of persons meeting with light and comfort, so that the Lord's work made a glorious and astonishing progress among us; and we were often refreshed, by hearing of its prevailing power and glory in many other places. It was worthy of notice, that in the latter part of summer, a considerable number of persons who had for years been laboring under hopes and fears, and from the beginning of the work among us, been greatly exercised about their spiritual state, now appeared favored with clear divine manifestations, and much light and comfort. In the autumn and forepart of the winter, it became apparent that the divine influences were in a measure suspended, especially as to renewing operations upon the hearts of sinners, though in other respects we enjoy special tokens of God's gracious presence among us. In the latter part of winter, and the beginning of the spring, the Lord was pleased in a remarkable manner to set his seal, and give his own blessed testimony, to his own most glorious work among us, by more plentiful effusions of his *spirit*, than had been given for some months before. The concern of sinners was increased, some few hoped they received divine light and comfort, and many of God's people had much divine refreshment, and several of our young christians firm establishment. One

aged man, even above 72 years of age, who had long been under powerful conviction, at this time met with light and comfort, which increased upon him for about six weeks, when he departed this life, in the highest triumphs of faith. It may be worthy of a remark, that the few who have died among us, who hoped they received the grace of God in this day, have given us just occasion to conclude they left this world in the triumphs of faith, with full assurance of eternal glory.

The shower of divine blessings in this day, hath been very extensive as to numbers, who hope they have been savingly wrought upon, and as to persons of various ages, there are from six or seven years of age to above seventy, who hope they have received the saving grace of God in this day; yet I think the work hath been principally among our young people. I am not able to inform what number of persons entertain hopes they have been savingly called in this day. I have never pretended to number them, nor have I heard that any person has made the attempt, unless by way of general conjecture. 'Tis not the practice of *my people* to pronounce one another converts: To say such a one is converted, is a term I have not used myself, nor have I heard it used by *my people*, to be sure very rare, if ever, in this day. The general term hath been such a one, by name, hopes he or she hath received *light and comfort*. Although some may think this is tantamount or equi-

valent to saying such a one is *converted*, I take the liberty to suppose the former is a term that is more suitable, since we know so little of our own hearts, and much less of the hearts of others. Some may possibly imagine, that I am transported above measure with the Lord's work, that I take all for gold that glistens, and every pang of devotions, for real religion, and am fond of numbers, and exceeding charitable; whereas, I suppose if such persons fully knew my sentiments about a saving change of heart, and what holiness of life I expect thereupon, they would likely judge I am a very uncharitable man. However, neither the one nor the other gives me concern personally considered. The Lord's work is known, perfectly known, by himself in all its glory, how muchsoever concealed from the eye of man. It hath been a remark repeatedly made by strangers, who have come to us from afar, and abode with us for some time, that people in remote parts, in no due measure at all, formed a just conception of the power and glory of the Lord's work among us. I am far from supposing that every one is *new born*, that is the subject of such a hope. There is a vast variety of cases, some more and some less hopeful. Upon the whole, I am free to declare in the face of the world, that so far as I am capable by the help of God's word, of judging of things of this nature, I have reason to entertain hopes, that a very great number of my *dear people*,

have in this day of marvellous grace, "passed from death to life." I have all the evidence I can reasonably expect, and such as is sufficient to induce me to give God the glory, and to take the comfort thereof, (which is quite enough for me) while I pretend not to know the heart. I flatter not myself, that there will be no instances of hypocrisy and apostacy at such a season; scripture and past observations lead us to expect somewhat of such a kind. At the same time that I have looked upon this work much more free from corrupt mixtures in general, than ever I knew a work of this kind, so I have been hoping that instances of apostacy would not be so numerous, as sometimes in such a day; and as yet I have ample grounds to retain such a hope. We have often been bid to wait for *fruits*; fruits of holiness have been justly expected, and, blessed be God! they now appear and give confirmation of a marvellous work of God's grace among us. I have the rather delayed the publication of this *narrative*, because I knew what was expected by many, in order to their faith concerning the Lord's work. 'Tis now above a year and a half since the work began among us so powerfully, and if visible *fruits of holiness* exhibit any evidence of God's work of astonishing grace among us, this work must be allowed by ample proof, to be a marvellous work of God's grace. 'Tis matter of joyous admiration and praise, that the adversary as yet, hath had so little occa-

sion to blaspheme. We have indeed occasion to lament, that we have no more of the life and power of religion among us. We are praying for divine influence in more copious measures. We have several praying societies and meetings every week for prayers. In the afterpart of the day upon the first Wednesday of every month, our people meet for prayer: when many prayers are offered up to God, that he would continue to pour out his *spirit* upon us, and dwell with us, as his people; and also that according to his *promise*, "He would pour out his spirit upon all flesh." We are still favored with some special tokens of the divine presence, and have occasion to be a very humble thankful people, abounding in fruits of holiness. We have reason to fear some have in a measure lost their concern; others seem still determined not to have rest and comfort, but in the Lord. We would fain hope the harvest is not yet over, and hold on praying that we may yet see greater things: meanwhile, we doubt not, but that the great *Jehovah* hath been, and is with us, of a truth, to whom be all the glory of his own most blessed work, forever and ever!

I have been desired, by a worthy friend, greatly and justly renowned for learning, piety, and extensive usefulness in and to the church of Christ, to make some remarks upon, and reflections relative to this work of God's marvellous grace among us. To which I now proceed.

In and by such a work, as it is the effectual application of redemption, there is the brightest display of all the divine perfections. The unsearchable wisdom; the boundless goodness; the Almighty power; the spotless holiness; the adorable sovereignty; the inflexible justice, and inviolable truth of God, shine in this great work with united splendor. All the divine attributes keep their place and rank, and appear and beam out eternally, in all the glory that becomes the transcendent majesty of God.

Such a work serves to confirm the divinity of the gospel, and the reality of divine influences in our day. Every soul brought from a *state of nature* to a *state of grace*, and made fruitful in holiness, may be reckoned a new miracle in confirmation of the truth of the gospel, and of the divine influences.— All the force of mere moral suasion could never effect such divine productions, as we here behold. Nothing short of the influences of the Holy Spirit associated with the divine word, can produce such excellent and supernatural effects. As to the subjects of this work, they are all assured that the gospel is divinely true, *and the words of eternal life*. No person can be the subject of this work, and imagine that the influences of the Holy Spirit were confined and restricted to the *apostolic* age, and are not now to be expected.

This work appears glorious and worthy of special notice with respect to extent, and the

numbers hopefully wrought upon in this day. It hath not been confined to one place, or a few places only, but the heavenly shower hath come down upon a great many congregations. This work hath been more or less considerable in 12 or 14 congregations upon this island: and in some of them, very powerful and glorious. There hath been much of this blessed work in several towns in the *Jerseys*. I saw much of the good effects thereof, when in those parts the last fall, upon a preaching journey, and had very agreeable accounts given me of this work in many congregations, by a number of my reverend brethren in the ministry, who appeared heartily and laboriously engaged to promote this glorious work in those parts. I should perhaps be inexcusable not to observe, that I have often received good intelligence of the agreeable effects of divine influence upon the minds of many people in the city of *New-York*. I am informed that very many of the inhabitants of that metropolis, belonging to various congregations, hopefully share largely in the special blessings of this day, of the outpouring of the Holy Spirit. The Rev. Mr. *Charles Jeffery Smith*, who is abundant in labors to promote the Redeemer's kingdom, and hath been the winter past in *Maryland* and *Virginia*, writes to one of his correspondents, "that he had lately been preaching among people, upon whom the dews of heavenly influences were descending, as upon

the people of *Long-Island* the last summer." I have often received information of the power and progress of this work in several places in *New-England*. But it can't be reasonably expected, that I should be particular in giving an account of this work in this place, as I am with respect to it among my own people; yet I have thought proper to hint thus much, it being one branch of the glory of the Lord's work at this day, that 'tis so extensive.*

The Lord's work in this day, hath appeared somewhat singular and extraordinary with respect to degrees and measures of divine influence, power and purity, light and comfort. In general, the work of the law hath been very powerful, clear and distinct, and divine manifestations thereupon equally so. Many of the Lord's people have been so replenished with light and comfort, as that *their cup hath run over*, and there has not been room to receive the blessing. Some old disciples among us, for now above a year, seem to have been

* Since the above was written, I have read the copy of a letter, sent from a friend of *Zion* in *Holland*, to a friend in *New-York*, in which mention is made of a considerable revival of the Lord's work in several places in *Holland*, within a few months past. By accounts given in that letter, the work of conviction and conversion is going on in several places: "And some old pious people are obliged to acknowledge that their hearts are joyful in the Lord to the highest pitch." This letter is dated *Amsterdam*, July 12, 1765.

favored with the continual, unclouded shines of *Jehovah's* precious favor, and almost uninterrupted, solemn and delightful communion with him. They appear continually delighting themselves in the great I AM, as the fountain of all good, and the portion of their souls forever: and their devotedness to his glory is in full proportion. The prelibations of heaven's glory are now so given, and *New Jerusalem* so come down from above, with respect to some persons among us in months past, that with regard to them, the latter day glory is already come; unless we suppose (which I believe will be) that when that day fully comes, the Lord will enlarge the essential powers, as well as spiritual principles of his people, so that they will be made strong to bear the weight of joy and glory, beyond all that hath as yet been known upon earth. In that day, the feeble shall be as *David*, and the house of *David* shall be as God, as the angel of the Lord before them.*

This work hath been remarkable for a spirit of love and benevolence, and freedom from bitterness; and for carrying its own evidence with it; and for inconsiderable opposition, where it hath made progress. For brevity sake, I throw a cluster of remarks together. The spirit of this day eminently consists in superlative love to God and the Saviour; in a reigning love to the word, ordi-

* Zech. xii. 3. Isaiah lx. 19.

nances, and people of God; and a disposition to universal benevolence. I never knew people converse with one another more freely and plainly about the state of each others souls than in this day, yet I never heard of one bitter harsh expression, nor an instance of rash censorious judging, by any one of the subjects of this work, from the day it begun among us, to this very day. All appeared to be spoken in love, and with benevolence, and was so received, as if the God of love was come down to reign among us, by the power of love divine. Thus this work hath carried its own evidence with it: also in that the subjects of it, whether distressed or comforted, have in general been capable of giving a rational *scriptural* account of their exercises of mind; and in that they appeared in practice what they professed. By what I have seen and heard, I have reason to believe hundreds, if not thousands, have had their prejudices against experimental religion removed from their minds, by this work, which hath carried such evidence with it, that it is of God.— Was it not for an unhappy opposing few, this work would almost want one evidence of being a work of God. We *here*, have seldom ever heard the word opposer mentioned in this day. It seemed to be the general concern of people to share in the work, and not to appear with a spirit of opposition. By what I have heard, it hath been much so in other places, where this work hath made

considerable progress. The Rev. Mr. *Prime*, in a letter dated *Huntington*, 8th of May, 1764, writes thus: "Although there are
 " some among us, I hope but very few, that
 " oppose themselves, yet blessed be God, his
 " glorious work of grace goes on here! The
 " greatest part of our people seem to be so-
 " lemnized and made thoughtful; not a few
 " wounded deeply at heart, and groaning
 " under burdens insupportable, some under
 " shuddering horror, and fearful apprehen-
 " sions of divine wrath." The Rev. Mr. *Jones*, of *Morristown*, in a letter dated July 13th, 1764, thus informs, viz. "The Lord
 " Jehovah hath rent his heavens and come
 " down, and the mountains are fleeing at his
 " presence. I am surprised at the progress
 " and success of this work, nor is there any
 " considerable opposition. There is some-
 " thing of this blessed work all around me,"
 &c. There are such marks and signatures of a divine impression, attending this work, as that it appears most unreasonably vile and wicked to make opposition.

This work hath been uncommonly free from mere imagination and *Satanical* delusion. 'Tis not to be wondered at, if in such a day, some persons have imaginary notions; nor if Satan have a hand in some woful delusions. The Devil hath sometimes, perhaps, too much attributed to him, and sometimes not enough. The due consideration of human nature under intense exercises and affec-

tions of mind, will sufficiently help us to account for a train of strong and pleasing imaginations, and a kind of delightful visions. But utmost care and caution is to be used, that persons don't lay stress upon such things, as though they were visions, divine revelations, and high attainments in religion; for then the word of God, as the rule of *faith* and *practice*, will be treated with neglect; and such persons will likely be led a woful jaunt by the Devil. I have conversed with *but very few persons* in this day that have made any mention of any thing that appeared to be merely imaginary, and them mostly servants, that I suppose could not read.—None among us make the least pretence to visions and revelations, as above-mentioned. Intellectual and spiritual views of divine objects, as externally revealed in the word, and transformation of the soul, by the illumination of the Holy Spirit, and the comfort and blessedness that accompanies, are the pursuit of the subjects of this work among us.

According to the Lord's manner of dispensation in this work, it is not his method of operation to take sinners out of a state of security in sin, guilt and condemnation, immediately into a state of justification, sanctification, rest and comfort; greatness of endeavor after salvation, a work of the law, and humiliation precede. Sinners are first brought to a sight of themselves in their true and proper character, as given by the law

of God, in which glass they see their sin, guilt and danger of eternal damnation; and when the light of truth shines in the conscience, it makes the stoutest heart to tremble. Then sinners become anxious; use great endeavors; utter cries for mercy, and strive even to an agony, for salvation. The spirit of God puts sinners upon utmost endeavors after salvation, but not upon resting in them. It seems to me, if ever the kingdom of heaven was taken by violence, it has been by sinners among us in this day. At the same time, they have seen their absolute inability to help themselves, approved of God's law as just in their condemnation, and found that the spirit of God is a *convincer* before he is a *comforter*. 'Tis true, indeed, all have not in like manner, such dreadful terrors of *legal wrath*, nor so deep a sense of hell and damnation, nor have all in the same method a clear distinct work of the law: The Holy Spirit is a sovereign agent; enlightened convinced souls, are differently wrought upon herein. Proper allowance is to be made for persons of little *doctrinal knowledge*, and others, that have not had so clear a work of the law, if they are not able to give such a methodical account thereof, as would please the nice taste of a learned *metaphysical divine*, we must not always throw them away, as Christless and graceless, especially if they appear convinced of sin, and to have their hope in themselves cut off, exalt Jesus Christ, as all

in all, and appear heavenly in their temper, and holy in their walk and conversation; nor is it safe for any to conclude they have true comfort, because it followed legal terrors; this may be, and yet the soul not converted to Jesus and the holiness of the gospel: the grand point we are to regard, as to ourselves and others in our judgment; yet it doubtless holds true, that until sinners see the sinfulness of sin, their lost state by nature, the spirituality of the law, their unworthiness of divine mercy, they will not come to Christ for salvation; nor are they like to have a discovery of his fulness and glory. An imperfect work of the law, and a misapplication of the gospel, is no doubt, the ruin of many souls. Such as imagine there is no knowledge of sin by the law, and spirit of God, given before saving faith, imagine, that which is contrary to the word of God, and the experience of his people in all ages.

According to this work of God, it appears evident by the confessions of the subjects thereof, that in real submission to a sovereign God, sinners can plead no Scripture promises of grace and salvation, made to the doings of the unregenerate. They utterly discard such a legal spirit, as the result of pride, and vain conceit of doing something to make God a debtor to works, and as founded in ignorance, both of ourselves, and the word of God's rich grace and rich promises, all yea and amen in Christ, unto the glory of God. Nor do they

come to Christ for salvation, as first persuaded he died for them in particular, but merely upon the encouragement of gospel calls and invitations.

Such a work as this effectually attaches the hearts of its subjects to the whole system of truths revealed in God's word; and brings them in particular, to acknowledge these doctrines, which for distinction sake, are called *Calvinistical*: The lost and fallen state of man by nature; the absolute necessity of salvation by Jesus Christ; the pardon of sin by the riches of divine grace, through the imputed righteousness of the Saviour; sanctification and comfort by the Holy Ghost:—These great foundation doctrines, together with others that have so extensive an influence on the whole of practical religion, the subjects of this work embrace as true Scripture doctrine. *Socinian, Pelagian* and *Arminian* doctrines, and all principles pernicious and destructive to the souls of men, however pleasing to corrupt nature, can have no place nor being, where such a work prevails in its power. All the elaborate performances and labored arguments, of great and sound divines, are in no measure comparable to such a work of God, for the utter abolition of corrupt principles.

In the view of this work, it appears unreasonable to lay stress upon crying out under conviction, as though necessary to a law work, and equally absurd to suppose persons are deluded, because under a law work they

could not refrain. Many have and many have not gone the length to cry out under soul concern; they respectively, as to the main strokes, give the same account, as to a work of conviction and divine manifestations, and appear to walk with God, and to be equally holy in life and conversation: Now is it possible for any thinking person, to conclude the work, hath been deficient in the one, and delusive in the other, merely on account of that which at most, is but a circumstance that may, or may not attend soul concern and spiritual exercises? No doubt persons ought to refrain as much as they can from making ado, especially in time of public worship. This is an established principle among my people; nor have I, that I remember, been interrupted when preaching, so as to prevent my being heard in general, for the space of two minutes; yet we have often seen some so greatly distressed, and others so abundantly comforted, as that it appeared impossible for them to avoid undissembled expressions of each. But these things are made no essential part of religion; nor do they give offence when appearing unavoidable. 'Tis abundantly evident, that the great distress of some, and the divine comfort with which others have been replenished, have been eminently owned and blessed, as a means to promote the work of God among us. Therefore, I take the liberty to think, that till minister and people are truly willing the Lord should work in such a pow-

erful manner, his way as yet is not prepared for doing many great and mighty things among them: not that I approve of the conduct of such persons who give vent to their passions without restraint, and affect to be noisy, at pleasure, making the same ado at one time as well as another: They act a part injurious to themselves, and prejudice many against all extraordinary appearances, especially when little or no religion appears in their lives and conversations. Such conduct when not out of necessity, is the way in time to have all genuine appearances lose all good effect. But I think it is too much for the clay to dictate to the *Potter*: God gives not account of his matters: Who hath directed the Spirit of the Lord? With whom took he counsel? 'Tis in vain to prescribe, after all, God will work like himself, and will carry on his work in such a manner as to show his own glory, and exalt his own sovereignty, and pour contempt on human strength and wisdom.

Although the kingdom of God cometh not with observation, like the kingdoms of earthly kings, set up with outward pomp, yet the revival of religion among a people by a plentiful effusion of the Spirit, occasions a great stir, and becomes publicly observable. When the Holy Spirit breathes upon the dry bones in the valley of vision, what a noise and stir is made by the resurrection of a great army to life, and how observable the effects. A

knowledge of, and acquaintance with the promises and prophetic parts of Scripture may be of eminent use in such a day: For Scripture promises and prophecies are fully expressive of such marvellous effusions of the Holy Spirit, and glorious effects.

By such a work, we learn that the Holy Spirit is an infinite sovereign, in his operations, and thereby produces affecting separations. He grants his influences when, where, upon whomsoever, and in what measures and degrees he pleaseth: and a separation is made between persons of all ranks, ages and relations, and even dearest friends may seem parted, while one is taken and another left.

By such a work, sinners are made to see that inability is no excuse for infidelity, it being moral indisposition; and are brought to approve of God's law, as being strictly just; and of the gospel method of salvation, as infinitely glorious.

It is of no small service to the Lord's work, in such a day, to have people well *indoctrinated*, and to have a very considerable number of solid judicious old disciples in Christ rich in knowledge and experience of divine grace. They befriend sinners under convictions, and young christians in their first love, and afford them much instruction amidst their new experiences and various exercises. They happily often prevent wild delusions.

The subjects of such a work highly esteem and inflexibly adhere to divine institutions

and holy ordinances. They can't rest satisfied with empty form, void of life and power; they watch against the wiles of *enthusiastical error*; they pray much for the aid and assistance of the blessed Spirit in all holy duties, and especially to see Jehovah's stately step-pings in his *sanctuary*; and that there, and even continually, they may share largely in the powerful purifying and consolatory influences of the Holy Spirit upon their hearts; enabling and disposing of them to universal holiness of life. Although to their lamentation, they find they come vastly short of their aims, yet thus they seek that religion which shines in the native beauties of holiness, and the ravishing glories of a divine impress.

I have had occasion to remark, that when preachers have insisted upon those truths of law and gospel, that the Holy spirit seemed to be making a powerful application of to the minds of people at this time, and in a very plain manner have exhibited the blessed Jesus in all the glories of his divine and mediatorial character, such subjects, and such a method of preaching, the blessing of the Lord in a signal manner rested upon, for the promoting this work; especially when the preacher appeared to have a great and solemn sense of the truths he delivered, and spake, "as in demonstration of the spirit and of power;" frequently addressing the consciences of hearers in a pathological and pungent manner, often in the pointed form of the *second person*, that

saints and sinners might have their portion of the word well divided, and give the more heed to an address *particularly directed*. The face of the assembly in time of hearing, ordinarily seemed to indicate a blessing attending such a method and manner of preaching. Accounts afterwards received of the good effects, gave confirmation; which hath often made me think, that the goodness of preaching must be determined, like that of a tree, not by its blossoms, but its fruits. I can scarce forbear adding, that frequent preaching, hath been eminently blessed for increasing and upholding views of divine and eternal things, in the minds of saints and sinners; which hath often made me long and pray for that laborious day, "when the *watchmen* upon the walls of *Jerusalem*, shall never hold their peace, day nor night," and the gospel trumpet shall be blown by *Zion's priests*, with one long, perpetual and powerful blast, so that the walls of *Antichrist* and *Satan*, like those of *Jericho*, shall fall down flat, and never more be erected.

While I have heard so many in this day, inquiring with anxiety, *what they should do to be saved?* it hath been natural to reflect, that the condition of many must needs be lamentable, in places of awful security. There were, perhaps, as many hopefully truly pious persons among us, before this day, as in almost any place for the number of people; yet a great many among us, as well the seemingly

moral, as the awfully *careless*, and openly *vicious*, have seen themselves in a condemned perishing condition. Our young people in general, now know they were going in companies to eternal misery! Our case is as yet, in a measure mournful; how lamentable then must be the condition of many persons, in those places where the divine influences have been awfully suspended for ten or twenty years past! What bowels of God-like pity, and Christ-like compassion, should the pious few in such places exercise towards the multitudes around them, going *down—down—down—to* everlasting burnings! How immensely shocking it must needs be, to a faithful minister of Christ, to pass round about and behold, the breathless, lifeless, *dry bones*, in such a place! With what a praying frame of soul—with what an aching, sighing heart, should and will he enter his pulpit to minister, in sacred things, to the many perishing immortals before him!

It seems to be a token for good, when the Lord gives his people a spirit of prayer for the divine influences, and brings *Zion* under laboring pangs for the formation of Christ in the souls of others: For this hath eminently been the case among us as the Lord's work began and made progress in this day. However strange it may seem to some, we have serious people among us, who had a powerful work of the law, that declare they have undergone as much distress for the salvation of

the souls of others as they did for their own. In some instances I have known, I believe a continuance would soon have separated between soul and body. Thus have we had a faint emblem of that amazing day, when it shall be asked, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as *Zion* travailed she brought forth her children."

Suppressing numerous remarks and reflections, I shall now only add, (with a little scope) that such a work as hath been narrated, may strengthen the faith and hope, and encourage the prayers of the Lord's people for plentiful effusions of the Holy Ghost. The same measures of light by the Holy Spirit will produce the same effects: There is in this case an inseparable connection between causes and effects. That sum of all blessings, now of such infinite importance and excellence, to be conferred upon us in all places, without which the unconverted must assuredly perish for an endless evermore, is the powerful illumination and sanctifying operation of the Holy Spirit. The Omnipotent agency of the eternal Spirit, and a sight of truth, in its various needful branches, by his sacred illumination, will, and nothing short thereof, can produce those interesting effects, and glorious consequences, that God's people are longing and praying for. If he suspends

his powerful influence, sinners by thousands around us, continue in their security, in an habitual alienation of heart from the life and power of true religion, and every moment will be rushing on blindfold and unprepared into an amazing eternity! 'Tis astonishing to the last degree! That no more is said, that no more is heard, concerning the Holy Spirit's operation, and that no more honor is given him, in the affair of man's eternal salvation. The Lord's people need all possible encouragement to pray for the infinitely important blessing of the out-pouring of the Holy Spirit; and some encouragement is given by his marvellous descent upon an unworthy sinful people. Encouraged by the gracious benignity of the Holy Spirit; by his province in the economy of man's salvation; by the purchase and intercession of Christ; by the gospel's being the ministration of the spirit; by numerous prophecies and promises of the spirit's mission and influences; by all past and present operations; in the view of the present and future blessed effects and glorious consequences of his secret influences, surely the Lord's people can never faint, nor grow weary of praying, but use all their interest in heaven, to the utmost, be resolute, importunate, and unceasing, till the Holy Spirit descends in showers of grace, upon the church of Christ, and even upon the whole world. The great I AM, our all-sufficient God, perfectly and infinitely well knew, that he was

equal to the accomplishment of the promises he made to his eternal Son our *divine mediator*, and those he hath given to his church and people in and through him, when he made them; and he made them with a design to fulfil them, resolving their exact accomplishment, and that the prayers of his people should be a means by which he would execute his eternal purpose. O! that we firmly believed these things, and lived upon them! That we better knew who it is to pray to, when we pray for the effusions of the Holy Spirit upon the church of Christ, and upon all flesh! Then should we become wrestling *Jacobs*, and even prevailing *Israels*, giving our prayer hearing, all-sufficient *God* and *Father* no rest, till he establish, and till he make *Jerusalem* a praise in all the earth.

Thus I have given some account of the late wonderful appearance of the revival of religion among us, and made some remarks thereupon; knowing the taste of the present age in general, I am quite sensible that some will possibly judge I have been too lengthy; but surely I have been very brief in the view of the extraordinariness of the work itself. Amidst a throng of visits and abounding labors, *as a hurried man*, I have taken hold on time, to write the preceding *narrative*, for the sake of those who would read to improve for God's glory, and the furtherance of their own salvation. It may be expected that numerous and various animadversions will be

made, and very diverse sentiments entertained relative to what I have written. If any should read what I have written, whose proper character is, "that in merriment, they are going on in the way to eternal misery," they will, doubtless, (if not awakened thereby) disapprove and condemn; for such a work condemns to death, their sinful sensual pleasures. If any should read, who have at times some superficial thoughts about religion, but never felt the power of divine and eternal things, have rarely heard, or not yet believed there is a Holy Ghost, and who scarce know whether they give sin and death, a judgment to come, heaven and hell a place in their *Creed*; such persons, no doubt, will also disapprove; for such a work condemns their awful infidelity in an inglorious neutrality. If any should read, who rest in the form of religion, and moderately acknowledge some insensible operations of the Holy Spirit, but are unacquainted with his sacred illuminations and powerful enlargements, who are apt to account seriousness in religion, mopishness and melancholy; self-denial, over preciseness; holy singularity, humorous folly; serious speaking, mere canting; real humility, a sort of stupidity; exact walking with God, a needless scrupulosity; faith of things future, a fond credulity; zeal in a good cause, fervour in devotions and earnest conversing with God in humble prayer, enthusiasm; all such together with others, more strictly attached to a form

of duty void of life and power, will most probably disapprove of the work described in the preceding narrative: For such a work makes null and void, all pretences to real religion, without serious soul exercises, and the power of godliness, by the divine influences. 'Tis probable that some will say, they approve of the work in general, but they disapprove of laying so much stress upon such sudden marvellous effusions of the Holy Spirit, as seems to them is done in the narrative. It may be considered, that it was not the design of the narrator to lay the stress of the work upon such effusions, but to relate facts; as knowing that in order to such a work's being judged of, there are but two things which need be known, viz. facts and rules to judge by. The rules of the word of God, we have before us, and as to facts there are but two ways to obtain them, so as to be in a capacity to compare them with the rules, the one by our own observation, the other by information from others that had opportunity to observe. I would hope that the facts narrated, are so well attested, as in a judgment of charity, to demand credibility. 'Tis true that there were, when this work first began with great power among us, some sudden, copious and astonishing effusions of the Holy Spirit; such as I have seldom heard or read of since the primitive times of christianity. But before such effusions of the Holy Spirit are disapproved of, I would seek the favor of the reader, to

give an answer to the following questions, viz. First, *watchmen*, what of the night? or where is the church of Christ now, according to prophecy, or in what manner of time does her present state seem to fall? Secondly, to give a critical, full, and just exposition of the promises and prophecies that relate to the manner of the Holy Spirit's being poured out *in these last days*, and as to measures and degrees, with the effects, by way of conviction of sin, divine manifestations, transformation, divine peace, love, joy, assurance of the divine favor, and fruits of universal holiness. 'Tis beside my present work, or I would show that the church of Christ, hath now full warrant to expect such effusions of the Holy Spirit, and prove from many typical events, and express Scripture promises and prophecies, that the *dispensation* of the *Spirit* is often to be expected in such a sudden powerful manner, and in yet vastly more plentiful measures, attended with answerable extraordinary effects, and glorious consequences; yet I don't suppose such descents of the *Spirit*, as now mentioned, essentially necessary to the progress of the Lord's work in some good degree, although the reality of his influence and operation is. I have often seen the work of God going on with great power and glory, where such sudden copious amazing *dispensations* of the *Spirit* were not taking place. Some that read, will perhaps say they have nothing to object, only that some of the subjects of this work appear

to have been too much under the power of legal terror, in too great earnest for salvation, and beyond all reason affected with danger of perishing.

It is true, as hath been related, that the subjects of this work in general, have had a deep and distressing sense of guilt, wretchedness and danger, and have seen the law of God strictly just, in their eternal condemnation, before they submitted to sovereign mercy, and had a view of the infinite safety and excellence of the gospel plan of salvation: and some in particular had dreadful terrors of *legal wrath*, and were in agonies of distress for a *Saviour*. It may be remembered, that it is the office of the Holy Spirit *to convince of sin*, by his powerful agency; that our Lord Christ often tells us in the plainest terms, "that the whole need not the physician;" "that he came to call sinners to repentance;" and that in particular he invites "the weary and heavy laden to come to him for rest;" and commands us to strive even to an agony for salvation; and justifies taking the kingdom of God by violence. And as there is nothing unscriptural in great legal terrors and distressing soul concern, what is there unreasonable? When sinners are brought by the divine law and spirit, to view their wickedness unutterably great, and to hear the thunders of offended *Jehovah* as immensely terrible, and realize hell's misery, as infinitely dreadful, and to see themselves every moment in jeo-

pardy of flaming ruin, just ready to be swallowed up in the bottomless gulf of the eternal wrath of Almighty God, can it possibly be thought unreasonable or strange, that sinners under such views and apprehensions, are greatly moved and affected? I rather think it strange that they draw the breath of life. Eternity is so vast, and spiritual, immortal things of such infinite concern, that to be only moderately moved by, and affected with them, is in the nature of things, a grand absurdity. Some indeed have not so great terrors, and so deep a sense of hell and damnation as others, before they come to *Jesus*: but all come as guilty justly condemned sinners. Some have great legal terrors, and receive no true comfort; others, that have been under amazing legal terrors, do and prove excellent christians. In this case we are not so much to regard the manner of operation by the Holy Spirit, as the effect of his operation, appearing by the fruits that follow—some who read, may observe, that they think the effect of the work in general to be good, in that the subjects of it seem to be altered for the better; but they talk so much about *light* and the *Spirit's illumination*, as seems to them to savor of an enthusiastical turn of mind. It is true, there is much said by the subjects of this work concerning the excellence and importance of the Holy Spirit's operation and illumination. They perceive the natural man discerns not spiritual things; that unenlight-

ened sinners are darkness in the abstract ; that none are born again, but by the Spirit ; that they who know the Lord's name, trust in him ; that he that seeth the *Son* believeth, that the Lord shines by his Spirit into the heart, when his glory in the face of Christ is beheld ; and that by a sight of this glory they are changed from glory to glory, as by the Spirit ; they find they can't act their own graces, nor perform duties evangelically, nor see the infinite beauty of moral excellence ; nor know the things freely given them of God ; nor enjoy the comfort of religion, but by the Holy Spirit's illumination, aid and assistance, therefore they talk so much concerning his operations and illuminations, even as all in all, in point of agency, in the business of religion.

Some who read this narrative, may possibly allow, that sinners indeed, may be justly affected with danger to the last degree, but they can't account for such great joy and comfort as is narrated. We readily acknowledge, that this coronation day of *King Jesus*, has been a day of great and solemn joy among us. Not only among prodigals returned (as they hope) to the *Father of mercies*, and made to enjoy the precious shines of his favor, and the special tokens of his choice and incomparable love ; but also among the Lord's people in general, as brought into his banqueting-house with the banner of divine love displayed. Some old disciples, well acquainted with the nature and essence of religion,

who have walked with God for above twenty years, have now more comfort in one day, sensibly so, than in a year before, and that for hundreds of days together. I can instance in a person that has sought the Lord with a hope of being in his favor for fifty years past, that has enjoyed more sensible communion with God, and evidence of his favor in one day of late, than for fifty years past: and can give an instance of another of ninety-four years of age, who for seventy years has been seeking God with a purifying hope of an interest in his love, enjoying (as I have reason to believe) more of the sensible gracious presence of God and divine comfort since this day among us, than for seventy years before; so that youth is renewed. The Lord's people did not know before, that so much of heaven was to be enjoyed upon earth. While divine glories have been opened to view, divine comforts have run high. When true believers in Christ have enlightened views of the joint illustration of infinite justice and mercy, and of the harmony and glory of all the divine attributes in the gospel plan of salvation, and a sight of the glory and sufficiency of the divine Jesus, and of the moral beauty and excellence of the things of God, what is there unscriptural or unreasonable in their rejoicing with *glorified joy*, even while abased in the view of their own infinite unlikeness to spotless rectitude and perfection? That hypocrites and stony-ground hearers have false

joys, arising from the thought that they please God, or that he is pleased with them, or from some impulses or imaginary views and notions, is an undoubted truth. Now, because there have been some, who seem to have raised affections and great joy, for a time, that have fallen into error, or their affections and joys have come to nothing, great numbers thereupon, appear disposed to reject and discard all raised affection in religion, and even the sublime and heavenly joys of the Lord's people in him; without distinction they account all is delusion; which is the way to bring all religion to a mere lifeless formality, and effectually to shut out the power of godliness, and which directly tends to make ten times as many formal hypocrites, as there are made by false comforts. The truth is, there are false affections and joys, and there are true; and proper distinction is to be made between them; and the power of godliness to be insisted upon and urged at the same time; for true religion is evermore a powerful thing. Although there is no true religion where there is nothing but affection, there being something else in it beside affection, yet there is no true religion without the affections. The religion of heaven very much consists in holy love and joy, and so does true religion upon earth. If the mind has answerable light and knowledge of the moral excellence and beauty of divine objects, and the person proportionable humility, true

mourning for sin, and real devotedness to God, no matter how high holy love and joy arise, if even to celestial flame and rapture, all the better. Who shall limit our God, saying, such a degree of the earnest of heavenly happiness shall be given upon earth, and no more ?

It is evident, from the prophecies, that there is a glorious day approaching, of such outpourings of the Holy Spirit, as will introduce eminently holy and joyful times ; and what if that day already begins to dawn ? Possibly some who read may approve of all that is narrated, excepting only the great distress of some persons for others, which is a difficulty with them without a solution. The best way in this case, is to become seriously, deeply and joyfully impressed with a sense of the infinite preciousness of Jehovah's favor, and of the beatitudes of the sanctuary of immortality, by present solemn delightful communion with the adorable Trinity, and to gain a sight of EMMANUEL's glory, and a sense of the richness and freeness of his grace and constraining love ; thereby a true apprehension of the immense worth of souls, and thereupon a realizing view of the infinite dreadful-ness of eternal seclusion from heaven's joys and glories, and of the danger sinners are in every moment of sinking down under the amazing crush of the threaten'd, just, omnipotent vengeance of the ever living God, for an endless eternity. Such and such like views,

with a good understanding of the many scriptures that speak of Zion's laboring pangs, for the new birth of souls, will best give a solution of the present difficulty. All the Lord's people have not had equal measures of light, distress and comfort; but they know how to argue from the less to the greater. If such given measures of divine influence and light produce such effects, no doubt higher measures will produce answerable effects; thus experience does befriend us.

Some may acknowledge wonderful effects produced, but then they resolve them mostly into pulpit gesture, striking phraseology, modulation of voice and sound, or heated imagination, something constitutional, or mechanical operation. No doubt the passions may be strongly touched, and the affections greatly moved, and yet the mind remain unenlightened, the heart unrenewed, and the life unreformed. However, this proves nothing against the powerful effects of a preached gospel, accompanied by the divine influences.—Altho' transient passions and superficial emotions may ebb and flow with the animal spirits, operating by a mechanical force, as raised by the trivial arts of puerile oratory, yet there is a pathetic manner of preaching, that has in it a sort of irresistible authority.—While the preacher comes home to the great concerns and feelings of mankind, he seeks to interest reason in his cause, at the same time enlightens, touches the passions and warms;

which nevertheless passeth with many for enthusiastic heat, and affected singularity.— When the Lord hath been with and assisted ministers, in a day of the spirit's out-pouring, and gave the blessing, and people have been greatly affected for their eternal concerns, how common hath it been for some to raise a cry that the *preachers* played artfully on the people's passions, at the expence of their reason. After all, we must attribute divine productions to their proper cause. Let all serious people judge, whether such uniform effects and glorious productions as I have narrated, can take place without an adequate cause, viz. a divine agency ; while in the present case we judge by *facts* and *fruits*, as our Lord hath directed. Thus I have thought proper in a measure to digress, not merely for the vindication of the Lord's work, but if possible to remove the prejudices of some, that they may receive the greater benefit. “ When they heard these things they held their peace.”

When there hath been an harvest, we expect a threshing and winnowing time will follow. The great out-pouring of the spirit in the apostles days, and the history of the church in various ages, will teach us to expect instances of apostacy following such a day as this. Some who have gained the charity of the Lord's people, will likely fall away, and their fair appearances come to nothing, The Lord's people, who know experimentally

what true religion is, will not thereupon turn *sceptics* ; but as having increasing acquaintance with things of this kind, will doubtless be ready to adopt the sayings of that excellent casuist, and great man in his day, President *Edwards*, viz. “ I once did not imagine
 “ the heart of man had been so unsearchable
 “ as I find it is. I am less charitable and less
 “ uncharitable than once I was. The longer
 “ I live, the less I wonder that God challenges it as his prerogative to try the hearts of
 “ the children of men.” We have not such a spirit of discerning that we can absolutely determine who are godly and who are not ; for we can neither see nor feel the internal exercises of grace in others. How often have we seen persons who seemed for a time to have the same exercises with real converts, yet after all their bright appearances have fallen away, and become awful apostates ; while others have persevered and shined in all the beauties of universal holiness. Ordinarily in such a day as this, there are some persons, who appear opposite to the power of godliness. Others are only shocked by means of the extraordinary appearances of things ; and when their surprize is over, they return to sin and folly as before. Some that were under powerful convictions of sin and misery, lose their concern, and after the restraint of their corruptions for a time, they often break out with the greater violence and their “ last state is worse than their first.” Others that had

legal terrors, having got false comforts they at length one after another fall away, and become apostates. Satan is often permitted to play an after game, and error and delusion spring up and become rampant. The divine influences are in a measure suspended, and the Lord's people in general abate of the vigor of a spiritual life, and some die. Very soon rises up a generation that knows not God, and abounds in wickedness.

The coincidence of some, especially of all these things, rightly considered, may be of use to account for the appearance of the strange darkening and obscuring of the glory of the Lord's work, soon after there has been a great revival of religion. Even the Lord's people, when they do not make proper allowance for these things, withhold from him the due tribute of his praise, for the work of his marvellous grace. When these things occur, they who truly fear God, are grieved, tried, and in the issue established. Many others stumble and fall, determine against experimental religion, and conclude to do as well as they can, and to rely upon unregenerate morality, as the best way to heaven, and discern not their proper motto, "*Mene Tekel.*" Others speak reproachfully, and even blaspheme. With harden'd hearts they cry, "Ah, so would we have it!" No doubt the Lord permits these things for trials to his people, and in awful judgment to those who would not bow before nor acknowledge him in the work of his grace.

If people would carefully attend to what the holy scriptures teach us to expect, their surprise stumbling and reproach in all such cases would cease. "For it must needs be that offences must come." They who are approved must be made manifest. Though there are many counterfeits, there will still be sufficient means to distinguish in a judgment of charity, the gold from the dross. While the faith of some is tried, and the infidelity of others confirm'd, *Aaron's rod* will be swallowing up every other; great is the truth, and it will at last prevail with eternal triumph. The stone from the mountain, shall smite the *image* from head to feet, and fill the whole *earth*: As preparatory, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The mournful offences just now mentioned, take not place as yet, among the professed subjects of the Lord's work here. I can't say there has been no shadow of an instance in any person's conduct, that hath given just occasion of stumbling to others; nor do I flatter myself there will be none strange if not many; but at present, instances of moral scandal we have not among us. God as yet hath graciously preserved the subjects of this work from giving occasion of scandal to the world. I have still the pleasure of proceeding in preaching the great and glorious truths of law and gospel without diverting

to correct errors that have arisen in this day. And indeed as *Luther* upon occasion, said to *Melancthon*, "the best way to beat down error, was to preach up truth;" so I believe it is the best way to keep it out. We have here no divisions and contentions about religion; all is harmony, all is love. Some christians are hoping, that *Zion* shall no more be termed forsaken and desolate; but shall be called *Hephzi-bah*, and our land *Beulah*: and seem determined to pray that the Lord would continue and increase the divine influences, till the latter day glory comes. Infinitely unworthy as we are, if we may judge by fruits, as well as feelings, we have most satisfactory and comfortable evidence, that the great JEHOVAH has bowed his heavens and come down to us here on this end of our Island; manifests his glory to us, and dwells with us; and to him be all the glory and praise forever.

While I have been seeking and laboring to promote this blessed work, I have been continually watchful, lest Satan (as has been common) should gain some advantage against it. I have looked for his attempts, in his old beaten paths, and also to have him make some new attack. After all precautions and endeavors to have the Lord's work preserved as free as possible from imaginary notions, corrupt mixtures, awful degeneracy, and satanical delusion, "Except the Lord keep the city, the watchman waketh in vain." We, the ministers of Christ, who have seen a time,

or times, of the out-pouring of the Holy Spirit heretofore, and have observed past scenes that have opened to view, and now see the Lord's work making progress among our people, are reaping much advantage by past times. But after all, we find ourselves vastly insufficient for our work in this glorious day: We see that we greatly need heavenly furniture, much wisdom and prudence, divine aid, assistance and zeal, to be denied from the immense fulness and wasted stores of our all-sufficient *Emmanuel*, in order to fidelity, and full proof of our ministry, in this marvellous day of divine influence.

To conclude, I would bespeak the praises, and request the prayers of the Lord's people, with reference to his works among us, and in behalf of minister and people in this town. Let them praise the *triune God*, for astonishing manifestations of Almighty power, and sovereign grace among us! Let them pray hard for God's gracious presence with us, that our light may so shine, that *himself* may receive glory. We are far from being such a pure and holy people, as we ought to be; we are indeed a very sinful and wicked people, greatly needing a more thorough reformation. It is to be feared, that many are left as yet under the curse, in the day of blessing; in darkness, in this day of light; in slavery, in this day of *Jubilee*; famishing in the midst of a plenty of the water of life, and the heavenly *manna*; bleeding to death with many grievous


wounds, while the great physician is present with the balm of *Gilead*, and offers to heal and save, but they refuse as exposed to the most aggravated, as well as an eternal condemnation; surely their case calls aloud for the compassion and prayers of all God's people. As to those of us, that hope we have received the grace of God, after all that he hath wrought for us, we come exceedingly short of being such a holy, heavenly, humble, self-denied, fruitful, and thankful people, as we ought to be. We are not as yet half-awakened to a sense of our duties and privileges as christians. We have but little knowledge of the glory and beauty of the spotless holiness, the perfect excellence, and infinite amiableness of the divine nature; and but little of that entire approbation of every thing in God, his law and dispensations, as perfectly right and absolutely faultless: but little knowledge of our own infinite vileness, and of the divine mediator's glories, worthiness, and fullness, compared with what we ought to have. We have but little supreme love to delight in, and devotedness to an infinite holy God, and a blessed Redeemer, to what we ought. We know but little about the operations of the Holy Spirit, the blessedness of communion with the adorable *Trinity*, and the infinite excellence, and everlasting importance of divine things, compared with what we ought. We beg the prayers of God's people, that he would yet more abundantly pour out his holy

Spirit upon us. I would, in particular, humbly beseech the people of God, to help me praise him, for upholding and carrying of me through a series of surprising labors in this day; that in the distant prospect, would have been thought too mighty for any man to have gone through and survived. I request the prayers of the Lord's people, that I might give all glory to God; be upheld by his *free Spirit*, be fully brought into, kept truly in, and under the evangelical spirit of this glorious work. And may the Lord's people, by faith and every grace, anticipate the light, purity and felicity of that glorious day, when the light of the *moon* shall be as the light of the *sun*, and the light of the *sun* sevenfold!—

Meanwhile, what I have written; I leave as a grateful public testimony of the memorable work of the divine spirit and grace among us in my day, which my eyes have seen, and my ears have heard with pleasure, that the divine Father, Son and Spirit may have the more extensive praise, to whose blessing I consign it, and that sinners may thereby receive eternal benefit.

END OF THE NARRATIVE,

MEMOIRS
OF THE
LIFE AND DEATH
OF
MRS. JERUSHA CONKLING.



MRS. JERUSHA CONKLING was born in East-Hampton, on Lord's Day, the 5th of November, 1749, and was baptized the same day. She early appeared docile and apt to receive useful instruction.—When she was four years old, she could read distinctly any where in her bible. She ever continued to make a laudable progress in the various kinds of knowledge and learning proper to her age and sex. Before she was ten years of age, her *own mother* departed this life, in hope of glory, and committed the care of *her* and her little *brother* to their *father*, under God. Before she arrived at this age, she had two dangerous fits of sickness, from which the Lord was pleased to recover her, to answer future designs of his providence. Her mind was tender and susceptible of serious impressions; but her solemn attention was never fully gain-

ed over to her eternal concerns, until about the fifteenth year of her age. In the never to be forgotten year 1764, when there was such a plentiful effusion of the Holy Spirit upon the people of *East-Hampton*, she became a subject of this sum of all blessings; and appeared to be powerfully convinced of sin, guilt and misery; to pass under a thorough work of humiliation, hopefully issuing in a saving conversion to God. Repeated manifestations of divine glory, and exercises of divine grace thereupon, gave her increasing evidence, that the Lord had begun the good work of his grace in her heart. A few months after she began to hope she had experienced a saving change: when I had occasion to propound ninety-nine persons at the same time as candidates for full communion, she was one of the number, and soon after joined the church. She appeared to have a solid, full, thorough and effectual conviction of the truth of the great things of the gospel. I frequently conversed with her about the temper of her mind, her views and exercises; and had abundant evidence and satisfaction, that she had such a knowledge of the glorious perfections of God; of the excellency of Christ's person; of the way of salvation by him; of the real evil of sin; and of the moral beauty of divine things; as was the effect of supernatural and saving illumination.

December 15th, 1766, she was married to David Gardiner, of the *Isle of Wight*. About

a year and a half after which, she was visited with a slow hectic fever: for many weeks wasting away life, and producing ulcerations, so that the seat of life seemed entirely defective and even quite consumed. Her case became so extreme, that her physicians who daily attended her, gave over all expectation of the prolongation of her life; as also did all her friends. During this season of her indisposition, we frequently conversed upon the importance and excellence of habitual and actual preparation for death. She often told me, that she thought it probable her present sickness would issue in death: and that she had a comfortable assurance of the love of God; that death did not appear terrible: but observed to me, that she longed for more light of evidence and a triumphant faith. She often requested me in the most moving manner, to pray for her, that the Lord would favor her with such increasing manifestations of his love and future glory, as would be accompanied with a triumphant victory over death. When by her fever and frequent breaking of ulcers in her lungs, she was reduced so extremely low, that from day to day she appeared at the point of death, so that we had no expectation she would be able to speak many words more, even then it pleased the Lord to visit and replenish her with light, love, joy and peace divine and unutterable. Her soul now seemed to go to God, "as her exceeding joy;" and to center in him and rest

upon him, as her all-sufficing everlasting portion. Her heaven seemed to be begun, and eternal life to take possession of her soul. Her comforts and expectations appeared high and glorious; but not as mere presumption, and the raptures of warm imagination, without any solid foundation; but to result from due apprehensions of the justice and mercy of God, and the excellency and sufficiency of Christ, and the glory of the way of salvation by him. She appeared divinely calm, as having a most comfortable sense of the forgiveness of sin, and with lively hope and persuasion of the love of God in Christ, with the regular harmony of all the powers and passions of her soul. It was very apparent not only, that her mind was exhilarated with inward consolation, but also that her animal spirits and bodily strength seemed to be remarkably restored, as though she had forgot her illness; so that, although before she was so weak that she could scarcely utter a sentence, she could now continue her discourse for an hour together with little intermission or apparent want of strength. Although mostly taken up with views of divine objects, divine glories, and humble adorations of rich, free and *sovereign* grace; yet she found time and ability to intermingle most solemn, pertinent and pathetic counsels to us severally, that were present with her; and to the servants of the family who came in to see her. When for some length of time, she had thus proceeded, I told

her we were glad to hear her speak, but that I thought she ought to be somewhat sparing of the feeble remains of her strength, she beseeched me to let her proceed; saying, she had done but little for the glory of God, the honor of Christ, and the good of others, since her first acquaintance with religion, in the power and comfort of it; and her time might now be short; and she longed to do something more on *this wise*, before she left the world. She now appeared from day to day, sweetly calm, serene, and entirely resigned to the will of God. With a solemn cheerfulness she familiarly spake of death and its consequences; and discoursed in the most moving and entertaining manner upon a countless variety of most interesting themes; especially of her joyous prospects of the absolute purity and boundless felicity of the sanctuary of immortality and glory. Among many other things, she observed to us, that in time of health, she had often put the temper of her mind and her state upon trial, by examination whether she could comply with that precept of the gospel, which she thought one of the most difficult of any to obey, as most opposite to nature, viz. "to forgive our enemies:" but now she found a temper of heart, sensibly so, whereby she could most freely forgive, love and pray for them; if any such she had. She observed that the joy and consolation which resulted from and accompanied real submission to the divine will, seemed to

be more solid, permanent and satisfactory than any of which we had had experience: and that the essence of religion, and the happiness of an intelligent being appeared eminently to consist in conformity to the will of God. Although she had taken a solemn farewell of us, and we of her, having no more expectation of her life (if that is possible) than if we had seen her dead: yet 'tis remarkable, that upon a review, it appeared that from *this time*, she began slowly to recover from indisposition. Remaining very feeble and in a low state for some months, life still hanging in suspense, by frequent breaking of ulcers in her lungs. But as yet she was immortal; her time of dissolution not being yet come.— Recovering by the blessing of God, a comfortable state of health; some time after, she had a *first*, and a *second son*, by Mr. Gardiner, both now living.* September 8th, 1774, Mr. Gardiner departed this life. This was a great and grievous trial to her; but after considerable exercises of mind, for some time, she hoped she was enabled to submit to the will of God in this dispensation. She often spake of Mr. Gardiner's death, as affording of her a standing memorial of the transitory nature of creature enjoyments. Sometimes upon this occasion, adopting the words of the *Psalmist*, "I have seen the end of all perfection; but thy commandment is exceeding broad."

* John Lyon Gardiner, and David Gardiner.

Mrs. Gardiner continued a widow till December 4, 1778, when she was married to Mr. Isaac Conkling, of this town. She has left us one *son* by him. The Lord's day morning before she departed this life, she was delivered of a *daughter*; after her case appeared extremely perilous. She was not a little affected with this event of divine Providence; sent her desires to me, that I would upon this occasion, on her account, read the 30th *Psalms*. One deliverance and salvation is sometimes the pledge of others to succeed; but not always in temporals:—Providence keeps us dependent.—She was as well on Monday, in the forepart of the day, as could reasonably be expected: told me she was scarce expecting to hold so well. In the afterpart of the day, she was invaded with extreme pain; which raised a fever, that proved fatal to life. By many things she said and did, previous to her present indispositions, it was evident she was quite apprehensive that she had not long for this world. When I made her a visit on Wednesday, she was in expectation that her indisposition would terminate in death: conversed with solemn cheerfulness with me upon this great change; informed me, great as it was, she was without a slavish fear of it: that she had such a comfortable assurance of her interest in Christ by faith, and of the love of God through him, that death appeared unstung, and was not to her “the king of terrors.” Observing at the

same time, that she had no exertions of faith and love at the present, beyond what was common to her: and that it was an infinite favor at any time, and especially in the *final hour* to enjoy the highest exercise of those divine graces. As her pains continued violent, and her fever high, preventing her sleep, it was apparent her reason at times began to be shattered; although she would answer questions rationally. However, early on Saturday morning she appeared to have a lucid interval, and remarkable manifestations of divine glory. An hour or two after she was in this extraordinary frame I was present with her; in which space of time I have been informed, she was much engaged in prayer and praise; in declarations of a welcome to death, and triumphs over it. Rejoicing in the view of being absent from the body and present with the Lord; in the full possession of the purity and felicity of heaven; expressed much satisfaction in expectation of meeting her pious friends that had gone before her to glory; and in hope that many of her acquaintance would in due time follow.—Observing, that she did not doubt, but she should know in heaven, much more about fellow saints upon earth, than was commonly supposed.

Her various declarations and addresses, were very moving and affecting to those present at this time.—With surprising energy, and in a pathetic manner, she repeated

the following lines out of Dr. Young's Night Thoughts.*

Life makes the soul dependent on the dust ;
Death gives her wings to mount above the spheres.
 Thro' chinks, styl'd organs, dim *Life* peeps at light ;
Death bursts the involving cloud, and all is day ;
 All eye, all ear, the disembod' d power.
Death has feign'd evils, *nature* shall not feel ;
Life, ill's substantial, *wisdom* cannot shun.
 Is not the mighty *mind*, that son of heaven !
 By tyrant *Life* dethron'd, imprison'd, pain'd ?
 By *Death* enlarg'd, ennobl'd, deify'd ?
Death but entombs the body ; *Life* the soul :

She also repeated, or rather sang, part of two hymns : I recollect not at present, that I have been told by what author composed, but that they were expressive of a farewell to this vain world, to sin and sorrow here, and a welcome by her Lord, to the possession of heavenly glory. She began a third hymn in like manner ; but her strength failed before she got through : (and it was surprising that it held so long) This last hymn was the xxxiii. in the second book of Dr. Watts' Hymns, The blessed society in heaven.

* Page 49. Dr. Young was one of Mrs. Conkling's favorite authors. She ever collected books from her father's library as she pleased. She was acquainted with many excellent authors, and highly valued their writings ; but with her the bible was the book of books. I seldom or never knew a person appear to esteem it more than she did.

Raise thee, my soul, fly up and run,
 Thro' ev'ry heav'nly street,
 And say, there's nought below the sun
 That's worthy of thy feet.

Thus will we mount on sacred wings,
 And tread the courts above :
 Nor earth, nor all her mightiest things,
 Shall tempt our meanest love.

There on a high majestic throne,
 'Th' Almighty Father reigns,
 And sheds his glorious goodness down,
 On all the blissful plains. &c.


She doubtless had in view the whole hymn when she began it. Soon after I was present with her. She had a little before told Mrs. Buell, her *mother*, that she longed much to see me; and that she remembered Dr. Young said, he loved his *daughter*, and wished he had visited her oftener. But tell *daddy* I forgive him, as I hope he does me all my *faults*. Whether I was deficient or not in this point of paternal love, her love to her *father* was so great, that she could easily conceive I was. A reflection upon this, has often very sensibly touched my heart.—I never made her a visit, or received one from her, but with a pleasant smile sitting upon her lips, and with an eye indicating a heartfelt joy; nor departed from her, but with visible tokens of her most endeared affection.—When I came at this time, she took me by the hand, and addressed me in the following manner, viz. “ Oh ! my dear

“ *daddy*, I am glad to see you, I have thought
 “ the time long that you did not come. I
 “ am, I suppose, near leaving this world; and
 “ I long to be gone; but may you be conti-
 “ nued for yet length of time, a successful
 “ *minister* of the Lord Jesus Christ! Tell
 “ your people to give attention to the great
 “ *laws* you preach; *for they are important.*”
 Observing her little *sons* standing by weeping,
 she turned her address to them, saying, “ dear
 “ children, weep not for me, see to it that
 “ you love the Lord Jesus Christ.* *Johanne*,
 “ do you in special take care, that the world
 “ proves not a snare to you.” Having thus
 made her addresses, she then lifted up her
 eyes and hands towards heaven, saying with
 elevation of spirit, Oh, to burst the bands of
 death! Oh, to burst the bands of death! Her
 strength thereupon seemed to be gone. I
 prayed with her. After which she appeared
 calm and serene; but faint and feeble, and
 appeared to take a little rest.—Soon after this
 her little *babe* departed this life: but we
 thought it not proper to give her the informa-
 tion. She observed that she hoped and ex-
 pected when the *sabbath* came, to depart this
 life; the *sabbath* came, and she did so.—Her
 strength, her reason and speech declined fast.

* She had before, counselled them on this wise.
 She used to say to persons in distress, choose the
 Lord Jesus Christ for your friend, and love him,
 and you will be happy.

Through the day she was too feeble to move her hands.—Scarce able to speak a word so as to be heard. The harbingers of death were evidently present the latter part of the day, and in the beginning of the evening she expired, February 24, 1782. As she was born on the Lord's day, so on the Lord's day she departed this life; and we hope entered into the everlasting *sabbatism* that remains for the people of God. The day following her remains were laid in the coffin, and deposited in the *silent grave*, with her *babe* lying upon her arm. Interred by the side of the remains of her *mother*, one *brother*, and four *sisters*. The *all* of my first *consort* (excepting three surviving *grandsons*, by my now deceased daughter)—who in the glory of life, in less than thirty-three years of age finished her course, leaving her friends this comforting hope, "that absent from us, she is present with the Lord," now at rest with him in everlasting glory.

MEMOIRS
OF THE
LIFE AND DEATH
OF
MR. SAMUEL BUELL, JUN.



HE was born in East-Hampton, on Long-Island, February 20, 1771. He was early taught to read and write, and excelled therein for one of his age. He also early proceeded to grammatical studies, and made swift progress in various branches of academical learning. Upon examination by his tutors, a few months before his decease, he was by them judged qualified for entering upon the second year, in any of our colleges. He was brought up in the early knowledge of religion, and ever appeared under the commanding influences thereof, so as happily to escape those out-breakings of vice and vanity, which commonly abound in childhood and youth. When he was told from time to time of the infinite importance of an interest in Christ, and acquaintance with experimental religion, he gave attention thereto with apparent solemnity of

spirit : but did not appear to be the subject of powerful conviction and distressing soul-concern, until about a year and a half before his death. In the latter part of the summer, 1785, it pleased God to revive religion among us, by a plentiful effusion of the Holy Spirit. Many were brought in good earnest to make the all-important enquiry, " what they must do to be saved." My deceased son was one of the first of this number, and of those that met with subsequent light and comfort. I have, since his decease, gained information by one of his class, that he, my son, and another, agreed together and resolved, about three weeks before the work of God began so powerfully among us, that let others do as they would, they would unite in seeking after an interest in the Lord Jesus Christ, and the great salvation by him ; and accordingly they frequently retired and prayed together therefor. When in the beginning of the work of God's grace among us, he became the subject of more powerful conviction of sin : he then saw that it was in vain to substitute unregenerate morality in the room of the righteousness of Christ, or in the place of evangelical grace, in that he saw himself the subject of total pollution and depravity. He appeared to have clear, powerful and practical conviction of sin, guilt, spiritual impotency, and utter unworthiness of divine mercy. By day and night he appeared as striving, even to an agony, to enter the strait gate of conversion, and offer-

ing a sort of violence to the kingdom of God, pressing into it. I seldom or never saw a person more anxiously and earnestly engaged for eternal salvation. Not long before he was (as he afterwards hoped) favored with divine manifestations, I saw him so solemnly and intensely engaged in prayer, and transacting with the eternal God through Christ the Mediator, relative to eternal salvation, that when I spake to him and endeavored to set before him the sufficiency and excellence of Christ, and his willingness to save sinners, he seemed to take no special notice of what I said. He afterwards informed me, that he was at that time so impressed with a sense of divine objects, and the weight of eternal things, and had his mind so fixed upon them, that he only heard the sound of my voice. Soon after this he seemed to possess a calmness and serenity of soul, which was (as he hoped upon reflection) followed with divine illumination and manifestations of divine glory, and the excellence of the way of salvation by Christ, so as to gain the choice and acquiescence of his soul therein. He was not the subject of so much light of evidence and comfort, as I have often known, at and upon hopeful, saving conversion; yet had he much rest, peace and satisfaction; and was much engaged in praising God, and in admiration of his free and sovereign grace. He delighted in singing, but had become so hoarse by praying, that he had well nigh lost his voice. After he had for a

day or two, as he hoped, been rejoicing in the Lord, and in hope that he was translated out of darkness into marvellous light, he was plunged again into much darkness and distress, as under divine dereliction. He came to me in a flood of tears, and told me as one in great distress, that he had lost all his light and comfort; and that he feared he had taken up with common, for saving illumination, and had, he feared, imposed upon himself. I told him he ought to see to it, that his hope was well founded, in that he was acting for eternity; and that he must "follow on to know the Lord, till he saw his goings forth were prepared as the morning, &c." If my memory serves, the following day he had some renewed manifestations, and light of evidence and comfort. He had henceforward sometimes more, sometimes less light and comfort, and christian exercises for some months. When many who had hoped they had experienced a saving change, offered themselves as candidates to join in full communion with the church of Christ, he appeared much exercised about his duty in this respect, was put upon strict examination, and great searchings of heart; conversed with me once and again upon the subject. He owned himself the subject of a hope that he had experienced a saving change, but thought that he wanted more full assurance of faith in order to come to the Lord's supper: but finally looked upon it his duty to make profession of his faith and hope, and to come to the holy

communion. He had opportunity but twice to partake at the Lord's table *here*, before he was called from us by death.

As I propose brevity, we now pass on to his sickness and death. He went into inoculation about the middle of January. The season proved uncommonly severe and uncomfortable: his indisposition became violent, and issued in his dissolution, as heaven had decreed. He was not without previous thought that it would so do; for when some of his friends went to see him some days before his pock came out, he told them at parting, that he thought most likely he never should see them again in this world. On the Lord's day evening preceding his decease, Mr. Payne (who for some time had been his kind tutor, and frequently visited him in his illness) came from him, and told me that there were grounds of hope and fear as to his life: that he appeared perfectly calm and rational, but seemed to think something great was near. I suppose from this time he almost fully concluded that his disease would prove fatal to life. Early the next morning as Dr. *Rose*, his physician, was sitting by his bed side, he perceived that he was earnestly engaged in prayer. Some account of his exercises of mind, and some things relative thereto, the Doctor was so obliging as to pen down, and transmit to me a day or two after his decease. The substance of which I here transcribe.

“ Monday morning, February 5.—While sitting by his bed, he appeared fervent in prayer, but in so low a voice, that I understood but few of his expressions. Soon after prayer, he turned to me and said, how happy must a life of religion be to a person on a death bed. I have for some time past thought that I had an interest in the Lord Jesus Christ; but now I am about to die, cannot see so clearly as I wish I could, with regard to my possessing “ that better part.” Immediately hereupon he broke out into another prayer: after which he said, I think I have now no fear as to death, only as I fear my death may bring my aged father soon to follow me. He then said, O death where is thy sting! O grave where is thy victory! Seeing a person standing by with whom he had often sung, he desired him to sing *Vital Spark*. In that some of my readers may not have it by them, I here insert it.

1. *Vital spark of heav'nly flame!*
 Quit, Oh quit this earthly frame;
 Trembling, hoping, ling'ring, flying,
 Oh, the pain, the bliss of dying:
 Cease, fond nature, cease thy strife,
 And let me languish into life.
2. Hark! they whisper; angels say,
 Sister spirit, come away!
 What is this absorbs me quite,
 Steals my senses, shuts my sight,
 Drowns my spirit, draws my breath?
 Tell me my soul, can *this* be death?

3. The world recedes ; it disappears !
 Heav'n opens to my eyes ; my ears
 With sounds seraphic ring :
 Lend, lend your wings ! I mount ! I fly !
 O grave ! where is thy victory ?
 O death ! where is thy sting ?

Soon after this he said, my dear mamma has gone before me, and I doubt not, but she is now in heaven, and I expect in a few days to be with her, singing hallelujahs and the praises of the triune God.* He then repeated these lines—Psalm 146, Dr. Watts' version :

I'll praise my Maker with my breath ;
 And when my voice is lost in death,
 Praise shall employ my nobler pow'rs ;
 My days of praise shall ne'er be past
 While life, and thought, and being last,
 Or immortality endures.

Which he pronounced with a great deal of emphasis and force ; as he likewise did part of several other psalms which I cannot recollect at present. He observed, that not many days before, he had heard one say, that he did not believe a religious life was a happy life : don't, says he, possess such a thought : you now see me on a death bed, ready to launch into eternity ; but what must be my sad condition if I had not an interest in Christ. Hereupon he repeated these lines :

* Mrs. Buell, his mother, departed this life in hope of glory, May 15, 1783.

The sorrows of the mind,
 Be banish'd from the place!
 Religion never was design'd
 To make our pleasures less.

Watts, Book 2. Hymn 30.

He then said, O my dear young friends, one and all, I beseech you embrace a religious life!—O that I may meet you in the regions of eternal bliss! that we go hand in hand over the ethereal plains! beside much more of this kind, which I can't now recollect. He soon after requested that if he grew worse, I would send for his *mamma*, Mr. Halsey, and others of his christian friends to come and see him and converse with him; and added, O that my aged father would remember me in all his prayers at the throne of grace! He then repeated part of the 33d Hymn, Book 2d. Watts.

Raise thee, my soul, fly up and run,
 Thro' ev'ry heav'nly street,
 And say there's nought below the sun
 That's worthy of thy feet, &c. &c.

Soon after he desired me to read the 11th chapter of the Hebrews, which I did, and he then spake of the great power or advantages of faith, and seemed to be much in the exercise of faith himself.—Thus much Doctor Rose sent me in a kind letter.—I have been also informed, that at this time, when he had recommended religion to those present, as in-

initely excellent and important, for the space of half an hour, being desired to desist speaking on account of his weakness, he replied, that it was a matter of such infinite importance, he knew not how to keep silence.— About the middle of this day (Monday) Mr. Halsey, his class-mate, visited him, and continued with him till he departed life. He told Mr. Halsey upon coming, that he was comfortable in his mind; but was not the subject of such clear views and fulness of comfort, as he was in the morning; yet found himself raised above the fear of death. Tuesday, February 6th, he was so feeble he could say but little; but his mind appeared to be conversant upon divine things. In the evening he was engaged in prayer, and made use of such expressions, as evidenced his faith in Christ, and his willingness to leave this world. Soon after I asked him if he was willing to die: he thereupon looked me in the face with a serene countenance, and replied, YES, with a strong emphasis; and added, I shall be in heaven in a few hours, and you will I hope one day be with me there: the Lord hath given me admission into his kingdom of glory, and I am no more daunted to go, than if I was going into the school. Before this he had called a friend that waited upon him, to his bed side, and told him he could heartily pray for him, for all in the hospital, and even for all the world. He at this time prayed in particular for his father, that he might yet be con-

tinued to warn sinners, and that his "tongue might be as the pen of a ready writer," &c. He attempted to repeat several Psalms, and repeated those lines, viz. "The God of glory sends his summons forth," &c. Psalm 50th. Soon after, with much energy, those lines:

Through all the changing scenes of life,
 In trouble and in joy,
 The praises of my God shall still
 My heart and tongue employ.

He then said, "Lord Jesus receive my spirit." He often said, I trust in God: Lord I am thine, and many such like expressions, which I can't now recollect. All seemed to be with a realizing sense of the words he uttered, and I doubt not but it was indeed so. Wednesday, 7th February, he appeared extremely feeble, could not say much, so as to be understood, and seemed to be lost and confused in his thoughts. At evening death appeared to set heavy upon him, and about nine o'clock he expired.*—Thus he early finished his course: this his exit out of this world, and this his entrance, as we trust, into his Lord's joy. *He* has lived long enough that has answered the end of life, is fit for heaven, and willing to die.

* I am principally indebted to kind Mr. Halsey for this last account. The reader will note that not having had the small-pox, I had the trial of absence at this time.


Let us here reflect for a moment, and observe, how by such an instance of life and death, in a youth especially, we have a fresh evidence of the truth and reality of the christian religion, and of the power and grace of Christ. Must not that religion be more than human that turns the heart to a temper so contrary to its nature, that gives a youth such a victory over all the temptations of life, and over all the terrors of death?

Here we have exhibited to view a youth in health and vigor, when first under *the influence* of religion, remote from any present appearance of death and judgment, surrounded with all the temptations and flattering prospects of gay life and youthful pleasures; renouncing them, and all the delights of sin; resolved with others upon seeking after God, Christ, grace and glory; the subject of agonies and strong cries for mercy, seriously and wholly taken up in transacting with God through Christ relative to eternal salvation. We hear him speak of manifestations of the glory of God and Christ, and of consolation divine thereupon; exciting praise and admiration of free and sovereign grace toward a guilty sinner. We see him for a time deserted, and mourning after the absent comforter: joyful upon his returning presence. After much serious examination, we behold him publicly professing faith in the Lord Christ, and hope of eternal salvation by his mediation, as well pleased with the way of salvation by him; and

with the saints of the most high commemorating the dying love of the dear Redeemer. He appears to be the subject of heavenly peace and blessed tranquillity, and that too even upon a dying bed. What less than power and grace divine could influence and bring a youth (under sixteen years of age) to all this, and support his mind while viewing death, judgment and eternity, face to face, and give him joy in the clear sight of them, as just upon the point of meeting them? The hour of death is honest; varnish fades here; the world deceives no more, all is now reality, and reality must stand the test at this crisis. The philosopher shudders to take his leap in the dark: the hero can brave death because ignorant of its nature and consequences; but the christian sees clearly the change by death to be immensely great! and yet, unappalled, looks death in the face, and opens his breast to the levelled arrow, exulting in hope of glorious immortality, all his own. How calm, how rational, how solemn and serious did this youth appear when he said to those around him, "you see me now on a dying bed, ready to launch into eternity; but what must be my sad condition if I had not an interest in Christ!" We do not hear dropping from his lips one desire of life, unless out of filial love and tenderness to a parent: no murmur is whispered, no sigh of discontent is uttered; but complacency in Jehovah's will, and the raptures of his soul, break

forth in his high praises. In rapture and in triumph how serene—referring us to the 11th of *Hebrews* for a view of the efficacy and advantages of faith, and talking thereupon like a *divine*. Psalms, hymns, and spiritual songs without number at command, all promoting a spirit of devotion, raising divine delight to rapture, to extacy “of joy unspeakable and full of glory!”—inviting all to embrace a religious life as of infinite excellence and eternal importance—abounding in prayer, in praise, in joy divine, with solemn cheerfulness bidding adieu to all his earthly friends—ardently longing for the purity and felicity of heaven—in triumph over death the king of terrors to nature—aiming at nothing short of joining in the harmonious concert of the hallelujahs of glorified spirits—and sweetly anticipating the work and joys above, before he lands on Jordan’s yonder side.—And thus he left this world: let infidelity comment upon this case. Can all the powers of mere philosophy—the ignorant hero in the madness of human passion—the Deist—the Arminian—furnish an instance of such a holy temper, joy and triumph, as we behold in this expiring youth. Surely there must be something in such a religion that is more than human. O bless the Lord all ye saints who know your religion is divine, leading on to eternal glory!

A
BRIEF ACCOUNT
OF THE
REVIVAL OF RELIGION,
IN
BRIDGHAMPTON,
In 1799 and 1800.



IN the month of October, 1799, there commenced a remarkable revival of religion in the congregation of Bridghampton, on Long-Island. Before this, and as early as the preceding July or August, there were manifest appearances of special seriousness upon the minds of a few individuals. Perhaps, previous to the month of October, there had three or four instances of hopeful conversion taken place; and a somewhat larger number of persons appeared under conviction.

From about this time, the weekly meetings for prayer and christian conference, which had been kept up principally through the fall and summer preceding, began to be more frequented. In the month of November, there

was a more rapid increase in the attention, both as to the extent and solemnity of it. The assemblies on the Lord's-day were crowded and solemn, as well as conference meetings; which, instead of once, were now attended twice in the week. The work continued to spread through the month of December, when the glorious cloud of divine influence seemed completely to encircle the whole congregation.

On New Year's day public worship was attended in the afternoon and evening. At each service the house of God was much thronged, and an universal, eager and profoundly silent attention to the preaching of the word, strongly marked the deep solemnity of the audience. The Lord was manifestly and powerfully present. Numbers were hopefully brought into the liberty of the gospel, and filled with joy and peace in believing: and many others made the subjects of that awakened solicitude about their salvation, which continued with them, till they obtained hopes of their reconciliation to God. Subsequent to this, it was found that no private houses would contain the people who flocked to conferences, even though there were two or three meetings at the same time; of course, the appointments were afterwards made in the church. For nearly three weeks public worship was attended every evening, and the house of God was, in common, much more crowded than it used formerly to be, even on the Lord's-day. Not

a few who lived at the distance of two and three miles, were constant attendants.

The things of religion appeared to engross the minds of all classes. Such as had been at the greatest remove from serious consideration, were solemnly awakened, and the stout hearted made to bow under fearful apprehensions of the wrath to come. Among such as were in their sins, the common enquiry was, what shall we do to be saved? The care of the soul was considered as, indeed, the *one thing needful*. Worldly business, beyond what was immediately necessary, was, in great measure, laid aside, and made to give place to the concerns and interests of eternity. Much time was spent in visiting from house to house, and religious conversation might properly be said to be the order of the day. Little else was to be heard in any circle. Many were mourning under a penetrating sense of the wretchedness and danger of their state as sinners, and not a few rejoicing in the grace of the gospel.

This was the state of things through the months of January, February and March. In the month of April, the ardor of the revival appeared in some measure to abate. The habitual seriousness, however, remained much the same through the ensuing spring and summer. Persons of almost every age, from sixty-five down to ten or twelve years, were hopefully made subjects of the saving grace of God. Those who exhibited the most satisfactory reason of their hope, were from

sixteen to forty years of age. Considerably rising of a hundred obtained hope of their reconciliation to God, besides a pretty large number of backsliders who have returned to Zion, hopefully in the way of true humiliation, and been comforted with the consolations of divine grace. About 70 made profession of religion, and joined the church.

As to the nature of this work of divine grace, it may be observed, that the subjects of it were made deeply sensible of their utter lost estate by nature. They complained much of hard hearts and blind minds. When thus reduced to self-despair, they usually experienced divine manifestations. These manifestations were in some instances immediate and clear at first, and connected with great sensible peace and joy in God and divine things; but most commonly they were slow and progressive. The person experienced an unusual calm, and a degree of inward peace and satisfaction in a view of the things of God. But their exercises were not such as to bring in satisfying evidence of their being new creatures at first: they were rather fearing the loss of their convictions. Many continued in this state for a considerable time (some for weeks) without apprehensions of their being the subjects of renewing grace. This has been the case till the increase of light, and the comparing of their exercises with the word of God, led to a comfortable hope of their good estate.

Through the whole of this time of seriousness, much regularity was observed. A good degree of order and decency marked its rise and progress; and it was attended with much outward peace and harmony of sentiment: no opposition appeared. Satan was not permitted to get advantage, by exciting a spirit of rash judging, or censorious speaking one of another. From the beginning every body seemed convinced and disposed to acknowledge that what they saw was the work of God. And the effects of this revival of religion were highly salutary. The vestiges of scepticism and infidelity were swept away; and differences and prejudices, which had long interrupted the peace of society, were happily healed. Brotherly love was restored and abounded. It remarkably put an end to complaints against the hard doctrines of the gospel, such as the total depravity of the human heart, sovereign grace, and there was no danger of giving disgust by preaching these doctrines too plainly; the truth of them could not be denied whilst the power of them was so manifestly experienced. The moral reformation which attended and followed was great. Taverns and other places of dissipation and vanity, which used to be frequented, were deserted. The novel and the romance were exchanged for the bible and other books calculated to furnish the most useful knowledge, and improve the heart in habits of virtue and piety. The house of God became the

place of general resort ; and the sabbaths of the Lord were devoutly revered and sanctified. Family religion in its various branches was tenfold more attended to than it had been before ; and these principles of piety, and the fear of the Lord, had no small influence upon the relative duties of life. Such *habitual alterations* of character appeared in many and continue to this time, as bore an honorable testimony to the truth and importance of experimental religion. In the times of declension which have since taken place, many, of whom better things were hoped, have left their first love, and been the subjects of very criminal indifference and lukewarmness, and some by their conformity to the world and their irregular conversation have given awful reason to fear, notwithstanding their former religious affections and hopes, that they never knew the grace of God in truth. Let him that thinketh he standeth, take heed lest he fall.

It may be added, that the above revival of religion appears to have taken place in answer to prayer. Previous to it had been a time of long and awful declension. Religion for many years had been in a very low state. But in the preceding April, by certain communications respecting the revivals of religion in Connecticut, and other concurring circumstances, a small number of christians appeared desirous of attending meetings of special prayer for Zion. Such meetings were accord-

ingly introduced and kept up through the summer. Few, sometimes not more than ten or fifteen, attended. Thro' the divine blessing the meetings were, however, made edifying; and an unusual spirit of prayer seemed to be granted. They continued till it pleased God to hear and answer, in the signal manner which has been stated. Such reasons a prayer-hearing God exhibits to his people, even in the darkest seasons, perseveringly to wait upon him in the ways of his appointment. In due time they may be confident of reaping, if they faint not.

N. B. *It may justly seem strange that in the above account there is so great a disproportion between the number hopefully converted and those who joined the church. This it is apprehended, principally, arose from two considerations, viz. apprehensions of the danger of attending sacraments without assurances of sincerity, and an anti-nomian spirit, especially as to the duties of church communion; both of which have been too prevalent in this part of the church, but it is hoped are now abating.*

BEFORE a particular account is given of the revival of religion in Easthampton, in the year 1800, it may be proper to give a brief account of the several other revivals, not noted in the preceding narrative, that the reader may have an epitome of the most merciful dispensations of God toward the people of this town.

The most of the first settlers of Easthampton, there is good reason to believe, were persons of real piety. The doctrines of grace, from the beginning to this day, and without any declension of orthodoxy, have been the doctrines preached and believed; and by the efficacy of these truths upon the hearts of the people, the church has been upheld in every generation, by the addition to her communion of such we trust as shall be saved.

The first general revival of religion, however, with which the town was blessed, took place in 1741—2. It was occasioned, apparently, by the instrumentality of the Rev. John Davenport, of Southold. It was characterized by many of the imprudences peculiar to that man, and in some degree peculiar to that day; but was nevertheless, in the midst of human weakness, a glorious work of God. About one hundred persons were apparently converted, sixty of whom were added to the Church soon after the installation of Dr. Buell.

This revival, though by many at that time deemed a judgment, was, we can now perceive, the commencement of a series of mercies unspeakably great. It revived experimental religion which, for a season, had been declining, and embodied in the church a host of praying people, the precious seed of following revivals.

We have just occasion here to notice the faithfulness of God to his own people. The fathers of East-hampton were persecuted exiled Puritans; and where did this people ever go that the blessing of the Most High did not follow them? And how wonderful is his mercy, which still endures, and is rolling down to the thousandth generation of those who feared God and kept his commandments?

In the year 1749 the work of God was carried on powerfully in the Eastern and Western villages of the town, and a considerable number, especially of young people, were added to the Lord. The work however was not general.

The revival next in order of time, is that of 1764, an account of which is given in the preceding Narrative.

The next season of special divine influence, was granted in the year 1785, the particulars of which will be seen in the following relation, written by Dr. BUELL himself.

AN ACCOUNT

*Of the Revival of Religion in EAST-HAMP-
TON, in 1785.*

WRITTEN BY DOCTOR BUELL, IN 1785.

BEFORE the late revival in East-Hampton, there was in all the towns and parishes upon this end of the Island, a considerable attention to religion, whilst we remained awfully secure. This was the case till some time in the summer of 1785. Previous to this a middle aged woman had died, who for a number of weeks before her decease, had been very comfortable in her mind; and was happily

victorious and triumphant over death. And about a fortnight after a young woman, who for length of time had labored under lingering indisposition of body, and much anxiety of mind ; but some weeks before her decease was the subject of much heavenly peace, and submission to death. These things were affecting to some in the more immediate circle of intimate relations and friends, and produced somewhat of a spirit of prayer and praise in a few ; but no powerful convictions in the minds of sinners were apparent at that time. Some weeks after the daughter of the deceased woman abovementioned appeared under real genuine conviction. Her concern rose to a high pitch, and excited in her strong cries for mercy. In a few days she met with light and comfort divine, as she hoped. That same evening, about ten o'clock, she sent for me to visit her. I was informed that she was in a wonderful frame, blessing and praising the Lord for divine manifestations. I found her divinely calm, and disposed to say but little, but feeling herself in a new world of wonders. A number of youth were present, who seemed to be much affected. After converse, prayer and exhortation, I left them, intimating that I hoped to see them again the next morning, as I did. I found the young woman the subject of increasing light and comfort.— A number of youth were present, and seemed much moved by what they now saw and heard. After praying with and exhorting

them I took leave of them, not expecting to see them again till evening. Returning home I called at the house of the grand parents of the young woman, to inform them how it was with her. In about a quarter of an hour she with a number of young people, came into the house; this proved the occasion of the coming in of many others, till there was a room full of people. The young woman often spoke of the excellence and comfort of religion, and expressed her longing desires that others might be acquainted with it in its power and consolations. This appeared to be an opportune season to pray, exhort and labor for the conviction of sinners, to which I attended.— There soon appeared to be a marvellous outpouring of divine influence, and the special presence of God seemed to fill the room.— All present had a solemn sense of this and of eternal things. There now appeared to be something more than a mere motion of animal feelings. Several young persons became the subjects of powerful conviction of sin and guilt, and in great distress and anxiety made the outcry of Peter's hearers and of the jailor, "What must we do to be saved;" requesting christians to pray for them as guilty sinners in utmost danger of perishing forever. People still kept coming into the house till some time in the after part of the day. All present seemed greatly solemnized at the present opening scene, and several appeared the subjects of great soul-concern. I appointed a

meeting in the evening at the academy, which was attended by a great croud of people, and much of the power of God. Greater numbers were now impressed with a sense of sin and guilt, and eternal realities sat heavy upon the minds of many.

Thus the work of God in one day took a spread in the body of the town, and became suddenly very powerful, opening a hopeful prospect that the Lord was returning to Jerusalem with mercies. From this day, August 11, 1785, I date the beginning of the Lord's late work among us with great power and glory. I have been the more particular in the account of what was preparatory thereto, for the purpose of illustrating how the day of small things may lead on to great things in the issue.

From this time the work of God appeared to be making surprising progress. The number of the awakened daily increased. The subjects of conviction were almost exclusively young people and children, and for about a week chiefly in the body of the town. As yet the people in the villages did not appear to share in the descending shower of divine influence. It was some time after this before it took that glorious spread among them which it afterwards did. A goodly number of the Lord's people now received fresh anointings—were greatly quickened, and were endowed with a remarkable spirit of prayer and praise; and were greatly rejoiced at the re-

turning presence of the Lord, and in their proper spheres took an active part with much zeal to promote the begun work of the Lord among us.

I have since this time, been informed that some of those who were seized with such powerful conviction, were some weeks before seriously thoughtful about their eternal salvation. Some few of the first awakened had such an overbearing affecting sense of their sin, guilt and exposedness to justly deserved and impending wrath, that, had it been lasting, the spirits which God had made, must have failed before him; and such was his condescending infinite goodness, that in a very short time a number of these were brought to submit to him and began to find rest and peace in believing. From this time the work of God became very glorious indeed. Soon after this it appeared in every part of the town. The people in the villages, and all the remote parts, fell under the power of the work. It embraced many youngerly married people. There were marvellous effusions of the spirit from day to day. Whilst some were meeting with divine manifestations, light and comfort, others were awakened and became the subjects of soul concern amazingly great. As fast as some appeared to be translated out of darkness into marvellous light, others were awakened; so that the number of the convicted continued about the same, for the space of about 3 or 4 months. Commonly six or eight in a week during this

space of time became the subjects of hope. Afterwards instances of conversion were less frequent till after some months they were quite rare. In the beginning of this glorious work, praying meetings were set up and attended by large numbers, repeatedly every week in various parts of the town. For a length of time my house was daily repaired to by the distressed and the comforted, and all parts of it, at times, contained many of these different descriptions. And when my house would not hold those who came, without previous appointment of meeting, we would then repair to the Church, and worship there. Often when we were convened together waiting upon God in the way of prayer, there appeared to be a marvellous presence and powerful descent of the Holy Ghost, which much promoted the comfort of some, and equally increased the distress of others. The very place where we were, seemed full of the presence of God—uncommonly solemn, and holy, and joyful, and glorious.

We had much occasional assistance afforded at this time by the ministration of my brethren in the ministry. Praying, preaching and exhortation were attended with the cooperation of the holy spirit, and were eminently crowned with the blessings of heaven. Several persons that came among us at this time, upon a visit, appeared to come under the power of this work, and hoped that they experienced a saving change whilst they continued with us. More appeared to be done

for the enlargement of the Redeemer's kingdom now in one day than in years at another time, when the influence of the holy Spirit, was in great measure suspended.

But I proceed to a more particular account of the manner in which persons have been wrought upon in this day. I have been in the midst of this work—have seen the displays of divine power—heard the accounts which the subjects of it have given of their convictions and consolations, and in general the work appears agreeable to the scriptures—correspondent with the experience of the saints—and evidenced by the proper scripture fruits of holiness. As to the spiritual exercises and experiences of the subjects of the work; I observe that in some respect there is a great and wonderful variety, and in others (as to essential and substantial points) a great similarity and surprising analogy. I would here refer you, Sir, to my Narrative of the work of God among us in 1764. For the nature of the work and the manner in which persons have been wrought upon has been in substance the same, though not of equal extent. Whoever will read that Narrative from the 46th to the 59th page inclusive, will there see a description of this work of God as to the substance of it. I shall not therefore enlarge as I otherwise might.

In the progress of this work, above one hundred persons were added to the church.

In the year 1791 it pleased the Lord to visit this town in mercy, No particular written record of this work is to be found. It appears however, to have prevailed principally among young people and children, and among the latter especially. Great numbers of this age were awakened, and a considerable number hopefully converted, many of whom to this day have given a practical evidence of the reality of their early conversion to God. How many of these blossoms have fallen prematurely to the ground, the writer of *this sketch* is unable to say, from want of a personal acquaintance with the subjects of the work.— Between forty and fifty persons, at this time, were added to the church; a small number, it is presumed, compared with the whole number of hopeful conversions, and occasioned, probably, by the circumstance that many of these were children.

A brief account of the revival of religion in Easthampton, in the year 1800, will now be subjoined.

A number of years before the death of Dr. Buell, there had begun to be lurking principles of infidelity in the town. These, by the inundation of infidel books, and the concurrence of other causes, had so far prevailed that, toward the close of the Doctor's life, there were those who openly rejected and ridiculed the word of God, and scoffed at revivals and all experimental religion, as superstition, or insanity, or the work of the devil; and many,

especially among the young people, tho' restrained by education and by conscience from an open insurrection against God and his cause, had lost, still much of their early veneration for religion ; had become unsettled and wavering, and could listen with a smile to the cavils and the sneers of bolder champions of impiety. These symptoms of impiety had occasioned much anxiety in the mind of Dr. Buell, before his death. He feared that, in attempting to establish a zealous and orthodox ministry, after his decease, these seeds of rebellion would spring up and engender strife.

These apprehensions, thro' the mercy of God, were never realised. The Doctor died July 19, 1798, and his successor was ordained September 5, 1799. It was in February, 1799, that a spirit of prayer began to manifest itself among the people of God, and speedily a solicitude for the soul began to pervade the minds of many. Forty or fifty persons were supposed to be under serious impressions, and fifteen persons were hopefully made the subjects of new life, beside a number now comforted, who for many years, thro' fear of death, had been subject to bondage. In the course of the summer these hopeful beginnings of a work of God seemed to decline. A spirit of prayer, however, still continued, and in the fall our hopes again were made to revive.— Instances of apparent conviction of sin now became more and more frequent, until the 1st of January, 1800. On this day, according to an ancient custom, public worship was attended, and a sermon delivered in the sanctuary. It was on the evening succeeding this day that the power of the highest came down, and from this time for a number of weeks the work was powerful and glorious. It did not continue so long, nor embrace so many subjects as former revivals had done ; but while it did continue, it was perhaps as victorious in its course as any which have preceded. There were about 80 who became apparently the subjects of the gospel hope, and about 60 were added to the church. There were many awakened who never obtained hope, but returned again to folly ; and a few, who, tho' for a time they ran well, have since been hindered.

The work progressed more silently than had before been common in such seasons. There were but few instances which even a candid enemy would deem confusion, tho' by some the whole work was ridiculed as a religious delirium. The work, in kind, was the same with those of which an account has been given. The commandment came home, sin revived and death followed. And life and joy and peace were found, not in dreams, and visions, not in whispered texts of scripture, but in reconciliation to God by Jesus Christ. New apprehensions of the divine character, of the law, the gospel, and the whole government of God, and new affections to these divine objects, appeared to be the basis of the hopes entertained.

The moral effects of this revival were salutary. At the time it commenced, the congregation was divided, and considerable asperity and bitterness had been excited by an attempt, which failed, to settle a particular candidate, to whom many were strongly attached.—These alarming appearances subsided rapidly, and were succeeded by a spirit of reconciliation and brotherly love. Attention to public worship was greatly increased, and the various immoralities which rise up in society in a period of declension, now, ashamed of the light, retreated to their native darkness. In many families the worship of God now, for the first commenced, and has ever since been continued. The tide of irreligion, also, which threatened to sweep away our youth, now turned and has been gradually ebbing to the present day. This change was not instantancous, but the impulse given by the revival in 1800 has manifested its salutary moral influence, in these various ways, to this day. On the whole, considering the critical moment in which this work of God was sent to our aid, and the salutary abiding effect of it, we have great occasion to rejoice in it as a day of peculiar mercy to this town.

FINIS.