



Library of the Theological Seminary.

PRINCETON, N. J.

Collection of Puritan Literature.

Division RL

Section

Number

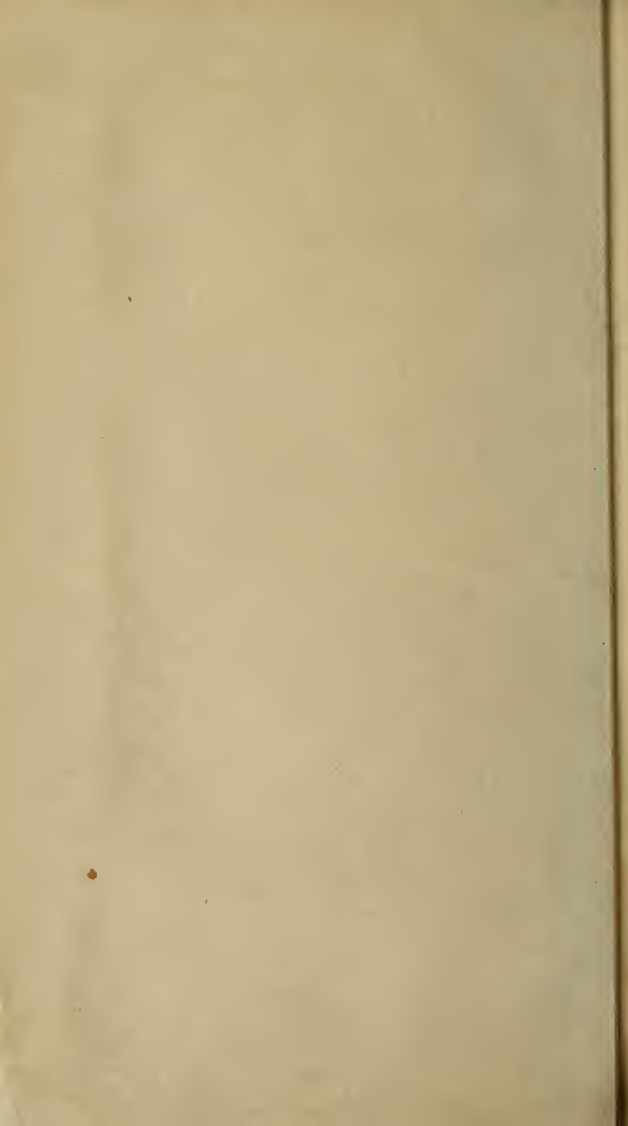
SCB
1461

C.2

Handwritten text at the top of the page, possibly a title or header, written in a cursive script.







No. Some Thoughts *Wise*
Concerning the present
Revival of Religion

I N
NEW-ENGLAND,

And the Way in, which it ought to be
acknowledged and promoted,

Humbly offered to the Publick, in a

TREATISE on that Subject.

In Five PARTS ;

PART I. Shewing that in the Subjects, or zealous Promoters, of this Work that has of late been going on in this Land, is a glorious Work of GOD. PART IV. Shewing what

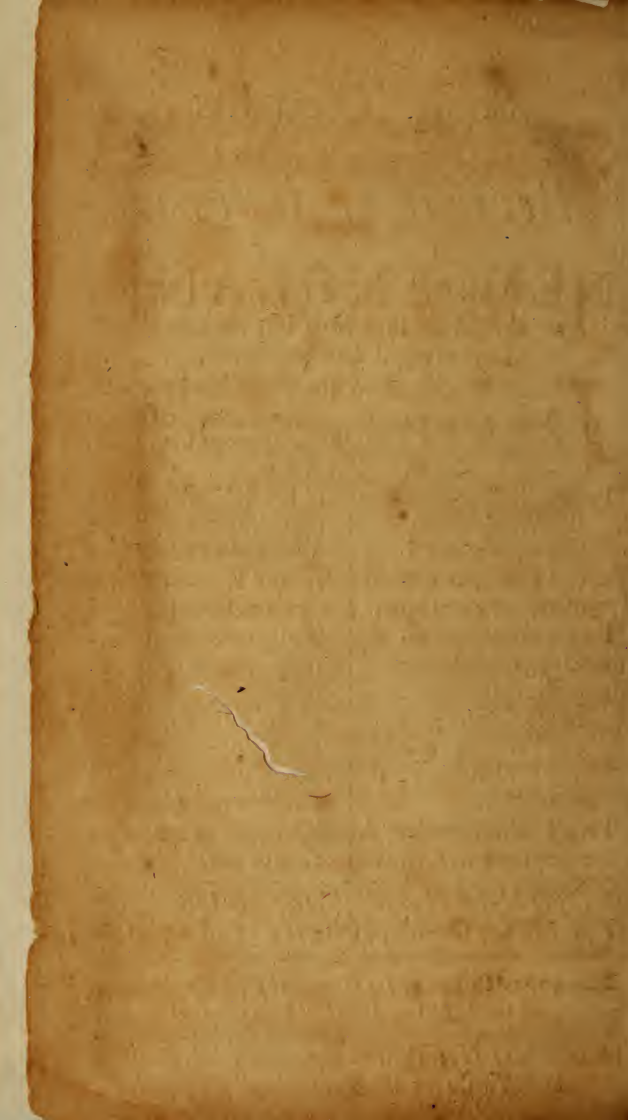
PART II. Shewing the Obligations that all are under, to acknowledge, rejoice in and promote this Work, and the great Danger of the contrary. PART V. Shewing positively what ought to be done to promote this Work.

PART III. Shewing in many Instances, where-

By JONATHAN EDWARDS, A. M.
Pastor of the Church of CHRIST at Northampton.

Isai. 40. 3. Prepare ye the Way of the Lord, make straight in the Desert a high-Way for our God

BOSTON : Printed and Sold by S. Kneeland
and T. Green in Queen-Street, 1742.





T H E

P R E F A C E.

IN the ensuing Treatise, I condemn Ministers assuming, or taking too much upon them, and appearing as tho' they supposed that they were the Persons, to whom it especially belonged to dictate, direct and determine; but perhaps shall be thought to be very guilty of it my self: And some when they read this Treatise, may be ready to say that I condemn this in others, that I may have the Monopoly of it. ----- I confess that I have taken a great deal of Liberty freely to express my Thoughts, concerning almost every Thing appertaining to the wonderful Work of GOD that has of late been carried on in the Land, and to declare what has appeared to me to be the Mind of GOD, concerning the Duty and Obligations of all Sorts of Persons, and even those that are my Superiours and Fathers, Ministers of the Gospel, and Civil Rulers: But yet I hope the Liberty I have taken is not greater than can be justified. In a free

A 2

Nation,

Nation, such Liberty of the Press is allowed, that every Author takes Leave without Offence, freely to speak his Opinion concerning the Management of publick Affairs, and the Duty of the Legislature, and those that are at the Head of the Administration, tho' vastly his Superiours. As now at this Day, private Subjects offer their Sentiments to the Publick, from the Press, concerning the Management of the War with Spain; freely declaring what they think to be the Duty of the Parliament, and the principal Ministers of State, &c. We in New-England are at this Day engaged in a more important War: And I'm sure, if we consider the sad Jangling and Confusion that has attended it, we shall confess that it is highly requisite that some Body should speak his Mind, concerning the Way in which it ought to be managed: And that not only a few of the many Particulars, that are the Matter of Strife in the Land, should be debated, on the one Side and the other, in Pamphlets; (as has of late been done, with Heat and Fierceness enough;) which don't tend to bring the Contention in general to an End, but rather to inflame it, and increase the Up-roar: But that something should be published, to bring the Affair in general, and the many Things that attend it, that are the Subjects
of

of Debate, under a particular Consideration. And certainly it is high Time that this was done. If private Persons may speak their Minds without Arrogance; much more may a Minister of the Kingdom of CHRIST speak freely about Things of this Nature, which do so nearly concern the Interest of the Kingdom of his Lord and Master, at so important a Juncture. If some elder Minister had undertaken this, I acknowledge it would have been more proper; but I have heard of no such Thing a doing, or like to be done. I hope therefore I shall be excused for undertaking such a Piece of Work. I think that nothing that I have said can justly be interpreted, as tho' I would impose my Thoughts upon any, or did not suppose that others have equal Right to think for themselves, with my self. We are not accountable one to another for our Thoughts; but we must all give an Account to him who searches our Hearts, and has doubtless his Eye especially upon us at such an extraordinary Season as this. If I have well confirmed my Opinion concerning this Work, and the Way in which it should be acknowledged and promoted, with Scripture and Reason, I hope others that read it will receive it, as a Manifestation of the Mind and Will of GOD. If others would hold forth further

Light to me in any of these Particulars, I hope I should thankfully receive it. I think I have been made in some Measure sensible, and much more of late than formerly, of my Need of more Wisdom than I have. I make it my Rule to lay hold of Light and embrace it, where-ever I see it, tho' held forth by a Child or an Enemy. If I have assumed too much in the following Discourse, and have spoken in a Manner that savours of a Spirit of Pride, no Wonder that others can better discern it than I my self. If it be so I ask Pardon, and beg the Prayers of every Christian Reader, that I may have more Light, Humility and Zeal; and that I may be favoured with such Measures of the Divine Spirit, as a Minister of the Gospel stands in Need of, at such an extraordinary Season.





P A R T I.

Shewing that the extraordinary
WORK that has of late been
 going on in this Land, is a
 glorious **WORK OF GOD.**



THE Error of those who have had ill Thoughts of the great religious Operation on the Minds of Men, that has been carried on of late in *New-England*, (so far as the Ground of such an Error has been in the Understanding, and not in the Disposition,) seems fundamentally to lie in three Things; *First*, in judging of this *Work a priori*. *Secondly*, in not taking the Holy Scriptures as an whole Rule whereby to judge of such Operations. *Thirdly*, in not justly separating and distinguishing the good from the bad.

I. They

I. They have greatly err'd in the Way in which they have gone about to try this Work, whether it be a Work of the Spirit of GOD or no, viz. in judging of it *a priori*; from the Way that it began, the Instruments that have been employed, the Means that have been made Use of, and the Methods that have been taken and succeeded, in carrying it on. Whereas, if we duly consider the Matter, it will evidently appear that such a Work is not to be judged of *a priori*, but *a posteriori*: We are to observe the Effect wrought; and if, upon Examination of that, it be found to be agreeable to the Word of GOD, we are bound without more ado to rest in it as GOD'S Work; and shall be like to be rebuked for our Arrogance, if we refuse so to do 'till GOD shall explain to us how he has brought this Effect to pass, or why he has made Use of such and such Means in doing of it. Those Texts are enough to cause us with trembling to forbear such a Way of proceeding in judging of a Work of GOD'S Spirit, Isai. 40. 13, 14. *Who hath directed the Spirit of the LORD, or being his Counsellor hath taught him? With whom took he Counsel? and who instructed him, and who taught him in the Path of Judgment, and taught him Knowledge, and shewed to him the Way of Understanding?* Joh. 3. 8. *The Wind bloweth where it listeth; and thou hearest the Sound thereof; but canst not tell whence it cometh, and whether it goeth.* We hear the sound, we perceive the Effect, and from thence we judge that the Wind does indeed blow; without waiting, before we pass this Judgment,

first

first to be satisfied what should be the Cause of the Wind's blowing from such a Part of the Heavens, and how it should come to pass that it should blow in such a Manner, at such a Time. To judge *a priori*, is a wrong Way of judging of any of the Works of GOD. We are not to resolve that we will first be satisfied how GOD brought this or the other Effect to pass, and why he hath made it thus, or why it has pleased him to take such a Course, and to use such and such Means, before we will acknowledge his Work, and give him the Glory of it. This is too much for the *Clay* to take upon it with respect to the *Potter*. *GOD gives not Account of his Matters: His Judgments are a great Deep: He hath his Way in the Sea, and his Path in the great Waters, and his Footsteps are not known; and who shall teach GOD Knowledge, or enjoin him his Way, or say unto him what doest thou? We know not what is the Way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child; even so we know not the Works of GOD who maketh all.* No wonder therefore if those that go this forbidden Way to work, in judging of the present wonderful Operation, are perplexed and confounded. We ought to take heed that we don't expose ourselves to the Calamity of those who pried into the Ark of GOD, when GOD mercifully returned it to *Israel*, after it had departed from them.

Indeed GOD has not taken that Course, nor made Use of those Means, to begin and carry on this great Work, which Men in their Wisdom, would have thought most adviseable, if he had
asked

asked their Counsel; but quite the contrary. But it appears to me that the great GOD has wrought like Himself, in the Manner of his carrying on this Work; so as very much to show his own Glory, and exalt his own Sovereignty, Power and All-sufficiency, and pour Contempt on all that human Strength, Wisdom, Prudence and Sufficiency, that Men have been won't to trust, and to glory in; and so as greatly to cross, rebuke and chastize the Pride and other Corruptions of Men; in a Fulfilment of that *Isai. 2. 17. And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low, and the LORD alone shall be exalted in that Day.* GOD doth thus, in intermingling in his Providence so many Stumbling-blocks with this Work; in suffering so much of human Weakness and Infirmary to appear; and in ordering so many Things that are mysterious to Men's Wisdom: in pouring out his Spirit chiefly on the common People, and bestowing his greatest and highest Favours upon them, admitting them nearer to himself than the great, the honourable, the rich and the learned, agreeable to that Prophecy, *Zech. 12. 7. The LORD also shall save the Tents of Judah first, that the Glory of the House of David, and the Glory of the Inhabitants of Jerusalem, do not magnify themselves against Judah.* Those that dwelt in the Tents of Judah were the common People, that dwelt in the Country, and were of inferiour Rank. The Inhabitants of Jerusalem were their Citizens, their Men of Wealth and Figure: And Jerusalem also was the chief Place of the Habitation

tion or Resort of their Priests, and Levites, and their Officers and Judges; there sat the great *Sanhedrim*. The House of *David* were the highest Rank of all, the Royal Family, and the great Men that were round about the King. ----- 'Tis evident by the Context, that this Prophecy has Respect to something further than the saving the People out of the Babylonish Captivity.

GOD in this Work has begun at the lower End, and he has made Use of the weak and foolish Things of the World to carry on his Work. The Ministers that have been chiefly improved, some of them have been meer Babes in Age and Standing, and some of them such as have not been so high in Reputation among their Fellows as many others; and GOD has suffered their Infirmities to appear in the Sight of others, so as much to displease them; and at the same Time it has pleased GOD to improve them, and greatly to succeed them, while he has not so succeeded others that are generally reputed vastly their Superiours. Yea, there is Reason to think that it has pleased GOD to make Use of the Infirmities and Sins of some that he has improved and succeeded; as particularly their imprudent and rash Zeal and censorious Spirit, to chastize the Deadness, Negligence, Earthly-mindedness and Vanity, that have been found among Ministers, in the late Times of general Declension and Deadness, wherein wise Virgins and foolish, Ministers and People have sunk into such a deep Sleep. These Things in Ministers of the Gospel, that go forth as the Ambassadors of CHRIST, and have the
Care

Care of immortal Souls, are extremely abominable to GOD ; vastly more hateful in his Sight than all the Imprudence, and intemperate Heats, Wildness and Distraction (as some call it) of these zealous Preachers. A supine Carelesness, and a vain, carnal, worldly Spirit, in a Minister of the Gospel, is the worst Madness and Distraction in the Sight of GOD. GOD may also make Use at this Day, of the unchristian Censoriousness of some Preachers, the more to humble and purify some of his own Children and true Servants, that have been wrongfully censured, to fit them for more eminent Service, and future Honour that he designs them for.

II. Another Foundation-Error of those that don't acknowledge the Divinity of this Work, is not taking the Holy Scriptures as an *whole*, and in it self a sufficient Rule to judge of such Things by. They that have one certain consistent Rule to judge by, are like to come to some clear Determination ; but they that have half a Dozen different Rules to make the Thing they would judge of agree to, no Wonder that instead of justly and clearly determining, they do but perplex and darken themselves and others. They that would learn the true Measure of any Thing, and will have many different Measures to try it by, and find in it a Conformity to, have a Task that they will not accomplish.

Those that I am speaking of, will indeed make some Use of Scripture, so far as they think it serves their Turn ; but don't make Use of it
alone,

alone, as a Rule sufficient by it self, but make as much, and a great deal more Use of other Things, diverse and wide from it, to judge of this Work by. As particularly,

1. Some make *Philosophy* instead of the Holy Scriptures, their Rule of judging of this Work; particularly the Philosophical Notions they entertain of the Nature of the Soul, its Faculties and Affections. Some are ready to say, "There is but little sober solid Religion in this Work: it is little else but Flash and Noise. Religion now-a-Days all runs out into Transports and high Flights of the Passions and Affections." In their Philosophy, the Affections of the Soul are something diverse from the Will, and not appertaining to the noblest Part of the Soul, but the meanest Principles that it has, that belong to Men as partaking of animal Nature, and what he has in common with the Brute Creation, rather than any Thing whereby he is conformed to Angels and pure Spirits. And tho' they acknowledge that there is a good Use may be made of the Affections in Religion, yet they suppose that the substantial Part of Religion don't consist in them, but that they are rather to be looked upon as something adventitious and accidental in Christianity.

But I can't but think that these Gentlemen labour under great Mistakes, both in their Philosophy and Divinity. 'Tis true, Distinction must be made in the Affections or Passions. There's a great deal of Difference in high and raised Affections, which must be distinguished by the Skill of the

Observer. Some are much more solid than others. There are many Exercises of the Affections that are very flashy, and little to be depended on; and oftentimes there is a great deal that appertains to them, or rather that is the Effect of them, that has its Seat in animal Nature, and is very much owing to the Constitution and Frame of the Body; and that which sometimes more especially obtains the Name of Passion, is nothing solid or substantial. But it is false Philosophy to suppose this to be the Case with all Exercises of Affection in the Soul, or with all great and high Affections; and false Divinity to suppose that religious Affections don't appertain to the Substance and Essence of Christianity: On the contrary, it seems to me that the very Life and Soul of all true Religion consists in them.

I humbly conceive that the Affections of the Soul are not properly distinguished from the Will, as tho' they were two Faculties in the Soul. All Acts of the Affections of the Soul are in some Sense Acts of the Will, and all Acts of the Will are Acts of the Affections. All Exercises of the Will are in some Degree or other, Exercises of the Soul's Appetition or Aversion; or which is the same Thing, of its Love or Hatred. The Soul wills one Thing rather than another, or chuses one Thing rather than another, no otherwise than as it loves one Thing more than another; but-Love and Hatred are Affections of the Soul: and therefore all Acts of the Will are truly Acts of the Affections; tho'
the

the Exercifes of the Will don't obtain the Name of Passions, unless the Will, either in its Aversion or Opposition, be exercifed in a high Degree, or in a vigorous and lively Manner.

All will allow that true Vertue or Holinefs has its Seat chiefly in the Heart, rather than in the Head: It therefore follows from what has been faid already, that it confifts chiefly in holy *Affections*. The Things of Religion take Place in Men's Hearts, no further than they are *affected* with them. The informing of the Understanding is all vain, any farther than it *affects* the Heart; or, which is the fame Thing, has Influence on the *Affections*.

Those Gentlemen that make light of these raised Affections in Religion, will doubtless allow that true Religion and Holinefs, as it has its Seat in the Heart, is capable of very high Degrees, and high Exercifes in the Soul. As for Instance; They will doubtless allow that the Holinefs of the Heart or Will, is capable of being raised to an hundred Times as great a Degree of Strength as it is in the most eminent Saint on Earth, or to be exerted in an hundred Times so strong and vigorous Exercifes of the Heart; and yet be true Religion or Holinefs still, but only in an high Degree. Now therefore I would ask them, By what Name they will call these high and vigorous Exercifes of the Will or Heart? Ben't they high Affections? What can they confift in, but in high Acts of Love; strong and vigorous Exercifes of Benevolence and Complacence; high, exalting and admiring Thoughts of GOD and his

Perfections ; strong Desires after GOD, &c. --- ? And now what are we come to but high and raised Affections ? Yea, those very same high and raised Affections that before they objected against, or made light of, as worthy of little Regard ?

I suppose furthermore that all will allow that there is nothing but solid Religion in Heaven : But that there, Religion and Holiness of Heart is raised to an exceeding great Height, to strong, high, exalted Exercises of Heart. Now what other Kinds of such exceeding strong and high Exercises of the Heart, or of Holiness as it has its Seat in their Hearts, can we devise for them, but only holy Affections, high Degrees of Actings of Love to GOD, rejoicing in GOD, admiring of GOD, &c. ---- ? Therefore these Things in the Saints and Angels in Heaven, are not to be despised and cashier'd by the Name of great Heats and Transports of the Passions.

And it will doubtless be yet further allowed, that the more eminent the Saints are on Earth, and the stronger their Grace is, and the higher its Exercises are, the more they are like the Saints in Heaven. *i. e.* (by what has been just now observed,) the more they have of high or raised Affections in Religion.

Tho' there are false Affections in Religion, and Affections that in some Respects are raised high, that are flashy, yet undoubtedly there are also true, holy and solid Affections; and the higher these are raised, the better : and if they are raised to an exceeding great Height, they are not to be thought meanly of or suspected, meerly because
of

of their great Degree, but on the contrary to be esteemed and rejoiced in. Charity, or divine Love, is in Scripture represented as the Sum of all the Religion of the Heart; but this is nothing but an holy *Affection*: And therefore in Proportion as this is firmly fixed in the Soul, and raised to a great Height, the more eminent a Person is in Holiness. Divine Love or Charity is represented as the Sum of all the Religion of Heaven, and that wherein mainly the Religion of the Church in its more perfect State on Earth shall consist, when Knowledge, and Tongues, and Prophecys shall cease; and therefore the higher this holy Affection is raised in the Church of GOD, or in a gracious Soul, the more excellent and perfect is the State of the Church, or a particular Soul.

If we take the Scriptures for our Rule, then the greater and higher are the Exercises of Love to GOD, Delight and Complacence in GOD, Desires and Longings after GOD, Delight in the Children of GOD, Love to Mankind, Brokenness of Heart, Abhorrence of Sin, and Self-abhorrence for Sin; and the Peace of GOD which passeth all Understanding, and Joy in the Holy Ghost, Joy unspeakable and full of Glory; admiring Thoughts of GOD, exulting and glorying in GOD; so much the higher is CHRIST'S Religion, or that Vertue which he and his Apostles taught, raised in the Soul.

It is a Stumbling to some that religious Affections should seem to be so powerful, or that they should be so violent (as they express it,) in some

Persons : They are therefore ready to doubt whether it can be the Spirit of GOD, or whether this Vehemence ben't rather a Sign of the Operation of an evil Spirit. But why should such a Doubt arise from no other Ground than this ? What is represented in Scripture, as more powerful in its Effects, than the Spirit of GOD ? which is therefore called *the Power of the highest*, Luk. 1. 35. And its saving Effect in the Soul called *the Power of Godliness*. So we read of the *Demonstration of the Spirit, and of Power*, 1 Cor. 2. 4. And it is said to operate in the Minds of Men with the *exceeding Greatness of Divine Power*, and *according to the working of GOD's mighty Power*, Eph. 1. 19. So we read of *the effectual working of his Power*, Eph. 3. 7. *And of the Power that worketh in Christians*, v. 20. And of the *Glorious Power of GOD* in the Operations of the Spirit, Col. 1. 11. And of *the Work of Faith*, its being wrought *with Power*, 2 Thes. 1. 11. and in 2 Tim. 1. 7. The Spirit of GOD is called *the Spirit of Power, and Love, and of a sound Mind*. So the Spirit is represented by a mighty Wind, and by Fire, Things most powerful in their Operation.

2. Many are guilty of not taking the holy Scriptures as a sufficient and whole Rule, whereby to judge of this Work, whether it be the Work of GOD, in that they judge by those Things which the Scripture don't give as any Signs or Marks whereby to judge one Way or the other, and therefore do in no wise belong to the Scripture-Rule of judging, *viz.* The Effects that

that religious Exercises and Affections of Mind have upon the Body. Scripture Rules respect the State of the Mind, and Persons moral Conduct, and voluntary Behaviour, and not the physical State of the Body. The Design of the Scripture is to teach us Divinity, and not Physick and Anatomy. Ministers are made the Watchmen of Men's Souls, and not their Bodies; and therefore the great Rule which GOD has committed into their Hands, is to make them Divines, and not Physicians. CHRIST knew what Instructions and Rules his Church would stand in Need of better than we do; and if he had seen it needful in order to the Churches Safety, he doubtless would have given Ministers Rules to judge of Bodily Effects, and would have told 'em how the Pulse should beat under such and such religious Exercises of Mind; when Men should look pale, and when they should shed Tears; when they should tremble, and whether or no they should ever be faint or cry out; or whether the Body should ever be put into Convulsions: He probably would have put some Book into their Hands, that should have tended to make them excellent Anatomists and Physicians: But he has not done it, because he did not see it to be needful. He judged, that if Ministers thoroughly did their Duty as Watchmen and Overseers of the State and Frame of Men's Souls, and of their voluntary Conduct, according to the Rules he had given, his Church would be well provided for, as to its Safety in these Matters. And therefore those Ministers of CHRIST and Overseers
of

of Souls, that busy themselves, and are full of Concern about the involuntary Motions of the Fluids and Solids of Men's Bodies, and from thence full of Doubts and Suspicions of the Cause, when nothing appears but that the State and Frame of their Minds, and their voluntary Behaviour is good, and agreeable to GOD's Word; I say, such Ministers go out of the Place that CHRIST has set them in, and leave their proper Business, as much as if they should undertake to tell who are under the Influence of the Spirit by their Looks, or their Gate. I can't see which Way we are in Danger, or how the Devil is like to get any notable Advantage against us, if we do but thoroughly do our Duty with Respect to those two Things, *viz.* The State of Persons Minds, and their moral Conduct, seeing to it that they be maintain'd in an Agreeableness to the Rules that CHRIST has given us. If Things are but kept right in these Respects, our Fears and Suspicions arising from extraordinary bodily Effects seem wholly groundless.

The most specious Thing that is alledged against these extraordinary Effects on the Body, is that the Body is impaired and Health wronged; and that it's hard to think that GOD, in the merciful Influences of his Spirit on Men, would wound their Bodies, and impair their Health. But if it were so pretty commonly or in multiplied Instances, (which I don't suppose it is,) that Persons received a lasting Wound to their Health by extraordinary religious Impressions made upon their Minds, yet 'tis too much for us to determine that

that GOD shall never bring an outward Calamity, in bestowing a vastly greater spiritual and eternal Good. *Jacob* in doing his Duty in wrestling with GOD for the Blessing, and while GOD was striving with him, at the same Time that he received the Blessing from GOD, suffer'd a great outward Calamity from his Hand; GOD impaired his Body so that he never got over it as long as he lived: He gave him the Blessing, but sent him away halting on his Thigh, and he went lame all his Life after. And yet this is not mentioned as if it were any Diminution of the great Mercy of GOD to him, when GOD blessed him, and he received his Name *Israel*, because as a Prince he had Power with GOD, and had prevailed.

But, say some, The Operations of the Spirit of GOD are of a benign Nature; nothing is of a more kind Influence on human Nature than the merciful Breathings of GOD's own Spirit. But it has been a Thing generally supposed and allowed in the Church of GOD, till now, that there is such a Thing as being sick of Love to CHRIST, or having the bodily Strength weak'ned by strong and vigorous Exercises of Love to him. And however kind to human Nature the Influences of the Spirit of GOD are, yet no Body doubts but that divine and eternal Things, as they may be discovered, would overpower the Nature of Man in its present weak State; and that therefore the Body in its present Weakness, is not fitted for the Views and Pleasures and Employments of Heaven: and that if GOD did discover

cover

cover but a little of that which is seen by the Saints and Angels in Heaven, our frail Natures would sink under it. Indeed I know not what Persons may deny now, to defend themselves in a Cause they have had their Spirits long engaged in; but I know these Things don't use to be denied, or doubted of. ---- Let us rationally consider what we profess to believe of the infinite Greatness of the Things of GOD, the divine Wrath, the divine Glory, and the divine infinite Love and Grace in JESUS CHRIST, and the Vastness and infinite Importance of the Things of Eternity; and how reasonable is it to suppose that if it pleases GOD a little to withdraw the Vail, and let in Light into the Soul, and give something of a View of the great Things of another World in their transcendent and infinite Greatness, That human Nature, that is as the Grass, a shaking Leaf, a weak withering Flower, should totter under such a Discovery? Such a Bubble is too weak to bear the Weight of a View of Things that are so vast. Alas! What is such Dust and Ashes, that it should support it self under the View of the awful Wrath or infinite Glory and Love of JEHOVAH! No Wonder therefore that it is said, *No Man can see me and live, and Flesh and Blood cannot inherit the Kingdom of GOD.* That external Glory & Majesty of CHRIST which Daniel saw, when *there remained no Strength in him, and his Comeliness was turned in him into Corruption,* Dan. 10. 6, 7, 8. And which the Apostle John saw, when he fell at his Feet as dead; was but an Image or Shadow
of

of that spiritual Glory and Majesty of CHRIST, which will be manifested in the Souls of the Saints in another World, and which is sometimes, in some Degree, manifested to the Soul in this World, by the Influences of the Spirit of GOD. And if the beholding the Image, and external Representation of this spiritual Majesty and Glory, did so overpower human Nature, is it unreasonable to suppose that a Sight of the spiritual Glory it self, which is the Substance, of which that was but the Shadow, should have as powerful an Effect? The Prophet *Habakkuk*, speaking of the awful Manifestations GOD made of his Majesty and Wrath, at the Red Sea, and in the Wilderness, and at Mount *Sinai*, where he gave the Law; and of the merciful Influence, and strong Impression GOD caused it to have upon him, to the End that he might be saved from that Wrath, and rest in the Day of Trouble; says, *Hab. 3. 16. When I heard my Belly trembled, my Lips quivered at the Voice, Rottenness entered into my Bones, I trembled in my self, that I might rest in the Day of Trouble.* Which is much such an Effect as the Discovery of the same Majesty and Wrath, in the same awful Voice from Mount *Sinai*, has had upon many in these Days; and to the same Purposes, *viz.* to give 'em *Rest in the Day of Trouble*, and save 'em from that Wrath. The Psalmist also speaks of very much such an Effect as I have often seen on Persons under religious Affections of late, *Psal. 119. 131. I opened my Mouth and panted, for I longed for thy Commandments.*

GOD is pleased sometimes in dealing forth spiritual Blessings to his People, in some Respect to exceed the Capacity of the Vessel, in its present Scantiness, so that he don't only fill it full, but he makes their *Cup to run over*; agreeable to *Psal.* 23. 5. And pours out a Blessing, sometimes, in such a Manner and Measure that there is not Room enough to receive it, *Mal.* 3. 10. and gives 'em Riches more than they can carry away; as he did to *Jehoshaphat*, and his People in a Time of great Favour, by the Word of his Prophet *Jehaziel* in Answer to earnest Prayer, when the People blessed the Lord in the Valley of *Berachah*, 2 *Chron.* 20. 25, 26. It has been with the Disciples of CHRIST, for a long Time, a Time of great Emptiness upon spiritual Accounts; They have gone hungry, and have been toiling in vain, during a dark Season, a Time of Night with the Church of GOD; as it was with the Disciples of old, when they had toiled all Night for something to eat and caught nothing, *Luk.* 5. 5. and *Joh.* 21. 3. But now, the Morning being come, JESUS appears to his Disciples, and takes a compassionate Notice of their Wants, and says to 'em, *Children have ye any Meat?* And gives some of them such abundance of Food, that they are not able to draw their Net; yea, so that their Net breaks, and their Vessel is overloaded, and begins to sink; as it was with the Disciples of old, *Luk.* 5. 6, 7. and *Joh.* 21. 6.

We can't determine that GOD never shall give any Person so much of a Discovery of himself, not only as to weaken their Bodies, but to take away their
Lives.

Lives. 'Tis supposed by very learned and judicious Divines, that *Moses's* Life was taken away after this Manner; and this has also been supposed to be the Case with some other Saints. Yea, I don't see any solid sure Grounds any have to determine, that GOD shall never make such strong Impressions on the Mind by his Spirit, that shall be an Occasion of so impairing the Frame of the Body, and particularly that Part of the Body, the Brain, that Persons shall be deprived of the Use of Reason. As I said before, it is too much for us to determine, that GOD will not bring an outward Calamity in bestowing spiritual and eternal Blessings: so it is too much for us to determine, how great an outward Calamity he will bring. If GOD gives a great Increase of Discoveries of himself, and of Love to him, the Benefit is infinitely greater than the Calamity, tho' the Life should presently after be taken away; yea tho' the Soul should not immediately be taken to Heaven, but should lie some Years in a deep Sleep, and then be taken to Heaven: Or, which is much the same Thing, if it be deprived of the Use of its Faculties, and be unactive and unserviceable, as if it lay in a deep Sleep for some Years, and then should pass into Glory. We cannot determine how great a Calamity Distraction is, when considered with all its Consequences, and all that might have been consequent, if the Distraction had not happen'd; nor indeed whether, (thus considered) it be any Calamity at all, or whether it be not a Mercy, by preventing some great Sin, or some more

dreadful Thing, if it had not been. 'Tis a great Fault in us to limit a sovereign all-wise God, whose Judgments are a great Deep, and his Ways past finding out, where he has not limited himself, and in Things, concerning which, he has not told us what his Way shall be. ---- 'Tis remarkable, considering in what Multitudes of Instances, and to how great a Degree, the Frame of the Body has been over-powered of late, that Persons Lives have notwithstanding been preserved, and that the Instances of those that have been deprived of Reason have been so very few, and those, perhaps, all of them, Persons under the peculiar Disadvantage of a weak, vapoury Habit of Body. A merciful and careful divine Hand is very manifest in it, that in so many Instances where the Ship has begun to sink, yet it has been upheld, and has not totally sunk. ----- The Instances of such as have been deprived of Reason are so few, that certainly they are not enough to cause us to be in any Fright, as tho' this Work that has been carried on in the Country, was like to be of baneful Influence; unless we are disposed to gather up all that we can to darken it, and set it forth in frightful Colours.

There is one particular Kind of Exercise and Concern of Mind, that many have been over-powered by, that has been especially stumbling to some; and that is the deep Concern and Distress that they have been in for the Souls of others. I am sorry that any put us to the Trouble of doing that which seems so needless, as defending such a Thing as this. It seems like meer trifling
in

in so plain a Case, to enter into a formal and particular Debate, in order to determine whether there be any thing in the Greatness and Importance of the Case that will answer, and bear a Proportion to the Greatness of the Concern that some have manifested. Men may be allowed, from no higher a Principle than common Ingenuity and Humanity, to be very deeply concerned, and greatly exercised in Mind, at the seeing others in great Danger, of no greater a Calamity than drowning, or being burnt up in an House on Fire. And if so, then doubtless it will be allow'd to be equally reasonable, if they saw them in Danger of a Calamity ten Times greater, to be still much more concern'd ; & so much more still, if the Calamity was still vastly greater. And why then should it be thought unreasonable, and looked upon with a very suspicious Eye, as if it must come from some bad Cause, when Persons are extremely concerned at seeing others in very great Danger of suffering the Fierceness and Wrath of Almighty GOD, to all Eternity? And besides it will doubtless be allowed that those that have very great Degrees of the Spirit of GOD, that is a Spirit of Love, may well be supposed to have vastly more of Love and Compassion to their Fellow-Creatures, than those that are influenced only by common Humanity. Why should it be thought strange that those that are full of the Spirit of CHRIST, should be proportionably, in their Love to Souls, like to CHRIST? who had so strong a Love to them and Concern for them, as to be willing to drink the Dregs of

the Cup of GOD's Fury for them; and at the same Time that he offered up his Blood for Souls, offered up also, as their High Priest, strong Crying and Tears, with an extreme Agony, wherein the Soul of CHRIST was as it were in Travail for the Souls of the Elect; and therefore in saving them he is said to see of the *Travail* of his Soul. As such a Spirit of Love to, and Concern for Souls was the Spirit of CHRIST, so it is the Spirit of the Church; and therefore the Church, in desiring and seeking that CHRIST might be brought forth in the World, and in the Souls of Men, is represented, Rev. 12. as a *Woman crying, travailing in Birth, and pained to be delivered*. The Spirit of those that have been in Distress for the Souls of others, so far as I can discern, seems not to be different from that of the Apostle, who travailed for Souls, and was ready to *wish himself accursed from CHRIST* for others. And that of the Psalmist, *Psal. 119. 53. Horror hath taken hold upon me, because of the Wicked that forsake thy Law.* And v. 136. *Rivers of Waters run down mine Eyes, because they keep not thy Law.* And that of the Prophet *Jeremiah, Jer. 4. 19. My Bowels! my Bowels! I am pained at my very Heart! My Heart maketh a Noise in me! I cannot hold my Peace! Because thou hast heard, O my Soul, the Sound of the Trumpet, the Alarm of War!* And so Chap. 9. 1. and 13. 17. and 14. 17. and *Isa. 22. 4.* We read of *Mordecai*, when he saw his People in Danger of being destroyed with a temporal Destruction, *Esth. 4. 1. That he rent his Clothes, and put on Sackcloth with Ashes,*
and

and went out into the midst of the City, and cried with a loud and bitter Cry. And why then should Persons be thought to be distracted, when they can't forbear crying out, at the Consideration of the Misery of those that are going to eternal Destruction?

3. Another Thing that some make their Rule to judge of this Work by, instead of the Holy Scriptures, is History, or former Observation. Herein they err two Ways; *First*, If there be any Thing new and extraordinary in the Circumstances of this Work, that was not observed in former Times, that is a Rule with them to reject this Work as not the Work of GOD. Herein they make that their Rule, that GOD has not given them for their Rule; and limit GOD, where he has not limited himself. And this is especially unreasonable in this Case: For whosoever has well weighed the wonderful and mysterious Methods of Divine Wisdom, in carrying on the Work of the New Creation, or in the Progress of the Work of Redemption, from the first Promise of the Seed of the Woman to this Time, may easily observe that it has all along been GOD's Manner to open new Scenes, and to bring forth to View Things new and wonderful, such as Eye had not seen, nor Ear heard, nor entered into the Heart of Man or Angels, to the Astonishment of Heaven and Earth, not only in the Revelations he makes of his Mind and Will, but also in the Works of his Hands. As the old Creation was carried on through six Days, and appeared all compleat, settled in a State of

Rest on the seventh ; so the New Creation, which is immensely the greatest and most glorious Work, is carried on in a gradual Progress, from the Fall of Man, to the Consummation of all Things, at the End of the World. And as in the Progress of the Old Creation, there were still new Things accomplished ; new Wonders appeared every Day in the Sight of the Angels, the Spectators of that Work ; while those Morning Stars sang together, new Scenes were opened or Things that they had not seen before, 'till the whole was finished ; so it is in the Progress of the New Creation. So that that Promise, Isa. 64. 4. *For since the beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O GOD, besides thee, what he hath prepared for him that waiteth for him.* Tho' it had a glorious Fulfilment in the Days of CHRIST and the Apostles, as the Words are applied, 1 Cor. 2. 9. Yet it always remains to be fulfilled, in Things that are yet behind, 'till the New Creation is finished, at CHRIST's delivering up the Kingdom to the Father. And we live in those latter Days, wherein we may be especially warranted to expect that Things will be accomplished, concerning which it will be said, *Who hath heard such a Thing? Who hath seen such Things?*

And besides those Things in this Work that have been chiefly complained of as new, are not so new as has been generally imagined : Tho' they have been much more frequent lately, in Proportion to the uncommon Degree, Extent and Swiftmess, and other extraordinary Circumstances
of

of the Work, yet they are not new in their Kind ; but are Things of the same Nature as have been found and well approved of in the Church of GOD before, from Time to Time.

We have a remarkable Instance in Mr. *Bolton*, that noted Minister of the Church of *England*, who being awaken'd by the preaching of the famous Mr. *Perkins*, Minister of CHRIST in the University of *Cambridge*, was subject to such Terrors as threw him to the Ground, and caused him to roar with Anguish ; and the Pangs of the New-Birth in him were such, that he lay pale and without Sense, like one dead ; as we have an Account in the *Fulfilling of the Scripture*, the 5th Edition, p. 103, 104. We have an Account in the same Page of another, whose Comforts under the Sun-shine of GOD's Presence were so great, that he could not forbear crying out in a Transport, and expressing in Exclamations, the great Sense he had of forgiving Mercy and his Assurance of GOD's Love. And we have a remarkable Instance in the Life of Mr. *George Trosse*, written by himself (who, of a notoriously vicious profligate Liver, became an eminent Saint and Minister of the Gospel,) of Terrors occasion'd by Awakenings of Conscience, so overpowering the Body, as to deprive, for some Time, of the Use of Reason.

Yea, such extraordinary external Effects of inward Impressions have not only been to be found in here and there a single Person, but there have also before now been Times wherein many have been thus affected, in some particular Parts of the

the Church of GOD ; & such Effects have appeared in Congregations, in many at once. So it was in the Year 1625, in the West of *Scotland*, in a Time of great Out-pouring of the Spirit of GOD. It was then a frequent Thing for many to be so extraordinarily seized with Terror in the hearing of the Word, by the Spirit of GOD convincing them of Sin, that they fell down, and were carried out of the Church, who afterwards proved most solid and lively Christians ; as the Author of the *Fulfilling of the Scripture* informs us, p. 185. The same Author in the preceding Page, informs of many in *France* that were so wonderfully affected with the Preaching of the Gospel, in the Time of those famous Divines *Farel* and *Viret*, that for a Time, they could not follow their secular Business. And p. 186. of many in *Ireland*, in a Time of great Out-pouring of the Spirit there, in the Year 1628, that were so filled with Divine Comforts, and a Sense of GOD, that they made but little Use of either Meat, Drink or Sleep, and professed that they did not feel the Need thereof. The same Author gives an Account of very much such Things in Mrs. *Catherine Brettergh* of *Lancashire* in *England*, (p. 391. 392.) as have been cried out of, here amongst us, as wild and distracted : how that after great Distress, which very much affected her Body, the Sweat sometimes bursting out upon her, GOD did so break in upon her Mind with Light and Discoveries of himself, that she was forced to burst out, crying, “ O the
 “ Joys, the Joys, the Joys, that I feel in my
 “ Soul !

“ Soul ! O they be wonderful, they be wonder-
 “ ful ! The Place where I now am is sweet and
 “ pleasant ! How comfortable is the Sweetness
 “ I feel, that delights my Soul ! The Taste is
 “ precious ; do you not feel it ? Oh so sweet as
 “ it is ! ” And at other Times, “ O my sweet
 “ Saviour, shall I be one with thee, as thou art
 “ one with the Father ? And dost thou so love
 “ me that am but Dust, to make me Partaker
 “ of Glory with CHRIST ? O how wonderful
 “ is thy Love ! And Oh that my Tongue and
 “ Heart were able to sound forth thy Praises as
 “ I ought.” At another Time she burst forth
 thus ; “ Yea Lord, I feel thy Mercy, and I am
 “ assured of thy Love ! And so certain am I there-
 “ of, as thou art that GOD of Truth : even so
 “ certainly do I know my self to be thine, O
 “ LORD my GOD ; and this my Soul knoweth
 “ right well ! ” Which last Words she again
 doubled. To a grave Minister, one Mr. *Harrison*,
 then with her, she said, “ My Soul hath
 “ been compassed with the Terrors of Death,
 “ the Sorrows of Hell were upon me, and a
 “ Wilderness of Woe was in me ; but blessed,
 “ blessed, blessed be the LORD my GOD !
 “ he hath brought me to a Place of Rest, even
 “ to the sweet running Waters of Life. The
 “ Way I now go in is a sweet and easy
 “ Way, strowed with Flowers ; he hath brought
 “ me into a Place more sweet than the Gar-
 “ den of *Eden*. O the Joy, the Joy, the De-
 “ lights and Joy that I feel ! O how wonder-
 “ ful ! ”

Great Out-Cries under Awakenings were more frequently heard of in former Times in the Country than they have been of late, as some aged Persons now living do testify : Particularly I think fit here to insert a Testimony of my honoured Father, of what he remembers formerly to have heard.

“ I well remember that one Mr. *Alexander Allyn*, a Scots Gentleman of good Credit, that dwelt formerly in this Town, shewed me a Letter that came from *Scotland*, that gave an Account of a Sermon preached in the City of *Edinburgh*, -(as I remember) in the Time of the sitting of the general Assembly of Divines in that Kingdom, that so affected the People, that there was a great and loud Cry made throughout the Assembly. I have also been credibly informed, & how often I cannot now say, that it was a common Thing, when the famous Mr. *John Rogers* of *Dedham* in *England* was preaching, for some of his Hearers to cry out ; and by what I have heard, I conclude that it was usual for many that heard that very awakening and rousing Preacher of GOD’s Word, to make a great Cry in the Congregation.”

Windsor, May 5.

1742.

TIMOTHY EDWARDS.

Mr. *Flavel* gives a remarkable Instance of a Man that he knew, that was wonderfully overcome with divine Comforts ; which it is supposed he knew, as the Apostle *Paul* knew the Man

Man that was caught up to the Third Heaven.
He relates,

That “ As the Person was travelling alone,
 “ with his Thoughts closely fixed on the great
 “ and astonishing Things of another World, his
 “ Thoughts began to swell higher and higher,
 “ like the Water in *Ezekiel’s* Vision, ’till at last
 “ they became an overflowing Flood: Such was
 “ the Intenseness of his Mind, such the ravish-
 “ ing Tastes of heavenly Joys, and such his full
 “ Assurance of his Interest therein, that he ut-
 “ terly lost all Sight & Sense of this World, & the
 “ Concernments thereof; and for some Hours,
 “ knew not where he was, nor what he was
 “ about: But having lost a great Quantity of
 “ Blood at the Nose, he found himself so faint,
 “ that it brought him a little more to himself.
 “ And after he had washed himself at a Spring,
 “ and drank of the Water for his Refreshment,
 “ he continued to the End of his Journey, which
 “ was Thirty Miles; and all this while was
 “ scarce sensible: And says he had several Trances
 “ of considerable Continuance. The same blef-
 “ sed Frame was preserved all that Night, and
 “ in a lower Degree, great Part of the next
 “ Day: The Night passed without one Wink
 “ of Sleep; and yet he declares he never had a
 “ sweeter Night’s Rest in all his Life. Still
 “ *adds the Story,* The Joy of the Lord over-
 “ flowed him, and he seem’d to be an Inhabi-
 “ tant of another World. And he used for
 “ many Years after to call that Day one of the
 “ Days of Heaven; and profess’d that he under-
 “ stood

“ stood more of the Life of Heaven by it, than
 “ by all the Books he ever read, or Discourses
 “ he ever entertain’d about it.”

There have been Instances before now, of Persons crying out in Transports of divine Joy in *New-England*. We have an Instance in Capt. *Clap’s* Memoirs, published by the Rev. Mr. *Prince*, not of a silly Woman or Child, but a Man of solid Understanding, that in a high Transport of spiritual Joy, was made to cry out aloud on his Bed. His Words p. 9. are, “ GOD’s
 “ holy Spirit did witness, (I do believe) together
 “ with my Spirit ; that I was a Child of GOD,
 “ and did fill my Heart and Soul with such full
 “ Assurance that CHRIST was mine, that it did
 “ so transport me, as to make me cry out upon
 “ my Bed, with a loud Voice, *He is come, He*
 “ *is come !*”

There has, before now, been both crying out and falling down, in this Town, under Awakenings of Conscience, and in the Pangs of the New-Birth, and also in some of the Neighbour Towns. In one of them, more than seven Years ago, was a great Number together that cried out and fell down, under Convictions ; in most of which, by good Information, was a hopeful and abiding good Issue. And the Rev. Mr. *Williams* of *Deerfield* gave me an Account of an aged Man in that Town, many Years before that, that being awa-ken’d by his Preaching, cried out aloud in the Congregation. There have been many Instances in this and some Neighbour Towns, before now, of Persons fainting with joyful Discoveries
 made

made to their Souls : once several together in this Town. And there also formerly have been several Instances here, of Person's Flesh waxing cold and benumb'd, and their Hands clinch'd, yea their Bodies being set into Convulsions, being over-power'd with a strong Sense of the astonishingly great and excellent Things of GOD and the Eternal World.

Secondly, Another Way that some err in making History and former Observation their Rule to judge of this Work, instead of the Holy Scripture, is in comparing some external, accidental Circumstances of this Work, with what has appear'd sometimes in Enthusiasts ; and as they find an Agreement in some such Things, so they reject the whole Work, or at least the Substance of it, concluding it to be Enthusiasm. So, great Use has been made to this Purpose of many Things that are found amongst the *Quakers* ; however totally and essentially different in its Nature this Work is, and the Principles it is built upon, from the whole Religion of the *Quakers*. So, to the same Purpose, some external Appearances that were found amongst the *French Prophets*, and some other Enthusiasts in former Times, have been of late trump'd up with great Assurance and Triumph.

4. I would propose it to be consider'd, Whether or no, some instead of making the Scriptures their only Rule to judge of this Work, don't make their own Experience the Rule, and reject such and such Things as are now professed

and experienced, because they never felt 'em themselves. Are there not many, that chiefly on this Ground, have entertained and vented Suspicions, if not peremptory Condemnations of those extreme Terrors, and those great, sudden & extraordinary Discoveries of the glorious Perfections of GOD, and of the Beauty and Love of CHRIST; and such vehement Affections, such high Transports of Love and Joy, such Pity and Distress for the Souls of others, and Exercises of Mind that have such great Effects on Persons Bodies, meerly, or chiefly, because they knew nothing about 'em by Experience? Persons are very ready to be suspicious of what they han't felt themselves. 'Tis to be fear'd many good Men have been guilty of this Error; which yet don't make it the less unreasonable. And perhaps there are some that upon this Ground don't only reject these extraordinary Things, but all such Conviction of Sin, and such Discoveries of the Glory of GOD, and Excellency of CHRIST, and inward Conviction of the Truth of the Gospel, by the immediate Influence of the Spirit of GOD, that are now supposed to be necessary to Salvation.

These Persons that thus make their own Experiences their Rule of Judgment, instead of bowing to the Wisdom of GOD, and yielding to his Word as an infallible Rule, are guilty of casting a great Reflection upon the Understanding of the most High.

III. Another Foundation-Error of those that reject this Work, is their not duly distinguishing the

the Good from the Bad, and very unjustly judging of the Whole by a Part; and so rejecting the Work in general, or in the main Substance of it, for the sake of some Things that are accidental to it, that are evil. They look for more in Men that are divinely influenced, because subject to the Operations of a good Spirit, than is justly to be expected from them for that Reason, in this imperfect State, and dark World, where so much Blindness and Corruption remains in the best. When any profess to have received Light and Influence and Comforts from Heaven, and to have had sensible Communion with God, many are ready to expect that now they appear like Angels, and not still like poor, feeble, blind and sinful Worms of the Dust. There being so much Corruption left in the Hearts of God's own Children, and its prevailing as it sometimes does, is indeed a mysterious Thing, and always was a Stumbling-Block to the World; but won't be so much wondred at by those that are well versed in, and duly mindful of, two Things, viz. *First*, the Word of God, which teaches us the State of true Christians in this World, and *Secondly*, their own Hearts, at least if they have any Grace, and have Experience of its Conflicts with Corruption. They that are true Saints are most inexcuseable in making a great Difficulty of a great deal of Blindness, and many sinful Errors in those that profess Godliness. If all our Conduct, both open and secret, should be known, and our Hearts laid open to the World, how should we be even ready to fly from the Light of the Sun, and hide our

selves from the View of Mankind! And what great Allowances would it be found that we should need, that others should make for us? perhaps much greater than we are willing to make for others.

The great Weakness of the bigger Part of Mankind, in any Affair that is new and uncommon, appears in not distinguishing, but either approving or condemning all in the Lump. They that highly approve of the Affair in general, can't bear to have any Thing at all found Fault with; and on the other Hand, those that fasten their Eyes upon some Things in the Affair that are amiss, and appear very disagreeable to them, at once reject the whole. Both which Errors oftentimes arise from want of Persons due Acquaintance with themselves. It is rash and unjust when we proceed thus in judging either of a particular Person, or a People, or of such an Affair as the present wonderful Influence on the Minds of the People of this Land. Many if they see any Thing very ill in a particular Person, a Minister or private Professor, will at once brand him as an Hypocrite. And if there be two or three of a People or Society that behave themselves very irregularly, the whole must bear the Blame of it. And if there be a few, tho' it may be not above One in an Hundred, that professed, and had a Shew of being the happy Partakers of what are called the saving Benefits of this Work, that prove naught, and give the World just Grounds to suspect 'em, the whole Work must be rejected on their Account; and those in general, that
make

make the like Profession must be condemned for their Sakes.

So careful are some Persons lest this Work should be defended, that now they will hardly allow that the Influences of the Spirit of GOD on the Heart, can so much as indirectly, and accidentally, be the Occasion of the Exercise of Corruption, and Commission of Sin. ---- Thus far is true, That the Influence of the Spirit of GOD in his saving Operations, won't be an Occasion of the Increase of the Corruption of the Heart in general, but on the contrary, of the weakening of it: But yet there is nothing unreasonable in supposing, that at the same Time that it weakens Corruption in general, it may be an Occasion of the turning what is left into a new Channel, and so of there being more of some certain Kinds of the Exercise of Corruption than there was before; as that which tends to hinder and stop the Course of a Stream, if it don't do it wholly, may give a new Course to so much of the Water as gets by the Obstacle. The Influences of the Spirit, for Instance, may be an Occasion of new Ways of the Exercise of *Pride*, as has been acknowledged by orthodox Divines in general. That spiritual Discoveries and Comforts may, through the Corruption of the Heart, be an Occasion of the Exercises of spiritual Pride, don't use to be doubted of, 'till now it is found to be needful to maintain the War against this Work.

They that will hardly allow that a Work of the Spirit of GOD can be a remote Occasion of any sinful Behaviour or unchristian Conduct, I

suppose will allow that the truly gracious Influences of the Spirit of GOD, yea and an high Degree of Love to GOD, is consistent with these two Things, *viz.* A considerable Degree of remaining Corruption, and also many Errors in Judgment in Matters of Religion, and in Matters of Practice. And this is all that need to be allowed, in order to its being most demonstratively evident, that a high Degree of Love to GOD may accidentally move a Person to that which is very wrong, and contrary to the Mind and Will of GOD. For a high Degree of Love to GOD will strongly move a Person to do that which he believes to be agreeable to GOD's Will; and therefore, if he be mistaken, and be perswaded that That is agreeable to the Will of GOD, which indeed is very contrary to it, then his Love will accidentally, but strongly, incline him to that, which is indeed very contrary to the Will of GOD.

They that are studied in Logick have learned that the Nature of the Cause is not to be judged of by the Nature of the Effect, nor the Nature of the Effect from the Nature of the Cause, when the Cause is only *Causa sine quâ non*, or an occasional Cause; yea, that in such a Case, oftentimes the Nature of the Effect is quite contrary to the Nature of the Cause.

True Disciples of CHRIST may have a great deal of false Zeal, such as the Disciples had of old, when they would have Fire called for from Heaven to come down on the *Samaritans*, because they did not receive them. And even so
eminently

eminently holy, and great, and divine a Saint as *Moses*, who conversed with GOD from Time to Time, as a Man speaks with his Friend, and concerning whom GOD gives his Testimony, that he *was very meek, above any Man upon the Face of the Earth*, yet may be rash and sinful in his Zeal, when his Spirit is stirred by the Hard-heartedness and Opposition of others, so as to speak very unadvisedly with his Lips, and greatly to offend GOD, and shut himself out from the Possession of the good Things that GOD is about to accomplish for his Church on Earth; as *Moses* was excluded *Canaan*, tho' he had brought the People out of *Egypt*, *Psal.* 106. 32, 33. And Men, even in those very Things wherein they are influenced by a truly pious Principle, yet, through Error and want of due Consideration and Caution, may be very rash with their Zeal. It was a truly good Spirit that animated that excellent Generation of *Israel* that was in *Joshua's* Time, in that Affair that we have an Account of in the 22d Chapter of *Joshua*; and yet they were rash and heady with their Zeal, to go about to gather all *Israel* together to go up so furiously to War with their Brethren of the two Tribes and half, about their building the Altar *Ed*, without first enquiring into the Matter, or so much as sending a Messenger to be informed. So the Christians that were of the Circumcision, with Warmth and Contention condemned *Peter* for receiving *Cornelius*, as we have Account, *Act.* 11. This their Heat and Censure was unjust, and *Peter* was wronged in it; but there is all Appearance in the

Story

Story that they acted from a real Zeal and Concern for the Will and Honour of GOD. So the primitive Christians, from their Zeal for, and against unclean Meats, censured and condemned one another: This was a bad Effect, and yet the Apostle bears them Witness, or at least expresses his Charity towards them, that both Sides acted from a good Principle, and true Respect to the Lord, *Rom. 14. 6.* The Zeal of the *Corinthians* with Respect to the incestuous Man, tho' the Apostle highly commends it, yet at the same Time saw that they needed a Caution, lest they should carry it too far, to an undue Severity, and so as to fail of Christian Meekness and Forgiveness, *2 Cor. 2. 6, 7, 8, 9, 10, 11.* and Chap. 7. 11. to the End. ---- *Luther* that great Reformer had a great deal of Bitterness with his Zeal.

It surely cannot be wonder'd at by considerate Persons, that at a Time when Multitudes all over the Land have their Affections greatly moved, that great Numbers should run into many Errors and Mistakes with Respect to their Duty, and consequently into many Acts and Practices that are imprudent and irregular. I question whether there be a Man in *New-England*, of the strongest Reason and greatest Learning, but what would be put to it to keep Master of himself, thoroughly to weigh his Words, and consider all the Consequences of his Behaviour, so as to behave himself in all Respects prudently, if he were so strongly impressed with a Sense of divine and eternal Things, and his Affections so exceedingly moved, as has been frequent of late among the common
 Peo-

People. ----- How little do they consider Human Nature, who look upon it so insuperable a Stumbling-Block, when such Multitudes of all Kinds of Capacities, natural Tempers, Educations, Customs and Manners of Life, are so greatly and variously affected, that Imprudences and Irregularities of Conduct should abound ; especially in a State of Things so uncommon, and when the Degree, Extent, Swiftnes and Power of the Operation is so very extraordinary, and so new, that there has not been Time and Experience enough to give Birth to Rules for People's Conduct, and so unusual in Times past, that the Writings of Divines don't afford Rules to direct us in such a State of Things ?

A great deal of Noise and Tumult, Confusion and Uproar, and Darknes mixed with Light, and Evil with Good, is always to be expected in the beginning of something very extraordinary, and very glorious in the State of Things in human Society, or the Church of God. As after Nature has long been shut up in a cold dead State, in Time of Winter, when the Sun returns in the Spring, there is, together with the Increase of the Light and Heat of the Sun, very dirty and tempestuous Weather, before all is settled calm and serene, and all Nature rejoices in its Bloom and Beauty. It is in the New-Creation as it was in the Old, the Spirit of God first moved upon the Face of the Waters, which was an Occasion of great Uproar and Tumult, and Things were gradually brought to a settled State, 'till at length all stood forth in that beautiful, peace-

peaceful Order, when the Heavens and the Earth were finished, and GOD saw every Thing that he had made, and behold it was very good. When GOD is about to bring to pass something great and glorious in the World, Nature is in a Ferment and Struggle, and the World as it were in Travail. As when GOD was about to introduce the *Messiah* into the World, and that new and glorious Dispensation that he set up, he *shook the Heavens and the Earth, and shook all Nations*. There is nothing that the Church of GOD is in Scripture more frequently represented by than Vegetables; as a Tree, a Vine, Corn, &c.----- which gradually bring forth their Fruit, and are first green before they are ripe. A great Revival of Religion is expressly compared to this gradual Production of Vegetables, Isa. 61. 11. *As the Earth bringeth forth her Bud, and as the Garden causeth the Things that are sown in it to spring forth; so the Lord God will cause Righteousness and Praise to spring forth before all the Nations*. The Church is in a special Manner compared to a Palm-Tree, Cant. 7. 7, 8. *Exod. 15. 27. 1 King. 6. 29. Psal. 92. 12*. Of which Tree this peculiar Thing is observed, That the Fruit of it, tho' it be very sweet and good when it is ripe, yet, before it has had Time to ripen, has a Mixture of Poison.

The Weakness of human Nature has always appeared in Times of great Revival of Religion, by a Disposition to run to Extreame and get into Confusion; and especially in these three Things, Enthusiasm, Superstition, and intemperate

rate

rate Zeal. So it appeared in the Time of the Reformation, very remarkably; and also in the Days of the Apostles; many were then exceedingly disposed to lay Weight on those Things that were very Notional and Chimerical, giving Heed to Fables and Whimsies, as appears by 1 *Tim.* 1. 4. and 4. 7. 2 *Tim.* 2. 16. and v. 23. and *Tit.* 1. 14. and 3. 9. Many, as Ecclesiastical History informs us, fell off into the most wild Enthusiasm, and extravagant Notions of Spirituality, and extraordinary Illumination from Heaven beyond others; and many were prone to Superstition, Will-Worship and a voluntary Humility, giving Heed to the Commandments of Men, being fond of an unprofitable bodily Exercise, as appears by many Passages in the Apostles Writings: And what a Proneness then appeared among Professors to swerve from the Path of Duty, and the Spirit of the Gospel, in the Exercises of a rash indiscreet Zeal, censuring and condemning Ministers and People; one saying, I am of *Paul*, another I of *Apollos*, another I of *Cephas*; judging one another for Differences of Opinion about smaller Matters, unclean Meats, holy Days and holy Places, and their different Opinions and Practices respecting civil Intercourse and Communication with their Heathen Neighbours? And how much did vain Jangling and Disputing and Confusion prevail through undue Heat of Spirit, under the Name of a religious Zeal? 2 *Tim.* 6. 4, 5. 2 *Tim.* 2. 16. and *Tit.* 3. 9. And what a Task had the Apostles to keep them within Bounds, and maintain good Order
in

in the Churches? How often are they mentioning their Irregularities? The prevailing of such like Disorders seems to have been the special Occasion of writing many of their Epistles. The Church in that great Effusion of the Spirit that was then, and the strong Impressions that GOD's People were then under, was under the Care of infallible Guides, that watched over them Day and Night; but yet so prone were they, through the Weakness and Corruption of human Nature, to get out of the Way, that Irregularity and Confusion rose in some Churches, where there was an extraordinary Out-pouring of the Spirit, to a very great Height, even in the Apostles Lifetime, and under their Eye. And tho' some of the Apostles liv'd long to settle the State of Things, yet presently after they were dead, the Christian Church ran into many Superstitions and childish Notions and Practices, and in some Respects into a great Severity in their Zeal. And let any wise Person that han't, in the midst of the Disputes of the present Day, got beyond the Calmness of Consideration, impartially consider to what Lengths, we may reasonably suppose, many of the primitive Christians, in their Heat of Zeal, and under their extraordinary Impressions, would soon have gone, if they had had no inspired Guides; and whether or no 'tis not probable that the Church of *Corinth* in particular, by an Increase of their Irregularities and Contentions, would not in a little Time have broke to Pieces, and dissolved in a State of the utmost Confusion? and yet this would have been no Evidence that there

there had not been a most glorious and remarkable Out-pouring of the Spirit in that City. But as for us, we have no infallible Apostle to guide and direct us, to rectify Disorders, and reclaim us when we are wandring; but every one does what is right in his own Eyes; and they that err in Judgment, and are got into a wrong Path, continue to wander, till Experience of the mischievous Issue convinces them of their Error.

If we look over this Affair, and seriously weigh it in its Circumstances, it will appear a Matter of no great Difficulty to account for the Errors that have been gone into, supposing the Work in general to be from a very great Out-pouring of the Spirit of GOD. It may easily be accounted for, that many have run into great Errors, and into just such Errors as they have. It is known, that some that have been improved as great Instruments to promote this Work, have been very young; and how natural is it for such as are themselves newly 'waked out of Sleep, and bro't out of that State of Darkness, Insensibility and spiritual Death, which they had been in ever since they were born; and have a new and wonderful Scene opened to them; and have in View the Reality, the Vastness, and infinite Importance, and Nearness of spiritual & eternal Things; and at the same Time are surprized to see the World asleep about them; and han't the Advantage of Age and Experience, and have had but little Opportunity to study Divinity, or to converse with aged experienced Christians and Divines; I say, how natural is it for such to fall into

many Errors with Respect to the State of Mankind, with which they are so surprized, and with Respect to the Means and Methods of their Relief? Is it any Wonder that they han't at once learned how to make all the Allowances that are to be made, and that they don't at once find out that Method of dealing with the World, that is adapted to the mysterious State and Nature of Mankind? Is it any Wonder that they can't at once foresee what the Consequences of Things will be, what Evils are to be guarded against, and what Difficulties are like to arise, that are to be provided for?

We have long been in a strange Stupor; the Influences of the Spirit of God upon the Heart have been but little felt, and the Nature of them but little taught; so that they are in many Respects new to great Numbers of those that have lately fallen under them. And is it any Wonder that they that never before had Experience of the supernatural Influence of the Divine Spirit upon their Souls, and never were instructed in the Nature of these Influences, don't so well know how to distinguish one extraordinary new Impression from another, and so (to themselves insensibly) run into Enthusiasm, taking every strong Impulse or Impression to be divine? How natural is it to suppose, that among the Multitudes of illiterate People (most of which are in their Youth) that find themselves so wonderfully changed, and brought into such new, and before (to them) almost unheard of Circumstances, that many should pass wrong, and very strange Judgments

ments of both Persons and Things that are about them ; and that now they behold them in such a new Light, they in their Surprize should go further from the Judgment that they were wont to make of them than they ought, & in their great Change of Sentiments, should pass from one Extreme to another ? And why should it be thought strange, that those that scarce ever heard of any such Thing as an Out-pouring of the Spirit of God before ; or if they did, had no Notion of it ; don't know how to behave themselves in such a new and strange State of Things ? And is it any Wonder that they are ready to hearken to those that have instructed them, that have been the Means of delivering them from such a State of Death and Misery as they were in before, or have a Name for being the happy Instruments of promoting the same Work among others ? Is it unaccountable that Persons in these Circumstances are ready to receive every Thing they say, and to drink down Error as well as Truth from them ? And why should there be all Indignation and no Compassion towards those that are thus misled ?

When these Persons are extraordinarily affected, with a new Sense, and recent Discovery they have received, of the Greatness and Excellency of the divine Being, the Certainty and infinite Importance of eternal Things, the Preciousness of Souls, and the dreadful Danger and Madness of Mankind, together with a great Sense of God's distinguishing Kindness and Love to them ; no Wonder that now they think they must exert

themselves, and do something extraordinary for the Honour of GOD and the Good of the Souls of their Fellow-Creatures, and know not how to sit still, and forbear speaking and acting with uncommon Earnestness and Vigour. And in these Circumstances, if they ben't Persons of more than common Steadiness & Discretion, or ha'nt some Person of Wisdom to direct them, 'tis a Wonder if they don't proceed without due Caution, and do Things that are irregular, and that will, in the Issue, do much more Hurt than Good.

Censuring others is the worst Disease with which this Affair has been attended: But yet such a Time as this is indeed a Time of great Temptation to this sinful Error. When there has been such a Time of great and long continued Deadness, and many are brought out of a State of Nature into a State of Grace, in so extraordinary a Manner, and filled with such uncommon Degrees of Light, 'tis natural for such to form their Notions of a State of Grace wholly from what they experience; many of them know no other Way; for they never have been taught much about a State of Grace, and the different Degrees of Grace, and the Degrees of Darkness and Corruption that Grace is consistent with, nor concerning the Manner of the Influences of the Spirit in converting a Soul, and the Variety of the Manner of his Operations: They therefore forming their Idea of a State of Grace only by their own Experience, no Wonder that it appears an insuperable Difficulty to them to reconcile

concile such a State, of which they have this Idea, with what they observe in Professors that are about them. 'Tis indeed in it self a very great Mystery, that Grace should be consistent with so much and such Kind of Corruption as sometimes prevails in the truly godly; and no Wonder that it especially appears so to uninstructed new Converts, that have been converted in an extraordinary Manner.

Tho' Censoriousness be a Thing that is very sinful, and is most commonly found in Hypocrites and Persons of a pharisaical Spirit; yet it is not so inconsistent with true Godliness as some imagine. We have remarkable Instances of it in those holy Men that we have an Account of in the Book of *Job*: Not only were *Job's* three Friends, that seem to have been eminently holy Men, guilty of it, in very unreasonably censuring the best Man on Earth, very positively determining that he was an unconverted Man; But *Job* himself, that was not only a Man of true Piety, but excelled all Men in Piety, and particularly excelled in a humble, meek and patient Spirit, was guilty of bitterly censuring his three Friends, as wicked, vile Hypocrites. *Job* 16. 9, 10, 11. *He teareth me in his Wrath who hateth me, he gnasheth upon me with his Teeth; mine Enemy sharpeneth his Eyes upon me: They have gaped upon me with their Mouth. ----- GOD hath delivered me to the ungodly, and turned me over into the Hands of the Wicked.* So he is very positive in it that they are Hypocrites, and shall be miserably destroyed as such, in the next Chapter, v. 2, 3, 4. *Are*

there not Mockers with me? And doth not mine Eye continue in their Provocation? Lay down now, put me in Surety with thee; who is he that will strike Hands with me? For thou hast hid their Heart from Understanding: therefore shalt thou not exalt them. And again, v. 8, 9, 10. Upright Men shall be astonished at this, and the Innocent shall stir up himself against the Hypocrite: The Righteous also shall hold on his Way, and he that hath clean Hands shall be stronger and stronger. But as for you all, do you return and come now: for I cannot find one wise Man (i. e. one good Man) among you.

Thus I think the Errors and Irregularities that attend this Work, may be accounted for, from the Consideration of the Infirmary and Weakness and common Corruption of Mankind, together with the Circumstances of the Work, tho' we should suppose it to be the Work of GOD. And it would not be a just Objection in any to say, if these powerful Impressions and great Affections are from the Spirit of GOD, why don't the same Spirit give Strength of Understanding and Capacity in Proportion, to those Persons that are the Subjects of them; so that strong Affections may not, through their Error, drive them to an irregular and sinful Conduct? For I don't know that GOD has any where obliged himself to do it. The End of the Influences of GOD'S Spirit is to make Men spiritually knowing, wise to Salvation, which is the most excellent Wisdom; and he has also appointed Means for our gaining such Degrees of other Knowledge as we need, to conduct our selves regularly, which Means should be

be carefully used: But the End of the Influence of the Spirit of GOD is not to increase Men's natural Capacities, nor has GOD obliged himself immediately to increase civil Prudence in Proportion to the Degrees of spiritual Light.

If we consider the Errors that attend this Work, not only as from Man, and his Infirmary, but also as from GOD, and by his Permission and Disposal, they are not strange, upon the Supposition of its being, as to the Substance of it, a Work of GOD. If GOD intends this great Revival of Religion to be the dawning, or a Fore-runner of an happy State of his Church on Earth, it may be an Instance of the divine Wisdom, in the beginning of it, to suffer so many Irregularities and Errors in Conduct, to which he knew Men, in their present weak State, were most exposed, under great religious Affections, and when animated with great Zeal. For it will be very likely to be of excellent Benefit to his Church, in the Continuance and Progress of the Work afterwards: Their Experience in the first setting out, of the mischievous Consequences of these Errors, and smarting for them in the Beginning, may be an happy Defence to them afterwards, for many Generations, from these Errors, which otherwise they might continually be exposed to. As when *David* and all *Israel* went about to bring back the Ark into the midst of the Land, after it had been long absent, first in the Land of the *Philistines*, and then in *Kirjath-jearim*, in the utmost Borders of the Land; they at first sought not the LORD after the due Order,
and

and they smarted for their Error ; but this put them upon studying the Law, and more thoroughly acquainting themselves with the Mind and Will of GOD, and seeking and serving him with greater Circumspection ; and the Consequence was glorious, *viz.* their seeking GOD in such a Manner as was accepted of him ; and the Ark of GOD's ascending into the Heights of *Zion*, with those great and extraordinary Rejoicings of the King and all the People, without any Frown or Rebuke from GOD intermixed ; and GOD's dwelling thenceforward in the midst of the People, to those glorious Purposes that are expressed in the 68th Psalm.

And 'tis very analogous to the Manner of GOD dealing with his People, to permit a great deal of Error, and suffer the Infirmary of his People much to appear, in the beginning of a glorious Work of his Grace for their Felicity, to teach them what they be, to humble them, and fit them for that glorious Prosperity he is about to advance them to, and the more to secure to himself the Honour of such a glorious Work : For by Man's exceeding Weakness appearing in the beginning of it, 'tis evident that GOD don't lay the Foundation of it in Man's Strength or Wisdom.

And as we need not wonder at the Errors that attend this Work, if we look at the Hand of Men that are guilty of them, and the Hand of GOD in permitting them, so neither shall we see Cause to wonder at them, if we consider them with Regard to the Hand that Satan has in them.

For

For as the Work is much greater than any other Out-pouring of the Spirit that ever has been in *New-England*, so no Wonder that the Devil is more alarmed and enraged, and exerts himself more vigorously against it, and does more powerfully endeavour to tempt and mislead those that are the Subjects of it, or are its Promoters.

Whatever Imprudences there have been, and whatever sinful Irregularities; whatever Vehemence of the Passions, and Heats of the Imaginations, Transports and Extacies; and whatever Error in Judgment, and indiscreet Zeal; and whatever Out-cries, and Faintings, and Agitations of Body; yet it is manifest and notorious, that there has been of late a very uncommon Influence upon the Minds of a very great Part of the Inhabitants of *New-England*, from one End of the Land to the other, that has been attended with the following Effects; *viz.* a great Increase of a Spirit of Seriousness, and sober Consideration of the Things of the eternal World; a Disposition to hearken to any Thing that is said of Things of this Nature, with Attention and Affection; a Disposition to treat Matters of Religion with Solemnity, and as Matters of great Importance; a Disposition to make these Things the Subject of Conversation; and a great Disposition to hear the Word of God preached, and to take all Opportunities in order to it; and to attend on the publick Worship of God, and all external Duties of Religion in a more solemn and decent Manner; so that there is a remarkable and general Alteration in the Face of *New-England*

England in these Respects: Multitudes in all Parts of the Land, of vain, thoughtless, regardless Persons are quite changed, and become serious and considerate: There is a vast Increase of Concern for the Salvation of the precious Soul, and of that Inquiry, *What shall I do to be saved?* The Hearts of Multitudes have been greatly taken off from the Things of the World, its Profits, Pleasures and Honours; and there has been a great Increase of Sensibleness and Tenderness of Conscience: Multitudes in all Parts have had their Consciences awaken'd, and have been made sensible of the pernicious Nature and Consequences of Sin, and what a dreadful Thing it is to lie under Guilt and the Displeasure of GOD, and to live without Peace and Reconciliation with him: They have also been awakened to a Sense of the Shortness and Uncertainty of Life, and the Reality of another World and future Judgment, and of the Necessity of an Interest in CHRIST: They are more afraid of Sin, more careful and inquisitive that they may know what is contrary to the Mind and Will of GOD, that they may avoid it, and what he requires of them, that they may do it; more careful to guard against Temptations, more watchful over their own Hearts, earnestly desirous of being informed what are the Means that GOD has directed to, for their Salvation, and diligent in the Use of the Means that GOD has appointed in his Word, in order to it. Many very stupid, senseless Sinners, and Persons of a vain Mind, have been greatly awakened. There is a strange Alteration almost

-all

all over *New-England* amongst young People : By a powerful, invisible Influence on their Minds, they have been brought to forsake those Things in a general Way, as it were at once, that they were extremely fond of, and greatly addicted to, and that they seem'd to place the Happiness of their Lives in, and that nothing before could induce them to forsake ; as their Frolicking, vain Company-keeping, Night-walking, their Mirth and Jollity, their impure Language, and lewd Songs : In vain did Ministers preach against those Things before, and in vain were Laws made to restrain them, and in vain was all the Vigilance of Magistrates and Civil Officers ; but now they have almost every where dropped them as it were of themselves. And there is a great Alteration amongst Old and Young as to Drinking, Tavern-haunting, profane speaking, and Extravagance in Apparel. Many notoriously vicious Persons have been reformed, and become externally quite New-Creatures : Some that are wealthy, and of a fashionable, gay Education ; some great Beaus and fine Ladies, that seem'd to have their Minds swallowed up with nothing but the vain Shews and Pleasures of the World, have been wonderfully altered, and have relinquished these Vanities, and are become serious, mortified and humble in their Conversation. 'Tis astonishing to see the Alteration that is in some Towns, where before was but little Appearance of Religion, or any Thing but Vice and Vanity : and so remote was all that was to be seen or heard amongst them from any Thing that favour'd
of

of vital Piety or serious Religion, or that had any Relation to it, that one would have thought, if they had judged only by what appeared in them, that they had been some other Species from the serious and religious, that had no Concern with another World, and whose Natures were not made capable of those Things that appertain to Christian Experience, and pious Conversation; especially was it thus among young Persons: And now they are transformed into another sort of People; their former vain, worldly and vicious Conversation and Dispositions seem to be forsaken, and they are as it were, gone over to a new World: Their Thoughts, and their Talk, and their Concern, Affections and Enquiries are now about the Favour of GOD, an Interest in CHRIST, a renewed sanctified Heart, and a spiritual Blessedness, and Acceptance and Happiness in a future World. And through the greater Part of *New-England*, the Holy Bible is in much greater Esteem and Use than it used to be; The great Things that are contained in it are much more regarded, as Things of the greatest Consequence, and are much more the Subjects of Meditation and Conversation; and other Books of Piety that have long been of established Reputation, as the most excellent, and most tending to promote true Godliness, have been abundantly more in Use: The Lord's-Day is more religiously and strictly observed: And abundance has been lately done at making up Differences, and confessing Faults one to another, and making Restitution; probably more within this two
Years,

Years, than was done in Thirty Years before: It has been so undoubtedly in many Places. And surprizing has been the Power of that Spirit that has been poured out on the Land, in many Instances, to destroy old Grudges, and make up long continued Breaches, and to bring those that seemed to be in a confirm'd irreconcilable Alienation, to embrace each other in a sincere and entire Amity. Great Numbers under this Influence have been brought to a deep Sense of their own Sinfulness and Vileness; the Sinfulness of their Lives, the Heinousness of their Disregard of the Authority of the great GOD, and the Heinousness of their living in Contempt of a Saviour: they have lamented their former Negligence of their Souls, and neglecting and losing precious Time. Their Sins of Life have been extraordinarily set before them: and they have also had a great Sense of their Sins of Heart; their hardness of Heart, and Enmity against that which is Good, and Proneness to all Evil; and also of the Worthlessness of their own religious Performances, how unworthy their Prayers, Praises, and all that they did in Religion, was to be regarded of GOD: And it has been a common Thing that Persons have had such a Sense of their own Sinfulness, that they have thought themselves to be the worst of all, and that none ever was so vile as they: And many seem to have been greatly convinced that they were utterly unworthy of any Mercy at the Hands of GOD, however miserable they were, and tho' they stood in extreme Necessity of Mercy; and that they deserved no-

F

thing

thing but eternal Burnings : and have been sensible that GOD would be altogether just and righteous in inflicting endless Damnation upon them, at the same Time that they have had an exceeding affecting Sense of the Dreadfulness of such endless Torments, and have apprehended themselves to be greatly in Danger of it. And many have been deeply affected with a Sense of their own Ignorance and Blindness, and exceeding Helplessness, and so of their extreme Need of the divine Pity and Help. And so far as we are worthy to be credited one by another, in what we say, (and Persons of good Understanding and sound Mind, and known and experienced Probity, have a Right to be believ'd by their Neighbours, when they speak of Things that fall under their Observation and Experience,) Multitudes in *New-England* have lately been brought to a new and great Conviction of the Truth and Certainty of the Things of the Gospel ; to a firm Perswasion that CHRIST JESUS is the Son of GOD, and the great and only Saviour of the World ; and that the great Doctrines of the Gospel touching Reconciliation by his Blood, and Acceptance in his Righteousness, and eternal Life and Salvation through him, are Matters of undoubted Truth ; together with a most affecting Sense of the Excellency and Sufficiency of this Saviour, and the glorious Wisdom and Grace of GOD shining in this Way of Salvation ; and of the Wonders of CHRIST's dying Love, and the Sincerity of CHRIST in the Invitations of the Gospel, and a consequent Affiance and sweet Rest of Soul in CHRIST,

CHRIST, as a glorious Saviour, a strong Rock and high Tower, accompanied with an admiring and exalting Apprehension of the Glory of the divine Perfections, GOD's Majesty, Holiness, sovereign Grace, &c ----; with a sensible, strong and sweet Love to GOD, and Delight in him, far surpassing all temporal Delights, or earthly Pleasures; and a Rest of Soul in him as a Portion and the Fountain of all Good, attended with an Abhorrence of Sin, and Self-loathing for it, and earnest longings of Soul after more Holiness and Conformity to GOD, with a Sense of the great Need of GOD's Help in order to Holiness of Life; together with a most dear Love to all that are supposed to be the Children of GOD, and a Love to Mankind in general, and a most sensible and tender Compassion for the Souls of Sinners, and earnest Desires of the Advancement of CHRIST's Kingdom in the World. And these Things have appear'd to be in many of them abiding now for many Months, yea, more than a Year and half; with an abiding Concern to live an holy Life, and great Complaints of remaining Corruption, longing to be more free from the Body of Sin and Death. And not only do these Effects appear in new Converts, but great Numbers of those that were formerly esteemed the most sober and pious People, have, under the Influence of this Work, been greatly quicken'd, and their Hearts renewed with greater Degrees of Light, renewed Repentance and Humiliation, and more lively Exercises of Faith, Love and Joy in the LORD. Many as I am well know-

ing, have of late been remarkably engaged to watch, and strive, and fight against Sin, and cast out every Idol, and sell all for CHRIST, and give up themselves entirely to GOD, and make a Sacrifice of every worldly and carnal Thing to the Welfare and Prosperity of their Souls. And there has of late appeared in some Places an unusual Disposition to bind themselves to it in a solemn Covenant with GOD. And now instead of Meetings at Taverns and drinking Houses, and Meetings of young People in Frolicks and vain Company, the Country is full of Meetings of all Sorts and Ages of Persons, Young and Old, Men, Women and little Children, to read and pray, and sing Praises, and to converse of the Things of GOD and another World. In very many Places the main of the Conversation in all Companies turns on Religion, and Things of a spiritual Nature. Instead of vain Mirth amongst young People, there is now either mourning under a Sense of the Guilt of Sin, or holy rejoicing in CHRIST JESUS; and instead of their lewd Songs, are now to be heard from them Songs of Praise to GOD, and the Lamb that was slain to redeem them by his Blood. And there has been this Alteration abiding on Multitudes all over the Land, for a Year and half, without any Appearance of a Disposition to return to former Vice and Vanity. And under the Influences of this Work, there have been many of the Remains of those wretched People and Dregs of Mankind, the poor *Indians*, that seemed to be next to a State of Brutality, and with whom, till now, it
seemed

seemed to be to little more Purpose to use Endeavours for their Instruction and Awakening, than with the Beasts; whose Minds have now been strangely opened to receive Instruction, and have been deeply affected with the Concerns of their precious Souls, and have reformed their Lives, and forsaken their former stupid, barbarous & brutish Way of living; & particularly that Sin to which they have been so exceedingly addicted, their Drunkenness; & are become devout & serious Persons; & many of them to Appearance bro't truly and greatly to delight in the Things of God, and to have their Souls very much engaged and entertained with the great Things of the Gospel. And many of the poor *Negroes* also have been in like Manner wrought upon and changed. And the Souls of very many little Children have been remarkably enlighten'd, and their Hearts wonderfully affected and enlarged, and their Mouths open'd, expressing themselves in a Manner far beyond their Years, and to the just Astonishment of those that have heard them; and some of them from Time to Time, for many Months, greatly and delightfully affected with the Glory of divine Things, and the Excellency and Love of the Redeemer, with their Hearts greatly filled with Love to and Joy in him, and have continued to be serious and pious in their Behaviour.

The divine Power of this Work has marvelously appeared in some Instances I have been acquainted with, in supporting and fortifying the Heart under great Trials, such as the Death of Children, and extreme Pain of Body; wonder-

fully maintaining the Serenity, Calmness and Joy of the Soul, in an immoveable Rest in GOD, and sweet Resignation to him. There also have been Instances of some that have been the Subjects of this Work, that under the blessed Influences of it have, in such a calm, bright and joyful Frame of Mind, been carried through the Valley of the Shadow of Death.

And now let us consider ----; Is it not strange that in a Christian, orthodox Country, and such a Land of Light as this is, there should be many at a Loss whose Work this is, whether the Work of GOD or the Work of the Devil? Is it not a Shame to *New-England* that such a Work should be much doubted of here? Need we look over the Histories of all past Times, to see if there ben't some Circumstances and external Appearances that attend this Work, that have been formerly found amongst Enthusiasts? Whether the *Montanists* had not great Transports of Joy, and whether the *French Prophets* had not Agitations of Body? Blessed be GOD! He don't put us to the Toil of such Inquiries. We need not say, Who shall ascend into Heaven, to bring us down something whereby to judge of this Work? Nor does GOD send us beyond the Seas, nor into past Ages, to obtain a Rule that shall determine and satisfy us. But we have a Rule near at Hand, a sacred Book that GOD himself has put into our Hands, with clear and infallible Marks, sufficient to resolve us in Things of this Nature; which Book I think we must reject, not only in some particular Passages, but in the Substance
of

of it, if we reject such a Work as has now been described, as not being the Work of GOD. The whole Tenor of the Gospel proves it; all the Notion of Religion that the Scripture gives us confirms it.

I suppose there is scarcely a Minister in this Land, but from Sabbath to Sabbath used to pray that GOD would pour out his Spirit, and work a Reformation and Revival of Religion in the Country, and turn us from our Intemperance, Profaneness, Uncleanness, Worldliness and other Sins; and we have kept from Year to Year Days of publick Fasting and Prayer to GOD, to acknowledge our Backslidings, and humble our selves for our Sins, and to seek of GOD Forgiveness & Reformation: and now when so great and extensive a Reformation is so suddenly and wonderfully accomplished, in those very Things that we have sought to GOD for, shall we not acknowledge it? Or when we do, do it with great Coldness, Caution and Reserve, and scarcely take any Notice of it in our publick Prayers & Praises, or mention it but slightly and cursorily, and in such a Manner as carries an Appearance as tho' we would contrive to say as little of it as ever we could, and were glad to pass from it? And that because, (altho' indeed there be such a Work attended with all these glorious Effects, yet) The Work is attended with a Mixture of Error, Imprudences, Darkness and Sin; because some Persons are carried away with Impressions, and are indiscreet, and too censorious with their Zeal; and because there are high Transports of religious Affection,

Affection ; and because of some Effects on Persons Bodies that we don't understand the Reason of ?

I have been particularly acquainted with many Persons that have been the Subjects of the high and extraordinary Transports of the present Day ; and in the highest Transports of any of the Instances that I have been acquainted with, and where the Affections of Admiration, Love and Joy, so far as another could judge, have been raised to a higher Pitch than in any other Instances I have observed or been informed of, the following Things have been united, *viz.* a very frequent dwelling, for some considerable Time together, in such Views of the Glory of the divine Perfections, and CHRIST's Excellencies, that the Soul in the mean Time has been as it were perfectly overwhelmed, and swallowed up with Light and Love and a sweet Solace, Rest and Joy of Soul, that was altogether unspeakable ; and more than once continuing for five or six Hours together, without any Interruption, in that clear and lively View or Sense of the infinite Beauty and Amiableness of CHRIST's Person ; and the heavenly Sweetness of his excellent and transcendent Love ; so that (to use the Person's own Expressions) the Soul remained in a kind of heavenly Elysium, and did as it were swim in the Rays of CHRIST's Love, like a little Mote swimming in the Beams of the Sun, or Streams of his Light that come in at a Window ; and the Heart was swallowed up in a kind of Glow of CHRIST's Love, coming down from
CHRIST's

CHRIST'S Heart in Heaven, as a constant Stream of sweet Light, at the same Time the Soul all flowing out in Love to him ; so that there seem'd to be a constant flowing and reflowing from Heart to Heart : The Soul dwelt on high, and was lost in GOD, and seem'd almost to leave the Body ; dwelling in a pure Delight that fed and satisfied the Soul ; enjoying Pleasure without the least Sting, or any Interruption ; a Sweetness that the Soul was lost in ; so that (so far as the Judgment, and Word of a Person of Discretion may be taken, speaking upon the most deliberate Consideration,) what was enjoyed in each single Minute of the whole Space, which was many Hours, was undoubtedly worth more than all the outward Comfort and Pleasure of the whole Life put together ; and this without being in any Trance, or being at all deprived of the Exercise of the Bodily Senses : And the like heavenly Delight and unspeakable Joy of Soul, enjoyed from Time to Time, for Years together ; tho' not frequently so long together, to such an height : Extraordinary Views of divine Things, and religious Affections, being frequently attended with very great Effects on the Body, Nature often sinking under the Weight of divine Discoveries, the Strength of the Body taken away, so as to deprive of all Ability to stand or speak ; sometimes the Hands clinch'd, and the Flesh cold, but Senses still remaining ; animal Nature often in a great Emotion and Agitation, and the Soul very often, of late, so overcome with great Admirati^on, and a kind of omnipotent Joy, as to cause the Person

son (wholly unavoidably,) to leap with all the Might, with Joy and mighty Exultation of Soul; the Soul at the same Time being so strongly drawn towards GOD and CHRIST in Heaven, that it seem'd to the Person as tho' Soul and Body would, as it were of themselves, of Necessity mount up, leave the Earth and ascend thither. These Effects on the Body did not begin now in this wonderful Season, that they should be owing to the Influence of the Example of the Times, but about seven Years ago; and began in a much higher Degree, and greater Frequency, near three Years ago, when there was no such enthusiastical Season, as many account this, but it was a very dead Time through the Land: They arose from no Distemper caught from Mr. *Whitefield*, or Mr. *Tennent*, because they began before either of them came into the Country; They began as I said, near three Years ago, in a great Increase, upon an extraordinary Self-Dedication, and Renunciation of the World, and Resignation of all to GOD, made in a great View of GOD's Excellency, and high Exercise of Love to him, and Rest and Joy in him; since which Time they have been very frequent; and began in a yet higher Degree, and greater Frequency, about a Year and half ago, upon another new Resignation of all to GOD, with a yet greater Fervency and Delight of Soul; since which Time the Body has been very often fainting, with the Love of CHRIST; and began in a much higher Degree still, the last Winter, upon another Resignation and Acceptance of GOD, as the only Portion and Happiness of the Soul,

Soul, wherein the whole World, with the dearest Enjoyments in it, were renounced as Dirt and Dung, and all that is pleasant and glorious, and all that is terrible in this World, seemed perfectly to vanish into nothing, and nothing to be left but GOD, in whom the Soul was perfectly swallowed up, as in an infinite Ocean of Blessedness: Since which Time there have often been great Agitations of Body, and an unavoidable leaping for Joy; and the Soul as it were dwelling almost without Interruption, in a kind of Paradise; and very often, in high Transports, disposed to speak of those great and glorious Things of GOD and CHRIST, and the eternal World, that are in View, to others that are present, in a most earnest Manner, and with a loud Voice, so that it is next to impossible to avoid it: These Effects on the Body not arising from any bodily Distemper or Weakness, because the greatest of all have been in a good State of Health. This great Rejoicing has been a rejoicing with trembling, *i. e.* attended with a deep and lively Sense of the Greatness and Majesty of GOD; and the Person's own exceeding Littleness and Vileness: Spiritual Joys in this Person never were attended, either formerly or lately, with the least Appearance of any Laughter or Lightness of Countenance, or Manner of speaking; but with a peculiar Abhorrence of such Appearances in spiritual Rejoicings, especially since Joys have been greatest of all: These high Transports when they have been past, have had abiding Effects in the Increase of the Sweetness, Rest and Humility that they have

have left upon the Soul ; and a new Engagedness of Heart to live to GOD's Honour, and watch and fight against Sin. And these Things not in one that is in the giddy age of Youth, nor in a new Convert, and unexperienced Christian, but in one that was converted above Twenty-seven Years ago ; and neither converted, nor educated in that enthusiastical Town of *Northampton*, (as some may be ready to call it,) but in a Town and Family that none that I know of suspected of Enthusiasm ; and in a Christian that has been long, in an uncommon Manner, growing in Grace, and rising, by very sensible Degrees, to higher Love to GOD, and Weanedness from the World, and Mastery over Sin and Temptation, through great Trials and Conflicts, and long continued struggling and fighting with Sin, and earnest and constant Prayer and Labour in Religion, and Engagedness of Mind in the Use of all Means, attended with a great Exactness of Life : Which Growth has been attended, not only with a great Increase of religious Affections, but with a wonderful Alteration of outward Behaviour, in many Things, visible to those who are most intimately acquainted, so as lately to have become as it were a new Person ; and particularly in living so much more above the World, and in a greater Degree of Stedfastness and Strength in the Way of Duty and Self-denial, maintaining the Christian Conflict against Temptations, and conquering from Time to Time under great Trials ; persisting in an unmoved, untouched Calm and Rest, under the Changes and Accidents of Time. The Per-
son

son had formerly in lower Degrees of Grace, been subject to Unsteadiness, and many ups and downs, in the Frame of Mind; The Mind being under great Disadvantages, thro' a vapoury Habit of Body, and often subject to Melancholy, and at Times almost over-born with it, it having been so even from early Youth: but Strength of Grace, and divine Light has of a long Time, wholly conquered these Disadvantages, and carried the Mind in a constant Manner, quite above all such Effects of Vapours. Since that Resignation spoken of before, made near three Years ago, every Thing of that Nature seems to be overcome and crushed by the Power of Faith and Trust in God, and Resignation to him; the Person has remained in a constant uninterrupted Rest, and humble Joy in God, and Assurance of his Favour, without one Hour's Melancholy or Darkness, from that Day to this; Vapours have had great Effects on the Body, such as they used to have before, but the Soul has been always out of their Reach. And this Stedfastness and Constancy has remained thro' great outward Changes and Trials; such as Times of the most extreme Pain, and apparent Hazard of immediate Death. What has been felt in late great Transports is known to be nothing new in Kind, but to be of the same Nature with what was felt formerly, when a little Child of about five or six Years of Age; but only in a vastly higher Degree. These transporting Views and rapturous Affections are not attended with any enthusiastick Disposition, to follow Impulses, or any supposed prophetic

Revelations ; nor have they been observed to be attended with any Appearance of spiritual Pride, but very much of a contrary Disposition, an Increase of a Spirit of Humility and Meekness, and a Disposition in Honour to prefer others : And 'tis worthy to be remark'd, that at a Time remarkably distinguished from all others, wherein Discoveries and holy Affections were evidently at the greatest Height that ever happen'd, the Greatness and Clearness of divine Light being overwhelming, and the Strength and Sweetness of divine Love altogether over-pouring, which began early in the Morning of the holy Sabbath, and lasted for Days together, melting all down in the deepest Humility and Poverty of Spirit, Reverence and Resignation, and the sweetest Meekness, and universal Benevolence ; I say, 'tis worthy to be observed, that there were these two Things in a remarkable Manner felt at that Time, *viz.* a peculiar sensible Aversion to a judging others that were professing Christians of good standing in the visible Church, that they were not converted, or with respect to their Degrees of Grace ; or at all intermeddling with that Matter, so much as to determine against and condemn others in the Thought of the Heart ; it appearing hateful, as not agreeing with that Lamb-like Humility, Meekness, Gentleness & Charity, which the Soul then, above other Times, saw the Beauty of, and felt a Disposition to. The Disposition that was then felt was, on the contrary, to prefer others to Self, and to hope that they saw more of GOD and loved him better ;
tho'

tho' before, under smaller Discoveries, and feebler Exercifes of divine Affection, there had been felt a Disposition to censure and condemn others. And another Thing that was felt at that Time, was a very great Sense of the Importance of moral focial Duties, and how great a Part of Religion lay in them: There was fuch a new Sense and Conviction of this, beyond what had been before, that it feemed to be as it were a clear Discovery then made to the Soul: But in general, there has been a very great Increase of a Sense of thefe two Things, as divine Views and divine Love have increafed.

The Things already mention'd have been attended alfo with the following Things, *viz.* an extraordinary Sense of the awful Majesty and Greatnefs of GOD, fo as oftentimes to take away the bodily Strength; a Sense of the Holinefs of GOD, as of a Flame infinitely pure and bright, fo as fometimes to overwhelm Soul and Body; a Sense of the piercing all-feeing Eye of GOD, fo as fometimes to take away the bodily Strength; and an extraordinary View of the infinite Terriblenefs of the Wrath of GOD, which has very frequently been ftrongly imprefs'd on the Mind, together with a Sense of the ineffable Mifery of Sinners that are expofed to this Wrath, that has been over-bearing: Sometimes the exceeding Pollution of the Perfon's own Heart, as a Sink of all manner of Abomination, and a Nef of Vipers, and the Dreadfulnefs of an eternal Hell of GOD's Wrath, open'd to View both together; with a clear View of a Defert of that Mifery, without

the least Degree of divine Pity, and that by the Pollution of the best Duties ; yea, only by the Pollution and Irreverence, and want of Humility that attended once speaking of the holy Name of GOD, when done in the best Manner that ever it was done ; the Strength of the Body very often taken away with a deep mourning for Sin, as committed against so holy and good a GOD, sometimes with an affecting Sense of actual Sin, sometimes especially indwelling Sin, sometimes the Consideration of the Sin of the Heart as appearing in a particular Thing, as for Instance, in that there was no greater Forwardness and Readiness to Self-denial for GOD and CHRIST, that had so denied himself for us ; yea, sometimes the Consideration of Sin that was in only speaking one Word concerning the infinitely great and holy GOD, has been so affecting as to overcome the Strength of Nature : A very great Sense of the certain Truth of the great Things revealed in the Gospel ; an over-whelming Sense of the Glory of the Work of Redemption, and the Way of Salvation by JESUS CHRIST ; the glorious Harmony of the divine Attributes appearing therein, as that wherein Mercy and Truth are met together, and Righteousness and Peace have kissed each other ; a Sight of the Fulness and glorious Sufficiency of CHRIST, that has been so affecting as to overcome the Body : A constant immovable Trust in GOD through CHRIST, with a great Sense of his Strength and Faithfulness, the Sureness of his Covenant, and the Immutability of his Promises, so that the everlasting Mountains
and

and perpetual Hills have appeared as meer Shadows to these Things : Sometimes the Sufficiency and Faithfulness of GOD as the Covenant GOD of his People, appearing in these Words, I AM THAT I AM, in so affecting a Manner as to overcome the Body : A Sense of the glorious, unsearchable, unerring Wisdom of GOD in his Works, both of Creation and Providence, so as to swallow up the Soul, & overcome the Strength of the Body : A sweet rejoicing of Soul at the Thoughts of GOD's being infinitely and unchangeably happy, and an exulting gladness of Heart that GOD is Self-sufficient, and infinitely above all Dependence, and reigns over all, and does his Will with absolute and uncontrollable Power and Sovereignty ; a Sense of the Glory of the Holy Spirit, as the great Comforter, so as to overwhelm both Soul and Body ; only mentioning the Word the COMFORTER, has immediately taken away all Strength ; that Word, as the Person expressed it, seem'd great enough to fill Heaven and Earth : A most vehement and passionate Desire of the Honour and Glory of GOD's Name ; a sensible, clear and constant Preference of it not only to the Person's own temporal Interest, but spiritual Comfort in this World ; and a Willingness to suffer the hidings of GOD's Face, and to live and die in Darkness and Horror if GOD's Honour should require it, and to have no other Reward for it but that GOD's Name should be glorified, altho' so much of the Sweetness of the Light of GOD's Countenance had been experienced : A great lamenting of Ingratitude, and the lowness

of the Degree of Love to GOD, so as to deprive of bodily Strength; and very often vehement Longings and Faintings after more Love to Christ, and greater Conformity to him; especially longing after these two Things, *viz.* To be more perfect in *Humility*, and *Adoration*; the Flesh and Heart, seems often to cry out for a lying low before GOD, and adoring him with greater Love and Humility: The Thoughts of the perfect Humility with which the Saints in Heaven worship GOD, and fall down before his Throne, have often overcome the Body, and set it into a great Agitation. A great Delight in singing Praises to GOD and JESUS CHRIST, and longing that this present Life may be, as it were, one continued Song of Praise to GOD; longing, as the Person expressed it, to sit and sing this Life away; and an overcoming Pleasure in the Thoughts of spending an Eternity in that Exercise: A living by Faith to a great Degree; a constant and extraordinary Distrust of own Strength and Wisdom; a great Dependence on GOD for his Help, in order to the Performance of any Thing to GOD's Acceptance, and being restrain'd from the most horrid Sins, and running upon GOD, even on his Neck, and on the thick Bosses of his Bucklers: Such a Sense of the black Ingratitude of true Saints Coldness and Deadness in Religion, and their setting their Hearts on the Things of this World, as to overcome the bodily Frame: A great longing that all the Children of GOD might be lively in Religion, fervent in their Love, and active in the Service of GOD; and when there have been

Ap-

Appearances of it in others, rejoicing so in beholding the pleasing Sight, that the Joy of Soul has been too great for the Body: Taking Pleasure in the Thoughts of watching and striving against Sin, and fighting through the Way to Heaven, and filling up this Life with hard Labour, and bearing the Cross for CHRIST, as an Opportunity to give GOD Honour; not desiring to rest from Labours 'till arrived in Heaven, but abhorring the Thoughts of it, and seeming astonished that GOD's own Children should be backward to strive and deny themselves for GOD: Earnest Longings that all GOD's People might be clothed with Humility and Meekness, like the Lamb of GOD, and feel nothing in their Hearts but Love and Compassion to all Mankind; and great Grief when any Thing to the contrary seems to appear in any of the Children of GOD, as any Bitterness, or fierceness of Zeal, or Censoriousness, or reflecting uncharitably on others, or disputing with any Appearance of Heat of Spirit; a deep Concern for the Good of others Souls; a melting Compassion to those that look'd on themselves as in a State of Nature, and to Saints under Darkness, so as to cause the Body to faint: An universal Benevolence to Mankind, with a longing as it were to embrace the whole World in the Arms of Pity and Love; Ideas of suffering from Enemies, the utmost conceivable Rage and Cruelty, with a Disposition felt to fervent Love and Pity in such a Case, so far as it could be realized in Thought; Fainting with Pity to the World that lies in Ignorance and Wickedness;

some-

sometimes a Disposition felt to a Life given up to mourning alone in a Wilderness over a lost and miserable World; Compassion towards them being often to that Degree, that would allow of no Support or Rest, but in going to GOD, and pouring out the Soul in Prayer for them; earnest Desires that the Work of GOD, that is now in the Land, may be carried on, and that with greater Purity, and Freedom from all bitter Zeal, Censoriousness, spiritual Pride, hot Disputes, &c ----; a vehement and constant Desire for the setting up of CHRIST's Kingdom thro' the Earth, as a Kingdom of Holiness, Purity, Love, Peace and Happiness to Mankind: The Soul often entertained with unspeakable Delight, and bodily Strength overborn, at the Thoughts of Heaven, as a World of Love, where Love shall be the Saints eternal Food, and they shall dwell in the Light of Love, and swim in an Ocean of Love, and where the very Air and Breath will be nothing but Love; Love to the People of GOD, or GOD's true Saints, as such that have the Image of CHRIST, and as those that will in a very little Time shine in his perfect Image, that has been attended with that Endearment and Oneness of Heart, and that Sweetness and Ravishment of Soul, that has been altogether inexpressible; The Strength very often taken away with Longings that others might love GOD more, and serve GOD better, and have more of his comfortable Presence, than the Person that was the Subject of these Longings, desiring to follow the whole World to Heaven,

or

or that every one should go before, and be higher in Grace and Happiness, not by this Person's Diminution, but by others Increase: A Delight in conversing of Things of Religion, and in seeing Christians together, talking of the most spiritual and heavenly Things in Religion, in a lively and feeling Manner, and very frequently overcome with the Pleasure of such Conversation: A great Sense often expressed, of the Importance of the Duty of Charity to the Poor, and how much the generality of Christians come short in the Practice of it: A great Sense of the Need GOD's Ministers have of much of the Spirit of GOD, at this Day especially; and most earnest Longings and Wrestlings with GOD for them, so as to take away the bodily Strength: The greatest, fullest, longest continued, and most constant Assurance of the Favour of GOD, and of a Title to future Glory, that ever I saw any Appearance of in any Person, enjoying, especially of late, (to use the Person's own Expression) *The Riches of full Assurance*: Formerly longing to die with something of Impatience, but lately, since that Resignation fore-mentioned about three Years ago, an uninterrupted entire Resignation to GOD with Respect to Life or Death, Sickness or Health, Ease or Pain, which has remained unchanged and unshaken, when actually under extreme and violent Pains, and in Times of Threatnings of immediate Death; But tho' there be this Patience and Submission, yet the Thoughts of Death and the Day of Judgment are always exceeding sweet to the Soul: This Resignation is also attended with a
con-

constant Resignation of the Lives of dearest earthly Friends, and sometimes when some of their Lives have been imminently threaten'd ; often expressing the Sweetness of the Liberty of having wholly left the World, and renounced all for GOD, and having nothing but GOD, in whom is an infinite Fulness. These Things have been attended with a constant sweet Peace and Calm and Serenity of Soul, without any Cloud to interrupt it ; a continual rejoicing in all the Works of GOD's Hands, the Works of Nature, and GOD's daily Works of Providence, all appearing with a sweet Smile upon them ; a wonderful Access to GOD by Prayer, as it were seeing him, and sensibly immediately conversing with him, as much oftentimes, (to use the Person's own Expressions,) as if CHRIST were here on Earth, sitting on a visible Throne, to be approached to and conversed with ; frequent, plain, sensible and immediate Answers of Prayer ; all Tears wiped away ; all former Troubles and Sorrows of Life forgotten, and all Sorrow and Sighing fled away, excepting Grief for past Sins, and for remaining Corruption, and that CHRIST is loved no more, and that GOD is no more honoured in the World, and a compassionate Grief towards Fellow-Creatures ; a daily sensible doing and suffering every Thing for GOD, for a long Time past, eating for GOD, and working for GOD, and sleeping for GOD, and bearing Pain and Trouble for GOD, and doing all as the Service of Love, and so doing it with a continual, uninterrupted Cheerfulness, Peace and Joy. Oh how good, said the Person once, is it

to work for GOD in the Day-time, and at Night to lie down under his Smiles ! High Experiences and religious Affections in this Person have not been attended with any Disposition at all to neglect the necessary Business of a secular Calling, to spend the Time in Reading and Prayer, and other Exercises of Devotion ; but worldly Business has been attended with great Alacrity, as Part of the Service of GOD : The Person declaring that it being done thus, 'tis found to be as good as Prayer. These Things have been accompanied with an exceeding Concern and Zeal for moral Duties, and that all Professors may with them adorn the Doctrine of GOD their Saviour ; and an uncommon Care to perform relative and social Duties, and a noted Eminence in them ; a great Inoffensiveness of Life and Conversation in the Sight of others ; a great Meekness, Gentleness and Benevolence of Spirit and Behaviour ; and a great Alteration in those Things that formerly used to be the Person's Failings ; seeming to be much overcome and swallowed up by the late great Increase of Grace, to the Observation of those that are most conversant and most intimately acquainted : In Times of the brightest Light and highest Flights of Love and Joy, finding no Disposition to any Opinion of being now perfectly free from Sin, (agreeable to the Notion of the *Wesleys* and their Followers, and some other high Pretenders to Spirituality in these Days ;) but exceedingly the contrary : at such Times especially, seeing how loathsome and polluted the Soul is, Soul and Body and every Act and Word appearing like Rotteness

ness and Corruption in that pure and holy Light of GOD's Glory: not slighting Instruction or Means of Grace any more for having had great Discoveries; on the contrary, never more sensible of the Need of Instruction than now! And one Thing more may be added, *viz.* That these Things have been attended with a particular Dislike of placing Religion much in Dress, and spending much Zeal about those Things that in themselves are Mattets of Indifference, or an affecting to shew Humility and Devotion by a mean Habit, or a demure and melancholy Countenance, or any Thing singular and superstitious.

Now if such Things are Enthusiasm, and the Fruits of a distemper'd Brain, Let my Brain be evermore possess'd of that happy Distemper! If this be Distraction, I pray GOD that the World of Mankind may be all seized with this benign, meek, beneficent, beatifical, glorious Distraction! If Agitations of Body were found in the *French Prophets*, and Ten Thousand Prophets more, 'tis little to their Purpose who bring it as an Objection against such a Work as this, unless their Purpose be to disprove the whole of the Christian Religion. The great Affections and high Transports that others have lately been under, are in general of the same Kind with those in the Instance that has been given, tho' not to so high a Degree, and many of them, not so pure and unmixed, and so well regulated. I have had Opportunity to observe many Instances here and elsewhere; and tho' there are some Instances of great Affections in which there has been a great Mixture of Nature

ture

ture with Grace, and in some, a sad degenerating of religious Affections; yet there is that Uniformity observable, that 'tis easy to be seen that in general 'tis the same Spirit from whence the Work in all Parts of the Land has originated. And what Notions have they of Religion, that reject what has been described as not true Religion? What shall we find to answer those Expressions in Scripture, *The Peace of GOD that passeth all Understanding; -- Rejoicing with Joy unspeakable & full of Glory, in believing in and loving an unseen Saviour; -- All Joy & Peace in believing; -- GOD's shining into our Hearts, to give the Light of the Knowledge of the Glory of GOD, in the Face of Jesus Christ; with open Face, beholding as in a Glass, the Glory of the Lord, and being changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord; -- Having the Love of GOD shed abroad in our Hearts, by the Holy Ghost given to us; -- Having the Spirit of GOD, and of Glory rest upon us; -- A being called out of Darkness into marvellous Light; and having the Day-Star arise in our Hearts: ---* I say, if those Things that have been mentioned, don't answer these Expressions, what else can we find out that does answer them? Those that don't think such Things as these to be the Fruits of the true Spirit, would do well to consider what Kind of Spirit they are waiting and praying for, and what Sort of Fruits they expect he should produce when he comes. I suppose it will generally be allow'd that there is such a Thing as a glorious Out-pouring of the Spirit of GOD to be expected, to introduce very joyful and glorious Times upon religi-

ous Accounts ; Times wherein holy Love and Joy will be raised to a great Height in true Christians : But if those Things that have been mentioned be rejected, what is left that we can find wherewith to patch up a Notion, or form an Idea, of the high, blessed, joyful Religion of these Times ? What is that any have a Notion of, that is very sweet, excellent and joyful, of a religious Nature, that is entirely of a different Nature from these Things ?

Those that are waiting for the Fruits in order to determine whether this be the Work of GOD or no, would do well to consider two Things ; 1. What they are waiting for : Whether it ben't this ; To have this wonderful religious Influence that is on the Minds of People over and past, and then to see how they will behave themselves ? That is, to have Grace subside, and the Actings of it in a great Measure to cease, and to have Persons grow cold and dead, and then to see whether after that, they will behave themselves with that Exactness and Brightness of Conversation, that is to be expected of lively Christians, or those that are in the vigorous Exercises of Grace. There are many that will not be satisfied with any Exactness or Laboriousness in Religion now, while Persons have their Minds much moved, and their Affections are high ; for they lay it to their Flash of Affection, and Heat of Zeal, as they call it ; they are waiting to see whether they will carry themselves as well when these Affections are over : That is, they are waiting to have Persons sicken and lose their Strength, that they may see whether they

they will then behave themselves like healthy strong Men. I would desire that they would also consider whether they ben't waiting for more than is reasonably to be expected, supposing this to be really a great Work of GOD, and much more than has been found in former great Out-pourings of the Spirit of GOD, that have been universally acknowledged in the Christian Church? Don't they expect fewer Instances of Apostacy, and Evidences of Hypocriſy in Professors, and those that for the present seem to be under the Influences of the Spirit, than were after that great Out-pouring of the Spirit in the Apostles Days, or that which was in the Time of the Reformation? And don't they stand prepared to make a mighty Argument of it against this Work, if there should be *half* so many? And 2. They would do well to consider how *long* they will wait to see the good Fruit of this Work, before they will determine in Favour of it. Is not their Waiting unlimited? The visible Fruit that is to be expected of a pouring out of the Spirit of GOD on a Country, is a visible Reformation in that Country: What Reformation has lately been brought to pass in *New-England*, by this Work, has been before observed: And has it not continued long enough already, to give reasonable Satisfaction? If GOD can't work on the Hearts of a People after such a Manner, as to shew his Hand so plainly, as reasonably to expect it should be acknowledged in a Year & half, or two Years Time; yet surely it is unreasonable, that our Expectations and Demands should be unlimited, and our Waiting without any Bounds.

As there is the clearest Evidence, from those Things that have been observed, that this is the Work of GOD, so it is evident that it is a very great and wonderful, and exceeding glorious Work of GOD. This is certain that it is a great and wonderful Event, a strange Revolution, an unexpected, surprizing Overturning of Things, suddenly brought to pass; such as never has been seen in *New-England*, and scarce ever has been heard of in any Land. Who that saw the State of Things in *New-England* a few Years ago, the State that it was settled in, and the Way that we had been so long going on in, would have thought that in so little a Time there would be such a Change? This is undoubtedly either a very great Work of GOD, or a great Work of the Devil, as to the main Substance of it. For tho' undoubtedly, GOD and the Devil may work together at the same Time, and in the same Land; and when GOD is at work, especially if he be very remarkably at Work, Satan will to his utmost endeavour to intrude, and by intermingling his Work, to darken and hinder GOD's Work; yet GOD and the Devil don't work together in producing the same Event, and in effecting the same Change in the Hearts and Lives of Men: But 'tis apparent that there are some Things wherein the main Substance of this Work consists; a certain Effect that is produced, and Alteration that is made in the Apprehensions, Affections, Dispositions and Behaviour of Men, in which there is a Likeness and Agreement every where: Now this I say, is either a wonderful Work of GOD, or a mighty Work
of

of the Devil; and so is either a most happy Event, greatly to be admired and rejoiced in, or a most awful Calamity. Therefore if what has been said before, be sufficient to determine it to be as to the Main, the Work of GOD, then it must be acknowledged to be a very wonderful and glorious Work of GOD.

Such a Work is in its Nature and Kind, the most glorious of any Work of GOD whatsoever; and is always so spoken of in Scripture. It is the Work of Redemption, (The great End of all other Works of GOD, and of which the Work of Creation was but a Shadow,) in the Event, Success and End of it: It is the Work of New-Creation, that is infinitely more glorious than the Old. I am bold to say, that the Work of GOD in the Conversion of one Soul, considered together with the Source, Foundation and Purchase of it, and also the Benefit, End and eternal Issue of it, is a more glorious Work of GOD than the Creation of the whole material Universe: It is the most glorious of GOD'S Works, as it above all others manifests the Glory of GOD: It is spoken of in Scripture as that which shews *the exceeding Greatness of GOD'S Power*, and *the Glory and Riches of divine Grace*, and wherein CHRIST has the most glorious Triumph over his Enemies, and wherein GOD is mightily exalted: And it is a Work above all others glorious, as it concerns the Happiness of Mankind; more Happiness, and a greater Benefit to Man, is the Fruit of each single Drop of such a Shower, than all the temporal Good of the most happy Revolution in a Land

or Nation amounts to, or all that a People could gain by the Conquest of the World.

And as this Work is very glorious in its Nature, so it is in its Degree and Circumstances. It will appear very glorious if we consider the Unworthiness of the People that are the Subjects of it; what Obligations GOD has laid us under by the special Priviledges we have enjoyed for our Souls Good, and the great Things GOD did for us at our first Settlement in the Land; and how he has followed us with his Goodness to this Day, and how we have abused his Goodness; how long we have been revolting more and more, (as all confess,) and how very corrupt we were become at last; in how great a Degree we had cast off GOD, and forsaken the Fountain of living Waters: how obstinate we have been under all Manner of Means that GOD has used with us to reclaim us; how often we have mocked GOD with hypocritical Pretences of Humiliation, as in our annual Days of publick Fasting, and other Things, while instead of reforming, we only grew worse and worse; how dead a Time it was every where before this Work began: If we consider these Things, we shall be most stupidly ungrateful, if we don't acknowledge GOD's visiting of us as he has done, as an Instance of the glorious Triumph of free and sovereign Grace.

The Work is very glorious if we consider the Extent of it; being in this Respect vastly beyond any former Out-pouring of the Spirit that ever was known in *New-England*. There has formerly sometimes been a remarkable Awakening
and

and Success of the Means of Grace, in some particular Congregation; and this used to be much taken Notice of, and acknowledged to be glorious, tho' the Towns and Congregations round about continued dead: But now GOD has bro't to pass a new Thing, he has wrought a great Work of this Nature, that has extended from one End of the Land to the other, besides what has been wrought in other British Colonies in *America*.

The Work is very glorious in the great Numbers that have to Appearance, been turned from Sin to GOD, and so delivered from a wretched Captivity to Sin and Satan, saved from everlasting Burnings, and made Heirs of eternal Glory. How high an Honour, and great Reward of their Labours, have some eminent Persons, of Note in the Church of GOD, signified that they should esteem it, if they should be made the Instruments of the Conversion and eternal Salvation of but *one* Soul? And no greater Event than that is tho't worthy of great Notice in Heaven, among the Hosts of glorious Angels, who rejoice and sing on such an Occasion: and when there are many Thousands of Souls thus converted and saved, shall it be esteemed worth but little Notice, and be mentioned with Coldness and Indifference here on Earth, by those among whom such a Work is wrought?

The Work has been very glorious and wonderful in many Circumstances and Events of it, that have been extraordinary, wherein GOD has in an uncommon Manner made his Hand visible,
and

and his Power conspicuous ; as in the extraordinary Degrees of Awakening, the Suddenness of Conversions in innumerable Instances, in whom tho' the Work was quick, yet the Thing wro't is manifestly durable. How common a Thing has it been for great Part of a Congregation to be at once moved, by a mighty invisible Power ; and for six, eight or ten Souls to be converted to GOD, (to all Appearance,) in an Exercise, in whom the visible Change still continues ? How great an Alteration has been made in some Towns ; yea, some populous Towns ; the Change still abiding ? And how many very vicious Persons have been wrought upon, so as to become visibly New-Creatures ? GOD has also made his Hand very visible, and his Work glorious, in the Multitudes of little Children that have been wrought upon : I suppose there have been some Hundreds of Instances of this Nature of late, any one of which formerly would have been looked upon so remarkable, as to be worthy to be recorded, and published thro' the Land. The Work is very glorious in its Influences and Effects on many that have been very ignorant and barbarous, as I before observed of the Indians and Negroes.

The Work is also exceeding glorious in the high Attainments of Christians, in the extraordinary Degrees of Light, Love and spiritual Joy, that GOD has bestowed upon great Multitudes. In this Respect also, The Land in all Parts has abounded with such Instances, any one of which, if they had happen'd formerly, would have been thought worthy to be taken Notice of by GOD's People,

People, throughout the *British* Dominions. The *New-Jerusalem* in this Respect has begun to come down from Heaven, and perhaps never were more of the Prelibations of Heaven's Glory given upon Earth.

There being a great many Errors and sinful Irregularities mixed with this Work of GOD, arising from our Weakness, Darkness and Corruption, don't hinder this Work of GOD's Power & Grace from being very glorious. Our Follies and Sins that we mix, do in some Respects manifest the Glory of it: The Glory of divine Power & Grace is set off with the greater Lustre, by what appears at the same Time of the Weakness of the earthen Vessel. 'Tis GOD's Pleasure that there should be something remarkably to manifest the Weakness and Unworthiness of the Subject, at the same Time that he displays the Excellency of his Power and Riches of his Grace. And I doubt not but some of those Things that make some of us here on Earth to be out of Humour, and to look on this Work with a sour displeas'd Countenance, do heighten the Songs of the Angels, when they praise GOD and the Lamb for what they see of the Glory of GOD's All-sufficiency, and the Efficacy of CHRIST's Redemption. And how unreasonable is it that we should be backward to acknowledge the Glory of what GOD has done, because withal, the Devil, and we in hearkening to him, have done a great deal of Mischief.



P A R T II.

Shewing the Obligations that all are under, to acknowledge, rejoice in, and promote this **WORK**, and the great Danger of the contrary.

THERE are many Things in the Word of **GOD**, that shew that when **GOD** remarkably appears in any great Work for his Church, and against his Enemies, it is a most dangerous Thing, and highly provoking to **GOD**, to be slow and backward to acknowledge and honour **GOD** in the Work, and to lie still and not to put to an helping Hand. **CHRIST**'s People are in Scripture represented as his Army; he is the **LORD OF HOSTS** or Armies: He is the Captain of the Host of the Lord, as he call'd himself when he appear'd to *Joshua*, with a Sword drawn in his Hand, *Joshua* 5. 13, 14, 15. He is the Captain of his People's Salvation; and therefore it may well be highly resented if they don't resort to him when he orders his Banner to be displayed; or if they refuse to follow him when he blows the Trumpet, and gloriously appears going forth against his Enemies. **GOD** expects that every living Soul should

should have his Attention roused on such an Occasion, and should most chearfully yield to the Call, and heedfully and diligently obey it; *Isai. 18. 3. All ye Inhabitants of the World, and Dwellers on the Earth, see ye when he lifteth up an Ensign on the Mountains; And when he bloweth the Trumpet, hear ye.* Especially should all *Israel* be gathered after their Captain, as we read they were after *Ehud*, when he blew the Trumpet in Mount *Ephraim*, when he had slain *Eglon* King of *Moab*, *Judg. 3. 27, 28.* How severe is the martial Law in such a Case, when any of an Army refuses to obey the Sound of the Trumpet, and follow his General to the Battel? GOD at such a Time appears in peculiar Manifestations of his Glory, and therefore not to be affected and animated, and to lie still, and refuse to follow God, will be reſented as an high Contempt of him. If a Subject should stand by, and be a Spectator of the solemnity of his Prince's Coronation, and should appear silent and sullen, when all the Multitude were testifying their Loyalty and Joy, with loud Acclamations; how greatly would he expose himself to be treated as a Rebel, and quickly to perish by the Authority of the Prince that he refuses to honour?

At a Time when GOD manifests himself in such a great Work for his Church, there is no such Thing as being Neuters; there is a Necessity of being either for or against the King that then gloriously appears: As when a King is crown'd, and there are public Manifestations of Joy on that Occasion, there is no such Thing as standing by as
an

an indifferent Spectator ; all must appear as loyal Subjects, and express their Joy on that Occasion, or be accounted Enemies : So it always is when GOD, in any great Dispensation of his Providence, does remarkably set his King on his holy Hill of *Zion*, and Christ in an extraordinary Manner comes down from Heaven to the Earth, and appears in his visible Church in a great Work of Salvation for his People : So it was when Christ came down from Heaven in his Incarnation, and appeared on Earth in his human Presence ; there was no such Thing as being Neuters, neither on his Side nor against him : those that sat still and said nothing, and did not declare for him, and come and join with him, after he, by his Word and Works, had given sufficient Evidence who he was, were justly looked upon as his Enemies ; as CHRIST says, Math. 12. 30. *He that is not with me is against me ; and he that gathereth not with me, scattereth abroad.* So it is in a time when CHRIST is remarkably spiritually present, as well as when he is bodily present ; and when he comes to carry on the Work of Redemption in the Application of it, as well as in the Revelation and Purchase. If a King should come into one of his Provinces, that had been oppress'd by it's Foes, where some of his Subjects had fallen off to the Enemy, and join'd with them against their lawful Sovereign and his loyal Subjects ; I say, if the lawful Sovereign himself should come into the Province, and should ride forth there against his Enemies, and should call upon all that were on his Side to come and gather themselves to him ;
there

there would be no such Thing, in such a Case, as standing neuter : they that lay still and staid at a Distance would undoubtedly be looked upon and treated as Rebels. So in the Day of Battle, when two Armies join, there is no such Thing for any present as being of neither Party, all must be on one Side or the other ; and they that ben't found with the Conqueror in such a Case, must expect to have his Weapons turned against them, and to fall with the rest of his Enemies.

When God manifests himself with such glorious Power in a Work of this Nature, he appears especially determined to put Honour upon his Son, and to fulfill his Oath that he has sworn to him, that he would make every Knee to bow, and every Tongue to confess to him. God hath had it much on his Heart, from all Eternity, to glorify his dear and only begotten Son ; and there are some special Seasons that he appoints to that End, wherein he comes forth with omnipotent Power to fulfil his Promise and Oath to him : And these Times are Times of remarkable pouring out of his Spirit, to advance his Kingdom ; such a Day is a Day of his Power, wherein his People shall be made willing, and he shall rule in the midst of his Enemies ; these especially are the Times wherein God declares his firm Decree that his Son shall Reign on his holy Hill of Zion : and therefore those that at such a Time don't kiss the Son, as he then manifests himself, and appears in the Glory of his Majesty and Grace, expose themselves to *perish from the Way*, and to be *dash'd in Pieces with a Rod of Iron*.

As such a Time is a Time wherein God eminently *sets his King on his holy Hill of Zion*, so it is a Time wherein he remarkably fulfils that in *Isai. 28. 16.* *Therefore thus saith the Lord God, behold, I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation.* Which the two Apostles *Peter and Paul*, (*1 Pet. 2. 6, 7, 8.* and *Rom. 9. 33.*) join with that Prophecy, *Isai. 8. 14, 15.* *And he shall be for a Sanctuary; but for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, for a Gin and for a Snare to the Inhabitants of Jerusalem: and many among them shall stumble and fall, and be broken, and be snared, and taken.* As signifying that both are fulfilled together. Yea both are joined together by the Prophet *Isaiab* himself; as you may see in the Context of that formention'd, *Isai. 28. 16.* In Ver. 13. preceding it is said, *But the Word of the Lord was unto them Precept upon Precept, Precept upon Precept; Line upon Line, Line upon Line; here a little and there a little, that they might go, and fall backward, and be broken, and snared and taken.* And accordingly it always is so, that when Christ is in a peculiar and eminent Manner manifested and magnified, by a glorious Work of God in his Church, as a Foundation and a Sanctuary for some, he is remarkably a Stone of Stumbling and a Rock of Offence, a Gin and a Snare to others. They that continue long to stumble, and be offended and ensnared in their Minds, at such a great & glorious Work of Christ, in God's Account, stumble at Christ, and are offended in him; for the Work is
that

that by which he makes Christ manifest, and shows his Glory, and by which he makes *the Stone that the Builders refused, to become the Head of the Corner.* This shows how dangerous it is to continue always stumbling at such a Work, for ever doubting of it, and forbearing fully to acknowledge it, and give God the Glory of it : Such Persons are in Danger *to go, and fall backward, and be broken, and snared and taken,* and to have Christ *a Stone of Stumbling* to them, that shall be an Occasion of their Ruin ; while he is to others, *a Sanctuary, and a sure Foundation.*

The Prophet *Isaiab, Isai. 29. 14.* speaks of God's Proceeding to do a marvellous Work and a Wonder, which should stumble and confound the Wisdom of the wise and prudent ; which the Apostle in *Acts 13. 41.* applies to the glorious Work of Salvation wrought in those Days by the Redemption of Christ, and that glorious Outpouring of the Spirit to apply it that followed ; the Prophet in the Context of that Place in *Isai. 29.* speaking of the same Thing, and of the Prophets and Rulers and Seers, those wise and prudent whose Eyes God had closed, says to them, Verse 9. *Stay your selves and wonder.* In the Original it is, *be ye slow and wonder.* I leave it to others to consider whether it ben't natural to interpret it thus, “ wonder at this *marvellous* “ *Work* ; let it be a strange Thing, a great “ Mystery that you know not what to make of, “ and that you are very slow and backward to “ acknowledge, long delaying to come to a “ Determination concerning it.” And what

Persons are in Danger of, that wonder, and are thus slow to acknowledge God in such a Work, we learn by that of the Apostle in that foremention'd Acts 13.41. *Behold ye Despisers, and wonder and perish; for I work a Work in your Days, a Work which you shall in no wise believe, tho' a Man declare it unto you.*

The Church of Christ is called upon greatly to rejoice, when at any Time Christ remarkably appears, coming to his Church, to carry on the Work of Salvation, to enlarge his own Kingdom, and to deliver poor Souls out of the Pit wherein there is no Water, in Zech. 9. 9, 10, 11. *Rejoice greatly O Daughter of Zion, shout O Daughter of Jerusalem; behold thy King cometh unto thee; he is just and having Salvation,---His Dominion shall be from Sea to Sea,---as for thee also, by the Blood of thy Covenant; I have sent forth thy Prisoners out of the Pit wherein is no Water.* Christ was pleased to give a notable typical or symbolical Representation of such a great Event as is spoken of in that Prophecy, in his solemn Entry into the literal *Jerusalem*, which was a Type of the Church or *Daughter of Zion*, there spoken of; probably intending it as a Figure and Prelude of that great actual Fulfillment of this Prophecy, that was to be after his Ascension, by the pouring out of the Spirit in the Days of the Apostles, and that more full Accomplishment that should be in the latter Ages of the Christian Church. We have an Account, that when Christ made this his solemn Entry into *Jerusalem*, and the whole Multitude of the Disciples were
rejoicing

rejoicing and praising God, with loud Voices, for all the mighty Works that they had seen, the Pharisees from among the Multitude said to Christ, *Master, rebuke thy Disciples*; but we are told, Luke 19. 39, 40. *Christ answered and said unto them, I tell you, that if these should hold their Peace, the Stones would immediately cry out.* Signifying that if Christ's professing Disciples should be unaffected on such an Occasion, and should not appear openly to acknowledge and rejoice in the Glory of God therein appearing, it would manifest such fearful Hardness of Heart, so exceeding that of the Stones, that the very Stones would condemn them. Should not this make those consider, who have held their Peace so long, since Christ has come to our Zion having Salvation, and so wonderfully manifested his Glory in this mighty Work of his Spirit, and so many of his Disciples have been *rejoicing and praising God with loud Voices*?

It must be acknowledged that so great and wonderful a Work of God's Spirit, is a Work wherein God's Hand is remarkably *lifted up*, and wherein he displays his *Majesty*, and shows great *Favour* and Mercy to Sinners, in the glorious Opportunity he gives them; and by which he makes our Land to become much more a *Land of Uprightness*: therefore that Place, *Isai. 26. 10, 11.* shows the great Danger of not seeing God's Hand, and acknowledging his Glory and Majesty in such a Work: *Let Favour be shewed to the Wicked, yet will he not learn Righteousness; In the Land of Uprightness he will deal unjustly, and will*

will not behold the Majesty of the Lord. Lord, when thy Hand is lifted up, they will not see; but they shall see, and be ashamed for their Envy at the People; yea the Fire of thine Enemies shall devour them.

'Tis not unlikely that this Work of God's Spirit, that is so extraordinary and wonderful, is the dawning, or, at least, a Prelude of that glorious Work of God, so often foretold in Scripture, which in the Progress and Issue of it, shall renew the World of Mankind. If we consider how long since, the Things foretold, as what should precede this great Event, have been accomplished; and how long this Event has been expected by the Church of God, and thought to be nigh by the most eminent Men of God in the Church; and withal consider what the State of Things now is, and has for a considerable Time been, in the Church God, and World of Mankind, we can't reasonably think otherwise, than that the Beginning of this great Work of God must be near. And there are many Things that make it probable that this Work will begin in *America*. 'Tis signified that it shall begin in some very remote Part of the World, that the rest of the World have no Communication with but by Navigation, in *Isai. 60. 9. Surely the Isles shall wait for me, and the Ships of Tarshish first, to bring my Sons from far.* It is exceeding manifest that this Chapter is a Prophecy of the Prosperity of the Church, in its most glorious State on Earth, in the latter Days; and I can't think that any Thing else can be here intended but *America* by the Isles that are far off,
from

from whence the First-born Sons of that glorious Day shall be brought. Indeed, By *the Isles*, in Prophecies of Gospel-Times, is very often meant *Europe*: It is so in Prophecies of that great spreading of the Gospel that should be soon after Christ's Time, because it was far separated from that Part of the World where the Church of GOD had 'till then been, by the Sea. But this Prophecy can't have Respect to the Conversion of *Europe*, in the Time of that great Work of GOD, in the primitive Ages of the Christian Church; for it was not fulfilled then: The Isles and Ships of *Tarshish*, thus understood, did not wait for GOD first; that glorious Work did not begin in *Europe*, but in *Jerusalem*, and had for a considerable Time, been very wonderfully carried on in *Asia*, before it reach'd *Europe*. And as it is not that Work of GOD that is chiefly intended in this Chapter, but that more glorious Work that should be in the latter Ages of the Christian Church, therefore some other Part of the World is here intended by the Isles, that should be as *Europe* then was, far separated from that Part of the World where the Church had before been, by the Sea, and with which it can have no Communication but by the Ships of *Tarshish*. And what is chiefly intended is not the *British Isles*, nor any Isles near the other Continent; for they are spoken of as at a great Distance from that Part of the World where the Church had 'till then been. This Prophecy therefore seems plainly to point out *America*, as the first Fruits of that glorious Day.

GOD has made as it were two Worlds here below, The old and the new; (according to the Names they are now called by,) two great habitable Continents, far separated one from the other; The latter is but newly discover'd, it was formerly wholly unknown, from Age to Age, and is as it were now but newly created: It has been, 'till of late, wholly the Possession of *Satan*, the Church of GOD having never been in it, as it has been in the other Continent, from the beginning of the World. This new World is probably now discovered, that the new and most glorious State of GOD'S Church on Earth might commence there; That GOD might in it begin a new World in a spiritual Respect, when he creates the *new Heavens* and *new Earth*.

GOD has already put that Honour upon the other Continent, that CHRIST was born there literally, and there made the *Purchase of Redemption*: So, as Providence observes a Kind of equal Distribution of Things, 'tis not unlikely that the great spiritual Birth of CHRIST, and the most glorious *Application of Redemption* is to begin in this: As the elder Sister brought forth *Judah*, of whom came CHRIST, and so she was the Mother of CHRIST; But the younger Sister, after long Barenness, brought forth *Joseph* and *Benjamin*, the beloved Children. *Joseph*, that had the most glorious Apparel, the Coat of many Colours, who was separated from his Brethren, and was exalted to such Glory out of a dark Dungeon, and fed and saved the World, when ready to perish with Famine, and was as a fruitful Bough by a Well,

Well, whose Branches ran over the Wall, and was blessed with all Manner of Blessings and precious Things, of Heaven and Earth, through the good Will of him that dwelt in the Bush; and was, as by the Horns of a Unicorn, to push the People together, to the Ends of the Earth, *i. e.* conquer the World. See *Gen.* 49. 22, &c. and *Deut.* 33. 1-3, &c. And Benjamin, whose Mess was five Times so great as that of any of his Brethren, and to whom *Joseph*, that Type of Christ, gave Wealth and Rayment far beyond all the rest. *Gen.* 45. 22.

The other Continent hath slain Christ, and has from Age to Age shed the Blood of the Saints and Martyrs of Jesus, and has often been as it were deluged with the Churches Blood: GOD has therefore probably reserved the Honour of building the glorious Temple to the Daughter, that has not shed so much Blood, when those Times of the Peace and Prosperity and Glory of the Church shall commence, that were typified by the Reign of *Solomon*.

The Gentiles first received the true Religion from the Jews: GOD's Church of ancient Times, had been among them, and Christ was of them: but that there might be a Kind of Equality in the Dispensations of Providence, GOD has so ordered it, that when the Jews come to be admitted to the Benefits of the evangelical Dispensation, and to receive their highest Priviledges of all, they should receive the Gospel from the *Gentiles*: Tho' CHRIST was of them, yet they have been guilty of crucifying him; it is therefore the Will of GOD,

GOD, that that People should not have the Honour of communicating the Blessings of the Kingdom of GOD in its most glorious State, to the *Gentiles*, but on the contrary they shall receive the Gospel in the Beginning of that glorious Day, from the *Gentiles*. In some Analogy to this, I apprehend GOD's Dealings will be with the two Continents. *America* has received the true Religion of the old Continent ; the Church of ancient Times has been there, and CHRIST is from thence : but that there may be an Equality, and inasmuch as that Continent has crucified CHRIST, they shall not have the Honour of communicating Religion in its most glorious State to us, but we to them.

The old Continent has been the Source and Original of Mankind, in several Respects. The first Parents of Mankind dwelt there ; and there dwelt *Noah* and his Sons ; and there the second *Adam* was born, and was crucified and rose again : and 'tis probable that, in some Measure to balance these Things, the most glorious Renovation of the World shall originate from the new Continent, and the Church of GOD in that Respect be from hence. And so 'tis probable that that will come to pass in Spirituals, that has in Temporals, with Respect to *America* ; that whereas, 'till of late, the World was supplied with its Silver and Gold and earthly Treasures from the old Continent, now it's supplied chiefly from the new, so the Course of Things in spiritual Respects will be in like Manner turn'd.

And

And 'tis worthy to be noted that *America* was discovered about the Time of the Reformation, or but little before: Which Reformation was the first Thing that GOD did towards the glorious Renovation of the World, after it had sunk into the Depths of Darknes and Ruin, under the great Antichristian Apostacy. So that as soon as this new World is (as it were) created, and stands forth in View, GOD presently goes about doing some great Thing to make Way for the Introduction of the Churches Latter-Day Glory, that is to have its first Seat in, and is to take its Rise from that new World.

It is agreeable to GOD's Manner of Working, when he accomplishes any glorious Work in the World, to introduce a new and more excellent State of his Church, to begin his Work where his Church had not been till then, and where was no Foundation already laid, that the Power of GOD might be the more conspicuous; that the Work might appear to be entirely GOD's, and be more manifestly a Creation out of nothing; agreeable to Hof. 1. 10. *And it shall come to pass that in the Place where it was said unto them, ye are not my People, there it shall be said unto them, ye are the Sons of the living God.* When GOD is about to turn the Earth into a Paradiſe, he don't begin his Work where there is some good Growth already, but in a Wildernez, where nothing grows, and nothing is to be seen but dry Sand and barren Rocks; that the Light may shine out of Darknes, and the World be replenished from Emptiness, and the Earth watered by Springs from a drougthy Defart;

Desart ; agreeable to many Prophecies of Scripture, as Isai. 32. 15. *Until the Spirit be poured from on high, and the Wilderness become a fruitful Field.* And Chap. 18. 19. *I will open Rivers in high Places, and Fountains in the Midst of the Valleys ; I will make the Wilderness a Pool of Water, and the dry Land Springs of Water : I will plant in the Wilderness the Cedar, the Shittah Tree, and the Myrtle and Oyl Tree ; I will set in the Desart the Fir Tree, and the Pine, and the Box Tree together ;* and Ch. 43. 20. *I will give Waters in the Wilderness, and Rivers in the Desart, to give Drink to my People, my Chosen.* And many other parrallel Scriptures might be mentioned.

I observed before, that when GOD is about to do some great Work for his Church, his Manner is to begin at the lower End ; so when he is about to renew the whole habitual Earth, 'tis probable that he will begin in this utmost, meanest, youngest and weakest Part of it, where the Church of GOD has been planted last of all ; and so the First shall be last, and the Last first ; and that will be fulfilled in an eminent Manner in Isai. 24. 19. *From the uttermost Part of the Earth have we heard Songs, even Glory to the Righteous.*

There are several Things that seem to me to argue, that when the Sun of Righteousness, the Sun of the new Heavens and new Earth, comes to rise, and comes forth as the Bridegroom of his Church, rejoicing as a strong Man to run his Race, having his going forth from the End of Heaven, and his Circuit to the End of it, that nothing may be hid from

from the Light and Heat of it. * That the Sun shall rise in the West, contrary to the Course of this World, or the Course of Things in the old Heavens and Earth. The Course of God's Providence shall in that Day be so wonderfully alter'd in many Respects, that God will as it were change the Course of Nature, in answer to the Prayers of his Church; as God chang'd the Course of Nature, and caused the Sun to go from the West to the East, when *Hezekiah* was healed, & God promised to do such great Things for his Church, to deliver it out of the Hand of the King of *Affyria*, by that mighty Slaughter by the Angel; which is often used by the Prophet *Isaiab*, as a Type of the glorious Deliverance of the Church from her Enemies in the latter Days: The Resurrection of *Hezekiah*, the King & Captain of the Church, (as he is called *2 Kin. 20. 5.*) as it were from the Dead, is given as an Earnest of the Churches Resurrection & Salvation, *Isai. 38. 6.* and is a Type of the Resurrection of Christ. At the same Time there is a Resurrection of the Sun, or coming back and rising again from the West, whether it

* * 'Tis evident that the Holy Spirit in those Expressions in *Psal 19. 4, 5, & 6 Verses*, has Respect to something else besides the natural Sun; and that an Eye is had to the Sun of Righteousness, that by his Light converts the Soul, makes wise the Simple, inlightens the Eyes, & rejoices the Heart; and by his preached Gospel enlightens & warms the World of Mankind. By the Psalmist's own Application in *ver. 7.* and the Apostles Application of *ver. 4.* in *Rom. 10. 18.*

had gone down ; which is also a Type of the Sun of Righteousness. The Sun was bro't back ten Degrees ; which probably brought it to the Meridian. The Sun of Righteousness has long been going down from East to West ; and probably when the Time comes of the Churches Deliverance from her Enemies, so often typified by the *Affyrians*, the Light will rise in the West, 'till it shines through the World, like the Sun in its meridian Brightness.

The same seems also to be represented by the Course of the Waters of the Sanctuary, *Ezek.47.* which was from West to East ; which Waters undoubtedly represent the Holy Spirit, in the Progress of his saving Influences, in the latter Ages of the World : for 'tis manifest that the whole of those last Chapters of *Ezekiel*, are concerning the glorious State of the Church that shall then be.

And if we may suppose that this glorious Work of God shall begin in any Part of *America*, I think, if we consider the Circumstances of the Settlement of *New-England*, it must needs appear the most likely of all *American* Colonies, to be the Place whence this Work shall principally take it's Rise.

And if these Things are so, it gives us more abundant Reason to hope that what is now seen in *America*, and especially in *New-England*, may prove the Dawn of that glorious Day : And the very uncommon & wonderful Circumstances and Events of this Work, seem to me strongly to argue that God intends it as the Beginning or Forerunner of some Thing vastly great.

I have thus long insisted on this Point, because if these Things are so, it greatly manifests how much it behoves us to encourage and promote this Work, and how dangerous it will be to forbear so to do.

It is very dangerous for God's professing People to lie still, and not to come to the Help of the Lord, whenever he remarkably pours out his Spirit, to carry on the Work of Redemption in the Application of it; but above all, when he comes forth in that last and greatest Out-pouring of his Spirit, to introduce that happy Day of GOD's Power & Salvation, so often spoken of. That is especially the appointed Season of the Application of the Redemption of CHRIST: 'Tis the proper Time of the Kingdom of Heaven upon Earth, the appointed Time of CHRIST's Reign: The Reign of Satan as God of this World lasts 'till then: This is the proper Time of actual Redemption, or new Creation, as is evident by *Isai. 65. 17, 18. & 66. 12. & Rev. 21. 1.* All the Out-pourings of the Spirit of GOD that are before this, are as it were by Way of Anticipation.

There was indeed a glorious Season of the Application of Redemption, in the first Ages of the Christian Church, that began at *Jerusalem*, on the Day of *Pentecost*; but that was not the proper Time of Ingathering; it was only as it were the Feast of the first Fruits; the Ingathering is at the End of the Year, or in the last Ages of the Christian Church, as is represented, *Rev. 14. 14, 15, 16.* and will probably as much exceed what was in the first Ages of the Christian Church,

tho' that fill'd the *Roman* Empire, as that exceeded all that had been before, under the old Testament, confined only to the Land of *Judea*.

The great Danger of not appearing openly to acknowledge, rejoyce in, and promote that great Work of GOD, in bringing in that glorious Harvest, is represented in *Zech. 14. 16, 17, 18, 19.* *And it shall come to pass, that every one that is left, of all the Nations, which come against Jerusalem, shall even go up, from Year to Year, to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles. And it shall be, that whoso will not come up, of all the Families of the Earth, unto Jerusalem, to worship the King, the Lord of Hosts, even upon them shall be no Rain. And if the Family of Egypt go not up, and come not, that have no Rain, there shall be the Plague wherewith the Lord will smite the Heathen, that come not up to keep the Feast of Tabernacles. This shall be the Punishment of Egypt, and the Punishment of all Nations that come not up to keep the Feast of Tabernacles.* 'Tis evident by all the Context, that the glorious Day of the Church of God in the latter Ages of the World, is the Time spoken of: The *Feast of Tabernacles* here seems to signify that glorious spiritual Feast, which GOD shall then make for his Church, the same that is spoken of *Isai. 25. 6.* and the great spiritual Rejoycings of GOD'S People at that Time. There were three great Feasts in *Israel*, at which all the Males were appointed to go up to *Jerusalem*; the Feast of the *Passover*; and the Feast of the *first Fruits*, or the Feast of *Pentecost*; and the Feast of *Ingathering*, at the End of the Year,

Year, or the Feast of *Tabernacles*. In the first of these, viz. *The Feast of the Passover*, was represented the *Purchase* of Redemption by Jesus Christ, the Paschal Lamb, that was slain at the Time of that Feast. The other two that followed it, were to represent the two great Seasons of the *Application* of the purchased Redemption: In the former of them, viz. *the Feast of the first Fruits*, which was called the Feast of *Pentecost*, was represented that Time of the Out-pouring of the Spirit, that was in the first Ages of the Christian Church, for the bringing in the *first Fruits* of Christ's Redemption, which began at *Jerusalem*, on the Day of *Pentecost*: The other, which was the *Feast of Ingathering*, at the End of the Year, which the Children of Israel were appointed to keep on Occasion of their gathering in their Corn and their Wine, and all the Fruit of their Land, and was called the *Feast of Tabernacles*, represented the other more joyful and glorious Season of the Application of Christ's Redemption, which is to be in the latter Days; the great Day of Ingathering of the Elect, the proper and appointed Time of gathering in God's Fruits, when the Angel of the Covenant shall thrust in his Sickle, and gather the Harvest of the Earth; and the Clusters of the Vine of the Earth shall also be gathered. This was upon many Accounts the greatest Feast of the three: There were much greater Tokens of Rejoicing in this Feast, than any other: The People then dwelt in Booths of green Boughs, and were commanded to take Boughs of goodly Trees, Branches of Palm-Trees, and the Boughs of thick

Trees, and Willows of the Brook, and to rejoyce before the Lord their GOD : Which represents the flourishing, beautiful, pleasant State the Church shall be in, rejoycing in GOD's Grace & Love, triumphing over all her Enemies, at the Time typified by this Feast. The Tabernacle of GOD was first set up among the Children of *Israel*, at the Time of the *Feast of Tabernacles* ; but in that glorious Time of the Christian Church, GOD will above all other Times set up his Tahernacle amongst Men. Rev. 21. 3. *And I heard a great Voice out of Heaven, saying, The Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God.* The World is supposed to have been created about the Time of Year wherein the *Feast of Tabernacles* was appointed ; so in that glorious Time, God will create a new Heaven, and a new Earth. The Temple of *Solomon* was dedicated at the Time of the *Feast of Tabernacles*, when GOD descended in a Pillar of Cloud, and dwelt in the Temple ; so at this happy Time, the Temple of GOD shall be gloriously built up in the World, and GOD shall in a wonderful Manner come down from Heaven to dwell with his Church. Christ is supposed to have been born at the Feast of Tabernacles ; so at the Commencement of that glorious Day, Christ shall be born ; then above all other Times shall *the Woman cloathed with the Sun, with the Moon under her Feet, that is in Travail, and pained to be delivered, bring forth her Son, to Rule all Nations*, Rev. 12. at the Beginning. The *Feast of Tabernacles*, was the last
 Feast

Feast that Israel had in the whole Year, before the Face of the Earth was destroyed by the Winter ; presently after the Rejoycings of that Feast were past, a tempestuous Season began. Act. 27. 9. *Sailing was now dangerous, because the Feast was now already past.* So this great Feast of the Christian Church will be the last Feast she shall have on Earth : soon after it is past, this lower World will be destroyed. At the Feast of Tabernacles, *Israel* left their Houses to dwell in Booths or green Tents, which signifies the great Weanedness of GOD's People from the World, as Pilgrims and Strangers on the Earth, and their great Joy therein. *Israel* were prepared for the *Feast of Tabernacles*, by the *Feast of Trumpets*, and the Day of Atonement both on the same Month ; so Way shall be made for the Joy of the Church of GOD, in its glorious State on Earth, by the extraordinary preaching of the Gospel, and deep Repentance and Humiliation for past Sins, and the great and long continued Deadness and Carnality of the visible Church. Christ at the great *Feast of Tabernacles*, stood in *Jerusalem*, and cried, saying, *If any Man thirst, let him come unto me & drink : He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Waters :* Signifying the extraordinary Freedom and Riches of divine Grace towards Sinners, at that Day, and the extraordinary Measures of the Holy Spirit that shall be then given ; agreeable to *Rev.* 21. 6. & 22. 17.

It is threatned here in this 14th Chap. of *Zech.* that those who at that Time shall not come to keep this Feast ; i.e. that shall not acknowlege GOD's
glo-

glorious Works, and praise his Name, and rejoyce with his People, but should stand at a Distance, as unbelieving and disaffected; *upon them shall be no Rain*; and that this shall be the Plague where-with they shall all be smitten: that is, they shall have no Share in that Shower of divine Blessing that shall then descend on the Earth, that spiritual Rain spoken of, *Isai. 44. 3.* But God would give them over to Hardness of Heart and Blindness of Mind.

The Curse is yet in a more awful Manner denounced against such as shall appear as Opposers at that Time, *Ver. 12. And this shall be the Plague, wherewith the Lord shall smite all the People that have fought against Jerusalem, Their Flesh shall consume away while they stand upon their Feet, and their Eyes shall consume away in their Holes, and their Tongue shall consume away in their Mouth.* Here also in all probability it is a spiritual Judgment, or a Plague and Curse from GOD upon the Soul, rather than upon the Body, that is intended; that such Persons, who at that Time shall oppose GOD's People in his Work, shall in an extraordinary Manner be given over to a State of spiritual Death & Ruin, that they shall remarkably appear dead while alive, and shall be as walking rotten Corpses, while they go about amongst Men.

The great Danger of not joining with GOD's People at that glorious Day is also represented, *Isai. 60. 12. For the Nation and Kingdom that will not serve thee shall perish; yea, those Nations shall be utterly wasted.*

Most of the great temporal Deliverances that were wro't for *Israel* of old, as Divines and Expositors

sitors observe, were typical of the great spiritual Works of GOD for the Salvation of Men's Souls, and the Deliverance and Prosperity of his Church, in the Days of the Gospel; and especially did they represent that greatest of all Deliverances of GOD's Church, and Chief of GOD's Works of actual Salvation, that shall be in the latter Days; which as has been observed is above all others, the appointed Time, and proper Season of actual Redemption of Men's Souls. But it may be observed that if any appeared to oppose GOD's Work in those great temporal Deliverances; or if there were any of his professing People, that on such Occasions lay still, and stood at a Distance, and did not arise and acknowlege GOD in his Work, and appear to promote it; it was what in a remarkable Manner incensed GOD's Anger, and brought his Curse upon such Persons.

So when GOD wrought that great Work of bringing the Children of Israel out of *Egypt*, (which was a Type of GOD's delivering his Church out of the spiritual *Egypt*, at the Time of the Fall of *Antichrist*, as is evident by *Rev. 11. 8. and 15. 3.*) How highly did GOD resent it, when the *Amalekites* appeared as Opposers in that Affair? and how dreadfully did he curse them for it? *Exod. 17. 14, 15, 16. And the Lord said unto Moses, Write this for a Memorial in a Book, and rehearse it in the Ears of Joshua; for I will utterly put out the Remembrance of Amalek from under Heaven. And Moses built an Altar, and called the Name of it Jehovah-Nissi; For he said, because the Lord will have War with Amalek, from Generation to Generation.*

ration. And accordingly we find that God remembered it a long Time after, 1 *Sam.* 15. 3. And how highly did God resent it in the *Moabites* and *Ammonites*, that they did not lend an helping Hand, and encourage and promote the Affair? *Deut.* 23. 3, 4. *An Ammonite or Moabite shall not enter into the Congregation of the Lord; even to their tenth Generation, shall they not enter into the Congregation of the Lord forever; because they met you not with Bread and with Water, in the Way when ye came forth out of Egypt.* And how were the Children of *Reuben*, and the Children of *Gad*, and the half Tribe of *Manasseb* threatned, if they did not go and help their Brethren in their Wars against the *Canaanites*, *Deut.* 32. 20, 21, 22, 23. *And Moses said unto them, If ye will do this Thing, if ye will go armed before the Lord to War, and will go all of you armed over Jordan, before the Lord, until he hath driven out his Enemies from before him, and the Land be subdued before the Lord, then afterward ye shall return and be guiltless before the Lord, & before Israel, and this Land shall be your Possession before the Lord: But if ye will not do so, behold ye have sinned against the Lord, and be sure your Sin will find you out.*

That was a glorious Work of God that he wro't for *Israel*, when he deliver'd them from the *Canaanites*, by the Hand of *Deborah* & *Barak*: almost every Thing about it shewed a remarkable Hand of God. It was a Prophetess, one immediately inspir'd by God, that called the People to the Battle, and conducted them in the whole Affair: The People seem to have been miraculously animated
and

and encouraged in the Matter, when they willingly offered themselves, and gathered together to the Battle; they jeoparded their Lives in the high Places of the Field, without being pressed or hired; when one would have thought they should have but little Courage for such an Undertaking; for what could a Number of poor, weak, defenceless Slaves do, without *a Shield or Spear to be seen among forty Thousand of 'em*, to go against a great Prince, with his mighty Host; and nine Hundred Chariots of Iron. And the Success did wonderfully shew the Hand of GOD; which makes *Deborah* exultingly to say, *Judg. 5. 21. O my Soul, thou hast trodden down Strength!* CHRIST with his heavenly Host was engaged in that Battle; and therefore 'tis said, *Ver. 20. They fought from Heaven, the Stars in their Courses fought against Sisera.* The Work of GOD therefore in this Victory and Deliverance that CHRIST and his Host wrought for *Israel*, was a Type of that Victory and Deliverance which he will accomplish for his Church in that great Battle, that last Conflict that the Church shall have with her open Enemies, that shall introduce the Churches Latter-Day Glory; as appears by *Rev. 16. 16.* (speaking of that great Battle,) *And he gathered them together into a Place, called in the Hebrew Tongue, Armageddon, i.e. the Mountain of Megiddo;* alluding, as is supposed by Expositors, to the Place where the Battle was fought with the Host of *Sisera*, *Judg. 5. 19. The Kings came and fought, the Kings of Canaan, in Taanach, by the Waters of Megiddo.* Which can signify nothing else, than that this Battle, which
 Christ

Christ & his Church shall have with their Enemies, is the Antitype of the Battle that was fought there. But what a dreadful Curse from Christ, did some of GOD's professing People *Israel*, bring upon themselves, by lying still at that Time, and not putting to an helping Hand? *Judg. 5. 23. Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the Inhabitants thereof, because they come not to the Help of the Lord, to the Help of the Lord against the Mighty.* The Angel of the Lord was the Captain of the Host; he that had led *Israel*, and fought for them in that Battle, who is very often called *the Angel of the Lord*, in Scripture; the same that appeared to *Joshua* with a Sword drawn in his Hand, and told him that *he was come as the Captain of the Host of the Lord*; and the same glorious Captain that we have an Account of, as leading forth his Hosts to that Battle, of which this was the Type, *Rev. 19. 11, &c.* It seems the Inhabitants of *Meroz* were unbelieving concerning this great Work, nor would they hearken to *Deborah's* Pretences, nor did it enter into them that such a poor defenceless Company, should ever prevail against those that were so Mighty; they did not acknowledge the Hand of GOD, and therefore stood at a Distance, and did nothing to promote the Work: but what a bitter Curse from GOD, did they bring upon themselves by it!

'Tis very probable that one great Reason why the Inhabitants of *Meroz* were so unbelieving concerning this Work, was that they argued *a Priori*; they did not like the Beginning of it, it being a Woman that first led the Way, and had the chief Conduct

Conduct in the Affair; nor could they believe that such despicable Instruments, as a Company of unarmed Slaves, were ever like to effect so great a Thing; and Pride and Unbelief wro't together, in not being willing to follow *Deborah* to the Battle.

It was another glorious Work of GOD that he wro't for *Israel*, in the Victory that was obtained by *Gideon* over the *Midianites* and *Amalekites*, and the Children of the East, when they came up against *Israel* like Grasshoppers, a Multitude that could not be numbered. This also was a remarkable Type of the Victory of CHRIST and his Church over his Enemies, by the pouring out of the SPIRIT with the preached Gospel, as is evident by the Manner of it, which *Gideon* was immediately directed to of GOD; which was not by human Sword or Bow, but only by blowing of Trumpets, and by Lights in earthen Vessels. We read that on this Occasion, *Gideon* called the People together to help in this great Affair; and that accordingly, great Numbers resorted to him, and came to the Help of the LORD, *Judg.* 7. 23, 24. But there were some also at that Time, that were unbelieving, and would not acknowledge the Hand of GOD in that Work, tho' it was so great and wonderful, nor would they join to promote it; and they were the Inhabitants of *Succoth* and *Penuel*: *Gideon* desired their Help, when he was pursuing after *Zebah* and *Zalmunna*; but they despised his Pretences, and his Confidence of the LORD's being on his Side, to deliver those two great Princes into the Hands of such a despicable Company, as he and his three Hundren Men, and would not own

the Work of GOD, nor afford *Gideon* any Assistance: GOD proceeded in this Work in a Way that was exceeding cross to their Pride. And they also refused to own the Work, because they argued *a Priori*; they could not believe that GOD would do such great Things by such a despicable Instrument; one of such a poor, mean Family in *Manasseh*, and he the least in his Father's House; and the Company that was with him appeared very wretched, being but three Hundred Men, and they weak & faint: But we see how they suffered for their Folly, in not acknowledging, and appearing to promote this Work of GOD. *Gideon* when he returned from the Victory, took them, and taught them with the Briers and Thorns of the Wilderness, and beat down the Tower of *Penuel*, (he brought down their Pride, and their false Confidence,) and slew the Men of the City, *Judg. Chap. 8.* This, in all probability *Gideon* did, as moved & directed by the Angel of the LORD, that is CHRIST, that first called him, and sent him forth in this Battle, and instructed & directed him, in the whole Affair.

The Return of the Ark of GOD to dwell in *Zion*, in the midst of the Land of *Israel*, after it had been long absent, first in the Land of the *Philistines*, and then in *Kirjath-jearim*, in the utmost Borders of the Land, did lively represent the Return of GOD to a professing People, in the spiritual Tokens of his Presence, after long Absence from them; as well as the Ark's ascending up into a Mountain, typified CHRIST's Ascension into Heaven. 'Tis evident by the *Psalms* that were penn'd on that Occasion, especially the 68th *Psalms*, that the

the exceeding Rejoycings of Israel on that Occasion, represented the Joy of the Church of CHRIST, on his returning to it, after it has been in a low and dark State, to revive his Work, bringing his People back, as it were from Bashan, and from the Depth of the Sea, scattering their spiritual Enemies, and causing that *tho' they had lien among the Pots, yet they should be as the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold*; and giving the blessed Tokens of his Presence in his House, that his People may see the Goings of God their King in his Sanctuary; and that the Gifts which David, with such royal Bounty, distributed amongst the People on that Occasion (2 Sam. 6. 18, 19. & 1 Chron. 16. 2, 3.) represent spiritual Blessings, that CHRIST liberally sends down on his Church, by the Out-pourings of his Spirit. See *Psal.* 68. 1, 3, 13, 18, 19, 20, 21, 22, 23, 24. And we have an Account how that all the People, from *Shihor of Egypt*, even unto the entring in of *Hemath*, gathered together, and appeared to join and assist in that great Affair; and that all Israel brought up the Ark of the Covenant of the Lord, with Shouting, and with sound of the Cornet, and with Trumpets, and with Cymbals, making a Noise with Psalteries and Harps, 1 Chron. 13. 2, 5. & 15. 28. And not only the Men, but the Women of Israel, the Daughters of Zion appeared as publicly joining in the Praises & Rejoycings that were on that Occasion, 2 Sam. 6. 19. But we read of one of David's Wives, even *Michal*, Saul's Daughter, whose Heart was not engaged in the Affair, and did not appear with others to rejoyce and Praise

GOD on this Occasion, but kept away, and stood at a Distance, as disaffected, and disliking the Magements ; she despised and ridiculed the Transports, and extraordinary Manifestations of Joy that then were ; and the Curse that she brought upon herself by it, was that, of being barren to the Day of her Death.-----Let this be a Warning to us : Let us take Heed, in this Day of the bringing up of the Ark of GOD, that while we are in Visibility and Profession the Spouse of the spiritual *David*, we don't shew our selves to be indeed the Children of false-hearted and rebellious *Saul*, by our standing aloof, and not joining in the Joy and Praises of the Day, and disliking and despising the Joys & Affections of GOD's People, because they are to so high a Degree, and so bring the Curse of perpetual Barrenness upon our Souls.-

Let us take Heed that we ben't like the Son of the Bond-Woman, that was born after the Flesh, that persecuted him that was born after the Spirit, and mocked at the Feasting and Rejoicings that were made for *Isaac* when he was weaned ; lest we should be cast out of the Family of *Abraham*, as he was. *Gen.* 21. 8,9. That Affair contain'd spiritual Mysteries, and was typical of Things that come to pass in these Days of the Gospel ; as is evident by the Apostles Testimony, *Gal.* 4. 22. to the End. And particularly it seems to have been typical of two Things. 1. The Weaning of the Church from it's Milk of carnal Ordinances, Ceremonies, Shadows, and beggarly Elements, upon the Coming of CHRIST, and pouring out of the Spirit in the Days of the Apostles. The
Church

Church of CHRIST, in the Times of the Old-Testament, was in it's Minority, and was a Babe ; and the Apostle tells us that Babes must be fed with Milk, and not with strong Meat ; but when GOD weaned his Church from these carnal Ordinances, on the ceasing of the legal Dispensation, a glorious Gospel Feast was provided for Souls, and GOD fed his People with spiritual Dainties, and fill'd them with the Spirit, and gave 'em Joy in the Holy Ghost. *Ishmael*, in mocking at the Time of *Isaac's* Feast, by the Apostles Testimony, represented the carnal *Jews*, the Children of the literal *Jerusalem*, who when they beheld the Rejoicings of Christians, in their spiritual and evangelical Priviledges, were filled with Envy, deriding, contradicting and blaspheming. *Act.* 2. 13. and *Chap.* 13. 45. and 18. 6. And therefore were cast out of the Family of *Abraham*, and out of the Land of *Canaan*; to wander through the Earth.

2. This Weaning of *Isaac's* seems also to represent the Conversion of Sinners, which is several Times represented in Scripture by the weaning of a Child ; as in *Psal.* 131. and *Isai.* 28. 9. Because in Conversion, the Soul is weaned from the Enjoyments of the World, which are as it were the Breast of our Mother Earth ; and is also wean'd from the Covenant of our first Parents, which we as naturally hang upon, as a Child on it's Mother's Breasts : And the great Feast that *Abraham* made on that Occasion, represents the spiritual Feast, the heavenly Priviledges, and holy Joys and Comforts, which GOD gives Souls at their Conversion. Now is a Time when GOD

is in a remarkable Manner bestowing the Blessings of such a Feast. Let every one take Heed that he don't now shew himself to be the Son of the Bond-Woman, and born after the Flesh, by standing and deriding, with mocking *Ishmael*; lest they be cast out as he was, and it be said concerning them, these Sons of the Bond-Woman, shall not be Heirs with the Sons of the Free-Woman. Don't let us stumble at the Things that have been, because they are so great and extraordinary; for if we have run with the Foot-Men, and they have wearied us, how shall we contend with Horses? There is doubtless a Time coming when God will accomplish Things vastly greater and more extraordinary than these.

And that we may be warned not to continue doubting and unbelieving, concerning this Work, because of the extraordinary Degree of it, and the Suddenness and Swiftmess of the Accomplishment of the great Things that pertain to it. Let us consider the Example of the unbelieving Lord in *Samaria*; who could not believe so extraordinary a Work of God to be accomplished so suddenly as was declared to him: The Prophet *Elisba* foretold that the great Famine in *Samaria* should very suddenly, even in one Day, be turned into an extraordinary Plenty; but the Work was too great, and too sudden for him to believe; says he, *If the Lord should make Windows in Heaven, might this Thing be?* And the Curse that he brought upon himself by it, was that he saw it with his Eyes, - and did not eat thereof, but miserably perished, and was trodden down as the Mire of the Streets.

Streets. when others were feasting and rejoicing.
2 *Kings*, Chap. 7.

When GOD redeemed his People from their *Babylonish* Captivity, and they rebuilt *Jerusalem*, it was, as is universally own'd, a remarkable Type of the spiritual Redemption of GOD's Church; and particularly, was an eminent Type of the great Deliverance of the Christian Church from spiritual *Babylon*, & their re-building the spiritual *Jerusalem*, in the latter Days; and therefore they are often spoken of under one by the Prophets: and this probably was the main Reason that it was so ordered in Providence, and particularly noted in Scripture, that the Children of *Israel*, on that Occasion, kept the greatest *Feast of Tabernacles*, that ever had been kept in *Israel*, since the Days of *Joshua*, when the People were first settled in *Canaan*; (*Neb.* 8. 16, 17.) because at that Time happen'd that Restoration of *Israel*, that had the greatest Resemblance of that great Restoration of the Church of GOD, of which the *Feast of Tabernacles* was the Type, of any that had been since *Joshua* first bro't the People out of the Wilderness, and settled them in the good Land. But we read of some that opposed the *Jews* in that Affair, and weaken'd their Hands, and ridiculed GOD's People, and the Instruments that were improved in that Work, and despised their Hope, and made as tho' their Confidence was little more than a Shadow, and would utterly fail 'em: *What do these feeble Jews?* (say they,) *Will they fortify themselves? Will they sacrifice? Will they make an End in a Day? Will they revive the Stones out of the Heaps of the Rubbish*

Rubbish which are burn't ? Even that which they build, if a Fox go up, he shall even break down their Stone Wall. Let not us be in any Measure like them, lest it be said to us, as *Nehemiah* said to them, *Neh. 2. 20. We his Servants will arise and build ; but you have no Portion, nor Right, nor Memorial in Jerusalem.* And least we bring *Nehemiah's* Imprecation upon us, *Chap. 4. 5. Cover not their Iniquity, and let not their Sin be blotted out from before thee ; for they have provoked thee to Anger, before the Builders.*

As Persons will greatly expose themselves to the Curse of GOD, by opposing, or standing at a Distance, and keeping Silence at such a Time as this ; so for Persons to arise, and readily to acknowledge GOD, and honour him in such a Work, and cheerfully and vigorously to exert themselves to promote it, will be to put themselves much in the Way of the divine Blessing. What a Mark of Honour does GOD put upon those in *Israel*, that willingly offered themselves, and came to the Help of the Lord against the Mighty, when the Angel of the Lord led forth his Armies, and they fought from Heaven against *Sisera* ? *Judg. 5. 2, 9, 14, 15, 17, 18.* And what a great Blessing is pronounc'd on *Jael*, the Wife of *Heber*, the *Kenite*, for her appearing on the Lord's Side, and for what she did to promote this Work ? *Ver. 24.* Which was no less than the Curse pronounced in the preceding Verse, against *Meroz*, for lying still : *Blessed above Women, shall Jael, the Wife of Heber, the Kenite be, blessed shall she be above Women, in the Tent.* And what a Blessing is pronounced on those

those which shall have any Hand in the Destruction of *Babylon*, which was the Head City of the Kingdom of *Satan*, and of the Enemies of the Church of GOD? P^{sa}. 137. 9, *Happy shall he be, that taketh, and dasheth thy little ones against the Stones.* What a particular and honourable Notice is taken, in the Records of GOD's Word, of those that arose, and appear'd as *David's* Helpers, to introduce him into the Kingdom of *Israel*, in the 12 Chap. of 1 *Chron.* The Host of those that thus came to the Help of the Lord, in that Work of his, and glorious Revolution in *Israel*, by which the Kingdom of that great Type of the *Messiah* was set up in *Israel*, is compared to the Host of God, Ver. 22. *At that Time, Day by Day, there came to David, to help him, until it was a great Host, like the Host of God.* And doubtless it was intended to be a Type of that Host of God, that shall appear with the spiritual *David*, as his Helpers, when he shall come to set up his Kingdom in the World; the same Host that we read of, *Rev.* 19. 14. The Spirit of GOD then pronounced a special Blessing on *David's* Helpers, as those that were Co-workers with GOD, Ver. 18. *Then the Spirit came upon Amasai, who was chief of the Captains, and he said, Thine are we David, and on thy Side, thou Son of Jesse; Peace, Peace be unto thee, and Peace be to thine Helpers, for thy God helpeth thee.* So we may conclude that God will much more give his Blessing to such as come to the Help of the Lord, when he sets his own dear Son as King on his holy Hill of *Zion*; and they shall be received by CHRIST, and he will

will put peculiar Honour upon them, as *David* did on those his Helpers; as we have an Account, in the following Words, Ver. 18. *Then David received them, and made them Captains of the Band.* 'Tis particularly noted of those that came to *David* to *Hebron*, ready armed to the War, to turn the Kingdom of *Saul* to him, according to the Word of the Lord, that *they were Men that had understanding of the Times, to know what Israel ought to do.* Ver. 23. & 32. Herein they differed from the *Pharisees* and other *Jews*, that did not come to the Help of the Lord, at the Time that the great Son of *David* appeared to set up his Kingdom in the World, whom **CHRIST** condemns, that they had not *Understanding of those Times,* Luke 12. 56. *Ye Hypocrites, ye can discern the Face of the Sky, and of the Earth; but how is it, that ye do not discern these Times?* So it always will be, when **CHRIST** remarkably appears on Earth, on a Design of setting up his Kingdom here, there will be many that will not understand the Times, nor what *Israel* ought to do, and so will not come to turn about the Kingdom to *David*.

The favourable Notice that **GOD** will take of such as appear to promote the Work of **GOD**, at such a Time as this, may also be argued from such a very particular Notice being taken in the sacred Records, of those that helped in rebuilding the Wall of *Jerusalem*, upon the Return from the *Babylonish* Captivity. *Nehem.* Chap. 3.

At such a Time as this, when **GOD** is setting his King on his holy Hill of *Zion*, or establishing his Dominion, or shewing forth his regal Glory
from

from thence, he expects that his visible People, without Exception, should openly appear to acknowledge him in such a Work, and bow before him, & join with him. But especially does he expect this of civil Rulers: GOD's Eye is especially upon them, to see how they behave themselves on such an Occasion. If a new King comes to the Throne, when he comes from Abroad, and enters into his Kingdom, and makes his solemn Entry into the royal City, it is expected that all Sorts should acknowledge him; but above all others is it expected that the great Men, and public Officers of the Nation should then make their Appearance, and attend on their Sovereign, with suitable Congratulations, and Manifestations of Respect and Loyalty: If such as these stand at a Distance, at such a Time, it will be much more taken Notice of, and will awaken the Princes Jealousy and Displeasure much more, than such a Behaviour in the common People. And thus it is, when that eternal Son of GOD, and Heir of the World, by whom Kings reign, and Princes decree Justice, whom his Father has appointed to be King of Kings, comes as it were from far, and in the spiritual Tokens of his Presence, enters into the royal City *Zion*; GOD has his Eye at such a Time, especially upon those Princes, Nobles and Judges of the Earth, spoken of Prov. 8. 16. to see how they behave themselves, whether they bow to him, that he has made the Head of all Principality & Power. This is evident by the 2d. Psal. Ver. 6, 7, 10, 11, 12. *Yet have I set my King, upon my holy Hill of Zion. I will declare the Decree*

cree ; the Lord hath said unto me, thou art my Son, this Day have I begotton thee.---Be wise now therefore, O ye Kings, be instructed ye Judges of the Earth ; serve the Lord with Fear, and rejoyce with Trembling ; kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little. There seems to be in the Words, an Allusion to a new King's coming to the Throne, and making his solemn Entry into the royal City ; (as *Zion* was the royal City in *Israel*,) when it is expected that all, especially Men in publick Office and Authority, should manifest their Loyalty, by some open and visible Token of Respect, *by the Way*, as he passes along ; and those that refuse or neglect it are in Danger of being immediately struck down, and perishing *from the Way*, by which the King goes in solemn Procession.

The Day wherein God does in an eminent Manner send forth the Rod of CHRIST'S Strength out of *Zion*, that he may rule in the midst of his Enemies, the Day of his Power wherein his People shall be made willing, is also, eminently a Day of his Wrath, especially to such Rulers as oppose him, or won't bow to him ; a Day wherein he *shall strike through Kings, and fill the Places with the dead Bodies, and wound the Heads over many Countries.* Psal. 110. And thus it is, that when the Son of God *girds his Sword upon his Thigh, with his Glory and his Majesty, and in his Majesty rides prosperously, because of Truth, Meekness and Righteousness, his right Hand teaches him terrible Things.* It was the Princes of *Succoth* especially, that suffered Punishment, when the Inhabitants of that City refused

to come to the Help of the Lord, when *Gideon* was pursuing after *Zebah* and *Zalmunna*; we read that *Gideon* took the *Elders* of the City, and *Thorns* of the Wilderness, and *Briers*, and with them he taught the Men of *Succoth*. 'Tis especially taken Notice of that the Rulers, and chief Men of *Israel*, were called upon to assist in the Affair of bringing up the Ark of GOD; they were chiefly consulted, and were principal in the Management of the Affair. 1 *Chro.* 13. 1. And David consulted with the Captains of Thousands and Hundreds, and with every Leader. And Chap. 15. 25. So David and the Elders of *Israel*, and the Captains over Thousands, went to bring up the Ark of the Covenant of the Lord, out of the House of *Obed-Edom*, with Joy. So 2 *Sam.* 6. 1. And so it was when the Ark was brought into the Temple, 1 *King.* 8. 1, 3. & 2 *Chro.* 5. 2, 4.

And as Rulers, by neglecting their Duty at such a Time, will especially expose themselves to GOD's great Displeasure, so by fully acknowledging GOD in such a Work, and by chearfully and vigorously exerting themselves to promote it, they will especially be in the Way of receiving peculiar Honours and Rewards at GOD's Hands. 'Tis noted of the Princes of *Israel*, that they especially appeared to honour GOD with their princely Offering, on Occasion of the setting up the Tabernacle of GOD, in the Congregation of *Israel*: (which I have observed already was done at the Time of the Feast of Tabernacles, and was a Type of the Tabernacle of GOD's being with Men, and his dwelling with Men in the latter Days,) And with

what abundant particularity, is it noted of each Prince, how much he offered to GOD on that Occasion, for their everlasting Honour, in the 7th Chap. of *Numb*? And so with how much Favour and Honour does the Spirit of GOD take Notice of those Princes in *Israel*, that came to the Help of the Lord, in the War against *Sisera*? *Judg. 5. 9. My Heart is towards the Governours of Israel, that offered themselves willingly among the People.* And *Ver. 14. Out of Machir came down Governours. Ver. 15. And the Princes of Issachar were with Deborah.* And in the Account that we have of the re-building the Wall of *Jerusalem*, in the 3d Chap. of *Nehem.* It is particularly noted, what an Hand one and another of the Rulers had in this Affair; we have an Account that such a Part of the Wall was repaired by the Ruler of the half Part of *Jerusalem*, and such a Part by the Ruler of the other Half Part of *Jerusalem*, and such a Part by the Ruler of Part of *Beth-haccerem*, and such a Part by the Ruler of Part of *Mizpah*, and such a Part by the Ruler of the Half Part of *Beth-zur*; and such a Part by the Ruler of *Mizpah*, *Ver. 9, 12, 14, 15, 16, 19.* And there it is particularly noted of the Rulers of one of the Cities, that they put not their Necks to the Work of the Lord, tho' the common People did; and they are stigmatized for it, in the sacred Records, to their everlasting Reproach, *Ver. 5. And next unto them, the Tekoites repaired; but their Nobles put not their Necks to the Work of the Lord.* So the Spirit of GOD, with special Honour, takes Notice of Princes and Rulers of several Tribes, that assisted in bringing up the Ark, *Psal. 68. 27.* And

And I humbly desire that it may be considered, Whether we han't Reason to fear that GOD is provoked with this Land, that no more Notice has been taken of this glorious Work of the Lord, that has been lately carried on, by the civil Authority ; that there has no more been done by them, as a public Acknowledgment of GOD in this Work, and no more Improvement of their Authority to promote it, either by appointing a Day of public Thanksgiving to GOD, for so unspeakable a Mercy, or a Day of Fasting and Prayer, to humble ourselves before GOD, for our past Deadness and Unprofitableness under the Means of Grace, and to seek the Continuance and Increase of the Tokens of his Presence ; or so much as to enter upon any public Consultation, what should be done to advance the present Revival of Religion, and great Reformation that is begun in the Land. Is there not Danger that such a Behaviour, at such a Time, will be interpreted by GOD, as a Denial of Christ ? If but a new Governour comes into a Province, how much is there done, especially by those that are in Authority, to put Honour upon him, to arise, and appear publicly, and go forth to meet him, to address and congratulate him, and with great Expence to attend upon him, and aid him ? If the Authority of the Province, on such an Occasion, should all set still, and say & do nothing, and take no Notice of the Arrival of their new Governour, would there not be Danger of its being interpreted by him, and his Prince that sent him, as a Denial of his Authority, or a refusing to receive him, and honour him as their Governour ?

And shall the Head of the Angels, and Lord of the Universe, come down from Heaven, in so wonderful a Manner, into the Land; and shall all stand at a Distance, and be silent and unactive on such an Occasion? I would humbly recommend it to our Rulers, to consider whether GOD don't now say to them, *Be wise now ye Rulers, be instructed ye Judges of New-England; Kiss the Son, lest he be angry, and ye perish from the Way.*

'Tis prophesied *Zech. 12. 8.* That in the glorious Day of the Christian Church, the House of David, or the Rulers in GOD's Israel, shall be as GOD, as the Angel of the LORD, before his People. But how can such Rulers expect to have any Share in this glorious Promise, that don't so much as openly acknowledge GOD in the Work of that Spirit, by which the Glory of that Day is to be accomplished? The Days are coming, so often-spoken of, when the Saints shall reign on Earth, and all Dominion and Authority shall be given into their Hands: But if our Rulers would partake of this Honour, they ought at such a Day as this, to bring their Glory and Honour into the spiritual Jerusalem, agreeable to *Rev. 21. 24.*

But above all others, is GOD's Eye upon Ministers of the Gospel, as expecting of them, that they should arise, and acknowledge, and honour him in such a Work as this, and do their utmost to encourage and promote it: For to promote such a Work, is the very Business which they are called and devoted to; 'tis the Office to which they are appointed, as Co-workers with Christ, and as his Ambassadors and Instruments, to awa-
ken

ken and convert Sinners, and establish, build up and comfort Saints ; 'tis the Business they have been solemnly charged with, before GOD, Angels and Men, and that they have given up themselves to, by the most sacred Vows. These especially, are the Officers of CHRIST'S Kingdom, that above all other Men upon Earth, do represent his Person, into whose Hands CHRIST has committed the sacred Oracles, and holy Ordinances, and all his appointed Means of Grace, to be administered by them ; they are the Stewards of his Household, into whose Hands he has committed its Provision ; the immortal Souls of Men are committed to them, as a Flock of Sheep are committed to the Care of a Shepherd, or as a Master commits a Treasure to the Care of a Servant, of which he must give an Account : 'Tis expected of them, above all others, that they should have Understanding of the Times, and know what *Israel* ought to do ; for 'tis their Business to acquaint themselves with Things pertaining to the Kingdom of GOD, and to teach, and enlighten others in Things of this Nature. We that are employed in the sacred Work of the Gospel-Ministry, are the Watchmen over the City, to whom GOD has committed the Keys of the Gates of *Zion* ; and if when the rightful King of *Zion* comes, to deliver his People from the Enemy that opposes them, we refuse to open the Gates to him, how greatly shall we expose ourselves to his Wrath ? We are appointed to be the Captains of the Host in this War : And if a General will highly resent it in a private Soldier,

if he refuses to follow him when his Banner is display'd, and his Trumpet blown; how much more will he resent it in the Officers of his Army? The Work of the Gospel-Ministry, consisting in the Administration of GOD's Word and Ordinances, is the principal Means that GOD has appointed, for carrying on his Work on the Souls of Men; and 'tis his revealed Will, that when ever that glorious Revival of Religion, and Reformation of the World, so often spoken of in his Word, is accomplished, it should be principally by the Labours of his Ministers; and therefore how heinous will it be in the Sight of GOD, if when a Work of that Nature is begun, we appear unbelieving, slow, backward and disaffected? There was no sort of Persons among the *Jews* that was in any Measure treated with such Manifestations of GOD's great Displeasure, and severe Indignation, for not acknowledging CHRIST, and the Work of his Spirit, in the Days of Christ and his Apostles, as the Ministers of Religion: See how CHRIST deals with them for it, in the 23d Chapter of *Matthew*; with what Gentleness did CHRIST treat Publicans and Harlots, in Comparison of them?

When the Tabernacle was erected in the Camp of *Israel*, and GOD came down from Heaven to dwell in it, the Priests were above all others concerned, and busily employed in the solemn Transactions of that Occasion, *Levit.* Chap. 8. and 9. And so it was at the Time of the Dedication of the Temple of *Solomon*, *1 King.* Chap. 8. and *2 Chron.* Chap. 5. and 6. and 7. which was at
the

the Time of the Feast of Tabernacles, at the same Time that the Tabernacle was erected in the Wilderness: And the *Levites* were primarily, and most immediately concerned in bringing up the Ark into Mount *Zion*; the Business properly belonged to them, and the Ark was carried upon their Shoulders. *1 Chron. 15. 2. Then David said, None ought to carry the Ark of GOD but the Levites; for them hath the LORD chosen to carry the Ark of GOD, and to minister unto him for ever. And v. 11, 12. And David called for Zadok and Abiathar the Priests, and for the Levites, for Uriel, Afaiah, and Joel, Shemaiah, and Eliel, and Aminadab, and said unto them, Ye are the chief of the Fathers of the Levites; sanctify yourselves, both ye, and your Brethren, that you may bring up the Ark of the Lord God of Israel, unto the Place that I have prepared for it.* So we have an Account that the Priests led the Way, in rebuilding the Wall of *Jerusalem*, after the *Babylonish* Captivity, *Neh. 3.* at the beginning.

If Ministers preach never so good Doctrine, and are never so painful and laborious in their Work, yet, if at such a Day as this, they shew to their People, that they are not well affected to this Work, but are very doubtful and suspicious of it, they will be very likely to do their People a great deal more Hurt than Good: For the very Fame of such a great and extraordinary Work of GOD, if their People were suffered to believe it to be his Work, and the Example of other Towns, together with what Preaching they might hear occasionally, would be likely to have a much greater

ter Influence upon the Minds of their People, to awaken them and animate them in Religion, than all their Labours with them: And besides their Ministers Opinion won't only beget in them a Suspicion of the Work they hear of abroad, whereby the mighty Hand of GOD that appears in it, loses its Influence upon their Minds, but it will also tend to create a Suspicion of every Thing of the like Nature, that shall appear among themselves, as being something of the same Distemper that is become so Epidemical in the Land; and that is, in Effect, to create a Suspicion of all vital Religion, and to put the People upon talking against it, and discouraging it, where-ever it appears, and knocking it in the Head, as fast as it rises. And we that are Ministers, by looking on this Work, from Year to Year, with a displeas'd Countenance, shall effectually keep the Sheep from their Pasture, instead of doing the Part of Shepherds to them, by feeding them; and our People had a great deal better be without any settled Minister at all, at such a Day as this.

We that are in this sacred Office, had Need to take Heed what we do, and how we behave our selves at this Time: A less Thing in a Minister will hinder the Work of GOD, than in others. If we are very silent, or say but little about the Work, in our publick Prayers and Preaching, or seem carefully to avoid speaking of it in our Conversation, it will, and justly may be interpreted by our People, that we who are their Guides, to whom they are to have their Eye for spiritual Instruction, are suspicious of it; and this will
tend

tend to raise the same Suspicions in them ; and so the fore-mentioned Consequences will follow. And if we really hinder, and stand in the Way of the Work of GOD, whose Business above all others it is to promote it, how can we expect to partake of the glorious Benefits of it? And by keeping others from the Benefit of it, we shall keep them out of Heaven ; therefore those awful Words of CHRIST to the Jewish Fathers, should be considered by us, *Matth. 23. 13. Wo unto you, for you shut up the Kingdom of Heaven ; --- for ye neither go in your selves, neither suffer ye them that are entring, to go in.* If we keep the Sheep from their Pasture, how shall we answer it to the great Shepherd, that has bought the Flock with his precious Blood, and has committed the Care of them to us? I would humbly desire of every Minister that has thus long remain'd disaffected to this Work, and has had contemptible Thoughts of it, to consider whether he has not hitherto been like *Michal*, without any Child; or at least in a great Measure barren and unsuccessful in his Work: I pray GOD it may not be a perpetual Barrenness as her's was: A :

The Times of CHRIST's remarkably appearing, in Behalf of his Church, and to revive Religion, and advance his Kingdom in the World, are often spoken in the Prophecies of Scripture, as Times wherein he will remarkably execute Judgments on such Ministers or Shepherds, as don't feed the Flock, but hinder their being fed, and so deliver his Flock from them, as *Jer. 23.* throughout, and *Ezek. 34.* throughout, and *Zech.*

Zech. 10. 3. and *Isai.* 56. 7, 8, 9, &c. I observed before that CHRIST's solemn, magnificent Entry into *Jerusalem*, seems to be designed, as a Representation of his glorious coming into his Church, the spiritual *Jerusalem*; and therefore 'tis worthy to be noted, to our present Purpose, that CHRIST at that Time, cast out all them that sold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves; signifying that when he should come to set up his Kingdom on Earth, he would cast out those out of his House, who, instead of being faithful Ministers, officiated there only for worldly Gain: Not that I determine that all Ministers that are suspicious of this Work, do so; but I mention these Things to shew that it is to be expected, that a Time of a glorious Out-pouring of the Spirit of GOD to revive Religion, will be a Time of remarkable Judgments on those Ministers that don't serve the End of their Ministry.

The Example of the unbelieving Lord in *Samarina*, should especially be for the Warning of Ministers and Rulers: At the Time when GOD turned an extreme Famine into a great Plenty, by a wonderful Work of his, the King appointed this Lord to have the Charge of the Gate of the City; where he saw the common People, in Multitudes, entering with great Joy and Gladness, loaden with Provision, to feed and feast their almost famished Bodies; but he himself, tho' he saw it with his Eyes, never had one Taste of it, but being weak with Famine, sunk down in the Crowd,

Crowd, and was trodden to Death, as a Punishment of GOD, for his not giving Credit to that great and wonderful Work of GOD, when sufficiently manifested to him, to require his Belief.--- Ministers are those, that the King of the Church has appointed to have the Charge of the Gate, at which his People enter into the Kingdom of Heaven, there to be entertain'd and satisfy'd with an eternal Feast ; Ministers have the Charge of the House of GOD, which is the Gate of Heaven.

Ministers should especially take Heed of a Spirit of Envy towards other Ministers, that GOD is pleased to make more Use of to carry on this Work, than they ; and that they don't, from such a Spirit, reproach some Preachers, that have the true Spirit, as tho' they were influenced by a false Spirit, or were bereft of Reason, and were mad, and were proud, false Pretenders, and deserved to be put in Prison or the Stocks, as Disturbers of the Peace ; lest they expose themselves to the Curse of *Shemaiah*, the *Nehelamite*, who envied the Prophet *Jeremiah*, and in this Manner reviled him, in his Letter to *Zephaniah* the Priest, *Jer.* 29. 26, 27. *The Lord hath made thee Priest, in the Stead of Jehoiada the Priest, that ye should be Officers in the House of the LORD, for every Man that is mad, and maketh himself a Prophet, that thou shouldst put him in Prison, and in the Stocks. Now therefore, Why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a Prophet to you ? His Curse is denounced in the 32d v. Therefore, thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his Seed ;*

Seed; He shall not have a Man to dwell among his People, neither shall he behold the Good that I will do for my People, saith the LORD, because he hath taught Rebellion against the LORD. All those that are others Superiors or Elders, should take Heed, that at this Day they ben't like the elder Brother, who could not bear it, that the Prodigal should be made so much of, and should be so sumptuously entertained, and would not join in the Joy of the Feast; was like *Michal*, *Saul's* Daughter, offended at the Musick and Dancing that he heard; the Transports of Joy displeas'd him; it seem'd to him to be an unseemly and unseasonable Noise and Ado, that was made; and therefore stood at a Distance, sullen, and much offended, and full of Invectives against the young Prodigal.

'Tis our wisest and best Way, fully, and without Reluctance, to bow to the great GOD in this Work, and to be entirely resign'd to him, with Respect to the Manner in which he carries it on, and the Instruments he is pleas'd to make Use of, and not to shew our selves out of Humour, and sullenly to refuse to acknowledge the Work, in the full Glory of it, because we han't had so great a Hand in promoting it, or han't shared so largely in the Blessings of it, as some others; and not to refuse to give all that Honour, that belongs to others, as Instruments, because they are young, or are upon other Accounts, much inferiour to our selves, and many others, and may appear to us very unworthy, that GOD should put so much Honour upon them. When GOD comes to accomplish

comply any great Work for his Church, and for the Advancement of the Kingdom of his Son, he always fulfills that Scripture, *Isai. 2. 17. And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low, and the Lord alone shall be exalted in that Day.* If GOD has a Design of carrying on this Work, every one, whether he be great or small, must either bow to it, or be broken before it: It may be expected that GOD'S Hand will be upon every Thing that is high, and stiff, and strong in Opposition, as in *Isai. 2. 12, 13, 14, 15. For the Day of the Lord of Hosts, shall be upon every one that is proud & lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan, and upon all the high Mountains, and upon all the Hills that are lifted up, and upon every high Tower, and upon every fenced Wall.*

Not only Magistrates and Ministers, but every living Soul, is now obliged to arise, and acknowledge GOD in this Work, and put to his Hand to promote it, as they would not expose themselves to GOD'S Curse. All Sorts of Persons, throughout the whole Congregation of *Israel*, Great and Small, Rich and Poor, Men and Women, helped to build the Tabernacle in the Wilderness; some in one Way, others in another; each one according to his Capacity: Every one whose Heart stirred him up, and every one whom his Spirit made willing; all Sorts contributed, and all Sorts were employed in that Affair, in Labours of their Hands, both Men and Women: Some brought

Gold and Silver, others Blue, Purple and Scarlet, and fine Linnen; others offered an Offering of Brass; others, with whom was found Shittim Wood, brought it an Offering to the LORD: The Rulers brought Onyx Stones, and Spice; and Oyl; and some brought Goats Hair; and some Rams Skins, and others Badgers Skins. See Exod. 35, 20, &c. And we are told Ver. 29. *The Children of Israel brought a willing Offering unto the Lord, every Man and Woman, whose Heart made them willing.* And thus it ought to be in this Day of building the Tabernacle of GOD; with such a willing and cheerful Heart, ought every Man, Woman, and Child, to do something to promote this Work: Those that have not Onyx Stones, or are not able to bring Gold or Silver, yet may bring Goats Hair.

As all Sorts of Persons were employed in building the Tabernacle in the Wilderness, so the whole Congregation of *Israel* were called together to set up the Tabernacle in *Shiloh*, after they came into *Canaan*, Josh. 18. 1. And so again, the whole Congregation of *Israel* were gathered together, to bring up the Ark of GOD, from *Kirjath-jearim*; and again, they were all assembled to bring it up, out of the House of *Obed-Edom* into *Mount Zion*; so again, all *Israel* met together to assist in the great Affair of the Dedication of the Temple, and bringing the Ark into it: So we have an Account, how that all Sorts assisted in the Re-building the Wall of *Jerusalem*, not only the proper Inhabitants of *Jerusalem*, but those that dwelt in other Parts of the Land; not only the Priests & Rulers,

but

but the *Nethinims* and Merchants, Husbandmen and Mechanicks, and Women. *Neh.* 3. 5, 12, 26, 31, 32. And we have an Account of one and another, that he repaired over against his House, *Ver.* 10. & 23, 28. and of one that repaired over against his Chamber, *Ver.* 30. So now, at this Time of the Re-building the Walls of *Jerusalem*, every one ought to promote the Work of GOD within his own Sphere, and by doing what belongs to him, in the Place in which GOD has set him : Men in a private Capacity, may repair over against their Houses : and even those that have not the Government of Families, and have but Part of an House belonging to them, should repair, each one over against his Chamber : And every one should be engaged to do the utmost that lies in his Power, labouring with the utmost Watchfulness, Care and Diligence, with united Hearts, and united Strength, and the greatest Readiness, to assist one another in this Work : as GOD's People re-built the Wall of *Jerusalem* ; who were so diligent in the Work, that they wro't from break of Day, 'till the Stars appeared, and did not so much as put off their Cloaths in the Night ; and wrought with that Care & Watchfulness, that with one Hand they wrought in the Work, and with the other Hand held a Weapon ; besides the Guard they set to defend them ; and were so well united in it, that they took Care, that one should stand ready, with a Trumpet in his Hand, that if any were assaulted in one Part, those in the other Parts, at the sound of the Trumpet, might resort to 'em, & help 'em, *Neh.* 4. at the latter End.

Great Care should be taken that the Press should be improved to no Purpose contrary to the Interest of this Work. We read that when GOD fought against *Sisera*, for the Deliverance of his oppressed Church, *They that handle the Pen of the Writer* came to the Help of the LORD in that Affair, *Jud. 5. 14.* Whatever Sort of Men in *Israel* they were that were intended, yet as the Words were Indited by a Spirit, that had a perfect View of all Events to the End of the World, and had a special Eye on this Song, to that great Event of the Deliverance of GOD's Church, in the latter Days, of which this Deliverance of *Israel* was a Type, 'tis not unlikely that they have Respect to Authors, those that should fight against the Kingdom of *Satan*, with their Pens. Those therefore that publish Pamphlets, to the Disadvantage of this Work, and tending either directly or indirectly to bring it under Suspicion, and to discourage or hinder it, would do well thoroughly to consider whether this be not indeed the Work of GOD; and whether if it be, 'tis not likely that GOD will go forth as Fire, to consume all that stands in his Way, and so burn up those Pamphlets; and whether there be not Danger that the Fire that is kindled in them, will scorch the Authors.

When a People oppose CHRIST in the Work of his Holy SPIRIT, it is because it touches 'em, in something that is dear to their carnal Minds; and because they see the Tendency of it is to cross their Pride, and deprive them of the Objects of their Lusts. We should take Heed that at this Day we be not like the *Gadarenes*, who when
CHRIST

CHRIST came into their Country, in the Exercise of his glorious Power and Grace, triumphing over a Legion of Devils, and delivering a miserable Creature, that had long been their Captive, were all alarmed, because they lost their Swine by it, and the whole Multitude of the Country came, and besought him to depart out of their Coasts: they loved their filthy Swine, better than Jesus Christ; and had rather have a Legion of Devils in their Country, with their Herd of Swine, than JESUS CHRIST without them.

This Work may be opposed, not only by directly speaking against the whole of it: Persons may say that they believe there is a good Work carried on the Country; and may sometimes bless GOD, in their publick Prayers, in general Terms, for any Awakenings or Revivals of Religion, there have lately been in any Parts of the Land; and may pray that GOD would carry on his own Work, and pour out his Spirit more and more; and yet, as I apprehend, be in the Sight of GOD, great Opposers of his Work: Some will express themselves after this Manner, that are so far from acknowledging & rejoicing in the infinite Mercy, and glorious Grace of GOD, in causing so happy a Change in the Land, that they look upon the religious State of the Country, take it in the Whole of it, much more sorrowful than it was ten Years ago; and whose Conversation, to those that are well acquainted with 'em, evidently shews, that they are more out of Humour with the State of Things, and enjoy themselves less, than they did before ever this Work began.

If it be manifestly thus with us, and our Talk and Behaviour with Respect to this Work, be such as has, (tho' but) an indirect Tendency, to beget ill Thoughts and Suspicions in others concerning it, we are Opposers of the Work of God.

Instead of coming to the Help of the Lord, we shall actually fight against him, if we are abundant in insisting on, and setting forth the Blemishes of the Work, so as to manifest that we rather choose, and are more forward to take Notice of what is amiss, than what is good and glorious in the Work. Not but that the Errors that are committed, ought to be observed and lamented, and a proper Testimony born against them, and the most probable Means should be used to have 'em amended; but an insisting much upon 'em, as tho' it were a pleasing Theme, or speaking of them with more Appearance of Heat of Spirit, or with Ridicule, or an Air of Contempt, than Grief for them, has no Tendency to correct the Errors; but has a Tendency to darken the Glory of GOD's Power and Grace, appearing in the Substance of the Work, and to beget Jealousies and ill Thoughts in the Minds of others, concerning the whole of it. Whatever Errors many zealous Persons have ran into, yet if the Work, in the Substance of it, be the Work of GOD, then it is a joyful Day indeed; 'tis so in Heaven, and ought to be so, among GOD's People on Earth, especially in that Part of the Earth, where this glorious Work is carried on. 'Tis a Day of great Rejoicing with Christ himself, the good Shepherd, when he finds his Sheep that was lost, lays it on his Shoulders rejoicing, and
calls

calls together his Friends and Neighbours, saying rejoyce with me : If we therefore are CHRIST's Friends, now it should be a Day of great Rejoicing with us. If we view'd Things in a just Light, so great an Event as the Conversion of such a Multitude of Sinners, would draw and engage our Attention, much more than all the Imprudences and Irregularities that have been ; our Hearts would be swallowed up with the Glory of this Event, and we should have no great Disposition to attend to any Thing else. The Imprudences and Errors of poor feeble Worms, don't hinder or prevent great Rejoicing, in the Presence of the Angels of GOD, over so many poor Sinners that have repented ; and it will be an Argument of something very ill in us, if they prevent our Rejoicing.

Who loves in a Day of great Joy & Gladness, to be much insisting on those Things that are uncomfortable ? Would it not be very improper, on a King's Coronation Day, to be much in taking Notice of the Blemishes of the Royal Family ? Or would it be agreeable to the Bridegroom, on the Day of his Espousals, the Day of the Gladness of his Heart, to be much insisting on the Blemishes of his Bride ? We have an Account, how that at the Time of that joyful Dispensation of Providence, the Restoration of the Church of *Israel*, after the *Babylonish* Captivity, and at the Time of the Feast of Tabernacles, many wept at the Faults that were found amongst the People, but were reproved for taking so much Notice of the Blemishes of that Affair, as to overlook the Cause of Rejoicing. *Neb. 8. 9, 10, 11, 12. And Nehemiah, which is*
the

the Tirshatha, and Ezra the Priest, the Scribe, and the Levites, that taught the People, said unto all the People, This Day is holy unto the Lord your GOD, mourn not nor weep; for all the People wept, when they heard the Words of the Law. Then he said unto them, Go your Way, eat the Fat, and drink the Sweet, and send Portions unto them, for whom nothing is prepared; for this Day is holy unto our Lord; neither be you sorry, for the Joy of the Lord is your Strength. So the Levites stilled all the People, saying, Hold your Peace, for the Day is holy, neither be ye grieved. And all the People went their Way, to eat, and to drink, and to send Portions, and to make great Mirth, because they had understood the Words that were declared unto them.

GOD doubtless now expects, that all Sorts of Persons in *New-England*, Rulers, Ministers and People, high and low, rich and poor, old & young, should take great Notice of his Hand, in this mighty Work of his Grace, and should appear to acknowledge his Glory in it, and greatly to rejoice in it, every one doing his utmost, in the Place that GOD has set them in, to promote it. And GOD, according to his wonderful Patience, seems to be still waiting, to give us Opportunity, thus to acknowledge and honour him. But if we finally refuse, there is not the least Reason to expect any other, than that his awful Curse will pursue us, and that the Pourings out of his Wrath will be proportionable to the despised Out-pourings of his Spirit and Grace.



PART III.

Shewing, in many Instances, where-
in the Subjects, or zealous Pro-
moters of this **W O R K**, have
been injuriously blamed.

THIS Work that has lately been carried
on in the Land, is the Work of **GOD**,
and not the Work of Man. It's be-
ginning has not been of Man's Power or Device,
and it's being carried on, depends not on our
Strength or Wisdom ; but yet **GOD** expects of
all, that they should use their utmost Endeavours
to promote it, and that the Hearts of all should be
greatly engaged in this Affair, and that we should
improve our utmost Strength in it, however vain
human Strength is without the Power of **GOD** ;
and so he no less requires that we should improve
our utmost Care, Wisdom and Prudence, tho' hu-
man Wisdom, of it self, be as vain as human
Strength. Tho' **GOD** is won't to carry on such
a Work, in such a Manner, as many Ways, to
shew the Weakness and Vanity of Means and hu-
man Endeavours, in themselves ; yet at the same
Time, he carries it on in such a Manner, as to
encourage

encourage Diligence and Vigilance, in the Use of proper Means and Endeavours, and to punish the Neglect of them. Therefore in our Endeavours to promote this great Work, we ought to use the utmost Caution, Vigilance and Skill, in the Measures we take in order to it. A great Affair should be managed with great Prudence: This is the most important Affair that ever *New-England* was called to be concerned in. When a People are engaged in War with a powerful and crafty Nation, it concerns them to manage an Affair of such Consequence with the utmost Discretion. Of what vast Importance then must it be, that we should be vigilant and prudent, in the Management of this great War that *New-England* now has, with so great a Host of such subtle and cruel Enemies, wherein we must either conquer or be conquered, and the Consequence of the Victory, on one Side, will be our eternal Destruction, in both Soul and Body in Hell, and on the other Side, our obtaining the Kingdom of Heaven, and reigning in it in eternal Glory? We had Need always to stand on our Watch, and to be well versed in the Art of War, and not to be ignorant of the Devices of our Enemies, and to take Heed lest by any Means we be beguiled through their Subtilty.

Tho' the Devil be strong, yet in such a War as this, he depends more on his Craft than his Strength: And the Course he has chiefly taken, from Time to Time, to clog, hinder and overthrow Revivals of Religion in the Church of GOD, has been by his subtle, deceitful Management, to beguile and mislead those that have been engaged therein; and

and in such a Course GOD has been pleased, in his holy and sovereign Providence, to suffer him to succeed, oftentimes, in a great Measure, to overthrow that, which in its Beginning appear'd most hopeful and glorious. The Work that is now begun in *New-England*, is, as I have shown, eminently glorious, and if it should go on and prevail, would make *New-England* a kind of Heaven upon Earth: Is it not therefore a thousand Pities, that it should be overthrown, through wrong and improper Management, that we are led into by our subtle Adversary, in our Endeavours to promote it?

In treating of the Methods that ought to be taken to promote this Work, I would, I. Take Notice, in some Instances, wherein Fault has been found with the Conduct of those that have appear'd to be the Subjects of it, or have been zealous to promote it, (as I apprehend,) beyond just Cause. II. I would shew what Things ought to be corrected or avoided. III. I would shew positively, what ought to be done to promote this glorious Work of GOD.

I. I would take Notice of some Things, at which Offence has been taken without, or beyond just Cause.

One Thing that has been complained of, is Ministers addressing themselves, rather to the Affections of their Hearers, than to their Understandings, and striving to raise their Passions to the utmost Height, rather by a very affectionate Manner of speaking, and a great Appearance of Earnestness,

ness, in Voice and Gesture, than by clear Reasoning, and informing their Judgment: By which Means, it is objected, that the Affections are moved, without a proportionable enlightening of the Understanding.

To which I would say, I am far from thinking that it is not very profitable, for Ministers in their Preaching, to endeavour clearly and distinctly to explain the Doctrines of Religion, and unravel the Difficulties that attend them, and to confirm them with Strength of Reason and Argumentation, and also to observe some easy and clear Method and Order, in their Discourses, for the Help of the Understanding and Memory; and 'tis very probable that these Things have been of late, too much neglected, by many Ministers; yet, I believe that the Objection that is made, of Affections raised without enlightening the Understanding, is in a great Measure built on a Mistake, and confused Notions that some have about the Nature and Cause of the Affections, and the Manner in which they depend on the Understanding. All Affections are raised either by *Light in the Understanding*, or by some Error and Delusion *in the Understanding*; for all Affections do certainly arise from some Apprehension in the Understanding; and that Apprehension must either be agreeable to Truth, or else be some Mistake or Delusion; if it be an Apprehension or Notion that is agreeable to Truth, then it is *Light in the Understanding*. Therefore the Thing to be enquired into is, Whether the Apprehensions or Notions of divine and eternal Things, that are raised in Peoples Minds, by

by these affectionate Preachers, whence their Affections are excited, be Apprehensions that are agreeable to Truth, or whether they are Mistakes. If the former, then the Affections are raised the Way they should be, *viz.* By informing the Mind, or conveying Light to the Understanding. They go away with a wrong Notion, that think that those Preachers can't affect their Hearers, by enlightning their Understandings, that don't do it by such a distinct, and learned handling of the doctrinal Points of Religion, as depends on human Discipline, or the Strength of natural Reason, and tends to enlarge their Hearers Learning, and speculative Knowledge in Divinity. The Manner of Preaching without this, may be such as shall tend very much to set divine and eternal Things, in a right View, and to give the Hearers such Ideas and Apprehensions of them as are agreeable to Truth, and such Impressions on their Hearts, as are answerable to the real Nature of Things: And not only the Words that are spoken, but the Manner of speaking, is one Thing that has a great Tendency to this. I think an exceeding affectionate Way of Preaching about the great Things of Religion, has in it self no Tendency to beget false Apprehensions of them; but on the contrary a much greater Tendency to beget true Apprehensions of them, than a moderate, dull, indifferent Way of speaking of 'em. An Appearance of Affection and Earnestness, in the Manner of Delivery, if it be very great indeed, yet if it be agreeable to the Nature of the Subject, and ben't beyond a Proportion to its Importance, and Worthiness of

O

Affection,

Affection, and there be no Appearance of its being feigned or forced, has so much the greater Tendency to beget true Ideas or Apprehensions in the Minds of the Hearers, of the Subject spoken of, and so to enlighten the Understanding: And that for this Reason, That such a Way or Manner of speaking of these Things, does in Fact, more truly represent them, than a more cold and indifferent Way of speaking of them. If the Subject be in its own Nature, worthy of very great Affection, then a speaking of it with very great Affection, is most agreeable to the Nature of that Subject, or is the truest Representation of it, and therefore has most of a Tendency to beget true Ideas of it, in the Minds of those, to whom the Representation is made. And I don't think Ministers are to be blamed, for raising the Affections of their Hearers too high, if that which they are affected with, be only that which is worthy of Affection, and their Affections are not raised beyond a Proportion to their Importance, or Worthiness of Affection. I should think my self in the Way of my Duty, to raise the Affections of my Hearers as high as possibly I can, provided that they are affected with nothing but Truth, and with Affections that are not disagreeable to the Nature of what they are affected with. I know it has long been fashionable to despise a very earnest and pathetic Way of Preaching; And they, and they only have been valued as Preachers, that have shown the greatest Extent of Learning, and Strength of Reason, and Correctness of Method and Language: but I humbly conceive it has been for want of Understanding,

standing, or duly considering human Nature, that such Preaching has been tho't to have the greatest Tendency to answer the Ends of Preaching; and the Experience of the present and past Ages abundantly confirms the same. Tho', as I said before, Clearness of Distinction & Illustration, & Strength of Reason, and a good Method, in the doctrinal Handling of the Truths of Religion, is many Ways needful and profitable, and not to be neglected, yet an Increase in speculative Knowledge in Divinity, is not what is so much needed by our People, as something else. Men may abound in this Sort of Light and have no Heat: How much has there been of this Sort of Knowledge, in the Christian World, in this Age? Was there ever an Age, wherein Strength and Penetration of Reason, Extent of Learning, Exactness of Distinction, Correctness of Style, and Clearness of Expression, did so abound? And yet was there ever an Age, wherein there has been so little Sense of the Evil of Sin, so little Love to God, heavenly Mindedness, and Holiness of Life, among the Professors of the true Religion? Our People don't so much need to have their Heads stored, as to have their Hearts touched; and they stand in the greatest Need of that Sort of Preaching, that has the greatest Tendency to do this.

Those Texts, *Isai, 58. 1. Cry aloud, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their Sins.* And *Ezek. 6. 11. Thus saith the Lord God, smite with thine Hand, and stamp with thy Foot, and say, alas, for all the evil Abomination of the*

House of Israel! I say these Texts, (however the Use that some have made of them has been laughed at,) will fully justify, a great Degree of *Pathos*, and Manifestation of Zeal & Fervency in preaching the Word of GOD: They may indeed be abused, to justify that which would be odd and unnatural, amongst us, not making due Allowance for Difference of Manners and Custom, in different Ages and Nations; but let us interpret them how we will, they at least imply, that a most affectionate and earnest Manner of Delivery, in many Cases, becomes a Preacher of GOD's Word.

Preaching of the Word of God, is commonly spoken of in Scriptrue, in such Expressions, as seem to import a loud and earnest Speaking; as in *Isai. 40. 2. Speak ye comfortably to Jerusalem, and cry unto her, that her Iniquity is pardoned. And Ver. 2. The Voice of him that crieth in the Wilderness, prepare ye the Way of the Lord,-----Verse 6. The Voice said Cry: And he said, what shall I cry? All Flesh is Grass, and all the Goodliness thereof, as the Flower of the Field. Jer. 2. 2. Go and cry in the Ears of Jerusalem, saying, thus saith the Lord, &c. Jonah 1. 2. Arise, go to Ninevah, that great City, and cry against it. Isai. 61. 1, 2. The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good Tidings to the Meek,----to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound, to proclaim the acceptable Year of the Lord, and the Year of Vengeance of our God. Isai. 62. 11. Behold, the Lord hath proclaimed unto the End of the World, say ye to the Daughter of Zion, behold thy Salvation cometh &c.*

&c. Rom. 10. 18. *Their Sound went into all the Earth, and their Words to the End of the World.*
 Jer. 11. 6. *Proclaim all these Words in the Cities of Judah, & in the Streets of Jerusalem, saying, Hear ye the Words of this Covenant, and do them. So*
 Chap. 19. 2. & 7. 2. *Prov. 8. 1. Doth not Wisdom cry, and Understanding put forth her Voice ?*
 Ver. 3, 4. *She crieth at the Gates, at the Entry of the City, at the coming in at the Doors ; unto you, O Men, I call, and my Voice is to the Sons of Men !*
 And Chap. 1. 20. *Wisdom crieth without, she uttereth her Voice in the Streets. Chap. 9. 3. She hath sent forth her Maidens, she crieth upon the high Places of the City. John 7. 37. In the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst, let him come unto me and drink.*

It seems to be foretold, that the Gospel should be especially preached in a loud and earnest Manner, at the Introduction of the prosperous State of Religion, in the latter Days. *Isai. 40. 9. O Zion, that bringeth good Tidings, get thee up into the high Mountain ! O Jerusalem, that bringeth good Tidings, lift up thy Voice with Strength ! lift up, and be not afraid ! Say unto the Cities of Judah, Behold your God ! Isai. 52. 7, 8. How beautiful upon the Mountains, are the Feet of him that bringeth good Tidings ! --- Thy Watchmen shall lift up the Voice. --- Isai. 27. 13 And it shall come to pass, in that Day, that the great Trumpet shall be blown, and they shall come which were ready to perish. --- And this will be one Way, that the Church of God will cry at that Time, like a travailing Women,*

when CHRIST mystical is going to be brought forth ; as Rev. 12. at the Beginning. It will be by Ministers, that are her Mouth : And it will be this Way, that CHRIST will then cry like a travailing Woman, as in Isai. 42. 14. *I have long Time holden my Peace : I have been still, and refrained my self ; now will I cry, like a travailing Woman.* CHRIST cries by his Ministers, and the Church cries by her Officers. And 'tis worthy to be noted, that the Word commonly used in the New-Testament, that we translate *preach*, properly signifies to *proclaim aloud like a Crier.*

Another Thing that some Ministers have been greatly blamed for, and I think unjustly, is speaking Terror to them, that are already under great Terrors, instead of comforting them. Indeed, if Ministers in such a Case, go about to terrify Persons with that which is not true, or to affright 'em by representing their Case worse than it is, or in any respect otherwise than it is, they are to be condemned ; but if they terrify 'em only by still holding forth more Light to them, and giving them to understand more of the Truth of their Case, they are altogether to be justified. When Sinners Consciences are greatly awaken'd by the Spirit of GOD, it is by Light imparted to the Conscience, enabling them to see their Case to be, in some Measure, as it is ; and if more Light be let in, it will terrify 'em still more : but Ministers are not therefore to be blamed that they endeavour to hold forth more Light to the Conscience, and don't rather alleviate the Pain they are under, by intercepting and obstructing that Light that

that shines already. To say any Thing to those who have never believed in the LORD JESUS CHRIST, to represent their Case any otherwise than exceeding terrible, is not to preach the Word of GOD to 'em; for the Word of GOD reveals nothing but Truth, but this is to delude them. Why should we be afraid to let Persons, that are in an infinitely miserable Condition, know the Truth, or bring 'em into the Light, for fear it should terrify them? 'Tis Light that must convert them, if ever they are converted. The more we bring Sinners into the Light, while they are miserable, and the Light is terrible to them, the more likely it is, that by and by, the Light will be joyful to them. The Ease, Peace & Comfort, that natural Men enjoy, have their Foundation in Darknes and Blindnes; therefore as that Darknes vanishes, and Light comes in, their Peace vanishes, and they are terrified: but that is no good Argument, why we should endeavour to hold their Darknes, that we may uphold their Comfort. The Truth is, that as long as Men reject CHRIST, and don't savingly believe in him, however they may be awaken'd, and however strict, and consciencious, and laborious they may be in Religion, they have the Wrath of GOD abiding on them, they are his Enemies, and the Children of the Devil; (as the Scripture calls all that ben't savingly converted, *Mat. 13. 38.* 1 *Joh. 3. 10.*) and 'tis uncertain whether they shall ever obtain Mercy: GOD is under no Obligation to shew 'em Mercy, nor will he be, if they fast and pray and cry never so much; and they are then especially

especially provoking GOD, under those Terrors, that they stand it out against CHRIST, and won't accept of an offered SAVIOUR, tho' they see so much Need of him: And seeing this is the Truth, they should be told so, that they may be sensible what their Case indeed is.

To blame a Minister, for thus declaring the Truth to those who are under Awakenings, and not immediately administering Comfort to them, is like blaming a Surgeon, because when he has begun to thrust in his Lance, whereby he has already put his Patient to great Pain, and he shrinks and cries out with Anguish, he is so cruel that he won't stay his Hand, but goes on, to thrust it in further, 'till he comes to the Core of the Wound. Such a compassionate Physician, who as soon as his Patient began to flinch, should withdraw his Hand, and go about immediately to apply a Plaister, to skin over the Wound, and leave the Core untouched, would be one that would heal the Hurt slightly, crying Peace, Peace, when there is no Peace.

Indeed something else besides Terror, is to be preached to them, whose Consciences are awoken'd: The Gospel is to be preached to them: They are to be told that there is a SAVIOUR provided, that is excellent and glorious, who has shed his precious Blood for Sinners, and is every Way sufficient to save 'em, that stands ready to receive 'em, if they will heartily embrace him; for this is also the Truth, as well as that they now are in an infinitely dreadful Condition: This is the Word of GOD. Sinners at the same Time that they are
told

told how miserable their Case is, should be earnestly invited to come and accept of a SAVIOUR, and yield their Hearts unto him, with all the winning, encouraging Arguments, for 'em so to do, that the Gospel affords: but this is to induce 'em to escape from the Misery of the Condition that they are now in: but not to make 'em think their present Condition less miserable than it is, or at all to abate their Uneasiness and Distress, while they are in it; that would be the Way to quiet them, and fasten them in it, and not to excite 'em to fly from it. Comfort, in one Sense, is to be held forth, to Sinners under Awakenings of Conscience, i. e. Comfort is to be offered to 'em in CHRIST, on Condition of their flying *from their present miserable State*, to Him: but Comfort is not to be administered to 'em, *in their present State*, as any Thing that they have now any Title to, or while out of CHRIST. No Comfort is to be administered to 'em, from any Thing in *them*, any of their Qualifications, Prayers or other Performances, past, present or future; but Ministers should, in such Cases, strive to their utmost to take all such Comforts from 'em, tho' it greatly increases their Terror. A Person that sees himself ready to sink into Hell, is ready to strive, some Way or other, to lay GOD under some Obligation to him; but he is to be beat off from every Thing of that Nature, tho' it greatly increases his Terror, to see himself wholly destitute, on every Side, of any Refuge, or any Thing of his own to lay hold of; as a Man that sees himself in Danger of drowning, is in Terror, and endeavours to catch hold on every
 Twig

Twig within his Reach, and he that pulls away those Twigs from him, increases his Terror ; yet if they are insufficient to save him, and by being in his Way, prevent his looking to that which will save him, to pull them away, is necessary to save his Life.

If Sinners are in any Distress, from any Error that they embrace, or Mistake they are under, that is to be removed : For Instance, if they are in Terror, from an Apprehension that they have committed the unpardonable Sin, or that those Things have happen'd to 'em that are certain Signs of Reprobation, or any other Delusion, such Terrors have no Tendency to do them any Good ; for these Terrors are from Temptation, and not from Conviction : But that Terror which arises from Conviction, or a Sight of Truth, is to be increased ; for those that are most awakened, have great remaining Stupidity, they have a Sense of but little of that which is ; and 'tis from remaining Blindness and Darkness, that they see no more ; and that remaining Blindness is a Disease, that we ought to endeavour to remove. I am not afraid to tell Sinners, that are most sensible of their Misery, that their Case is indeed as miserable as they think it to be, and a thousand Times more so ; for this is the Truth. Some may be ready to say that tho' it be the Truth, yet the Truth is not to be spoken at all Times, and seems not to be seasonable then : But it seems to me, such Truth is never more seasonable than at such a Time, when Christ is beginning to open the Eyes of Conscience. Ministers ought to act as Co-Workers with him ;

to take that Opportunity, and to the utmost to improve that Advantage, and strike while the Iron is hot, and when the Light has begun to shine, then to remove all Obstacles, and use all proper Means, that it may come in more fully, and the Work be done thoroughly then. And Experience abundantly shews, that to take this Course, is not of an hurtful Tendency, but very much the contrary: I have seen, in very many Instances, the happy Effects of it, and oftentimes a very speedy happy Issue, and never knew any ill Consequence, in Case of real Conviction, and when Distress has been only from thence.

I know of but one Case, wherein the Truth ought to be withheld from Sinners in Distress of Conscience, and that is the Case of Melancholy: And 'tis not to be withheld from them then, because the Truth tend to do 'em hurt, but because if we speak the Truth to them, sometimes they will be deceived, and led into Error by it, through that strange Disposition there is in them, to take Things wrong. So that, that which as it is spoken, is Truth, as it is heard and received, and applied by them, is Falshood; as it will be, unless the Truth be spoken with Abundance of Caution and Prudence, and Consideration of their Disposition and Circumstances. But the most awful Truths of GOD'S Word, ought not to be withheld from public Congregations, because it may happen that some such melancholick Persons may be in it; any more, than the Bible is to be withheld from the Christian World, because it is manifest that there are a great many melancholick Persons in Christendom, that

that exceedingly abuse the awful Things contained in the Scripture, to their own wounding. Nor do I think that to be of Weight, which is made use of by some, as a great and dreadful Objection against the terrifying Preaching that has of late been in *New-England*, viz. That there have been some Instances of melancholick Persons that have so abused it, that the Issue has been the Murder of themselves. The Objection from hence is no stronger against awakening Preaching, than it is against the Bible it self: There are Hundreds, and probably Thousands of Instances, might be produced, of Persons that have murdered themselves, under religious Melancholy: These Murders, probably never would have been, if it had not been for the Bible, or if the World had remain'd in a State of heathenish Darknes. The Bible has not only been the Occasion of these sad Effects, but of Thousands, and I suppose Millions, of other cruel Murders, that have been committed, in the Persecutions that have been raised, that never would have been, if it had not been for the Bible: Many whole Countrys have been, as it were deluged with innocent Blood, which would not have been, if the Gospel never had been preached in the World. 'Tis not a good Objection against any Kind of Preaching, that some Men abuse it greatly to their Hurt. It has been acknowledged by all Divines, as a Thing common in all Ages, and all Christian Countrys, that a very great Part of those that set under the Gospel, do so abuse it, that it only proves an Occasion of their far more aggravated Damnation, and so of Men's eternally murdering

murdering their Souls ; which is an Effect infinitely more terrible than the Murder of their Bodies. 'Tis as unjust to lay the Blame of these Self-Murders, to those Ministers who have declared the awful Truths of God's Word, in the most lively and affecting Manner they were capable of, as it would be to lay the Blame of hardening Men's Hearts, and blinding their Eyes, and their more dreadful eternal Damnation, to the Prophet *Isaiab*, or JESUS CHRIST, because this was the Consequence of their Preaching, with respect to many of their Hearers. *Isai. 6. 10. Joh. 9. 39. Math. 13. 14.* Tho' a very few have abused the awakening Preaching that has lately been, to so sad an Effect as to be the Cause of their own temporal Death ; yet it may be, to one such Instance, there have been Hundreds, yea Thousands, that have been saved, by this Means, from eternal Death.

What has more especially given Offence to many, and raised a loud Cry against some Preachers, as tho' their Conduct were intolerable, is their frightening poor innocent Children, with talk of Hell-Fire, and eternal Damnation. But if those that complain so loudly of this, really believe, what is the general Profession of the Country, *viz.* That all are by Nature the Children of Wrath, and Heirs of Hell ; and that every one that has not been born again, whether he be young or old, is exposed, every Moment, to eternal Destruction, under the Wrath of Almighty God ; I say, if they really believe this, then such a Complaint and Cry as this, bewrays a great deal of Weakness and In-

consideration. As innocent as Children seem to be to us, yet, if they are out of Christ, they are not so in GOD'S Sight, but are young Vipers, and are infinitely more hateful than Vipers, and are in a most miserable Condition, as well as grown Persons; and they are naturally very senseless and stupid, being *born as the wild Asses Colt*, and need much to awaken them. Why should we conceal the Truth from them? Will those Children that have been dealt tenderly with, in this Respect, and lived and died insensible of their Misery, 'till they come to feel it in Hell, ever thank Parents, and others, for their Tenderness, in not letting them know what they were in Danger of. If Parents Love towards their Children was not blind, it would affect 'em much more to see their Children, every Day, exposed to eternal Burnings, and yet senseless, than to see 'em suffer the Distress of that Awakening, that is necessary in Order to their Escape from them, & that tends to their being eternally happy, as the Children of GOD. A Child that has a dangerous Wound, may need the painful Lance, as well as grown Persons; and that would be a foolish Pity, in such a Case, that should hold back the Lance, and throw away the Life.----I have seen the happy Effects of dealing plainly, and thoroughly with Children, in the Concerns of their Souls, without sparing them at all, in many Instances; and never knew any ill Consequence of it, in any one Instance.

Another Thing, that a great deal has been said against, is having so frequent religious Meetings, and spending so much Time in Religion. And indeed,

indeed, there are none of the *Externals* of Religion, but what are capable of *Excess* : And I believe it is true, that there has not been a due *Proportion* observed in Religion of late. We have placed Religion too much in the *external Duties* of the first Table ; we have abounded in religious Meetings, and in praying, reading, hearing, singing, and religious Conference ; and there has not been a proportionable Increase of Zeal for Deeds of Charity, and other Duties of the second Table ; (tho' it must be acknowledged that they are also much increased.) But yet it appears to me, that this *Objection* of Persons spending too much Time in Religion, has been in the general groundless. Tho' worldly Business must be done, and Persons ought not to neglect the Business of their particular Callings, yet 'tis to the Honour of GOD, that a People should be so much in outward Acts of Religion, as to carry in it, a visible, publick Appearance, of a great Engagedness of Mind in it, as the main Business of Life : And especially is it fit, that at such an extraordinary Time, when GOD appears unusually present with a People, in wonderful Works of Power and Mercy, that they should spend more Time than usual in religious Exercises, to put Honour upon that GOD that is then extraordinarily present, and to seek his Face ; as it was with the Christian Church in *Jerusalem*, on Occasion of that extraordinary pouring out of the Spirit, soon after CHRIST's Ascension. *Act. 2. 46. And they continued daily, with one Accord, in the Temple, and breaking Bread, from House to House.* And so it was at *Ephesus*, at a Time of

great Out-pouring of the Spirit there ; the Christians there attended publick religious Exercises, every Day, for two Years together, Act. 19. 8, 9, 10. *And he went into the Synagogue, and spake boldly, for the Space of three Months, disputing and persuading the Things concerning the Kingdom of God : But when divers were harden'd, and believed not ; but spake Evil of that Way, before the Multitude, he departed from them, and separated the Disciples, disputing daily, in the School of one Tyrannus ; and this continued, by the Space of two Years ; so that all they which dwelt in Asia, hear'd the Word of the Lord, both Jews and Greeks.* And as to the grand Objection, of *six Days shalt thou Labour*, all that can be understood by it, and all that the very Objectors themselves understand by it, is that we may follow our secular Labours in those six Days, that are not the Sabbath, and ought to be diligent in them : Not but that sometimes, we may turn from them, even within those six Days, to keep a Day of Fasting, or Thanksgiving, or to attend a Lecture ; and that more frequently or rarely, as God's Providence, and the State of Things, shall call us, according to the best Judgment of our Discretion.

Tho' secular Business, as I said before, ought not to be neglected, yet I can't see how it can be maintain'd, that Religion ought not to be attended, so as in the least to injure our temporal Affairs, on any other Principles than those of Infidelity. None objects against injuring one temporal Affair for the Sake of another temporal Affair of much greater Importance ; and therefore, if eternal Things

Things are as real as temporal Things, and are indeed of infinitely greater Importance; then why may we not voluntarily suffer, in some Measure, in our temporal Concerns, while we are seeking eternal Riches, and immortal Glory? 'Tis looked upon no Way improper for a whole Nation, to spend considerable Time, and much of their outward Substance, on some extraordinary temporal Occasions, for the Sake only of the Ceremonies of a public Rejoicing; and it would be thought dishonourable to be very exact, about what we spend, or careful lest we injure our Estates, on such an Occasion: and why should we be exact only with Almighty God, so that it should be a Crime to be otherwise than scrupulously careful, lest we injure ourselves in our temporal Interest, to put Honour upon Him, and seek our own eternal Happiness? We should take Heed that none of us be in any wise like *Judas*, who greatly complain'd of needless Expence, and Waste of outward Substance, to put Honour upon Christ, when *Mary* broke her Box, and poured the precious Ointment on his Head: He had Indignation within himself on that Account, and crys out, *Why was this Waste of the Ointment made? For it might have been sold for more than three Hundred Pence, and have been given to the Poor.* Mark 14. 3, 4, 5, &c. And *Joh.* 12. 4, 5, &c.

And besides, if the Matter be justly considered and examined, I believe it will be found, that the Country has lost no Time from their temporal Affairs, by the late Revival of Religion, but have rather gained Time; and that more Time has

been saved from Frolicking, & Tavern-haunting, Idleness, unprofitable Visits, vain Talk, fruitless Pastimes, and needless Diversions, that has lately been spent in extraordinary Religion; and probably five Times as much has been saved in Persons Estates, at the Tavern, and in their Apparel, as has been spent by religious Meetings.

The great Complaint that is made against so much Time spent in Religion, can't be in general from a real Concern that God may be honoured, and his Will done, and the best Good of Men promoted; as is very manifest from this, that now there is a much more earnest and zealous Out-cry made in the Country, against this extraordinary Religion, than was before, against so much Time spent in Tavern-haunting, vain Company-keeping, Night-walking, & other Things, which wasted both our Time and Substance, and injured our moral Vertue.

The frequent Preaching that has lately been, has in a particular Manner been objected against as unprofitable and prejudicial. 'Tis objected that when Sermons are heard so very often, one Sermon tends to thrust out another; so that Persons loose the Benefit of all: They say, two or three Sermons in a Week is as much as they can remember and digest. Such Objections against frequent Preaching, if they ben't from an Enmity against Religion, are for Want of duly considering the Way that Sermons usually profit an Auditory. The main Benefit that is obtain'd by Preaching, is by Impression made upon the Mind in the Time of it, and not by any Effect that arises afterwards by a Remembrance

Remembrance of what was delivered. And tho' an after Remembrance of what was heard in a Sermon, is oftentimes very profitable; yet, for the most Part, that Remembrance is from an Impression the Words made on the Heart in the Time of it; and the Memory profits, as it renews and increases that Impression; and a frequent inculcating the more important Things of Religion in preaching, has no Tendency to rase out such Impressions, but to increase them, and fix them deeper and deeper in the Mind, as is found by Experience. It never used to be objected against, that Persons, upon the Sabbath, after they have heard two Sermons that Day, should go home, and spend the remaining Part of the Sabbath in reading the Scriptures, and printed Sermons; which, in Proportion as it has a Tendency to affect the Mind at all, has as much of a Tendency to drive out what they have heard, as if they heard another Sermon preach'd. It seems to have been the Practice of the Apostles to preach every Day, in Places where they went; yea tho' sometimes they continued long in one Place, *Acts* 2. 42. & 46. *Acts* 19. 8, 9, 10. They did not avoid preaching one Day, for Fear they should thrust out of the Minds of their Hearers what they had delivered the Day before; nor did Christians avoid going every Day to hear, for Fear of any such bad Effect, as is evident by *Acts* 2. 42, 46.

There are some Things in Scripture that seem to signify as much, as that there should be Preaching in an extraordinary Frequency, at the Time when God should be about to introduce that flourishing

rishing State of Religion that should be in the latter Days ; as that in Isai. 62. at the Beginning : *For Zion's Sake will I not hold my Peace, for Jerusalem's Sake, I will not rest ; until the Righteousness thereof go forth as Brightness, and the Salvation thereof, as a Lamp that burneth : And the Gentiles shall see thy Righteousness, and all Kings thy Glory.* And Ver. 5, 6. *For as a young Man marieth a Virgin, so shall thy Sons marry thee ; & as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee. I have set Watchmen upon thy Walls, O Jerusalem ; which shall never hold their Peace, Day nor Night.* The Destruction of the City of Jericho, is evidently, in all its Circumstances, intended by GOD, as a great Type of the Over-throw of Satan's Kingdom ; the Priests blowing with Trumpets at that Time, represents Ministers preaching the Gospel ; the People compassed the City seven Days, the Priests blowing the Trumpets ; but when the Day was come that the Walls of the City were to fall, the Priests were more frequent and abundant in blowing their Trumpets ; there was as much done in one Day then, as had been done in seven Days before ; they compassed the City seven Times that Day, blowing their Trumpets, 'till at Length it come to one long and perpetual Blast, and then the Walls of the City fell down flat. The extraordinary Preaching that shall be at the Beginning of that glorious Jubilee of the Church, is represented by the extraordinary Sounding of Trumpets, throughout the Land of Canaan, at the Beginning of the Year of Jubilee ; and by the reading of the Law, before all *Israel*,
in

in the Year of Release, at the Feast of Tabernacles. And the Crowing of the Cock, at break of Day, which brought *Peter* to Repentance, seems to me to be intended to signify, the Awakening of GOD's Church out of their Lethergy, wherein they had denied their Lord, by the extraordinary Preaching of the Gospel, that shall be at the Dawning of the Day of the Churches Light and Glory. And there seems at this Day to be an uncommon Hand of divine Providence, in animating, enabling, and upholding some Ministers, in such abundant Labours.

Another Thing, wherein I think some Ministers have been injured, is in being very much blamed for making so much of Out-Cries, Faintings, and other bodily Effects; speaking of them as Tokens of the Presence of GOD, and Arguments of the Success of Preaching; seeming to strive to their utmost to bring a Congregation to that pass, and seeming to rejoyce in it, yea even blessing GOD for it, when they see these Effects.

Concerning this I would observe, in the *first* Place, That there are many Things, with Respect to Cryings out, Falling down &c. that are charged on Ministers, that they are not guilty of. Some would have it, that they speak of these Things as certain Evidences of a Work of the SPIRIT of GOD on the Hearts of their Hearers, or that they esteem these bodily Effects themselves to be the Work of GOD, as tho' the Spirit of GOD took hold of, and agitated the Bodies of Men; and some are charged with making these Things essential, and supposing that Persons can't be converted without

without them ; whereas I never yet could see the Person that held either of these Things.

But for speaking of such Effects as probable Tokens of GOD's Presence, and Arguments of the Success of Preaching, it seems to me they are not to be blamed ; because I think they are so indeed : and therefore when I see them excited by preaching the important Truths of GOD's Word, urged and enforced by proper Arguments and Motives, or are consequent on other Means that are good, I don't scruple to speak of them, and to rejoyce in them, and bless GOD for them as such ; and that for this, (as I think) good Reason, *viz.* That from Time to Time, upon proper Inquiry and Examination, and Observation of the Consequence and Fruits, I have found that there are all Evidences that the Persons in whom these Effects appear, are under the Influences of GOD's Spirit, in such Cases. Cryings out, in such a Manner, and with such Circumstances, as I have seen them from Time to Time, is as much an Evidence to me, of the general Cause it proceeds from, as Language : I have learned the Meaning of it, the same Way that Persons learn the Meaning of Language, *viz.* by Use and Experience. I confess that when I see a great Crying out in a Congregation, in the Manner that I have seen it, when those Things are held forth to 'em that are worthy of their being greatly affected by, I rejoyce in it, much more than meerly in an Appearance of solemn Attention, and a Shew of Affection by Weeping ; and that because when there have been those Out-cries, I have found from Time to Time,

a much greater and more excellent Effect. To rejoyce that the Work of GOD is carried on calmly, without much ado, is in Effect to rejoyce that 'tis carried on with less Power, or that there is not so much of the Influence of GOD's Spirit : for tho' the Degree of the Influence of the Spirit of GOD, on *particular Persons*, is by no Means to be judged of by the Degree of external Appearances, because of the different Constitution, Tempers, and Circumstances of Men ; yet if there be a very powerful Influence of the Spirit of GOD on a mix'd Multitude, it will cause some Way or other, a great visible Commotion.

And as to Ministers aiming at such Effects, and striving by all Means to bring a Congregation to that Pass, that there should be such an Uproar among them ; I suppose none aim at it any otherwise, than as they strive to raise the Affections of their Hearers to such an Height, as very often appears in these Effects ; and if it be so, that those Affections are commonly good, and it be found by Experience that such a Degree of them commonly has a good Effect, I think they are to be justified in so doing.

Again, some Ministers have been blam'd for keeping Persons together, that have been under great Affections, which have appeared in such extraordinary outward Manifestations. Many think this promotes Confusion, that Persons in such Circumstances do but discompose each others Minds, and disturb the Minds of others ; and that therefore 'tis best they should be dispersed, and that when any in a Congregation are strongly seized, that
they

they can't forbear outward Manifestations of it, they should be removed that others Minds may not be diverted.

But I can't but think that those that thus object go upon quite wrong Notions of Things: For tho' Persons ought to take Heed that they don't make an Ado without Necessity; for this will be the Way in Time, to have such Appearances lose all their Effect; yet the unavoidable Manifestations of strong religious Affections tend to an happy Influence on the Minds of By-standers, and are found by Experience to have an excellent and durable Effect; and so to contrive and order Things, that others may have Opportunity and Advantage to observe them, has been found to be blessed, as a great Means to promote the Work of GOD; and to prevent their being in the Way of Observation, is to prevent the Effect of that, which God makes use of, as a principal Means of carrying on his Work, at such an extraordinary Time, *viz.* Example; which is often spoken of in Scripture, as one of the chief Means by which GOD would carry on his Work, in the Time of the Prosperity of Religion in the latter Days: I have mentioned some Texts already to this Purpose, in what I published before, of *the Marks of a Work of the true Spirit*; but would here mention some others. In *Zech.* 9. 15, 16. Those that in the latter Days should be fill'd, in an extraordinary Manner with the Holy Spirit, so as to appear in outward Manifestations, and making a Noise, are spoken of as those that GOD, in these uncommon Circumstances, will set up to the View of others,

as a Prize or Ensign, by their Example and the Excellency of their Attainments, to animate and draw others, as Men gather about an Ensign, and run for a Prize, a Crown and precious Jewels, set up in their View. The Words are; *And they shall drink, and make a Noise, as thro' Wine; and they shall be filled like Bowls, and as the Corners of the Altar: and the Lord their God shall save them, in that Day, as the Flock of his People; for they shall be as the Stones of a Crown, lifted up as an Ensign upon his Land.* (But I shall have Occasion to say something more of this Scripture afterwards.) Those that make the Objection I am upon, instead of suffering this Prize or Ensign to be in publick View, are for having it removed, and hid in some Corner. To the like Purpose is that, *Isai. 62. 3. Thou shalt be a Crown of Glory, in the Hand of the Lord, and a royal Diadem, in the Hand of thy God.* Here it is observable, that 'tis not said, thou shalt be a Crown upon the Head, but in the Hand of the Lord. i. e. held forth, in thy Beauty and Excellency, as a Prize, to be bestowed upon others that shall behold thee, and be animated by the Brightness and Lustre which God shall endow thee with. The great Influence of the Example of GOD's People, in their bright and excellent Attainments, to propagate Religion, in those Days, is further signified, in *Isai. 60. 3. And the Gentiles shall come to thy Light, and Kings to the Brightness of thy rising.* With *Ver. 22. A little One shall become a Thousand, and a small One a strong Nation.* And *Zech. 10. 8, 9. And they shall increase, as they have increased; and I will sow them among the People.* And *Hof.*

2. 23. *And I will sow her unto me in the Earth.*
So Jer. 31. 27.

Another Thing that gives great Disgust to many, is the Disposition that Persons shew, under great Affections, to speak so much, and, with such Earnestness and Vehemence, to be setting forth the Greatness and Wonderfulness and Importance of divine & eternal Things; and to be so passionately warning, inviting and intreating others.

Concerning which I would say, That I am far from thinking that such a Disposition should be wholly without any Limits or Regulation, (as I shall more particularly shew afterwards;) and I believe some have erred, in setting no Bounds, and indulging and encouraging this Disposition without any kind of Restraint or Direction: But yet, it seems to me, that such a Disposition in general, is what both Reason & Scripture will justify. Those that are offended at such Things, as tho' they were unreasonable, are not just: upon Examination it will probably be found, that they have one Rule of reasoning about temporal Things, and another about spiritual Things. They won't at all wonder, if a Person on some very great and affecting Occasion, of extraordinary Danger or great Joy, that eminently and immediately concerns him and others, is disposed to speak much, and with great Earnestness, especially to those to whom he is united, in the Bonds of dear Affection, and great Concern for their Good. And therefore, if they were just, why would not they allow it in spiritual Things? and much *more* in them, agreeably to the vastly greater Importance, and
more

more affecting Nature of spiritual Things, and the Concern which true Religion causes in Mens Minds for the Good of others, and the Disposition it gives and excites to speak GOD'S Praises, to shew forth his infinite Glory, and talk of all his glorious Perfections and Works ?

That a very great Sense, of the right Kind, of the Importance of the Things of Religion, and the Danger Sinners are in, should sometimes cause an almost insuperable Disposition to speak and warn others, is agreeable to Jer. 6. 10, 11. *To whom shall I speak, and give Warning, that they may hear ? Behold, their Ear is uncircumcised, and they cannot hearken : behold the Word of the Lord is unto them, a Reproach ; they have no Delight in it. Therefore I am full of the Fury of the Lord ; I am weary with holding in ; I will pour it out upon the Children abroad, and upon the Assembly of the young Men together ; for even the Husband with the Wife shall be taken, the aged, with him that is full of Days.* And that true Christians, when they come to be as it were waked out of Sleep, and to be filled with a sweet and joyful Sense of the excellent Things of Religion, by the preaching of the Gospel, or by other Means of Grace, should be disposed to be much in speaking of divine Things, tho' before they were dumb, is agreeable to what CHRIST says to his Church, Cant. 7. 9. *And the Roof of thy Mouth is like the best Wine, for my Beloved, that goeth down sweetly, causing the Lips of those that are asleep to speak.* The Roof of the Churches Mouth, is the Officers in the Church, that preach the Gospel ; their Word is to CHRIST'S
 Q 2 Beloved,

Beloved, like the best Wine, that goes down sweetly; extraordinarily refreshing & enlivening the Saints, causing them to speak, tho' before they were mute and asleep. 'Tis said by some, that the People that are the Subjects of this Work, when they get together, talking loud and earnestly, in their pretended great Joys, several in a Room, talking at the same Time, make a Noise just like a Company of drunken Persons. On which I would observe, that it is foretold that GOD's People should do so, in that forementioned Place, *Zech. 9. 15, 16, 17.* which I shall now take more particular Notice of: the Words are as follows; *The Lord of Hosts shall defend them; and they shall devour and subdue with sling Stones; and they shall drink, and make a Noise, as through Wine, and they shall be filled like Bowls, and as the Corners of the Altar: And the Lord their God shall save them in that Day, as the Flock of his People; for they shall be as the Stones of a Crown, lifted up, as an Ensign, upon his Land: For how great is his Goodness! and how great is his Beauty! Corn shall make the young Men cheerful, and new Wine the Maids.* The Words are very remarkable: Here it is foretold, that at the Time when CHRIST shall set up an universal Kingdom upon Earth, (*Ver. 20.*) The Children of Zion shall drink, 'till they are filled like the Vessels of the Sanctuary: and if we would know what they shall be thus filled with, the Prophecy does, in Effect, explain it self: They shall be filled, as the Vessels of the Sanctuary that contain'd the Drink-Offering, which was Wine; and yet the Words imply, that
it

it shall not literally be Wine that they shall drink, and be filled with, because it is said, They shall drink, and make a Noise, *as through Wine*, as if they had drank Wine : which implies that they had not literally done it ; and therefore we must understand the Words, that they shall drink into that, and be filled with that, which the Wine of the Drink-Offering represented, or was a Type of, which is the Holy SPIRIT, as well as the Blood of CHRIST, that new Wine that is drank in our heavenly Father's Kingdom : They shall be filled with the Spirit, which the Apostle sets in Opposition to a being drunk with Wine, *Eph. 5. 18.* This is the new Wine spoken of, *Ver. 17.* 'Tis the same with that *best Wine*, spoken of in *Canticles*, *that goes down sweetly, causing the Lips of those that are asleep to speak.* 'Tis here foretold, that the Children of Zion, in the latter Days, should be filled with that which should make 'em cheerful, and cause 'em to make a Noise as thro' Wine, and by which these joyful happy Persons that are thus filled, shall be as the Stones of a Crown, lifted up as an Ensign upon GOD'S Land, being made joyful, in the extraordinary Manifestations of the Beauty and Love of CHRIST : as it follows, *How great is his Goodness ! And how great is his Beauty !* And 'tis further remarkable that 'tis here foretold, that it should be thus especially amongst young People ; *Corn shall make the young Men cheerful, and new Wine the Maids.* It would be ridiculous to understand this of literal Bread and Wine : without doubt, the same spiritual Blessings are signified by Bread & Wine here,

which were represented by *Melchizedeck's* Bread and Wine, and are signified by the Bread & Wine in the Lord's Supper. One of the marginal Readings is, *shall make the young Men to speak*; which is agreeable to that in *Canticles*, of the *best Wine's causing the Lips of those that are asleep to speak*.

We ought not to be, in any Measure, like the unbelieving *Jews*, in CHRIST's Time, who were disgusted both with crying out with Distress, and with Joy. When the poor blind Man cried out, before all the Multitude, *JESUS, thou Son of David, have Mercy on me!* and continued instantly thus doing, the Multitude rebuked him, and charged him that he should hold his Tongue, *Mark* 10. 46, 47, 48. and *Luke* 18. 38, 39. They looked upon it to be a very indecent Noise that he made; a Thing very ill becoming him to cause his Voice to be heard, so much, and so loud, among the Multitude. And when CHRIST made his solemn and triumphant Entry into *Jerusalem*, (which, I have before observed, was a Type of the Glory and Triumph of the latter Days,) the whole Multitude of the Disciples, of all Sorts, especially young People, began to rejoyce and praise GOD, with a loud Voice, for all the mighty Works that they had seen, saying, *Blessed be the King that cometh in the Name of the LORD! Peace in Heaven, and Glory in the highest!* The *Pharisees* said to CHRIST, *Master, Rebuke thy Disciples*. They did not understand such great Transports of Joy; it seem'd to them a very unsuitable and indecent Noise and Clamour that they made, a confused Uproar, many crying out together, as tho' they were out of their Wits;

Wits ; they wondered that CHRIST would tolerate it. But what says CHRIST ? *I tell you, that if these should hold their Peace, the Stones would immediately cry out.* The Words seem to intimate as much, as that there was Cause enough to constrain those whose Hearts were not harder than the very Stones, to cry out, and make a Noise ; which is something like that other Expression, of *causing the Lips of those that are asleep to speak.*

When many under great religious Affections, are earnestly speaking together, of divine Wonders, in various Parts of a Company, to those that are next to them ; some attending to what one says, and others to another, there is something very beautiful in it, provided they don't speak so many as to drown each others Voices, that none can hear what any say ; there is a greater and more affecting Appearance of a joint Engagedness of Heart, in the Love & Praises of GOD. And I had rather see it, than to see one speaking alone, and all attending to what he says ; it has more of the Appearance of Conversation. When a Multitude meets on any Occasion of temporal Rejoycing, freely and cheerfully to converse together, they ben't won't to observe the Ceremony, of but one speaking at a Time, while all the Rest, in a formal Manner, set themselves to attend to what he says ; that would spoil all Conversation, and turn it into the Formality of set Speeches, and the solemnity of Preaching. It is better for Lay-Persons, when they speak one to another of the Things of GOD, when they meet together, to speak after the Manner of Christian Conversation,

than

than to observe the Formality of but one speaking at a Time; the whole Multitude silently and solemnly attending to what he says; which would carry in it too much of the Air, of the Authority and Solemnity of Preaching. What the Apostle says, 1 Cor. 14. 29, 30, 31. *Let the Prophets speak, two, or three, and let the other judge: if any Thing be revealed to another that sitteth by, let the first hold his Peace: for ye may all prophecy, one by one, that all may learn, and all may be comforted,* I say, this don't reach this Case; because what the Apostle is speaking of, is the solemnity of their religious Exercises, in publick Worship, and Persons speaking in the Church, by immediate Inspiration, and in the Use of the Gift of Prophecy, or some Gift of Inspiration, in the Exercise of which, they acted as extraordinary Ministers of CHRIST.

Another Thing that some have found Fault with, is abounding so much in singing, in religious Meetings. Objecting against such a Thing as this, seems to arise from a Suspicion already established of this Work: They doubt of the pretended extraordinary Love and Joys that attend this Work, and so find Fault with the Manifestations of them. If they thought Persons were truly the Subjects of an extraordinary Degree of divine Love, and heavenly rejoicing in God, I suppose they would not wonder at their having a Disposition to be much in Praise. They won't object against the Saints & Angels in Heaven, singing Praises and *Hallelujahs* to God, without ceasing, Day or Night; and therefore doubtless will allow that the more the Saints on Earth are like them in their Dispositions,

Dispositions, the more they will be disposed to do like 'em. They will readily own that the generality of Christians have great Reason to be ashamed that they have so little Thankfulness, and are no more in praising GOD, whom they have such infinite Cause to Praise. And why therefore, should Christians be found Fault-with, for shewing a Disposition to be much in praising GOD, and manifesting a Delight in that heavenly Exercise? To complain of this, is to be too much like the *Pharisees*, who were disgusted when the Multitude of the Disciples began to rejoyce, and, with loud Voices, to praise GOD, and cry *Hosanna*, when CHRIST was entring into *Jerusalem*.

There are many Things in Scripture, that seem to intimate that praising GOD, both in Speeches and Songs, will be what the Church of GOD will very much abound in, in the approaching glorious Day. So on the seventh Day of compassing the Walls of *Jericho*, when the Priests blew with the Trumpets, in an extraordinary Manner, the People shouted with a great Shout, and the Wall of the City fell down flat. So the Ark was brought back from its Banishment, with extraordinary shouting and singing of the whole Congregation of *Israel*. And the Places in the Prophecies of Scripture, that signify that the Church of GOD, in that glorious *Jubilee* that is foretold, shall greatly abound in singing & shouting forth the Praises of GOD, are too many to be mentioned. And there will be Cause enough for it: I believe it will be a Time wherein both Heaven

ven and Earth, will be much more full of Joy and Praise, than ever they were before.

But what is more especially found Fault with in the singing that is now practised, is making use of Hymns of humane Composure. And I am far from thinking that the Book of Psalms should be thrown by in our publick Worship, but that it should always be used in the Christian Church, to the End of the World: But I know of no Obligation we are under to confine our selves to it. I can find no Command or Rule of GOD's Word, that does any more confine us to the Words of the Scripture in our singing, than it does in our praying; we speak to GOD in both: and I can see no Reason why we should limit our selves to such particular Forms of Words, that we find in the Bible, in speaking to him by Way of Praise, in Metre, and with Musick, than when we speak to him in Prose, by Way of Prayer and Supplication. And 'tis really needful that we should have some other Songs besides the Psalms of *David*: 'Tis unreasonable to suppose that the Christian Church, should for ever, and even in Times of her greatest Light in her Praises of GOD & the Lamb, be confined only to the Words of the old Testament, wherein all the greatest and most glorious Things of the Gospel, that are infinitely the greatest Subjects of her Praise, are spoken of under a Veil, and not so much as the Name of our glorious Redeemer, ever mention'd, but in some dark Figure, or as hid under the Name of some Type. And as to our making use of the Words of others, and not those that are conceived by
our

our selves, 'tis no more than we do in all our publick Prayers ; the whole worshipping Assembly, excepting one only, makes use of the Words that are conceived by him that speaks for the rest.

Another Thing that many have disliked, is the religious Meetings of Children, to read and pray together, and perform religious Exercises by themselves. What is objected is Childrens want of that Knowledge and Discretion, that is requisite, in order to a decent and profitable Management of religious Exercises. But it appears to me the Objection is not sufficient : Children, as they have the Nature of Men, are inclined to Society ; and those of them that are capable of Society one with another, are capable of the Influences of the Spirit of GOD, in its active Fruits ; and if they are inclined by a religious Disposition, that they have from the Spirit of GOD, to improve their Society one with another, in a religious Manner, and to religious Purposes, who should forbid them ? If they han't Discretion to observe Method in their religious Performances, or to speak Sense in all that they say in Prayer, they may notwithstanding have a good Meaning, and GOD understands 'em, and it don't spoil or interrupt their Devotion one for another. We that are grown Persons, have Defects in our Prayers, that are a thousand Times worse in the Sight of GOD, and are a greater Confusion, and more absurd Nonsense in his Eyes, than their childish Indiscretions. There is not so much Difference before GOD, between Children & grown Persons, as we are ready to imagine ; we are all poor, ignorant,

rant, foolish Babes, in his Sight : Our adult Age don't bring us so much nearer to GOD, as we are apt to think. GOD in this Work has shewn a remarkable Regard to little Children ; never was there such a glorious Work amongst Persons in their Childhood, as has been of late, in *New England* : He has been pleased in a wonderful Manner to perfect Praise out of the Mouths of Babes and Sucklings ; and many of them have more of that Knowledge and Wisdom, that pleases him, and renders their religious Worship acceptable, than many of the great and learned Men of the World : 'Tis they, in the Sight of GOD, are the ignorant and foolish Children : These are grown Men, and an hundred Years old, in Comparison with them ; and 'tis to be hoped that the Days are coming, prophesied of *Isai. 65. 20.* when *the Child shall die an hundred Years old.*

I have seen many happy Effects of Childrens religious Meetings ; and GOD has seem'd often remarkably to own them in their Meetings, and really descended from Heaven to be amongst them : I have known several probable Instances of Childrens being converted at such Meetings. I should therefore think, that if Children appear to be really moved to it, by a religious Disposition, and not meerly from a childish Affectation of imitating grown Persons, they ought by no Means to be discouraged or discountenanced : but yet 'tis fit that Care should be taken of them, by their Parents, and Pastors, to instruct and direct them, and to correct imprudent Conduct and Irregularities, if they are perceived ; or any Thing by
which

which the Devil may pervert and destroy the Design of their Meetings. All should take Heed that they don't find Fault with, and despise the Religion of Children, from an evil Principle, lest they should be like the chief Priests and Scribes, who were sore displeas'd at the religious Worship and Praises of little Children, and the Honour they gave CHRIST in the Temple. We have an Account of it, and of what CHRIST said upon it, in Mat. 21. 15, 16. *And when the chief Priests & Scribes saw the wonderful Things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeas'd, and said unto him, Hearest thou what these say? And JESUS saith unto them, yea; have ye never read, Out of the Mouths of Babes and Sucklings, thou hast perfected Praise?*



PART IV.

Shewing what Things are to be corrected or avoided, in promoting this WORK, or in our Behaviour under it.

HAVING thus observed, in some Instances, wherein the Conduct of those that have appeared to be the Subjects of this Work, or have been zealous to promote it, has been objected against or complained of, without or beyond just Cause, I proceed now in the

II. Place, to shew what Things ought to be corrected or avoided.

Many that are zealous for this glorious WORK of GOD, are heartily sick of the great Noise there is in the Country, about *Imprudences* and *Disorders*; they have heard it so often from the Mouths of Opposers that they are prejudiced against the Sound; and they look upon it that That which is called a being *prudent* and *regular*, which is so much insisted on, is no other than being asleep, or cold and dead in Religion, and that the great *Imprudence* that is so much cried out of, is only a being alive, and engaged in the Things of GOD: and they are therefore rather confirmed in any Practice, than brought off from it, by the Clamour they hear against it, as *imprudent* and *irregular*.

gular. And to tell the Truth, the Cry of Irregularity and Imprudence has been much more in the Mouths of those that have been Enemies to the Main of the Work than others; for they have watched for the Halting of the Zealous, and eagerly catch'd at any Thing that has been wrong, and have greatly insisted on it, made the most of it, and magnified it; especially have they watched for Errors in zealous Preachers, that are much in reproving and condemning the Wickedness of the Times: They would therefore do well to consider that Scripture, *Isai. 29. 20, 21. The Scorners are consumed, and all that watch for Iniquity are cut off, that make a Man an Offender for a Word, and lay a Snare for him that reproveth in the Gate, and turn aside the Just for a Thing of nought.* They han't only too much insisted on, and magnified real Errors, but have very injuriously charged them as guilty, in Things wherein they have been innocent, and have done their Duty. This has so prejudiced the Minds of some, that they have been ready to think that all that has been said about Errors and Imprudences, was injurious and from an ill Spirit; and has confirmed them in it, that there is no such Thing as any prevailing Imprudences; and it has made 'em less cautious and suspicious of themselves, lest they should err. Herein the Devil has had an Advantage put into his Hands, and has taken the Advantage; and, doubtless, has been too subtil for some of the true Friends of Religion. That would be a strange Thing indeed, if in so great a Commotion and Revolution, and such a new State of

Things, wherein so many have been engaged, none have been guilty of any Imprudence; it would be such a Revival of Religion, as never was yet, if among so many Men, not guided by infallible Inspiration, there had not been prevailing a pretty many notable Errors in Judgment and Conduct; our young Preachers, and young Converts, must in general vastly exceed *Luther*, the Head of the Reformation, who was guilty of a great many Excesses, in that great Affair, in which GOD made him the chief Instrument.

If we look back into the History of the Church of GOD in past Ages, we may observe that it has been a common Device of the Devil, to overthrow a Revival of Religion, when he finds he can keep Men quiet and secure no longer, then to drive 'em to Excesses and Extravagances. He holds them back as long as he can, but when he can do it no longer, then he'll push 'em on, and if possible, run 'em upon their Heads. And it has been by this Means chiefly, that he has been successful, in several Instances, to overthrow most hopeful and promising Beginnings: yea, the principal Means by which the Devil was successful, by Degrees, to overthrow that grand religious Revival of the World, that was in the primitive Ages of Christianity, and in a Manner, to overthrow the Christian Church thro' the Earth, and to make Way for, and bring on the great antichristian Apostacy, that Master-Piece of all the Devil's Work, was to improve the indiscreet Zeal of Christians, to drive them into those three Extremes, of *Enthusiasm*, *Superstition*, and *Severity* towards

towards Opposers; which should be enough for an everlasting Warning to the Christian Church.

Tho' the Devil will do his Diligence to stir up the open Enemies of Religion, yet he knows what is for his Interest so well, that in a Time of Revival of Religion, his main Strength shall be tried with the Friends of it, and he'll chiefly exert himself in his Attempts upon them, to mislead them. One truly zealous Person, in the Time of such an Event, that seems to have a great Hand in the Affair, and draws the Eyes of many upon him, may do more, (thro' Satan's being too subtil for him,) to hinder the Work, than an hundred great, and strong, and open Opposers.

In the Time of a great *Work* of CHRIST, his Hands, with which he *works*, are often wounded in the House of his Friends; and his *Work* hindered chiefly by them: So that if any one inquires, as in Zech. 13. 6. *What are those Wounds in thine Hands?* He may answer, *Those, with which I was wounded in the House of my Friends.*

The Errors of the Friends of the *Work* of God, and especially of the great Promoters of it, give vast Advantage to the Enemies of such a *Work*. Indeed there are many Things that are no Errors, but are only Duties faithfully and thoroughly done, that wound the Minds of such Persons more, and are more cross to 'em, than real Errors: but yet one real Error gives Opposers as much Advantage, and hinders and clogs the *Work*, as much as ten that are only supposed ones. Real Errors don't fret and gaul the Enemies of Religion, so much as those Things that are strictly right; but they en-

courage 'em more ; they give 'em Liberty, and open a Gap for 'em ; so that some that before kept their Enmity burning in their own Bowels, and durst not show themselves, will on such an Occasion take Courage, and give themselves Vent, and their Rage will be like that of an Enemy let loose ; and those that lay still before, having nothing to say, but what they would be ashamed of, (agreeable to *Tit. 2. 8.*) when they have such a Weapon put into their Hands, will fight with all Violence. And indeed the Enemies of Religion would not know what to do for Weapons to fight with, were it not for the Errors of the Friends of it ; and so must soon fall before them. And besides, in real Errors, Things that are truly disagreeable to the Rules of GOD'S Word, we can't expect the divine Protection, and that GOD will appear on our Side, as if our Errors were only supposed ones.

Since therefore the Errors of the Friends & Promoters of such a glorious Work of GOD, are of such dreadful Consequence ; and seeing the Devil, being sensible of this, is so assiduous, and watchful and subtil in his Attempts with them, and has thereby been so successful to overthrow Religion heretofore ; certainly such Persons ought to be exceeding circumspect and vigilant, diffident and jealous of themselves, and humbly dependent on the Guidance of the good Shepherd. *1 Pet. 4. 7. Be sober, and watch unto Prayer. And Chap. 5. 8. Be sober, be vigilant ; because your Adversary the Devil, as a roaring Lion, walketh about, --- For Persons to go on resolutely, in a Kind of Heat and Vehemence,*

Vehemence, despising Admonition and Correction, being confident that they must be in the Right, because they are full of the Spirit, is directly contrary to the Import of these Words, be *sober*, be *vigilant*.

'Tis a Mistake, I have observed in some, by which they have been greatly exposed, to their Wounding, that they think they are in no Danger of going astray, or being misled by the Devil, because they are near to GOD; and so have no jealous Eye upon themselves, and neglect Vigilance and Circumspection, as needless in their Case. They say, they don't think that GOD will leave them to dishonour him, and wound Religion, as long as they keep near to him: And I believe so too, as long as they keep near to GOD in that Respect, that they maintain an universal & diligent Watch, and Care to do their Duty, and avoid Sin and Snares, with Diffidence in themselves, and humble Dependence and Prayerfulness: but not meerly because they are near to GOD, in that Respect, that they now are receiving blessed Communications from GOD, in refreshing Views of him; if at the same Time they let down their Watch, and are not jealous over their own Hearts, by Reason of it's remaining Blindness and Corruption, and a subtil Adversary. 'Tis a grand Error, for Persons to think they are out of Danger of the Devil, and a corrupt, deceitful Heart, even in their highest Flights, and most raised Frames of spiritual Joy. For Persons in such a Confidence, to cease to be jealous of themselves, and to neglect Watchfulness and Care, is a Presumption by which I have known

known many wofully ensnared. However highly we may be favoured with divine Discoveries and Comforts, yet as long as we are in the World, we are in the Enemies Country; and therefore that Direction of CHRIST to his Disciples is never out of Date in this World, Luke 21. 36. *Watch and pray always, that ye may be accounted worthy to escape all these Things, and to stand before the Son of Man.* It was not out of Date with the Disciples, to whom it was given, after they came to be filled so full of the Holy Ghost, and out of their Bellies flowed Rivers of living Water, by that great Effusion of the Spirit upon them, that began on the Day of Pentecost. And tho' GOD stands ready to protect his People, especially those that are near to him, yet he expects great Care and Labour of all; and that we should put on the whole Armour of GOD, that we may stand in the evil Day: and whatever spiritual Priviledges we are raised to, we have no Warrant to expect Protection in any other Way; for GOD has appointed this whole Life, as a State of Labour, to be all, as a Race or a Battle; the State of Rest, wherein we shall be so out of Danger, as to have no Need of Watching and Fighting, is reserved for another World. I have known it in Abundance of Instances, that the Devil has come in very remarkably, even in the midst of the most exalted, and upon some Accounts excellent Frames: It may seem a great Mystery that it should be so; but 'tis no greater Mystery, than that CHRIST should be taken Captive by the Devil, and carried into the Wilderness, immediately after the Heavens had been open'd to him,
and

and the Holy Ghost descended like a Dove upon him, and he heard that comfortable, joyful Voice from the Father, saying, *This is my beloved Son, in whom I am well pleased.* In like Manner Christ in the Heart of a Christian, is oftentimes as it were taken by the Devil, and carried Captive into a Wilderness, presently after Heaven has been, as it were open'd to the Soul, and the Holy Ghost has descended upon it like a Dove, and GOD has been sweetly owning the Believer, and testifying his Favour to him as his beloved Child.

'Tis therefore a great Error, and Sin in some Persons, at this Day, that they are fix'd in their Way, in some Things that others account Errors, and won't hearken to Admonition and Counsel, but are confident that they are in the right of it, in those Practices that they find themselves disposed to, because GOD is much with them, and they have great Degrees of the Spirit of GOD. There were some such in the Apostles Days: The Apostle *Paul*, writing to the Corinthians, was sensible that some of them would not be easily convinced that they had been in any Error, because they looked upon themselves *Spiritual*, or full of the Spirit of GOD. *1 Cor. 14. 37, 38. If any Man think himself to be a Prophet, or spiritual, let him acknowledge that the Things that I write unto you, are the Commandment of the Lord; but if any Man be ignorant, let him be ignorant.*

And altho' those that are spiritual amongst us, have no infallible Apostle to admonish them, yet let me intreat them, by the Love of CHRIST, calmly and impartially to weigh what may be said

.to

to them, by One that is their hearty and fervent Friend, (tho' an inferiour Worm) in giving his humble Opinion, concerning the Errors that have been committed, or that we may be exposed to, in Methods or Practices that have been, or may be fallen into, by the zealous Friends or Promoters of this great Work of GOD.

In speaking of the Errors that have been, or that we are in Danger of, I would in the

First Place, take Notice of the Causes whence the Errors that attend a great Revival of Religion usually arise; and as I go along, take Notice of some particular Errors that arise from each of those Causes.

Secondly, Observe some Errors, that some have lately gone into, that have been owing to the Influence of several of those Causes conjunctly.

As to the first of these, the Errors that attend a great Revival of Religion, usually arise from these three Things. 1. Undiscerned spiritual Pride. 2. Wrong Principles. 3. Ignorance of Satan's Advantages and Devices.

The first, and the worst Cause of Errors, that prevail in such a State of Things, is *spiritual Pride*. This is the main Door, by which the Devil comes into the Hearts of those that are zealous for the Advancement of Religion. 'Tis the chief Inlet of Smoke from the bottomless Pit, to darken the Mind, and mislead the Judgment: This is the main Handle by which the Devil has hold of religious Persons, and the chief Scource of all the Mischief that he introduces, to clog and hinder a Work of GOD. This Cause of Error is the main
Spring,

Spring, or at least the main Support of all the rest. 'Till this Disease is cured, Medicines are in vain applied to heal other Diseases. 'Tis by this that the Mind defends it self in other Errors, and guards it self against Light, by which it might be corrected and reclaimed. The spiritually proud Man is full of Light already, he don't need Instruction, and is ready to despise the Offer of it. But if this Disease be healed, other Things are easily rectified. The humble Person is like a little Child, he easily receives Instruction; he is jealous over himself, sensible how liable he is to go astray; and therefore if it be suggested to him that he does so, he is ready most narrowly and impartially to enquire. Nothing sets a Person so much out of the Devil's reach, as Humility, and so prepares the Mind for true divine Light, without Darknes, and so clears the Eye to look on Things, as they truly are. Psal. 25. 9. *The Meek will be guide in Judgment, and the Meek he will teach his Way.* Therefore we should fight, neither with small nor with great, but with the King of Israel: Our first Care should be to rectify the Heart, and pull the Beam out of our Eye, and then we shall see clearly.

I know that a great many Things at this Day, are very injuriously laid to the Pride of those that are zealous in the Cause of God. When any Person appears, in any Respect, remarkably distinguished in Religion from others, if he professes those spiritual Comforts and Joys that are greater than ordinary, or if he appears distinguishingly zealous in Religion, if he exerts himself more than others do, in the Cause of Religion, or if he
seems

seems to be distinguished with Success, ten to one, but it will immediately awaken the Jealousy of those that are about him ; and they'll suspect, (whether they have Cause or no) that he is very proud of his Goodness, and that he affects to have it thought that no Body is so good as he ; and all his Talk is heard, and all his Behaviour beheld, with this Prejudice. Those that are themselves cold and dead, and especially such as never had any Experience of the Power of Godliness on their own Hearts, are ready to entertain such Thoughts of the best Christians ; which arises from a secret Enmity against vital & fervent Piety.

But then those that are zealous Christians should take heed that this Injuriousness of those that are cold in Religion, dont prove a Snare to them, and the Devil don't take Advantage from it, to blind their Eyes from beholding what there is indeed of this Nature in their Hearts, and make 'em think, because they are charged with Pride wrongfully, and from an ill Spirit, in many Things, that therefore it is so in every Thing. Alas, how much Pride have the best of us in our Hearts ! 'Tis the worst Part of the Body of Sin and Death : 'Tis the first Sin that ever entered into the Universe, and the last that is rooted out ; 'Tis God's most stubborn Enemy !

The Corruption of Nature may all be resolved into two Things, *Pride* and *Worldly-mindedness*, the *Devil* and the *Beast*, or *Self* and the *World*. These are the two Pillars of *Dagon's* Temple, on which the whole House leans. But the former of these is every Way, the worst Part of the Corruption

ruption of Nature ; 'tis the first born Son of the Devil, and his Image in the Heart of Man chiefly consists in it ; 'tis the last Thing in a Sinner that is over-born by Conviction, in order to Conversion ; and here is the Saints hardest Conflict ; 'tis the last Thing that he obtains a good Degree of Conquest over, & Liberty from ; 'tis that which most directly militates against God, and is most contrary to the Spirit of the Lamb of God ; and 'tis most like the Devil its Father, in a serpentine Deceitfulness and Secrecy ; it lies deepest, and is most active, is most ready secretly to mix it self with every Thing.

And of all Kinds of Pride, spiritual Pride is upon many Accounts the most hateful ; 'tis most like the Devil ; 'tis most like the Sin that he committed in an Heaven of Light and Glory, where he was exalted high in divine Knowledge, Honour, Beauty and Happiness. Pride is much more difficultly discerned than any other Corruption, for that Reason, that the Nature of it does very much consist in a Person's having too high a Thought of himself : but no Wonder that he that has too high a Thought of himself, don't know it ; for he necessarily thinks that the Opinion he has of himself, is what he has just Grounds for, and therefore not too high ; if he thought such an Opinion of himself was without just Grounds, he would therein cease to have it. But of all Kinds of Pride, spiritual Pride is the most hidden, and difficultly discovered ; and that for this Reason, Because those that are spiritually proud, their Pride consists much in an high Conceit of those two Things, *viz.*

Their *Light*, and their *Humility*; both which are a strong Prejudice against a Discovery of their Pride. Being proud of their *Light*, that makes 'em not jealous of themselves; he that thinks a clear Light shines around him, is not suspicious of an Enemy lurking near him, unseen: And then being proud of their *Humility*, that makes 'em least of all jealous of themselves in that Particular, *viz.* as being under the Prevalence of Pride. There are many Sins of the Heart that are very secret in their Nature, and difficultly discerned. The Psalmist says, Psal. 19. 12. *Who can understand his Errors? Cleanse thou me from secret Faults.* But spiritual Pride is the most secret of all Sins. The Heart is so deceitful and unsearchable in nothing in the World, as it is in this Matter, and there is no Sin in the World, that Men are so confident in, and so difficultly convinced of: The very Nature of it is to work Self-Confidence, and drive away Self-Diffidence, and Jealousy of any Evil of that Kind. There is no Sin so much like the Devil, as this, for Secrecy and Subtilty, and appearing in a great many Shapes, undiscerned and unsuspected, and appearing as an Angel of Light: It takes Occasion to arise from every Thing; it perverts and abuses every Thing, and even the Exercises of real Grace, and real Humility, as an Occasion to exert it self: It is a Sin that has, as it were many Lives; if you kill it, it will live still; if you mortify and suppress it in one Shape, it rises in another; if you think it is all gone, yet it is there still: There are a great many Kinds of it, that lie in different Forms and Shapes, one under

under another, and encompass the Heart like the Coats of an Onion; if you pull off one there is another underneath. We had need therefore to have the greatest Watch imaginable, over our Hearts, with respect to this Matter, and to cry most earnestly to the great Searcher of Hearts, for his help. He that trusts his own Heart is a Fool.

God's own People should be the more jealous of themselves, with respect to this Particular, at this Day, because the Temptations that many have to this Sin are exceeding great: The great and distinguishing Priviledges to which God admits many of his Saints, and the high Honours that he puts on some Ministers, are great Trials of Persons in this Respect. 'Tis true that great Degrees of the spiritual Presence of God tends greatly to mortify Pride and all Corruption; but yet, tho' in the Experience of such Favours there be much to restrain Pride one Way, there is much to tempt and provoke it another; and we shall be in great Danger thereby without great Watchfulness and Prayerfulness. There was much in the Circumstances that the Angels that fell, were in, in Heaven, in their great Honours & high Priviledges, in beholding the Face of God, and View of his infinite Glory, to cause in them Exercises of Humility, and to keep 'em from Pride; yet through want of Watchfulness in them, their great Honour and heavenly Priviledge proved to be to them, an undoing Temptation to Pride, tho' they had no Principle of Pride in their Hearts to expose 'em. Let no Saint therefore, however eminent, and however near to God, think himself out of Dan-

ger of this : He that thinks himself most out of Danger, is indeed most in Danger. The Apostle *Paul*, who doubtless was as eminent a Saint as any are now, was not out of Danger, even just after he was admitted to see *GOD* in the third Heavens, by the Information he himself gives us, 2 *Cor.* 12. Chap. And yet doubtless, what he saw in Heaven of the ineffable Glory of the divine Being, had a direct Tendency to make him appear exceeding little and vile in his own Eyes.

Spiritual Pride in its own Nature is so secret, that it is not so well discerned by immediate Intuition on the Thing it self, as by the Effects and Fruits of it ; some of which, I would mention, together with the contrary Fruits of pure Christian Humility.

Spiritual Pride disposes to speak of other Persons Sins, their Enmity against *GOD* and his People, the miserable Delusion of Hypocrites and their Enmity against vital Piety, and the Deadness of some Saints, with Bitterness, or with Laughter and Levity, and an Air of Contempt ; whereas pure Christian Humility rather disposes, either to be silent about 'em, or to speak of them with Grief and Pity.

Spiritual Pride is very apt to suspect others ; whereas an humble Saint is most jealous of himself, he is so suspicious of nothing in the World as he is of his own Heart. The spiritually proud Person is apt to find Fault with other Saints, that they are low in Grace, and to be much in observing how cold and dead they be, and crying out of them for it, and to be quick to discern and take Notice
of

of their Deficiencies : But the eminently humble Christian has so much to do at Home, and sees so much Evil in his own Heart, and is so concerned about it, that he is not apt to be very busy with others Hearts ; he complains most of himself, and cries out of his own Coldness and Lowness in Grace, and is apt to esteem others better than himself, and is ready to hope that there is no Body but what has more Love and Thankfulness to GOD than he, and can't bare to think that others should bring forth no more Fruit to GOD's Honour than he. Some that have spiritual Pride mix'd with high Discoveries and great Transports of Joy, that dispose 'em in an earnest Manner to talk to others, are apt, in such Frames, to be calling upon other Christians that are about them, and sharply reproving them for their being so cold and lifeless. And there are some others that behave themselves very differently from these, who in their Raptures are over-whelmed with a Sense of their own Vileness ; and when they have extraordinary Discoveries of GOD's Glory, are all taken up about their own Sinfulness ; and tho' they also are disposed to speak much and very earnestly, yet it is very much in Crying out of themselves, and exhorting Fellow Christians, but in a charitable and humble Manner. Pure Christian Humility disposes a Person to take Notice of every Thing that is in any Respect good in others, and to make the best of it, and to diminish their Failings ; but to have his Eye chiefly on those Things that are bad in himself, and to take much Notice of every Thing that aggravates them.

In a Contrariety to this, it has been the Manner in some Places, or at least the Manner of some Persons, to speak of almost every Thing that they see amiss in others, in the most harsh, severe and terrible Language. 'Tis frequent with them to say of others Opinions or Conduct or Advice, or of their Coldness, their Silence, their Caution, their Moderation, and their Prudence, and many other Things that appear in them, that they are from the Devil, or from Hell; that such a Thing is devilish or hellish or cursed, and that such Persons are serving the Devil or the Devil is in them, that they are Soul-Murderers and the like; so that the Words *Devil* and *Hell* are almost continually in their Mouths. And such Kind of Language they will commonly use, not only towards wicked Men, but towards them that they themselves allow to be the true Children of God, and also towards Ministers of the Gospel and others that are very much their Superiours. And they look upon it a Vertue and high Attainment thus to behave themselves. *Oh*, say they, *we must be plain hearted and bold for Christ, we must declare War against Sin wherever we see it, we must not mince the Matter in the Cause of God and when speaking for Christ.* And to make any Distinction in Persons, or to speak the more tenderly, because that which is amiss is seen in a Superiour, they look upon as very mean for a Follower of CHRIST when speaking in the Cause of his Master.

What a strange Device of the Devil is here, to over-throw all Christian Meekness and Gentleness,
and

and even all Shew and Appearance of it, and to defile the Mouths of the Children of God, and to introduce the Language of common Sailors among the Followers of CHRIST, under a Cloak of high Sanctity and Zeal and Boldness for CHRIST ! And it is a remarkable Instance of the Weakness of the human Mind, and how much too cunning the Devil is for us !

The grand Defence of this Way of Talking is, that they say no more than what is true; they only speak the Truth without mincing the Matter; and that true Christians that have a great Sight of the Evil of Sin, and Acquaintance with their own Hearts know it to be true, and therefore won't be offended to hear such harsh Expressions made Use of concerning them and their Sins; 'tis only (say they) Hypocrites, or cold and dead Christians, that are provoked and feel their Enmity rise on such an Occasion.

But 'tis a grand Mistake to think that we may commonly use concerning one another all such Language as represents the worst of each other, according to strict Truth. 'Tis really true, that every Kind of Sin, & every Degree of it, is devilish and from Hell, and is cursed, hellish, and condemned or damned: And if Persons had a full Sight of their Hearts they would think no Terms too bad for them; they would look like Beasts, like Serpents and like Devils to themselves; they would be at a loss for Language to express what they see in themselves, the worst Terms they could think of would seem as it were faint to represent what they see in themselves. But shall a Child
therefore

therefore, from Time to Time, use such Language concerning an excellent & eminently holy Father or Mother, as that the Devil is in them, that they have such and such devilish, cursed Dispositions, that they commit every Day Hundreds of hellish, damn'd Acts, and that they are cursed Dogs, Hell-Hounds and Devils? And shall the meanest of the People be justified, in commonly using such Language concerning the most excellent Magistrates, or their most eminent Ministers? I hope no Body has gone to this Height: but the same Pretences of Boldness, Plain-heartedness, and declared War against Sin, will as well justify these Things as the Things they are actually made Use of to justify. If we proceed in such a Manner, on such Principles as these, what a Face will be introduced upon the Church of CHRIST, the little beloved Flock of that gentle Shepherd the Lamb of GOD? What a Sound shall we bring into the House of GOD, into the Family of his dear little Children? How far off shall we soon banish that lovely Appearance of Humility, Sweetness, Gentleness, mutual Honour, Benevolence, Complacency, and an Esteem of others above themselves, which ought to clothe the Children of GOD all over? Not but that Christians should watch over one another, and in any wise reprove one another, and be much in it and do it plainly and faithfully; but it don't thence follow that dear Brethren in the Family of GOD, in rebuking one another, should use worse Language than *Michael* the Arch-angel durst use when rebuking the Devil himself,

Christians that are but Fellow-Worms ought at least to treat one another with as much Humility and Gentleness as CHRIST that is infinitely above them treats them. But how did CHRIST treat his Disciples when they were so cold towards him and so regardless of him, at the Time when his Soul was exceeding sorrowful even unto Death, and he in a dismal Agony was crying and sweating Blood for them, and they would not watch with him and allow him the Comfort of their Company one Hour in his great Distress, tho' he once and again desired it of them: One would think that then was a proper Time if ever to have reprov'd 'em for a devilish, hellish, cursed and damned Slothfulness and Deadness. But after what Manner does CHRIST reprove them? Behold his astonishing Gentleness! Says he, *What, could ye not watch with me one Hour? The Spirit indeed is willing, but the Flesh is weak.* And how did he treat Peter when he was ashamed of his Master, while he was made a Mocking-Stock and a Spitting-Stock for him? Why he looked upon him with a Look of Love, and melted his Heart.

And tho' we read that CHRIST once *turned and said unto Peter, on a certain Occasion, get thee behind me Satan;* and this may seem like an Instance of Harshness and Severity in reprov'g Peter; yet I humbly conceive that this is by many taken wrong, and that this is indeed no Instance of CHRIST's Severity in his Treatment of Peter, but on the contrary, of his wonderful Gentleness and Grace, distinguishing between Peter and the Devil in him, not laying the Blame of what Peter had

had then said, or imputing it to him, but to the Devil that influenced him. CHRIST saw the Devil then present, secretly influencing *Peter* to do the Part of a Tempter to his Master; and therefore CHRIST turned him about to *Peter*, in whom the Devil then was, and spake to the Devil, and rebuked him. Thus the Grace of CHRIST don't behold Iniquity in his People, imputes not what is amiss in 'em to them, but to Sin that dwells in them, and to *Satan* that influences them.

But to return,

Spiritual Pride often disposes Persons to Singularity in external Appearance, to affect a singular Way of Speaking, to use a different Sort of Dialect from others, or to be singular in Voice, or Air of Countenance or Behaviour: but he that is an eminently humble Christian, tho' he will be firm to his Duty, however singular he is in it; he'll go in the Way that leads to Heaven alone, tho' all the World forsakes him; yet he delights not in Singularity for Singularity's Sake, he don't affect to set up himself to be viewed and observed as one distinguished, as desiring to be accounted better than others, or despising their Company, or an Union and Conformity to them; but on the contrary is disposed to become all Things to all Men, and to yield to others, and conform to them and please 'em, in every Thing but Sin. Spiritual Pride commonly occasions a certain Stiffness and Inflexibility in Persons, in their own Judgment and their own Ways; whereas the eminently humble Person, tho' he be inflexible in his Duty, and in those Things wherein GOD's Honour is concerned;

concerned ; and with Regard to Temptation to those Things he apprehends to be sinful, tho' in never so small a Degree, he is not at all of a yieldable Spirit, but is like a Brazen Wall ; yet in other Things he is of a pliable Disposition, not disposed to set up his own Opinion, or his own Will ; he is ready to pay Deference to others Opinions, and loves to comply with their Inclinations, and has a Heart that is tender and flexible, like a little Child.

Spiritual Pride disposes Persons to affect Separation, to stand at a Distance from others, as better than they, and loves the Shew and Appearance of the Distinction : But on the contrary the eminently humble Christian is ready to look upon himself as not worthy that others should be united to him, to think himself more brutish than any Man, and worthy to be cast out of human Society, and especially unworthy of the Society of GOD's Children ; and tho' he will not be a Companion with one that is visibly CHRIST's Enemy, and delights most in the Company of lively Christians, will choose such for his Companions, and will be most intimate with them, & don't at all delight to spend away much Time in the Company of those that seem to relish no Conversation but about worldly Things ; yet he don't love the Appearance of an open Separation from visible Christians, as being a Kind of distinct Company from them, that are one visible Company with him by CHRIST Appointment, and will as much as possible shun all Appearances of a Superiority, or distinguishing himself as better than others : His universal Benevolence delights in the Appearance of Union with his

his fellow Creatures, and will maintain it as much as he possibly can, without giving open Countenance to Iniquity, or wounding his own Soul; and herein he follows the Example of his meek & lowly Redeemer, who did not keep up such a Separation and Distance as the Pharisees, but freely eat with Publicans and Sinners, that he might win them.

The eminently humble Christian is as it were cloathed with Lowliness, Mildness, Meekness, Gentleness of Spirit and Behaviour, & with a soft, sweet, condescending, winning Air and Deportment; these Things are just like Garments to him, he is cloathed all over with them. 1 Pet. 5. 5.

And be cloathed with Humility. Col. 3. 12. Put on therefore, as the elect of God, holy and beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness; Long-suffering.

Pure Christian Humility has no such Thing as Roughness, or Contempt, or Fierceness, or Bitterness in its Nature; it makes a Person like a little Child, harmless and innocent, and that none need to be afraid of; or like a Lamb, destitute of all Bitterness, Wrath, Anger and Clamour, agreeable to *Eph. 4. 31.*

With such a Spirit as this ought especially zealous Ministers of the Gospel to be cloathed, and those that GOD is pleased to improve as Instruments in his Hands of promoting his Work: they ought indeed to be thorough in preaching the Word of GOD, without mincing the Matter at all; in handling the Sword of the SPIRIT, as the Ministers of the Lord of Hosts, they ought not to be mild and gentle; they are not to be gentle and moderate

moderate in searching & awakening the Conscience but should be Sons of Thunder : The Word of GOD, which is in it self sharper than any two-edged Sword, ought not to be sheathed by its Ministers, but so used that its sharp Edges may have their full Effect, even to the dividing asunder Soul and Spirit, Joints and Marrow ; (provided they do it without judging particular Persons, leaving it to Conscience and the Spirit of GOD to make the particular Application ;) But all their Conversation should favour of nothing but Lowliness and good Will, Love and Pity to all Mankind ; so that such a Spirit should be like a sweet Odour diffused around 'em wherever they go, or like a Light shining about 'em, their Faces should as it were shine with it ; they should be like Lions to guilty Consciences, but like Lambs to Men's Persons. This would have no Tendency to prevent the Awakening of Men's Consciences, but on the contrary would have a very great Tendency to awaken them ; it would make Way for the sharp Sword to enter ; it would remove the Obstacles, and make a naked Breast for the Arrow. Yea the amiable, Christ-like Conversation of such Ministers, in it self would terrify the Consciences of Men, as well as their terrible Preaching ; both would co-operate one with another, to subdue the hard, and bring down the proud Heart. If there had been, constantly and universally observable such a Behaviour as this in Itinerant Preachers, it would have terrified the Consciences of Sinners, ten Times as much as all the Invectives, and the censorious Talk there has been concerning parti-

cular Persons, for their Opposition, Hypocrisy, Delusion, Pharisaism, &c. ----- These Things in general have rather stupified Sinners Consciences; they take 'em up, and make Use of 'em as a Shield, wherewith to defend themselves from the sharp Arrows of the Word, that are shot by these Preachers: The Enemies of the present Work have been glad of these Things with all their Hearts. Many of the most bitter of them are probably such as in the Beginning of this Work had their Consciences something gauled & terrified with it; but these Errors of awakening Preachers are the Things they chiefly make Use of as Plaisters to heal the Sore that was made in their Consciences.

Spiritual Pride takes great Notice of Opposition and Injuries that are received, and is apt to be often speaking of them, and to be much in taking Notice of the Aggravations of 'em, either with an Air of Bitterness or Contempt: Whereas pure, unmixed Christian Humility, disposes a Person rather to be like his blessed Lord, when reviled, dumb, not opening his Mouth, but committing himself in Silence to him that judgeth righteously. The eminently humble Christian, the more clamorous and furious the World is against him, the more silent and still will he be; unless it be in his Closet, and there he will not be still. Our blessed Lord Jesus seems never to have been so silent, as when the World compassed him round, reproaching, buffetting and spitting on him, with loud and virulent Out-cries, and horrid Cruelties.

There has been a great deal too much Talk of late, among many of the true and zealous Friends
of

of Religion, about Opposition and Persecution It becomes the Followers of the Lamb of God, when the World is in an Uproar about them, and full of Clamour against them, not to raise another Noise to answer it, but to be still and quiet: 'Tis not beautiful, at such a Time, to have Pulpits and Conversation ring with the sound, *Persecution, Persecution*, or with abundant Talk about Pharisees, carnal Persecutors, and the Seed of the Serpent.

Meekness and Quietness among GOD'S People, when opposed & reviled, would be the surest Way to have GOD remarkably to appear for their Defence. 'Tis particularly observed of *Moses*, on the Occasion of *Aaron* and *Miriam* their envying him, & rising up in Opposition against him, that he *was very meek, above all Men upon the Face of the Earth*, Num. 12. 3. Doubtless because he remarkably shew'd his Meekness on that Occasion, being wholly silent under the Abuse. And how remarkable is the Account that follows of GOD'S being as it were suddenly roused to appear for his Vindication? And what high Honour did he put upon *Moses*? And how severe were his Rebukes of his Opposers? The Story is very remarkable, and worth every One's observing. Nothing is so effectual to bring GOD down from Heaven in the Defence of his People, as their Patience and Meekness under Sufferings. When CHRIST girds his Sword upon his Thigh, with his Glory and Majesty, and in his Majesty rides prosperously, his right Hand teaching him terrible Things, it is because of Truth & ME EKNESS & Righteousness. Psal. 45. 3, 4. God will cause judgment to be heard

from Heaven ; the Earth shall fear and be still, and God will arise to Judgment, to save all the MEEK of the Earth. Psal. 76. 8, 9. He will lift up the Meek, and cast the Wicked down to the Ground. Psal. 147. 6. He will reprove with Equity, for the Meek of the Earth, and will smite the Earth with the Rod of his Mouth, and with the Breath of his Lips will he slay the Wicked. Isai. 11. 4. The great Commendation that CHRIST gives the Church of *Philadelphia*, is that, *Thou hast kept the Word of my Patience, Rev. 3. 10.* And we may see what Reward he promises her, in the preceding Verse, *Behold, I will make them of the Synagogue of Satan, which say they are Jews and are not, but do lie ; behold, I will make them to come and worship at thy Feet, and to know that I have loved thee.* And thus it is, that we might expect to have CHRIST appear for us, if under all Reproches we are loaded with, we behaved ourselves with a Lamb-like Meekness and Gentleness ; but if our Spirits are raised, and we are vehement and noisy with our Complaints under Colour of Christian Zeal, this will be to take upon us our own Defence, and GOD will leave it with us, to vindicate our Cause as well as we can : Yea if we go on in a Way of Bitterness, and high Censuring, it will be the Way to have him rebuke us, and put us to Shame before our Enemies.

Here some may be ready to say, “ ’Tis not in our own Cause, that we are thus vehement, but it is in the Cause of GOD ; and the Apostle directed the primitive Christians to contend earnestly for the Faith once delivered to the Saints.” But how was it that the primitive Christians contended earnestly

earnestly for the Faith? They defended the Truth with Arguments, and a holy Conversation; but yet gave their Reasons with Meekness & Fear: They contended earnestly for the Faith, by fighting violently against their own Unbelief, and the Corruptions of their Hearts, yea they resisted unto Blood striving against Sin; but the Blood that was shed in this earnest Strife, was their own Blood, and not the Blood of their Enemies. It was *in the Cause of God*, that *Peter* was so fierce, and drew his Sword, and began to smite with it; but *Christ* bids him put up his Sword again, telling him that they that take the Sword shall perish by the Sword; and while *Peter* wounds, *CHRIST* heals. They contend the most violently, and are the greatest Conquerors in a Time of Persecution, who bear it with the greatest Meekness and Patience.

Great Humility improves even the Reflections and Reproaches of Enemies, to put upon serious Self-Examination, whether or no there be not some just Cause, whether they han't in some Respect given Occasion to the Enemy to speak reproachfully: Whereas spiritual Pride improves such Reflections to make 'em the more bold and confident, and to go the greater Lengths in that for which they are found fault with. I desire it may be consider'd whether there has been nothing amiss of late, among the true Friends of vital Piety in this Respect; and whether the Words of *David*, when reviled by *Michal*, han't been mis-interpreted and misapplied to justify them in it, when he said I will be yet more vile, and will be base in mine own Sight. The Import of his Words is

that he would humble himself yet more before GOD, being sensible that he was far from being sufficiently abased; and he signifies this to *Michal*, and that he longed to be yet lower, and had designed already to abase himself more in his Behaviour: not that he would go the greater Length, to shew his Regardlesness of her Revilings; that would be to exalt himself, and not more to abase himself, as more vile in his own Sight.

Another Effect of spiritual Pride is a certain unsuitable and self-confident Boldness before GOD and Men. Thus some in their great Rejoicings before GOD, han't paid a sufficient Regard to that Rule, in *Psal. 2. 11.* They han't rejoiced with a reverential Trembling, in a proper Sense of the awful Majesty of GOD, and the awful Distance between GOD and them. And there has also been an improper Boldness before Men, that has been encouraged & defended, by a Misapplication of that Scripture, *Prov. 29. 25. The Fear of Man bringeth a Snare.* As tho' it became all Persons, high and low, Men, Women & Children, in all religious Conversation, wholly to divest themselves of all Manner of Shamefacedness, Modesty or Reverence towards Man; which is a great Error, and quite contrary to Scripture. There is a Fear of Reverence that is due to some Men. *Rom. 13. 7. Fear, to whom Fear; Honour, to whom Honour.* And there is a Fear of Modesty and Shamefacedness, in Inferiours towards Superiours, that is amiable, and required by Christian Rules. *1 Pet. 3. 2. While they behold your chaste Conversation, coupled with Fear.* And *1 Tim. 2. 9. In like Manner also,*
that

that Women adorn themselves, in modest Apparel, with Shamefacedness and Sobriety. And the Apostle means that this Vertue shall have Place, not only in civil Communication, but also in spiritual Communication, and in our religious Concerns and Behaviour, as is evident by what follows. Ver. 11, 12. *Let the Women learn in Silence, with all Subjection. But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence.* Not that I would hence infer that Women's Mouths should be shut up from Christian Conversation; but all that I mean from it at this Time is, that Modesty, or Shamefacedness, and Reverence towards Men, ought to have some Place, even in our religious Communication one with another. The same is also evident by 1 Pet. 3. 15. *Be ready always to give an Answer, to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.* 'Tis well if that very Fear and Shamefacedness, which the Apostle recommends, han't sometimes been condemned, under the Name of a *curfed Fear of Man.*

'Tis beautiful for Persons when they are at Prayer as the Mouth of others, to make GOD only their Fear and their Dread, and to be wholly forgetful of Men that are present, who let 'em be great or small, are nothing in the Presence of the great GOD. And 'tis beautiful for a Minister, when he speaks in the Name of the Lord of Hosts, to be bold, and put off all Fear of Men. And 'tis beautiful in private Christians, tho' they are Women and Children, to be bold in professing the Faith of CHRIST, and in the Practice of all Religion,

ligion, and in owning GOD's Hand in the Work of his Power and Grace, without any Fear of Men, tho' they should be reproached as Fools and Madmen, and frowned upon by great Men, and cast off by Parents & all the World. But for private Christians, Women and others, to instruct, rebuke and exhort, with a like Sort of Boldness as becomes a Minister when preaching, is not beautiful.

Some have been bold in some Things that have really been Errors; and have gloried in their Boldness in practising them, tho' cried out of as odd and irregular. And those that have gone the greatest Lengths in these Things, have been by some most highly esteemed, as those that come out, and appear bold for the Lord Jesus Christ, and fully on his Side; and others that have profess'd to be godly, that have condemned such Things, have been spoken of as Enemies of the Cross of CHRIST, or at least very cold and dead; and many that of themselves, were not inclined to such Practices, have by this Means been driven on, being ashamed to be behind, and accounted poor Soldiers for CHRIST.

Another Effect of spiritual Pride is *Assuming*: It oftentimes makes it natural to Persons so to act and speak, as tho' it in a special Manner belong'd to them to be taken Notice of and much regarded. It is very natural to a Person that is much under the Influence of spiritual Pride, to take all that Respect that is paid him: If others shew a Disposition to submit to him, and yield him the Deference of a Preceptor, he is open to it, and freely admits it; yea, 'tis natural for him

to expect such Treatment, and to take much Notice of it if he fails of it, and to have an ill Opinion of others that don't pay him that which he looks upon as his Prerogative: He is apt to think that it belongs to him to speak, and to clothe himself with a judicial and dogmatical Air in Conversation, and to take it upon him as what belongs to him, to give forth his Sentence, and to determine and decide: Whereas pure Christian Humility *vaunteth not it self, doth not behave it self unseemly,* and is apt to *prefer others in Honour.* One under the Influence of spiritual Pride is more apt to instruct others, than to enquire for himself, and naturally puts on the Airs of a Master: Whereas one that is full of pure Humility, naturally has on the Air of a Disciple; his Voice is, "What shall I do? What shall I do that I may live more to GOD's Honour? What shall I do with this wicked Heart?" He is ready to receive Instruction from any Body, agreeable to *Jam. 1. 19. Wherefore, my beloved Brethren, let every Man be swift to hear, slow to speak.* The eminently humble Christian thinks he wants Help from every Body, whereas he that is spiritually proud thinks that every Body wants his Help. Christian Humility, under a Sense of others Misery, intreats and beseeches; spiritual Pride affects to command, and warn with Authority.

There ought to be the utmost Watchfulness against all such Appearances of spiritual Pride, in all that profess to have been the Subjects of this Work, and especially in the Promoters of it, but above all in Itinerant Preachers: The most eminent

nent Gifts, and highest Tokens of GOD's Favour and Blessing, will not excuse them: Alas! What is Man at his best Estate! What is the most highly favoured Christian, or the most eminent and successful Minister, that he should now think he is sufficient for something, and some-body to be regarded, and that he should go forth, and act among his Fellow Creatures, as if he were wise and strong and good!

Ministers that have been the principal Instruments of carrying on this glorious Revival of Religion, and that GOD has made Use of, as it were to bring up his People out of *Egypt*, as he did of *Moses*, should take Heed that they don't provoke GOD as *Moses* did, by assuming too much to themselves, and by their intemperate Zeal, to shut them out from seeing the good Things that GOD is going to do for his Church in this World. The Fruits of *Moses's* Unbelief, which provoked GOD to shut him out of *Canaan*, and not to suffer him to partake of those great Things GOD was about to do for *Israel* on Earth, were chiefly these two Things; *First*, His mingling Bitterness with his Zeal: he had a great Zeal for GOD, and he could not bear to see the intolerable Stiff-neckedness of the People, that they did not acknowledge the Work of GOD, and were not convinced by all his Wonders that they had seen: But human Passion was mingled with his Zeal. *Psal.* 106. 32, 33. *They angered him also at the Waters of Strife; so that it went ill with Moses for their Sakes: Because they provoked his Spirit, so that he spake unadvisedly with his Lips.* Hear now ye Rebels, says he,

he, with Bitterness of Language. *Secondly*, He behaved himself, and spake with an assuming Air: He assumed too much to himself; *Hear now ye Rebels, must WE fetch Water out of this Rock?* Spiritual Pride wrought in *Moses* at that Time: His Temptations to it were very great, for he had had great Discoveries of GOD, and had been privileged with intimate and sweet Communion with him, and GOD had made him the Instrument of great Good to his Church; and tho' he was so humble a Person, and, by GOD's own Testimony, meek above all Men upon the Face of the whole Earth, yet his Temptations were too strong for him: Which surely should make our young Ministers, that have of late been highly favoured, and have had great Success, exceeding careful, and distrustful of themselves. Alas! how far are we from having the Strength of holy, meek, aged *Moses*! The Temptation at this Day is exceeding great, to both those Errors that *Moses* was guilty of; there is great Temptation to Bitterness and corrupt Passion with Zeal; for there is so much unreasonable Opposition made against this glorious Work of GOD, and so much Stiff-neckedness manifested in Multitudes of this Generation, notwithstanding all the great & wonderful Works in which GOD has passed before them, that it greatly tends to provoke the Spirits of such as have the Interest of this Work at Heart, so as to move 'em to speak unadvisedly with their Lips. And there is also great Temptation to an assuming Behaviour in some Persons: When a Minister is greatly succeeded, from Time to Time,
and

and so draws the Eyes of the Multitude upon him, and he sees himself flocked after, and resorted to as an Oracle, and People are ready to adore him, and to offer Sacrifice to him, as it was with *Paul* and *Barnabas*, at *Lystra*, it is almost impossible for a Man to avoid taking upon him the Airs of a Master, or some extraordinary Person; a Man had Need to have a great Stock of Humility, and much divine Assistance, to resist the Temptation. But the greater our Dangers are, the more ought to be our Watchfulness & Prayerfulness, and Diffidence of our selves, lest we bring our selves into Mischief. Fishermen that have been very successful, and have caught a great many Fish, had Need to be careful that they don't at Length begin to burn Incense to their Net. And we should take Warning by *Gideon*, who after GOD had highly favoured and exalted him, and made him the Instrument of working a wonderful Deliverance for his People, at Length made a God of the Spoils of his Enemies, which became a Snare to him and to his House, so as to prove the Ruin of his Family.

All young Ministers in this Day of the bringing up the Ark of GOD, should take Warning by the Example of a young *Levite* in *Israel*, viz. *Uzza* the Son of *Abinadab*. He seem'd to have a real Concern for the Ark of GOD, and to be zealous and engaged in his Mind, on that joyful Occasion of bringing up the Ark, and GOD made him an Instrument to bring the Ark out of its long continued Obscurity in *Kirjath-jearim*, & he was succeeded to bring it a considerable Way towards
Mount

Mount *Zion*; but for his Want of Humility, Reverence and Circumspection, and assuming to himself, or taking too much upon him, GOD broke forth upon him, and smote him for his Error, so that he never lived to see, and partake of the great Joy of his Church, on Occasion of the carrying up the Ark into Mount *Zion*, and the great Blessings of Heaven upon *Israel*, that were consequent upon it. Ministers that have been improved to carry on this Work have been chiefly of the younger Sort, who have doubtless, (as *Uzza* had,) a real Concern for the Ark; and 'tis evident that they are much animated and engaged in their Minds, (as he was) in this joyful Day of bringing up the Ark; and they are afraid what will become of the Ark under the Conduct of its Ministers, (that are sometimes in Scripture compared to Oxen;) They see the Ark shakes, and they are afraid these blundering Oxen will throw it; and some of 'em it is to be fear'd, have been over officious on this Occasion, and have assumed too much to themselves, and have been bold to put forth their Hand to take hold of the Ark, as tho' they were the only fit and worthy Persons to defend it.

If young Ministers had great Humility, without a Mixture, it would dispose 'em especially to treat aged Ministers with Respect and Reverence, as their Fathers, notwithstanding that a sovereign GOD may have given them greater Assistance and Success, than they have had. 1 Pet. 5. 5. *Likewise ye younger, submit your selves unto the elder; yea all of you, be subject one to another; and be*
V
clothed

clothed with Humility; for God resisteth the Proud, and giveth Grace to the Humble. Lev. 19. 32. Thou shalt rise up before the hoary Head, and honour the Face of the old Man, and fear thy GOD; I am the LORD.

As spiritual Pride disposes Persons to assume much to themselves, so it also disposes 'em to treat others with Neglect: On the contrary, pure Christian Humility disposes Persons to honour all Men, agreeable to that Rule, *1 Pet. 2. 17.*

There has been in some, that I believe are true Friends of Religion, too much of an Appearance of this Fruit of spiritual Pride, in their Treatment of those that they looked upon to be carnal Men; and particularly in refusing to enter into any Discourse or Reasoning with them. Indeed to spend a great deal of Time in Jangling and warm Debates about Religion, is not the Way to propagate Religion, but to hinder it; and some are so dreadfully set against this Work, that it is a dismal Task to dispute with them, all that one can say is utterly in vain, I have found it so by Experience; and to go to enter into Disputes about Religion, at some Times, is quite unseasonable, as particularly in Meetings for religious Conference, or Exercises of Worship. But yet we ought to be very careful that we don't refuse to discourse with Men, with any Appearance of a supercilious Neglect, as tho' we counted 'em not worthy to be regarded; on the contrary we should condescend to carnal Men, as CHRIST has condescended to us, to bear with our Unteachableness and Stupidity, and still to follow us with Instructions, Line upon
Line,

Line, and Precept upon Precept, saying, Come let us reason together; setting Light before us, and using all Manner of Arguments with us, and waiting upon such dull Scholars, as it were hoping that we should receive Light. We should be ready with Meekness and Calmness, without hot disputing, to give our Reasons, why we think this Work is the Work of God, to carnal Men when they ask us, and not turn them by as not worthy to be talk'd with; as the Apostle directed the primitive Christians to be ready to give a Reason of the Christian Faith and Hope to the Enemies of Christianity, 1 Pet. 3. 15. *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.* And we ought not to condemn all Reasoning about Things of Religion under the Name of carnal Reason. For my Part, I desire no better than that those that oppose this Work, should come fairly to submit to have the Cause betwixt us tried by strict Reasoning.

One Qualification that the Scripture speaks of once and again, as requisite in a Minister is, that he should be *εἰδωκός* apt to teach, 1 Tim. 3. 2. And the Apostle seems to explain what he means by it, in 2 Tim. 2. 24, 25. Or at least there expresses one Thing he intends by it, viz. That a Minister should be ready, meekly to condescend to, and instruct Opposers. *And the Servant of the Lord must not strive, but be gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth.*

Secondly, Another Thing from whence Errors in Conduct, that attend such a Revival of Religion, do arise, is *wrong Principles*.

And one erroneous Principle, than which scarce any has proved more mischievous to the present glorious Work of GOD, is a Notion that 'tis GOD's Manner, now in these Days, to guide his Saints, at least some that are more eminent, by Inspiration, or immediate Revelation, and to make known to 'em what shall come to pass hereafter, or what it is his Will that they should do, by Impressions that he by his Spirit makes upon their Minds, either with, or without Texts of Scripture; whereby something is made known to them, that is not taught in the Scripture as the Words lie in the Bible. By such a Notion the Devil has a great Door opened for him; and if once this Opinion should come to be fully yielded to, and established in the Church of GOD, Satan would have Opportunity thereby to set up himself as the Guide and Oracle of God's People, & to have *his* Word regarded as their infallible Rule, & so to lead 'em where he would, & to introduce what he pleas'd, and soon to bring the Bible into Neglect and Contempt:---Late Experience in some Instances, has shown that the Tendency of this Notion is to cause Persons to esteem the Bible as a Book that is in a great Measure useless.

This Error will defend and support all Errors. As long as a Person has a Notion that he is guided by immediate Direction from Heaven, it makes him incorrigible and impregnable in all his Misconduct: For what signifies it, for poor blind Worms of the Dust, to go to argue with a Man,

and endeavour to convince him and correct him, that is guided by the immediate Counsels & Commands of the great JEHOVAH?

This great Work of GOD has been exceedingly hindered by this Error; and 'till we have quite taken this Handle out of the Devil's Hands, the Work of GOD will never go on without great Clogs & Hindrances. But Satan will always have a vast Advantage in his Hands against it, and as he has improved it hitherto, so he will do still: And 'tis evident that the Devil knows the vast Advantage he has by it, that makes him exceeding loth to let go his Hold.

'Tis strange what a Disposition there is in many well disposed and religious Persons, to fall in with and hold fast this Notion. 'Tis enough to astonish one that such multiplied, plain Instances of the failing of such supposed Revelations, in the Event, don't open every one's Eyes. I have seen so many Instances of the failing of such Impressions, that would almost furnish an History: I have been acquainted with them when made under all Kinds of Circumstances, and have seen 'em fail in the Event, when made with such Circumstances as have been fairest and brightest, and most promising; as when they have been made upon the Minds of such, as there was all Reason to think were true Saints, yea eminent Saints, and at the very Time when they have had great divine Discoveries, and have been in the high Exercise of true Communion with GOD, and made with great Strength, and with great Sweetness accompanying, and I have had Reason to think, with

an excellent heavenly Frame of Spirit, yet continued, and made with Texts of Scripture, that seem'd to be exceeding apposite, yea many Texts following one another, extraordinarily and wonderfully bro't to the Mind, and with great Power and Majesty, and the Impressions repeated over and over, after Prayers to be directed; and yet all has most manifestly come to nothing, to the full Conviction of the Persons themselves. And GOD has in so many Instances of late in his Providence, covered such Things with Darknes, that one would think it should be enough quite to blank the Expectations of such as have been ready to think highly of such Things; it seems to be a Testimony of GOD, that he has no Design of reviving Revelations in his Church, and a Rebuke from him to the groundless Expectations of it.

It seems to me that That Scripture, *Zech. 13. 5.* is a Prophecy concerning Ministers of the Gospel, in the latter, & glorious Day of the Christian Church, which is evidently spoken of in this and the foregoing Chapters; The Words are, *I am no Prophet; I am an Husbandman: For Man taught me to keep Cattle from my Youth.* The Words, I apprehend, are to be interpreted in a spiritual Sense; *I am an Husbandman:* The Work of Ministers is very often in the New-Testament, compared to the Business of the Husbandman, that take Care of GOD's Husbandry, to whom he lets out his Vineyard, and sends 'em forth to labour in his Field, where one plants and another waters, one sows and another reaps; so Ministers are called Labourers in GOD's Harvest. And as it

is added, *Man taught me to keep Cattle from my Youth.* So the Work of a Minister is very often in Scripture represented by the Business of a Shepherd or Pastor. And whereas it is said, *I am no Prophet ; but Man taught me from my Youth.* 'Tis as much as to say, I don't pretend to have received my Skill, whereby I am fitted for the Business of a Pastor or Shepherd in the Church of GOD, by immediate Inspiration, but by Education, by being train'd up to the Business by human Learning, and Instructions I have received from my Youth or Childhood, by ordinary Means.

And why can't we be contented with the divine Oracles, that holy, pure Word of GOD, that we have in such Abundance, and such Clearness, now since the Canon of Scripture is compleated ? Why should we desire to have any Thing added to them by Impulses from above ? Why should not we rest in that standing Rule that GOD has given to his Church, which the Apostle teaches us is surer than a Voice from Heaven ? And why should we desire to make the Scripture speak more to us than it does ? Or why should any desire any higher Kind of Intercourse with Heaven, than that which is by having the holy Spirit given in his sanctifying Influences, infusing and exciting Grace and Holiness, Love and Joy, which is the highest Kind of Intercourse that the Saints and Angels in Heaven have with GOD, and the chief Excellency of the glorified Man CHRIST JESUS ?

Some that follow Impulses and Impressions go away with a Notion that they do no other than follow the Guidance of GOD's Word, and make
the

the Scripture their Rule, because the Impression is made with a Text of Scripture, that comes to their Mind, tho' they take that Text as it is impressed on their Minds, and improve it as a new Revelation, to all Intents and Purposes, or as the Revelation of a particular Thing, that is now newly made, while the Text in it self, as it is in the Bible, implies no such Thing, and they themselves do not suppose that any such Revelation was contained in it before. As for Instance, suppose that Text should come into a Person's Mind with strong Impression, *Act. 9. 6. Arise, and go into the City; and it shall be told thee what thou must do.* And he should interpret it as an immediate Signification of the Will of GOD, that he should now, forthwith go to such a Neighbour Town, and as a Revelation of that future Event, *viz.* That there he should meet with a further Discovery of his Duty. If such Things as these are revealed by the Impression of these Words, 'tis to all Intents, a new Revelation, not the less because certain Words of Scripture are made Use of in the Case: Here are Propositions or Truths entirely new, that are supposed now to be revealed, that those Words do not contain in themselves, and that 'till now there was no Revelation of any where to be found in Heaven or Earth. These Propositions, That 'tis GOD's Mind and Will that such a Person by Name, should arise at such a Time, and go from such a Place to such a Place, and that there he should meet with Discoveries, are entirely new Propositions, wholly different from the Propositions contain'd in that Text of Scripture, no more
con-

contain'd, or consequentially implied in the Words themselves, without a new Revelation, than it is implied that he should arise and go to any other Place, or that any other Person should arise and go to that Place. The Propositions supposed to be now revealed, are as really different from those contained in that Scripture, as they are from the Propositions contain'd in that Text, *Gen. 5. 6. And Seth lived an hundred and five Years, & begat Enos.*

This is quite a different Thing from the Spirit's enlightening the Mind to understand the Precepts or Propositions of the Word of GOD, and know what is contained and revealed in them, and what Consequences may justly be drawn from them, and to see how they are applicable to our Case and Circumstances; which is done without any new Revelation, only by enabling the Mind to understand and apply a Revelation already made:

Those Texts of Scripture that speak of the Children of GOD as *led by the Spirit*, have been by some, brought to defend a being guided by such Impulses; as particularly, those *Rom. 8. 14. For as many as are led by the Spirit of God; they are the Sons of God:* And *Gal. 5. 18. But if ye are led by the Spirit, ye are not under the Law.* But these Texts themselves confute them that bring them; for 'tis evident that the leading of the Spirit that the Apostle speaks of is a gracious Leading, or what is peculiar to the Children of GOD, & that natural Men cannot have; for he speaks of it as a sure Evidence of their being the Sons of GOD, and not under the Law: But a leading or directing a Person, by immediately revealing to him where
he

he should go, or what shall hereafter come to pass; or what shall be the future Consequence of his doing thus or thus, if there be any such Thing in these Days, is not of the Nature of the gracious leading of the Spirit of GOD, that is peculiar to GOD's Children; 'tis no more than a common Gift; there is nothing in it but what natural Men are capable of, and many of them have had in the Days of Inspiration: A Man may have ten Thousand such Revelations and Directions from the Spirit of GOD, and yet not have a Jot of Grace in his Heart: 'Tis no more than the Gift of Prophecy, which immediately reveals what will be, or should be hereafter; but this is but a common Gift, as the Apostle expressly shews, 1 Cor. 13. 2, 8. If a Person has any Thing revealed to him from God, or is directed to any Thing, by a Voice from Heaven, or a Whisper, or Words immediately suggested and put into his Mind, there is nothing of the Nature of Grace, meerly in this; 'tis of the Nature of a common Influence of the Spirit, and is but Dross and Dung, in Comparison of the Excellency of that gracious leading of the Spirit that the Saints have. Such a Way of being directed where one shall go, and what he shall do, is no more than what *Balaam* had from GOD, who from Time to Time revealed to him what he should do, and when he had done one Thing, then directed him what he should do next; so that he was in this Sense led by the Spirit, for a considerable Time. There is a more excellent Way that the Spirit of GOD leads the Sons of God, that natural Men cannot have, and that is, by inclining them

to do the Will of GOD, and go in the
 Path of Truth and Christian Holiness,
 an holy heavenly Disposition, which the Spi-
 rit of GOD gives them, & enlivens in them which
 inclines 'em, and leads 'em to those Things that
 are excellent, & agreeable to GOD's Mind, where-
 by they are transformed, by the renewing of their
 Minds, and prove what is that good, and acceptable,
 and perfect Will of God, as in Rom. 12. 2. And
 so the Spirit of GOD does in a gracious Manner
 teach the Saints their Duty; and teaches 'em in
 an higher Manner than ever *Balaam*, or *Saul*, or
Judas were taught, or any natural Man is capable
 of while such. The Spirit of GOD enlightens 'em
 with Respect to their Duty, by making their Eye
 single and pure, whereby the whole Body is full of
 Light. The sanctifying Influence of the Spirit of
 GOD rectifies the Taste of the Soul, whereby it
 favours those Things that are of GOD, and natu-
 rally relishes and delights in those Things that are
 holy and agreeable to GOD's Mind, and like one
 of a distinguishing Taste, chuses those Things that
 are good and wholesom, and rejects those Things
 that are evil; for the sanctified Ear tries Words,
 and the sanctified Heart tries Actions, as the Mouth
 tastes Meat. And thus the Spirit of GOD leads
 and guides the Meek in his Way, agreeable to his
 Promises; he enables them to understand the Com-
 mands and Counsels of his Word, and rightly to
 apply them. CHRIST blames the *Pharisees* that
 they had not this holy distinguishing Taste, to dis-
 cern and distinguish what was right and wrong.
*Luk. 12. 57. Yea, and why, even of your own selves,
 judge ye not what is right?*

The

The leading of the Spirit which GOD gives his Children, which is peculiar to them, is that teaching them his Statutes, and causing them to understand the Way of his Precepts, which the Psalmist so very often prays for, especially in the 119th Psalm; and not in giving of them *new Statutes*, and *new Precepts*: He graciously gives them Eyes to see, and Ears to hear, and Hearts to understand; he causes them to understand the Fear of the Lord, and so bring the Blind by a Way they knew not, and leads them in Paths that they had not known, and makes Darknes Light before them, & crooked Things strait.

So the Assistance of the Spirit in Praying and Preaching seems by some to have been greatly misunderstood, and they have sought after a miraculous Assistance of Inspiration, by immediate suggesting of Words to them, by such Gifts and Influences of the Spirit, in Praying and Teaching, as the Apostle speaks of, *1 Cor. 14. 14, 26.* (which many natural Men had in those Days.) Instead of a gracious holy Assistance of the Spirit of GOD, which is the far *more excellent Way*; (as *1 Cor. 12. 31. & 13. 1.*) The gracious, and most excellent kind Assistance of the Spirit of God in Praying and Preaching, is not by immediate suggesting of Words to the Apprehension, which may be with a cold dead Heart, but by warming the Heart, and filling it with a great Sense of those Things that are to be spoken of, and with holy Affections, that that Sense and those Affections may suggest Words. Thus indeed the Spirit of GOD may be said, indirectly and mediately to suggest

suggest Words to us, to indite our Petitions for us, & to teach the Preacher what to say; he fills the Heart, and that fills the Mouth; as we know that when Men are greatly affected in any Matter, and their Hearts are very full, it fills them with Matter for Speech, and makes 'em eloquent upon that Subject; and much more have spiritual Affections this Tendency, for many Reasons that might be given. When a Person is in an holy and lively Frame in secret Prayer, it will wonderfully supply him with Matter, and with Expressions, as every true Christian knows; and so it will fill his Mouth in Christian Conversation, and it has the like Tendency to enable a Person in publick Prayer and Preaching. And if he has these holy Influences of the Spirit on his Heart in an high Degree, nothing in the World will have so great a Tendency to make both the Matter and Manner of his publick Performances excellent and profitable. But since there is no immediate suggesting of Words from the Spirit of GOD to be expected or desired, they who neglect and despise Study and Pre-meditation, in order to a Preparation for the Pulpit, in such an Expectation, are guilty of Presumption; tho' doubtless it may be lawful for some Persons, in some Cases, (and they may be called to it,) to preach with very little Study; and the Spirit of GOD, by the heavenly Frame of Heart that he gives them, may enable them to do it to excellent Purpose.

Besides this most excellent Way of the Spirit of GOD his assisting Ministers in publick Performances, which (consider'd as the Preacher's Priviledge)

far excels Inspiration. There is a common Assistance which natural Men may have in these Days, and which the godly may have intermingled with a gracious Assistance, which is also very different from Inspiration, and that is his assisting natural Principles; as his assisting the natural Apprehension, Reason, Memory, Conscience and natural Affection.

But to return to the Head of Impressions and immediate Revelations; many lay themselves open to a Delusion by expecting Direction from Heaven in this Way, and waiting for it; In such a Case it is easy for Persons to imagine that they have it. They are perhaps at a Loss concerning something, undetermined what they shall do, or what Course they should take in some Affair, and they pray to GOD to direct them, and make known to 'em his Mind and Will; and then, instead of expecting to be directed, by being assisted in Consideration of the Rules of GOD's Word, and their Circumstances, and GOD's Providence, and enabled to look on Things in a true Light, and justly to weigh them, they are waiting for some secret immediate Influence on their Minds, unaccountably swaying their Minds; and turning their Tho'ts or Inclinations that Way that GOD would have them go, and are observing their own Minds, to see what arises there, whether some Texts of Scripture don't come into the Mind, or whether some Ideas, or inward Motions and Dispositions don't arise in something of an unaccountable Manner, that they may call a divine Direction. Hereby they are exposed to two Things, *First*, They lay them-

themselves open to the Devil, and give him a fair Opportunity to lead them where he pleases; for they stand ready to follow the first extraordinary Impulse that they shall have, gròundleſſy concluding it is from GOD. And *Secondly*, They are greatly expoſed to be deceived by their own Imaginations; for ſuch an Expectation awakens and quickens the Imagination; and that oftentimes is called an uncommon Impreſſion, that is no ſuch Thing; and they aſcribe that to the Agency of ſome inviſible Being, that is owing only to themſelves.

Again, another Way that many have been deceived, is by drawing falſe Concluſions from true Premiſes. Many true and eminent Saints have been led into Miſtakes and Snares, by arguing too much from that, that they have prayed in Faith; and that oftentimes when the Premiſes are true, they have indeed been greatly aſſiſted in Prayer for ſuch a particular Mercy, and have had the true Spirit of Prayer in Exerciſe in their aſking it of GOD; but they have concluded more from theſe Premiſes than is a juſt Conſequence from them: That they have thus prayed is a ſure Sign that their Prayer is accepted and heard, and that GOD will give a gracious Answer, according to his own Wiſdom, and that the particular Thing that was aſked ſhall be given, or that which is equivalent; this is a juſt Conſequence from it; but it is not infer'd by any new Revelation now made, but by the Revelation that is made in GOD's Word, the Promiſes made to the Prayer of Faith in the holy Scriptures: But that GOD will answer them in

that individual Thing that they ask, if it ben't a Thing promised in GOD's Word, or they don't certainly know that it is that which will be most for the Good of God's Church, and the Advancement of CHRIST's Kingdom and Glory, nor whether it will be best for them, is more than can be justly concluded from it. ---- If GOD remarkably meets with one of his Children while he is praying for a particular Mercy of great Importance, for himself, or some other Person, or any Society of Men, & does by the Influences of his Spirit greatly humble him, & empty him of himself in his Prayer, and manifests himself remarkably in his Excellency, Sovereignty and his All-sufficient Power and Grace in JESUS CHRIST, and does in a remarkable Manner enable the Person to come to him for that Mercy, poor in Spirit, and with humble Resignation to God, and with a great Degree of Faith in the divine Sufficiency, and the Sufficiency of CHRIST's Mediation, that Person has indeed a great deal the more Reason to hope that God will grant that Mercy, than otherwise he would have; the greater Probability is justly infer'd from That, agreeable to the Promises of the holy Scripture, that the Prayer is accepted and heard; and it is much more probable that a Prayer that is heard will be returned with the particular Mercy that is asked, than one that is not heard. And there is no Reason at all to doubt, but that God does some Times especially enable to the Exercises of Faith, when the Minds of his Saints are engaged in Tho'ts of, and Prayer for some particular Blessing they greatly desire; i. e. GOD is pleased especially to
give

give 'em a believing Frame, a Sense of his Fulness, and a Spirit of humble Dependence on him, at such Times as when they are thinking of and praying for that Mercy, more than for other Mercies; he gives 'em a particular Sense of his Ability to do that Thing, and of the Sufficiency of his Power to overcome such and such Obstacles, and the Sufficiency of his Mercy, and of the Blood of CHRIST for the Removal of the Guilt that is in the Way of the Bestowment of such a Mercy, in particular. When this is the Case, it makes the Probability still much greater, that God intends to bestow the particular Mercy sought, in his own Time, and his own Way. But here is nothing of the Nature of a Revelation in the Case, but only a drawing rational Conclusions from the particular Manner and Circumstances of the ordinary gracious Influences of GOD'S Spirit. And as GOD is pleased sometimes to give his Saints particular Exercises of Faith in his Sufficiency, with Regard to particular Mercies they seek, so he is sometimes pleas'd to make Use of his Word in order to it, and helps the Actings of Faith with Respect to such a Mercy, by Texts of Scripture that do especially exhibit the Sufficiency of GOD'S Power or Mercy, in such a like Case, or speak of such a Manner of the Exercise of GOD'S Strength & Grace. The strengthening of their Faith in GOD'S Sufficiency in this Case, is therefore a just Improvement of such Scriptures; it is no more than what those Scriptures, as they stand in the Bible, do hold forth just Cause for. But to take them as new Whispers or Revelations from Heaven, is not making a just Improvement

of them. --- If Persons have thus a Spirit of Prayer remarkably given them, concerning a particular Mercy, from Time to Time, so as evidently to be assisted to act Faith in GOD, in that Particular, in a very distinguishing Manner, the Argument in some Cases, may be very strong that GOD does design to grant that Mercy, not from any Revelation now made of it, but from such a Kind and Manner of the ordinary Influence of his Spirit, with respect to that Thing.

But here a great deal of Caution and Circumspection must be used in drawing Inferences of this Nature: There are many Ways Persons may be misled and deluded. The Ground on which some expect that they shall receive the Thing they have asked for, is rather a strong Imagination, than any true humble Faith in the divine Sufficiency. They have a strong Perswasion that the Thing asked shall be granted, (which they can give no Reason for,) without any remarkable Discovery of that Glory and Fulness of GOD and CHRIST; that is the Ground of Faith. And sometimes the Confidence that Persons have that their Prayers shall be answered, is only a Self-righteous Confidence, and no true Faith: They have a high Conceit of themselves as eminent Saints, and special Favourites of GOD, and have also a high Conceit of the Prayers they have made, because they were much enlarged and affected in them; and hence they are positive in it that the Thing will come to pass. And sometimes when once they have conceived such a Notion, they grow stronger and stronger in it; and this they think is from an immediate divine Hand upon

upon their Minds to strengthen their Confidence ; whereas it is only by their dwelling in their Minds on their own Excellency, and high Experiences, and great Assistances, whereby they look brighter and brighter in their own Eyes. Hence 'tis found Observation and Experience, that nothing in the World exposes so much to Enthusiasm as spiritual Pride and Self-righteousness.

In order to drawing a just Inference from the supposed Assistance we have had in Prayer for a particular Mercy, and judging of the Probability of the Bestowment of that individual Mercy, many Things must be considered. We must consider the Importance of the Mercy sought, and the Principle whence we so earnestly desire it ; how far it is good, and agreeable to the Mind and Will of GOD ; the Degree of Love to GOD that we exercised in our Prayer ; the Degree of Discovery that is made of the divine Sufficiency, and the Degree in which our Assistance is manifestly distinguishing with respect to that Mercy. And there is nothing of greater Importance in the Argument than the Degree of Humility, Poverty of Spirit, Self-emptiness and Resignation to the holy Will of GOD, which GOD gives us the Exercise of in our seeking that Mercy : Praying for a particular Mercy with much of these Things, I have often seen blessed with a remarkable Bestowment of the particular Thing asked for.

From what has been said, we may see which Way GOD may, only by the ordinary gracious Influences of his Spirit, sometimes give his Saints special Reason to hope for the Bestowment of a

particular Mercy they desire and have prayed for, and which we may suppose he oftentimes gives eminent Saints, that have great Degrees of Humility, and much Communion with GOD. And here, I humbly conceive, some eminent Servants of JESUS CHRIST that have appear'd in the Church of GOD, that we read of in Ecclesiastical Story, have been led into a Mistake; and through Want of distinguishing such Things as these from immediate Revelations, have thought that GOD has favoured 'em, in some Instances, with the same Kind of divine Influences that the Apostles and Prophets had of old.

Another erroneous Principle that some have embraced, that has been a Source of many Errors in their Conduct, is, That Persons ought always to do whatsoever the Spirit of GOD (tho' but indirectly,) inclines them to. Indeed the Spirit of GOD in it self is infinitely perfect, and all his immediate Actings, simply considered, are perfect, and there can be nothing wrong in them; and therefore all that the Spirit of GOD inclines us to directly and immediately, without the Intervention of any other Cause that shall pervert and misimprove what is from the Spirit of GOD, ought to be done; but there may be many Things that we may be disposed to do, which Disposition may indirectly be from the Spirit of GOD, that we ought not to do: The Disposition in general may be good, and be from the Spirit of GOD, but the particular Determination of that Disposition, as to particular Actions, Objects and Circumstances, may be ill, and not from the Spirit of GOD, but
may

may be from the Intervention or Interposition of some Infirmity, Blindness, Inadvertence, Deceit or Corruption of ours; so that altho' the Disposition in general ought to be allowed & promoted, and all those Actings of it that are simply from GOD's Spirit, yet the particular ill Direction or Determination of that Disposition, which is from some other Cause, ought not to be followed.

As for Instance, The Spirit of GOD may cause a Person to have a dear Love to another, and so a great Desire of, and Delight in his Comfort, Ease and Pleasure: This Disposition in general is good, and ought to be followed; but yet through the Intervention of Indiscretion, or some other bad Cause, it may be ill directed, and have a bad Determination, as to particular Acts; and the Person indirectly, through that real Love that he has to his Neighbour, may kill him with Kindness; he may do that out of sincere good Will to him, that may tend to ruin him. ----- A good Disposition may through some Inadvertence or Delusion, strongly incline a Person to that, which if he saw all Things as they are, would be most contrary to that Disposition. The true Loyalty of a General, and his Zeal for the Honour of his Prince, may exceedingly animate him in War; but yet this that is a good Disposition, thro' Indiscretion and Mistake, may push him forward to those Things that give the Enemy great Advantage, and may expose him and his Army to Ruin, and may tend to the Ruin of his Master's Interest.

The Apostle does evidently suppose that the Spirit of GOD in his extraordinary, immediate and
mira-

miraculous Influences on Men's Minds, may in some Respect excite Inclinations in Men, that if gratified, would tend to Confusion, and therefore must sometimes be restrained, and in their Exercise, must be under the Government of Discretion. *I Cor. 14. 31, 32, 33. For ye may all prophecy, one by one, that all may learn, and all may be comforted. And the Spirits of the Prophets are subject to the Prophets; for God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.* Here by the *Spirits of the Prophets*, according to the known Phraseology of the Apostle, is meant the Spirit of GOD acting in the Prophets, according to those special Gifts, with which each one was endow'd. And here it is plainly implied that the Spirit of GOD, thus operating in them, may be an Occasion of their having, sometimes an Inclination to do that, in the Exercise of those Gifts, which it was not proper, decent or profitable that they should; and that therefore the Inclination, tho' indirectly from the Spirit of GOD, should be restrain'd, and that it ought to be subject to the Discretion of the Prophets, as to the particular Time and Circumstances of its Exercise.

I can make no Doubt but that it is possible for a Minister to have given him by the Spirit of GOD, such a Sense of the Importance of eternal Things, and of the Misery of Mankind, that are so many of them expos'd to eternal Destruction, together with such a Love to Souls, that he might find in himself a Disposition to spend all his Time, Day and Night, in warning, exhorting and calling upon Men, and so that he must be oblig'd as it were

to do Violence to himself ever to refrain, so as to give himself any Opportunity to eat, drink or sleep. And so I believe there may be a Disposition in like Manner, indirectly excited in Lay-Persons, through the Intervention of their Infirmary, to do what only belongs to Ministers. Yea to do those Things that would not become either Ministers or People: Through the Influence of the Spirit of GOD, together with want of Discretion, and some remaining Corruption, Women & Children might feel themselves inclined to break forth and scream aloud, to great Congregations, warning & exhorting the whole Multitude, and to go forth & hallow and scream in the Streets, or to leave the Families they belong to, and go from House to House, earnestly exhorting others; but yet it would by no Means follow that it was their Duty to do these Things, or that they would not have a Tendency to do ten Times as much Hurt as Good.

Another wrong Principle from whence have arisen Errors in Conduct, is, that whatsoever is found to be of present and immediate Benefit, may and ought to be practised, without looking forward to future Consequences. Some Persons seem to think that it sufficiently justifies any Thing that they say or do, that it is found to be for their present Edification, and the Edification of those that are with them; it assists and promotes their present Affection, and therefore they think they should not concern themselves about future Consequences, but leave them with GOD. Indeed in Things that are in themselves our Duty, being required by moral Rules, or absolute positive Commands of GOD, they

they must be done, and future Consequences must be left with GOD ; our Election and Discretion takes no Place here : But in other Things we are to be governed by Discretion, and must not only look at the present Good, but our View must be extensive, and we must look at the Consequences of Things. 'Tis the Duty of Ministers especially to exercise this Discretion : In Things wherein they are not determined by an absolute Rule, and that are not enjoin'd them by a Wisdom superior to their own, CHRIST has left them to their own Discretion, with that general Rule, that they should exercise the utmost Wisdom they can obtain, in pursuing that, which upon the best View of the Consequences of Things they can get, will tend most to the Advancement of his Kingdom. This is implied in those Words of CHRIST to his Disciples, when he sent 'em forth to preach the Gospel, *Mat. 10. 16. Be ye wise as Serpents.* The Scripture always represents the Work of a Gospel-Minister by those Employments that do especially require a wise Foresight of, and Provision for future Events and Consequences. So it is compared to the Business of a Steward, that is a Business that in an eminent Manner requires Forecast, and a wise laying-in of Provision, for the Supply of the Needs of the Family, according to its future Necessities ; and a good Minister is called a wise Steward : So 'tis compared to the Business of an Husbandman, that almost wholly consists in those Things that are done with a View to the future Fruits & Consequences of his Labour : The Husbandman's Discretion and Forecast is eloquently
set

set forth in *Isa.* 28. 24, 25, 26. *Doth the Plowman plow all Day to sow? Doth he open and break the Clods of his Ground? When he hath made plain the Face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the principal Wheat, and the appointed Barly, and the Rye, in their Place? For his God doth instruct him to Discretion, and doth teach him.* So the Work of the Ministry is compared to that of a wise Builder or Architect, who has a long Reach, and comprehensive View; and for whom it is necessary, that when he begins a Building, he should have at once a View of the whole Frame, and all the future Parts of the Structure, even to the Pinnacle, that all may fitly be fram'd together. So also it is compar'd to the Business of a Trader or Merchant, who is to gain by trading with the Money that he begins with: This also is a Business that exceedingly requires Forecast, and without it, is never like to be followed with any Success, for any long Time: So 'tis represented by the Business of a Fisherman, which depends on Craft and Subtilty: 'Tis also compar'd to the Business of a Soldier that goes to War, which is a Business that perhaps, above any other secular Business, requires great Foresight, and a wise Provision for future Events and Consequences.

And particularly Ministers ought not to be careless how much they discompose & ruffle the Minds of those that they esteem natural Men, or how great an Uproar they raise in the carnal World, and so lay Blocks in the Way of the Propagation of Religion. This certainly is not to follow the Example of that zealous Apostle *Paul*, who tho'

he would not depart from his enjoin'd Duty to please carnal Men, yet wherein he might with a good Conscience, did exceedingly lay out himself to please them, and if possible to avoid raising in the Multitude, Prejudices, Oppositions and Tumults against the Gospel; and look'd upon it that it was of great Consequence that it should be, if possible, avoided. *1 Cor. 10. 32, 33. Give none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: Even as I please all Men, in all Things, not seeking mine own Profit, but the Profit of many, that they may be saved.* Yea, he declares that he laid himself out so much for this, that he made himself a Kind of a Servant to all Sorts of Men, conforming to their Customs and various Humours, in every Thing wherein he might, even in Things that were very burdensom to him, that he might not fright Men away from Christianity, and cause them to stand as it were braced and armed against it, but on the contrary, if possible, might with Condescension and Friendship win and draw them to it; as you may see, *1 Cor. 9. 19, 20, 21, 22, 23.* And agreeable hereto, are the Directions he gives to others, both Ministers and People: So he directs the Christian *Romans, not to please themselves, but every one please his Neighbour, for his Good, to Edification, Rom. 15. 1, 2.* And to follow after the Things that make for Peace, *Chap. 14. 19.* And he presses it in Terms exceeding strong, *Rom. 12. 18. If it be possible, as much as lieth in you, live peaceably with all Men.* And he directs Ministers, to endeavour if possible, to gain Opposers by a meek condescending Treatment,

ment, avoiding all Appearance of Strife or Fierceness, 2 *Tim.* 2. 24, 25, 26. To the like Purpose, the same Apostle directs Christians to *walk in Wisdom, towards them that are without*, *Eph.* 4. 5. And to avoid giving Offence to others, if we can, *that our Good mayn't be evil spoken of*, *Rom.* 14. 16. So that 'tis evident that the great and most zealous and most successful Propagator of vital Religion that ever was, looked upon it to be of great Consequence to endeavour, as much as possible, by all the Methods of lawful Meekness and Gentleness, to avoid raising the Prejudice and Opposition of the World against Religion. ----- When we have done our utmost there will be Opposition enough against vital Religion, against which the carnal Mind of Man has such an Enmity; (we should not therefore needlessly increase and raise that Enmity) as in the Apostles Days, tho' he took so much Pains to please Men, yet because he was faithful and thorough in his Work, Persecution almost every where was raised against him.

A Fisherman is careful not needlessly to ruffle and disturb the Water, least he should drive the Fish away from his Net; but he'll rather endeavour if possible to draw them into it. Such a Fisherman was the Apostle. 2 *Cor.* 12. 15, 16. *And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you, nevertheless, being crafty, I caught you with Guile.*

The Necessity of suffering Persecution, in order to being a true Christian, has undoubtedly by

some been carried to an Extreme, and the Doctrine has been abused. It has been look'd upon necessary to uphold a Man's Credit amongst others as a Christian, that he should be persecuted. I have heard it made an Objection against the Sincerity of particular Persons, that they were no more hated and reproached. And the Manner of glorying in Persecution, or the Cross of CHRIST, has in some been very wrong, so as has had too much of an Appearance of lifting up themselves in it, that they were very much hated and reviled, more than most, as an Evidence of their excelling others, in being good Soldiers of JESUS CHRIST. Such an Improvement of the Doctrine of the Enmity between the Seed of the Woman & the Seed of the Serpent, and of the Necessity of Persecution, becoming credible and customary, has a direct Tendency to cause those that would be accounted true Christians, to behave themselves so towards those that are not well affected to Religion, as to provoke their Hatred, or at least to be but little careful to avoid it, and not very studiously and earnestly to strive, (after the Apostle's Example and Precepts,) to please them to their Edification, and by Meekness & Gentleness to win them, and by all possible Means to live peaceably with them.

I believe that Saying of our Saviour, *I came not to send Peace on Earth, but Division*, has been abused; as tho' when we see great Strife and Division arise about Religion, and violent Heats of Spirit against the truly pious, and a loud Clamour and Uproar against the Work of GOD, it was to be rejoiced in, because it is that which CHRIST came

to send. It has almost been laid down as a Maxim by some, that the more Division and Strife, the better Sign; which naturally leads Persons to seek it and provoke it, or leads 'em to, and encourages 'em in such a Manner of Behaviour, such a Roughness and Sharpness, or such an affected Neglect, as has a natural Tendency to raise Prejudice and Opposition; instead of striving, as the Apostle did, to his utmost, by all Meekness, Gentleness and Benevolence of Behaviour, to prevent or assuage it. ---- CHRIST came to send a Sword on Earth, and to cause Division, no otherwise than he came to send Damnation; for CHRIST that is set for the glorious Restoration of some, is set for the Fall of others, and to be a Stone of Stumbling and Rock of Offence to them, and an Occasion of their vastly more aggravated and terrible Damnation; and this is always the Consequence of a great Out-pouring of the Spirit and Revival of vital Religion, it is the Means of the Salvation of some, and the more aggravated Damnation of others. But certainly this is no just Argument that Men's Exposedness to Damnation is not to be lamented, or that we should not exert ourselves to our utmost, in all the Methods that we can devise, that others might be saved, & to avoid all such Behaviour towards 'em as tends to lead 'em down to Hell.

I know there is naturally a great Enmity in the Heart of Man against vital Religion; and I believe there would have been a great deal of Opposition against this glorious Work of God in *New-England* if the Subjects & Promoters of it had be-

haved themselves never so agreeably to Christian Rules; and I believe if this Work goes on and spreads much in the World, so as to begin to shake Kingdoms and Nations, it will dreadfully stir up the Rage of Earth & Hell, and will put the World into the greatest Uproar that ever it was in since it stood; I believe Satan's dying Struggles will be the most violent: But yet I believe a great deal might be done to restrain this Opposition, by a good Conformity to that of the Apostle James, Jam. 3. 13. *Who is a wise Man, and endued with Knowledge? Let him shew out of a good Conversation, his Works, with Meekness of Wisdom.* And I also believe that if the Rules of Christian Charity, Meekness, Gentleness and Prudence had been duly observed by the Generality of the zealous Promoters of this Work, it would have made three Times the Progress that it has; *i. e.* if it had pleased God in such a Case, to give a Blessing to Means in Proportion as he has done.

Under this Head of Carelesness of the future Consequences of Things, it may be proper to say something of introducing Things new & strange, and that have a Tendency by their Novelty to shock and surprize People. Nothing can be more evident from the New-Testament, than that such Things ought to be done with great Caution and Moderation, to avoid the Offence that may be thereby given, and the Prejudices that might be raised, to clog & hinder the Progress of Religion: Yea, that it ought to be thus in Things that are in themselves good and excellent, and of great Weight, provided they are not Things that are of
the

the Nature of absolute Duty, which tho' they may appear to be Innovations, yet can't be neglected without Immorality or Disobedience to the Commands of God. What great Caution and Moderation did the Apostles use in introducing Things that were new, and abolishing Things that were old in their Day? How gradually were the Ceremonial Performances of the Law of *Moses* removed and abolished among the Christian Jews? And how long did even the Apostle *Paul* himself conform to those Ceremonies which he calls weak and beggarly Elements? Yea even to the Rite of Circumcision, (*Acts* 16. 3.) that he speaks so much in his Epistles of the Worthlessness of, that he might not prejudice the *Jews* against Christianity? So it seems to have been very gradually that the *Jewish* Sabbath was abolished, and the Christian Sabbath introduced, for the same Reason. And the Apostles avoided teaching the Christians in those early Days, at least for a great while, some high and excellent divine Truths, because they could not bear 'em yet. *1 Cor.* 3. 11. 2. *Heb.* 5. 11. to the End. Thus strictly did the Apostles observe the Rule that their blessed Master gave them, of not putting new Wine into old Bottles, lest they should burst the Bottles, and lose the Wine. And how did CHRIST himself, while on Earth, forbear so plainly to teach his Disciples the great Doctrines of Christianity, concerning his Satisfaction, and the Nature and Manner of a Sinner's Justification & Reconciliation with God, and the particular Benefits of his Death, Resurrection & Ascension, because in that infant State
the

the Disciples were then in, their Minds were not prepared for such Instructions ; and therefore the more clear and full Revelation of these Things was reserved for the Time when their Minds should be further enlighten'd and strengthen'd by the Out-pouring of the Spirit after his Ascension. Joh. 16. 12, 13. *I have yet many Things to say unto you, but ye cannot bear them now : Howbeit, when he, the Spirit of Truth is come, he will guide you into all Truth.* And Mark. 4. 33. *And with many such Parables spake he the Word unto them, as they were able to bear it.* ---- These Things might be enough to convince any one, that don't think himself wiser than CHRIST and his Apostles, that great Prudence and Caution should be used in introducing Things into the Church of GOD, that are very uncommon, tho' in themselves they may be very excellent, least by our Rashness & imprudent Haste we hinder Religion; much more than we help it.

Persons that are influenced by an indiscreet Zeal are always in too much Haste ; they are impatient of Delays, and therefore are for jumping to the uppermost Step first, before they have taken the preceding Steps ; whereby they expose themselves to fall and break their Bones : It is a Thing very taking with them to see the Building rise very high, and all their Endeavour and Strength is employed in advancing the Building in Height, without taking Care withal proportionably to enlarge the Bottom ; whereby the whole is in Danger of coming to the Ground ; or they are for putting on the Cupola and Pinnacle before they are come to it, or before the lower Parts of the Building are done ;

which

which tends at once to put a Stop to the Building, and hinder its ever being a compleat Structure. Many that are thus imprudent and hasty with their Zeal, have a real eager Appetite for that which is good; but are like Children, that are impatient to wait for the Fruit 'till the proper Season of it, and therefore snatch it before it is ripe: Oftentimes in their Haste they overshoot their Mark, and frustrate their own End; they put that which they would obtain further out of Reach than it was before, and establish and confirm that which they would remove. Things must have Time to ripen: The prudent Husbandman waits 'till he has received the former and the latter Rain, and 'till the Harvest is ripe, before he reaps. We are now just as it were beginning to recover out of a dreadful Disease that we have been long under; and to feed a Man recovering from a Fever with strong Meat at once, is the ready Way to kill him. The Reformation from Popery was much hinder'd by this hasty Zeal: Many were for immediately rectifying all Disorders by Force, which were condemned by *Luther*, and were a great Trouble to him. See *Sleiden's Hist.* of the Reformation, pag. 52. &c. and *Beck V.* throughout. It is a vain Prejudice that some have lately imbibed against such Rules of Prudence and Moderation: They will be forced to come to 'em at last; they'll find themselves that they are not able to maintain their Cause without 'em; and if they won't hearken before, Experience will convince 'em at last, when it will be too late for them to rectify their Mistake.

Another

Another Error, that is of the Nature of an erroneous Principle, that some have gone upon, is a wrong Notion that they have of an Attestation of divine Providence to Persons or Things. We go too far when we look upon the Success that God gives to some Persons, in making them the Instruments of doing much Good, as a Testimony of God's Approbation of those Persons and all the Courses they take. It is a main Argument that has been made Use of to defend the Conduct of some of those Ministers, that have been blamed as imprudent & irregular, that God has smiled upon them and blessed them, and given them great Success, and that however Men charge them as guilty of many wrong Things, yet 'tis evident that God is with them, and then who can be against them? And probably some of those Ministers themselves, by this very Means, have had their Ears stopp'd against all that has been said to convince 'em of their Misconduct. But there are innumerable Ways that Persons may be misled, in forming a Judgment of the Mind and Will of God, from the Events of Providence. If a Person's Success be a Reward of something that God sees in him, that he approves of, yet 'tis no Argument that he approves of every Thing in him. Who can tell how far the divine Grace may go in greatly rewarding some small Good that he sees in a Person, a good Meaning, something good in his Disposition, while he at the same Time, in sovereign Mercy, hides his Eyes from a great deal that is bad, that 'tis his Pleasure to forgive, and not to mark against the Person, tho' in it self it be
very

very ill? GOD has not told us after what Manner he will proceed in this Matter, and we go upon most uncertain Grounds when we undertake to determine. It is an exceeding difficult Thing to know how far Love or Hatred are exercised towards Persons or Actions, by all that is before us. GOD was pleased in his Sovereignty to give such Success to *Jacob* in that, which from Beginning to End, was a deceitful, lying Contrivance and Proceeding of his, that in that Way, he obtain'd that Blessing that was worth infinitely more than the Fatness of the Earth, and the Dew of Heaven, that was given to *Esau*, in his Blessing, yea worth more than all that the World can afford. GOD was for a while with *Judas*, so that he by GOD's Power accompanying him, wrought Miracles and cast out Devils; but this could not justly be interpreted as GOD's Approbation of his Person, or his Thievery, that he lived in at the same Time.

The Dispensations and Events of Providence, with their Reasons, are too little understood by us, to be improved by us as our Rule, instead of GOD's Word; *God has his Way in the Sea, and his Path in the mighty Waters, and his Footsteps are not known, and he gives us no Account of any of his Matters*; and therefore we can't safely take the Events of his Providence as a Revelation of his Mind concerning a Person's Conduct and Behaviour, we have no Warrant so to do, GOD has never appointed those Things, but something else to be our Rule; we have but one Rule to go by, and that is his holy Word, and when we join any Thing else with it as having the Force of a Rule,
we

we are guilty of that which is strictly forbidden, *Deut. 4. 2. Prov. 30. 6. & Rev. 22. 18.* They who make what they imagine is pointed forth to 'em in Providence, their Rule of Behaviour, do err, as well as those that follow Impulses and Impressions: We should put nothing in the Room of the Word of GOD. It is to be feared that some have been greatly confirmed and emboldened by the great Success that GOD has given them, in some Things that have really been contrary to the Rules of GOD's holy Word. If it has been so, they have been guilty of Presumption, and abusing God's Kindness to them, and the great Honour he has put upon them: They have seen that God was with them, and made them victorious in their Preaching; and this it is to be feared has been abused by some to a Degree of Self-confidence; it has much taken off all Jealousy of themselves; they have been bold therefore to go great Lengths, in a Presumption that GOD was with them, and would defend them, & finally baffle all that found Fault with them.

Indeed there is a Voice of GOD in his Providence, that may be interpreted and well understood by the Rule of his Word; and Providence may to our dark Minds and weak Faith, confirm the Word of GOD, as it fulfils it: But to improve divine Providence thus, is quite a different Thing from making a Rule of Providence. There is a good Use may be made of the Events of Providence, of our own Observation and Experience, and human Histories, and the Opinion of the Fathers, & other eminent Men; but finally all must be

be brought to *one Rule*, viz. the Word of GOD, and that must be regarded as our *only Rule*.

Nor do I think that they go upon sure Ground, that conclude that they have not been in an Error in their Conduct, because that at the Time of their doing a Thing, for which they have been blamed and reproached by others, they were favour'd with special Comforts of GOD's Spirit. GOD's bestowing special spiritual Mercies on a Person at such a Time, is no Sign that he approves of every Thing that he sees in him at that Time. *David* had very much of the Presence of GOD while he lived in Polygamy: And *Solomon* had some very high Favours, and peculiar Smiles of Heaven, and particularly at the Dedication of the Temple, while he greatly multiplied Wives to himself, and Horses, and Silver and Gold; all contrary to the most express Command of GOD to the King, in the Law of *Moses*, Deut. 17. 16, 17. We can't tell how far GOD may hide his Eyes from beholding Iniquity in *Jacob*, and seeing Perverseness in *Israel*. We can't tell what are the Reasons of GOD's Actions any further than he interprets for himself. GOD sometimes gave some of the primitive Christians, the extraordinary Influence of his Spirit, when they were out of the Way of their Duty; and continued it, while they were abusing it; as is plainly implied, 1 Cor. 14. 31, 32, 33.

Yea, if a Person has done a Thing for which he is reproached, and that Reproach be an Occasion of his feeling sweet Exercises of Grace in his Soul, and that from Time to Time, I don't think that is a certain Evidence that GOD approves of the

Thing he is blamed for. For undoubtedly a Mistake may be the Occasion of stirring up the Exercise of Grace, in a Man that has Grace. If a Person, through Mistake, thinks he has received some particular great Mercy, that Mistake may be the Occasion of stirring up the sweet Exercises of Love to GOD, and true Thankfulness and Joy in GOD. As for Instance, if one that is full of Love to GOD should hear credible Tidings, concerning a remarkable Deliverance of a Child, or other dear Friend, or of some glorious Thing done for the City of GOD, no Wonder if, on such an Occasion, the sweet Actings of Love to GOD, and Delight in GOD should be excited, tho' indeed afterwards it should prove a false Report that he heard. So if one that loves GOD, is much maligned and reproached for doing that which he thinks GOD required and approves, no Wonder that it is sweet to such an one to think that GOD is his Friend, tho' Men are his Enemies; no Wonder at all, that this is an Occasion of his, as it were, leaving the World, and sweetly betaking himself to GOD, as his sure Friend, and finding sweet Complacence in GOD; tho' he be indeed in a Mistake, concerning that which he thought was agreeable to GOD's Will. As I have before shewn that the Exercise of a truly good Affection, may be the Occasion of Error, and may indirectly incline a Person to do that which is wrong; so on the other Hand, Error, or a doing that which is wrong, may be an Occasion of the Exercise of a truly good Affection. The Reason of it is this, that however all Exercises of Grace be from the Spirit

Spirit of GOD, yet the Spirit of GOD dwells and acts in the Hearts of the Saints, in some Measure after the Manner of a vital, natural Principle, a Principle of new Nature in them; whose Exercises are excited by Means, in some Measure as other natural Principles are. Tho' Grace ben't in the Saints, as a *meer natural Principle*, but as a sovereign Agent, and so its Exercises are not *tied to Means*, by an immutable Law of Nature, as in meer natural Principles; yet GOD has so constituted, that Grace should dwell so in the Hearts of the Saints, that its Exercises should have some Degree of Connection with Means, after the Manner of a Principle of Nature.

Another erroneous Principle that there has been something of, and that has been an Occasion of some Mischief and Confusion, is that external Order in Matters of Religion, and Use of the Means of Grace, is but little to be regarded: 'Tis spoken lightly of, under the Names of Ceremonies & dead Forms, &c. And is probably the more despised by some because their Opposers insist so much upon it, and because they are so continually hearing from them the Cry of *Disorder and Confusion*. ---- 'Tis objected against the Importance of external Order that GOD don't look at the outward Form, he looks at the Heart: But that is a weak Argument against its Importance, that true Godliness don't consist in it; for it may be equally made Use of against all the outward Means of Grace whatsoever. True Godliness don't consist in Ink and Paper, but yet that would be a foolish Objection against the Importance of Ink and Paper in Religion,

gion, when without it we could not have the Word of GOD. If any external Means at all are needful, any outward Actions of a publick Nature, or wherein GOD's People are jointly concerned in publick Society, without Doubt external Order is needful: The Management of an external Affair that is publick, or wherein a Multitude is concerned without Order, is in every Thing found impossible. Without Order there can be no general Direction of a Multitude to any particular designed End, their Purposes will cross one another, and they won't help but hinder one another. A Multitude can't act in Union one with another without Order; Confusion separates and divides them, so that there can be no Concert or Agreement. If a Multitude would help one another in any Affair, they must unite themselves one to another in a regular Subordination of Members, in some Measure as it is in the natural Body; by this Means they will be in some Capacity to act with united Strength: And thus CHRIST has appointed that it should be in the visible Church, as *1 Cor.* 12. 14. to the End, and *Rom.* 12. 4, 5, 6, 7, 8. Zeal without Order will do but little, or at least it will be effectual but a little while. Let a Company that are very zealous against the Enemy, go forth to War, without any Manner of Order, every one rushing forward as his Zeal shall drive him, all in Confusion, if they gain something at first Onset, by surprizing the Enemy, yet how soon do they come to nothing, and fall an easy helpless Prey to their Adversaries? Order is one of the most necessary of all external Means of the
spiritual

spiritual Good of GOD's Church; and therefore it is requisite even in Heaven it self, where there is the least Need of any external Means of Grace; Order is maintained amongst the glorious Angels there. And the Necessity of it in order to the carrying on any Design, wherein a Multitude are concerned, is so great, that even the Devils in Hell are driven to something of it, that they may carry on the Designs of their Kingdom. And 'tis very observable, that those Kinds of irrational Creatures, for whom it is needful that they should act in Union and join a Multitude together, to carry on any Work for their Preservation, they do by a wonderful Instinct that GOD has put into them, observe and maintain a most regular and exact Order among themselves; such as Bees and some others. And Order in the visible Church is not only necessary to the carrying on the Designs of CHRIST's Glory and the Church's Prosperity, but it is absolutely necessary to its Defence; without it, it's like a City without Walls, and can be in no Capacity to defend it self from any Kind of Mischief: And so however it be an external Thing, yet is not to be despised on that Account; for tho' it ben't the Food of Souls, yet it is in some Respect their Defence.---The People of *Holland* would be very foolish to despise the Dikes that keep out the Sea from overwhelming them, under the Names of dead Stones and vile Earth, because the Matter of which they are built is not good to eat.

It seems to be partly on the Foundation of this Notion of the Worthlessness of external Order, that some have seem'd to act on that Principle, that the

Power of judging & openly censuring others should not be reserved in the Hands of particular Persons, or Consistories appointed thereto, but ought to be left at large, for any Body that pleases to take it upon them, or that think themselves fit for it; But more of this afterwards---

On this Foundation also, an orderly attending on the stated Worship of GOD in Families, has been made too light of; and it has been in some Places too much of a common & customary Thing to be absent from Family Worship, & to be abroad late in the Night at religious Meetings, or to attend religious Conversation. Not but that this may be, on certain extraordinary Occasions; I have seen the Case to be such in many Instances, that I have thought did afford sufficient Warrant for Persons to be absent from Family Prayer, and to be from Home 'till very late in the Night: But we should take Heed that this don't become a Custom or common Practice; if it should be so, we shall soon find the Consequences to be very ill.

It seems to be on the same Foundation, of the supposed Unprofitableness of external Order, that it has been thought by some, that there is no Need that such and such religious Services and Performances should be limited to any certain Office in the Church; (of which more afterwards.) And also that those Offices themselves, as particularly that of the Gospel-Ministry, need not be limited as it used to be, to Persons of a liberal Education; but some of late have been for having others that they have supposed to be Persons of eminent Experience, publickly licensed to preach, yea and ordained.

dained to the Work of the Ministry; and some Ministers have seem'd to favour such a Thing: But how little do they seem to look forward, and consider the unavoidable Consequences of opening such a Door? If once it should become a Custom, or a Thing generally approved and allowed of, to admit Persons to the Work of the Ministry that have had no Education for it, because of their remarkable Experiences, and being Persons of good Understanding, how many Lay-Persons would soon appear as Candidates for the Work of the Ministry? I doubt not but that I have been acquainted with Scores that would have desired it. And how shall we know where to stop? If one is admitted because his Experiences are remarkable, another will think his Experiences also remarkable; and we perhaps, shall not be able to deny but that they are near as great: If one is admitted because besides Experiences, he has good natural Abilities, another by himself, and many of his Neighbours, may be thought equal to him. It will be found of absolute Necessity that there should be some certain, visible Limits fixed, to avoid bringing Odium upon our selves, and breeding Uneasiness and Strife amongst others; and I know of none better, and indeed no other that can well be fix'd, than those that the Prophet *Zechariah* fixes, *viz.* That those only should be appointed to be Pastors or Shepherds in GOD'S Church, that *have been taught to keep Cattle from their Youth*, or that have had an Education for that Purpose. Those Ministers that have a Disposition to break over these Limits, if they should do so, and make a Practice of it, would
 break

break down that Fence, which they themselves after a while, after they have been wearied with the ill Consequences, would be glad to have some Body else build up for them. Not but that there may probably be some Persons in the Land, that have had no Education at College, that are in themselves better qualified for the Work of the Ministry than some others that have taken their Degrees, and are now ordained. But yet I believe the breaking over those Bounds that have hitherto been set, in ordaining such Persons, would in its Consequences be a greater Calamity, than the missing such Persons in the Work of the Ministry. The opening a Door for the Admission of unlearned Men to the Work of the Ministry, tho' they should be Persons of extraordinary Experience, would on some Accounts be especially prejudicial at such a Day as this; because such Persons, for want of an extensive Knowledge, are oftentimes forward to lead others into those Things, which a People are in Danger of at such a Time, above all other Times, *viz.* Impulses, vain Imaginations, Superstition, indiscreet Zeal, and such like Extremes; instead of defending them from them, for which a People especially need a Shepherd, at such an extraordinary Season.

Another erroneous Principle that it seems to me some have been, at least, in Danger of, is, that Ministers, because they speak as CHRIST'S Ambassadors, may assume the same Style, and speak as with the same Authority that the Prophets of old did, yea that JESUS CHRIST himself did in the 23d of Matthew, *Ye Serpents, ye Generation of Vipers,*

pers, &c. and other Places; and that not only when they are speaking to the People, but also to their Brethren in the Ministry. Which Principle is absurd, because it makes no Difference in the different Degrees and Orders of Messengers that GOD has sent into the World, tho' GOD has made a very great Difference: For tho' they all come in some Respect in the Name of GOD, and with something of his Authority, yet certainly there is a vast Difference in the Degree of Authority with which GOD has invested them. JESUS CHRIST was one that was sent into the World as GOD's Messenger, and so was one of his Apostles, and so also is an ordinary Pastor of a Church; but yet it don't follow, that because JESUS CHRIST and an ordinary Minister are both Messengers of GOD, that therefore an ordinary Minister in his Office, is vested with an equal Degree of Authority, that CHRIST was, in his. As there is a great Difference in their Authority, and as CHRIST came as GOD's Messenger, in a vastly higher Manner, so another Style became him, more authoritative than is proper for us Worms of the Dust, tho' we also are Messengers of inferiour Degree. It would be strange if GOD, when he has made so great a Difference in the Degree in which he has invested different Messengers with his Authority, should make no Difference as to the outward Appearance and Shew of Authority, in Style and Behaviour, which is proper and fit to be seen in them. Tho' GOD has put great Honour upon Ministers, and they may speak as his Ambassadors, yet he never intended that they should have the same outward Appearance of

of Authority and Majesty, either in their Behaviour or Speech, that his Son shall have, when he comes to Judgment, at the last Day; tho' both come, in different Respects and Degrees, in the Name of the Lord: Alas! Can any Thing ever make it enter into the Hearts of Worms of the Dust, that it is fit and suitable that it should be so?

Thus I have considered the two first of those three Causes of Error in Conduct that were mention'd; I come now to the

Third and last Cause of the Errors of those that have appear'd to be the Subjects or zealous Promoters of this Work, *viz.* a being ignorant or unobservant of some particular Things, by which the Devil has special Advantage.

And here I would particularly take Notice 1. Of some Things with Respect to the inward Experiences of Christians themselves. And 2. Something with Regard to the external Effects of Experiences.

There are three Things I would take Notice of with Regard to the Experiences of Christians, by which the Devil has many Advantages against us.

1. The first Thing is the *Mixture* there oftentimes is in the Experiences of true Christians; whereby when they have truly gracious Experiences, and divine and spiritual Discoveries and Exercises, they have something else mix'd with them, besides what is spiritual: There is a Mixture of that which is natural; and that which is corrupt, with that which is divine. This is what Christians are liable to in the present exceeding imperfect State: The great Imperfection of Grace, and Feebleness

bleness and Infancy of the new Nature, and the great Remains of Corruption, together with the Circumstances we are in in this World, where we are encompassed all round with what tends to pollute us, exposes to this. And indeed it is not to be supposed that Christians ever have any Experiences in this World that are wholly pure, entirely spiritual, without any Mixture of what is natural and carnal: The Beam of Light, as it comes from the Fountain of Light upon our Hearts, is pure, but as it is reflected thence, it is mixt: The Seed as sent from Heaven and planted in the Heart, is pure, but as it springs up out of the Heart, is impure; yea there is commonly a much greater Mixture, than Persons for the most Part seem to have any Imagination of; I have often thought that the Experiences of true Christians are very frequently as it is with some Sorts of Fruits, that are envelop'd in several Coverings of thick Shells or Pods, that are thrown away by him that gathers the Fruit, and but a very small Part of the whole Bulk is the pure Kernel, that is good to eat.

The Things, of all which there is frequently some Mixture with gracious Experiences, yea with very great and high Experiences, are these three, *Human, or natural Affection and Passion; Impressions on the Imagination; and a Degree of Self-righteousness or spiritual Pride.* There is very often with that which is spiritual a great Mixture of that Affection or Passion which arises from natural Principles; so that Nature has a very great Hand in those vehement Motions and Flights of the Passions that appear. Hence the same Degrees of
divine

divine Communications from Heaven, shall have vastly different Effects, in what outwardly appears, in Persons of different natural Tempers. The great Mixture of that which is natural with that which is spiritual, is very manifest in the peculiar Effects that divine Influences have in some certain Families, or Persons of such a Blood, in a distinguishing Manner of the operating of the Passions and Affections, and the Manner of the outward Expressions of 'em. I know some remarkable Instances of this. The same is also evident by the different Effects of divine Communications on the same Person at different Times, and in different Circumstances: The Novelty of Things, or the sudden Transition from an opposite Extreme, and many other Things that might be mentioned, greatly contribute to the raising of the Passions. And sometimes there is not only a Mixture of that which is common and natural with gracious Experience, but even that which is animal, that which is in a great Measure from the Body, and is properly the Result of the animal Frame. In what true Christians feel of Affections towards GOD, all is not always purely holy and divine; every Thing that is felt in the Affections don't arise from spiritual Principles, but common and natural Principles have a very great Hand; an improper Self-Love may have a great Share in the Effect: GOD is not loved for his own Sake, or for the Excellency and Beauty of his own Perfections as he ought to be; nor have these Things in any wise, that Proportion in the Effect that they ought to have. So in that Love that true Christians have one to another,

ther, very often there is a great Mixture of what arises from common and natural Principles, with Grace; & Self-Love has a great Hand: The Children of GOD ben't loved purely for Christ's Sake, but there may be a great Mixture of that natural Love that many Sects of Hereticks have boasted of, who have been greatly united one to another, because they were of their Company, on their side, against the rest of the World; yea, there may be a Mixture of natural Love to the opposite Sex, with Christian and divine Love. So there may be a great Mixture in that Sorrow for Sin that the godly have; and also in their Joys; natural Principles may greatly contribute to what is felt, a great many Ways, as might easily be shown, would it not make my Discourse too lengthy. There is nothing that belongs to Christian Experience that is more liable to a corrupt Mixture than Zeal; tho' it be an excellent Virtue, a heavenly Flame, when it is pure: but as it is exercised in those who are so little sanctified, and so little humbled, as we are in the present State, 'tis very apt to be mix'd with human Passion, yea with corrupt hateful Affections, Pride and uncharitable Bitterness, and other Things that are not from Heaven but from Hell.

Another Thing that is often mixed with what is spiritual in the Experiences of Christians, are, Impressions on the Imagination; whereby godly Persons, together with a spiritual understanding of divine Things, and Conviction of their Reality and Certainty, and a strong and deep Sense of their Excellency or great Importance upon their Hearts,

have strongly impress'd on their Minds external Ideas or Images of Things. A Degree of Imagination in such a Case, as I have observ'd elsewhere, is unavoidable, and necessarily arises from human Nature, as constituted in the present State; and a Degree of Imagination is really useful, and often is of great Benefit; but when it is in too great a Degree it becomes an impure Mixture that is prejudicial. This Mixture very often arises from the Constitution of the Body. It commonly greatly contributes to the other Kind of Mixture mentioned before, *viz.* of natural Affections & Passions; it helps to raise them to a great Height.

Another Thing that is often mix'd with the Experiences of true Christians, which is the worst Mixture of all, is a Degree of Self-righteousness or spiritual Pride. This is often mix'd with the Joys of Christians; the Joy that they have is not purely the Joy of Faith, or a Rejoicing in Christ Jesus, but is partly a rejoicing in themselves; There is oftentimes in their Elevations a looking upon themselves, and a viewing their own high Attainments; they rejoice partly because they are taken with their own Experiences and great Discoveries, which makes 'em in their own Apprehensions so to excel; and this heightens all their Passions, and especially those Effects that are more External.

There is a much greater Mixture of these Things in the Experiences of some Christians than others; in some the Mixture is so great, as very much to obscure and hide the Beauty of Grace in them, like a thick Smoke that hinders all the Shining of the Fire.

These

These Things we ought to be well aware of, that we mayn't take all for Gold that glisters, and that we may know what to countenance and encourage, and what to discourage; otherwise Satan will have a vast Advantage against us, for he works in the corrupt Mixture. Sometimes for want of Persons distinguishing the Oar from the pure Metal, those Experiences are most admired by the Persons themselves that are the Subjects of them, and by others, that are not the most excellent. The great external Effects, and Vehemence of the Passions, & violent Agitations of the animal Spirits, is sometimes much owing to the corrupt Mixture; (as is very apparent in some Instances) tho' it be not always so. I have observed a great Difference among those that are under high Affections, and seem disposed to be earnestly talking to those that are about them; some insist much more, in their Talk, on what they behold in GOD and CHRIST, the Glory of the divine Perfections, CHRIST's Beauty and Excellency, and wonderful Condescension and Grace, and their own Unworthiness, and the great and infinite Obligations that they themselves and others are under to love and serve GOD; some insist almost wholly on their own high Priviledges, their Assurance of GOD's Love and Favour, and the Weakness and Wickedness of Opposers, and how much they are above their Reach. The latter may have much of the Presence of GOD, but their Experiences don't appear to be so solid and unmix'd as the former. And there is a great deal of Difference in Persons Earnestness in their Talk and Behaviour; in some it

seems to come indeed from the Fulness of their Hearts, and from the great Sense they have of Truth, a deep Sense of the Certainty and infinite Greatness, Excellency and Importance of divine and eternal Things, attended with all Appearances of great Humility; in others their Earnestness seems to arise from a great Mixture of human Passion, and an undue and intemperate Agitation of the Spirits, which appears by their Earnestness and Vehemence not being proportion'd to the Nature of the Subject they insist on, but they are violent in every Thing they say, as much when they are talking of Things of smaller Importance, as when speaking of Things of greater Weight. I have seen it thus in an Instance or two, in which this Vehemence at length issued in Distraction. And there have been some few Instances of a more extraordinary Nature still, even of Persons finding themselves disposed earnestly to talk and cry out, from an unaccountable Kind of bodily Pressure, without any extraordinary View of any Thing in their Minds, or Sense of any Thing upon their Hearts; wherein probably there was the immediate Hand of the Devil.

2. Another Thing by which the Devil has great Advantage, is, the unheeded *Defects* there sometimes are in the Experiences of true Christians, and those high Affections wherein there is much that is truly good.

What I now have Respect to is something diverse from that Defect, or Imperfection of Degree, which is in every holy Disposition and Exercise in this Life, in the best of the Saints. What I aim at

is Experiences being especially defective in some particular Thing, that ought to be in them; which tho' it ben't an essential Defect, or such a Defect as is in the Experiences of Hypocrites, which renders them utterly vain, monstrous, and altogether abominable to GOD, yet is such a Defect as maims and deforms the Experience; the Essence of truly Christian Experiences is not wanting, but yet that is wanting that is very needful in order to the proper Beauty of the Image of Christ in such a Person's Experiences; but Things are very much out of a due Proportion: There is indeed much of some Things, but at the same Time there is so little of some other Things that should bear a Proportion, that the Defect very much deforms the Christian, and is truly odious in the Sight of GOD.

What I observed before was something that deform'd the Christian, as it was *too much*, something mix'd, that is not belonging to the Christian as such; what I speak of now is something that deforms the Christian the other Way, *viz.* By their *not being enough*, something wanting, that does belong to the Christian as such: The one deforms the Christian as a monstrous Excrecence, the other as thereby the new Creature is maimed, and some Member in a great Measure wanting, or so small and withering as to be very much out of due Proportion. This is another spiritual Calamity that the Saints are liable to through the great Imperfection of Grace in this Life; like the Chicken in the Egg, in the beginning of its Formation, in which, tho' there are indeed the Rudiments or Lineaments of all the Parts, yet some few Parts

are plain to be seen, when others are hid, so that without a Microscope it appears very monstrous.

When this Deficiency & Disproportion is great, as sometimes it is in real Saints, it is not only a great Deformity in it self, but has many ill Consequences; it gives the Devil great Advantage, and leaves a Door open for Corruption, & exposes to very deformed and unlovely Actions, and issues oftentimes in the great wounding of the Soul.

For the better understanding of this Matter, we may observe that GOD in the Revelation that he has made of himself to the World by Jesus Christ, has taken Care to give a proportionable Manifestation of two Kinds of Excellencies or Perfections of his Nature, *viz.* Those that especially tend to possess us with Awe and Reverence, and to search and humble us, and those that tend to win and draw and encourage us: By *the one*, he appears as an infinitely great, pure, holy and Heart-searching Judge; by *the other*, as a gentle and gracious Father and a loving Friend: By the one he is a pure, searching & burning Flame; by the other a sweet, refreshing Light. These two Kinds of Attributes are as it were admirably tempered together in the Revelation of the Gospel: There is a proportionable Manifestation of Justice and Mercy, Holiness and Grace, Majesty & Gentleness, Authority and Condescension. GOD hath thus ordered that his diverse Excellencies, as he reveals himself in the Face of JESUS CHRIST, should have a proportionable Manifestation, herein providing for our Necessities; He knew it to be of great Consequence that our Apprehensions of these diverse Perfections
of

of his Nature should be duely proportion'd one to another ; a Defect on the one Hand, *viz.* Having much of a Discovery of his Love and Grace, without a proportionable Discovery of his awful Majesty, and his holy and searching Purity, would tend to spiritual Pride, carnal Confidence and Presumption ; and a Defect on the other Hand, *viz.* Having much of a Discovery of his holy Majesty, without a proportionable Discovery of his Grace, tends to Unbelief, a sinful Fearfulness and Spirit of Bondage : And therefore herein chiefly consists that Deficiency of Experiences that I am now speaking of. The Revelation GOD has made of himself in his Word, and the Provision made for our spiritual Welfare in the Gospel is perfect, but yet the actual Light and Communications we have, are not perfect, but many Ways exceeding imperfect and maimed. And Experience plainly shews that Christians may have high Experiences in some Respects, and yet their Circumstances may be unhappy in this Regard, that their Experiences and Discoveries are no more general. There is a great Difference among Christians in this Respect, some have much more general Discoveries than others, who are upon many Accounts the most amiable Christians. Christians may have Experiences that are very high, and yet there may be very much of this Deficiency and Disproportion : Their high Experiences are truly from the Spirit of GOD, but Sin comes in by the Defect ; (as indeed all Sin is originally from a defective, privative Cause ;) and in such a Case high Discoveries, at the same Time that they are enjoyed, may be,
and

and sometimes are the Occasion, or *Causa sine qua non* of Sin ; Sin may come in at that back Door, the Gap that is left open ; as spiritual Pride often does : And many Times the Spirit of GOD is quenched by this Means, and GOD punishes the Pride and Presumption that rises, by bringing such Darkness, and suffering such awful Consequences and horrid Temptations, as are enough to make one's Hair stand an End to hear them. Christians therefore should diligently observe their own Hearts as to this Matter, and should pray to GOD that he would give 'em Experiences in which one Thing may bear a Proportion to another, that GOD may be honoured and their Souls edified thereby ; and Ministers should have an Eye to this, in their private Dealings with the Souls of their People.

'Tis chiefly from such a Defect of Experiences that some Things have arisen that have been pretty common among true Christians of late, that have been supposed by many to have risen from a good Cause ; as particularly talking of divine and heavenly Things, and expressing divine Joys with Laughter or a light Behaviour. I believe in many Instances such Things have arisen from a good Cause, as their *Causa sine qua non*, that high Discoveries and gracious joyful Affections have been the Occasion of them ; but the proper Cause has been Sin, even that odious Defect in their Experience, whereby there has been wanting a Sense of the awful and holy Majesty of GOD as present with them, and their Nothingness and Vileness before him, proportionable to the Sense they have had

had of GOD's Grace and the Love of CHRIST. And the same is true in many Cases of Persons unfitable Boldness, their Disposition to speak with Authority, intemperate Zeal, and many other Things that sometimes appear in true Christians, under great religious Affections.

And sometimes the Vehemence of the Motion of the animal Spirits, under great Affections, is owing in considerable Measure, to Experiences being thus partial. I have known it in several Instances, that Persons have been greatly affected with the dying Love of CHRIST, and the Consideration of the Happiness of the Enjoyment of him in Heaven, and other Things of that Nature, and their animal Spirits at the same Time have been in a great Emotion, but in the midst of it have had given 'em a deep Sense of the awful, holy Majesty of GOD, and it has at once composed them, and quieted animal Nature, without diminishing their Comfort, but only has made it of a better, and more solid Nature; when they have had a Sense both of the Majesty & Grace of GOD, one Thing has as it were ballanced another, & caused a more happy Sedateness and Composure of Body & Mind.

From these Things we may learn how to judge of Experiences, and to estimate their Goodness. Those are not always the best Experiences, that are attended with the most violent Affections, and most vehement Motions of the animal Spirits, or that have the greatest Effects on the Body; nor are they always the best, that do most dispose Persons to abound in Talk to others, and to speak in the most vehement Manner; (tho' these Things often

often arise from the Greatness of spiritual Experiences;) But those are the most excellent Experiences that are qualified as follows; 1. That have the least Mixture, or are the most purely spiritual. 2. That are the least deficient and partial, in which the diverse Things that appertain to Christian Experience are proportionable one to another. And 3. That are raised to the highest Degree: 'Tis no Matter how high they are raised if they are qualified as before mentioned, the higher the better. Experiences thus qualified, will be attended with the most amiable Behaviour, and will bring forth the most solid and sweet Fruits, and will be the most durable, and will have the greatest Effect on the abiding Temper of the Soul.

If GOD is pleased to carry on this Work, and it should prove to be the Dawning of a general Revival of the Christian Church, it may be expected that the Time will come before long, when the Experiences of Christians shall be much more generally thus qualified. We must expect green Fruits before we have ripe ones. 'Tis probable that hereafter the Discoveries which the Saints shall have of divine Things, will be in a much higher Degree than yet have been; but yet shall be so ordered of an infinitely wise and all-sufficient GOD, that they shall not have so great an Effect, in Proportion, on the Body, and will be less oppressive to Nature; and that the outward Manifestations will rather be like those that were in Stephen, when he was full of the Holy Ghost, when *all that sat in the Council, looking stedfastly on him, saw his Face, as it had been the Face of an Angel.* Their

Their inward Fulness of the Spirit of God, in his divine, amiable and sweet Influences shall as it were shine forth in an heavenly Aspect, and Manner of Speech and Behaviour. But

3. There is another Thing concerning Experiences of Christians, of which it is of yet greater Importance that we should be aware, than either of the preceding, and that is the *degenerating of Experiences*. What I mean is something diverse from the meer Decay of Experiences, or their gradually vanishing, by Persons losing their Sense of Things; 'Tis Persons Experiences growing by Degrees worse and worse in their Kind, more and more partial and deficient, in which Things are more out of due Proportion; and also have more and more of a corrupt Mixture, the spiritual Part decreases, and the other useless and hurtful Parts greatly increase. There is such a Thing, and it is very frequent, as Experience abundantly evidences: I have seen it in very many Instances; and great are the Mischiefs that have risen through want of being more aware of it.

There is commonly, as I observed before, in high Experiences, besides that which is spiritual, a Mixture of three Things, *viz.* Natural or common Affections and Workings of the Imagination and a Degree of Self-righteousness or spiritual Pride. Now it often comes to pass, that through Persons not distinguishing the Wheat from the Chaff, and for want of Watchfulness and humble Jealousy of themselves, and laying great Weight on the natural and imaginary Part, and yielding to it, & indulging of it, that Part grows & increases.

and the spiritual Part decreases ; the Devil sets in, and works in the corrupt Part, and cherishes it to his utmost ; 'till at length the Experiences of some Persons, who began well, come to but little else, but violent Motions of carnal Affections, with great Heats of the Imagination, and a great Degree of Enthusiasm, and swelling of spiritual Pride ; very much like some Fruits which bud, blossom and kernel well, but afterwards are blasted with an Excess of Moisture ; so that tho' the Bulk is monstrously great, yet there is little else in it but what is useles and unwholsome. It appears to me very probable, that many of the Heresies that have arisen, & Sects that have appeared in the Christian World, in one Age and another, with wild enthusiastical Notions and Practices, began at first by this Means, that it was such a Degenerating of Experiences that first gave Rise to 'em, or at least led the Way to 'em.

There is nothing in the World that does so much expose to this degenerating of Experiences, as an unheeded spiritual Pride & Self-Confidence, and Persons being conceited of their own Stock, without an humble, daily & continual Dependance on GOD. And this very Thing seems to be typified of old, by the corrupting of the *Manna*. Some of the Children of *Israel*, because they had gathered a Store of *Manna*, trusted in it, there being, as they apprehended, sufficient in the Store they had gather'd and laid up, without humbly looking to Heaven, and stooping to the Earth for daily Supplies ; and the Consequence was, that their *Manna* bred Worms and stank, *Exod.* 16. 20.

Pride

Pride above all Things promotes this Degeneracy of Experiences, because it grieves & quenches the Spirit of the Lamb of God, and so kills the spiritual Part; and it cherishes the natural Part, it inflames the carnal Affections, and heats the Imagination.

The unhappy Person that is the Subject of such a Degeneracy of Experiences, for the most Part, is not sensible of his own Calamity; but because he finds himself still violently moved, and greater Heats of Zeal, and more vehement Motions of his animal Spirits, thinks himself fuller of the Spirit of God than ever. But indeed it is with him, as the Apostle says of the *Galatians*, Gal. 3. 3. *Having begun in the Spirit, they are made perfect by the Flesh.*

By the Mixture there is of common Affection with Love to God, the Love of true Christians is liable to degenerate, and to be more and more built on the Foundation of a Supposition of being his high and peculiar Favourites, and less and less on an Apprehension of the Excellency of God's Nature, as he is in himself. So the Joy of Christians, by Reason of the Mixture there is with spiritual Joy, is liable to degenerate, and to come to that at last, as to be but little else but Joy in Self, Joy in a Person's own supposed Eminency, and Distinction from others in the Favour of God. So Zeal, that at first might be in great Part spiritual, yet through the Mixture there is, in a long Continuance of Opposition and Controversy, may degenerate more and more into human and proud Passion, and may come to Bitterness, and even a

Degree of Hatred. And so Love to the Brethren may by Degrees come to but little else but Fondness, and Zeal for a Party; yea, thro' a Mixture of a natural Love to the opposite Sex, may degenerate more and more, 'till it issues in that which is criminal and gross. And I leave it with those who are better acquainted with Ecclesiastical History, to enquire whether such a Degeneracy of Affections as this, might not be the first Thing that led the Way, and gave Occasion to the Rise of the abominable Notions of some Sects that have arisen, concerning the Community of Women. However that is, yet certainly the mutual Embraces and Kisses of Persons of different Sexes, under the Notion of Christian Love & holy Kisses, are utterly to be disallowed and abominated, as having the most direct Tendency quickly to turn Christian Love into unclean & brutish Lust, which won't be the better, but ten Times the worse, for being christen'd by the Name of *Christian Love*. I should also think it adviseable, That Meetings of young People, of both Sexes, in the Evening, by themselves, without a Minister, or any elder People amongst them, for religious Exercises, should be avoided: For tho' for the present, while their Minds are greatly solemnized with lively Impressions, & a deep Sense of divine Things, there may appear no ill Consequence; yet we must look to the further End of Things, and guard against future Dangers & Advantages that Satan might gain against us. As a lively, solemn Sense of divine Things on the Minds of young Persons may gradually decay, so there will be Danger that an ill

Im-

Improvement of these Meetings may gradually prevail ; if not in any unsuitable Behaviour while together in the Meeting, yet when they break up to go Home, they may naturally consort together in Couples, for other than religious Purposes ; and it may at last come to That, that young Persons may go to such Meetings, chiefly for the Sake of such an Opportunity for Company-keeping.

The *Defect* there sometimes is in the Experiences of Christians exposes 'em to degenerate, as well as the Mixture that they have. Deficient maimed Experiences do sometimes become more and more so : The Mind being wholly intent upon those Things that are in View, and those that are most wanting being neglected, there is less and less of them, and so the Gap for Corruption to come in grows wider and wider. And commonly both these Causes of the degenerating of Experiences operate together.

We had need to be jealous over our selves with a godly Jealousy, as the Apostle was over the Christian *Corinthians*, lest by any Means, as the Serpent beguiled *Eve* thro' his Subtilty, so our Minds should be corrupted from the Simplicity that is in CHRIST. GOD indeed will never suffer his true Saints totally and finally to fall away, but yet may punish their Pride and Self-Confidence, by suffering them to be long led into a dreadful Wilderness, by the subtle Serpent, to the great wounding of their own Souls, and the Interest of Religion.

And before I dismiss this Head of the Degenerating of Experiences, I would mention one Thing more that tends to it ; and that is Person's aiming

in their Experience to go beyond the Rule of GOD's Word, *i. e.* aiming at that, *which is indeed*, in some Respect, beyond the Rule. Thus some Persons have endeavoured utterly to root out and abolish all natural Affection, or any special Affection or Respect to their near Relations, under a Notion that no other Love ought to be allowed, but spiritual Love, and that all other Love is to be abolished as carnal, and that it becomes Christians to love none upon the Account of any Thing else, but the Image of GOD; and that therefore Love should go out to one and another only in that Proportion in which the Image of GOD is seen in them. They might as well argue that a Man ought utterly to disallow of, and endeavour to abolish all Love or Appetite to their daily Food, under a Notion that it is a carnal Appetite, and that no other Appetite should be tolerated but spiritual Appetites. Why should the Saints strive after that, as an high Attainment in Holiness, which the Apostle in *Rom. 1. 31.* mentions as one Instance wherein the Heathen had got to the most horrid Pass in Wickedness, *viz. A being without natural Affection?*

Some have doubted whether they might pray for the Conversion and Salvation of the Souls of their Children, any more than for the Souls of others; because the Salvation of the Souls of others would be as much to GOD's Glory, as the Salvation of their Children; and they have supposed that to pray most for their own, would shew a selfish Disposition. So they have been afraid to tolerate a compassionate Grief and Concern for their nearest Friends,

Friends, for Fear it would be an Argument of want of Resignation to GOD.

And 'tis true, there is great Danger of Persons setting their Hearts too much upon their earthly Friends; our Love to earthly Friends ought to be under the Government of the Love of GOD, and should be attended with a Spirit of Submission and Resignation to his Will, and every Thing should be subordinated to his Glory: But that is no Argument that these Affections should be entirely abolished, which the Creator of the World has put within Mankind, for the Good of Mankind, and because he saw they would be needful for them, as they must be united in Society, in the present State, and are of great Use, when kept in their proper Place; and to endeavour totally to root them out, would be to reproach and oppose the Wisdom of the Creator. Nor is the Being of these natural Inclinations, if well regulated, inconsistent with any Part of our Duty to GOD, or any Argument of a sinful Selfishness, any more than the natural Abhorrence that there is in the human Nature of Pain, and natural Inclination to Ease that was in the Man CHRIST JESUS himself.

'Tis the Duty of Parents to be more concern'd, and to pray more for the Salvation of their Children, than for the Children of their Neighbours; as much as it is the Duty of a Minister to be more concerned for the Salvation of the Souls of his Flock, and to pray more for them, than those of other Congregations, because they are committed to his Care; so our near Friends are more committed to our Care than others, and our near

Neighbours, than those that live at a great Distance; and the People of our Land and Nation are more in some Sense, committed to our Care than the People of *China*, and we ought to pray more for them, and to be more concerned that the Kingdom of CHRIST should flourish among them, than in another Country, where it would be as much, and no more for the Glory of GOD. Compassion ought to be especially exercised towards Friends, *Job. 6. 14.* CHRIST did not frown upon a special Affection and Compassion for near Friends, but countenanced and encouraged it, from Time to Time, in those that in the Exercise of such an Affection and Compassion, applied to him for Relief for their Friends; as in the Instance of the Woman of *Canaan*, *Jairus*, *Mary* and *Martha*, the Centurion, the Widow of *Nain*, and many others. The Apostle *Paul*, tho' a Man as much resigned and devoted to GOD, and under the Power of his Love, perhaps as any meer Man that ever lived, yet had a peculiar Concern for his Countrymen the *Jews*, the rather on that Account, that they were his *Brethren and Kinsmen according to the Flesh*; he had a very high Degree of compassionate Grief for them, insomuch that he tells us he had great Heaviness and continual Sorrow of Heart for them, and could wish himself accursed from CHRIST for them.

There are many Things that are proper for the Saints in Heaven, that are not suitable to the State GOD has set us in, in this World: And for Christians, in these and other Instances, to affect to go beyond the present State of Mankind, and what

God has appointed as fit for it, is an Instance of that which the wise Man calls *a being righteous over-much*, and has a Tendency to open a Door for Satan, and to cause religious Affections to degenerate into something very unbecoming of Christians.

Thus I have, as I propos'd, taken Notice of some Things with Regard to the inward Experiences of Christians, by which *Satan* has an Advantage. I now proceed in the

2d. Place, to take Notice of something with Regard to the external Effects of Experiences, which also gives *Satan* an Advantage. What I have Respect to, is the secret and unaccountable Influence that Custom has upon Persons, with respect to the external Effects and Manifestations of the inward Affections of the Mind. By Custom I mean, both a Person's being accustomed to a Thing in himself, in his own common, allowed and indulg'd Practice, and also the Countenance and Approbation of others amongst whom he dwells, by their general Voice and Practice. It is well known, & appears sufficiently by what I have said already in this Treatise and elsewhere, that I am far from ascribing all the late uncommon Effects and outward Manifestations of inward Experiences to Custom & Fashion, as some do; I know it to be otherwise, if it be possible for me to know any Thing of this Nature by the most critical Observation, under all Manner of Opportunities of observing. But yet, this also is exceeding evident by Experience, that Custom has a strange Influence in these Things: I know it by the different Manners

ners and Degrees of external Effects & Manifestations of great Affections and high Discoveries, in different Towns, according to what Persons are gradually led into, and insensibly habituated to, by Example and Custom; and also in the same Place, at different Times, according to the Conduct that they have: If some Person is among them to conduct them, that much countenances & encourages such Kind of outward Manifestations of great Affections, they naturally and insensibly prevail, & grow by Degrees unavoidable; but when afterwards they come under another Kind of Conduct, the Manner of external Appearances will strangely alter: And yet it seems to be without any proper Design or Contrivance of those in whom there is this Alteration; 'tis not properly affected by them, but the Influence of Example and Custom is secret and insensible to the Persons themselves. These Things have a vast Influence in the Manner of Persons manifesting their Joys, whether with Smiles & an Air of Lightness, or whether with more Solemnity and Reverence; and so they have a great Influence as to the Disposition Persons have under high Affections to abound in Talk; and also as to the Manner of their speaking, the Loudness and Vehemence of their Speech; (Tho' it would be exceeding unjust, & against all the Evidence of Fact and Experience, and the Reason of Things, to lay all Dispositions Persons have to be much in speaking to others, and to speak in a very earnest Manner, to Custom.) 'Tis manifest that Example and Custom has some Way or other, a secret and unsearchable Influence on those Actions that are involuntary,

voluntary, by the Difference that there is in different Places, and in the same Places at different Times, according to the diverse Examples and Conduct that they have.

Therefore, tho' it would be very unreasonable, and prejudicial to the Interest of Religion, to frown upon all these extraordinary external Effects and Manifestations of great religious Affections, (for a Measure of them is natural, necessary and beautiful, and the Effect in no wise disproportion'd to the spiritual Cause, and is of great Benefit to promote Religion;) yet I think they greatly err who think that these Things should be wholly unlimited, and that all should be encouraged in going in these Things to the utmost Length that they feel themselves inclined to: The Consequence of this will be very bad: There ought to be a gentle Restraint held upon these Things, and there should be a prudent Care taken of Persons in such extraordinary Circumstances, and they should be moderately advised at proper Seasons, not to make more Ado than there is Need of, but rather to hold a Restraint upon their Inclinations; otherwise extraordinary outward Effects will grow upon them, they will be more and more natural and unavoidable, and the extraordinary outward Show will increase, without any Increase of the internal Cause; Persons will find themselves under a Kind of Necessity of making a great Ado, with less and less Affection of Soul, 'till at length almost any slight Emotion will set them going, and they will be more and more violent and boisterous, and will grow louder and louder, 'till their Actions and Beha-

Behaviour becomes indeed very absurd. These Things Experience proves.

Thus I have taken Notice of the more general Causes whence the Errors that have attended this great Revival of Religion have risen, & under each Head have observed some particular Errors that have flowed from these Fountains. I now proceed as I proposed in the

Second Place, to take Notice of some particular Errors that have risen from several of these Causes; in some perhaps they have been chiefly owing to one, and in others to another, and in others to the Influence of several, or all conjunctly. And here the

1st Thing I would take Notice of is censuring others that are professing Christians, in good Standing in the visible Church, as unconverted. I need not repeat what I have elsewhere said to shew this to be against the plain and frequent and strict Prohibitions of the Word of God: It is the worst Disease that has attended this Work, most contrary to the Spirit and Rules of Christianity, & of worst Consequences. There is a most unhappy Tincture that the Minds of many, both Ministers & People, have received that Way. The Manner of many has been, when they first enter into Conversation with any Person, that seems to have any Shew or make any Pretences to Religion, to discern him, or to fix a Judgment of him, from his Manner of talking of Things of Religion, whether he be converted, or experimentally acquainted with vital Piety or not, and then to treat him accordingly, & freely to express their Thoughts of him to others, especially those that

that they have a good Opinion of as true Christians, and accepted as Brethren and Companions in CHRIST ; or if they don't declare their Minds expressly, yet by their Manner of speaking of them, at least to their Friends, they'll show plainly what their Thoughts are. - So when they have heard any Minister pray or preach, their first Work has been to observe him on a Design of discerning him, whether he be a converted Man or no ; whether he prays like one that feels the saving Power of GOD's Spirit in his Heart, & whether he preaches like one that knows what he says. It has been so much the Way in some Places, that many new Converts don't know but it is their Duty to do so, they know no other Way. And when once Persons yield to such a Notion, and give in to such a Humour, they'll quickly grow very discerning in their own Apprehension, they think they can easily tell a Hypocrite: And when once they have pass'd their Censure, every Thing seems to confirm it, they see more and more in the Person that they have censured, that seems to them to shew plainly that he is an unconverted Man. And then, if the Person censured be a Minister, every Thing in his publick Performances seems dead and sapless, and to do them no Good at all, but on the contrary to be of deadning Influence, and poisonous to the Soul ; yea it seems worse and worse to them, his Preaching grows more & more intolerable : which is owing to a secret, strong Prejudice, that steals in more and more upon the Mind, as Experience plainly and certainly shows. When the Spirit of GOD was wonderfully poured out in this Place,
more

more than seven Years ago, and near thirty Souls in a Week, take one with another, for five or six Weeks together, were to Appearance bro't Home to CHRIST, and all the Town seem'd to be alive and full of GOD, there was no such Notion or Humour prevailing here; when Ministers preached here, as very many did at that Time, young and old, our People did not go about to discern whether they were Men of Experience or not: They did not know that they must: Mr. *Stoddard* never brought 'em up in that Way; it did not seem natural to 'em to go about any Thing of that Nature, nor did any such Thing enter into their Hearts; but when any Minister preached, the Business of every one was to listen and attend to what he said, and apply it to his own Heart, and make the utmost Improvement of it. And 'tis remarkable, that never did there appear such a Disposition in the People, to relish, approve of, and admire Ministers preaching as at that Time: Such Expressions as these were frequent in the Mouths of one and another, on Occasion of the preaching of Strangers here, viz. *That they rejoiced that there were so many such eminent Ministers in the Country; and they wonder'd they never heard the Fame of 'em before: They were thankful that other Towns had so good Means; and the like.* And scarcely ever did any Minister preach here, but his preaching did some remarkable Service; as I had good Opportunity to know, because at that Time I had particular Acquaintance, with most of the Persons in the Town, in their Soul Concerns. That it has been so much otherwise of late in many Places in the Land,

Land, is another Instance of the secret and powerful Influence of Custom and Example.

There has been an unhappy Disposition in some Ministers toward their Brethren in the Ministry in this Respect, which has encouraged and greatly promoted such a Spirit among some of their People. A wrong Improvement has been made of CHRIST's scourging the Buyers and Sellers out of the Temple; it has been expected by some, that CHRIST was now about thus to purge his House of unconverted Ministers, and this has made it more natural to them to think that they should do CHRIST Service, and act as Co-workers with him, to put to their Hand, and endeavour by all Means to cashier those Ministers that they thought to be unconverted. Indeed it appears to me probable that the Time is coming, when awful Judgments will be executed on unfaithful Ministers, and that no Sort of Men in the World will be so much exposed to divine Judgments; but then we should leave that Work to CHRIST, who is the Searcher of Hearts, and to whom Vengeance belongs; and not without Warrant, take the Scourge out of his Hand into our own. There has been too much of a Disposition in some, as it were to give Ministers over as Reprobates, that have been look'd upon as Wolves in Sheep's Clothing; which has tended to promote and encourage a Spirit of Bitterness towards them, and to make it natural to treat them too much as if they knew GOD hated them. If GOD's Children knew that others were Reprobates, it would not be required of them to love them; we may hate those that we know

GOD hates ; as 'tis lawful to hate the Devil, and as the Saints at the Day of Judgment will hate the Wicked. --- Some have been too apt to look for Fire from Heaven upon particular Ministers ; and this has naturally excited that Disposition to call for it, that CHRIST rebuked in his Disciples at *Samarita*. For my Part, tho' I believe no Sort of Men on Earth are so exposed to spiritual Judgments as wicked Ministers, yet I feel no Disposition to treat any Minister as if I supposed that he was finally rejected of GOD ; for I can't but hope that there is coming a Day of such great Grace, a Time so appointed for the magnifying the Riches and Sovereignty of divine Mercy, beyond what ever was, that a great Number of unconverted Ministers will obtain Mercy. There was no Sort of Persons in CHRIST'S Time that were so guilty, and so harden'd, and towards whom CHRIST manifested such great Indignation, as the Priests and Scribes, and there were no such Persecutors of CHRIST and his Disciples as they ; and yet in that great Out-pouring of the Spirit that began on the Day of *Pentecost*, tho' it began with the common People, yet in the Progress of the Work, after a-while, a great Company of Priests in Jerusalem were obedient to the Faith, Act. 6. 7. And Saul, one of the most violent of all the persecuting Pharisees, became afterwards the greatest Promoter of the Work of GOD that ever was. I hope we shall yet see in many Instances a Fulfilment of that in *Isa. 29. 24.* *They also that erred in Spirit shall come to Understanding, and they that murmured shall learn Doctrine.*

Nothing has been gain'd by this Practice. The End that some have aim'd at in it has not been obtain'd, nor is ever like to be. Possibly some have openly censured Ministers, and encouraged their People's Uneasiness under them, in Hopes that it would soon come to That, that the Uneasiness would be so general, and so great, that unconverted Ministers in general would be cast off, and that then Things would go on happily : but there is no Likelihood of it. The Devil indeed has obtain'd his End ; this Practice has bred a great deal of Unhappiness among Ministers and People, has spoil'd Christians Enjoyment of Sabbaths, and made 'em their most uneasy, uncomfortable and unprofitable Days, and has stir'd up great Contention, and set all in a Flame ; and in one Place & another where there was a glorious Work of GOD's Spirit begun, it has in a great Measure knock'd all in the Head, and their Ministers hold their Places. Some have aim'd at a better End in censuring Ministers ; they have supposed it to be a likely Means to awaken them : Whereas indeed, there is no one Thing has had so great a Tendency to prevent the Awakening of disaffected Ministers in general : And no one Thing has actually had such Influence to lock up the Minds of Ministers against any good Effect of this great Work of GOD in the Land, upon their Minds, in this Respect : I have known Instances of some that seem'd to be much moved by the first Appearance of this Work, but since have seem'd to be greatly deaden'd by what has appear'd of this Nature. And if there be one or two Instances of Ministers that have been awaken'd by it,

there are ten to one on whom it has had a contrary Influence. The worst Enemies of this Work have been inwardly eased by this Practice; they have made a Shield of it to defend their Consciencés, and have been glad that it has been carried to so great a Length; at the same Time that they have look'd upon it, and improv'd it, as a Door open'd for 'em to be more bold in opposing the Work in general.

There is no such dreadful Danger of natural Men's being undone by our forbearing thus to censure them, and carrying it towards them as visible Christians; it will be no bloody, Hell-peopling Charity, as some seem to suppose, when it is known that we don't treat 'em as Christians, because we have taken it upon us to pass a Judgment on their State, on any Trial, or Exercise of our Skill in examining and discerning them, but only as allowing them to be worthy of a publick Charity, on their Profession and good external Behaviour; any more than *Judas* was in Danger of being deceived, by CHRIST's treating him a long Time as a Disciple, and sending him forth as an Apostle, (because he did not then take it upon him to act as the Judge and Searcher of Hearts, but only as the Head of the visible Church.) Indeed such a Charity as this may be abused by some, as every Thing is, and will be, that is in its own Nature proper, and of never so good Tendency. I say nothing against dealing thoroughly with Conscience, by the most convincing & searching Dispensation of the Word of GOD: I don't desire that that Sword should be sheath'd, or gently handled.

dled by Ministers ; but let it be used as a two-edged Sword, to pierce, even to the dividing asunder Soul and Spirit, Joints and Marrow ; let Conscience be dealt with, without any Compliments ; let Ministers handle it in flaming Fire, without having any more Mercy on it, than the Furnace has on those Metals that are tried in it. But let us let Men's Persons alone : Let the Word of God judge them, but don't let us take it upon us 'till we have Warrant for it.

Some have been ready to censure Ministers because they seem, in Comparison of some other Ministers, to be very cold and lifeless in their ministerial Performances. But then it should be considered that for ought we know, GOD may hereafter raise up Ministers of so much more excellent and heavenly Qualifications, and so much more spiritual & divine in their Performances, that there may appear as great a Difference between them, and those that now seem the most lively, as there is now between them, and others that are called dead and senseless ; and those that are now called lively Ministers may appear to their Hearers, when they compare them with others that shall excel them, as wretchedly mean, and their Performances poor, dead, dry Things ; and many may be ready to be prejudiced against them, as accounting them good for nothing, and it may be calling them Soul-Murderers. What a poor Figure may we suppose, the most lively of us, and those that are most admired by the People, do make in the Eyes of one of the Saints of Heaven, any otherwise than

as their Deadness, Deformity & Rottenness is hid by the Veil of Christ's Righteousness?

Another Thing that has been supposed to be sufficient Warrant for openly censuring Ministers as unconverted, is their opposing this Work of God that has lately been carried on in the Land. And there can be no Doubt with me but that Opposition against this Work may be such, as to render either Ministers or People, truly scandalous, and expose 'em to publick Ecclesiastical Censure; and that Ministers hereby may utterly defeat the Design of their Ministry, (as I observed before;) and so give their People just Cause of Uneasiness: I should not think that any Person had Power to oblige me, constantly to attend the Ministry of one, who did from Time to Time, plainly pray and preach against this Work, or speak reproachfully of it frequently in his publick Performances, after all Christian Methods had been used for a Remedy, and to no Purpose.

But as to determining how far opposing this Work is consistent with a State of Grace, or how far, and for how long Time, some Persons of good Experience in their own Souls, through Prejudices they have receiv'd from the Errors that have been mix'd with this Work, or through some peculiar Disadvantages they are under to behold Things in a right View of them, by Reason of the Persons they converse with, or their own cold and dead Frames, is, as Experience shows, a very difficult Thing; I have seen that which abundantly convinces me that the Business is too high for me; I am glad that God has not committed such a difficult

ficult Affair to me ; I can joyfully leave it wholly in his Hands, who is infinitely fit for it, without meddling at all with it my self.--- We may represent it as exceeding dangerous to oppose this Work, for this we have good Warrant in the Word of GOD ; but I know of no Necessity we are under to determine whether it be possible for those that are guilty of it to be in a State of Grace or no.

GOD seems so strictly to have forbidden this Practice, of our judging our Brethren in the visible Church, not only because he knew that we were too much of Babes, infinitely too weak, fallible and blind, to be well capacitated for it, but also because he knew that it was not a Work suited to our proud Hearts ; that it would be setting us vastly too high, and making us too much of Lords over our Fellow-Creatures. Judging our Brethren and passing a condemnatory Sentence upon them, seems to carry in it an Act of Authority, especially in so great a Case, to sentence them with respect to that State of their Hearts, on which depends their Liableness to eternal Damnation ; as is evident by such Interrogations as those, (to hear which from GOD's Mouth, is enough to make us shrink into Nothing with Shame and Confusion, and Sense of our own Blindness and Worthlessness) Rom. 14. 4. *Who art thou that judgest another Man's Servant ? To his own Master he standeth or falleth.* And Jam. 4. 12. *There is one Lawgiver that is able to save and to destroy ; who art thou that judgest another ?* Our wise and merciful Shepherd has graciously taken Care not to lay in our Way such a Temptation to Pride ; he has cut up all such Poison out of our Pasture ;

Pasture ; and therefore we should not desire to have it restored. Blessed be his Name, that he has not laid such a Temptation in the Way of my Pride ! I know that in order to be fit for this Business, I must not only be vastly more knowing, but more humble than I am.

Tho' I believe some of GOD's own Children have of late been very guilty in this Matter, yet by what is said of it in the Scripture, it appears to me very likely, that before these Things which GOD has lately begun, have an End, GOD will awfully rebuke that Practice ; may it in sovereign and infinite Mercy be prevented, by the deep and open Humiliation of those that have openly practised it.

As this Practice ought to be avoided, so should all such open, visible Marks of Distinction & Separation that imply it ; as particularly, distinguishing such as we have judged to be in a converted State with the Compellations of *Brother* or *Sister* ; any further than there is a visible Ecclesiastical Distinction. In those Places where it is the Manner to receive such, and such only to the Communion of the visible Church, as recommend themselves by giving a satisfying Account of their inward Experiences, there Christians may openly distinguish such Persons, in their Speech and ordinary Behaviour, with a visible Separation, without being inconsistent with themselves : And I don't now pretend to meddle with that Controversy, whether such an Account of Experience be requisite to Church-Fellowship : But certainly, to admit Persons to Communion with us as Brethren in the visible

visible Church, & then visibly to reject them, and to make an open Distinction between them and others, by different Names or Appellations, is to be inconsistent with our selves; 'tis to make a visible Church within a visible Church, and visibly to divide between Sheep and Goats, setting one on the right Hand, and the other on the left.

This bitter Root of Censoriousness must be totally rooted out, as we would prepare the Way of the Lord. It has nourished and upheld many other Things contrary to the Humility, Meekness and Love of the Gospel. The Minds of many have receiv'd an unhappy Turn, in some Respects, with their Religion: There is a certain Point or Sharpness, a Disposition to a Kind of Warmth, that does not favour of that meek, Lamb-like, sweet Disposition that becomes Christians: Many have now been so long habituated to it, that they don't know how to get out of it; but we must get out of it; the Point & Sharpness must be blunted, and we must learn another Way of manifesting our Zeal for God.

There is a Way of reflecting on others, and censuring them in open Prayer, that some have; which tho' it has a fair Shew of Love, yet is indeed the boldest Way of reproaching others imaginable, because there is implied in it an Appeal to the most high God, concerning the Truth of their Censures and Reflections.

And here I would also observe by the Way, that some have a Way of joining a Sort of Imprecations with their Petitions for others, tho' but conditional ones, that appear to me wholly needless
and

and improper : They pray that others may either be converted or removed. I never heard nor read of any such Thing practiced in the Church of GOD 'till now, unless it be with Respect to some of the most visibly and notoriously abandon'd Enemies of the Church of GOD. This is a Sort of cursing Men in our Prayers, adding a Curse with our Blessing ; whereas the Rule is *Bless and curse not*. To pray that GOD would kill another, is to curse him with the like Curse wherewith *Elisha* cursed the Children that came out of *Bethel*. And the Case must be very great and extraordinary indeed to warrant it, unless we were Prophets, and did not speak our own Words, but Words indited by the immediate Inspiration of the Spirit of GOD. 'Tis pleaded that if GOD has no Design of converting others, 'tis best for them, as well as best for others, that they should be immediately taken away and sent to Hell before they have contracted more Guilt. To which I would say, that so it was best that those Children that met *Elisha*, seeing GOD had no Design of converting them, should die immediately as they did ; but yet *Elisha's* imprecating that sudden Death upon them, was cursing them ; and therefore would not have been lawful for one that did not speak in the Name of the LORD as a Prophet.

And then if we give Way to such Things as these, where shall we stop ? A Child that suspects he has an unconverted Father and-Mother, may pray openly that his Father and Mother may either be converted, or taken away and sent to Hell now quickly, before their Guilt is greater. (For unconverted

converted Parents are as likely to poison the Souls of their Family in their Manner of training them up, as unconverted Ministers are to poison their People.) And so it might come to That, that it might be a common Thing all over the Country, for Children to pray after this Manner concerning their Parents, and Brethren and Sisters concerning one another, & Husbands concerning their Wives, and Wives concerning Husbands ; and so for Persons to pray concerning all their unconverted Friends and Neighbours ; and not only so, but we may also pray concerning all those Saints that are not lively Christians, that they may either be enliven'd or taken away ; if that be true that is often said by some at this Day, that these cold dead Saints do more Hurt than natural Men, and lead more Souls to Hell, and that it would be well for Mankind if they were all dead.

How needless are such Petitions or Imprecations as these ? What Benefit is there of them ? Why is it not sufficient for us to pray that GOD would provide for his Church, and the Good of Souls, and take Care of his own Flock, and give it needful Means and Advantages for its spiritual Prosperity ? Does GOD need to be directed by us in what Way he shall do it ? What need we ask of GOD to do it by killing such and such Persons, if he don't convert them ? Unless we delight in the Thoughts of GOD's answering us in such terrible Ways, and with such awful Manifestations of his Wrath to our Fellow-Creatures.

And why don't Ministers direct Sinners to pray for themselves, that GOD would either convert them

them or kill them, and send them to Hell now, before their Guilt is greater? In this Way we should lead Persons in the next Place to Self-Murder: For many probably would soon begin to think that That which they may pray for, they may seek, and use the Means of.

Some with whom I have discoursed about this Way of praying, have said, that the Spirit of GOD, as it were, forces them to utter themselves thus, as it were forces out such Words from their Mouths, when otherwise they should not dare to utter them. But such a Kind of Impulse don't look like the Influence of the Spirit of GOD. The Spirit of GOD sometimes strongly inclines Men to utter Words; but not by putting Expressions into the Mouth, and urging to utter them; but by filling the Heart with a Sense of divine Things, and holy Affections; and those Affections and that Sense inclines the Mouth to speak. That other Way of Men's being urged to use certain Expressions, by an unaccountable Force, is very probably from the Influence of the Spirit of the Devil.

2. Another Thing I would take Notice of, in the Management of which there has been much Error and Misconduct, is Lay-Exhorting; about which there has been abundance of Disputing, Jangling, and Contention.

In the midst of all the Disputes that have been, I suppose that all are agreed as to these two Things, *viz.* 1. That all exhorting one another of Laymen is not unlawful or improper, but on the contrary, that some Exhorting is a Christian Duty.

And

And 2. I suppose also, all will allow that there is something that is proper only for Ministers; that there is some Kind or Way of Exhorting & Teaching or other, that belongs only to *the Office of Teachers*. All will allow, that GOD has appointed such an Office as that of *Teachers* in the Christian Church, and therefore doubtless will allow that something or other is proper and peculiar to that Office, or some Business of *Teaching* that belongs to it, that don't belong as much to others as to them.

If there be any Way of Teaching that is peculiar to that Office, then for others to take that upon them, is to invade the Office of a Minister; which doubtless is very sinful, and is often so represented in Scripture. But the great Difficulty is to settle the Bounds, and to tell exactly, how far Lay-men may go, and when they exceed their Limits; which is a Matter of so much Difficulty, that I don't wonder if many in their Zeal have transgress'd. The two Ways of Teaching & Exhorting, the one of which ought ordinarily to be left to Ministers, and the other of which may and ought to be practised by the People, may be express'd by those two Names of *Preaching*, and *Exhorting* in a *Way of Christian Conversation*. But then a great deal of Difficulty & Controversy arises to determine what is *Preaching*, and what is *Christian Conversation*. However I will humbly offer my Thoughts concerning this Subject of Lay-Exhorting, as follows.

I. The common People in exhorting one another ought not to cloath themselves with the like

Authority with that which is proper for Ministers. There is a certain Authority that Ministers have, and should exercise in teaching, as well as governing the Flock. Teaching is spoken of in Scripture as an Act of Authority, *1 Tim. 2. 12.* In order to a Man's preaching, special Authority must be committed to him. *Rom. 10. 15. How shall they preach, except they be sent?* Ministers in this Work of Teaching & Exhorting are cloath'd with Authority, as CHRIST's Messengers, (*Mal. 2. 7.*) and as representing him, and so speaking in his Name, and in his Stead, *2 Cor. 5. 18, 19, 20.* And it seems to be the most honourable Thing that belongs to the Office of a Minister of the Gospel, that to him is committed the Word of Reconciliation, and that he has Power to preach the Gospel, as CHRIST's Messenger, and speaking in his Name. The Apostle seems to speak of it as such, *1 Cor. 1. 16, 17.* Ministers therefore in the Exercise of this Power, may cloath themselves with Authority in speaking, or may teach others in an authoritative Manner. *Tit. 2. 15. These Things speak and exhort, and rebuke with all Authority: Let no Man despise thee.* But the common People in exhorting one another, ought not thus to exhort in an authoritative Manner. There is a great deal of Difference between teaching as a *Father* amongst a Company of Children, & counselling in a *brotherly* Way, as the Children may kindly counsel and admonish one another. Those that are meer Brethren, ought not to assume Authority in exhorting, tho' one may be better, and have more Experience than another. Lay-men
ought

ought not to exhort as tho' they were the Ambassadors or Messengers of CHRIST, as Ministers do; nor should they exhort and warn and charge *in his Name*, according to the ordinary Import of such an Expression, when applied to Teaching: Indeed in one Sense, a Christian ought to do every Thing he does in Religion in the Name of Christ, i. e. He ought to act in a Dependance on him as his Head and Mediator, and do all for his Glory: But the Expression as it is usually understood, when applied to Teaching or Exhorting, is speaking in CHRIST'S Stead, & as having a Message from him.

Persons may cloath themselves with Authority in speaking, either by the authoritative Words they make Use of, or in the Manner, and authoritative Air of their speaking: Tho' some may think that this latter is a Matter of Indifferency, or at least of small Importance, yet there is indeed a great deal in it: a Person may go much out of his Place, and be guilty of a great Degree of Assuming, in the Manner of his speaking those Words, which as they might be spoken, might be proper for him: The same Words spoken in a different Manner, may express what is very diverse: Doubtless there may be as much Hurt in the Manner of a Person's speaking, as there may in his Looks; but the wise Man tells us, that *an high Look is an Abomination to the Lord*, Prov. 21. 4. Again, a Man may cloath himself with Authority, in the Circumstances under which he speaks; as for Instance, if he sets himself up as a *publick Teacher*. Here I would have it observed, that I don't suppose that a Person is guilty of this, meerly because he speaks in the

Hearing of many: Persons may speak, and speak only in a Way of Conversation, and yet speak in the Hearing of a great Number, as they often do in their common Conversation about temporal Things, at Feasts and Entertainments, where Women as well as others, do converse freely together about worldly Things, in the hearing of a considerable Number; and it may happen to be in the Hearing of a great Number, and yet without Offence: And if their Conversation on such Occasions should turn on spiritual Things, & they should speak as freely and openly, I don't see why it would not be as harmless. Nor do I think, that if besides a great Number's being present, Persons speak with a very earnest and loud Voice, this is for them to set up themselves as publick Teachers, if they do it from no Contrivance or premeditated Design, or as purposely directing themselves to a Congregation or Multitude, and not speaking to any that are composed to the Solemnity of any publick Service; but speaking in the Time of Conversation, or a Time when all do freely converse one with another, they express what they then feel, directing themselves to none but those that are near 'em, and fall in their Way, speaking in that earnest and patheticall Manner, to which the Subject they are speaking of, and the affecting Sense of their Souls naturally leads them, and as it were constrains them: I say, that for Persons to do thus, tho' many happen to hear them, yet it don't appear to me to be a setting themselves up as publick Teachers: Yea, if this be added to these other Circumstances, that all this happens to

be in a Meeting-House ; I don't think that meerly its being in such a Place, much alters the Case, provided the Solemnity of publick Service and divine Ordinances be over, and the solemn Assembly broke up, and some stay in the House for mutual religious Conversation ; provided also that they speak in no authoritative Way, but in an humble Manner, becoming their Degree & Station, tho' they speak very earnestly and pathetically.

Indeed Modesty might in ordinary Cases, restrain some Persons, as Women, and those that are young, from so much as speaking, when a great Number are present ; at least, when some of those present are much their Superiours, unless they are spoken to : And yet the Case may be so extraordinary, as fully to warrant it. If something very extraordinary happens to Persons, or if they are in extraordinary Circumstances : as if a Person be struck with Lightning, in the midst of a great Company, or if he lies a dying, it appears to none any Violation of Modesty, for him to speak freely, before those that are much his Superiours. I have seen some Women and Children in such Circumstances, on religious Accounts, that it has appear'd to me no more a transgressing the Laws of Humility and Modesty, for them to speak freely, let who will be present, than if they were dying.

But then may a Man be said to set up himself as a publick Teacher, when he in a set Speech, of Design, directs himself to a Multitude, either in the Meeting-House or elsewhere, as looking that they should compose themselves to attend to what he has to say ; and much more when this is a con-

trived & premeditated Thing, without any thing like a Constraint, by any extraordinary Sense or Affection that he is then under ; and more still, when Meetings are appointed on Purpose to hear Lay-Persons exhort, and they take it as their Business to be Speakers, while they expect that others should come, and compose themselves, and attend as Hearers ; when private Christians take it upon them in private Meetings, to act as the Masters or Presidents of the Assembly, and accordingly from Time to Time to teach and exhort the rest, this has the Appearance of authoritative Teaching.

When private Christians, that are no more than meer Brethren, exhort and admonish one another, it ought to be in an humble Manner, rather by Way of Intreaty, than with Authority ; and the more, according as the Station of Persons is lower. Thus it becomes Women, and those that are young, ordinarily to be at a greater Distance from any Appearance of Authority in speaking than others : Thus much at least is evident by that in *1 Tim. 2. 9, 11, 12.*

That Lay-Persons ought not to exhort one another as cloathed with Authority, is a general Rule ; but it can't justly be supposed to extend to Heads of Families in their own Families. Every Christian Family is a little Church, and the Heads of it are its authoritative Teachers and Governours. Nor can it extend to School-Masters among his Scholars ; and some other Cases might perhaps be mention'd, that ordinary Discretion will distinguish, where a Man's Circumstances do properly cloath him with Authority, and render it fit and suitable for

for him to counsel and admonish others in an authoritative Manner.

2. No Man but only a Minister that is duely appointed to that sacred Calling, ought to follow Teaching and Exhorting *as a Calling*, or so as to neglect that which is his *proper Calling*. An having the Office of a Teacher in the Church of GOD implies two Things, 1. A being invested with the *Authority* of a Teacher; and 2. A being called to the *Business* of a Teacher, to make it the Business of his Life. Therefore that Man that is not a Minister, that takes either of these upon him, invades the Office of a Minister. Concerning assuming the Authority of a Minister I have spoken already. But if a Lay-man don't assume Authority in his Teaching, yet if he forsakes his proper Calling, or doth so at least in a great Measure, & spends his Time in going about from House to House, to counsel and exhort, he goes beyond his Line, and violates Christian Rules. Those that have the Office of Teachers or Exhorters, have it for their Calling, and should make it their Business, as a Business proper to their Office; and none should make it their Business but such.

Rom. 12. 3, 4, 5, 7, 8. *For I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as GOD hath dealt to every Man the Proportion of Faith. For as we have many Members, in one Body, and all Members have not the same Office; so we being many, are one Body in Christ.---He that teacheth, let him wait on Teaching, or he that exhorteth, on Exhortation.*

1 Cor. 12. 29. *Are all Apostles? Are all Prophets? Are all Teachers?* 1 Cor. 7. 20. *Let every Man abide in the same Calling wherein he was called.* 1 Thes. 4. 11. *And that ye study to be quiet, and to do your own Business, and to work with your own Hands, as we commanded you.*

It will be a very dangerous Thing for Lay-men, in either of these Respects, to invade the Office of a Minister; if this be common among us we shall be in Danger of having a Stop put to the Work of GOD, and the Ark's turning aside from us, before it comes to Mount Zion, and of GOD's making a Breach upon us; as of old there was an unhappy Stop put to the Joy of the Congregation of *Israel*, in bringing up the Ark of GOD, because others carried it besides the *Levites*: And therefore *David*, when the Error was found out, says, 1 Chron. 15. 2. *None ought to carry the Ark of GOD, but the Levites only; for them hath the Lord chosen to carry the Ark of God, and to minister unto him for ever.* And because one presumed to touch the Ark that was not of the Sons of *Aaron*, therefore the Lord made a Breach upon them, and covered their Day of Rejoicing with a Cloud in his Anger.

Before I dismiss this Head of Lay-Exhorting, I would take Notice of three Things relating to it, upon which there ought to be a Restraint.

1. Speaking in the Time of the solemn Worship of GOD, as publick Prayer, Singing, or Preaching, or Administration of the Sacrament of the Holy Supper; or any Duty of social Worship: This should not be allowed. I know it will be said, that in some Cases, when Persons are exceedingly

ingly affected, they cannot help it; and I believe so too: but then I also believe, and know by Experience, that there are several Things that contribute to that Inability, besides meerly and absolutely the Sense of divine Things they have upon their Hearts. Custom and Example, or the Thing's being allowed, have such an Influence, that they actually help to make it impossible for Persons under strong Affections to avoid speaking. If it was disallowed, and Persons at the Time that they were thus disposed to break out, had this Apprehension, that it would be a very unbecoming, shocking Thing for 'em so to do, it would be a Help to 'em, as to their Ability to avoid it: Their Inability arises from their strong and vehement Disposition; and so far as that Disposition is from a good Principle, it would be weaken'd by the coming in of this Tho't to their Minds, *viz.* "What I am going to do, will be for the Dishonour of CHRIST and Religion: And so that inward Vehemence, that pushed 'em forward to speak, would fall, and they would be enabled to avoid it. This Experience confirms.

2. There ought to be a moderate Restraint of the Loudness of Persons talking under high Affections; for if there be not, it will grow natural and unavoidable for Persons to be louder and louder without any Increase of their inward Sense; 'til it becomes natural to 'em, at last, to scream and hallow to almost every one they see in the Streets, when they are much affected: But this is certainly a Thing very improper, and what has no Tendency to promote Religion. The Man CHRIST JESU when he was upon Earth, had doubtless as great

Sense of the infinite Greatness and Importance of eternal Things, and the Worth of Souls, as any have now-a-days ; but there is not the least Appearance in his History, of his taking any such Course, or Manner of exhorting others.

3. There should also be some Restraint on the abundance of Persons Talk, under strong Affections ; for if Persons give themselves an unbounded Liberty, to talk just so much as they feel an Inclination to, they will increase and abound more and more in Talk, beyond the Proportion of their Sense or Affection ; 'till at length it will become ineffectual on those that hear them, and by the Commonness of their abundant Talk, they will defeat their own End.

One Thing more I would take Notice of before I conclude this Part, is the Mismanagement that has been in some Places of the Duty of singing Praises to GOD. I believe it to have been one Fruit of the extraordinary Degrees of the sweet and joyful Influences of the Spirit of GOD that have been lately given, that there has appear'd such a Disposition to abound in that Duty, & frequently fall into this divine Exercise ; not only in appointed solemn Meetings, but when Christians occasionally meet together at each other's Houses. But the Mismanagement I have Respect to, is the getting into a Way of performing it, without almost any Appearance of that Reverence and Solemnity with which all visible, open Acts of divine Worship ought to be attended ; it may be two or three in a Room singing Hymns of Praise to GOD, others that are present talking at the same Time, others
about

about their Work, with little more Appearance of Regard to what is doing, than if some were only singing a common Song, for their Amusement and Diversion. There is Danger, if such Things are continued, of its coming to that by Degrees, that a meer Nothing be made of this Duty, to the great Violation of the third Commandment. Let Christians abound as much as they will in this holy, heavenly Exercise, in GOD's House and in their own Houses; but when it is performed, let it be performed as an holy Act, wherein they have immediately and visibly to do with GOD. When any social open Act of Devotion, or solemn Worship of GOD is performed, GOD should be revered as visibly present, by those that are present. As we would not have the Ark of GOD depart from us, nor provoke GOD to make a Breach upon us, we should take Heed that we handle the Ark with Reverence.

With Respect to Companies singing in the Streets, going to, or coming from the Place of publick Worship, I would humbly offer my Thoughts in the following Particulars.

I. The Rule of CHRIST concerning *putting new Wine into old Bottles*, does undoubtedly take Place in Things of this Nature, supposing it to be a Thing that in it self is good, but not essential, and not particularly enjoin'd or forbidden. For Things, so very new & uncommon, and of so open and publick a Nature, to be suddenly introduced and set up & practised, in many Parts of the Country, without the Matter's being so much as first proposed to any publick Consideration; or giving
any

any Opportunity for the People of GOD to weigh the Matter, or to consider any Reasons that might be offered to support it, is putting new Wine into old Bottles with a Witness; as if it were with no other Design than to burst them directly. Nothing else can be expected to be the Consequence of this, than Uproar and Confusion, and great Offence, and unhappy mischievous Disputes, even among the Children of GOD themselves: Not that that which is good in it self, and is new, ought to be forboren, 'till there is no Body that will dislike it; but it ought to be forboren 'till the visible Church of GOD is so prepared for it, at least, that there is a Probability that it will not do more Hurt than Good, or hinder the Work of GOD more than promote it; as is most evident from CHRIST's Rule, and the Apostles Practice. If it be brought in, when the Country is so unprepared, that the Shock and Surprize on Persons Minds, and the Contention and Prejudice against Religion, that it is like to be an Occasion of, will do more to hinder Religion, than the Practice of it is like to do to promote it, then the Fruit is pick'd before 'tis ripe. And indeed, such an hasty Endeavour to introduce such an Innovation, supposing it to be good in it self, is the likeliest Way to retard the effectual Introduction of it; it will hinder its being extensively introduced, much more than it will promote it, and so will defeat its own End. But

2. As to the Thing it self, If a considerable Part of a Congregation have Occasion to go in Company together to a Place of publick Worship, and they should join together in singing Praises to GOD,

as they go, I confess, that after long Consideration, and endeavouring to view the Thing every Way, with the utmost Deligence and Impartiality I am capable of, I cannot find any valid Objection against it. As to the common Objection from Mat. 6. 5. *And when thou prayest, thou shalt not be as the Hypocrites are; for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men.* It is strong against a single Person's singing in the Streets, or in the Meeting-House, by himself, as offering to God personal Worship; but as it is brought against a considerable Company, their thus publicly worshipping God, it appears to me to have no Weight at all; to be sure it is of no more Force against a Company's thus praising God in the Streets, than against their praising him in the Synagogue or Meeting-House, for the Streets & the Synagogues are both put together in these Words of our Saviour, as Parallel in the Case that he had Respect to. 'Tis evident that CHRIST speaks of personal, and not publick Worship. If to sing in the Streets be ostentatious, then it must be because it is a publick Place, and it can't be done there without being very open; but it is no more publick than the Synagogue or Meeting-House is when full of People. Some Worship is in its Nature private, as that which is proper to particular Persons, or Families, or private Societies, & has Respect to their particular Concerns: But that which I now speak of, is performed under no other Notion than a Part of GOD's publick Worship, without any Relation to any private, separate Society, or any chosen or

pick'd Number, and in which every visible Christian has equal Liberty to join, if it be convenient for him, and he has a Disposition, as in the Worship that is perform'd in the Meeting-House. When Persons are going to the House of publick Worship, to serve GOD there with the Assembly of his People, they are upon no other Design than that of putting publick Honour upon GOD, that is the Business they go from Home upon, and even in their walking the Streets on this Errand, they appear in a publick Act of Respect to GOD; and therefore if they go in Company with publick Praise, 'tis not a being publick when they ought to be privaté. 'Tis one Part of the Beauty of publick Worship, that it be *very publick*; the more publick it is, the more open Honour it puts upon GOD; and especially is it beautiful in that Part of publick Worship, *viz. publick Praise*; For the very Notion of publick praising of GOD, is to declare abroad his Glory, to publish his Praise, to make it known, and proclaim it aloud, as is evident by innumerable Expressions of Scripture. 'Tis fit that GOD's Honour should not be concealed, but made known in the great Congregation, and proclaimed before the Sun, and upon the House-Tops, before Kings, and all Nations, and that his Praises should be heard to the utmost Ends of the Earth.

I suppose none will condemn singing GOD's Praises, meerly because 'tis performed in the open Air, and not in a close Place: And if it may be performed by a Company in the open Air, doubtless they may do it moving, as well as standing still.

still. So the Children of *Israel* praised God, when they went to Mount *Zion*, with the Ark of God; and so the Multitude praised CHRIST, when they entred with him into *Jerusalem*, a little before his Passion; and so the Children of *Israel* were wont, from Year to Year, to go up to *Jerusalem*, when they went in Companies, from all Parts of the Land, three Times in the Year, when they often used to manifest the Engagedness of their Minds, by travelling all Night, and manifested their Joy and Gladness, by singing Praises, with great Decency and Beauty, as they went towards GOD's holy Mountain; as is evident by Isa. 30. 29. *Ye shall have a Song, as in the Night, when a holy Solemnity is kept, and Gladness of Heart; as when one goeth with a Pipe, to come into the Mountain of the Lord, to the mighty One of Israel.* And Psal. 42. 4. *When I remember these Things, I pour out my Soul in me; for I had gone with the Multitude, I went with them to the House of God, with the Voice of Joy and Praise, with a Multitude that kept holy Day.* Psal. 100. 4. *Enter into his Gates with Thanksgiving, and into his Courts with Praise.* When GOD's People are going to his House, the Occasion is so joyful to a Christian in a lively Frame, (the Language of whose Heart is, *Come, let us go up to the House of the Lord*, and who is glad when it is so said to him,) that the Duty of singing Praises seems to be peculiarly beautiful on such an Occasion. So that if the State of the Country was ripe for it, and it should be so that there should be frequent Occasions for a considerable Part of a Congregation to go together to the Places of publick

Worship, and there was in other Respects a proportionable Appearance of Fervency of Devotion, it appears to me that it would be ravishingly beautiful, if such Things were practised all over the Land, and would have a great Tendency to enliven, animate and rejoice the Souls of GOD's Saints, and greatly to propagate vital Religion. I believe the Time is coming when the World will be full of such Things.

3. It seems to me to be requisite that there should be the Consent of the governing Part of the worshipping Societies, to which Persons have join'd themselves, and of which they own themselves a Part, in order to the introducing of Things in publick Worship, so new & uncommon, and not essential, nor particularly commanded, into the Places where those worshipping Societies belong: The Peace and Union of such Societies seems to require it; seeing they have voluntarily united themselves to these worshipping Societies, to that End, that they might be one in the Affairs of GOD's publick Worship, and obliged themselves in Covenant to act as Brethren & mutual Assistants, and Members of one Body, in those Affairs, & all are hereby naturally and necessarily led to be concern'd with one another, in Matters of Religion and GOD's Worship; and seeing that this is a Part of the publick Worship, & Worship that must be perform'd from Time to Time in the View of the whole, being performed at a Time when they are meeting together for mutual Assistance in Worship, and therefore that which all must unavoidably be in some Measure concerned in, so at least as to
shew

shew their Approbation & Consent, or open Dislike and Separation from them in it; I say it being thus, Charity and a Regard to the Union and Peace of such Societies, seems to require a Consent of the governing Part, in order to the introducing any Thing of this Nature; (unless they think those Societies unworthy that they should be join'd to them any longer, and so first renounce them, as the worshipping Societies of which they are Members.) Certainly if we are of the Spirit of the Apostle *Paul*, and have his Discretion, we shall not set up any such Practice without it: He for the Sake of Peace, conformed, in Things wherein he was not particularly forbidden, to the *Jews*, when among them; and so when among those that were without the Law, conformed to them, wherein he might. --- To be sure those go much beyond proper Limits, who coming from abroad, do immediately of their own Heads, in a strange Place, set up such a new and uncommon Practice among a People.

In introducing any Thing of this Nature among a People, their Minister especially ought to be consulted, and his Voice taken, as long as he is own'd for their Minister. Ministers are Pastors of worshipping Societies, & their Heads & Guides in the Affairs of publick Worship. They are called in Scripture, *those that rule over them*, and their People are commanded *to obey them, because they watch for their Souls, as those that must give Account*. If it belongs to these Shepherds & Rulers to direct and guide the Flock in any Thing at all,

it belongs to 'em so to do, in the Circumstantials of their publick Worship.

Thus I have taken particular Notice of many of those Things that have appeared to me to be amiss, in the Management of our religious Concerns, relating to the present Revival of Religion, and have taken Liberty freely to express my Thoughts upon them. Upon the whole it appears manifest to me, that Things have as yet, never been set a-going in their right Channel; if they had, and Means had been bless'd in Proportion as they have been now, this Work would have so prevailed, as before this Time to have carried all afore it, and have triumph'd over *New-England* as its Conquest.

The Devil in driving Things to these Extremes, besides the present Hindrance of the Work of GOD, has, I believe, had in View, a two-fold Mischief hereafter, in the Issue of Things; one with Respect to those that are more cold in Religion; to carry Things to such an Extreme, that People in general, at length, having their Eyes open'd, by the great Excess, & seeing that Things must needs be wrong, he might take the Advantage to tempt them entirely to reject the whole Work, as being all nothing but Delusion and Distraction. And another is with Respect to those that have been very warm and zealous, of GOD's own Children, that have been out of the Way, to sink them down in Unbelief and Darknes. The Time is coming I doubt not, when the bigger Part of them will be convinced of their Errors; and then probably the Devil will take Advantage to lead

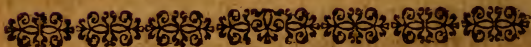
lead them into a dreadful Wilderness, & to puzzle and confound them about their own Experiences, and the Experiences of others; and to make them to doubt of many Things that they ought not to doubt of, and even to tempt them with atheistical Thoughts. I believe if all true Christians all over the Land, should now at once have their Eyes open'd, fully to see all their Errors, it would seem for the present to damp Religion: The dark Thoughts, that it would at first be an Occasion of, and the inward Doubts, Difficulties and Conflicts that would rise in their Souls, would deaden their lively Affections and Joys, and would cause an Appearance of a present Decay of Religion. But yet it would do GOD's Saints great Good in their latter End; it would fit them for more spiritual and excellent Experiences, more humble and heavenly Love, and unmix'd Joys, and would greatly tend to a more powerful, extensive and durable Prevalence of vital Piety.

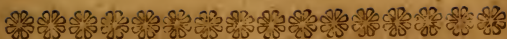
I don't know but we shall be in Danger by and by, after our Eyes are fully open'd to see our Errors, to go to contrary Extremes. The Devil has driven the *Pendulum* far beyond its proper Point of Rest; and when he has carried it to the utmost Length that he can, and it begins by its own Weight to swing back, he probably will set in, and drive it with the utmost Fury the other Way; and so give us no Rest; and if possible prevent our settling in a proper Medium. What a poor, blind, weak and miserable Creature is Man, at his best Estate! We are like poor helpless Sheep; the Devil is too subtle for us: What is our Strength!

Strength ! What is our Wisdom ! How ready are we to go astray ! How easily are we drawn aside, into innumerable Snares, while we in the mean Time are bold and confident, and doubt not but that we are right and safe ! We are foolish Sheep, in the midst of subtle Serpents and cruel Wolves, and don't know it. Oh ! how unfit are we to be left to our selves ! And how much do we stand in Need of the Wisdom, the Power, the Condescension, Patience, Forgiveness and Gentleness of our good Shepherd !



PART





PART V.

Shewing positively, what ought to be done to promote this
WORK.

IN considering of Means and Methods for promoting this glorious Work of GOD, I have already observed, in some Instances wherein there has been needless objecting and complaining, and have also taken Notice of many Things amiss, that ought to be amended: I now proceed in the

Third and last Place, to shew positively, what ought to be done, or what Courses (according to my humble Opinion) ought to be taken to promote this Work. The Obligations that all are under, with one Consent, to do their utmost, and the great Danger of neglecting it, were observed before. I hope that some, upon reading what was said under that Head, will be ready to say, What shall we do? To such Readers I would now offer my Thoughts, in Answer to such an Enquiry.

And that which I think we ought to set our selves about in the first Place, is to remove Stumbling-blocks. When GOD is revealed, as about to come, gloriously to set up his Kingdom in the World, this is proclaimed, *Prepare ye the Way of*
the

the Lord, make strait in the Desert an high Way for our God, Isai. 40. 3. And again, Isai. 57. 14. Cast ye up, Cast ye up; prepare the Way; take up the Stumbling-block out of the Way of my People. And Chap. 62. 10. Go through, go through the Gates; prepare you the Way of the People; Cast up, Cast up the High-way; gather out the Stones.

And in order to this, there must be a great deal done at confessing of Faults, on both Sides: For undoubtedly many and great are the Faults that have been committed, in the Jangling and Confusions, and Mixtures of Light and Darkness, that have been of late. There is hardly any Duty more contrary to our corrupt Dispositions, and mortifying to the Pride of Man; but it must be done. Repentance of Faults is, in a peculiar Manner, a proper Duty, when the Kingdom of Heaven is at Hand, or when we especially expect or desire that it should come; as appears by *John the Baptist's* Preaching. And if GOD does now loudly call upon us to repent, then he also calls upon us to make proper Manifestations of our Repentance. I am perswaded that those that have openly opposed this Work, or have from Time to Time spoken lightly of it, cannot be excused in the Sight of GOD, without openly confessing their Fault therein; especially if they be Ministers. If they have any Way, either directly or indirectly, opposed the Work, or have so behaved, in their publick Performances or private Conversation, as has prejudiced the Minds of their People against the Work, if hereafter they shall be convinced of the Goodness and Divinity of what they have opposed, they ought
by

by no Means to palliate the Matter, and excuse themselves, and pretend that they always thought so, and that it was only such & such Imprudences that they objected against, but they ought openly to declare their Conviction, and condemn themselves for what they have done ; for 'tis CHRIST that they have spoken against, in speaking lightly of, and prejudicing others against this Work ; yea, worse than that, 'tis the Holy Ghost. And tho' they have done it ignorantly, and in Unbelief, yet when they find out who it is that they have opposed, undoubtedly GOD will hold them bound publickly to confess it.

And on the other Side, if those that have been zealous to promote the Work, have in any of the fore-mentioned Instances, openly gone much out of the Way, and done that which is contrary to Christian Rules, whereby they have openly injur'd others, or greatly violated good Order, and so done that which has wounded Religion, they must publickly confess it, and humble themselves, as they would gather out the Stones, and prepare the Way of GOD's People. They who have laid great Stumbling-blocks in others Way, by their *open Transgression*, are bound to remove them, by their *open Repentance*.

Some probably will be ready to object against this, that the Opposers will take Advantage by this to behave themselves insolently, and to insult both them and Religion. And indeed, to the Shame of some, they have taken Advantage by such Things ; as of the good Spirit that Mr. *Whitefield* shewed in his Retractions, and some others. But
if

if there are some imbitter'd Enemies of Religion, that stand ready to improve every Thing to its Disadvantage, yet that ought not to hinder doing an enjoin'd Christian Duty; tho' it be in the Manifestation of Humility and Repentance, after a Fault openly committed. To stand it out, in a visible Impenitence of a real Fault, to avoid such an Inconvenience, is to do Evil, to prevent Evil. And besides, the Danger of an evil Consequence is much greater on the other Side: To commit Sin, and then stand in it, is what will give the Enemy the greatest Advantage. For Christians to act like Christians, in openly humbling themselves, when they have openly offended, in the End brings the greatest Honour to CHRIST and Religion; and in this Way are Persons most likely to have GOD appear for them.

Again, At such a Day as this, GOD does especially call his People to the Exercise of extraordinary Meekness and mutual Forbearance: For at such a Time, CHRIST appears as it were coming in his Kingdom, which calls for great Moderation in our Behaviour towards all Men; as is evident Phil. 4. 5. *Let your Moderation be known unto all Men: the Lord is at Hand.* The Awe of the divine Majesty that appears present or approaching, should dispose us to it, and deter us from the contrary. For us to be judging one another, and behaving with Fierceness and Bitterness, one towards another, when he who is the Searcher of all Hearts, to whom we must all give an Account, appears so remarkably present, is exceeding unsuitable. Our Business, at such a Time, should be at Home,
searching

searching our selves, and condemning our selves, and taking Heed to our own Behaviour. If there be glorious Prosperity to the Church of GOD approaching, those that are the most meek, will have the largest Share in it: For when CHRIST *rides forth, in his Glory and his Majesty*, it is *because of Truth, Meekness and Righteousness*, Psal. 45. 3, 4. And when GOD remarkably *arises, to execute Judgment*, it is *to save all the Meek of the Earth*, Psal. 76. 9. And 'tis *the Meek, that shall increase their Joy in the Lord*, Isa. 29. 19. And when the Time comes, that GOD will give this lower World into the Hands of his Saints, it is *the Meek that shall inherit the Earth*, Psal. 37. 11. and Matth. 5. 9. *But with the froward, God will shew himself unfavoury.*

Those therefore, that have been zealous for this Work, and have greatly err'd and been injurious with their Zeal, ought not to be treated with Bitterness. There is abundant Reason to think, that most of them are the dear Children of GOD, for whom CHRIST died; and therefore that they will see their Error. As to those Things, wherein we see them to be in an Error, we have Reason to say of 'em as the Apostle, Philip. 3. 15. *If any are otherwise minded, God shall reveal this unto them.* Their Errors should not be made Use of by us, so much to excite Indignation towards them, but should influence all of us, that hope that we are the Children of GOD, to humble our selves, and become more entirely dependent on the LORD JESUS CHRIST, when we see those, that are GOD's own People, so ready to go astray. And those

Ministers that have been judged, and injuriously dealt with, will do the Part of CHRIST's Disciples, not to judge and revile again, but to receive such Injuries with Meekness and Forbearance, and making a good Improvement of them, more strictly examining their Hearts & Ways, and committing themselves to GOD. This will be the Way to have GOD vindicate them in his Providence, if they belong to him. We han't yet seen the End of Things; nor do we know who will be most vindicated, and honoured of GOD, in the Issue. Eccles. 7. 8. *Better is the End of a Thing, than the Beginning thereof; and the patient in Spirit, is better than the proud in Spirit.*

Contrary to this mutual Meekness, is each Party's stigmatizing one another with odious Names; as is done in many Parts of *New-England*: which tends greatly to widen and perpetuate the Breach. Such distinguishing Names of Reproach, do as it were divide us into two Armies, separated, and drawn up in Battle-Array, ready to fight one with another; which greatly hinders the Work of GOD.

And as such an extraordinary Time as this, does especially require of us the Exercise of a great deal of Forbearance, *one towards another*; so there is peculiarly requisite in GOD's People, the Exercise of great Patience, in waiting on GOD, under any special Difficulties and Disadvantages they may be under, as to the Means of Grace. The beginning of a Revival of Religion will naturally and necessarily be attended with a great many Difficulties of this Nature; many Parts of the reviving Church will, for a while, be under great Disadvantages,
by

by Reason of what remains of the old Disease, of a general Corruption of the visible Church. We can't expect that, after a long Time of Degeneracy and Depravity, in the State of Things in the Church, Things should all come to Rights at once; it must be a Work of Time: And for God's People to be over-hasty and violent, in such a Case, being resolved to have every Thing rectified at once, or else forcibly to deliver themselves, by Breaches and Separations, is the Way to hinder Things coming to Rights, as they otherwise would, and to keep 'em back, and the Way to break all in Pieces. Not but that the Case may be such, the Difficulty may be so intolerable, as to allow of no Delay, and GOD's People can't continue in the State wherein they were, without Violations of absolute Commands of GOD. But otherwise, tho' the Difficulty may be very great, another Course should be taken. GOD's People should have their Recourse directly to the Throne of Grace, to represent their Difficulties before the great Shepherd of the Sheep, that has the Care of all the Affairs of his Church; and when they have done, they should wait patiently upon him: If they do so, they may expect that In his Time, he will appear for their Deliverance: But if instead of that, they are impatient, and take the Work into their own Hands, they will bewray their Want of Faith, and will dishonour GOD, and can't have such Reason to hope that CHRIST will appear for them, as they have desired, but have Reason to fear, that he will leave 'em to manage their Affairs for themselves, as well as they can: When otherwise, if

they had waited on CHRIST patiently, continuing still instant in Prayer, they might have had him appearing for them, much more effectually to deliver them. *He that believeth shall not make haste*; and 'tis for those that are found patiently waiting on the Lord, under Difficulties, that he will especially appear, when he comes to do great Things for his Church, as is evident by *Isa. 30. 18.* and *Chap. 40.* at the latter End, and *49. 23.* and *Psal. 37. 9.* and many other Places.

I have somewhere, not long since, met with an Exposition of those Words of the Spouse, that we have several Times repeated in the Book of *Canticles*, *I charge you, O Daughters of Jerusalem, that ye stir not up, nor awake my Love, 'till he please,* which is the only satisfying Exposition that ever I met with; which was to this Purpose, *viz.* That when the Church of GOD is under great Difficulties, and in Distress, and CHRIST don't appear for her Help, but seems to neglect her, as tho' he were asleep, GOD's People, or the Daughters of *Jerusalem*, in such a Case, should not shew an hasty Spirit; and not having Patience to wait for Christ to awake for their Help, 'till his Time comes, take indirect Courses for their own Deliverance, and use violent Means for their Escape, before Christ appears to open the Door for them; and so as it were, *stir up, and awake Christ*, before his Time. When the Church is in Distress, and GOD seems not to appear for her in his Providence, he is very often represented in Scripture, as being asleep; as CHRIST was asleep in the Ship, when the Disciples were tossed by the Storm, & the Ship covered
with

with Waves: And GOD's appearing afterwards for his People's Help, is represented as his awaking out of Sleep. *Psal.* 7. 6. and 35. 23. and 44. 23. and 59. 4. and 73. 20. CHRIST has an appointed Time for his thus awaking out of Sleep: And his People ought to wait upon him; and not, in an impatient Fit, stir him up, before his Time. 'Tis worthy to be observed how strict this Charge is, given to the Daughters of *Jerusalem*, which is repeated three Times over in the Book of *Canticles*, Chap. 2. 7. and 3. 5. and 8. 4. In the 2d Chapter and six first Verses, is represented the Supports CHRIST gives his Church, while she is in a suffering State, *as the Lilly among Thorns*: In the 7th Verse is represented her Patience in waiting for CHRIST, to appear for her Deliverance, when she charges the Daughters of *Jerusalem*, not to stir up, nor awake her Love 'till he please, *by the Roes, and the Hinds of the Field*; which are Creatures of a gentle, harmless Nature, are not Beasts of Prey, do not devour one another, don't fight with their Enemies, but fly from them; and are of a pleasant, loving Nature, *Prov.* 5. 19. In the next Verse, we see the Church's Success, in this Way of waiting under Sufferings, with Meekness & Patience; CHRIST soon awakes, speedily appears, and swiftly comes; *The Voice of my Beloved! Behold, he cometh, leaping upon the Mountains, skipping upon the Hills!*

What has been mention'd hitherto, has Relation to the Behaviour we are obliged to, as we would prevent the Hindrances of the Work; but besides these, there are Things that must be done, more

directly to advance it. And here, it concerns every one, in the first Place, to look into his own Heart, and see to it that he be a Partaker of the Benefits of the Work himself, and that it be promoted in his own Soul. Now is a most glorious Opportunity for the Good of Souls. 'Tis manifestly, with respect to a Time of great Revival of Religion in the World, that we have that gracious, earnest and moving Invitation proclaimed, in the 55th of Isai. *Ho, every one that thirsteth!* &c. as is evident by what preceeds in the foregoing Chapter, and what follows in the Close of this. Here, in the 6th Verse it is said, *Seek ye the Lord, while he may be found; call upon him, while he is near.* And 'tis with special Reference to such a Time, that CHRIST proclaims as he does, Rev. 21. 6. *I will give unto him that is athirst, of the Fountain of the Water of Life freely.* And Chap. 22. 17. *And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the Water of Life freely.* And it seems to be with Reference to such a Time, which is typified by the *Feast of Tabernacles*, that JESUS, at that Feast, stood and cried, as we have an Account, Joh. 7. 37, 38. *In the last Day, that great Day of the Feast, Jesus stood and cried, saying, If any Man thirst, let him come unto me and drink. He that believeth on me, out of his Belly shall flow Rivers of living Water.* And 'tis with special Reference to GOD's Freeness and Readiness to bestow Grace at such a Time, that it is said in Isa. 60. 11. of the
Spiritual

spiritual Jerusalem, Thy Gates shall be open continually, they shall not be shut, Day nor Night.

And tho' I judge not those that have opposed this Work, and would not have others judge them, yet, if any such shall happen to read this Treatise, I would take the Liberty to intreat them to leave off concerning themselves so much about others, and look into their own Souls, and see to it that they are the Subjects of a true, saving Work of the Spirit of GOD. If they have Reason to think they never have been, or it be but a very doubtful Hope that they have, then how can they have any Heart to be busily and fiercelly engaged about the Mistakes, and the supposed false Hopes of others? And I would now beseech those that have hitherto been something inclining to *Arminian* Principles, seriously to weigh the Matter with Respect to this Work, and consider, whether, if the Scriptures are the Word of God, the Work that has been described in the first Part of this Treatise, must not needs be, as to the Substance of it, the Work of GOD, and the Flourishing of that Religion, that is taught by CHRIST and his Apostles; and whether any good Medium can be found, where a Man can rest, with any Stability, between owning this Work, and being a Deist; and also to consider whether or no, if it be indeed so, that this be the Work of God, it don't entirely overthrow their Scheme of Religion; and therefore whether it don't infinitely concern 'em, as they would be Partakers of eternal Salvation, to relinquish their Scheme. Now is a good Time for *Arminians* to change their Principles. I would

now, as one of the Friends of this Work, humbly invite 'em to come and join with us, and be on our Side; and if I had the Authority of *Moses*, I would say to them as he did to *Hobab*, Num. 10. 29. *We are journeying unto the Place, of which the Lord said, I will give it you; come thou with us; and we will do thee Good: For the Lord hath spoken Good concerning Israel.*

As the Benefit and Advantage of the good Improvement of such a Season, is extraordinary great; so the Danger of neglecting, and misimproving it, is proportionably great. 'Tis abundantly evident by the Scripture, that as a Time of great Outpouring of the Spirit, is a Time of great Favour to those that are Partakers of the Blessing; so it is always a Time of remarkable Vengeance to others. So in *Isai. 61. 2.* the same that is called, *the acceptable Year of the Lord*, is called also, *the Day of Vengeance of our God.* So it was amongst the Jews, in the Apostles Days: The Apostle in *2 Cor. 6. 2.* says of that Time, that it was *the accepted Time, and Day of Salvation*; And Christ says of the same Time, *Luk. 21. 22.* *These are the Days of Vengeance.* At the same Time that the Blessings of the Kingdom of Heaven were given to some, there was an *Ax laid at the Root of the Trees, that those that did not bear Fruit, might be hewn down, and cast into the Fire*, *Matth. 3. 9, 10, 11.* Then was glorified, both the Goodness & Severity of GOD, in a remarkable Manner. *Rom. 11. 22.* The Harvest and the Vintage go together: At the same Time that the Earth is reaped, and GOD's Elect are gathered into the Garner of GOD, *the Angel*

Angel that has Power over Fire, thrusts in his Sickle, and gathers the Cluster of the Vine of the Earth, and casts it into the great Wine-Press of the Wrath of God, Rev. 14. at the latter End. So it is foretold, that at the Beginning of the glorious Times of the Christian Church, at the same Time that the Hand of the Lord is known, towards his Servants, so shall his Indignation, towards his Enemies, Isa. 66. 14. So when that glorious Morning shall appear, wherein the Sun of Righteousness shall arise, to the Elect, with Healing in his Wings, the Day shall burn as an Oven to the Wicked, Mal. 4. 1, 2, 3. There is no Time like such a Time, for the Increase of Guilt, and treasuring up Wrath, and desperate hardening of the Heart, if Men stand it out; which is the most awful Judgment, and Fruit of divine Wrath, that can be inflicted on any Mortal. So that a Time of great Grace, and pouring out of the Spirit, and the Fruits of divine Mercy, is evermore also, a Time of great Out-pouring of something else, viz. Divine Vengeance, on those that neglect and misimprove such a Season.

The State of the present Revival of Religion, has an awful Aspect upon those that are advanced in Years. The Work has been chiefly amongst those that are young; and comparatively, but few others have been made Pa^{rt}akers of it. And indeed, it has commonly been so, when God has begun any great Work, for the Revival of his Church; he has taken the young People, and has cast off the old & stiff-necked Generation. There was a remarkable Out-pouring of the Spirit of God, on the Children of *Israel* in the Wilderness,

on the younger Generation, *their little ones, that they said, should be a Prey*, the Generation that entered into *Canaan*, with *Joshua*; which is evident by many Things in Scripture. That Generation seems to have been the most excellent Generation that ever was in the Church of *Israel*. There is no Generation, of which there is so much Good, and so little Hurt spoken in Scripture; as might be shewn, if it would not be too long. In that Generation, that were under twenty Years, when they went out of *Egypt*, was that *Kindness of Youth*, and *Love of Espousals*, spoken of, *Jer. 2. 2, 3*. But the old Generation were passed by, and remained obstinate and stiff-necked, were always murmuring, and would not be convinced by all God's wondrous Works that they beheld. God by his awful Judgments that he executed in the Wilderness, and the Affliction that the People suffered there, convinced and humbled the younger Generation, and fitted them for great Mercy; as is evident by *Deut. 2. 16*. but he destroyed the old Generation; *he swore in his Wrath, that they should not enter into his Rest, and their Carcases fell in the Wilderness*: When it was a Time of great Mercy, and pouring out of God's Spirit on their Children, it was remarkably a Day of Vengeance unto them; as appears by the 90 Psalm. Let the old Generation in this Land, take Warning from hence, and take Heed that they don't refuse to be convinced, by all God's Wonders that he works before their Eyes, and that they don't continue forever objecting, murmuring & cavailing against the Work of God, least while God is bringing
their

their Children into a Land flowing with Milk and Honey, he should swear in his Wrath concerning them, that their Carcasses shall fall in the Wilderness.

So when GOD had a Design of great Mercy to the *Jews*, in bringing 'em out of the *Babylonish* Captivity, and returning them to their own Land, there was a blessed Out-pouring of the Spirit upon them in *Babylon*, to bring 'em to deep Conviction and Repentance, and to a Spirit of Prayer, to cry earnestly to GOD for Mercy; which is often spoken of by the Prophets: But it was not upon the old Generation, that were carried Captive. The Captivity continued just long enough, for that perverse Generation to waste away and die in their Captivity; at least those of them that were adult Persons, when carried Captive. The old Generation, and Heads of Families, were exceeding obstinate, and would not hearken to the earnest repeated Warnings of the Prophet *Jeremiah*; but he had greater Success among the young People; as appears by *Jer. 6. 10, 11. To whom shall I speak and give Warning, that they may hear? Behold their Ear is uncircumcised, and they cannot hearken: Behold, the Word of the Lord is unto them a Reproach; they have no Delight in it. Therefore I am full of the Fury of the Lord; I am weary with holding in; I will pour it out upon the Children abroad, and upon the Assembly of the young Men together; for even the Husband with the Wife (i. e. The Heads of Families, and Parents of these Children) shall be taken, the aged, with him that is full of Days.* Blessed be GOD! There are some of the elder People, that
have

have been made Partakers of this Work: And those that are most awakened, by these Warnings of GOD's Word, and the awful Frowns of his Providence, will be most likely to be made Partakers hereafter. It infinitely concerns them to take Heed to themselves, that they may be Partakers of it; for how dreadful will it be to go to Hell, after having spent so many Years in doing nothing, but treasure up Wrath.

But above all others whatsoever, does it concern us that are Ministers, to see to it that we are Partakers of this Work, or that we have Experience of the saving Operations of the same Spirit, that is now poured out on the Land. How sorrowful and melancholy is the Case, when it is otherwise? For one to stand at the Head of a Congregation of GOD's People, as representing CHRIST and speaking in his Stead, and to act the Part of a Shepherd and Guide to a People, in such a State of Things, when many are under great Awakenings, and many are converted, & many of GOD's Saints are filled with divine Light, Love and Joy, and to undertake to instruct and lead 'em all, under all these various Circumstances, and to be put to it, continually to play the Hypocrite, and force the Airs of a Saint in Preaching, and from Time to Time, in private Conversation, & particular dealing with Souls, to undertake to judge of their Circumstances, to try to talk with those that come to him, as if he knew what they said; to try to talk with Persons of Experience, as if he knew how to converse with them, and had Experience as well as they; to make others believe that he rejoices
when

when others are converted, and to force a pleased and joyful Countenance and Manner of Speech, when there is nothing in the Heart, what sorrowful Work is here ! Oh ! how miserably must such a Person feel ! What a wretched Bondage and Slavery is this ! What Pains, and how much Art must such a Minister use to conceal himself ! And how weak are his Hands ! Besides the infinite Provocation of the most high God, and Displeasure of his Lord & Master, that he incurs, by continuing a secret Enemy to him in his Heart, in such Circumstances. I think there is a great deal of Reason, from the Scripture, to conclude, that no Sort of Men in the World, will be so low in Hell, as ungodly Ministers : Every thing that is spoken of in Scripture, as that which aggravates Guilt, and heightens divine Wrath, meets in them ; however some particular Persons, of other Sorts, may be more guilty than some of these.

And what great Disadvantages are unconverted Ministers under, to oppose any Irregularities, or Imprudences, or intemperate Zeal, that they may see in those that are the Children of God, when they are conscious to themselves, that they have no Zeal at all ? If Enthusiasm and Wildness comes in like a Flood, what poor weak Instruments are such Ministers to withstand it ? With what Courage can they open their Mouths, when they look inward, and consider how it is with them ?

We that are Ministers, not only have Need of some true Experience of the saving Influence of the Spirit of God upon our Heart, but we need a double Portion of the Spirit of God at such a

Time as this ; we had need to be as full of Light, as a Glass is, that is held out in the Sun ; and with Respect to Love and Zeal, we had need at this Day, to be like the Angels, that are a Flame of Fire. The State of the Times extremely requires a Fulness of the divine Spirit in Ministers, and we ought to give our selves no Rest 'till we have obtain'd it. And in order to this, I should think Ministers, above all Persons, ought to be much in secret Prayer and Fasting, and also much in Praying and Fasting one with another. It seems to me it would be becoming the Circumstances of the present Day, if Ministers in a Neighbourhood would often meet together, and spend Days in Fasting, and fervent Prayer, among themselves, earnestly seeking for those extraordinary Supplies of divine Grace from Heaven, that we need at this Day : And also if, on their occasional Visits one to another, instead of spending away their Time in sitting & smoking, and in diverting, or worldly, unprofitable Conversation, telling News, & making their Remarks on this & the other trifling Subject, they would spend their Time in praying together, and singing Praises, & religious Conference. How much do many of the common People shame many of us that are in the Work of the Ministry, in these Respects ? Surely we do not behave our selves so much like Christian Ministers, & the Disciples and Ambassadors of Christ, as we ought to do. And while we condemn zealous Persons for their doing so much at censuring Ministers at this Day, it ought not to be without deep Reflections upon, & great Condemnation of our selves : For
indeed,

indeed, we do very much to provoke Censoriousness, and lay a great Temptation before others, to the Sin of Judging : And if we can prove, that those that are guilty of it, do transgress the Scripture Rule, yet our Indignation should be chiefly against our selves.

Ministers, at this Day in a special Manner, should act as Fellow-helpers, in their great Work. It should be seen that they are animated & engag'd, and exert themselves with one Heart & Soul, and with united Strength, to promote the present glorious Revival of Religion : And to that End should often meet together, & act in Concert. And if it were a common Thing in the Country, for Ministers to join in publick Exercises, and second one another, in their Preaching, I believe it would be of great Service. I mean that Ministers having consulted one another, as to the Subjects of their Discourses, before they go to the House of God, should there speak, two or three of them going, in short Discourses, as seconding each other, and earnestly enforcing each other's Warnings & Counsels. Only such an Appearance of united Zeal in Ministers, would have a great Tendency to awaken Attention, & much to impress & animate the Hearers; as has been found by Experience, in some Parts of the Country.

Ministers should carefully avoid weakening one another's Hands. And therefore every Thing should be avoided, by which their Interest with their People might be diminished, or their Union with them broken. On the contrary, if Ministers han't forfeited their Acceptance in that Character,

in the visible Church, by their Doctrine or Behaviour, their Brethren in the Ministry ought studiously to endeavour to heighten the Esteem and Affection of their People towards them, that they may have no Temptation to repent their admitting other Ministers to come & preach in their Pulpits.

Two Things, that are exceeding needful in Ministers, as they would do any great Matters, to advance the Kingdom of Christ, are *Zeal & Resolution*. The Influence and Power of these Things, to bring to pass great Effects, is greater than can well be imagined: A Man of but an ordinary Capacity, will do more with them, than one of ten Times the Parts & Learning, without them: More may be done with them, in a few Days, or at least Weeks, than can be done without them, in many Years. Those that are possessed of these Qualities, commonly carry the Day, in almost all Affairs. Most of the great Things that have been done in the World of Mankind, the great Revolutions that have been accomplished in the Kingdoms and Empires of the Earth, have been chiefly owing to these Things. The very Sight or Appearance of a thoroughly engaged Spirit, together with a fearless Courage & unyielding Resolution, in any Person, that has undertaken the managing any Affair amongst Mankind, goes a great Way towards accomplishing the Effect aimed at. 'Tis evident that the Appearance of these Things in *Alexander*, did three Times as much towards his conquering the World, as all the Blows that he struck. And how much were the great Things that *Oliver Cromwel* did, owing to these Things? And the great Things that

that Mr. *Whitefield* has done, every where, as he has run through the *British* Dominions, (so far as they are owing to Means) are very much owing to the Appearance of these Things, which he is eminently possess'd of. When the People see these Things apparently in a Person, and to a great Degree, it awes them, & has a commanding Influence upon their Minds; it seems to them that they must yield; they naturally fall before them, without standing to contest or dispute the Matter; they are conquered as it were by Surprize. But while we are cold & heartless, & only go on in a dull Manner, in an old formal Round, we shall never do any great Matters. Our Attempts, the Appearance of such Coldness and Irresolution, won't so much as make Persons think of yielding: They will hardly be sufficient to put it into their Minds; and if it be put into their Minds, the Appearance of such Indifference and Cowardice, does as it were call for, & provoke Opposition.---Our Misery is Want of Zeal and Courage; for not only thro' Want of them, does all fail that we seem to attempt, but it prevents our attempting any Thing very remarkable, for the Kingdom of CHRIST. Hence, oftentimes it has been, that when any Thing very considerable, that is new, is propos'd to be done, for the Advancement of Religion, or the publick Good, many Difficulties are found out, that are in the Way, and a great many Objections are started, and it may be, it is put off from one to another; but no Body does any Thing. And after this Manner good Designs or Proposals have oftentimes failed, & have sunk as soon as propos'd. When as,

if we had but Mr. *Whitefield's* Zeal and Courage, what could not we do, with such a Blessing as we might expect?

Zeal and Courage will do much in Persons of but an ordinary Capacity; but especially would they do great Things, if join'd with great Abilities. If some great Men, that have appear'd in our Nation, had been as eminent in Divinity, as they were in Philosophy, and had engaged in the Christian Cause, with as much Zeal and Fervour, as some others have done, & with a proportionable Blessing of Heaven, they would have conquered all *Christendom*, & turn'd the World upside down. We have many Ministers in the Land that don't want for Abilities, they are Persons of bright Parts and Learning; they should consider how much is expected, and will be required of them, by their Lord & Master, and how much they might do for Christ, and what great Honour, and how glorious a Reward they might receive, if they had in their Hearts an heavenly Warmth, and divine Heat, proportionable to their Light.

With Respect to Candidates for the Ministry, I won't undertake particularly to determine, what Kind of Examination or Trial they should pass under, in order to their Admission to that sacred Work: But I think this is evident from the Scripture, that another Sort of Trial, with Regard to their Vertue & Piety, is requisite, than is required in order to Persons being admitted into the visible Church. The Apostle directs, *that Hands be laid suddenly on no Man*; but that they should *first be tried*, before they are admitted to the Work of the
Mi-

Ministry: But 'tis evident that Persons were suddenly admitted, by Baptism, into the visible Church, from Time to Time, on their Profession of their Faith in Christ, without such Caution & Strictness in their Probation. And it seems to me, those would act very unadvisedly, that should enter on that great and sacred Work, before they had comfortable Satisfaction concerning themselves, that they have had a saving Work of God on their Souls.

And tho' it may be thought, that I go out of my proper Sphere, to intermeddle in the Affairs of the Colleges, yet I will take the Liberty of an Englishman, (that speaks his Mind freely, concerning publick Affairs) & the Liberty of a Minister of Christ, (who doubtless may speak his Mind as freely about Things that concern the Kingdom of his Lord and Master) to give my Opinion, in some Things, with Respect to those Societies; the original and main Design of which is to train up Persons, & fit them for the Work of the Ministry. And I would say in general, that it appears to me that Care should be taken, some Way or other, that those Societies should be so regulated, that they should, in Fact, be Nurseries of Piety. Otherwise, they are fundamentally ruin'd & undone, as to their main Design, and most essential End. They ought to be so constituted, that Vice and Idleness should have no Living there: They are intolerable in Societies, whose main Design is, to train up Youth in Christian Knowledge & eminent Piety, to fit them to be Pastors of the Flock of the blessed Jesus. I have heretofore had some Acquaintance with the Affairs of a College, and Experience of what belonged to

its Tuition & Government ; and I can't but think that it is practicable enough, so to constitute such Societies, that there should be no being there, without being vertuous, serious and diligent. It seems to me to be a Reproach to the Land, that ever it should be so with our Colleges, that instead of being Places of the greatest Advantages for true Piety, one can't send a Child thither, without great Danger of his being infected, as to his Morals ; as it has certainly, sometimes been with these Societies : 'Tis perfectly intolerable ; and any Thing should be done, rather than it should be so. If we pretend to have any Colleges at all, under any Notion of training up Youth for the Ministry, there should be some Way found out, that should certainly prevent its being thus. To have Societies for bringing Persons up to be Ambassadors of Jesus Christ, and to lead Souls to Heaven, & to have 'em Places of so much Infection, is the greatest Nonsense and Absurdity imaginable.

And, as thorough and effectual Care should be taken that Vice & Idleness ben't tolerated in these Societies, so certainly, the Design of 'em requires, that extraordinary Means should be used in them, for training up the Students in vital Religion, and experimental & practical Godliness ; so that they should be holy Societies, the very Place should be as it were sacred : They should be, in the midst of the Land, Fountains of Piety and Holiness. There is a great deal of Pains taken, to teach the Scholars human Learning ; there ought to be as much, and more Care, thoroughly to educate 'em in Religion, & lead 'em to true & eminent Holiness. If the
main

main Design of these Nurseries, is to bring up Persons to teach CHRIST, then it is of greatest Importance that there should be Care and Pains taken, to bring those that are there educated, to the Knowledge of Christ. It has been common in our publick Prayers, to call these Societies, *the Schools of the Prophets*; and if they are Schools, to train up young Men to be *Prophets*, certainly there ought to be extraordinary Care there taken, to train 'em up to be *Christians*.

And I can't see, why it is not on all Accounts fit & convenient, for the Governours & Instructors of the Colleges, particularly, singly and frequently to converse with the Students, about the State of their Souls. As is the Practice of the Rev. Dr. *Doddridge*, one of the most noted of the present dissenting Ministers in *England*, who keeps an Academy at *Northampton*, as he himself informs the Rev. Mr. *Wadsworth* of *Hartford*, in *Connecticut*, in a Letter, dated at *Northampton*, March 6. 1740, 41. The Original of which Letter I have seen, and have by me an Extract of it, sent to me, by Mr. *Wadsworth*; which is as follows;

“ Thro' the divine Goodness, I have every Year,
 “ the Pleasure to see some Plants taken out of my
 “ Nursery, & set in neighbouring Congregations;
 “ where they generally settle with a unanimous
 “ Consent, and that to a very remarkable Degree,
 “ in some very large, and once divided Congrega-
 “ tions. A Circumstance, in which, I own and
 “ adore the Hand of a wise & gracious God; and
 “ can't but look upon it as a Token for Good. I
 “ have at present, a greater Proportion of pious
 “ and

“ and ingenious Youth under my Care, than I
 “ ever before had. So that I hope the Church
 “ may reasonably expect some considerable Relief
 “ from hence, if GOD spare their Lives a few
 “ Years, & continue to them those gracious As-
 “ sistances, which he has hitherto mercifully im-
 “ parted.---I will not, Sir, trouble you at present,
 “ with a large Account of my Method of acca-
 “ demical Education: Only would observe, that
 “ I think it of vast Importance, to instruct them
 “ carefully in the Scriptures; & not only endea-
 “ vour to establish them in the great Truths of
 “ Christianity, but to labour to promote their
 “ practical Influence on their Hearts. For which
 “ Purpose, I frequently converse with each of them
 “ alone, & conclude the Conversation with Prayer.
 “ This does indeed take up a great deal of Time;
 “ but, I bless GOD, it’s amply repaired, in the
 “ Pleasure I have, in seeing my Labour is not in
 “ vain in the LORD.”

There are some that are not Ministers, nor are
 concern’d immediately in those Things that apper-
 tain to their Office, or in the Education of Persons
 for it, that are under great Advantages to promote
 such a glorious Work as this. Some Lay-men, tho’
 it be not their Business publickly to exhort & teach,
 yet are in some Respects, under greater Advantage
 to encourage and forward this Work, than Mini-
 sters. As particularly great Men, or Men that are
 high in Honour and Influence. How much might
 such do, to encourage Religion, & open the Way
 for it to have free Course, & bear down Oppositi-
 on, if they were but inclin’d? There is commonly

a certain unhappy Shyness, in great Men, with Respect to Religion, as tho' they were asham'd of it, or at least, asham'd to do very much at it; whereby they dishonour, & doubtless, greatly provoke the King of Kings, and very much wound Religion among the common People. They are careful of their Honour, and seem to be afraid of appearing openly forward and zealous in Religion, as tho' it were what would debase their Character, & expose 'em to Contempt. But in this Day of bringing up the Ark, they ought to be like *David*, that great King of *Israel*, who made himself vile before the Ark; and as he was the highest in Honour and Dignity, among GOD's People, so thought it became him to appear foremost, in the Zeal & Activity he manifested on that Occasion; thereby animating & encouraging the whole Congregation to praise the Lord, and rejoice before him, with all their Might: And tho' it diminished him in the Eyes of scoffing *Michal*, yet it did not at all abate the Honour and Esteem of the Congregation of *Israel*, but advanced it; as appears by 2 *Sam.* 6. 22.

Rich Men have a Talent in their Hands, in the Disposal and Improvement of which, they might very much promote such a Work as this, if they were so disposed. They are far beyond others under Advantage to do Good, and lay up for themselves Treasures in Heaven. What a thousand Pities is it, that for Want of a Heart, they commonly have no Share at all there, but Heaven is peopled mostly with the Poor of this World? One would think that our rich Men, that call themselves Christians, might devise some notable Things,
to

to do with their Money, to advance the Kingdom of their professed Redeemer, and the Prosperity of the Souls of Men, at this Time of such extraordinary Advantage for it. It seems to me, that in this Age, most of us have but very narrow, penurious Notions of Christianity, as it respects our Use and Disposal of our temporal Goods. The primitive Christians had not such Notions: They were train'd up by the Apostles in another Way.---GOD has greatly distinguished some of the Inhabitants of *New-England*, from others, in the Abundance that he has given 'em of the good Things of this Life. If they could now be perswaded to lay out some considerable Part of that which GOD has given 'em for the Honour of GOD, and lay it up in Heaven, instead of spending it for their own Honour, or laying it up for their Posterity, they would not repent of it afterwards. How liberally did the Heads of the Tribes contribute of their Wealth, at the setting up the Tabernacle, tho' it was in a barren Wilderness? These are the Days of the erecting the Tabernacle of GOD amongst us. We have a particular Account how the Goldsmiths & the Merchants helped to rebuild the Wall of *Jerusalem*, Neh. 3. 32. The Days are coming spoken of in Scripture, and I believe not very far off, when the Sons of Zion shall come from far, bringing their Silver and their Gold with them, unto the Name of the Lord their God, and to the holy One of Israel; and when the Merchants of the Earth, shall trade for CHRIST, more than for themselves, & their Merchandize and Hire shall be Holiness to the Lord, and shall not be treasured, or laid up for Posterity, but shall

shall be for them that dwell before the Lord, to eat sufficiently, and for durable Clothing; and when the Ships of Tarshish shall bring the Wealth of the distant Parts of the Earth, to the Place of God's Sanctuary, and to make the Place of his Feet glorious; and the abundance of the Sea shall be converted to the Use of God's Church, and she shall suck the Milk of the Gentiles, and suck the Breasts of Kings. The Days are coming, when the great and rich Men of the World, *shall bring their Honour and Glory into the Church, and shall, as it were, strip themselves, to spread their Garments under CHRIST's Feet, as he enters triumphantly into Jerusalem; & when those that won't do so shall have no Glory, & their Silver & Gold shall be canker'd, and their Garments Moth-eaten; for the Saints shall then inherit the Earth, & they shall reign on Earth, and those that honour GOD he will honour, and those that despise him shall be lightly esteemed.*

If some of our rich Men would give one Quarter of their Estates to promote this Work, they would act a little, as if they were design'd for the Kingdom of Heaven, & a little as rich Men will act by and by, that shall be Partakers of the spiritual Wealth and Glories of that Kingdom.

Great Things might be done for the Advancement of the Kingdom of CHRIST, at this Day, by those that have Ability, by establishing Funds, for the Support and Propagation of Religion; by supporting some that are eminently qualified with Gifts and Grace, in preaching the Gospel in certain Parts of the Country, that are more destitute of the Means of Grace; in searching out Children, of promising

Abilities, & their Hearts full of Love to CHRIST, but of poor Families, (as doubtless there are such now in the Land) & bringing them up for the Ministry ; & in distributing Books, that are remarkably fitted to promote vital Religion, and have a great Tendency to advance this Work ; or if they would only bear the Trouble, Expence & Loss of sending such Books into various Parts of the Land, to be sold, it might be an Occasion that ten Times so many of those Books should be bought, as otherwise would be ; and in establishing and supporting Schools, in poor Towns & Villages ; which might be done on such a Foundation, as not only to bring up Children in common Learning, but also, might very much tend to their Conviction & Conversion, and being train'd up in vital Piety ; and doubtless something might be done this Way, in old Towns, and more populous Places, that might have a great Tendency to the Flourishing of Religion, in the rising Generation.

But I would now proceed to mention some Things, that ought to be done, at such a Day as this, that concern all in general.

And here, the first Thing I shall mention, is *Fasting and Prayer*. It seems to me, that the Circumstances of the present Work do loudly call God's People to abound in this ; whether they consider the Experience GOD has lately given 'em, of the Worth of his Presence, & of the blessed Fruits of the Effusions of his Spirit, to excite them to pray for the Continuance & Increase, & greater Extent of such Blessings ; or whether they consider the great Encouragement GOD has lately given 'em, to pray
for

for the Out-pourings of his Spirit, & the carrying on this Work, by the great Manifestations he has lately made, of the Freeness & Riches of his Grace; and how much there is, in what we have seen of the glorious Works of GOD's Power & Grace, to put us in Mind of the yet greater Things of this Nature, that he has spoken of in his Word, & to excite our Longings for those Things, & Hopes of their Approach; or whether we consider the great Opposition that *Satan* makes against this Work, and the many Difficulties with which it is clog'd, and the distressing Circumstances that some Parts of GOD's Church in this Land are under at this Day, on one Account and another.

So is GOD's Will, thro' his wonderful Grace, that the Prayers of his Saints should be one great and principal Means of carrying on the Designs of CHRIST's Kingdom in the World. When GOD has something very great to accomplish for his Church, 'tis his Will, that there should precede it, the extraordinary Prayers of his People; as is manifest by Ezek. 36. 37. *I will yet, for this, be enquired of, by the House of Israel, to do it for them; together with the Context.* And 'tis revealed that, when GOD is about to accomplish great Things for his Church, he will begin by remarkably pouring out the Spirit of Grace & Supplication. *Zech. 12. 10.* If we are not to expect that the Devil should go out of a particular Person, that is under a bodily Possession, without extraordinary Prayer, or *Prayer and Fasting*; how much less, should we expect to have him cast out of the Land, & the World, without it.

I am sensible that considerable has been done in Duties of this Nature, in some Places ; but I don't think so much as GOD, in the present Dispensations of his Providence calls for. I should think the People of GOD in this Land, at such a Time as this is, would be in the Way of their Duty, to do three Times so much at Fasting and Prayer as they do ; not only, nor principally, for the pouring out of the Spirit on those Towns or Places where they belong ; but that GOD would appear for his Church, and in Mercy to miserable Men, to carry on his Work in the Land, & in the World of Mankind, and to fulfil the Things that he has spoken of in his Word, that his Church has been so long wishing & hoping & waiting for. *They that make Mention of the Lord*, at this Day, ought not to keep Silence, and should give God no Rest, 'till he establish, and 'till he make Jerusalem a Praise in the Earth, agreeable to *Isa. 62. 6, 7.* Before the first great Out-pouring of the Spirit of GOD, on the Christian Church, which began at *Jerusalem*, the Church of GOD gave themselves to incessant Prayer, *Act. 1. 13, 14.* There is a Time spoken of, wherein GOD will remarkably & wonderfully appear, for the Deliverance of his Church from all her Enemies, and when he will *avenge his own Elect* : And CHRIST reveals that this will be in Answer to their incessant Prayers, or *crying Day and Night*, *Luk. 18. 7.* In *Israel*, the *Day of Attonement*, which was their great Day of Fasting & Prayer, preceeded & made Way for the glorious and joyful *Feast of Tabernacles*. When CHRIST is mystically born into the World, to rule over all Nations, it is represented in the 12 Chap.

of

of Rev. as being in Consequence of the Church's crying, and travailing in Birth, and being pained to be delivered. One Thing here intended, doubtless is, her crying and agonizing in Prayer.

GOD seems now, at this very Time, to be waiting for this from us. When GOD is about to bestow some great Blessing on his Church, it is often his Manner, in the first Place, so to order Things in his Providence, as to shew his Church their great Need of it, & to bring 'em into Distress for Want of it, and so put 'em upon crying earnestly to him for it. And let us consider GOD's present Dispensations towards his Church in this Land: A glorious Work of his Grace has been begun & carried on; and GOD has, of late, suffer'd innumerable Difficulties to arise, that do, in a great Measure clog and hinder it, and bring many of GOD's dear Children into great Distress; & yet don't wholly forsake the Work of his Hand; there are remarkable Tokens of his Presence still to be seen, here and there; as tho' he was not forward to forsake us, and (if I may so say) as tho' he had a Mind to carry on his Work; but only was waiting for something that he expected in us, as requisite in order to it. And we have a great deal of Reason to think, that one Thing at least is, that we should further acknowledge the Greatness and Necessity of such a Mercy, & our Dependence on GOD for it, in earnest and importunate Prayers to him. And by the many Errors that have been run into, & the Wounds we have thereby given our selves & the Cause that we would promote, and the Mischief & Confusion we have thereby made, GOD has hitherto been remarkably

markably shewing us our great & universal Dependence on him, & exceeding Need of his Help and Grace: which should engage our Cries to him for it.

There is no Way that Christians in a private Capacity can do so much to promote the Work of GOD, and advance the Kingdom of CHRIST, as by Prayer. By this even Women, Children and Servants may have a publick Influence. Let Persons be never so weak, & never so mean, & under never so poor Advantages to do much for Christ, and the Souls of Men, otherwise; yet, if they have much of the Spirit of Grace & Supplication, in this Way, they may have Power with him that is infinite in Power, & has the Government of the whole World: And so a poor Man in his Cottage may have a blessed Influence all over the World. GOD is, if I may so say, at the Command of the Prayer of Faith; and in this Respect is, as it were, under the Power of his People; *as Princes, they have Power with God, and prevail*: Tho' they may be private Persons, their Prayers are put up in the Name of a Mediator, that is a publick Person, being the Head of the whole Church, and the Lord of the Universe: And if they have a great Sense of the Importance of eternal Things, & Concern for the precious Souls of Men, yet they need not regret it, that they are not Preachers; they may go in their Earnestness and Agonies of Soul, and pour out their Souls before One that is able to do all Things; before him they may speak as freely as Ministers; they have a great High-Priest, through whom they may come boldly at all Times, & may

vent themselves before a Prayer-hearing Father, without any Restraint.

If the People of GOD, at this Day, instead of spending Time in fruitless Disputing, and talking about Opposers, and judging of them, and animadverting upon the Unreasonableness of their Talk and Behaviour, and its Inconsistence with true Experience, would be more silent in this Way, and open their Mouths much more before GOD, and spend more Time in Fasting & Prayer, they would be more in the Way of a Blessing. And if some Christians in the Land, that have been complaining of their Ministers, and struggling in vain to deliver themselves, from the Difficulties they have complain'd of, under their Ministry, had said and acted less before Men, and had applied themselves with all their Might to cry to GOD for their Ministers, had as it were risen, and storm'd Heaven with their humble, fervent and incessant Prayers for them, they would have been much more in the Way of Success.

GOD in his Providence, appearing in the present State of Things, does especially call on his People in *New-England* to be very much in praying to him for the pouring out of the Spirit upon *Ministers* in the Land. For tho' it is not for us to determine, concerning particular Ministers, how much they have of the Spirit of GOD; yet in the general, it is apparent, that there is, at this Day, Need of very great Degrees of the Presence of GOD with the Ministry in *New-England*, much greater Degrees of it than has hitherto been granted; they need it for themselves, & the Church of God stands in extreme Need of it.

In

In Days of Fasting & Prayer, wherein the whole Church or Congregation is concern'd, if the whole Day, besides what is spent in our Families, was not spent in the Meeting-House, but Part of it in particular praying Companies or Societies, it would have a Tendency to animate & engage Devotion, more than if the whole Day were spent in publick, where the People are no Way active themselves in the Worship, any otherwise than as they join with the Minister. The Inhabitants of many of our Towns are now divided into particular praying Societies, most of the People, young & old, have voluntarily associated themselves, in distinct Companies, for mutual Assistance, in social Worship, in private Houses: What I intend therefore is, that Days of Prayer should be spent partly in these distinct praying Companies. Such a Method of keeping a Fast as *this*, has several Times been proved, *viz.* In the Forenoon, after the Duties of the Family & Closet, as early as might be, all the People of the Congregation have gather'd in their particular religious Societies; Companies of Men by themselves, and Companies of Women by themselves; young Men by themselves, and young Women by themselves; & Companies of Children, in all Parts of the Town, by themselves, as many as were capable of social religious Exercises; the Boys by themselves, and Girls by themselves: And about the middle of the Day, at an appointed Hour, all have met together in the House of God, to offer up publick Prayers, and to hear a Sermon suitable to the Occasion: And then, they have retir'd from the House of God again, into their private Societies,

and

and spent the remaining Part of the Day in praying together there, excepting so much as was requisite for the Duties of the Family and Closet, in their own Houses.--And it has been found to be of great Benefit, to assist and engage the Minds of the People in the Duties of the Day.

I have often thought it would be a Thing very desirable, and very likely to be follow'd with a great Blessing, if there could be some Contrivance, that there should be an Agreement of all GOD's People in *America*, that are well affected to this Work, to keep a Day of Fasting & Prayer to GOD; wherein we should all unite on the same Day, in humbling our selves before GOD for our past long continued Lukewarmness & Unprofitableness; not omitting Humiliation for the Errors that so many of GOD's People that have been zealously affected towards this Work, through their Infirmary & remaining Blindness and Corruption, have run into; and together with Thanksgivings to GOD, for so glorious and wonderful a Display of his Power and Grace, in the late Out-pourings of his Spirit, to address the Father of Mercies, with Prayers & Supplications, and earnest Cries, that he would guide and direct his own People, and that he would continue, and still carry on this Work, & more abundantly & extensively pour out his Spirit; and particularly that he would pour out his Spirit upon Ministers; & that he would bow the Heavens and come down, and erect his glorious Kingdom thro' the Earth.--Some perhaps may think that its being all on the same Day, is a Circumstance of no great Consequence; but I can't be of that Mind: Such

a Circumstance makes the Union and Agreement of God's People in his Worship the more visible, and puts the greater Honour upon God, & would have a great Tendency to assist & enliven the Devotions of Christians: It seems to me, it would mightily encourage and animate God's Saints, in humbly & earnestly seeking to God, for such Blessings which concerns them all; and that it would be much for the rejoicing of all, to think, that at the same Time; such Multitudes of GOD's dear Children, far & near, were sending up their Cries to the same common Father, for the same Mercies. CHRIST speaks of Agreement in asking, as what contributes to the Prevalence of the Prayers of his People. Matth. 18. 19. *Again I say unto you, that if any two of you, shall agree on Earth, as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven.* If the Agreement, or united Purpose and Appointment of but two of God's Children, would contribute much to the Prevalence of their Prayers, how much more the Agreement of so many Thousands? CHRIST delights greatly in the Union of his People, as appears by his Prayer in the 17th of *John*: And especially is the Appearance of their Union in Worship, lovely and attractive unto him.

I doubt not but such a Thing as I have now mention'd is practicable, without a great deal of Trouble: Some considerable Number of Ministers might meet together, and draw up the Proposal, wherein a certain Day should be pitch'd upon, at a sufficient Distance, endeavouring therein to avoid any other publick Day, that might interfere with the Design,

in any of the Provinces, & the Business of the Day should be particularly mention'd; and these Proposals should be published, and sent abroad, into all Parts, with a Desire, that as many Ministers as are disposed to fall in with 'em, would propose the Matter to their Congregations, and having taken their Consent, would subscribe their Names, together with the Places of which they are Ministers, & send back the Proposals thus prescribed, to the Printer; (the Hands of many Ministers might be to one Paper) & the Printer having receiv'd the Papers, thus subscribed, from all the Provinces, might print the Proposals again, with all the Names; thus they might be sent abroad again, with the Names, that God's People might know who are united with 'em in the Affair:--One of the Ministers of *Boston* might be desir'd to have the Oversight of the printing and dispersing the Proposals.--In such a Way, perhaps, might be fulfilled, in some Measure, such a general Mourning and Supplication of God's People, as is spoken of, *Zech. 12.* at the latter End, with which the Church's glorious Day is to be introduced. And such a Day might be something like the *Day of Attonement* in *Israel*, before the joyful *Feast of Tabernacles*.

One Thing more I would mention concerning Fasting and Prayer, wherein I think there has been a Neglect in Ministers; and that is, that altho' they recommend, and much insist on the Duty of secret Prayer, in their Preaching; so little is said about secret Fasting. It is a Duty recommended by our Saviour to his Followers, just in like Manner as secret Prayer is; as may be seen by comparing the

5. & 6. v. of the 6. Chap. of *Mat.* with v. 16, 17, 18. Tho' I don't suppose that secret Fasting is to be practised in a stated Manner, & steady Course, as secret Prayer, yet it seems to me, 'tis a Duty that all professing Christians should practice, & frequently practice. There are many Occasions, of both a spiritual and temporal Nature, that do properly require it; and there are many particular Mercies, that we desire for our selves or Friends, that it would be proper, in this Manner, to seek of GOD.

Another Thing I would also mention, wherein it appears to me that there has been an Omission, with Respect to the external Worship of GOD. There has been of late, a great Increase of preaching the Word, & a great Increase of social Prayer, and a great Increase of singing Praises: These external Duties of Religion are attended, much more frequently than they used to be; yet I can't understand that there is any Increase of the Administration of the Lord's Supper, or that God's People do any more frequently commemorate the dying Love of their Redeemer, in this sacred Memorial of it, than they used to do: Tho' I don't see why an Increase of Love to Christ, should not dispose Christians, as much to increase in this, as in those other Duties; or why it is not as proper, that Christ's Disciples should abound in this Duty, in this joyful Season, which is spiritually Supper-Time, a Feast-Day with God's Saints, wherein Christ is so abundantly manifesting his dying Love to Souls, and is dealing forth so liberally of the precious Fruits of his Death. It seems plain by the Scripture, that the primitive Christians were wont to celebrate this

this Memorial of the Sufferings of their dear Redeemer every Lord's Day : And so I believe it will be again in the Church of Christ, in Days that are approaching. And whether we attend this holy and sweet Ordinance so often now, or no, yet I can't but think it would become us, at such a Time as this, to attend it much oftner than is commonly done in the Land.

But another Thing I would mention, which it is of much greater Importance, that we should attend to ; and that is the Duty, that is incumbent upon God's People at this Day, to take Heed, that while they abound in external Duties of Devotion, such as Praying, Hearing, Singing, & attending religious Meetings, there be a proportionable Care to abound in moral Duties, such as Acts of Righteousness, Truth, Meekness, Forgiveness & Love towards our Neighbour ; which are of much greater Importance in the Sight of God, than all the Externals of his Worship : Which our Saviour was particularly careful, that Men should be well aware of. Mat. 9. 13. *But go ye, and learn what that meaneth, I will have Mercy, and not Sacrifice.* And Chap. 12. 7. *But if ye had known what this meaneth, I will have Mercy and not Sacrifice, ye wquld not have condemned the Guiltless.*

The internal Acts & Principles of the Worship of God, or the Worship of the Heart, in the Love and Fear of God, Trust in God, and Resignation to God, &c. are the most essential and important of all Duties of Religion whatsoever ; for therein consists the Essence of all Religion. But of this inward Religion, there are two Sorts of external Manifestations or Expressions. The one Sort, are out-

ward Acts of Worship, such as meeting in religious Assemblies, attending Sacraments, & other outward Institutions, & honouring God with Gestures, such as bowing, or kneeling before him, or with Words, in speaking honourably of him, in Prayer, Praise, or religious Conference. And the other Sort, are the Expressions of our Love to GOD, by obeying his moral Commands, of Self-denial, Righteousness, Meekness, and Christian Love, in our Behaviour among Men. And the latter are of vastly the greatest Importance in the Christian Life. God makes little Account of the former, in Comparison of them. They are abundantly more insisted on, by the Prophets, in the Old-Testament, and CHRIST & his Apostles, in the New. When these two Kinds of Duties are spoken of together, the latter are evermore greatly preferred. As in *Isa.* 1. 12, to the 18. and *Amos* 5. 21, &c. -- and *Mic.* 6. 7, 8. and *Isa.* 58. 5, 6, 7. and *Zech.* 7. ten first Verses, and *Jer.* 2. seven first Verses, & *Mat.* 15. 3, &c. Often, when the Times were very corrupt in *Israel*, the People abounded in the former Kind of Duties, but were at such Times, always notoriously deficient in the latter; as the Prophets complain, *Isa.* 58. four first Verses, *Jer.* 6. 13, compared with ver. 20. Hypocrites & Self-righteous Persons, do much more commonly abound in the former Kind of Duties, than the latter; as Christ remarks of the Pharisees, *Mat.* 23. 14, 25, & 34. When the Scripture directs us to *show our Faith by our Works*, it is principally the latter Sort are intended; as appears by *Jam.* 2. from 8 ver. to the End, and 1 *Job.* 2d Chap. ver. 3. 7, 8, 9, 10, 11. And we are to be judged at the last Day, especially by these latter sort of Works;

as is evident by the Account we have of the Day of Judgment, in the 25 of *Matth.* External Acts of Worship, in Words & Gestures, & outward Forms, are of little Use, but as Signs of something else, or as they are a Profession of inward Worship: They are not so properly shewing our Religion by our Deeds; for they are only a shewing our Religion by Words, or an outward Profession. But he that shows Religion in the other Sort of Duties, shews it in something more than a Profession of Words, he shews it in Deeds. And tho' Deeds may be hypocritical, as well as Words; yet in themselves they are of greater Importance, for they are much more profitable to our selves and our Neighbour. We can't express our Love to God, by doing any Thing that is profitable to God; God would therefore have us do it in those Things that are profitable to our Neighbours, whom he has constituted his Receivers: Our Goodness extends not to God, but to our Fellow Christians. The latter Sort of Duties, put greater Honour upon God, because there is greater Self-denial in them. The external Acts of Worship, consisting in bodily Gestures, Words and Sounds, are the cheapest Part of Religion, and least contrary to our Lusts. The Difficulty of thorough, external Religion, don't lie in them. Let wicked Men enjoy their Covetousness, and their Pride, their Malice, Envy and Revenge, and their Sensuality and Voluptuousness, in their Behaviour amongst Men, & they will be willing to compound the Matter with God, & submit to what Forms of Worship you please, & as many as you please; as is manifest in the *Jews* of old, in the Days of the Prophets, & the Pharisees in Christ's Time, & the Papists & Mahometans at this Day.

At a Time, when there is an Appearance of the Approach of any glorious Revival of God's Church, God does especially call his professing People to the Practice of moral Duties. Isa. 56. 1. *Thus saith the Lord; keep ye Judgment, and do Justice; for my Salvation is near to come, and my Righteousness to be revealed.* So when John preached, that the Kingdom of Heaven was at Hand, and cried to the People, *Prepare ye the Way of the Lord, make his Paths strait,* as we have an Account, Luk. 3. 4. the People ask'd him, *What they should do?* He answers, *He that hath two Coats, let him impart to him that hath none, and he that hath Meat, let him do likewise.* The Publicans said, *What shall we do?* He answers, *Exact no more than that which is appointed you.* And the Soldiers asked him, *What shall we do?* He replies, *Do Violence to no Man; neither accuse any falsely; and be content with your Wages.* Ver. 10, 11, 12, 13, 14.

God's People, at such a Time as this, ought especially to abound in Deeds of Charity, or Alms-giving. We generally, in these Days, seem to fall far below the true Spirit & Practice of Christianity, with Regard to this Duty, and seem to have but little Notion of it, so far as I can understand the New-Testament.--At a Time when God is so liberal of spiritual Things, we ought not to be strait-handed towards him, & sparing of our temporal Things.--So far as I can judge by the Scripture, there is no external Duty whatsoever, by which Persons will be so much in the Way, not only of receiving temporal Benefits, but also spiritual Blessings, the Influences of God's holy Spirit in the Heart, in divine Discoveries, and spiritual Consolations. I think it would

would be unreasonable to understand those Promises, made to this Duty, in the 58 Chap. of *Isaiah*, in a Sense exclusive of spiritual Discoveries & Comforts. *Isa.* 58. 7th v. &c.--*Is it not to deal thy Bread to the hungry, and that thou bring the Poor that are cast out, to thy House? When thou seest the Naked that thou cover him, & that thou hide not thy self from thine own Flesh? Then shall thy Light break forth as the Morning, and thy Health shall spring forth speedily, and thy Righteousness shall go before thee, & the Glory of the Lord shall be thy Reward; then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee, the Yoke, the putting forth of the Finger, and speaking Vanity; and if thou draw out thy Soul to the Hungry, and satisfy the afflicted Soul; then shall thy Light rise in Obscurity, and thy Darkness be as the Noon-day; and the Lord shall guide thee continually, and satisfy thy Soul in Drought, and make fat thy Bones; & thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not.* So, that giving to the Poor is the Way to receive spiritual Blessings, is manifest by *Psal.* 112. 4 Ver. &c. *Unto the Upright, there ariseth Light in the Darkness; he is gracious, and full of Compassion, and righteous: A good Man sheweth Favour and lendeth, he will guide his Affairs with Discretion; surely he shall not be moved for ever; the Righteous shall be in everlasting Remembrance; he shall not be afraid of evil Tidings, his Heart is fixed, trusting in the Lord; his Heart is established, he shall not be afraid, until he see his Desire upon his Enemies: He hath dispersed, he hath given to the Poor; his Horn shall be exalted with Honour.* That this is one likely Means to obtain

tain Assurance, is evident by 1 Joh. 3. 18, 19. *My little Children, let us not love in Word, neither in Tongue, but in Deed, and in Truth; and hereby we know that we are of the Truth, and shall assure our Hearts before him.*

We have a remarkable Instance in *Abraham*, of God's rewarding Deeds of Charity with sweet Discoveries of himself, when he had been remarkably charitable to his Brother *Lot*, and the People that he had redeem'd out of Captivity with him, by exposing his Life to rescue them, & had re-taken not only the Persons, but all the Goods, the Spoil that had been taken by *Chedorlaomer*, and the Kings that were with him, & the King of *Sodom* offer'd him, that if he would give him the Persons, he might take the Goods to himself, *Abraham* refused to take any Thing, even so much as a Thread or Shoe-latchet, but returned all. He might have greatly enrich'd himself, if he had taken the Spoils to himself, for it was the Spoils of five wealthy Kings, and their Kingdoms, yet he coveted it not; the King and People of *Sodom* were now become Objects of Charity, having been stripped of all by their Enemies, therefore *Abraham* generously bestowed all upon them; as we have an Account in *Gen.* 14. and four last Verses. And he was soon rewarded for it, by a blessed Discovery that God made of himself to him; as we have an Account in the next Words, *After these Things, the Word of the Lord came unto Abram, in a Vision, saying, Fear not Abram, I am thy Shield, and thy exceeding great Reward.* "I am thy Shield, to defend thee in Battle, " as I have now done; and tho' thou hast charitably refused to take any Reward, for exposing
" thy

“ thy Life, to rescue this People, yet fear not,
 “ thou shalt not lose, thou shalt have a Reward, I
 “ am thy exceeding great Reward.”

When Christ was upon Earth he was poor, and an Object of Charity ; and during the Time of his publick Ministry, he was supported by the Charity of some of his Followers, and particularly certain Women, of whom we read *Luk. 8. 2, 3.* And these Women were rewarded, by being peculiarly favoured with gracious Manifestations, which Christ made of himself to them. He discovered himself first to them after his Resurrection, before the twelve Disciples : They first saw a Vision of glorious Angels, who spake comfortably to them ; & then Christ appear'd to 'em, & spake Peace to 'em, *saying, All Hail, be not afraid ; and they were admitted to come, and hold him by the Feet, and worship him, Mat. 28.* And tho' we can't now be charitable in this Way, to Christ in Person, who in his exalted State, is infinitely above the Need of our Charity ; yet we may be charitable to Christ now, as well as they then ; for tho' Christ is not here, yet he has left others in his Room, to be his Receivers ; and they are the Poor. Christ is yet poor in his Members ; and he that gives to them, lends to the Lord : And Christ tells us that he shall look on what is done to them, as done to him.

Rebekah, in her Marriage with *Isaac*, was undoubtedly a remarkable Type of the Church, in her Espousals to the Lord Jesus. But she found her Husband, in doing Deeds of Charity, agreeable to the Prayer of *Abraham's* Servant, who prayed that this might be the Thing that might distinguish & mark out the Virgin, that was to be *Isaac's* Wife. So *Cor-*
nelius

nelius was bro't to the Knowledge of Christ, in this Way. *He was a devout Man, and one that feared God, with all his House; which gave much Alms to the People, and prayed to God alway. And an Angel appeared to him, and said to him, Thy Prayers & thine Alms are come up for a Memorial before God; and now send Men to Joppa, and call for one Simon, whose Sirname is Peter, &c.* Act. 10. at the beginning. And we have an Account in the following Parts of the Chapter, how God, by *Peter's* Preaching, revealed Christ to *Cornelius* & his Family, & of the Holy Ghost's descending upon them, and filling their Hearts with Joy, and their Mouths with Praises.

Some may possibly object that for Persons to do Deeds of Charity, in Hope of obtaining spiritual Blessings & Comforts in this Way, would seem to shew a Self-righteous Spirit, as tho' they would offer something to God, to purchase these Favours. But if this be a good Objection, it may be made against every Duty whatsoever. All external Duties of the first Table will be excluded by it, as well as those of the second. First-Table-Duties have as direct a Tendency to raise self-righteous Persons Expectations of receiving something from God, on Account of them, as second-Table-Duties; and on some Accounts more, for those Duties are more immediately offer'd to God, & therefore Persons are more ready to expect something from God for them. But no Duty is to be neglected, for Fear of making a Righteousness of it. And I have always observed, that those Professors that are most partial in their Duty, exact & abundant in external Duties of the first Table, and slack as to those of the second, are the most Self-righteous.

If God's People in this Land, were once brought to abound in such Deeds of Love, as much as in Praying, Hearing, Singing, and religious Meetings and Conference, it would be a most blessed Omen: There is nothing would have a greater Tendency to bring the GOD of Love down from Heaven to the Earth: So amiable would be the Sight, in the Eyes of our loving and exalted Redeemer, that it would soon as it were fetch him down from his Throne in Heaven, to set up his Tabernacle with Men on the Earth, and dwell with them. I don't remember ever to have read of any remarkable Out-pouring of the Spirit, that continued any long Time; but what was attended with an abounding in this Duty. So we know it was with that great Effusion of the Spirit that began at *Jerusalem* in the Apostles Days: And so in the late remarkable Revival of Religion in *Saxony*, which began by the Labours of the famous Professor *Franck*, & has now been carried on for above thirty Years, and has spread its happy Influences into many Parts of the World; it was begun, and has been carried on, by a wonderful Practice of this Duty. And the remarkable Blessing that God has given Mr. *Whitefield*, & the great Success with which he has crown'd him, may well be thought to be very much owing to his laying out himself so abundantly in charitable Designs. And it is foretold, that God's People shall abound in this Duty, in the Time of the great Out-pouring of the Spirit that shall be in the latter Days. *Isai. 32. 5 & 8.* *The vile Person shall no more be called liberal, nor the Churl said to be bountiful. --- But the Liberal deviseth liberal Things, and by liberal Things shall he stand.*

To promote a Reformation, with Respect to all Sorts of Duties, among a professing People, one proper Means, and that which is recommended by frequent Scripture Examples, is their solemn, publick renewing their Covenant with GOD. And doubtless it would greatly tend to promote this Work in the Land, if the Congregations of GOD's People could generally be brought to this. If a Draught of a Covenant should be made by their Ministers, wherein there should be an express Mention of those particular Duties, that the People of the respective Congregations have been observ'd to be most prone to neglect, and those particular Sins that they have heretofore especially fallen into, or that it may be apprehended they are especially in Danger of, whereby they may prevent or resist the Motions of God's Spirit, and the Matter should be fully propos'd and explained to the People, and they have sufficient Opportunity given them for Consideration, and then they should be led, all that are capable of Understanding, particularly to subscribe the Covenant, and also should all appear together, on a Day of Prayer and Fasting, publickly to own it before God in his House, as their Vow to the LORD; hereby Congregations of Christians would do that which would be beautiful, & would put Honour upon GOD, and be very profitable to themselves.

Such a Thing as this, was attended with a very wonderful Blessing in *Scotland*, and followed with a great Increase of the blessed Tokens of the Presence of God, & remarkable Out-pourings of his Spirit; as the Author of *the fulfilling of the Scripture* informs, p. 186. 5th Edition.

A People must be taken, when they are in a good Mood, when considerable religious Impressions are prevailing among 'em ; otherwise they will hardly be induced to this ; but innumerable will be their Objections and Cavils against it.

One Thing more I would mention, which if God should still carry on this Work, would tend much to promote it, and that is, that an History should be publish'd once a Month, or once a Fort-night, of the Progress of it, by one of the Ministers of *Boston*, who are near the Press, & are most conveniently situated, to receive Accounts from all Parts. It has been found by Experience, that the Tidings of remarkable Effects of the Power and Grace of God, in any Place, tend greatly to awaken & engage the Minds of Persons, in other Places. 'Tis great Pity therefore, but that some Means should be used, for the most speedy, most extensive and certain giving Information of such Things, and that the Country ben't left, only to the slow, partial and doubtful Information, and false Representations of common Report.

Thus I have, (I hope, by the Help of God,) finished what I propos'd. I have taken the more Pains in it, because it appears to me, that now God is giving us the most happy Season to attempt an universal Reformation, that ever was given in *New-England*. And 'tis a thousand Pities, that we should fail of that which would be so glorious, for want of being sensible of our Opportunity, or being aware of those Things that tend to hinder it, or our taking improper Courses to obtain it, or not being sensible in what Way God expects we should seek it. If it should please God to bless any Means, for the convincing

vincing the Country of his Hand in this Work, and bringing them fully and freely to acknowledge his glorious Power and Grace in it, and engage with one Heart and Soul, and by due Methods, to endeavour to promote it, it would be a Dispensation of divine Providence, that would have a most glorious Aspect, happily signifying the Approach of great and glorious Things to the Church of GOD, and justly causing us to hope, that CHRIST would speedily come, to set up his Kingdom of Light, Holiness, Peace and Joy on Earth, as is foretold in his Word. *Amen*; Even so come LORD JESUS!

F I N I S.

ERRATA.

PAGE 68. line 12. read *Over powering.* p 82. l 21 r *do this* p 94. l 25. r *Figure* p 96 l 19 r *Church of God.* p 102 l. 18 r. *Habitable.* p 114 l 8 r. *came.* p. 129 l 28 r *fit still.* p 131 l. 29 r *oppresses them.* p 135 l 9 r. *Jewish Teachers* p 155 l. ult r *Woman.* p. 159 l 18 *dele or* p 161 l 18. r *tends* p 185 l. 26 r. *one with.* p 190 l 31 r. *Works.* p. 196 l 31 r *source* p 197. l 14 r *narrowly* p 209 l. 16 r. *brutish.* p. 253 l 10 r. *Spirit.* p. 234 l. 10 r *brings.* p. 241 l. 5. r *found by.* p 254 l 15 r. *be used* p. 284 l. 2 r. *to little.* p. 342 l. 9 r. *treasuring.* p. 347 l. 14. r. *with the Appearance.* p. 349. l. 18 r. *Original.* p. 351 l. 15 r. *the.* l. 28 r. *Consent.* p 365 l. 9 r. *Subscribed.*

