



*John Coverts*

Drawn by J. H. Langley from an original portrait by S. B. Morse.

Painted in 1817.

# QUARTERLY REGISTER.

VOL. IV.

MAY, 1832.

No. 4.

## LIFE AND CHARACTER OF THE LATE MR. CORNELIUS.

THE death of Mr. Cornelius speaks in a very intelligible voice to every reader of this Journal. He, through whose influence it was established, and who was, for a considerable period, its principal conductor, is now in the world of spirits. When the last number of this publication was issued, he was in the vigor of health. While we do not mourn as those who have no hope, for, doubtless, he, who had turned many to righteousness, now shines forth as the sun in the kingdom of his Father, still it becomes us to lay his death deeply to heart. Afflictions, in order to produce any permanent impression of a spiritual kind, must powerfully excite the natural sensibilities. A slight impression upon the feelings, will be followed only by a slight religious effect, or rather by no effect at all. An affliction must be an affliction. The soul must be torn in sunder before the balm of Gilead can be applied. In all ordinary cases, instead of checking the current of tears, and drying the sources of sorrow, tears ought to flow, and the fountains of grief ought to be broken up. The gay world will soon enough suggest consolatory topics. The cares of business will soon enough engross the mind. Time will not be too backward to close the wound which death has made. Sanctified sorrow is deeply seated sorrow. There may be, indeed, a desperate grief which is of the world, and which worketh death. Nevertheless, when the Spirit of God blesses the soul by means of affliction, he first casts that soul into the furnace perhaps seven times heated. There is a stain of sin on our hearts which nothing but the "fuller's soap" can wash out. There is a "chamber of abominations" within us, which nothing but the torch of the refiner can enlighten, and the fire of the refiner purify. The great purpose of affliction is to take away sin. To the editor, and to all the readers of this publication, and to all the young men assisted by the Education Society, the voice from that grave where the body of our friend and brother sleeps, and from that world where the unfettered and conscious spirit dwells, is, Examine your expectations for eternity, Search to the bottom of your heart, Be satisfied with nothing short of an *assured* hope of salvation, Labor as though the conversion of the world depended on your efforts, Toil and pray as though you had listened to the songs of the blessed, and to the wailing of the lost.

In giving a biographical sketch of Mr. Cornelius, the writer hopes he shall prolong, though it may be in a feeble manner, the note which reaches us from eternity. Instead of attempting to delineate the character of one so lovely and so beloved, he feels more like bedewing these pages with tears. It seems almost like sacrilege to analyze the features of him, who was in-

## HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 213.]

### PERIOD THIRD. *From 1720 to 1750; thirty years.*

THE house of Brunswick now filled the British throne. George I. was crowned in 1714, and died in 1727. George II. immediately succeeded, and reigned till his death in 1760. The policy of the administrations under both these kings was very nearly similar. It was the favorite object of Horace Walpole and other ministers, to preserve the balance of power in Europe. This involved the nation in almost constant wars with France. The North American colonies were the frequent scene of operations between the two contending powers. Louisburg, the Gibraltar of North America, was taken from the French, by the New England troops. The wars which raged at different times, in various parts of the country, exerted, of course, a deleterious effect on public morals.

Several events in the providence of God, excited great attention at the time, and were productive of considerable changes in society. In 1721, the small pox was very fatal in Boston, and in some of the surrounding towns. Of 5,889, who were attacked by it in Boston, 844 died. The Rev. Dr. Cotton Mather, who had read of inoculation as practised among the Turks, recommended it to the physicians. Dr. Zabdiel Boylston alone complied with the recommendation. He was very successful in the application of the remedy, but was finally compelled to desist from his benevolent work by an act of the General Court. The year 1727 was remarkable for the greatest earthquake, which had ever been known in New England. It occurred in the night of October 29, when the heavens were perfectly clear, and the moon shining brightly. It extended several hundred miles. At Newbury, Essex county, Massachusetts, the earth opened in several places. The public mind was greatly alarmed, with the apprehension that the day of nature's final dissolution had come. In 1735, a fatal epidemic, known by the name of the *throat distemper*, raged in many parts of New England. In the province of New Hampshire alone, which had then only fifteen towns, *one thousand* persons, nine hundred of whom were under twenty years of age, fell victims to this terrible malady.

During this period, the last of the thirteen original colonies was planted. In 1732, a charter was obtained for settling that part of South Carolina, which was afterwards named Georgia. In 1733, the emigrants, under General Oglethorpe, arrived. In 1720, the population of all the colonies was between four and five hundred thousand. In 1750, the close of the period, the number of inhabitants was about 1,100,000. The resources of the country were greatly augmented, and that wealth and that character were accumulating, which were to sustain the people of the country in the trying times which were approaching.

In the mean time the different Religious Denominations were establishing themselves in the country, and employing various means to extend their influence. The first Baptist association formed in the United States, was that formed in Philadelphia, in 1707. Churches had been gathered for some time in Providence, Boston, and elsewhere. Episcopacy was early established in Vir-

ginia, and churches were founded in many other parts of the country. No organization of the Episcopal church, in this country, was effected till after the revolutionary war. The Dutch Reformed was the established religion of New York, till 1642, when the colony was taken by the English. The first organization of the Dutch church was not effected till 1757. The first Presbyterians in America, came from England, Scotland, and Ireland, about the year 1700. They settled in what is now a part of New Jersey and Delaware. The first Presbyterian church in Philadelphia, was the first which was formed in the country. The first Presbyterian church in New York city, was formed in 1716. The first Presbytery—that of Philadelphia—about the year 1706. The General Assembly was not established till 1788. The great body of the Christians in the country, in 1720, were Congregationalists.

The earthquake, which happened in 1727, was the occasion of a temporary revival of religion. The ministers of Boston, in their preface to the third edition of President Edwards's narrative of surprising conversions, thus speak. "Yea, we need look no higher than our own times, to see abundant occasion to celebrate the wonderful works of God. Thus when God arose and shook the earth, his loud call to us in that amazing providence, was followed, so far as man can judge, with the still voice of his Spirit, in which he was present to awaken many and bring them to say trembling, 'What must we do to be saved?' Yea, as we hope, to turn not a few from sin to God in a thorough conversion. But when the bitterness of death was past, much the greater part of those whom God's terrors affrighted, gave sad occasion to remember those words, 'When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless, they did flatter him with their mouths, and they lied unto him with their tongues.' And there has since been great reason to complain of our speedy return to our former sins, notwithstanding some hopes given of a more general reformation."

On the 23d of August, 1723, the venerable Increase Mather slept in Jesus. He was in the eighty-fifth year of his age. He was a man of great learning, and of extensive influence and usefulness. He was also an eminently holy man. As President of Harvard College, he was careful not only to give the students direction in their literary pursuits, but also to impart to them religious instruction. He frequently called them one by one into the library, and there, with the affection of a parent, and the fidelity of a minister of the gospel, he conversed with them on the salvation of their souls, and solemnly charged them to renounce their sins, to embrace the gospel, and devote themselves to the service of God. A main object in his sermons was to impress the conscience. Though in the last years of his life, he had been in favor of the admission of unconverted persons into the church, according to the decision of the synod, yet the influence of his character and preaching upon the cause of piety in Boston, and through all New England, was very great and salutary. His name will be had in everlasting remembrance. In 1728, his son, Dr. Cotton Mather, followed him to the grave. Though wanting very much in judgment, discrimination, and taste, yet he was a man of unequalled industry, of vast learning, and of most comprehensive benevolence. No person in America had so large a library, or had read so many books, or retained so much of what he read. As a minister of the gospel, he was most exemplary. He kept a list of the members of his church, and frequently prayed for each separately. His success corresponded with his fidelity. In the first year of his ministry, about thirty were added to his church; and he received the benedictions of many dying believers, who spoke of his labors as the means of their salvation. He arranged the business of every day in the morning, always inquiring by what means he could be useful to his fellow men, and devising new methods of doing good. Dr. Mather's publications amounted to three hundred and eighty-two. In 1727, another illustrious man rested from his labors—the truly Reverend Solomon Stoddard, of Northampton. Hardly any individual, who had lived in the country, perhaps no one, had wielded so great and so happy an influence as Mr. Stoddard. He was the minister of Northampton for nearly sixty years. As a preacher, his discourses were plain, searching, experimental, and argumentative.

He was blessed with great success. He used to say that he had five harvests; and in these revivals, there was a general cry, What must I do to be saved? He was so diligent in his studies that he left a considerable number of sermons which he had never preached. As is well known, he was the most distinguished advocate for the decision of the synod, asserting that the sacrament of the Lord's Supper is a converting ordinance, and that all baptized persons, not scandalous in life, may lawfully approach the table. Upon this subject he wrote and published more than any other individual. In other respects his influence was most decidedly evangelical. It was very much owing to him, as Mr. Edwards, his grandson and colleague, asserts, that the western part of Massachusetts was kept comparatively free from the inroads of sectarians and errorists.

The labors of Stoddard, of the Mathers, and of a few others, in the early part of this century, were undoubtedly connected with the extensive revivals of religion, which soon followed. Many clergymen, however, instead of clearly preaching the fundamental doctrines of the gospel, contented themselves with a cold, lifeless morality; for where these great truths were perspicuously and powerfully preached, and distinctions were made between the common morality of men, and that which results from evangelical principles, they were offended and became violent opposers.\*

In February, 1727, the Rev. Jonathan Edwards was settled in Northampton, as colleague with Mr. Stoddard. "At the time of Mr. Stoddard's death," says Mr. Edwards, in his narrative of surprising conversions, "the greater part of the people of Northampton seemed to be very insensible of the things of religion, and engaged in other causes and pursuits. Licentiousness, for some years, greatly prevailed among the youth of the town. It was their manner very frequently to get together in conventions of both sexes, for mirth and jollity, which they called frolics; and they would often spend the greater part of the night in them, without any regard to order in the families to which they belonged. And indeed family government did too much fail in the town. But in two or three years after Mr. Stoddard's death, there began to be a sensible amendment of these evils; the young people showed more of a disposition to hearken to counsel, and by degrees left off their frolics, and grew observably more decent in their attendance on the public worship, and there were more that manifested a religious concern than there used to be. At the latter end of the year, 1733, there appeared a very unusual flexibility, and yielding to advice in our young people. It had been too long their manner to make the evening after the Sabbath, and after our public lecture, to be especially times of their mirth and company-keeping. But a sermon was now preached on the Sabbath before the lecture, to show the evil tendency of the practice, and to persuade them to reform it; and it was urged on heads of families that it should be a thing agreed upon among them, to govern their families, and keep their children at home at these times;—and withal it was more privately moved, that they should meet together the next day, in their several neighborhoods, to know each others' minds; which was accordingly done, and the motion complied with throughout the town. But parents found little or no occasion for the exercise of government in the case; the young people declared themselves convinced by what they had heard from the pulpit, and were willing of themselves to comply with the counsel which had been given. And it was immediately, and I suppose almost universally complied with; and there was a thorough reformation of these disorders thenceforward, which has continued ever since.

"Presently after this, there began to appear a remarkable religious concern at a little village belonging to the congregation, called Pascommuck, (now in Easthampton,) where a few families were settled, at about three miles distance from the main body of the town. At this place a number of persons seemed to be savingly wrought upon." The sudden death of two individuals increased the solemnity. In the autumn, conference meetings were commenced in various parts of the town. A great excitement was occasioned about this time in regard to the spread of the doctrines of Arminianism. Many who regarded themselves as in an unconverted condition, were alarmed lest God was about to

withdraw from the land, and lest heterodoxy was about to take the place of correct principles. Mr. Edwards now preached his sermon on "Justification by faith alone." "At that time," says Mr. E., "while I was greatly reproached for defending this doctrine in the pulpit, and just upon my suffering a very open abuse for it, God's work wonderfully broke forth among us, and souls began to flock to Christ, as the Saviour in whose righteousness alone they hoped to be justified. So that this was the doctrine, on which this work in its beginning was founded, as it evidently was in the whole progress of it." In the latter part of December, the Spirit of God was manifest in great power. "All other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. They seemed to follow their worldly business more as a part of their duty, than from any disposition they had to it; the temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances. It then was a dreadful thing amongst us to live out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon, was to escape for their lives, and to fly from the wrath to come." "There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest, and loosest, and those that had been most disposed to think and speak lightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ." A great change was soon made in the town. "In the spring and summer of 1735, the town seemed to be full of the presence of God. It never was so full of love, nor so full of joy; and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation's being brought unto them. The goings of God were then seen in his sanctuary. God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautified; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly were in general, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors." "Our young people when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful, free, and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, the sweetness of the views of his perfections, &c." Many that occasionally came from abroad, were deeply affected by what they heard and saw. Some of them returned rejoicing in hope of the glory of God. A similar revival soon commenced in many of the towns in the neighborhood. "In the month of March, the people of South Hadley began to be seized with deep concern about the things of religion, which very soon became universal; and the work of God has been very wonderful there; not much, if any thing short of what it has been here, in proportion to the bigness of the place. About the same time, it began to break forth in the west part of Suffield, (where it has also been very great,) and it soon spread into all parts of the town. It next appeared at Sunderland, and I believe, was, for a season, not less remarkable than it was here. About the same time it began to appear in a part of Deerfield, called Green River, and afterwards filled the town, and there has been a glorious work there. It began also to be manifest in the south part of Hatfield, in a place called the Hill, and after that, the whole town, in the second week of April, seemed to be seized, as it were at once, with concern about the things of religion; and the work of God has been great there. There has also been a very general awakening at West Springfield, and Long Meadow; and in

Enfield, there was, for a time, a pretty general concern amongst some that had before been very loose persons. About the same time that this appeared at Enfield, the Rev. Mr. Bull, of Westfield, informed me, that there had been a great alteration there, and that more had been done in one week there, than in seven years before. Something of this work, likewise appeared in the first precinct in Springfield, principally in the north and south extremes of the parish. And in Hadley, old town, there gradually appeared so much of a work of God on souls, as at another time would have been thought worthy of much notice. For a short time there was also a very great and general concern of the like nature at Northfield. And wherever this concern appeared, it seemed not to be in vain. But in every place, God brought saving blessings with him, and his word attended with his Spirit, as we have all reason to think, returned not void. It might be well said at that time, in all parts of the county, Who are these that fly as a cloud and as doves to their windows?" "This remarkable pouring out of the Spirit of God, which thus extended from one end to the other of this county, was not confined to it, but many places in Connecticut have partaken in the same mercy; as for instance, the first parish in Windsor, under the pastoral care of the Rev. Mr. Marsh, was thus blest about the same time, as we in Northampton, while we had no knowledge of each other's circumstances. There has been a very great ingathering of souls to Christ in that place, and something considerable of the same work, began afterwards in East Windsor. My honored father's parish, (the Rev. Timothy Edwards,) which has in time past been a place favored with mercies of this nature, above any on this western side of New England, excepting Northampton; there having been four or five seasons of the pouring out of the Spirit to the general awakening of the people there, since my father's settlement among them. There was also the last spring and summer, a wonderful work of God carried on at Coventry, under the ministry of the Rev. Mr. Meacham. I had opportunity to converse with some of the Coventry people, who gave me a very remarkable account of the surprising change that appeared in the most rude and vicious persons there. The like was also very great in a part of Lebanon, called the Crank, where the Rev. Mr. Wheelock, a young gentleman, is lately settled. And there has been much of the same at Durham, under the ministry of the Rev. Mr. Chauncey; and to appearance no small ingathering of souls there, and likewise among many of the young people in the first precinct of Hartford, under the ministry of the Rev. Mr. Gould; where the work was much promoted by the remarkable conversion of a young woman that had been a great company-keeper, as it was here." The revival of religion extended also to the parish in Stratford, under the care of the Rev. Mr. Mills, to New Haven, old town, under the ministry of the Rev. Mr. Noyes, to Mansfield, where Mr. Eleazer Williams was settled, also to Tolland, Hebron, and Bolton. The same was true also, of the towns of Preston, Groton, and Woodbury. Some parts of New Jersey were also visited with these gracious manifestations of the presence of the Holy Spirit. Three individuals in that State, the Rev. Messrs. Cross, Frelinghuysen, and Gilbert Tennent, were especially blessed in their ministry. At Northampton, however, the work seemed to be far more deep, general, and soul-transforming than any where else. It reached all classes in the community, sober and vicious, high and low, rich and poor, wise and unwise. On one occasion, one hundred were received into the church; on another, sixty. Of all these Mr. Edwards says he had sufficient evidence of the conversion of their souls. In six months, there were, at least, three hundred conversions in Northampton, and about as many males as females. "And I hope," continues he, "that by far the greater number of persons in the town, above sixteen years of age, are such as have the saving knowledge of Jesus Christ; and so by what I heard, I suppose it is in some other places, particularly at Sunderland and South Hadley." In Northampton, there were fifty persons above forty years of age, who became pious; more than twenty above fifty; ten above sixty; and two above seventy; thirty between fourteen and ten; two between ten and nine; and one (Phoebe Bartlett) only four years of age. Several entire families became pious. Several Africans were also visited by that God who is rich unto all those who call upon him. There were many

instances of very sudden conversion. For about five or six weeks together, there were conversions, as is supposed, at the rate of thirty a week.

There was a great variety in the manner of the Spirit's operations. Persons who were awakened, immediately renounced all outward sins, and applied diligently to the use of the means of salvation. Some had ten times less distress than others, when the result seemed to be the same. "The drift of the Spirit of God in his legal striving with persons, has seemed most evidently to be, to make way for, and to bring to a conviction of their absolute dependence on his sovereign power and grace, and universal necessity of a Mediator, by leading them more and more to a sense of their exceeding wickedness, and guiltiness in his sight; the pollution and insufficiency of their own righteousness, that they can in no wise help themselves, and that God would be wholly just and righteous in rejecting them, and all that they do, and in casting them off forever." "In some instances it seems easy for our reasoning powers to discern the methods of divine wisdom, in his dealings with the soul under awakenings. In others his footsteps cannot be traced, and his ways are past finding out." "I think I have found that no discourses have been more remarkably blessed, than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty, with regard to answering the prayers, or prospering the pains of mere natural men, continuing such, have been insisted on. I never found so much immediate saving fruit, in any measure, of any discourses I have offered to my congregation, as some from these words, Romans iii. 19, 'That every mouth may be stopped;' endeavoring to show from them that it would be just with God forever to reject and cast off mere natural men."

"While God was so remarkably present amongst us by his Spirit, there was no book so delighted in as the Bible; especially the book of Psalms, the prophecy of Isaiah, and the New Testament. Some by reason of their esteem and love for God's word, have been at some times greatly and wonderfully delighted and affected at the sight of a Bible; and then, also, there was no time so prized as the Lord's day, and no place in this world so desired as God's house."

In the latter part of May, 1735, this great work of the Spirit of God, began obviously to decline, and the instances of conversion to be less numerous, both at Northampton and the surrounding villages. One principal cause of this declension was doubtless that the *physical excitement* had been greater than the human constitution can, for a long time, endure.\* Another reason is unquestionably to be found in the fact that those who had long witnessed this remarkable display of divine power, without being effected by it, became hardened in sin. Mr. Edwards also attributes it, in part, to two striking events of Providence at Northampton, and to two remarkable instances of enthusiastic delusion, in two of the neighboring villages. He mentions also a third cause, and one far more powerful, and more extensive in its influence, than either of the two last. In 1735, the first church in Springfield having elected a pastor, invited the churches in the southern parts of Hampshire, by their ministers and delegates in council, to proceed to his ordination. The council when convened, after examining the qualifications of the candidate, refused to ordain him, and assigned two reasons for this refusal—youthful immorality, and anti-scriptural opinions. Mr. Edwards, though invited to this council, for some reason or other, was not present. The church, in August, called a second council, consisting chiefly of ministers and delegates from the churches in Boston, which immediately proceeded to the ordination. The first council, finding their own measures thus openly impeached, published a pamphlet entitled "A Narrative and Defence of the Proceedings of the Ministers of Hampshire." The second council defended themselves in a pamphlet entitled, "An answer to the Hampshire Narrative." Mr. Edwards, at the request of the first council, wrote a reply to this, entitled, "A letter to the author of the pamphlet called, An answer to the Hampshire Narrative." This concluded the written controversy. It, however, engrossed the attention of both ministers and people to such an

\* Dwight's Life of Edwards, page 124.



extent, that it hastened the termination of the Revival of Religion, in the county of Hampshire.

In other parts of the country, however, the work of grace continued. By the revival at Northampton, a strong impulse had been given to the churches extensively throughout the colony. The style of preaching became more direct, pungent, and adapted to awaken the feelings, and enlighten the conscience. In consequence of the high reputation which Mr. Edwards had acquired as a successful preacher, and as a wise counsellor to the inquiring, he received frequent invitations from churches far and near, to labor among them for a little period. With the consent of his people, he frequently went forth on these missionary tours. There was an extraordinary instance of his success in Enfield, a town on Connecticut river below Springfield. The people of that place had remained unaffected, while all the surrounding region was visited by the influence of the divine Spirit. On a certain day a meeting was appointed, and Mr. Edwards invited to preach. The preceding night was passed by many Christians in the neighboring towns in fervent prayer. The meeting was attended by several ministers and by others, from distant places. At the commencement of the service, the appearance of the people was thoughtless and vain. Mr. Edwards preached his well known sermon, entitled "Sinners in the hands of an angry God." Before the sermon was ended, the whole assembly seemed to be overwhelmed with strong emotion, and prostrated with awful convictions of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people, and desire silence, that he might be heard.

"At New London, Groton, Lyme, Stonington, Preston, and Norwich," remarks Dr. Trumbull, "as well as in other parts of the colony of Connecticut, and in some portions of Rhode Island, the work was general and powerful. In a parish in the north part of New London, it is estimated that not less than twenty were born again, in one week." The church in Groton, under the pastoral care of the Rev. John Oliver, was favored with an accession of eighty members, in the term of five or six months. The Rev. Mr. Parsons, and the Rev. George Griswold, of Lyme, were very successful. Mr. Griswold admitted into his church one hundred whites and thirteen Indians. Mr. Fish, of Stonington, admitted to his church one hundred and four persons. In the town of Westerly, Rhode Island, previously to the revival, there was not known to be one pious family, nor one person who professed religion, or even one who believed some of the peculiar doctrines of the gospel. A clergyman by the name of Park, was sent thither. He took great pains to preach the doctrines of the gospel, faithfully, to the English and Indians. A great change was by divine grace effected. A church of between thirty and forty members was formed. About one hundred Indians became the constant hearers of Mr. Park.

It is the opinion of Dr. Trumbull, that in many places the converts were received too soon into the communion of the church. One reason was, that a great proportion of the clergy, at that time, were of opinion, that unregenerate men, if externally moral, ought to be admitted to all the ordinances of religion. Another reason was, that that was considered to be evidence of a real change of heart, which was no evidence at all.

About this time the Rev. GEORGE WHITEFIELD began to attract considerable attention. He was born at Gloucester, England, in December, 1714. He first visited this country in 1738, and preached in some of the southern colonies, and after his return to England, in various parts of the island, with great applause and success. He came over the second time into this country, in November, 1739. Great effects immediately resulted from his preaching. Such was the eagerness in Philadelphia to listen to religious instruction, after Mr. Whitefield's visit, that there was public worship, regularly twice a day, for a year; and on the Lord's day, it was celebrated generally three, and frequently four times. An aged man, deeply interested in the scenes, which were there witnessed, and who was living in 1806, said that there were *twenty-six* societies for social prayer and religious conference. On his way from Philadelphia, Mr. Whitefield preached at Elizabethtown, Maidenhead, Abington, Neshaminy, Burlington, and New Brunswick in New Jersey. Many followed him twenty,

and some sixty miles from Philadelphia. After preaching in New York, he went by land to Georgia. He soon after returned to Philadelphia. In August, 1740, he sailed for New England, having received letters of invitation, from the Rev. Dr. Colman, and Mr. Cooper, ministers of Boston. He arrived at Providence, Rhode Island, on the 14th of September. Ten miles from Boston, he was met by the governor's son, and a train of the clergy and principal inhabitants. The ministers, Prince, Sewall, Foxcroft, Gee, and Webb, were his warm friends. He commenced preaching in Dr. Colman's meeting-house. He then preached in the other churches, and sometimes on the common. The governor, (Belcher,) the Secretary, and several of the council, generally attended. Dr. Colman said "it was the happiest day he ever saw in his life." He preached also at Cambridge, Marblehead, Ipswich, Newbury, Salem, Malden, Hampton, Portsmouth, York, and many other places. In about a week, he preached sixteen times, and rode one hundred and seventy miles. He returned to Boston on the sixth of October. Here, the number of his hearers was exceedingly increased. It was supposed that at his last sermon, they amounted to 20,000. The revivals of religion which had existed in the western parts of Massachusetts, in Connecticut, and elsewhere, had not extended to Boston, until after Mr. Whitefield's arrival. The ministers of the town had appointed lectures, and taken much pains to call the attention of the people to the concerns of eternity; but they were unsuccessful. The lectures were so thinly attended, that the ministers were greatly discouraged. Mr. Whitefield took notice of it, and pressed the people to reform; and through his instrumentality, there was a remarkable change. The congregations became crowded and solemn. Public notice was given that there would be a lecture on the Tuesday evening, weekly. It was the first stated evening lecture ever appointed in that part of New England. When the evening came, the house was as crowded as if Mr. Whitefield had been there. Dr. Colman preached a most interesting sermon. This was the beginning of a very great revival of religion. Multitudes resorted to their ministers for spiritual advice. Never had anything been experienced to be compared to it. Mr. Whitefield left Boston, for Northampton, and preached on his way, at Concord, Sudbury, Marlborough, Worcester, Leicester, and Hadley. Pulpits and houses were every where opened for him, and the same happy influence attended his labors.

On the evening of Thursday, the 16th of October, 1740, Mr. Whitefield came to Northampton to see Mr. Edwards, and to converse with him respecting the work of God in 1735, and remained there until the morning of the 20th. In this interval, he preached five sermons, adapted to the circumstances of the town, reproving the backslidings of some, the obstinate impenitence of others, and summoning all, by the mercies with which the town had been distinguished, to return to God. His visit was followed by the conversion of some individuals. The attention to religion increased during the winter; and in the spring of 1741, it became the object of general attention. On Monday, Mr. Edwards, with the Rev. Mr. Hopkins of West Springfield, and several other gentlemen, accompanied Mr. Whitefield, as far as East Windsor, to the house of the Rev. Timothy Edwards. While they were thus together, Mr. Edwards took an opportunity to converse with Mr. Whitefield alone, at some length, on the subject of *impulses*, and assigned the reasons which he had to think, that he gave too much heed to such things. Mr. Whitefield received it kindly, but did not seem inclined to have much conversation on the subject, and in the time of it, did not appear convinced by anything which he heard. Mr. E. also took occasion, in the presence of others, to converse with Mr. Whitefield about his too common practice of judging others to be unconverted. The whole interview was an exceedingly kind and affectionate one. At New Haven, Mr. Whitefield preached in presence of the governor, and other magistrates. He continued to preach in most of the towns till he came to Philadelphia. In seventy-five days he preached *one hundred and seventy-five times* in public, besides exhorting frequently in private. He travelled to Georgia, and soon after returned to England. In the autumn of 1744, he visited this country again. He passed through the whole land from Maine to Georgia, every where preaching to large congregations. Though near death, several times, yet he travelled 1,100 miles, and preached

daily. In 1754, he once more visited this country. In his next visit he died at Newburyport, Massachusetts. This event took place on Monday, Sept. 30, 1770. He was not quite fifty-six years of age. He preached in the course of his ministry, which included thirty-four years and a quarter, EIGHTEEN THOUSAND sermons; which was somewhat more than FIVE HUNDRED sermons a year. The day preceding his death, he expressed a great desire to enter into his eternal rest; at the same time saying, "Lord, thou knowest I am not weary of thy work, though I am weary in it."

The effects of Mr. Whitefield's labors were very great. The number of souls, who were truly converted to God, in this country, by the instrumentality of his preaching, doubtless, amounted to several thousands. Many others, like President Finley, the two Tennents, and Rowland, were encouraged by his example to preach the gospel with unwonted faithfulness, and with great success. Very much was also done in exciting a benevolent spirit. Whitefield plead, almost with the persuasiveness of a seraph, in favor of various religious and philanthropic enterprizes. No speaker ever had such astonishing power to unclasp the most inveterate avarice. The most stoical philosophy, the most hardened indifference, melted before him, as wax before the fire. He also exerted great influence by his noble, catholic spirit. He labored for no sect, nor party, but for the common cause of Christianity.

At the same time, various evils, and some of them of most pernicious tendency, visited the American churches, partly from his example and agency, but especially from the heated zeal and indiscretion of his imitators. As is commonly the fact, those things which are faulty in a leader, will be exaggerated and caricatured, by the crowd of copiers.

To exhibit the true nature of these revivals, we will give some statements of the proceedings of a convention of ministers, who assembled in Boston, agreeably to previous notice in the Boston Gazette, of May 30, 1743. The following is the original invitation. "It is desired and proposed by a number of ministers both in town and country, that such of their brethren as are persuaded that there has of late been a happy revival of religion through an extraordinary divine influence, in many parts of this land, and are concerned for the honor and progress of this remarkable work of God, may have an interview at Boston, the day after the approaching commencement, to consider whether they are not called to give an open, conjunct, testimony to an event so surprising and gracious; as well as against those errors in doctrine, and disorders in practice, which through the permitted agency of satan have attended it, and in any measure blemished its glory, and hindered its advancement; and also to consult the most likely method to be taken, to guard people against such delusions and mistakes as in such a season they are in danger of falling into, and that this blessed work may continue and flourish among us." Those who could not be present were invited to send written attestations. The convention met in Boston, to the number of ninety persons, on Thursday, July 7th. Rev. Dr. Sewall, of Boston, acted as Moderator, and the Rev. Messrs. Prince of Boston, and Hobby of Reading, as Scribes. Letters were read from twenty-eight persons, who were absent. A committee was appointed, consisting of the Rev. Dr. Sewall, Messrs. Wigglesworth, Prince, Adams, Cooper, Nathaniel Rogers, Leonard, and Hobby, to prepare a report. On the next morning this committee presented a document, which, after full discussion, was signed by all present; and the meeting was dissolved. The following sentences will show the nature of the report. "We, whose names are undersigned, think it our indispensable duty, (without judging or censuring such of our brethren as cannot at present see things in the same light with us,) in this open and conjunct manner, to declare, to the glory of sovereign grace, our full persuasion, either from what we have seen ourselves, or received upon credible testimony, that there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence, after a long time of great decay and deadness, and a sensible and very awful withdrawal of the Holy Spirit from his sanctuary among us." "The present work appears to be remarkable and extraordinary, on account of the numbers wrought upon. We never before saw so many brought under soul

concern, and with great distress making the inquiry, What must we do to be saved? And these persons were of all ages and character. With regard to the suddenness and quick progress of it, many persons and places were surprised with the gracious visit together, or near about the same time, and the heavenly influence diffused itself far and wide, like the light of the morning. Also in respect to the degree of operations, both in a way of terror, and in a way of consolation, attended in many with unusual bodily effects. Not that all who are accounted the subjects of the present work, have had these extraordinary degrees of previous distress and subsequent joy. But many, and we suppose the greater number have been wrought on in a more gentle and silent way, and without any other appearances than are common and usual at other times, when persons have been awakened to a solemn concern about salvation, and have been thought to have passed out of a state of nature into a state of grace. As to those whose inward concern has occasioned extraordinary outward distresses, the most of them, when we came to converse with them, were able to give, what appeared to us, a rational account of what so affected their minds." "The instances were very few in which we had reason to think these affections were produced by visionary or sensible representations, or by any other images than such as the scripture itself presents to us. Of those who were judged hopefully converted, and made a public profession of religion, there have been fewer instances of scandal and apostacy than might be expected." "There appears to be more experimental godliness and lively Christianity, than most of us can remember we have ever seen before." "And now we desire to bow the knee in thanksgiving to the God and Father of our Lord Jesus Christ, that our eyes have seen and our ears heard such things. And while these are our sentiments, we must necessarily be grieved at any accounts sent abroad, representing this work as all enthusiasm, delusion, and disorder. Indeed it is not to be denied that in *some places* many irregularities and extravagances have been permitted to accompany it, which we would deeply bewail and lament before God, and look upon ourselves obliged, for the honor of the Holy Spirit, and of his blessed operations on the souls of men, to bear a public and faithful testimony against; though at the same time, it is to be acknowledged with much thankfulness, that in other places where the work has greatly flourished, there have been few if any of those disorders and excesses. But who can wonder if at such a time as this, satan should intermingle himself to hinder and blemish a work so directly contrary to the interests of his own kingdom."

The Convention go on to say, "that they do not make secret impulses on their minds, without a due regard to the written word, the rule of their duty; 'a very dangerous mistake, which we apprehend some in these times have gone into.' That to avoid Arminianism, they do not verge to the opposite side of Antinomianism; while we would have others take good heed to themselves, lest they be by some led into, or fixed in, Arminian tenets, under the pretence of opposing Antinomian errors. That laymen do not invade the ministerial office, and under a pretence of exhorting, get up preaching; which is very contrary to gospel order, and tends to produce errors and confusion in the church. That ministers do not invade the province of others, and in ordinary cases preach in another's parish, without his knowledge, and against his consent; nor to encourage raw and indiscreet young candidates, in rushing into particular places, and preaching publicly or privately, as some have done, to the no small disrepute and damage of the work in places where it once promised to flourish. Though, at the same time, we would have ministers show their regard to the welfare of their people, by suffering them to partake of the gifts and graces of able, sound, and zealous preachers of the word, as God in his providence may give opportunity therefor; being persuaded God has, in this day, remarkably blessed the labors of some of his servants, who have travelled, in preaching the gospel of Christ. That people beware of entertaining prejudices against their own pastors, and do not run into unscriptural separations. That they do not indulge a disputatious spirit, which has been attended with mischievous effects, nor discover a spirit of censoriousness, uncharitableness, and rash judging the state of others; than which, scarce anything has more blemished the work of God amongst us."

“Finally, we exhort the children of God to continue instant in prayer that He, with whom is the residue of the Spirit, would grant us fresh, more plentiful, and extensive effusions, that so this wilderness, in all the parts of it, may become a fruitful field; that the present appearances may be an earnest of the glorious things promised to the church in the latter days, when she shall shine with the glory of the Lord arisen upon her, so as to dazzle the eyes of beholders, confound and put to shame all her enemies, rejoice the hearts of her solicitous and now saddened friends, and have a strong influence and resplendency throughout the earth. Amen. Even so, come, Lord Jesus. Come quickly.”

This paper was signed by 18 ministers in the county of Suffolk, among whom were Colman, Sewall, Prince, Webb, Cooper, Foxcroft, Checkley, Geo. Eliot, and Moorhead of Boston: 12 in the county of Essex; 9 in Middlesex; 6 in Worcester; 10 in Plymouth; 1 in Barnstable; 3 in Bristol; 3 in York; 5 in New Hampshire; 1 in Rhode Island. There were 114 in all who gave attestations, either by signing their names to the above document, or by sending written attestations. Ninety-six of the one hundred and fourteen took their first degree of Bachelor of Arts more than ten years previously—consequently before the revival commenced. Twenty-six took their first degrees above thirty years before. Attestations were received from but twelve ministers in Connecticut, as the proposal did not reach them seasonably.

The Rev. John Rogers, of Ipswich, thus writes:—“And now I desire, as I have utmost reason, to bless God, who has given me to see a day of such marvellous power and grace, particularly in this place, and since the Rev. Mr. Whitefield and Tennent came among us; wherein great numbers of our young people, and others of more advanced age, give clear evidence of a saving change wrought in them, and by the fruits of the Spirit, show that they are born of the Spirit.” The Rev. Peter Thacher, of Middleborough, in the county of Plymouth, has the following paragraph:—“There have been above two hundred, in a judgment of charity, savingly wrought on since November, 1741. Diverse, before that, had been met with under the ministry of the Rev. Mr. Daniel Rogers, and the Rev. Mr. Wheelock, not included in this number. But on one day in November, aforesaid, above eighty were pricked at the heart by a sermon, heard from the Rev. Mr. Josiah Crockor, founded on Rom. viii. 1. Scarce a sermon delivered after that wonderful day, but the hearts of some seemed to be reached by conviction, conversion, or consolation. The aforesaid number is exclusive of many scores, who have been awakened by the word in the late showers, and yet, I fear, have rested short of Christ.” The Rev. William Shurtleff, pastor of the church in Portsmouth, New Hampshire, says, “there has, for some time past, plainly appeared to be a remarkable revival of religion, and a marvellous work of God’s grace going on in Portsmouth. That among the very many who have been awakened and deeply convinced, there is a goodly number that are giving all the evidence which can be expected, of a real and saving change.” Six ministers of the Eastern Association of the county of York, declare, that “there hath been a happy revival of religion in our land. We dare not but publicly speak out our grateful sense thereof, to the honor of the free and sovereign grace of God.” The Rev. John Rogers, jun. pastor of the second church in Kittery, writes:—“For my own part, I want a heart to conceive, and a tongue to express the obligations I am under, to admire, adore, and praise the name of the Lord for the great things he has done, and the yet, I trust, greater things he will do for his people in this land; and that he has spared me, the chief of sinners, to see this day of his wonderful grace. Oh praise, praise him, on my behalf; and also wrestle for me when nearest to his seat, that I may know the love of Christ, which indeed passeth knowledge, and that it may constrain me to love and live to him.” The Rev. Stephen Williams, Peter Reynolds, Jonathan Edwards, Samuel Allis, John Woodbridge, David Parsons, jun. Edward Billing, Timothy Woodbridge, and Chester Williams, of Hampshire county, Massachusetts, sent in a joint attestation, because, “living at a great distance, and their circumstances not well allowing so great a journey,” they could not be present. They assert, that there has been a happy revival of religion in the congregations under their care, and that there are many who give abiding evidence of a real conversion to God. The Rev. Daniel Putnam of Reading, near

Boston, says, "that for the space of five or six weeks more or less of my people, younger and elder, came to my house every day in the week, except Sabbaths, and manifestly under a work of conviction." There were large additions to his church. The Rev. Oliver Peabody, of Natick, says, that many were hopefully converted in Medfield, Dedham, Needham, Medway, Sherburne, and other places in the vicinity. About fifty Indians and English were added to the church in Natick in four months. He says that many were convinced of sin before Mr. Whitefield came there. The Rev. Benjamin Bradstreet, of Annisquam parish, Gloucester, says, that "in his small parish, consisting of about eighty families, we have had in about twelve months past (previous to June, 1743), where we had before more communicants than families, about forty added to the church." Twelve ministers of Connecticut thus write:—"We are abundantly satisfied, that there has been of late, for about three years past, a great and wonderful revival of religion in the several places to which we minister, and in diverse others, with which we are acquainted; wherein, through the mighty power and grace of God, great numbers of persons of all sorts, but especially young people, have been greatly awakened, deeply convinced of sin; and many, as far as we can judge from careful observation and examination, truly humbled at the foot of a righteous and sovereign God, and savingly brought to believe on the Lord Jesus Christ for everlasting life." A great revival of religion was experienced in both of the parishes in Wrentham. "There were very few houses, if any, in the town, in which there was not some observable spiritual concern. In the period between April, 1741, and August, 1743, two hundred and twenty-five persons were added to the churches." There was scarcely a cessation of the work for three years. Only one sermon was preached by an itinerant minister. It was the regular and stated preaching of the gospel which produced the effect, through the grace of God. In reference to Newark, in New Jersey, the Rev. Jonathan Dickinson, afterwards President of the New Jersey College, thus writes:—"There was a remarkable revival of religion in Newark, in the autumn of 1739, (the summer before Mr. Whitefield first came into these parts). In the following March, the whole town in general was brought under an uncommon concern about their eternal interests, and the congregation appeared universally affected under some sermons which were preached to them. "In February, 1740-1, they were again visited with the special and manifest effusions of the Spirit of God." The same glorious scenes were witnessed in Mr. Dickinson's own congregation, Elizabethtown. More persons visited him in a single day, to converse on the subject of personal religion, than had been to see him for half a year before the revival of religion commenced. About sixty persons were supposed to have passed from death to life. In other towns in New Jersey, and in the contiguous parts of Pennsylvania, many became truly devoted to the Lord.

Particular individuals, besides Mr. Whitefield, were eminently successful in their work. Mr. William Cooper, of Boston, (colleague with Dr. Colman in Brattle-street church,) said, that six hundred persons called upon him for religious conversation, in six months. Mr. Webb, another of the Boston ministers, had, in the same space of time, above one thousand. Mr. Cooper frequently preached in other places. Mr. Gilbert Tennent spent about two months in Boston, and the vicinity. He seemed to have as deep an acquaintance with the experimental part of religion, as any person whatever, and his preaching was searching and rousing to an extraordinary degree. He aimed directly at the hearts and consciences of people, and laid open their various delusions. He was truly a son of thunder. Rev. Dr. Benjamin Pomeroy, of Hebron, was a man of powerful pulpit talents. His sermons were solemn and weighty, and delivered with great animation. He set the terrors of the Lord in awful array before sinners; yet he would melt into tears when speaking of the wonders of Christ's love. Doctor Wheelock, afterwards President of Dartmouth College, was a gentleman of a mild and winning aspect, his voice smooth and harmonious, his addresses pungent and powerful. Both Mr. Pomeroy and Mr. Wheelock were often invited to preach in distant parts of New England. Dr. Bellamy, of Bethlem, Connecticut, who studied divinity with President Edwards, had a commanding appearance; a smooth and strong enunciation, and could fill the largest house with his voice.

He had great reasoning powers, and was a most able vindicator of the doctrines of grace. "It is difficult for any man who never heard him," says Dr. Trumbull, "to form a just idea of the beauty and force of his preaching."

"This glorious work of God," continues Dr. Trumbull, "which had effected such a wonderful reformation through the country, was marred and greatly injured by many imprudences and irregularities, and was most violently opposed by ministers, by magistrates, by cruel and persecuting laws, by reproach and misrepresentation, and all other ways and means which its adversaries could invent."

Mr. James Davenport, of Southhold, on Long Island, who had been esteemed a faithful minister, became zealous beyond measure, made a visit to Connecticut, and preached in New Haven, Branford, Stonington, and various other places, and went on as far as Boston. He gave an unrestrained license to noise and outcries, both of distress and joy in time of divine service. He spoke himself in the highest tone of voice, and practised the most violent agitations of body. Those persons who were the subjects of these violent contortions and distress, he would declare to be converted. He also encouraged public exhortors to speak with ministerial assurance and authority. He also undertook to examine his brethren in the ministry in regard to their spiritual state, and publicly to decide concerning them, whether they were converted or not. Some whom he had privately examined, he would declare in his prayers to be unregenerate. His brethren remonstrated against these measures, but without producing any effect. At Charlestown, Massachusetts, he withdrew from the communion on the Sabbath, pretending that he had scruples as to the conversion of the minister. He was complained of and brought before the General Court of Massachusetts, and dismissed as not being of a sound mind. His conduct had a pernicious influence on the people, and gave rise to many errors which sprang up in the churches; and he seems to have been instrumental in the separations which took place, and to have given great occasion of scandal to the enemies of religion. Every thing reproachful was said of religion, which its enemies could devise. Under the administration of Jonathan Law, in Connecticut, a number of severe and persecuting laws were enacted. By one of these laws, every minister, who should preach in the parish of another, without an invitation from the minister, and a majority of the inhabitants, should be deprived of the benefit of the law for the support of the clergy. No association should license a candidate for the ministry, belonging to another association, under a similar penalty. Such as should transgress might be bound to keep the peace in the sum of one hundred pounds. These laws were probably passed by the instigation of the Arminian (or Old Lights, as they were called) part of the General Association of Connecticut. They were an outrage upon every principle of justice, and a palpable violation of the bill of rights. Episcopalians and Baptists, even in Connecticut, were allowed to preach in the parishes of other ministers. It was the occasion of a great and fixed disaffection between the different classes of ministers, and was a means of separation and division in the churches. In 1742, Mr. Davenport, and Rev. Dr. Pomeroy were arrested by order of the Legislature. Mr. Davenport was transported to Long Island. Dr. Pomeroy was dismissed. This was a period of fearful interest in the churches. Most dangerous errors were greedily adopted by many of the *separates* as they were called. If an honest man doubted of his conversion, and only said that he did not know that he had faith, he was upon that declared to be unconverted. If a person was filled with great joy, that was considered as a sure evidence of his being a Christian. They maintained that one Christian could certainly know another, not so much by external evidence, as by inward feeling, or fellowship, as they called it. Sometimes they pretended to have a witness of the conversion of others, who now were in a state of sin. In their religious conduct, they were influenced more by inward impressions, than by the plain word of God, or by the manifest intimations of Providence. They pretended that if they did not feel a minister's preaching, he was either unconverted or legal and dead. There was also a remarkable haughtiness and self-sufficiency, and a fierce and bitter spirit of censoriousness, and an impatience of instruction and reproof. It ought, however, to be mentioned that these errors were not general. In



Connecticut, they were mostly confined to the counties of New London, and Windham, and to a part of the county of Hartford. The towns in which separations took place, were Stonington, Lyme, Norwich, Preston, Canterbury, Plainfield, Mansfield, Middletown, Suffield, and Windsor. In 1744, Rev. John Owen of Groton, and Rev. Dr. Pomeroy, were arrested by order of the General Assembly. Dr. Pomeroy was bound to his good behaviour in a bond of fifty pounds. Mr. Owen was dismissed on paying the costs of prosecution. Mr. Finley, afterwards President of the college of New Jersey, was transported from the colony as a vagrant. Two members of Yale College, by the name of Cleaveland, were dismissed on account of their zeal and irregularities. In 1744, Mr. Davenport was convinced of his faults, principally by the labors of the Rev. Messrs. Williams and Wheelock. He made a most public and ample confession of his errors. This was published and spread throughout the country. But it did not reclaim those of whose delusion Mr. Davenport had been the cause. Both parties continued to contend with fierce and unrelenting zeal. Some of the churches were rent in sunder. Laymen took upon themselves the business of ordaining ministers, while on the other hand the General Association recommended to the ministers not to admit Mr. Whitefield and other itinerants, into their pulpits. In Massachusetts, the revival met with some violent opposition. The Rev. Dr. Chauncy, pastor of the first church in Boston, and great grandson of President Chauncy, wrote a book of between four and five hundred pages, in which he dwells at length on the irregularities of the work, all calculated to place it in a very disadvantageous light. He collected the most exaggerated accounts from those persons who were enemies of religion, and even condescended to copy anonymous newspaper paragraphs. He attempted to prove that it was not a divine work, and that the Spirit of God could not be in it. He calls upon all churches and ministers to unite to crush it. Dr. Chauncy was a gentleman of extensive reading, and a good scholar, but it is a little remarkable that he frequently falls into the same errors, which he condemns, censoriousness, and indiscriminate condemnation of others, and in fact, in many of his quotations insensibly gives up the whole argument. He travelled several hundred miles to collect information, but unhappily sought it, principally, of those, who were opposers of the revivals of religion. In the Presbyterian church, the controversy was equally protracted and violent. In 1741, the synod of Philadelphia, representing the whole Presbyterian church in the British provinces, after an ardent dispute among its members, was rent in sunder, and two rival synods were formed, New York, and Philadelphia. The synod of New York were to a man the warm friends and coadjutors of Mr. Whitefield, while the synod of Philadelphia were generally, if not universally, his opposers. The leaders of the New York synod, were Blair, Finley, Dickinson, the Tennents, &c.; of the Philadelphia synod, the Alisons and others. The synod of New York reproached that of Philadelphia, with introducing men into the Christian ministry without a due regard to their personal piety; while the synod of Philadelphia recriminated, by charging the synod of New York with licensing men to preach the gospel without the adequate literary attainments.

We cannot close the history of this period, without adverting to the almost unparalleled labors and sufferings of David Brainerd. This eminent missionary was born in Haddam, Connecticut, April 20, 1718. He was admitted a member of Yale College in September, 1739. In November, 1742, he was appointed a missionary to the Indians, by the correspondents of the British Society for Propagating Christian Knowledge. He commenced his labors at Kaunameek, an Indian village, about twenty miles from Stockbridge, Massachusetts; and fifteen miles from Kinderhook, New York. He spent one year in this place. The following year—1744-5—he passed at some Indian settlements on the Delaware river, in Pennsylvania. At a place called Crossweeksung, near Freehold, New Jersey, whither he went in 1745, he was favored with remarkable success. It was not uncommon for the whole congregation to be in tears, under the powerful and affecting preaching of Brainerd. In less than a year, *seventy-seven* persons were baptized, of whom thirty-eight were adults, who gave satisfactory evidence of having been renovated by the Spirit of God. Many, who had been very debased and profligate, seemed to be entirely reformed. In 1746, Mr.



Brainerd visited the Indians on the Susquehanna river. By this journey he was very much debilitated. His health gradually declined, till October 9th, 1747, when he entered into that rest which remaineth for the people of God. He was in the thirtieth year of his age. The exertions of Brainerd were of short continuance; but they were intense, unremitted, and attended with extraordinary success.

Another name, worthy of honorable mention in this connection, is that of John Sergeant. He was born at Newark, New Jersey, in 1710. He graduated at Yale College in 1729. He was employed as a tutor four years at that institution. In October, 1734, he went to Houssatonoc, an Indian village, in the western part of Massachusetts (now Stockbridge), and began to preach to the Indians. He was supported, in part, by the Society for Propagating the Gospel, and in part by individuals in England, whose liberality reached him, through the hands of the Rev. Dr. Colman, of Boston. He died at Stockbridge, July 27, 1759, in the forty-ninth year of his age. He had baptized one hundred and twenty-nine Indians, forty-two of whom were communicants at the time of his death. He translated the whole of the New Testament, except the Apocalypse, into the Indian language, and also several portions of the Old Testament. Soon after his death, the Indians removed to New Stockbridge, in New York. For many years they were under the care of the Rev. John Sergeant, the son of the individual just named.

We close the review of the religious history of this period with the following general observations.

1. *Extent of the revivals of religion.* The special religious attention commenced about the year 1729, and continued, with various interest, till 1745, and in some towns till 1750. The whole time was from fourteen to eighteen years. The white population of all the colonies in 1729, may be estimated at 500,000; and in 1745—the close of the period—at 900,000. About one half of this number resided in the States of Massachusetts and Pennsylvania. The revivals of religion were confined almost entirely to the Congregational and Presbyterian denominations. There were no Methodist churches in this country till 1766, when a society was collected in New York city. In 1707, there were but seventeen Baptist churches in this country; and in 1740, the whole number was scarcely thirty-five. In the year 1700, there were, according to the estimates of Colonel Heathcote, not far from 6,000 individuals attached to the church of England. A large part of this number was found in the States of Maryland and Virginia. In the latter State there were forty parishes, and twenty clergymen. As late as 1775, there were but eighty Episcopal clergymen in this country, north and east of the State of Maryland. It is not known that any Episcopal churches were affected by the revivals of religion under consideration. The number of Presbyterian churches in 1730, was small compared with the Congregationalists. The first Presbyterian church in the United States was not formed till 1702. The first house of worship erected in New York city—the Wall-street church—was in the year 1719. The oldest synod established, and the only synod till 1741, was that of Philadelphia, in 1716. At the commencement of the revivals of religion, there were probably not far from one hundred Presbyterian churches, fifty ministers, and 10,000 communicants. A number of Dutch Reformed churches were established, and participated in the influences of the divine Spirit. In 1730, there were in Massachusetts, including Maine, not far from one hundred and thirty incorporated towns, and one hundred and sixty Congregational churches. Allowing the number of communicants on an average to have been 80 for each church, the sum would be 12,800. The number of churches in New Hampshire, Rhode Island, and Connecticut, may be estimated at 100, and the communicants at 10,000. Thus the whole number of communicants in the Presbyterian and Congregational churches in this country, in 1729, may be estimated at not far from 33,000. There is ample reason for believing, that the number of churches in these denominations, in 1745, amounted to 750; and that each church contained, on an average, 100 members, making the whole number of communicants, in 1745, 75,000. The special revivals of

religion were probably the means of adding from 20,000 to 30,000 members to the churches.

2. The genuine fruits of holiness appeared, according to the acknowledgment of all parties, in multitudes of those who professed religion. They were Christians who endured unto the end. This is the unanimous testimony of those men who were the best able to judge. Great numbers, who were convinced of sin by Mr. Whitefield's preaching, gave ample evidence, living and dying, of sincere and fervent love to the commands of God.

3. There is reason to believe that a *preparation* had been made for the descent of the Holy Spirit, many years before the revival commenced. The fasts and public reformatations, the prayers and tears of good men, from 1700 to 1730, were not in vain.

4. The same errors and irregularities existed in revivals of religion as exist now, and as were witnessed, within a few years after the settlement of the country. There seem to be no new errors, nor mistakes. Lay-preaching, censoriousness, self-confidence, harsh judgments, extravagant speeches, looking for evidence of grace in feelings and impulses, neglect of the written word, and other similar things, have always sooner or later, to a greater or less extent, attended general revivals of religion. The people of God have never yet been able to *bear* a continued divine influence. There has not been holiness enough. Revivals of religion will certainly be corrupted, till there is a great advance in liberality of views, and spirituality of feeling, among the churches and ministers of Christ.

5. It ought to be distinctly mentioned here, that much of the opposition to the revivals of religion, arose from the *fundamental error* which prevailed in many churches, of admitting unconverted members to the communion. The real church of Christ was paralyzed and shackled. There were enemies within her bosom more formidable than the enemies without. These individuals, if they were not affected by the divine influence, were ever to be found in the front rank of opposition. The venerable Stoddard accomplished a vast amount of good, but by his support of the practice in question, he was the means of a vast amount of evil.

6. In the instances of legislative interference in Massachusetts and Connecticut, we see the utter folly of controlling religious affairs, by the civil power. No man who will read the history of Governor Law's administration in Connecticut, will ever desire to unite "Church and State."

7. The necessity of preaching plainly and powerfully the great doctrines of the gospel, is most affectingly seen, in the history of those times. There was very little fanaticism in Northampton, in Hampshire county, in Bethlem in Connecticut, nor in Elizabethtown in New Jersey. Edwards, and Bellamy, and Dickinson, excluded error, by a powerful and uniform exhibition of the truth. The people were instructed. The excitement proceeded more from reflection than from sympathy. In those places where appeals to the feelings, and exhortations were most frequently made, fanaticism exhibited its most baleful fruits.

8. The right course for all Christians, and all Christian ministers to take, on the recurrence of such scenes, is most obvious. It is to join heartily and cordially in all scriptural and proper measures to promote revivals of pure Christianity, and steadily and calmly to oppose and discountenance all injudicious measures *at the beginning*. In resisting what is obviously wrong, they are not resisting the Spirit of God. The Convention of ministers who assembled in Boston, in 1743, took the proper course. They most unequivocally approved of the revivals as the work of God's Holy Spirit, while they were not afraid to lift their warning voice against whatever had an injurious tendency. Dr. Chauncy, and the warm partisans of Mr. Whitefield, were all in fault. One party indiscriminately condemned, and the other indiscriminately approved and admired.

9. An accurate knowledge of human nature, and of the laws of the human mind, was needed exceedingly during that revival. If the ministers of Connecticut had read and understood President Edwards's book on the Religious Affections, they would have avoided one half of the evils which rent many of the churches in sunder.