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A SHORT and FAITHFUL

NARRATIVE,

1744
Of the late Remarkable

Revival of Religion

In the Congregation of *New-Londonderry*,
and other Parts of *Pennsylvania*.

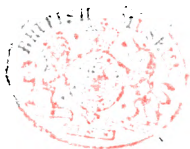
As the same was sent in a Letter to the
Rev. Mr. *PRINCE* of *Boston*.

By SAMUEL BLAIR, Minister of the Gospel at
New-Londonderry, in *Pennsylvania*.

Pfalm. xxvi. 7. *That I may publish with the Voice of
Thanksgiving, and tell of all thy wondrous Works.*

Pfalm. cxlv. 4. *One Generation shall praise thy Works to ano-
ther, and shall declare thy mighty Acts.*

PHILADELPHIA. Printed and Sold by William
Bradford at the Sign of the Bible in Second-Street.



A D V E R T I S E M E N T.

IT may be proper to acquaint the Reader with the Reasons of the Composition and Publication of the following Letter: For which Purpose I must apprise him that there is a Book published at *Boston*, by the ingenious Mr. *Prince*, junr. under the Title of the *Christian History*, containing Accounts of the Revival and Propagation of Religion (of late) in *Great-Britain* and *America*: Which exhibit to us a large Number of very satisfactory and joyful Accounts, chiefly from the Provinces of *New-England*, and the Kingdom of *Scotland*. This History is first publish'd in weekly Papers, as Materials come to hand, and then, all the Papers of the Year are bound up in one Volume at the Years End. The first Years Volume was completed in *March* last; and the young Gentleman expects to carry on the History for at least one Year more. His Reverend Father,

or the Revd. Ministers of *Boston*, was
 directed to direct a Letter to me, desiring me
 to send him as cautious and exact an Ac-
 count as might be of the happy Revival
 of Religion in my Congregation, whereof
 he had got some Information, to be made
 Publiick along with other Relations of that
 Kind in the abovesaid Christian History.
 This Motion was acceptable enough to me,
 as I am convinced that it is our Duty, in
 the most open Manner to declare and bear
 Testimony unto the Work of God's Grace
 among us at this Day, for the Honour of his
 Name, and Good of his Church, both in
 the present and future Generations: *Accord-*
ing to this Time it shall be said of Jacob and
of Israel, what hath God Wrought! Numb.
 xxiii. 23. The Christian History is not
 like to be so common in Peoples Hands in
 these Parts as I cou'd heartily wish it; and
 that is the Reason of my publishing this Co-
 py of my Letter to Mr. *Prince*, singly by
 itself here: That so People in this Country
 may more generally have the Use of this Ac-
 count of the Work of God's Grace and
 Power in the Land than otherwise they would
 have. And in the mean Time I hope this
 will

will not make them any Thing the less, but abundantly the more desirous to have the Use of the Christian History, whereby they may see the Astonishing Spread and Progress of the same Divine Work in other Parts of the World.

May the Lord bless this Relation of the Work of his Grace to the Reviving of those who have been the Subjects of it ; to the removing of the sinful and very dangerous Prejudices of many others ; and, in a Word, to the solemn Conviction and saving Conversion of many Souls.

S. B.

Reverend Sir,

I Do most gladly comply with your Desire in sending you some Account of the glorious Appearances of God in a Way of special Grace for us in this Congregation, and other Parts of this Country; and am of the same Judgment with you and many other pious and judicious People, that the collecting and publishing of such Accounts may greatly tend to the Glory of our Redeemer, and the Increase of his Triumphs. I much rejoyce in the Publication of such a Collection in the *Christian History* so far as it is already carried on: I think it may serve to many excellent Purposes, and be a happy Mean of advancing the dear Interest of our glorious REDEEMER'S Kingdom, both in the present Age and the Ages to come. And I cannot but look upon myself as called of God in Duty, being thus invited to it by you, *Rev. Sr.* to put to a Hand, among many others of my *Rev. Fathers and Brethren* on both sides the *Atlantick,*

tantick, to the carrying on of the Design of said History, containing Accounts of the Revival and Propagation of Religion in this remarkable Day of Grace.

I cannot indeed give near so full and particular a Relation of the Revival of Religion here as I might have done, had I had such a Thing in View at the Time when God was most eminently carrying on his Work among us: I entirely neglected then to note down any Particulars in Writing, for which I have been often sorry since; so that this Account must be very imperfect to what it might otherwise have been.

That it may the more clearly appear that the Lord has indeed carried on a Work of true real Religion among us of late Years, I conceive it will be useful to give a brief general View of the State of Religion in these Parts before this remarkable Season. I doubt not then, but there were still some sincerely religious People up and down; and there were, I believe, a considerable Number in the several Congregations pretty exact, according to their Education, in the Observance of the external Forms of Religion, not only as to Attendance upon
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publick Ordinances on the Sabbaths, but also, as the Practice of Family Worship, and perhaps secret Prayer too; but, with these Things the most Part seem'd to all Appearance to rest contented; and to satisfy their Consciences just with a dead Formality in Religion. If they perform'd these Duties pretty punctually in their Seasons, and, as they thought with a good Meaning, out of Conscience, and not just to obtain a Name for Religion among Men, then they were ready to conclude that they were truly and sincerely religious. A very lamentable Ignorance of the main essentials of true practical Religion, and the Doctrines nextly relating thereunto very generally prevail'd. The Nature and Necessity of the *New-Birth* was but little known or thought of, the Necessity of a Conviction of Sin and Misery, by the Holy Spirits opening and applying the Law to the Conscience, in order to a saving Closure with Christ was hardly known at all to the most. It was thought that if there was any need of a Heart-distressing Sight of the Souls Danger, and Fear of divine Wrath. It was only needful for the grosser Sort of Sinners, and for any others
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to be deeply exercis'd this Way (as there might sometimes be some rare Instances observable) this was generally look'd upon to be a great Evil and Temptation that had befallen those Persons. The common Names for such Soul-Concern were, *Melancholy, Trouble of Mind, or Despair*. These Terms were in common, so far as I have been acquainted, indifferently used as Synonymous; and *Trouble of Mind*, was look'd upon as a great Evil, which all Persons that made any sober Profession and Practice of Religion ought carefully to avoid. There was scarcely any Suspicion at all in general, of any Danger of depending upon Self-Righteousness, and not upon the Righteousness of CHRIST alone for Salvation: *Papists* and *Quakers* wou'd be readily acknowledged guilty of this Crime, but hardly any professed *Presbyterian*. The Necessity of being first in CHRIST by a vital Union, and in a justified State before our Religious Services can be well pleasing and acceptable to God, was very little understood or tho't of; but the common Notion seem'd to be, that if People were aiming to be in the Way of Duty as well as they could, as they ima-

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gin'd, there was no Reason to be much afraid.

According to these Principles, and this Ignorance of some of the most Soul-concerning Truths of the Gospel, People were very generally thro' the Land careless at Heart, and stupidly indifferent about the great Concerns of Eternity. There was very little Appearance of any hearty Engagedness in Religion: And indeed the Wise, for the most Part, were in a great Degree asleep with the Foolish. 'Twas sad to see with what a careless Behaviour the publick Ordinances were attended, and how People were given to unsuitable worldly Discourse on the Lord's Holy Day. In publick Companies, especially at Weddings, a vain and frothy Lightness was apparent in the Deportment of many Professors; and in some Places very extravagant Follies, as Horse Running, Fiddling and Dancing, pretty much obtain'd on those Occasions.

Thus Religion lay as it were a dying, and ready to expire its last Breath of Life in this Part of the visible Church: And it was in the Spring *Anno Domini* 1740, when the God of Salvation was pleas'd to visit

visit us with the blessed Effusions of his Holy Spirit in an eminent Manner. The first very open and Publick Appearance of this gracious Vifitations in these Parts, was in the Congregation which God has committed to my Charge. The Congregation has not been erected above Fourteen or Fifteen Years from this Time : The Place is a new Settlement, generally settled with People from Ireland. (as all our Congregations in *Pennsylvania*, except two or three, chiefly are made up of People from that Kingdom) I am the first Minister they have ever had settled in the Place. Having been regularly liberated from my former Charge in *East-Jersey*, above an hundred Miles North-Eastward from Hence (the Rev. Presbytery of *New-Brunswick* (of which I had the Comfort of being a Member) judging it to be my Duty, for sundry Reasons, to remove from thence) at the earnest Invitation of the People here I came to them in the beginning of *November 1739*, accepted of a Call from them that Winter, and was formally install'd and settled amongst them as their Minister in *April* following. There were some hopefully pious People

here at my first coming, which was a great Encouragement and Comfort to me. I had some View and Sense of the deplorable Condition of the Land in general; and accordingly the Scope of my Preaching thro' that first Winter after I came here, was mainly calculated for Persons in a natural unregenerate Estate. I endeavour'd, as the Lord enabled me, to open up and prove from his Word, the Truths which I judged most necessary for such as were in that State to know and believe in order to their Conviction and Conversion. I endeavour'd to deal searchingly and solemnly with them; and thro' the concurring Blessing of God, I had knowledge of four or five brought under deep Convictions that Winter. In the beginning of *March* I took a Journey into *East-Jersey*, and was abroad for two or three Sabbaths. A neighbouring Minister, who seemed to be earnest for the Awakening and Conversion of secure Sinners, and whom I had obtained to preach a Sabbath to my People in my Absence, preached to them, I think, on the first Sabbath after I left Home. His Subject was the dangerous and awful Case of such as continue unregenerate and unfruitful

fruitful under the Means of Grace. The Text was *Luk. 13. 7.* *Then said he to the Dresser of his Vineyard, behold, these three Years I come seeking Fruit on this Fig Tree, and find none, cut it down, why cumbereth it the Ground?* Under that Sermon there was a visible Appearance of much Soul-Concern among the Hearers, so that some burst out with an audible Noise into bitter crying (a Thing not known in those Parts before.) After I had come Home there came a young Man to my House under deep Trouble about the State of his Soul, whom I had look'd upon as a pretty light merry sort of a Youth; He told me that he was not any Thing concerned about himself in the Time of hearing the above mentioned Sermon, nor afterwards, till the next Day that he went to his Labour, which was grubbing, in order to clear some New-Ground; the first Grub he set about was a pretty large one with a high Top, and when he had cut the Roots, as it fell down those Words came instantly to his Remembrance, and as a Spear to his Heart, *cut it down why cumbereth it the Ground?* So thought he, *must I be cut down by the Justice of God, for the Burning*

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ing of Hell, unless I get into another State than I am now in. He thus came into very great and abiding Distress, which, to all Appearance has had a happy Issue: His Conversation being to this Day as becomes the Gospel of Christ.

The News of this very publick Appearance of deep Soul-concern among my People met me an Hundred Miles from Home: I was very joyful to hear of it, in Hopes that God was about to carry on an extensive Work of converting Grace amongst them. And the first Sermon I preached after my Return to them, was from *Mat. 6 33. Seek ye first the Kingdom of God, and his Righteousness.* After opening up and explaining the Parts of the Text, when in the Improvement, I came to press the Injunction in the Text upon the Unconverted and Ungodly, and offer'd this as one Reason among others, why they should now henceforth first of all *seek the Kingdom and Righteousness of God, viz.* That they had neglected too too long to do so already. This Consideration seem'd to come and cut like a Sword upon several in the Congregation, so that while I was speaking upon it they could no longer contain,

tain, but burst out in the most bitter Mourning. I desir'd them, as much as possible, to restrain themselves from making a Noise that would hinder themselves or others from hearing what was spoken: And often afterwards I had Occasion to repeat the same Council. I still advised People to endeavour to moderate and bound their Passions, but not so as to resist or stifle their Convictions. The Number of the Awakened encreased very fast, frequently under Sermons there were some newly convicted, and brought into deep Distress of Soul about their perishing Estate. Our Sabbath Assemblies soon became vastly large; many People from almost all Parts around inclining very much to come where there was such Appearance of the divine Power and Presence. I think there was scarcely a Sermon or Lecture preached here thro' that whole Summer, but there were manifest Evidences of Impressions on the Hearers; and many Times the Impressions were very great and general: Several would be overcome and fainting; others deeply sobbing, hardly able to contain, others crying in a most dolorous Manner, many others more silently Weeping,
and

and a solemn Concern appearing in the Countenance of many others. And sometimes the Soul Exercises of some (tho' comparatively but very few) would so far affect their Bodies; as to Occasion some strange unusual Bodily Motions. I had Opportunities of speaking particularly with a great many of those who afforded such outward Tokens of inward Soul-Concern in the Time of publick Worship and hearing of the Word; indeed many came to me of themselves in their Distress for private Instruction and Council; and I found, so far as I can remember, that with by far the greater Part, their apparent Concern in Publick was not just a transient Qualm of Conscience, or meerly a floating Commotion of the Affections; but a rational fix'd Conviction of their dangerous perishing Estate. They could generally offer as a convictive Evidence of their being in an unconverted miserable Estate, that they were utter Strangers to those Dispositions, Exercises and Experiences of Soul in Religion, which they heard laid down from God's Word as the inseperable Characters of the truly regenerate People of God; even such as before had something
of

of the Form of Religion; and I think the greater Number were of this Sort, and several had been pretty exact and punctual in the Performance of outward Duties. They saw that they had been contenting themselves with the Form, without the Life and Power of Godliness; and that they had been taking Peace to their Consciences from, and depending upon their own Righteousness, and not the Righteousness of JESUS CHRIST. In a Word, they saw that true practical Religion was quite another Thing than they had conceiv'd it to be, or had any true Experience of. There were likewise many up and down the Land brought under deep distressing Convictions that Summer, who had lived very loose Lives, regardless of the very Externals of Religion. In this Congregation I believe there were very few that were not stirred up to some solemn Thoughtfulness and Concern more than usual about their Souls. The general Carriage and Behaviour of People was soon very visibly alter'd. Those awakened were much given to reading in the Holy Scriptures and other good Books. Excellent Books that had lain by much neglected, were then

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much

much perus'd, and lent from one to another; and it was a peculiar Satisfaction to People to find how exactly the Doctrines they heard daily preached, harmonize with the Doctrines maintain'd and taught by great and Godly Men in other Parts and former Times. The Subjects of Discourse almost always when any of them were together, were the Matters of Religion and great Concerns of their Souls. All unsuitable, Worldly, vain Discourse on the Lord's Day seem'd to be laid aside among them: Indeed, for any Thing that appear'd, there seem'd to be an almost universal Reformation in this Respect in our Publick Assemblies on the Lord's Day. There was an earnest Desire in People after Opportunities for publick Worship and hearing the Word. I appointed in the Spring to preach every Friday thro' the Summer when I was at Home, and those Meetings were well attended; and at several of them the Power of the Lord was remarkably with us. The main scope of my Preaching thro' that Summer was, laying open the deplorable State of Man by Nature since the Fall, our ruin'd expos'd Case by the Breach of the first Covenant,

nant, and the awful Condition of such as were not in CHRIST, giving the Marks and Characters, of such as were in that Condition: And moreover, laying open the Way of Recovery in the New Covenant thro' a Mediator, with the Nature and Necessity of Faith in CHRIST the Mediator &c. I labour'd much on the last mentioned Heads; that People might have right Apprehensions of the Gospel-Method of Life and Salvation. I treated much on the Way of a Sinner's closing with CHRIST by Faith, and obtaining a right Peace to an awakened wounded Conscience; shewing, that Persons were not to take Peace to themselves on Account of their Repentings, Sorrows, Prayers, and Reformations, nor to make these Things the Grounds of their adventuring themselves upon CHRIST and his Righteousness, and of their Expectations of Life by him: And, that neither were they to obtain or seek Peace in Extraordinary Ways, by Visions, Dreams, or immediate Inspirations; but by an understanding View and believing Persuasion of the Way of Life, as reveal'd in the Gospel, thro' the Suretyship, Obedience and Sufferings of JESUS CHRIST, with a

View of the Suitableness and Sufficiency of that mediatory Righteousness of CHRIST for the Justification and Life of Law-condemned Sinners; and thereupon freely accepting him for their Saviour, heartily consenting to, and being well pleased with that Way of Salvation; and venturing their all upon his Mediation, from the Warrant and Encouragement afforded of God thereunto in his Word, by his free Offer, authorative Command, and sure Promise to those that so believe. I endeavour'd to shew the Fruits and Evidences of a true Faith, &c.

In some Time many of the convinced and distressed afforded very hopeful satisfying Evidence that the Lord had brought them to a true closure with Jesus Christ, and that their Distresses and Fears had been in a great Measure remov'd in a right Gospel-Way by believing in the Son of God, several of them had very remarkable and sweet Deliverances this Way. It was very agreeable to hear their Accounts, how that when they were in the deepest Perplexity and Darkness, Distress and Difficulty, seeking God as poor condemned Hell-deserving Sinners the Scene of the recovering Grace, thro' a Redeemer,

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has been open'd to their Understandings, with a surprizing Beauty and Glory, so that they were enabled to believe in Christ with Joy unspeakable and full of Glory. It appear'd that most generally the Holy Spirit improv'd for this Purpose and made use of some one Particular Passage or another of the Holy Scripture that came to their Remembrance in their Distress, some Gospel-Of-fer or Promise, or some Declaration of God directly refering to the Recovery and Salvation of undone Sinners by the New-Covenant: But with some it was otherwise, they had not any one particular Place of Scripture more than another in their View at the Time. Those who meet with such remarkable Relief, as their Account of it was Rational and Scriptural, so they appear'd to have had at the Time the Attendants and Fruits of a true Faith, particularly Humility, Love, and an affectionate Regard to the Will and Honour of God. Much of their Exercise was in self-abasing and self-loathing, and admiring the astonishing Condescension and Grace of God towards such vile and despicable Creatures that had been so full of Enmity and Disaffection to him. Then they
freely

freely and sweetly with all their Hearts chose the Way of his Commandments ; their inflam'd desire was to live to him for ever, according to his Will and to the Glory of his Name.-----There were others that had not had such remarkable Relief and Comfort, who yet I cou'd not but think were savingly renew'd and brought truly to accept of, and rest upon Jesus Christ, tho' not with such a Degree of Liveliness and Liberty, Strength and Joy ; and some of these continued for a considerable Time after, for the most Part under a very distressing Suspicion and Jealousy of their Case. I was all along very cautious of expressing to People my Judgment of the Goodness of their States, excepting where I had pretty clear Evidences from them, of their being savingly changed, and yet they continu'd in deep Distress, casting off all their Evidences : Sometimes in such Cases I have thought it needful to use greater Freedom that Way than ordinary, but otherwise I judged that it could be of little Use, and might readily be hurtful.

Beside these above spoke of, whose Experience of a Work of Grace was in a good Degree clear and satisfying, there were some others

others (tho' but very few in this Congregation that I know of) who, having very little Knowledge or Capacity, had a very obscure and improper Way of representing their Case. In relating how they had been exercis'd, they would chiefly speak of such Things as were only the Effects of their Souls Exercise upon their Bodies from time to time, and some Things that were just Imaginary, which obliged me to be at much Pains in my Enquiries before I cou'd get any just Ideas of their Case. I would ask them, what were the Thoughts, the Views, and Apprehensions of their Minds, and Exercise of their Affections at such Times when they felt, perhaps, a quivering over come them, as they had been saying, or a Faintness, thought they saw their Hearts full of some nauseous Filthiness, or when they felt a heavy Weight and Load at their Hearts, or felt the Weight again taken off, and a pleasant Warmness rising from their Hearts, as they would probably express themselves, which might be the Occasions or Causes of these Things they spoke of? And then, when with some Difficulty I cou'd get them to understand me, some of them wou'd give

a pretty rational Account of solemn Spiritual Exercises. And upon a thorough careful Examination this Way, I cou'd not but conceive good Hopes of some such Persons.

But there were moreover several others, who seem'd to think concerning themselves that they were under some good Work, of whom yet I cou'd have no reasonable Ground to think that they were under any hopeful Work of the Spirit of God. As near as I could judge of their Case from all my Acquaintance and Conversation with them, it was much to this Purpose : They beleived there was a good Work going on, that People were convinced, and brought into a converted State, and they desir'd to be converted too ; they saw others weeping and fainting, and heard People mourning and lamenting, and they thought if they could be like those it would be very hopeful with them : Hence they endeavour'd just to get themselves affected by Sermons, and if they could come to weeping, or get their Passions so raised as to encline them to vent themselves by Cries. Now they hoped they were got under Convictions, and were in a very hopeful Way ; and afterwards they would speak
of

of their being in Trouble, and aim at complaining of themselves, but seem'd as if they knew not well how to do it, nor what to say against themselves, and then they would be looking and expecting to get some Texts of Scripture apply'd to them for their Comfort, and when any Scripture Text, which they thought was suitable for that Purpose, came to their Minds, they were in Hopes it was brought to them by the Spirit of God, that they might take Comfort from it. And thus much in such a Way as this some appear'd to be pleasing themselves just with an imaginary Conversion of their own making. I endeavour'd to correct and guard against all such Mistakes so far as I discover'd them in the Course of my Ministry; and to open up the Nature of a true Conviction by the Spirit of God, and of a saving Conversion.

Thus have I given a very brief Account of the State and Progress of Religion here, thro' that first Summer after the remarkable Revival of it among us. Towards the End of that Summer there seem'd to be a Stop put to the farther Progress of the Work, as to the Conviction and awakening of Sinners; and ever since there have been very

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few

few Instances of Persons convinced. It remains then, that I speak something of the abiding Effects and After-fruits of those Awakenings, and other Religious Exercises which People were under during the above mention'd Period. Such as were only under some slight Impressions and superficial Awakenings, seem in General to have lost them all again, without any abiding hopeful Alteration upon them: They seem to have fallen back again into their former Carelessness and Stupidity: And some that were under pretty great Awakenings, and considerable deep Convictions of their miserable Estate, seem also to have got Peace again to their Consciences without getting it by a true Faith in the Lord Jesus, affording no satisfying Evidence of their being savingly renew'd: But, thro' the infinite rich Grace of God, (and blessed be his Glorious Name!) there is a considerable Number who afford all the Evidence that can reasonably be expected and requir'd for our Satisfaction in the Case of their having been the Subjects of a thorough saving Change; except in some singular Instances of Behaviour (alas for them) which proceed from, and shew

shew the sad Remains of Original Corruption even in the regenerate Childen of God while in this Imperfect State. Their Walk is habitually Tender and Conscientious; their Carriage towards their Neighbour Just and Kind; and they appear to have an agreeable peculiar Love one for another, and for all in whom appears the Image of God, Their Discourses of Religion, their Engagedness and Dispositions of Soul in the Practice of the immediate Duties and Ordinances of Religion, all appear quite otherwise than formerly. Indeed the Liveliness of their Affections in the Ways of Religion is much abated in General; and they are in some Measure humbly sensible of this and grieved for it, and are carefully endeavouring still to live unto God; much grieved with their Imperfections; and the Plagues they find in their own Hearts; and frequently they meet with some delightful Enlivenings of Soul, and particularly our sacramental Solemnities for communicating in the Lords Supper, have generally been very Blessed Seasons of enlivening and enlargement to the People of God. There is a very evident and great Increase of Christian

Knowledge with many of them. We enjoy in this Congregation the Happiness of a great Degree of Harmony and Concord : Scarcely any have appear'd to open Opposition and Bitterness against the Work of God among us, and else where up and down the Land, tho' there are pretty many such in several other Places thro' the Country. Some indeed in this Congregation, but very few, have separated from us, and join'd with the Ministers who have unhappily oppos'd this Blessed Work.

It would have been a great Advantage to this Account had I been careful in Time to have Written down the Experiences of particular Persons ; but this I neglected in the proper Season : However I have more lately noted down an Account of some of the Soul-Exercises and Experiences of one Person, which I think may be proper to make Publick on this Occasion. The Person is a single Young Woman, but I judge it proper to conceal her Name, because she is yet living. I was very careful to be exact in the Affair, both in my conversing with her, and writing the Account she gave of herself immediately after ; and tho' I dont pretend

pretend to give her very Words for the most Part, yet I'm well satisfy'd I don't misrepresent what she related, the Account then is thus. She was first brought to some solemn Thoughtfulness and Concern about her Soul's Case, by seeing others so much concern'd about their Souls.

When she saw People in deep Distress about their Souls States, she thought with her self how unconcerned she was about her own. And tho' she thought that she had not been very guilty of great Sins yet she fear'd that she was too little concerned about her eternal well Being; and then the Sermons she heard made her still uneasy about her Case, so that she would go home on the Sabbath-Evenings pretty much troubled and cast down, which Concern used to abide with her for a few Days after, but still towards the End of the Week, she would become pretty easy, and then by hearing the Word on the Sabbath, her Uneasiness was always renew'd for a few Days again. And thus it fare'd with her, till one Day as she was hearing a Sermon preached from *Heb. 3. 15. To Day if ye will hear his Voice, harden not your Hearts.* The Minister in the
 Sermon

Sermon spoke to this Effect. " How many
 " of you have been hearing the Gospel for
 " a long Time, and yet your Hearts remain
 " always hard without being made better
 " by it: The Gospel is the Voice of God,
 " but you have heard it only as the Voice
 " of Man and not the Voice of God, and
 " so have not been benefitted by it." These
 Words came with Power to her Heart: She
 saw that this was her very Case indeed, and
 she had an awful Sense of the Sin of her
 Misimprovement of the Gospel, of her Stupi-
 dity, Hardness and Unprofitableness under
 hearing of the Word of God: She saw
 that she was hereby exposed to the Sin-pu-
 nishing Justice of God, and so was fill'd with
 very great Fear and Terror; but she said
 there was no other Sin at that Time appli-
 ed to her Conscience, neither did she see
 her self as altogether without CHRIST. This
 deep Concern on the forementioned Account
 stuck pretty close by her afterward. There
 was a Society of private Christians to meet
 in the Neighbourhood some Day after in
 the same Week for Reading, Prayer and
 religious Conference, she had not been at
 a Society of that kind before, but she long'd
 very

very much for the Time of their Meeting that she might go there; and while she was there, she got an awful View of her Sin and Corruption, and saw that she was without CHRIST and without Grace, and her Exercise and Distress of Soul was such, that it made her for a while both deaf and blind; but she said she had the ordinary Use of her Understanding, and begged that CHRIST might not leave her to perish; for she saw that she was undone without him. After this she lived in Bitterness of Soul; and at another Time she had such a View of her Sinfulness, of the Holiness and Justice of God, and the Danger she was in of eternal Misery, as fill'd her with extreme Anguish; so that had it not been that she was supported by an Apprehension of God's All-sufficiency, she told me she was perswaded she would have fallen immediately into Despair. She continued for some Weeks in great Distress of Spirit, seeking and pleading for Mercy without any Comfort, until one Sabbath Evening, in a House where she was lodged during the Time of a sacramental Solemnity, while the Family were singing the 84th Psalm, her Soul conceived strong Hopes of

Reconciliation

Réconciliation with God thro' JESUS CHRIST, and she had such Apprehensions of the Happiness of the Heavenly State that her Heart was filled with Joy unspeakable and full of Glory, she sung with such Elevation of Soul as if she had sung out of her self, as she express'd it; she thought at the Time it was as if the Lord had put by the Veil and shew'd her the open Glory of Heaven. She had very enlarged Views of the Sufficiency of CHRIST to save. She was clearly perswaded to the fullest Satisfaction that there was Merit enough in him to answer for the Sins of the most guilty Sinner, and she saw that God could well be reconcil'd to all elect Sinners in his Son, which was a most ravishing delightful Scene of Contemplation to her. But while she was in this Frame, after some Time she thought with herself that notwithstanding all this, yet she could not with the full Assurance of Faith lay Claim to the Lord JESUS as her own Saviour in Particular. She could not say with such full Satisfaction and certainty as she desired, that he would be a Saviour in particular to her, and hence for want of thoroughly understanding wherein the very Essence of a saving

saving Faith consists. She had some jealous Fear that she was not yet brought truly to believe in Christ; however she was much free from her former Terrors after this sweet Interview; but after some Time she grew more disconsolate, and more sensibly afraid of her State on the forementioned Account. She heard that Sinners in closing with Christ by Faith receiv'd him for their Saviour, which she thought included in it a certain Perswasion that he was theirs in particular, and she could not clearly say that this had ever been her Case, and so she came awfully to suspect herself as yet an Unbeliever, and tho' she came in Time to that sweet Plerophory and full Assurance of Faith, yet she has since seen her Mistake, in that Matter, about the Nature of a true and saving Faith. She continued very much under these grievous Dejections for about two Years, and yet enjoy'd considerable Sweetness and Comfort at Times, she often came to hear Sermons with a Desire to get clearly convinced of her being yet in a Christless State, & with a form'd Resolution to take & apply to her self what might be said in the Sermon to the Unconverted, but most commonly, she return'd very agreeably disappointed,

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she would generally hear some Mark of Grace, some Evidence of a real Christian laid down, which she could lay claim to, and could not deny, and thus she was supported and comforted from Time to Time during that two Years space. It was still with much Fear and Perplexity that she adventur'd to communicate in the Lord's Supper; but she could not omit it, and she always found some Refreshing and Sweetness by that Ordinance. After she had been so long under an almost alternate Succession of Troubles and Supports, the Sun of Righteousness at last broke out upon her to the clear Satisfaction and unspeakable Ravishment of her Soul at a Communion Table, there her Mind was let into the glorious Mysteries of Redemption, with great Enlargement while she meditated on the Sufferings of the Lord Jesus, she thought with her self, he was not just a Man who suffer'd so for Sinners; but infinitely more than a Man, even the most High God, the eternal Son equal with the Father, and she saw that his being God, put an infinite Lustre and Value upon his Sufferings as Man. Her Heart was fill'd with a most unutterable Admiration of his Person, his Merit and his Love, she was enabled to believe in

in him with a strong self-evidencing Faith, she believ'd that he suffer'd for her Sins, that she was the very Person, who by her Sins had occasion'd his Sufferings, and bro't Agony and Pain upon him. The Consideration of this fill'd her with the deepest Abhorrence of her Sins, and most bitter Grief for them, she said she could have desired with all her Heart to have melted and dissolved her Body quite away in that very Place, in Lamentation and Mourning over her Sins. After this Enjoyment her Soul was generally delighting in God, and she had much of the Light of his Countenance with her, and O! her great Concern still was how she might live to the Lord, how she might do any Thing for him, and give Honour to him. The Lord condescended to be much with her by his enlivening and comforting Presence, and especially sacramental Seasons were blessed and precious Seasons to her. At one of those Occasions she was in a sweet Frame meditating upon the Blood and Water that Issued from the Wound made by the Spear in her Saviour's Side, she thought that as Water is of a purifying cleansing Nature, so there was sanctifying virtue as well as justifying

Merit in the Lord Jesus, and that she could no more be without the Water, (his sanctifying Grace to cleanse her very polluted Soul) than she could be without his Blood to do away her Guilt, and her Heart was much taken up with the Beauty and Excellency of Sanctification. At another Time, a Communion Solemnity likewise, she was very full of Delight and Wonder with the Tho'ts of electing Love, how that God had provided and determin'd so great Things for her before ever she had a Being. And a very memorable Enjoyment she had at another Time on Monday after a Communion Sabbath, when those Words came to her Mind, *The Spirit and the Bride say come, and let him that is athirst come, and whosoever will let him take the Water of Life freely.* The Glory and Delight let in upon her Soul by these Words was so great that it quite overcome her bodily Frame, she said it seem'd to her that she was almost all Spirit, and that the Body was quite laid by, and she was sometimes in Hopes that the Union would actually break, and the Soul get quite away. She saw much at that Time into the Meaning of her Lord, in those Words, *Because I live, ye shall live also.*

About

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

One of our Christian Friends, a Man about 50 Years of Age, was removed from us by Death in the Beginning of *May* last, of whom I can give some broken imperfect Account, which perhaps may be of some Use. His Name was *Hanse Kirk Patrick*, he was a Man of a pretty good Understanding, and had been, I believe a sober Professor for many Years, tho' he had not been very long in *America*. After the Work of Religion began so powerful among us I found, in

in conversing with him, that he believ'd it to be a good Work, but seem'd very unwilling to give up his good Opinion of his own Case. He told me of some Concern and Trouble he had been in about his Soul in his younger Years; but yet the Case look'd suspicious that he had got Ease in a legal Way upon an outward form of Religion. At another Time being at his House and taking up a little Book that lay by me on the Table, which I found to be Mr. *Mather's* Dead Faith anatomized and self-justiciary convicted; he said to me that was indeed a strange Book as ever he saw, and that according to that Author it was a great Thing indeed to have a right Faith that was true and saving. Another Thing than it was generally suppos'd to be, or to this Purpose. He seem'd to me at that Time to be under more fears about his own Case than I had observ'd in him before. Not long after this as he was hearing a Sermon one Day, the Word was apply'd with irresistible Evidence and Power to his Heart, so that he saw himself as yet in a perishing undone Case; whereupon the Distress and Exercise of his Soul was so great that he fell off the Seat on which he was sitting, and wept and cry'd

cry'd very bitterly. A little after this he went to *Philadelphia*, at the Time of the meeting of the Synod, in hopes that perhaps he might meet with some Benefit to his Soul, by hearing the Ministers preach there, or by conversing with some of them. He told me afterwards that while he was there, as he walk'd the Streets he was unspeakably distress'd with the View of his miserable Condition, so that he could hardly keep his Distress from being publicly discern'd upon him, and that he seem'd sometimes to be even in a Manner afraid that the Streets wou'd open and swallow up such a wretched Creature. He told me of his Trouble, and his very sweet-Relief out of it in a most moving manner, under a very fresh Sense and Impression of both; but the Particulars of his Relief I have quite forgot. He was afterwards chosen and set apart for a ruling Elder in the Congregation. He dy'd of an Imposthume and gradually wasted away for a long Time before his Death, and was for about two Months entirely confin'd to his Bed. He told me that for sometime before he was laid Bed-fast he had been full of very distressing Fears and Jealousies about his Souls

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State, and was altogether unsatisfy'd about his Interest in Christ ; but that soon after he was confin'd to his Bed the Lord afforded him his comforting Presence, clear'd up his Interest, and remov'd his Fears. After this he continued still clear and peaceful in his Soul, and sweetly and wholly resign'd to the Lord's Will until Death. While he had strength to speak much, he was still free and forward to discourse of God and divine Things. One Time as two other of our Elders were with him he exhorted them to continue stedfast and faithful to God's Truths and Cause ; for he said if he had a thousand Souls he could freely venture them all upon the Doctrines which had been taught them in this Congregation. One time when I took leave of him he burst out into Tears, saying, " I had been the " Messenger of the Lord of Hosts to him " that the Lord had sent to call him out " of the broad Way of Destruction." For some Days before his decease he cou'd speak very little, but to all Appearance with a great deal of serenity and sweetness of Soul he fell asleep in Jesus.

There have been very comfortable Instances of little Children, among us two Sisters,

Sisters, the one being about seven, the other about nine Years of Age, were hopefully converted that Summer when Religion was so much revived here. I discoursed with them very lately, and both from their own Account and the Account of their Parents; there appears to have been a lasting thorough Change wrought in them, they speak of their Soul-Experiences with a very becoming Gravity, and apparent Impression of the Things they speak of. The youngest was awakened by hearing the Word preached, she told me she heard in Sermons, That except People were convinced and converted they would surely go to Hell; and she knew she was not converted. This set her to praying with great Earnestness, with Tears and Cries, yet her Fears and Distress continued for several Days, till one Time as she was a praying her Heart, she said, was drawn out in great Love to God; and, as she thought of Heaven, and being with God, she was fill'd with Sweetness and Delight. I cou'd not find by her that she had at that time any explicit particular Thoughts about Christ as a Redeemer, but she said she knew then that Christ had dyed for Sinners. She told me she often found such

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Delight

Delight and Love to God since as she did then, and at such Times she was very willing to die that she might be with God: But she said she was sometimes afraid yet of going to Hell, I asked her if she was troubled at any time when she was not afraid of going to Hell, she said, Yes, I I asked what she was troubled for, then she said because she had done ill to God, meaning that she had done Evil, and Sin against God. Some time after she first found Comfort, one Night when her Father and all the rest of the Family, but her Mother and herself, were gone to a private Society, she said to her Mother, that the People were singing and praying where her Father was gone, and she desir'd her Mother to do the same with her, and after they were gone to Bed she desir'd her Mother to sing some Psalms which she had by heart, for she said she did not want to go to Sleep. Her Sister was first brought into Trouble about her Soul that same Summer by Sickness, it continued with her some time after her Recovery, till one Day coming home from Meeting, as she heard some People speaking about Christ and Heaven, her Heart was inflam'd with Love to Christ. She says that when she has Christ's

Presence

Presence with her, she does not know what to do to get away and be with God. Their Parents told me that for a long Time they seem'd to be almost wholly taken up in Religion, that no Weather thro' the Extremity of Winter, would hinder them from going outdaily to by-Places for secret Prayer, and if any thing came in the Way that they cou'd not get going out for Prayer. at such times as they inclin'd and thought most proper, they wou'd weep and cry. Their Parents say they are very obedient Children, and strict observers of the Sabbath. There are likewise other young ones in the Place of whom I know nothing to the Contrary but what they continue hopeful and religious to this Day.

This blessed Shower of divine Influence spread very much thro' this Province that Summer, and was likewise considerable in some other Places bordering upon it. The Accounts of some Ministers being something distinguish'd by their searching awakning Doctrine and solemn Pathetick Manner of Address; and the News of the Effects of their Preaching upon their Hearers seem'd in some Measure to awaken People thro' the Country to consider their careless and formal

mal Way of going on in Religion, and very much excited their Desires to hear those Ministers. There were several vacant Congregations without any settled Pastors, which earnestly beg'd for their Visits, and several Ministers who did not appear heartily to put to their Shoulders to help in carrying on the same Work, yet, then yielded to the pressing Importunities of their People in inviting these Brethren to preach in their Pulpits, so that they were very much call'd abroad and employ'd in incessant Labours, and the Lord wrought with them mightily, very great Assemblies would ordinarily meet to hear them upon any Day of the Week, and oftentimes a surprizing Power accompanying their Preaching was visible among the Multitudes of their Hearers. It was a very comfortable enlivening Time to God's People, and great Numbers of secure careless Professors, and many loose irreligious Persons thro' the Land were deeply convinced of their miserable perishing Estate, and there is abundant Reason to believe, and be satisfy'd that many of them were in the Issue, savingly Converted to God. I my self have had Occasion to converse with a great Many up and down who have given a most agreeable

agreeable Account of very precious and clear Experiences of the Grace of God, several even in *Baltimore*, a County in the Province of *Maryland*, who were brought up almost in a State of Heathenism, without almost any Knowledge of the true Doctrines of Christianity, afford very satisfying Evidence of being brought to a saving Acquaintance with God in Christ Jesus.

Thus Sir, I have endeavour'd to give a brief Account of the Revival of Religion among us in these Parts, in which I have endeavour'd all along to be conscientiously exact in relating Things according to the naked Truth, knowing that I must not speak wickedly even for God, nor talk deceitfully for HIM, and upon the whole I must say it is beyond all dispute with me, and I think it is beyond all reasonable Contradiction that God has carry'd on a great and glorious Work of his special Grace among us.

I am, Revd. Sir, your

very respectful Son

and Servant,

Samuel Blair.

New-Londonderry in

Pennsylvania,

August 6th 1744.

ATTESTATION.

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

James Cochran,

John Ramsay,

John Love,

John Smith,

John Simson,

William Boyd.

N. B. One of our Elders not having had the Opportunity of seeing this Letter before it was sent away his Name is not here subscribed.

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