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*Little Children invited to Jesus Christ :*

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S E R M O N

P R E A C H E D I N

HANOVER COUNTY,

V I R G I N I A,

M A Y 8, 1757.

W I T H

A Short ACCOUNT of the late remarkable  
Religious Impressions among the  
STUDENTS in the College of  
NEW - J E R S E Y.

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By SAMUEL DAVIES, A. M.

L O N D O N :

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M D C C L V I I I .





## MARK X. 14.

*But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the little Children to come unto me, and forbid them not: For of such is the Kingdom of God.*

**T**HE Return of this blooming Season of the Year puts me in Mind of my Duty towards my young Friends in this Congregation; those growing Shoots, those blooming Flowers of human Nature. To you therefore, my dear Youth, I would now address myself: And would do it with all the Tendernefs of a fatherly Heart.

Among you, I hope, I shall not meet with Discouragements of the same kind,

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which

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which I often meet with in my Addresses to others. Among you, I hope, I shall not find any Veterans in Sin, confirmed and hardened in Wickedness by long Practice; though alas! we sometimes meet with the shocking Curiosity of one young in Years, but old in Sin. Among you, I hope to find that Tenderness of Heart, and those soft impressible Passions, which are so peculiar to your Age; and which may render you more susceptible of religious Impressions, than those whose Hearts are at once hardened by Age, and by a long Habit of Sinning. These Circumstances afford me Encouragement. But alas! even among you, soft and pliable as you are, I expect great Discouragements, tho' of another Kind. You are gay, merry and thoughtless; and cannot bear to fix your Thoughts upon such disagreeable Subjects; and flatter yourselves, it is time enough for you to submit to the Mortification of attending to them, as you advance farther into Life. Your Passions and Appetites are strong and unruly: Your Hopes warm and sanguine. And therefore, I am afraid, sundry of you will hardly allow me a serious Hearing, though but  
for

for an Hour. However, whether you hear, or whether you forbear, I must endeavour to deliver my Message to you, in the Name of God.

It is a very encouraging Thought, that the blessed Jesus has a very tender Regard for such young Creatures. This he shewed in his warm Resentment against those that would have kept them from his Arms, while he dwelt among Men.

Some of his Friends brought their young Children to him, that he might touch them, or lay his Hands upon them, as a Sign of his blessing them, after the Manner of the Patriarchs and Prophets, in their solemn Benedictions. But his Disciples, thinking it beneath the Dignity of so great and divine a Prophet, to be troubled and teased with little Children, and apprehending that such thoughtless Creatures could receive no Advantage from him, rebuked their Parents, and would have sent them away. This must be a very affecting Discouragement to the Parents, to find themselves forbid to come to Christ, and that by his Disciples, who ought to have

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introduced them, and encouraged their Application. *But when Jesus saw* the dear little Creatures sent away from him, he was *greatly displeased*. If good Men thro' Mistake, and bad Men thro' obstinate Wickedness, discourage these young Immortals in coming to Christ, he himself is willing they should come, and warmly resents it, when any Hindrance is thrown in their Way. This gracious Shepherd takes special Care of the Weak and Young in his Flock; he "gathers the Lambs in his Arms, and carries them in his Bosom." Hence he tells his Disciples, and all around him, "Suffer the little Children to come unto me, and forbid them not." They are all welcome to my Arms: And the little Sinners stand in need of a Saviour.

When he says, "*Suffer* them to come, and *forbid* them *not*;" he does not mean, merely, that they should not *hinder* or discourage them; but he means, that they should *positively assist* and encourage them to come to him; and that Parents should be so far from hindering them, that they should bring them themselves.

This

This Exhortation was particularly addressed to his Disciples; and through them, to all the Ministers of the Gospel. And I feel its Obligation binding me in particular to this agreeable Duty. Indeed the lovely Forms, the Blooms of Reason, and the engaging little Actions of those amiable Creatures, whom I now address, might win the Affection even of a Stranger, and excite him to perform every kind Office in his Power for them.

Our Saviour adds a Reason why he would have little Children suffered to come to him, which is, "For of such is the Kingdom of Heaven." This may be understood in two Senses. It may either signify, the Gospel Church, which is often called *the Kingdom of Heaven*, and even the heavenly Church consists of such little Children as these: Such little Creatures are admitted as Members into this divine Society, and entitled to its Privileges. And therefore, "Christian Parents ought to bring them to me; and it is their Duty to come as soon as they are capable of acting. Therefore forbid them not, but encourage them." Or it may signify

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nify, the Church of God, both in its earthly and heavenly State, consists of *such Persons*; i. e. of Persons, who resemble little Children in Temper; who, like them, are humble, meek, pliable, forgiving, easily appeased, teachable. I rather chuse this Sense, because the Connection seems to lead to it; for the very next Words are. “ Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein,” This is also agreeable to what he says elsewhere, when he makes a little Child an Emblem of the Christian Temper. (*Matt.* xviii. 2, 3, 4.) “ Jesus called a little Child unto him, and set him in the Midst of them, and said, Verily I say unto you, except ye be converted, and become as *little Children*, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this *little Child*, the same is greatest in the Kingdom of Heaven.” In this View the Argument is conclusive: For if Children have some Dispositions, in which even Men must resemble and imitate them, before they can enter into the Kingdom of Heaven; then certainly



certainly Children are capable of being brought to Jesus, and it is their Duty to come to him.

You see, my dear Children and Youth, that you have a Right, and that it is your Duty, to come to Jesus. Therefore, oh! come to him: come to him this very Day, without Delay.

But here, I hope, you start a very proper Question, "What is it to come to Christ? or in what Sense are we to understand this Phrase, as it may be applied to us now, since he is removed from our World?"

Coming to Christ, in my Text, did indeed mean a bodily Motion to him: And this was practicable, while he tabernacled in Flesh among Men. But even then, it signified much *more*. It signified coming to him as a divine Teacher, to receive Instruction; as a Saviour, to obtain eternal Life; and as the only Mediator, through whom guilty Sinners might have Access to God. It signified a Motion of Soul towards him, correspondent to the bodily Motion of coming:

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coming: A Motion of the Desires, a Flight of tender Affections towards him. In this View, it is still practicable to come to Christ; and it is our Duty in these latter Days, as much as it was theirs who were his Contemporaries upon Earth. It is in this View, I now urge it upon you: And in this View, it includes the following Particulars:

1. A clear Conviction of Sin; of Sin in Heart, in Word, and in Practice; of Sin against Knowledge; against alluring Mercies and fatherly Corrections; of Sin against all the strongest Ties to Duty. Without such a Conviction of Sin, it is impossible you should fly to him as a Saviour: For he "came not to call the Righteous, " but Sinners to Repentance."

2. An affecting Sense of Danger, upon the Account of Sin. You cannot fly to him as a Saviour, till you see your extreme Need of Salvation: and you cannot see your Need of Salvation, till you are sensible of your Danger; sensible that you are every Moment liable to everlasting Condemnation, and

and have no Title at all to the divine Favour.

3. An humbling Sense of your own Inability to save yourselves by the Merit of your own best Endeavours. I do not mean, that you should neglect your best Endeavours; or that you should not exert your utmost Strength in every good Work, and in the earnest Use of all the Means of Grace: For you never will come to Christ, till you are brought to this. But I mean, that while you are doing your utmost, you must be sensible, that you do not deserve any Favour at all from God on that Account, and that you neither can, nor do make any Atonement for your Sins by all your good Works; but that God may justly condemn you notwithstanding. Till you are sensible of this, you will weary yourselves in vain, in idle self-righteous Efforts to perform the Work which Jesus came into the World to perform, and which he alone was able to do; I mean, to make Atonement for your Sin, and to work out a Righteousness to recommend you to God. It is an eternal Truth, that you will never come to Christ

as

as a Saviour, till you are deeply sensible there is no Salvation in any other; and particularly, that you are not able to save yourselves.

4. An affecting Conviction, that Jesus Christ is a glorious, all-sufficient and willing Saviour; that his Righteousness is perfect, equal to all the Demands of the divine Law, and sufficient to make Satisfaction for all our Sins, and procure for us all the Blessings of the divine Favour; that he is able and willing to “*save to the uttermost all that come unto God by him;*” and that he is freely offered in the Gospel to all that will accept him, however unworthy, and however great their Sins. Indeed it is an eternal Truth, that though Multitudes perish, it is not for want of a Saviour. There is a Saviour all-sufficient, and perfectly willing; and this you must be convinced of before you can come to him.

5. An entire Dependance upon his Merits alone for Acceptance with God. Sensible that you have no Merit of your own, on which to depend; and sensible also that  
Jesus

Jesus is a sure Foundation; on which you may safely venture your eternal All, you must cast all your Dependance and fix your entire Trust on Him. You will as it were hang about Him, as the only Support for your sinking Soul, and plead his Righteousness as the only Ground of your Acceptance with God. This is so unnatural to a proud self-confident Sinner, that you must be brought very low indeed, thoroughly mortified and self-emptied, before you will submit to it.

6. A chearful Subjection to Him as your Ruler; and a voluntary Surrender of yourselves to his Service. If you come to Him at all, it will be as poor penitent Rebels, returning to Duty with Shame and Sorrow, and fully determined never to depart from it more. To embrace Christ as a Saviour, and yet not submit to Him as our Ruler; to trust in his Righteousness, and in the mean time disobey his Authority; this is the greatest Absurdity, and utterly inconsistent with the wise Constitution of the Gospel.

B And

And now, my dear young Friends, I hope even your tender Minds have some Ideas what it is to come to Christ. And therefore, when I exhort you to it, you know what I mean. Come then, come to Jesus. Ye little tender Lambs, come to the great Shepherd of Israel; who loves to carry such as you in his Bosom. Come deeply sensible of your Sins. Young as you are, you have been guilty of Sins beyond Number. You have spoken many bad Words: you have been peevish, sul- len, angry, obstinate, disobedient to Pa- rents, wild, thoughtless, and too full of Play. And which is worse than all, you have bad Hearts. Must they not be very bad Hearts, that are so little inclined to think of the great God, and love Him, who made you a few Years ago, and who has ever since been bestowing a thou- sand Blessings upon you every Day? Must they not be very bad Hearts, that are so little inclined, or rather so averse, to Prayer, to Reading, and to the Service of God in general? That are so unwilling to think seriously of God and Eternity? That are  
so

so strongly inclined to Sin, and childish Follies and Vanities? You cannot but know, my dear young Creatures, that this is your Case; and therefore, believe it, you are Sinners, great Sinners. Yes, tho' your Forms are lovely, and your pretty little Actions very engaging, yet you are very guilty Creatures. Therefore come to Jesus as *Sinners*.

Come also *sensible of your Danger*. Believe it, while you have no Interest in Christ, while you do not love God, and delight in his Service, you are in Danger every Moment of falling into Hell. The Threatnings of the Law of God are in full Force against you. The great God is justly angry with you every Day. The Lions of Hell are going about seeking to devour you. You have no Title to Heaven, and no Security of the present Life. Children and Youth die, you know, as well as the Aged. Yes the cold Hand of Death may seize you, lively, gay and merry as you are. And oh! WHERE ARE YOU THEN? Therefore come to Jesus as perishing Sinners, deeply sensible of your Danger. Come to Him, as a drowning Man catches at a Plank or

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Rope to save him. Cry to Him, "Save me,  
" Lord; I perish: I stand upon the slip-  
" pery Brink of Ruin, ready every Mo-  
" ment to tumble in: O stretch out thy  
" Hand and save me."

Come to Him deeply *sensible of your own  
utter Helplessness*. Pray, read, repent, at-  
tend upon all the Means of Grace; do every  
good Work. But despair of ever saving  
yourselves by the Merit of these Things.  
Be sensible that all your Righteousnesses are  
but as filthy Rags; that after you have done  
all, you are but unprofitable Servants, and  
deserve no Reward at all from God. While  
you are full of yourselves, self-sufficient and  
presumptuous, you can never come to Christ.  
And oh! that you might this Day ob-  
tain a just View of your lost and helpless  
Situation in yourselves! Even then, you  
would have no Ground for Despair: for  
though you are helpless in yourselves, yet  
" God hath laid Help for you upon One  
" that is mighty." Therefore,

Come to Jesus as an *all-glorious, all-suf-  
ficient and willing Saviour*. Oh! that you  
did



did but see his infinite *Glory* and *Beauty* !  
 Then I need speak no more to you. You  
 would of yourselves give yourselves up to  
 Him forever. Your Hearts would be in-  
 stantaneously captivated by his irresistible  
 Charms. Oh ! that you were but sensible  
 of his *All-sufficiency* ! then you would no  
 more hesitate and doubt whether you might  
 venture your eternal All into his Hands.  
 You would be fully convinced, that you  
 might most securely trust Him with Ten  
 thousand Souls, if you had them. Oh !  
 that you were sensible, how *willing* he is to  
 save you ! you would no longer doubt,  
 whether he would receive such guilty Crea-  
 tures as you. Can you hear Him declare  
 over and over, “ Him that cometh to me,  
 “ I will in no wise cast out ; ” Can you  
 hear that Prayer for his Murderers, from his  
 dying Lips, “ Father, forgive them, for  
 “ they know not what they are doing : ”  
 nay, Can you see Him agonizing on a Cross  
 for you, and yet question, whether he is wil-  
 ling to save you ? Oh ! if he be not willing,  
 more than willing, why these affectionate  
 Assurances and kind Invitations ? Why this  
 Labour and Sorrow ? Why these Tears, these

B 3.

Agonies,

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Agonies, this Expence of Blood? Believe it, He is willing, He is eagerly desirous, to receive the Vilest and most Guilty among you, if you are but willing to come to Him. Therefore come to Him, as to an all-glorious, all-sufficient, and most willing Saviour,

Come to Him also with a *full Dependance upon Him* for Acceptance with God, and every Blessing. Trust in Him, though He should slay you. Venture your All upon Him. Lean upon Him, as you are coming out of this Wilderness. Renounce all Dependance upon your own Righteousness. Build no longer upon that Quick-sand; or you sink forever. But behold, God has "laid in Zion for a Foundation a Stone, a tried Stone, a precious Corner-stone, a sure Foundation;" and here you may safely build the high Fabric of your immortal Hopes.

Finally: Come to Him as to *your Ruler and King*. Yield yourselves willing Subjects to his Laws for the Future. Let every Thought become a willing Captive to Him. Let his Will be your Rule. Let his Law regulate

regulate your Temper and Conduct; direct you to what you should love and hate, what you should desire and avoid; what you should do and forbear.

Thus come to Jesus Christ, my dear young Creatures, and he will certainly receive you into the Arms of his Favour; and there he will bear you safe through this World, till he lodge you forever in his blessed Bosom. I know you cannot come to Him in your own Strength: but it is your Duty, and it is in your Power, to *endeavour* to come to Him. And it is in the Use of your best Endeavours, and in that Way only, that you have any Reason to expect the Assistance of divine Grace to enable you.

Therefore, come, come! The Spirit of God in this sacred Book, and in your Consciences, and the Bride, the Church of Christ, say *Come*; and I that have heard it, and all the Ministers of the Gospel, say *Come*. “And let him that is athirst for the Blessings of the Gospel, come: and whosoever will, let him come, and take the Water of Life freely\*.”

Do

\* Rev. xxii. 17.

Do you need Arguments to excite you to come? Then my Text will furnish you with sundry of great Weight.

1. Jesus was highly displeas'd with those that would have kept little Children from Him. And how much more will He be displeas'd with you, if you keep yourselves from Him, by your own voluntary Act? Let others do what they can to hinder you, you may go to Him in Spite of them. But if yourselves continue unwilling, your Case is desperate: you commence your own Executioners, and die by your own Hand. Must not Jesus resent it, when He spreads his Arms to receive you; and yet, you refuse to come to Him? And are you willing to incur the Wrath of the Lamb? Are you willing to rouse Him into a Lion, to tear you to Pieces? Are you willing to cast yourselves out of Favour with the only Saviour? If you offend that only Friend, and turn Him into an Enemy, who can befriend you? Must you not perish without Remedy? Oh! that you would seriously consider, my dear Youth, what it is to turn the blessed Jesus against you! better the whole Universe were against you than He.

2. Je-

2. Jesus commands *others* to suffer little Children to come unto Him; and not to forbid them. And how much more does He command *you*? If others should suffer you, then how much more ought you to suffer *yourselves* to come to Christ? Oh! will you throw Obstructions in your own Way? Are Parents, are Ministers, are all around you, obliged to suffer you, and even encourage you to come to Christ? And are you at Liberty, do you think, to forbid yourselves? Surely the Duty, in the first Place, lies upon you. Therefore, oh! come to Him without Delay.

But as this Part of my Text may be applied with peculiar Propriety to Parents, I must make a short digressive Address to them,—Fathers and Mothers! “O suffer your little Children to come to Jesus, and forbid them not.”—Forbid them not, by your own Examples. Let them not see you neglect Jesus Christ yourselves, and going on in Sin: for this will be the greatest Hindrance you can cast in their Way. Forbid them not, by discouraging the Appearances of Thoughtfulness and serious Impressions on their

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their tender Minds.—Forbid them not, by flattering them with false Hopes, and healing their Wound slightly, speaking Peace to them without good Reason; but endeavour to make them sensible of their Sinfulness and Danger, and their extreme Need of a Saviour; of the Difficulty of Conversion, and a Course of strict Religion: in short, let them know the Truth of their Case.

I told you before, that this Prohibition, “forbid them not,” implies an Injunction positively to encourage and assist them in coming to Christ. Therefore, Parents, do all you can by Instruction, by Example, by Prayer to God, and by every Means in your Power, to bring your dear Children to Christ. Remember He hath laid his Commands upon you: and dare you disobey, especially when the same Duty is enforced upon you by the strongest Ties of Nature?

But I return to you, my young Friends, to whose Service I have devoted this Hour. And my last Motive to you derived from the Text is,

3. “Of

3. "Of such is the Kingdom of Heaven." This, I told you, may be taken in two Senses; and in both it may be a strong Inducement to you to come to Christ.

If the Meaning be, that the Church of God consists of Persons, who in Temper and Disposition resemble little Children, then it is natural to reflect, how much you are obliged to come to Christ, that the amiable Qualities you have, may be finished and compleat. You already have many lovely Dispositions, and even a Stranger might see many Things in you that might engage his Heart. Even a Saint must resemble you in some things, and be as a little Child, as a Preparative for Heaven. But alas! you want one Thing; and that is, inward Holiness. And without this, all your amiable Qualities are utterly deficient, and leave you guilty, vile, loathsome Creatures, in the Sight of God. Without this, you are really but gilded Masses of Corruption and Deformity. But should you come to Jesus, He would put his Comeliness upon you. He would make you all-glorious within: He would compleat your Character; and  
 render

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render you all-excellent *throughout*. But alas! if you come not to Him, the agreeable Qualities you have, will gradually decay, and you will at length degenerate into downright unmingled Wickedness. When you sink into the infernal Regions, you will contract the very Genius and Temper of a Devil; all the Remains of Virtue, and whatever of the Image of God you may have retained since the Fall, will drop from you. "Thus, from him that hath not, shall be taken away even that which he hath."

But if we consider this Reason, "for of such is the Kingdom of Heaven;" as signifying, that the Gospel-Church upon Earth, and even the heavenly Church, consists of little Children, as well as Adults, then what a great Inducement may this be to you, to labour to be of their happy Number? Why should not you enter into the Kingdom of Heaven, as well as others? There is young Abijah, "in whom was found some good Thing towards the Lord God of Israel," even in the wicked Family of Jeroboam. There are Jeremiah and John the Baptist, who were sanctified from the



the Womb. There is Timothy, who from a Child knew the holy Scriptures. There are thousands of little Creatures, who just stayed long enough upon Earth, to know themselves, and their God and Saviour, and to have their depraved Nature changed, and then they winged their willing Flight to Heaven. It is not to my present Purpose to enquire into the future State of those that die in Infancy, before they are capable of Reason. But as to the many who die in their earlier Days, when Reason has begun to dawn, they are considered as moral Agents, and rewarded according to their Works. And we have good Reason to hope, that sundry of them, in the short Space of Life, are effectually prepared for a happy Eternity. I have myself seen some promising Appearances of such early Piety, in various Places. And Oh! when shall I be so happy as to see many such Appearances among the dear Children and Youth in my Congregation? Why should not young Sinners come to Christ, from Hanover, as well as other Places? Many of you lately heard from the Lips of a very sincere and zealous Preacher, the Reverend Mr Robert Henry,

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Minister

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Minister in Lunenburg, Virginia; that in his Congregation near twenty Youths, some of them not above nine or twelve Years old, were under very promising Impressions of Religion, and earnestly pressing into the Kingdom of God. And are not young Sinners among us, as much concerned to come to Jesus, as in Lunenburg? Is Sin only a local Evil? Or is Jesus only a local Saviour? I mean, is not Sin as pernicious an Evil, and is not Jesus as needful and as amiable a Saviour, in one Place as another? Oh! my dear Youth, shall other Ministers have the Pleasure of leading the tender Lambs of their Flocks to Jesus; while your poor Minister is left to weep over you, as the willing Prey of Sin and Satan? Shall Heaven be peopled with young Immortals from other Places, while the Youth among us are crowding the slippery downhill Road to Ruin? Oh! who can bear the Thought! Oh! that you would suffer me this Day to snatch you as Brands out of the Burning, before you catch Fire, and blaze unquenchably!

broken his sword they are to will  
I have

I have another Inducement of this Kind to communicate to you, which is indeed the best Piece of News I have heard this long Time. It is in a Letter I received two Days ago from one of the best of Men, and my favourite Friend, in Pensylvania; I mean the Reverend Mr Samuel Finley, Tutor of a large Academy, (where some finish their Education, and others prepare themselves for the College) and one of the Trustees of NASSAU-HALL, or New-Jersey College, though residing above a hundred Miles from it: And I cannot communicate it to you with more emphatical Conciseness and Simplicity, than in his own Words. His Letter is an Answer to one of mine; in which I had sent him some Account I lately received from my British Correspondents, of a remarkable Revival of Religion in England, especially among the Clergy of the Established Church. He proceeds thus:—"I thank you for the Extracts from your English Letter, &c. They raised my heavy Heart a little while; and furnished Materials for Conversation. I greatly rejoice, that our Lord Jesus hath put it in

“ my Power to make you a large Compem-  
 “ sation for the good News you sent me.  
 “ I can shew you greater Things than even  
 “ those, as they appear to me more unex-  
 “ amples and surprizing. God has done  
 “ great Things for us, whereof we are  
 “ glad. By this Time you stand a Tiptoe  
 “ to discover what these glorious Tidings  
 “ are. Why, no less than that our graci-  
 “ ous Redeemer has poured out his holy  
 “ Spirit upon the Students at our College,  
 “ [i. e. the College of New-Jersey] not  
 “ one, of all who were present, neglected;  
 “ and they were in Number Sixty. The  
 “ whole House, say my Correspondents,  
 “ was a *Bochim*, [a Place of weeping.]  
 “ Mr William Tennant, who was on the  
 “ Spot, says, he never saw any in that  
 “ Case, who had more clear Views of  
 “ God, Themselves, their Defects, their  
 “ Impotence and Misery, than they had in  
 “ general—that there never was, he believes,  
 “ in one House, more genuine Sorrow for  
 “ Sin, and longing for Jesus — that this  
 “ glorious Work was gradual, and spread  
 “ like the increasing Light of the Morning  
 “ — that it was not begun by the ordinary  
 “ Means

" Means of Preaching, nor promoted by  
 " alarming Methods; yet so great was their  
 " Distress, that he judged it improper to  
 " use any Arguments of Terror in Public,  
 " lest some should sink under the Weight—  
 " that what makes the gracious Visitation  
 " the more remarkable was; that a little  
 " before some of the Youth had given a  
 " greater Loose to their Corruptions than  
 " was ordinary among them; a Spirit of  
 " Pride and Contention prevailing, to the  
 " great Grief, and even Discouragement, of  
 " the worthy President—that there were no  
 " public Outcries, but a decorous silent  
 " Solemnity—that before he came away,  
 " several had received something like the  
 " Spirit of Adoption, being tenderly af-  
 " fected with a Sense of redeeming Love,  
 " and thereby disposed, and determined to  
 " endeavour after universal Holiness."

Mr Treat and Mr G. Tennant tell me in  
 theirs, that the Concern appeared rational,  
 solid, and scriptural, and that in a re-  
 markable Degree. I was informed by some  
 of the Students, who had been my Pupils,  
 that this religious Concern first began with

the Son of a very considerable Gentleman of New York. The Youth was dangerously sick in College; and on that Occasion awakened to a Sense of his Guilt: his Discourse made some Impression on a few others: and theirs again on more; so that it became almost general, before the good President, or any others, knew any thing of it. As soon as it became Public, Misrepresentations were spread abroad, and some few Gentlemen sent to bring their Sons Home: but upon better Information, the most were sent back again. The wicked Companions of some young Gentlemen left no Methods untried to recover them to their former Excess of Riot; and with two or three they have been lamentably successful.

Mr Duffield, a worthy young Minister, informed me the other Day, that a very hopeful religious Concern spread through the Jerseys, especially among young People. In several Letters from Philadelphia, from Mr G. Tennant, and others, I have assurance of a Revival there, for which good People are blessing God. Lawyer Stockton informs me, that he is certified  
by

by good Authority, of a gracious Work of  
 God at Yale-College in New-Haven.

“ Say now, my dear Brother, are not  
 “ these glorious Things? Are they not be-  
 “ yond Expectation? Can you believe for  
 “ Joy? Is it true that the Lord hath thus  
 “ appeared? Or is it only a pleasing  
 “ Dream? It is true! it is a Reality!”

*Bound, every Heart; and every Bosom burn!*

This is the joyful News, my Brethren,  
 which I had to communicate to you: and  
 I hope I received it in Season, as a proper  
 Supplement to this Discourse. Shall this  
 excite you to Emulation? You see Religion  
 is not the Concern of the Old, or the Ig-  
 norant, or the Poor only. Here were  
 young Creatures, — *Scholars*, in a College  
 where Learning is carried to as great Per-  
 fection already, as any where in America: —  
*Scholars*, the Sons of *Gentlemen* of Note  
 and Fortune; — here these were made to  
 mourn for Sin, and cry and long for Jesus.  
 And why will not you make this your Con-  
 cern?

But

But, Oh! how vain are all my Endeavours while God withholds the Influences of his Spirit? The Students in the College of New-Jersey had heard many masterly, solemn, and pungent Discourses from their worthy President, and many that preached occasionally to them: but all this had no Effect. The Work must not begin, till a sick Boy becomes the Instrument. This makes the Finger of God more conspicuous, and shews that the "Excellency of the Power is his." Oh! if he would, but please to pour out his Spirit upon us, hard and dead as we are, we should soon relent and revive.—Blessed Spirit! descend into this Valley of "dry Bones. Breath on these "Slain, that they may live."

The agreeable Piece of History I have communicated to you opens to us a very encouraging Prospect with regard to Posterity, and the Churches in general. From the College of New-Jersey, you and many Scores of Congregations, expect Supplies, when I and my Brethren, who are now acting our Part upon the Stage of Life, have



have made our Exit, and are silent and forgotten in the Dust. And when "the Fountain is purified," we have Reason to hope, that "pure Streams" will issue from thence, to water the Garden of God. O let us be thankful for so important and extensive a Blessing.

And now, my dear Youth, I am just about taking Leave of you: and therefore, I want you to come to some Determination. You are the Seed of the Church: and to you we look for the Preservation of Religion in this Place, when its present Supports are broken, and mouldred into Dust. The World is arrived to an intolerable Height of Wickedness: and we long to see Matters take a new Turn. To you we look, for this blessed Revolution. For as to Veteran Sinners, they are so accustomed to do Evil, that there is little more Prospect of their Reformation, than of "the Ethiopian's changing his Skin, or the Leopard his Spots." You are now in your tender forming Age, most likely to receive good Impressions. And now is the Time when God is wont to display his Grace in

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## 34 LITTLE CHILDREN *invited*

converting Sinners. Young Sinners are the Materials he generally works upon. Your Life is very uncertain, and if you do not now make Religion your Business, without Delay, alas! you may be in Eternity, you may be in Hell, or ever you are aware. What a Group of striking Arguments is here? And Oh! shall none of them have any Weight upon you?

Let me now conclude with a very reasonable Request, to my young Friends: and that is, that as soon as you get Home this Evening, you would go by yourselves, though it were but for a Quarter of an Hour, and seriously think over what you have heard, and pray to God to bless it to you. My Children and Youth, your affectionate Minister makes this Petition to you; and were it necessary, he would present it upon his Knees to the meanest of you: Spend a little Time this Evening in Prayer, in examining whether ever you have come to Christ or not, and in meditating upon the Condition of your Souls. Can you refuse a Request so reasonable, and so interesting to yourselves? If you are hardy  
enough

enough to do it, I shall only warn you, in the fatherly Language of Solomon. You will mourn at the last, and say, How have I hated Instruction, and my Heart despised Reproof! and have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me."



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An **H Y M N**

From **Dr. DODDRIDGE**, varied.

**S**EE Israel's gentle Shepherd stand,  
With all-engaging Charms!  
Hark how he calls the tender Lambs,  
And folds them in his Arms.

2. " Permit them to approach, he cries,  
" Nor scorn their humble Name :  
" For 'twas to bless such Souls as these,  
" The LORD of Angels came."

3. We bring them, Lord, in thankful Hands,  
And yield them up to thee :  
Joyful that we ourselves are thine,  
Thine let our Offspring be.

4. Ye little Flock, with Pleasure hear ;  
Ye Children, seek his Face ;  
And fly with Transport to receive  
The Blessings of his Grace.

5. Ye feeble Lambs, fly to his Arms,  
That open wide for you ;  
He'll save you from the Lion's Rage,  
And all th' infernal Crew.

**F I N I S .**

