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ART. I.—RECENT DISCOVERIES IN GEOLOGY.

THE AQUEOUS FORMATION OF GRANITE AND CONSEQUENT REVOLUTION IN GEOLOGY.

By Rev. ROBERT PATTERSON, D. D., Chicago, Ill.

It is the custom of a certain class of writers to contrast religion, as a mere collection of speculative opinions, with science, and especially with geological science, as consisting of a body of well-ascertained facts. They argue the necessary conquest of faith by science, and the substitution of Murchison for Moses, and of Lyell for Christ, on the ground of superior authority. But this flippant contrast displays no profound acquaintance with either religion or science. For religion consists, not merely of dogmas, but of a body of facts, well-ascertained, in the very same way as the facts of science are ascertained, by the observation of competent observers, and the experiments of inquirers, and believed on the very same grounds on which all science is believed, namely, on the testimony of the observers. There is not one of our readers who has any other basis of belief for his A, B, C, or for any subsequent acquisition in geography, astronomy, geology, or any other science, than faith in the testimony of his teachers.

On the other hand, science does not consist in the knowledge of a heterogeneous collection of facts, but in an arrangement of facts according to a system or theory. The greater

feet of Jesus; stalwart men, by reason of the truth that lives in them and feeds their strength. Give us a perfect organization for every benevolent mission of the church; give us liberal endowments for our theological schools; give us church edifices that shall attract the people to the worship of God in all our wide territory; but give us, especially, a Biblical Ministry, who shall preach with the unction of the Spirit and the Word, with clear and pungent reasoning out of the Scriptures, with the eloquence of the Cross.

ART. IV.—PRESIDENT WHEELOCK AND HIS CONTEMPORARIES.

By Rev. E. H. GILLETT, D. D., New York.

IT IS doubtful whether any two men can be mentioned, whose manuscript remains—for the most part hitherto unpublished—can be rendered more serviceable in throwing light upon the social, religious and civil history of New England, than President Wheelock and President Stiles. The life of each has been written, but with a meagre use of the abundant materials at command, and the result has been an individual portrait, rather than a vivid picture of the men and the events of their time. Indeed, the manuscript remains of both these men are so voluminous—that of Pres. Stiles embracing more than 40 manuscript quarto volumes, and those of Pres. Wheelock to be measured by the cubic foot—that the task of arranging and sifting them with a view to the publication of the results might well seem appalling. The biographers of Wheelock, especially, seem to have been content with giving a mere outline of his career, and surrendered his manuscript treasures to an almost unqualified neglect.

It would require volumes to do them adequate justice, but some portions of his journals and correspondence seem to us too valuable to be left longer to slumber unread and unknown. His position, character and relations were such as to make his letters very largely a reflection of the religious thought, and a record of the events, of his time, while the men with whom he

was more or less directly associated, are men, many of them with whom we desire a more intimate acquaintance than is afforded by the memorials of them which history has preserved.

President Wheelock was himself a remarkable man. He was one of the leading spirits of the "Great Revival" of the last century. He labored extensively as an itinerant. He corresponded with a great number of distinguished men on both sides of the ocean. In the cause of Indian Missions, his labors rank him with the apostolic Eliot. As the founder of Moore's Charity School, and subsequently of Dartmouth College, he appears before the world as a man of great energy, remarkable executive talent, and a large Christian faith. The wonderful experience of Müller's *Life of Trust* is anticipated in the unostentatious record of his career—a record so long buried from the world, and which now, after the lapse of a full century, comes before us in his own simple narratives, with a remarkable freshness and charm.

Eleazar Wheelock was born at Windham, Ct., April 22, 1711, old style. His earliest ancestor of whom we have any account, was his great-grandfather, Ralph Wheelock, born in Shropshire, Eng., in 1600, and educated at Clare Hall, Cambridge. As a sufferer for his non-conformity to the ceremonies of the English Church, under the domination of Laud, he fled to this country in 1637. In the following year, he was one of the founders of the church of Dedham, Mass., though not its pastor. Removing thence to Medfield, he became one of the principal proprietors. Without being settled as pastor, he preached at Medfield and other places, and, for several years during the period from 1653 to 1667, he was a representative in the General Court. His death occurred in 1683, and his descendants are numerous in Eastern Massachusetts.

The fourth son of Rev. Ralph Wheelock, born at Medfield in 1654, was Capt. Eleazar Wheelock. He early removed to Mendon. In the Indian wars he had command of a company of cavalry, and his house was sometimes converted into a fort for the safety of the settlers. To the savage foe his name was a terror, although in peace he is said to have treated the Indians with great kindness, and sometimes to have joined them

in their hunting excursions. He died, March 24, 1731, aged 77 years.

His son, Ralph Wheelock, was born in 1679 or 1680, probably in Mendon, and was one of the early settlers of Windham, Conn. The church—of which he was ordained deacon in 1729—was formed in 1700, and he remained in connection with it till his death, Oct. 15, 1748. His first wife, whom he married Jan. 8, 1707, was Ruth Huntington, of Norwich. Their second child, and first son, was Eleazar. After the death of his mother, his father (Sep. 30, 1726) married Mercy Standish, of Preston, a descendant of the celebrated Miles Standish. The only daughter, by this marriage, was the mother of Jerusha Bingham, who became the wife of the Rev. Samuel Kirkland, the father of President Kirkland of Harvard College.

At the age of sixteen or seventeen, there is reason to believe that his heart was renewed by the Spirit of God. He immediately commenced his studies, preparatory to college, a legacy having been left him by his grandfather, whose name he bore, to defray the expenses of his education. Good conduct and proficiency in learning secured him a favorable standing as a scholar.

In 1733, Wheelock completed his course at Yale College. Among those with whom he must then have become acquainted, are quite a number with whom he subsequently corresponded. When he entered as Freshman, the celebrated Timothy Allen was a Senior, Joseph Bellamy and Aaron Burr were Juniors, while Abel Stiles, uncle of President Stiles, Benajah Case, and Benjamin Pomeroy, were class-mates. Daniel Humphreys, the famous James Davenport, Nehemiah Brainerd, Jonathan Todd, Timothy Woodbridge, and Ebenezer Devotion, were in the class below him, while Jonathan Ashley, of Deerfield, Jonathan Barber, associated with Whitefield, Moses Bartlett, and Andrew Bartholomew, must have become connected with the College before he left it.

Of Wheelock's favorite studies we may derive some hints from a letter addressed to him January 8, 1734, a few months after his graduation, and while he continued to reside at New

Haven. The writer is his class-mate, Abel Stiles, and he dates his letter from Lebanon, Ct.

“Professor Mathematicæ ad modum venerande, alias Neighbor Wheelock :

If you do not send me a letter before you are many days older I shall think you worse than an infidel. I would entreat you to lay by your Newton, your Wiston and your Euclid, and let your scale and dividers be useless awhile ; so long, at least, as to write a line to me. To what purpose is it to keep your mind everlastingly wrapped up in the contemplation of Saturn with his cohort of Satellites, and the Via Lactea with her multiplicity of stars invisible. In short, you have forgot that you belong to that inferior planet called Terra; you have taken your flight hence, and are seeking a freehold among constellations.

But, hoping you would visit this globe again, I presumed to send this letter, intending it should remain in the place where you were wont to reside. With due regard, I am, in haste, your humble servant,
A. STILES.”

The superscription of the letter is “For Mr. Eleazar Wheelock, Student in Yale College, in New Haven.” From this, as well as from other intimations, we are led to believe that, as a resident graduate, he continued his studies, devoting a portion of his time to theological pursuits, under the supervision of Rector Williams.

In 1735, Wheelock accepted a call to the North Society in Lebanon, known at that time as Lebanon Crank, now Columbia. His ministerial neighbors were Solomon Williams at Lebanon First Society, Jared Elliot at Goshen Society, Ephraim Little at Colchester, Thomas Clap, subsequently Rector of Yale College, at Windham, Joseph Meacham at Coventry, while Hebron was in confusion, without a pastor.

Previous to the commencement of the great revival in 1739-40, Rev. Stephen Williams, of Longmeadow, was one of Wheelock's most frequent correspondents. Though the former was many years his senior, the two men had married sisters, daughters of Rev. John Davenport, of Stamford, and sisters of the Rev. James Davenport, so famous for his enthusiastic excesses during the time of revival. A sister of Wheelock was married to Benjamin Pomeroy, his class-mate, who was settled at Hebron some few months after he had himself been settled at Lebanon, and thus were these two men of kindred spirit closely and permanently associated together.

Wheelock's earliest letters refer to Hebron. He writes to Stephen Williams, December 1, 1735 :

"Hebron is in the utmost confusion. I can't tell you half how bad they are. The day appointed for Mr. Pomeroy's ordination is next Wednesday, come fortnight, and whether he will be ordained or no is something doubtful. It looks almost like the going into the mouth of hell."

A few months later he writes again, August 26, 1736:

"It is somewhat probable they will settle Mr. Pomeroy at Hebron, and 'tis something probable, if they don't, Mr. Bliss's party will declare for Episcopacy."

At the same date he discusses the expediency of the ordination of John Sergeant as missionary to the Stockbridge Indians. It is curious to find the conservative Stephen Williams favoring it, and Wheelock, who subsequently verged so strongly to the lax ecclesiasticism of the revival, calling its wisdom in question. He doubts whether it can be justified on Scripture grounds, and believes no precedent can be found for it in Apostolic usage.

Another letter of Wheelock, bearing date August 18, 1737, reminds us that his childhood was less than a generation removed from the great witchcraft delusion of Salem. He writes to Stephen Williams:—

"It is common talk at Windham, that old Goody Fullsom (the woman that Mr. Clap had so much difficulty in the church about, and at last excommunicated) is a witch; and, indeed, there are many stories which Mr. Clap has told me of her that looks very dark. . . . Mr. Clap told me yesterday, that on last Sabbath there came in an ill-looking dog into the room where Mrs. Abbie was sick, and her brother that was there took up a broom-staff and gave it a blow as hard as he could strike. The dog went away very lame, and the very instant, as near as they could come at it, the old woman, being at meeting at Scotland, roared out in the meeting house with a pain in her shoulder, and when Sheriff Huntington, the bone-setter, came to feel of it the next day, he found the bones much broken, insomuch that he could hear them rattle in the skin. But I would not weary out your patience."

But with the commencement of the great revival, the letters of Wheelock are of a different tone. He threw himself into it with his whole heart. It is doubtful whether even Bellamy exceeded him in activity or energy, or was so universally welcomed in other and distant localities. With an unquestionable piety, and a facility of extempore utterance, he combined other and peculiar advantages. He had a large measure of what might be called tact, nor was he too proud, upon conviction, to confess his mistakes, and improve by his own errors and the suggestions of others. As a speaker, he must have

been, in his early years at least, unusually attractive. Trumbull says, he was "a gentleman of a comely figure, of a mild and winning aspect, his voice smooth and harmonious, the best, by far, that I ever heard. He had the entire command of it. His gesture was natural but not redundant. His preaching and addresses were close and pungent, and yet winning beyond almost all comparison, so that his audience would be melted even into tears before they were aware of it."

We find no marked manifestation of religious revival in Wheelock's congregation till toward the close of 1739. The work had already been going forward for some time in Pennsylvania and the Jerseys, and Whitefield had been laboring in the same field, as also in New York, but in the latter place with only moderate success. At different places in New England, more than usual religious interest had been manifested, although the general state of the churches was lamentably worldly. But, on January 3, 1740, Wheelock writes to Stephen Williams:

"There is an evident revival of religion among my people. There has been more appearance of conviction and conversion work here within these six weeks than there has before in three years, put all together; and one very remarkable instance of the death-bed conversion of a young woman, the account of which is now too long to write."

From this date the work of revival began to spread widely in all directions. It was very powerful at Southold, under the ministry of James Davenport, the brother-in-law both of Williams and Wheelock. To the latter Williams writes (March 16, 1740):

"I want to hear from Long Island. I lately heard that a New York man that came from the Island (said) that they were got distracted again at Southold about religion. By this I would hope religion has got a revival. . . . A great concern at Deerfield."

Wheelock, more deeply interested than Williams, determined to visit Davenport at Southold, and in April or May executed his purpose. On his return he writes to Williams (May 22, 1740):

"The report that you have had that he (Davenport) is delirious, I believe is not true. I was with him almost a fortnight and perceived nothing of it. I heard him preach an *extempore* sermon 2½ hours long. There were several ministers present. I did not hear them observe any mark of distraction, nor did I

take notice of any myself, unless it were the length of the sermon, and the fervour and vehemence with which he delivered it. The matter that he delivered I tho't to be, in the main, good sense. He told the people he should be glad to die in the desk, if by that means their souls might be blessed. Mr. Pomeroy and I advised him to ride, and he went with us to New York, where we saw and heard and conversed with the Rev. Mr. Whitefield and there I left my Br. D., designing for the Jerseys to see Mr. Tennent, and then designed to return to Stamford and then home. There are many reports about him and Mr. Barber which have no truth in them. Others there are which have some foundations, but much misrepresented. I don't know that I have heard one story, upon the main, (except from a Long Island man before I went) that has been represented in any measure right. . . . I believe that Mr. Dickinson of Elizabethtown, and Mr. Pemberton of New York, have as just and clear an understanding of the case as any that have been personally acquainted with brother."

Wheelock closes his letter with the wish that he and his correspondent may have more of what the world calls enthusiasm and distraction. In a letter of two weeks later date, (June 6, 1740,) he says, recurring to their common relative:

"Br. Davenport of the Island was much out of health when I left him. The extraordinary impressions he has had upon his mind has sometimes almost took away his life. He has sometimes been so weak that he could scarce go alone, and his discourse and his preaching has been in a way somewhat proportionable to it. . . . I left him at New York, designing for the Jerseys."

Wheelock's defense of what "the world calls enthusiasm and distraction," did not exactly suit the taste of his more conservative and cautious correspondent, and it seems to have brought back an answer which Wheelock regarded as a criticism on his own course. To this he replies (June 9, 1740):

"You speak concerning intemperate zeal. I acknowledge there is such a thing as being over zealous, and carried on with too much fierceness and eagerness. But let me tell you with all humility that I think your zeal is generally intemperate; by yours I mean not only yours, but the common zeal of the country is very intemperate, and that in regard of its coldness. It is so cold that it does little or no good. I think that a zeal of God that arises from a work of God's Spirit and grace in the heart, from divine light and teaching, though it may be overheated, and carrying men on with too much eagerness and engagedness for a while, is vastly less hurtful to religion and less dangerous than yours that moves you to do nothing upon any occasion out of your old path. I think that the zeal that many cry out of as intemperate is in a much better temper than their cold zeal is who cry out of it. Yea, I believe there is vastly less hurt by some degrees of enthusiasm, where there is a fervent love to God and souls, than there is by the lukewarmness and coldness that does so generally obtain among ministers. If God's remarkable owning such men and such zeal be an evidence of it, then it is so. Witness Br. Daven-

port's extraordinary success since his intemperate zeal; also the success of the Tennents and others in the Jerseys, not to speak of Mr. Whitefield, etc."

But Wheelock's correspondent was not prepared to assent to all these views. In a letter of July 18, 1740, he remarks, "it is a small thing that I should be judged of you or of man's judgment," but declining to enter into any controversy, that shall look like censuring, blaming, or tending to exasperate, he sets forth very concisely his views of Christian experience, and closes with the following queries:

"1. Whether when the affection of Christians and ministers are lively and vigorous they are not in some special danger. 2. Whether rapturous joys are so good an evidence of grace as humility and lowly mindedness. 3. Whether we need not be very careful as to our pronouncing the state of others good or bad. 4. Whether it is a fault in those who are concerned for the welfare of Zion, and that tremble for the ark of God, to be afraid that the zeal of God's own children may hurt Christ's kingdom. 5. Whether we haven't reason to hope that there is the truth and sincerity of grace in many humble Christians that think meanly of themselves, and dare not venture to show themselves forward, etc. 6. Whether the wisdom of God is not very obvious in the different tempers and gifts of his children, etc. 7. Whether Christians and ministers are not too ready to make their own experience the rule for others. 8. Whether this *abundance of revelations* (or in receiving favors from God not common to others) we are not in danger of being exalted above, etc. 9. Whether there is not like much hurt to accrue to the interest of real religion by blasting the reputation of those ministers that are of sound principles, of good lives and conversations, tho' they have not been favored with that light, etc., that some have had. 10. Whether we must certainly conclude that those ministers are cold and lukewarm (or that they don't go out of their old paths) to whom God does not grant remarkable success."

Davenport himself, who had not yet attained to that height of enthusiastic extravagance for which he subsequently became so notorious, next appears as Wheelock's correspondent. His letter is as follows:—

"SOUTHOLD, Oct. 5, 1740.

REV. AND DEAR BROTHER: I thank you for yours, and rejoice to hear of the revival of religion with you, and of some conversions. May the Lord proceed and grant abundant effusions of his Spirit upon your place and others. The concern among us I fear is much abated. O, join in earnest prayer, though at a distance, that the Lord would revive his own work. I have had lately bodily weakness and indisposition, and not preached for four or five Sabbaths before this day. I have had some refreshing seasons for a little while, but most of the time for two or three months I have been much exercised with inward trials—been led more into myself than ever—never before knew so much what desertion meant. After such light and success there was need of a thorn, etc. The Lord is infinitely wise and good—has been humbling and purifying of me,

fitting me to deal with some souls. I would leave my soul wholly with him, and live by faith on him. Let him do with me as seemeth him good. He allows me at present some taste of his goodness. This I would be thankful for, but not live upon the streams. This day I was able to preach, and this afternoon the Lord opened my mouth so that I scarcely knew how to shut it, till some were wrought upon, wounded at least. I hope the Lord granted some effect. I would hope (I can't but long) that the Lord would visit us again with his salvation.

As I am somewhat particular in the account of God's dealing with me, though I can but hint at some things, I trust you will be as particular in your secret addresses to the Lord on my account, and I should be glad to know more of your state, as you may think proper.

O my dear Brother, let us through grace be faithful to our glorious Master, and to the souls committed to our charge. Tho' the difficulties of the work are great (the thought of them has sometimes in this late season almost overwhelmed me; the Lord forgive my unbelief), yet the grace of God is sufficient to carry us through all. O let us be faithful to the death and we shall receive a crown of life.

Your dear Friend and Brother,

DAVENPORT."

In the midst of his revival labors, which at the solicitation of even distant towns were soon to become quite extended, his attention was called to the system of church government which he had introduced, or at least favored, among his own people. It had occasioned some dissatisfaction, on the plea that it allowed the church less freedom of action than was enjoyed elsewhere. To this matter he refers in the following letter, the opening lines of which seem to intimate at once his trials and his comforts. It is without direction, but from its allusions we infer that it was addressed to Solomon Williams:

"REV'D AND HON'D SIR:

How great is the privilege of having God our hiding place when trouble comes, and when men take counsel together against us; or, rather, against Christ, and are making themselves stronger and stronger, then to have a God and Father to commit our cause to, and have peace and quiet within ourselves. I think, through grace, I have known the benefit and comfort of it in some measure. Then I have courage. I fear none of the devices of the crafty. I have a calm within, though they make a storm without. I can love them while they hate me, and bless them while they curse me, and earnestly pray and long for their conversion and salvation. . . .

I rejoice that there is a day of judgment coming when all things shall be set right, and truth will appear in such a light that none can darken it, and we shall see who is in the right and who in the wrong; and, sometimes, I have longed to see my Redeemer coming. The tho't of it has made my heart glad. But, alas, at another time the case is altered with me. I am like Samson without his hair. My courage fails; my heart sinks. I seem to be alone because

he is gone. I feel weak. Enemies and opposition look great and terrible. My breast is disquieted, all things seem out of joint till I find my resting and hiding place again, and then I bless the Lord for the troubles that draw me there. But this is not what I designed to write when I sat down.

I have often observed, when there seems to be any revival of religion, and things begin to appear with a better face, there is something hatched to knock it all in the head. This is now the case with my people. There are some that have of late expressed much uneasiness and dissatisfaction with our form of Church Government, *viz.*, by a Church Council. They say it is not like yours. The Council have more authority than yours have, etc., and they have taken much pains to make a party, and have made a considerable one, and some of your people, and such, too, (as I am informed) as we might expect better from, have contributed not a little to it. When I tell them that we are, as to the substance, the same with yours, and prove it to them from your practices in such instances as I have been knowing to, yet they won't believe me, because Captain Marsh and Justice Woodward and others (who know your Constitution) assert that it is not so. I will therefore give you the copy of the Church vote, and some account of my practice upon it.

At a meeting of the Brethren of the Church of Christ in Lebanon, North Parish. The Church then voted that they would chuse a competent number of the most judicious, prudent and skillful of the Brethren of the church, and set them apart for, and commit to them the management of all affairs in the church government, in all ordinary cases, and appoint them to examine, try and judge of the same in their name and behalf, under the conduct of their minister or pastor, and to advise, assist and help him in any matters wherein he shall desire or require their help and assistance.

Pursuant to the vote, the Church made choice of these brethren, in the order following: Deacon John Newcomb, Deacon Joseph Clark, etc.

My practice is to call the Committee together and cite the offenders and evidences to appear. When met, we hear the evidences and the offender's pleas; and when we have got all the light we can, we are in private, and there make up a judgment. If he is convicted, and refuses to comply with it, after a suitable time waiting upon him, and he remaining obstinate, before a further proceeding, I propose to lay it before the Church and take their concurrence (though we have never had such an instance yet). In the case of Ez. Fuller, the Church Council were unanimous in it that he ought to be admonished publicly, and he consented to submit to it. Notwithstanding, I tho't it proper to take the vote of the Church upon it, and did take their vote for it, before I proceeded. Now, if our Constitution and my practice agrees, in the main, and without any essential difference, with yours, I wish you would signify it to me in writing. And, also, I desire you would pray those gentlemen of your Councils, in my name, (unless you think of some better way) not to meddle so much with my affairs, and the affairs of the church here, till they know more about them, or can meddle with more prudence. I charitably believe they don't know what mischief they do. I don't justly know what they have said in the case, but so much I believe they have said, as has encouraged the opposite party in their unreasonable opposition and increased their dissatisfaction. I ask your pardon for hindering you so long.

Yours,

LEB., Nov. 7, 1740.

ELEAZAR WHELOCK.

This letter gives us valuable information concerning the method of church government approved by Wheelock, and practiced undoubtedly, not only by him, but by many others. It will be seen that without the name it substantially adopts the principle of a Presbyterian Session.

Whether, as Wheelock's letter seems to intimate, ecclesiastical questions gave occasion for a check to religious progress among his people, or other causes were at work, the force of the revival seemed quite spent by the autumn of 1740. His neighbor, Solomon Williams, pastor of the First Church in Lebanon, writes to him (October 25, 1740), proposing, in behalf of their common neighbor, Eliot (of Goshen Society) and himself, that the three pastors in the same town, in view of "the awful sickness which God in his holy providence has sent into the three Societies," and "the unawakened carnal spirit which our people are generally under, and the dead sleep which they are in, notwithstanding the awakening and terrible judgments of a holy God, . . . should spend some time together in prayer to God, without letting any other persons be acquainted with it." "We proposed," he says, "to spend next Wednesday at my study, as much of the time as could be spared from your coming and return, and then, on some other times we should agree upon, at his house, and at yours. If the proposal suits you, I pray you would let me know on Monday, that I may inform him, or if you like the thing, and choose some other day, . . . send."

Ere long the work of revival commences anew in Wheelock's parish, and, as we shall see, is powerful in other parts around him. His zeal and acceptableness as a preacher make him welcome wherever friends of the revival are to be found, and he is earnestly sought for, far and near. One of his trips, performed in the fall or winter of 1740-1, takes him northward, to Hartford, Windsor, and probably Longmeadow, and Enfield, if not Northampton. Delayed on his return, at Windsor, he writes to his people from that place:

"To the Church and People of God in Lebanon North Parish.

DEARLY BELOVED:

I came here to Winsor yesterday with a design to come to you this day. The Lord bowed the heavens and came down upon the assembly the last night. The

people seemed to be filled with his great power, a very great number crying out under a sense of the wrath of God and the weight of their guilt; 13 or 14, we believe, converted. My dear brother Pomeroy came to me this morning from Mr. Marsh's* parish, where the work was also great the last night. We were just setting out to come home, but a number of people were met together, and the distress among them soon arose to such a height that we think we have a call of Providence to continue here over the Sabbath. Several have been converted already this morning. There is now work enough for ten ministers in this town. There is a very glorious work at Suffield, and it has been very marvellous. In a great assembly at Enfield 10 or 12 converted there. Much of his power was seen at Long Meadow on Thursday, 6 or 7 converted there, and a great number wounded. There was considerable seen at Springfield, old town, on Thursday night, and much of it again yesterday morning at Long Meadow. People every where throng together to hear the word, and I do verily believe these are the beginning of the glorious things that are spoken concerning the City of our God in the latter day. I am much concerned for some that remain yet stupid and blind among my dear flock. I desire your continual remembrance of me, your poor pastor, in your prayers to God, that I may be strengthened in the inward and outward man to all that the Lord shall call me to. I hope to be with you at the beginning of next week.

I am your souls' friend and servant for Christ,

ELEAZAR WHEELOCK."

The tone of this letter to his people is indicative of the pastor's zeal. But reproach as well as praise attended him. Not a few accounted him an enthusiast, while his friends felt for him a peculiar attachment, as one that, while abundant in labors, was willing to endure shame for the Master's sake. The following letter from Capt. John Lee, of Lyme—who seems from later letters to have been a man of some civil as well as military prominence—and which reflects very distinctly that popular feeling which in some quarters was soon to bear fruit in *Separatism*, is valuable as affording us a view of his own pastor, Jonathan Parsons, afterward of Newburyport, as well as of Tennent and Whitefield. It is dated, Lyme, December 5, 1740 :

"DEAR SIR:—Take it not amiss that one to you almost unknown takes the boldness to trouble you with a few lines. I have heard of you by the hearing of the ear; yea, I have heard of the defaming of many; you are not unacquainted that you, for Christ's sake, have been counted an enthusiast, mad man and dunce; but let not these things move you, for they that will live godly in Christ Jesus must suffer persecution. It amazes me to hear how many of the great doctors and letter learned teachers of this day, talk as ignorantly of the new birth, as their great patron Nicodemus did, some making it consist in noth-

* Jonathan Marsh, one of the ministers in Windsor.

ing more than being a moralist. I am much surprised to see that among our own teachers that profess to be Calvinists, yet seem to stand mute when any thing is said about inward feelings and of being led by the Spirit, etc., they seem hardly to understand the meaning of such words and phrases, and among those few that is left in our Israel that have not bowed the knee to Baal, the idol of salvation by the law, Oh how few is there that, like Elijah, durst be bold for God, and say to, and of, the great doctors of this age, 'tis you that trouble our Israel: but the most are preaching smooth things, sewing pillows, daubing with untempered mortar, and heal the daughter of my people slightly. But God hath not left himself without a witness; in almost every place, some faithful sons of the prophets he strengthens with zeal and courage to tell to Jacob their sin, and to Israel their transgressions, though 'tis true we have generally a name to live. But alas! I would to God that we're not all that, in a general way, can be said of most; what a sad condition must a people be in, when the prophets prophesy lies, and the priest bare rule by these means, and the people love to have it so. Then how easily and pleasantly do the blind lead the blind till they all fall into the ditch of everlasting torments together. But when God stirs up any to stand in the way and tell both priests and people their danger, and the dreadful ends of such blind guides and their followers, how will the devil and blind priests, his prime ministers, rage and roar; they'll represent such men as the turners of the world upside down, common mischief-makers, men not fit to live. They will follow them with the most base calumnies, load them with the vilest reproaches, dress them in the skins of the most hateful animals, in order to set the populace on them as so many hell-hounds, to devour them. But God, who will carry on his own work against all opposition, whenever he pleases, turns all these councils into foolishness, brings paleness upon all faces, stops, confounds, yea, converts the most virulent and hardy opposers whenever he pleases; he puts such courage into his dear children, that like the meek man Moses, they care not for Pharaoh and all his magicians; nor a David, be dismayed at the huge, bulky stature of a fierce and domineering Goliath; nor an Elijah, regard the violent threatening of an Ahab and Jezebel. He can send forth a John Baptist to preach and to pronounce woes against the most potent and most conceited self-righteous Pharisee: a dozen poor illiterate fishermen can subdue kingdoms, not with carnal weapons, but with the pure word of God, preached in a spirit of meekness, and dare be bold for God; they feared not the faces of the great. The king of terrors was no terror to them. So when God called Luther, a poor friar, out of his cell, to bear witness for his name, and to bring many sons to glory, all the power of Rome and Hell can't dismay him. And in our times, may we not say that God hath raised up some men as burning and shining lights, to restore the church to the purity that she possessed at the dawn of the Reformation. But how are such precious sons of Zion (comparable to fine gold) set at nought; but of all that God hath stirred up, that fell under our view, the most to be admired is the Rev. Mr. Whitefield, a valiant young David, that fears not the foes of all the uncircumcised Goliaths. How does God direct the stone (which he hurls at such) into their foreheads; they fall down to their own confusion. I have had the happiness (God be praised) to hear this son of thunder preach seven times, and have been greatly imprest thereby, more especially by a sermon on the words of our Saviour: 'Except your righteousness exceeds the righteousness

of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.' It was a most awakening sermon to formal professors and self-righteous pharisees, and God hath not left himself without a witness amongst us. We have in this town three faithful ministers, but what is remarkable is, Mr. P., who, when first settled, was a strong, yea, a furious Arminian in principle, but for about two or three years hath been humbled and brought to Christ's foot, and made, experimentally, to see that by the deeds of the law shall no flesh living be justified, he having had opportunity to see and converse with Mr. Whitefield, his spirit seems to be knit to his like the spirit of Jonathan to David; his preaching and common conversation is much altered. He is now a son of thunder, breaking the peace and disturbing the carnal security of formal professors. This, I see, brings an odium upon him in the opinion of some of his self-righteous hearers and carnal brethren and acquaintances; but surely he, in the eyes of his Master, is most precious. I lately had the opportunity to hear him—three sermons—more awakening, heart-searching sermons I never heard (except Mr. W—f—d's); his zeal, fervency and great concern for souls makes some ready to call him a hot zealot, a mad fellow, etc. And so it will be with all such as dare be so bold as to break the peace of the carnally secure. I have often thought that ministers who ordinarily do but little good, with light without heat, like the moon, they may give us some faint rays of light, but no heat. The people, generally speaking, don't so much want to be taught to know as be made willing to do their duty; then that minister that can make his way to the hearts and move the passions of his hearers, will, in this country, do the most good. Surely the Creator did not furnish men with passions for nothing. No! surely they are to be wrought upon by setting before them that every moment they are in an unconverted condition they hang over hell by the thread of life, which they are every moment provoking God by their sins (especially of unbelief) to cut asunder. Who knows but they may then cry in good earnest, what must we do to be saved; and then to set before them the death and sufferings of Christ, his active and passive obedience as the only mean of security against the danger they are in, and that by which they may obtain heaven, and so make both fear and hope subservient to the stirring men up to flee from the wrath to come. This week hath been at N. London Mr. Gilbert Tennant, and preached two sermons. I have had this day opportunity to converse with some of the most serious and intelligible persons that heard him, and they say never man spake like him; but the church party rage and roar like so many furies just broke loose.

They call him Romish priest, and his sermons hell-fire sermons, and say all manner of evil falsely of him—a great deceiver, etc. I happened to hear one Patty Pigmire belching out his venom against him. I asked him wherein he was to blame. He told me he preached false doctrine. In what particular, said I. Why, he said, he could not tell—he did not hear him; but he was told he said in his sermon that man's good works was not that for which God would justify him; and, if so, then the consequence was, said he, to open a door to all licentiousness; but, for his part, he would hear no such deceiver; and, indeed, he cast about fire brands, arrows and death like a mad man, and in that condition I left him. I would to God he was the only one that thus please the father of lies by defaming the worthy servants of Jesus Christ.

Now, sir, you may be sure (that is, if you are singularly good) to meet with

scoffers. Expect to meet with persecution and trials of cruel mocking, but let none of these things move you, but go on to conquer. I pray God that hell may tremble before you, and all the powers of darkness be shaken. You wrestle not with flesh and blood only, but with the rulers of darkness, etc. I intend to wait upon you as soon as business will permit.

I am your sincere friend and hearty well-wisher, etc.

DEC. 5, 1740."

The state of things at Lyme is but a fair sample of what was occurring in scores of other places, and Capt. Lee was no unfit representative of multitudes ere long to be ranked as Separatists. The winter and spring of 1740-1 abounds in reports of revivals. Reuben Ely, of Springfield, writes to Wheelock, March 4, 1741, very much in the tone of his East Lyme correspondent, and full of dissatisfaction with his pastor, the Rev. Mr. Breck.

"I have been considerably engaged in striving to promote religion, but not half enough: though some say I am mad, and almost all say I am too much engaged. I have had great opposition from strict moralists of whom every one speaks well, and some from weak Christians, but more from our minister. The openly profane are outrageous, and can't bear me amongst them. They would fain put me to silence. But they can't, neither by rage, nor reason, as they call it. . . . I long to have Christians more engaged. It seems as though they were fast asleep, and the Devil had enclosed them, and buried them, as it were, in a drift of snow, and they are afraid so much as to peep out, and let the world know they are on Christ's side. . . . There are many under awakenings at Longmeadow, two or three I hope converted. . . . Mr. Williams is much enlivened, and preaches Christ in good earnest. O that all our ministers would. A lukewarm minister makes a people so."

From Lyme (West Parish), the pastor, Jonathan Parsons, ere long to assume a more conspicuous position in his settlement at Newburyport, writes to Wheelock, April 21, 1741:

"I have seen more of the power of divine impressions in six days past than ever I saw in all my life before. The East Society of this town, where Mr. Griswold is pastor, have the caul of their hearts rent asunder, many of them, and the rock is smitten to purpose. They fly to Jesus Christ as a cloud, and as the doves to the windows. Last Wednesday evening, I happened to be at a lecture appointed at my dear brother John Lee's, which was attended by two rooms pretty full of hearers. The preacher I tho't had some enlargement, and without doubt God was with the word for good. The labors of the night were blessed to the conviction of many. Not unto us, but unto thy name, be praise, O God! I suppose the whole assembly (a few excepted) were in tears; five or six were so overcome as to faint under the load of guilt, and sense of divine wrath. About forty were forced to cry out in the agonies of their soul. I never had then seen any thing that (as I tho't) so much resembled the judgment of the great day. It seemed as though the poor creatures had heard the sentence of

the great Judge passed against them, and they found themselves going to execution, tho' two or three received light that evening who before had sought Jesus sorrowing. Last Sabbath, 'tis said, the prospect was more glorious than that before; that the crowded auditory were mostly drowned in tears; and tears have been their meat and drink of abundance, ever since; tho' from tears of deepest anguish, some have emerged into light and joy, ravished with the love of Christ; and can't be content that any among them should refuse divine grace and offered salvation.

My dear Brother, 'tis a cloudy and dark day with me: I find my affections dried up, and that I am easily surprised and overcome: I have reason to walk softly. Pray for me and for my dear flock, that the Spirit may be poured out upon us, and that I might have light, and be led into the sure evidence of my state. I desire the prayers of all God's people in his house, that God enlarge my heart after him and his Kingdom, and give me success. I am, in haste,

Your Brother and Servant,

JONATHAN PARSONS."

Almost at the same date, April 15, Stephen Williams writes from Longmeadow:

"There is a greater tho'tfulness than usual among us, and some are asking with concern what shall we do to be saved, etc. But I can't speak of such great and wonderful things as we hear of in other places. I have large accounts of the Lord's doings in one place and another, but I have not time or strength to give extracts of my letters from one quarter and another. But I do hope God is about some great and glorious work in the land, and that the time to favor Zion is coming on. I know there are *many adversaries*, but yet I fear religion may receive some wounds in the house of her friends. Mr. Flavell's discourse of ministerial prudence and fidelity, well deserves our serious perusal in the present day."

A report of the state of things in East Lyme comes from Capt. John Lee, under date of May 7, 1741:

"DEAR BROTHER: We greatly expected you and longed for your coming to us yesterday. Blessed be God, the work of the Lord goes on most marvellously. It hath greatly increased since I wrote to you. I never longed to see you so much as now; I want to impart to you my joy and my grief. Every day is a Sabbath, much more than the first day used to be. Out of the mouths of babes and sucklings our good God hath ordained praise. I suppose that above twenty persons are now savingly converted, and are now rejoicing with joy unspeakable. Dear Brother, I intend, Monday come sennet, [seven nights,] to be at Brother Pumroy's, at Hebron, and lodge there that evening. Dear Sir, let me see you there if possible. I long for your conversation. In the mean time, pray for Zion. If you have opportunity, let Brother Pumroy know that I shall be there at the time. Your Brother,

JOHN LEE.

P. S. One of my own children is now rejoicing in God, with such joy as the stranger knows not."

The Rev. Mr. Pomeroy was scarcely less abundant in labors than Wheelock. At Hartford he followed him in his tour, as

is evident from the following letter addressed to Wheelock by Seth Young of Hartford, bearing date, May 22, 1741 :

“Hearing of the wonderful work God is still carrying on amongst you, I can not but write a line or two to you to let you know my heart is with you. . . . I beg your prayers to be continued for this poor distressed town, that God would bring to nought the counsel and device of wicked men. . . . I hope you will come up amongst us again in a little time. We have room enough for you to preach. Our meeting-house is as large as the heavens. I shall not give you a particular account of things here, because the dear Mr. Pomeroy is here, and will be able to do it fully. I hear blessed news from Long Island. God is discovering rotten-hearted hypocrites to the world. Pray don't be discouraged coming amongst us. There is two souls, I have reason to hope, added to Christ by your preaching at our house that evening. . . . The day you went away from Hartford my beloved wife received considerable satisfaction, and it has been renewed since. . . . We had a wonderful meeting at our house on Wednesday night. The spirit of God seemed present, many crying out. . . . Sister A. Bull was so overcome, she cried: ‘Lord stay thine hand; I am an earthen vessel and can hold no more.’ . . . Pray tell Mr. Davenport how times is with us, and get him, if possible, to come here, and you come with him.”

This letter intimates that the revival was still progressing in Wheelock's parish. But already it had extended through the town, and Solomon Williams, of the first parish, with less zeal than Wheelock, was rejoicing in it. Under date of May 8, 1741, he writes to Wheelock :

“Rev. Sir: I never expect better fare than the rest of my brethren, but we have all had much better than our blessed and glorious Master met with from the world. As for me, God forbid that I should oppose a work which I believe in my soul is the great power of God, and I wish it may spread over the world. 'Tis very difficult to get ready to do any thing next week. I am infirm, and my hands are full night and day with people under conviction, and some I hope have been savingly enlightened this week. 'Tis a pleasing but a difficult work. I have just received a letter from my brother at Weston. He tells me there is much of it at Newtown, and it begins with them, and in other places about them. I have also a letter from my father, who tells me 'tis considerable in all their four towns. I perceive it spread fast in Norwich. Lord, let thy Kingdom come and will be done on earth as it is in heaven. Pray for your dear Brother, who is less than the least of all saints.”

It was while the revival was extending in different localities, that the extravagances which in some cases attended it, began to attract attention and excite opposition. Stephen Williams, with his unquestioned piety and prudent spirit, thus communicated his apprehensions to Wheelock. He writes from Longmeadow, June 11, 1741 :

“I rejoice to hear of the prospering of the work of the Lord, yea, and shall

rejoice. But yet I must express my great fears, lest at such a time as the present, the malicious and subtle adversary of souls do bestir himself to the great prejudice of pure and undefiled religion. For Mr. Whitefield writes to Dr. Colman and Mr. Cooper, that the two Wesleys and their followers are gone into great extremes, and cry up a sinless perfection, and speak of such an essential union to Christ that they say they count it no robbery to be equal with God, and to the question put to one of them, can they sin? the answer was, can Christ sin? etc., and Mr. Hollis writes from London, (as in a letter now before me) that 'the work in Germany is somewhat like the work which has of late been in Pennsylvania, tho' standing in opposition to the Calvinistic doctrine of election and reprobation; as also the work in England which is also very marvellous; yet preaching up justification by the blood of Jesus Christ, as having tasted death for every man, and as a propitiation, not for our sins only, but for the sins of the whole world,' etc.

And further, is there not danger lest (as Dr. Sewall expresses it, in a late sermon) the zeal of some be furious and disorderly, censorious and uncharitable, and not according to knowledge and sound judgment. You may possibly suspect me, either of cowardice or of lukewarmness, because of my confessing my fears, etc. Yet suffer me to propose a Q[ue]ry—that the Rev. Dr. Watts does in a treatise published this very year, 1741, entitled 'Questions proper to Students in Divinity, Candidates for the Ministry, etc.' The Q. is this, viz. Have I a settled bent and bias of soul to hate and avoid every sin, and to follow after God and holiness, according to the rules of the gospel, etc.? And adds this note—this is a better evidence of *true conversion* than any passionate efforts, or sensations, either of *love, grief or joy*. . . .

P. S.—It is proposed that the Rev. Mr. Ballentine be ordained at Westfield next Wednesday, and Mr. Noah Mirick at Springfield Mountains the Wednesday following. I am not without fears there will be a revival of the Springfield controversy, upon this occasion, to the great prejudice of religion, etc. But God has the hearts of all in his hands." S. W.

The apprehensions, implied more than expressed, in this letter, were soon to be realized. A few days after it was written, Davenport left Southold for a campaign in Connecticut. The more zealous revivalists almost adored him. A descendant of the great John Davenport of New Haven, his social standing secured him high respect, while his devoted piety commanded the confidence of the most eminent revival ministers of the day. Whitefield said of him, that he knew no man keep so close a walk with God. Tennant said he was one of the most heavenly men he ever knew. Pomeroy ranked him before Whitefield in intimate communion with heaven. Parsons said, after enjoying his presence and labors, on this very tour, that no man he had seen lived so near to God, and declared, "I love him for his piety."

At Stonington, near by 100 are said to have been awakened by his first sermon. To Westerly, R. I., he was accompanied by a multitude, singing as they went. Under his preaching, there was a cry all over the house for conviction of sin. Wherever he went, he spoke with authority. He repeatedly declared, in public, his opinion of ministers, as converted or unconverted. The venerable Eliphalet Adams, of New London,* was one whom he condemned. At Lyme, the impression made was less marked than at some other places. Capt. John Lee, of Lyme, (his letter is dated, Windham, Sept. 18, 1741) writes to Wheelock :

“Mr. Davenport’s coming to our parish hath wonderfully enlivened the children of God. Four persons were hopefully converted while he was there. A great union in us about him, unless in two particulars, namely, condemning particular members as carnal, and publicly praying for his mother as unconverted, which things is liked by but very few.”

Happily, we have in the Wheelock correspondence the joint letter of Davenport and his “armor-bearer,” Daniel Tuthill, Jr., giving their own report of their proceedings and success. Under date of Lyme, Aug. 24, 1741, Tuthill writes, Davenport joining with him, and changing the “my” to “our,” and the “I” to “we”:

“MY (OUR) DEAR BROTHER IN THE LORD—My (our) love to you in the bowels of Jesus, and to your dear wife, who is a sister in Christ, as I believe, by information, and to all that love our dear Lord Jesus in sincerity. I suppose you have heard the account of the work of God before we came here, at Lyme, therefore I (we) will omit of writing the account that was heretofore. Therefore, when we came to Lyme, we was received kindly among many. But we was opposed by some, and that publicly, too. We was led to believe that it was the duty of Brother Parsons to go over to Southold, and we was led to pray to the Lord that he would direct in that matter, and my going over with him and be with him a few days, and the Lord did direct us to go over the Saturday fore last, the 15th day of this instant, and (stay) with him until the last Saturday. We preached in four Societies, and it had a good effect. The people’s eyes are more and more opened about carnal ministers, and especially Christians that did rise to uphold them, and one of the ministers did promise to leave preaching until he was converted, that is, Mr. Jones. O blessed be the Lord for his profiting that he gave to Brother Parsons, while I was with him; for he was bold to speak in his and our Master’s cause, and is to stay four Sabbaths, of which Brother Davenport has stayed two; and we are to write over to Bro. Parsons, that we depend that you, our dear brother to come one Sabbath, and dear Bro. Pomroy one Sabbath,

* Tracy, in his *Great Awakening*, says Windham.

hat is. the two next Sabbaths, to be supplied in his stead. Don't consult with flesh and blood, but look to the Lord for direction, and the Lord be pleased to give you a sword, and give you wisdom and strength, and not salute no man by the way. We have looked to the Lord that he would direct you here, and desire still to look to him to this purpose, that he would send you and prosper you here, and by the way, then to return. Before I left my Brother Davenport the Lord often filled each of our souls with boldness and freedom to speak in the cause of our Lord. . . . We are in hopes of three converts in Mr. Grigby's Society, on Wednesday; the next day at Br. Parson's Society, we are in hopes of four white converts, and then on Thursday ten converts, and three of the number was Indians; and then after I was gone to the Island, Br. Davenport tells me there's 2 Indians and 2 whites converts; and now we are a going to Seabrook, and we trust the Lord will go with us, and stand in his own cause; and surely he will do great things yet, for he has promised, if we will but believe. O Lord, we believe; Lord, help our unbelief. O let us remember one another continually. We remain your loving brethren,

JAMES DAVENPORT.
DANIEL TUTHILL, JR." }

As intimated in this letter, Davenport, on the next day after it was written, crossed the river to Saybrook, where his classmate, William Hart, was settled. He asked Hart, who had one of the coolest and shrewdest heads in the colony, if he might preach in his pulpit. Before giving him an answer, Hart asked him if it was his way to condemn ministers as unconverted. He replied that it was. Hart asked him on what evidence he did it. Instead of a direct reply, he stated his object in doing it,—the purification of the churches, and the exposure of false guides. The result was that Hart refused him his pulpit, and he had to appoint a meeting of his own. Three of the neighboring ministers joined Hart in an endeavor to reason with him and convince him of his extravagances; but he choose rather to turn his back upon them, as carnal, and to go forth "without the camp, bearing the reproach." Capt. Lee followed him to Saybrook, and the great things which Davenport was to accomplish there had been widely heralded. But his labors were fruitless, and his stay was brief.

Pursuing his route to New Haven, he stopped at Branford, where Mr. Robbins hospitably received him. Against the objections of Mr. Robbins, he broke forth into singing on the way to the house of worship. He preached well, but closed with asking his "man" Tuthill to pray. At New Haven, ancestral

memories assured him admission to the pulpit first occupied by John Davenport. But Mr. Noyes' "Old Light" sympathies were too manifest to be concealed from Davenport's spiritual sagacity, and he pronounced him unconverted. Among the students in college his influence may have prevailed to a limited extent,* but his visit took place just at the time of the fall vacation, nor can we find, on the list of under-graduates of that date, more than two or three of any note whose subsequent career could have been modified by Davenport's erratic proceedings.

Such a course as he had pursued created a prejudice, not only against himself, but against his sympathizers, and against itinerants generally. Of these, Wheelock was one, and not the least conspicuous,† and he was subjected to his share of reproach. A minister by the name of Cotton—perhaps Rev. John Cotton, of Halifax, Mass.—communicated to Mr Gaylord, of Norwalk, Wheelock's brother-in-law, his objections to Wheelock's course. The latter wrote to Cotton, asking him to be specific. But the reply was not satisfactory, and the result was the following letter from Wheelock in his own vindication. It bears date, July 17, 1741, just as Davenport, having made himself notorious on Long Island, was commencing his career on the mainland at Stonington. From Winterbury Wheelock writes:

"REV'D AND HON'D SIR.—Yours of the 9th inst. I received, but han't had leisure before now to answer it, and I am as much at a loss to understand your letter, as I was before you wrote, to know what the objections were which you had against my conduct. Mr. Gaylord told me that you had some objections against my conduct, but could not give me to understand what they were. Whereupon I wrote to you, desiring you to acquaint me what they were. In answer to it you say, I don't acquaint you what the objections are which you have to make. Then you enter into a discourse about the unlawfulness of ministers leaving their own people from time to time, *Pro arbitrio*, on purpose to preach in other places where there are pastors fixed, constantly and painfully attending their charge, etc. And then towards the close of your letter, you seem to suggest that I do it, and therein break Christ's institution, condemn his authority, and please myself with a notion of doing eminent service for Christ,

* Webster says, "Probably Buell and others." Buell was graduated, and probably left New Haven at about the time that Davenport reached it.

† Chauncy in his *Seasonable Thoughts*, 1743, classes him, Pomeroy, etc., with Davenport.

in a direct opposition to his declared will, trampling upon his authority, and casting his laws behind my back, etc. If that be the greatest head which you have to object against me, why can't you write it plain, without so much ambiguity, and then I shall know what to answer to, and if that be what you have to object, as I suppose it is, I answer:

1, I don't know that any good people among my flock, or any neighboring ministers who have known what my labors among my own people have been, have ever charged me with unfaithfulness to my charge. 2, I never went into any pulpit to preach without an invitation from the pastor, if there was any, nor of late without being desired more than once to do it. Others have often urged upon me that the evident success that has of late accompanied my endeavors, is a call of Providence to labor abroad when I can do it without neglecting my own flock, and it is evident to me that God, by owning and blessing the labors of the least and meanest of Christ's ministers, designs to mar the pride of the great ones of the earth, and get all the glory of his own work to himself. I know that there are some that call these things imaginary, and I pray God to give them better light and better hearts. I am fully persuaded it is the great power of God, and the very things that they have been so long praying for, and those that oppose it are found fighting against God. I can't but think it would be worth your while to take a journey down to Lebanon, Hebron and Coventry, and discourse with the Rev. Messrs. Meachem, Steel, Sol. Williams, etc. There you will be under advantage to satisfy yourself, if it be truly a work of God, if it is of the last importance for you to be satisfied of it."

But whatever might be said of Wheelock's zeal, or his laborious itineracy, he indulged in no extravagancies like those of Davenport. The name of the latter was becoming a reproach to the cause. Edwards freely expressed his disapproval of his course. He wrote to Burr at Newark, that he believed Davenport did more towards giving Satan and other opposers an advantage against the work, than any one person. He conferred with Stephen Williams on the subject, as the following lines from the latter, under date of Enfield, Sept. 19, 1741, while Davenport was yet in New Haven, indicate:

"The account the Rev'd and dear Mr. Edwards has given me of our dear Br. James D(avenport), has filled (me) with a great concern. Mr. E. fears that the measures which he pursues, will really hinder and obstruct the work of God in the land. O, can we do nothing—but by our prayers? Will he not be persuaded to lay aside such measures, that are stumbling-blocks in the way of some that (I trust) are truly religious. . . What need of discriminating and separating by m(en)? Won't Christ separate the chaff, and in his own time order the tares to be burned?"

At this point, another revivalist, ultimately only less obnoxious than Davenport, emerges into notice. Andrew Crosswell, a graduate of Harvard College in 1728, was settled some eight years later over the church in North Groton. He was as jeal-

ous of unconverted ministers, and as ready to pronounce upon the condition of his brethren as Davenport himself, except that he lacked opportunity. His excessive zeal and theological crudities subsequently (1742) brought him into controversy with Jonathan Dickinson, of New Jersey, and (1746) Solomon Williams, of Lebanon, Ct. His first letter to Wheelock displays something of his character, which will be further elucidated as we proceed. Under date of Sept. 20, 1741, he writes:

“I am this day informed by a very credible person that Mr. Mills of Canterbury told him, he durst not pretend to say that he was a converted man: that if ever, he was converted by degrees; that he could not see through people's being *struck*—and that Mr. Mills spake slightly of Mr. Davenport, which is suspicious. I was before jealous of that man, because I heard that his brother, who is too charitable, (as 'tis called,) questioned his estate something. Wherefore, being in the utmost haste, I charge you and Brother Pomroy, by your allegiance to Christ, to search him thoroughly, and to bear testimony against him if found wanting.”

To the above, Hezekiah Huntington, of Norwich probably, and a relative of Wheelock, appends the following:

“The above I was desired by the Rev. Mr. Croswell to forward. I think him a good soldier of Jesus Christ, and now would suggest to you the low ebb religion seems to be at. I hear not of any new converts in this Society since Mr. Pomroy left us (except one hopefully converted at Mr. Croswell's.) . . . the people anxiously inquiring after your coming to us, since Mr. Turner spake of the encouragement you gave of your coming this week. Mr. Lord hath not come forth in his public ministry to us since Mr. Davenport left us, and when he will is uncertain. The Rev. Mr. Moseley, we heard, is to preach to us the next Sabbath. I pray that I might wait on you here next Monday or Tuesday. I must speak with you before I go to the Assembly, as my affairs are so perplexed that I can't leave home at present. Our people in general will be exceeding glad of a sermon or two from you, tho' to some 'twill be very unwelcome; but let it not discourage you. I hope God's glory and the interest of souls will be promoted by your coming.”

Repeated applications were made to Wheelock similar to this from Norwich. The following from New London—as Wheelock became more acquainted with Davenport's imprudences—would scarcely appeal so strongly to his sympathies. It is from John Curtiss, under date of Oct. 15, 1741, and represents, undoubtedly, the extremists of the revival, soon to take their ground as declared Separatists:

“This salutes you from the Brotherhood in our Imanuel at New London, a little flock of lambs, greatly opposed, especially since our dear Br. Davenport, was here, and there is not one i. e. old professing Christian in the town perhaps

that comes out in favor of us. We therefore become a fit object of the care and ministrations of those who are set for the defence of the gospel, and knowing no man like minded, earnestly entreat you to visit this vine, and the town, poor town of New London, and rescue the ark from captivity and insults of the Philistines. . . . I can't assure you the meeting house if you come, but hope Mr. Adams will consent."

ART. V.—PROGRESS OF THE REUNION MOVEMENT.

By J. G. MONFORT, D. D., Cincinnati, Ohio.

The signs of the times are full of promise in behalf of the speedy reunion of the separated branches of the Presbyterian Church in this country. The parted stream is soon to flow again in one channel. Those who rejoice in the present, and can remember the painful past, are "like them that dream." To younger men, now upon the stage, who would learn the lessons of the past, and act well their parts in the closing scenes of the separation, the record of strife, so speedily followed by division; the prevalence of jealousies and competitions, marking so many years of the period of separation, and the rapid return of brotherly kindness and charity, hastening the fullness of time for reunion, must be an intensely interesting study.

For nearly a quarter of a century, Old School and New School were generally regarded as honorary titles, by those who accepted the one or the other. Until within a few years, a declaration in favor of uniting the divided church was generally received with suspicion, and very often with reproach. On either side, it was taken for granted that the sin of schism was chargeable upon the opposite party, and that the breach could only be healed by retraction or absorption. A great change has taken place in the spirit and views of both parties. The last few years of discussion and negotiation have been characterized by a rapid renewal of charity and confidence, and a growing evidence of oneness of sentiment and spirit, that are as surprising as they are grateful to every Christian heart. As the contest, which so soon ended in disruption, was mainly fed by evil surmisings and mutual accusations, so